

TRANSLATION OF SOMATIC PHRASEOLOGICAL UNITS IN GERMAN AND UZBEK

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Abstract: This article outlines the problems and features of the translation of somatic phraseological units in German and Uzbek, and also describes the important factors that must be taken into account, as well as the problematic framework for the translation of phraseology. The theoretical opinions of linguists are analyzed. When translating phrases, they have a very complex meaning structure, and as a result, it is difficult to find an alternative in the second language with a completely semantic structure. The article briefly analyzes these problems.

Keywords: somatic phraseological units, equivalence, translation, classification, non-verbal, denotative meaning, national specific peculiarities, internal factor, external factor

Translation problems of phraseological units are among the less studied areas. In this regard, it is possible to recognize the work of linguists such as Kammer, Heesch and Koller, who analyzed the problematic area in the translation of phraseology. They focused on the translation of phraseological expressions in sections and chapters of several monographs.

The criteria of being able to translate or not translate phrases in a language are among the specific features that distinguish phraseological expressions from free combinations. This criterion comes from the fact that we face difficulties in translating phraseological units, while free combinations can be directly translated into other languages. Many phraseological units cannot be literally translated.

It has been sufficiently explained that there are many difficulties in the translation of idioms in various sources. In general, these views are correct. Translation of phraseology is a really complicated process. However, the reason for this is not that phraseological units, as a rule, contain specific features of traditional national culture, unique images or folk wisdom, but that many idioms have a very complex content structure, and as a result, it is not possible to find an alternative version with a completely identical semantic structure in the second language.

We cannot say that there are no works on the comparative study of somatic phraseology within the framework of the German and Uzbek languages. Our linguists study and research this field in their scientific research and articles. At this point, O. Latipov's work on the comparative analysis of somatic expressions in several languages

belonging to different systems can be recognized. In his scientific articles, the author studied the semantic composition of somatic expression units and highlighted their cultural peculiarities.

In his scientific articles, he cross-analyzed somatic phraseology formed with the components "head" and "eye" in Russian, Uzbek, English and German languages. The author identified their appropriate and alternative variants in unrelated languages, studied the semantics of expressions. In the work, the component analysis of figurative units related to this thematic group was carried out cross-sectionally, their analogue variants in four languages in different systems were determined, and statistical data on the research results were presented.

By the translatability of phraseologisms, we mean that they can be translated from one language to another from denotative and connotative aspects. The following two important factors should be considered in translation:

1. Internal factor. Internal factors are related to the structure of idioms in the language. When defining phraseologisms, the syntactic, semantic and pragmatic features that show idioms as a conglomerate (a random collection of different words) are taken as the main criteria. Idiomatism is interpreted as the beginning of renaming.

2. External factor. External factors, on the other hand, involve the search for cross-linguistic similarities or differences. In fact, it should take into account geographical areas with common or different traditions and values, as well as cultural and economic relations.

In cross-language comparison, there are the following types of translation:

1) Exact matching translation. An exact matching translation is one where the same phraseological units exist in other languages and must exactly match the expression being translated. For example: to wrinkle one's nose - die Nase rümpfen, to lift one's nose - die Nase hoch tragen, to turn someone's head - jmdm. den Kopf verdrehen.

2) Translations that do not exactly match imply translation by replacing with another phrase. Translation by substitution with other idioms is the selection of an alternative option that has the same meaning, but does not fully correspond to the phraseological expression being translated. In this case, the parts that do not match are replaced by other phrases.

3) Translation (abbreviation or completion) through various semantic variable relationships. If the lexical expressions are very close in meaning and belong to the same content area, then the phraseological units can be translated by shortening or filling.

4) Translation through free figurative expression. In the absence of the above-mentioned translation possibilities, the translation is carried out by means of free figurative expressions.

In the article, we tried to highlight the specific aspects of somatic phraseological units in translation. Specific linguistic differences of phraseology are based on cultural differences arising from various conditions in the world: events in society, historical realities, general lifestyle, geographical location, climate, flora and fauna, religious traditions, customs and mentality, folk traditions and wisdom, people's beliefs. National and cultural specific phraseological units can exist only within one language and one culture.

Based on the aspects analyzed above, it can be noted that mutual understanding between people by means of somatic phraseological units occurs not only through language, but a large part of this process is carried out non-verbally.

It can be concluded that translation of somatic phraseology has always been a relevant and complex process for linguists and translators, because they contain national and cultural symbols. Therefore, their translation requires special attention and deep knowledge. This article serves as a small contribution in this field.

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