

TRANSLATION PROBLEMS OF REALITIES IN GERMAN - LITERARY WORKS INTO UZBEK

Abdiyeva Mohigul Avaz qizi
Lehrerin im akademischen Lyzeum

Abstract

This article deals with the translation problems of realities and their analysis in German. For this reason, translation problems of the realities have been investigated with many comparisons.

Keywords: Real words, international realities, contextual and local realities.

Introduction

Translating realities from one language to another in translation studies problems have been actively researched because any matter related to this topic will consist to some extent in the work of translation analysis. This problem is very acute in European translation studies. G is above it. Salomov, R. Fayzullayeva, O. Kade, J. Munen, I. Leviy, L. Barkhudarov, A. Fedorov, L. Sobolyev and especially, as mentioned above, S. Vlahov and S. Florins a book under the name "will not be in translation" means important.

Literary Review

The Russian translator L. Sobolyev is such a translator who says realities: When translating realities, one should pay attention to two peculiarities: 1) Realities are not actually translated. 2) Realities from one language to another, the principle of literal translation cannot be applied in reading." (30. 181.). The Czech translator Irji Levi talks about the difficulties of translating realities - he compares the suffering of Jesus with the crucifixion (1972, 149). In general, two aspects are most important in the translation of realities: the inability to find an alternative to the original reality in the language of the translation. It is the national and historical color that penetrates the realities as an object that cannot be translated.

Methodology

First of all, familiar realities that are close to us. Including the Russians *Projki*, *Balnitsa* for Bulgarians, *Knedli* for Czechs, *Somsa* for Uzbeks is a well-known dish. That is why it is difficult to find such words in any dictionary.

Not so complicated in translating International Realities. These include: *sombrero*, *gondola*, *prairie*, *denim*, *safari* and others. The following is a typical translation of this type of reality aspects to be noted. Translators in the translation of international realities. There are a number of psychological issues that need to be addressed. Including: a) Authenticity, to what extent the reality in the text of the translation language is alien. (b) The rhetoric used in the original language is the same for that language. If so, what does that mean in this context? c) Miscellaneous: what began to take on the reality of language after the transition to the language of translation? Local realities play a special role in word formation. Countries of Central Asia,



especially Uzbek: Arik, Suri, Khan Atlas, pilaf, somsa, manti and other specific words can be cited. Contextual realities used in artworks. Russian writer Kondrashov's work describes the following characteristics of Americans: "The guitarist drank Mexican tequila in this restaurant saw two Russian amigos. The words tequila and amigo are hard to find in dictionaries here. In works of art, the authors also draw such different realities from the content of the work to represent the historical and national color in it, a unique varnish used to provide color. Especially the French of the eighteenth century in the works dedicated to the description of the revolutionary period have the creators: *fruktidor*, used words such as *barpan*, *toaz*, *tamburmajo* and Sicilian nights.

What is the priority of the translator in the context of the reality of a particular reality? must understand that. The translator is the author of the original for what purpose, as a methodological and spiritual tool should know that. According to linguist A.A. Reformatsky, the above methods contradict each other (24.311-333). You are the German scholar Herder: "In translation, we preserve the norms of identity, and other people's identities have different interpretations of the rule. 1) strives to make the translation "other" as "own" as possible. 2) Transcription is identity acquisition through identity is to try to get. The Russian scientists Pavlova and Svyatozarova (23rd), on the other hand, are of the opinion of German thinkers Herders. That is, at the same time, we do not preserve both the originality of the alien reality and the norms of the language of translation, but they are the opposite of transliteration, are interested in the subject. At the moment, they are another Russian translator: A.V. Fedorov's translation of realities is full of interpretations and explanations (38.290.) According to his statements in Russian, by saying "jarkaya kuznya", "tyoplaya saklya", the reader of the translation does nothing, they do not understand (same book, page 101).

Conclusion

To sum up, allowing ambiguity in translation is every part of a realistic translation. What is clear is that it does not comply with the principles. That is why any situation that arises during the translation of realities is a ready-made template that can be solved in one click, there is no rule. The translator recognizes the context of any situation that may be dependent on translation. So far, every reality has been translated and is a controversial topic for the translator. Problems of translating realities rely on the experience of experienced translators to clarify theoretically is the best way.

References

1. Lilova A. Introduction to the General Theory of Translation. Moscow, 1985.
2. Pavlova A.V., Svyatozarova N.D. Difficulties and Possibilities of Translation from Russian to German and from German to Russian. – St. Petersburg: Anthology Publishing House, 2012.
3. Reformatsky A.A. Translation or Transcription? Sat. East Slavic onomastics. – Moskava, 1972.
4. Schreiber M. Translation and editing. – Tuebingen: Narr Verlag, 2002.
5. Schreiber M. The Foundations of Translation Studies. – Thuebingen: Narr Verlag, 2006.

