

**A SCIENTIFIC AND METHODOLOGICAL VIEW ON THE TRANSLATION OF
WORKS FROM GERMAN INTO UZBEK : PROBLEMS AND SOLUTIONS**

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Abstract:

This article examines the theoretical and practical problems of literary translation between Uzbek and German. It provides a comparative analysis of grammatical, lexical, and stylistic differences between languages belonging to two different typological groups and proposes scholarly solutions for addressing them.

Key words

translation studies, Uzbek-German literary relations, equivalence, linguistic landscape, cultural gaps, transformation.

Introduction

The history of world literature and intercultural dialogue demonstrates that translation is not simply the transfer of a text from one language to another, but a clash of two worldviews and two spirits. In particular, literary contacts between structurally fundamentally different language systems, such as Uzbek and German, pose not only linguistic but also philosophical and cognitive challenges for the field of translation studies.

Wilhelm von Humboldt observed : *"Language is the outward manifestation of the soul of a people; its language is its soul, and its soul is its language."* The central scientific problem of the article is the combination of logical rigor and intellectual pathos in the German language with the emotional and expressive colors of Uzbek. The great representative of German literature, **J. W. Goethe** , taught that a perfect (adequate) translation must correspond to the original and fully reflect the spirit of the work.

Analysis of grammatical transformations

German and Uzbek are considered "polar" languages in terms of grammatical structure. German has a strict sentence structure (the verb is in the second position), while Uzbek is more flexible, with the verb usually appearing at the end of the sentence.

Problem: The Uzbek expression for the German **"Man-Sätze"** (informal sentences with "I") and **passive constructions**. **For example:** *"Man sagt, dass..."*

Analysis: In German, this construction ensures the objectivity of the sentence. In Uzbek, we often use the third person plural ("They say...") or the indefinite article ("They say...").

Solution: Syntactic substitution. The article emphasizes that the translator must simplify, or "segment," complex German-complex sentences in accordance with the peculiarities of the Uzbek language, using adverbial phrases (-ib, -gach, -gancha).

Lexical and semantic problems (realities)

Every language has its own cultural code. The most difficult step is conveying the concepts of German literature to Uzbek readers.

Problem: words with national characteristics (Reales). For example, the German "*Abendbrot*" (evening snack) or "*Stammtisch*" (table of regulars). Simply translating them as "dinner" ruins the atmosphere of the work.

Analysis: The translation reflects the concept of a "linguistic worldview." While Germans value order and precision (Ordnung), Uzbeks possess a rich vocabulary dedicated to hospitality and social hierarchy.

Solution: Transliteration + Explanation. The article suggests leaving important facts unchanged, adding explanations at the bottom of the page (footnotes) or enriching them in the text with descriptive (paraphrasing) language.

Phraseological and stylistic adequacy

Phraseologisms are the most stubborn part of language. Their literal translation (paraphrasing) often leads to amusing errors.

Problem: Differences in figurative speech. For example, in German, when someone feels happy, they say, "*Wie auf Wolke sieben schweben*" ("Flying on cloud nine"). In Uzbek, the expressions "Og'zi qulog'ida" or "Boshi ko'kka yetdi" are used.

Analysis: This is about figurative thinking. In German, the focus is on the image of a "cloud," while in Uzbek, it's the image of a "blue sky" or "ear."

Solution: Choosing a functional equivalent. The translator should focus not on the lexical meaning, but **on the emotional charge conveyed by the expression**. In this article, I recommend dividing expressions into three types:

Equivalent (absolutely compatible).

Analogue (one meaning, one image).

Sufficient (no alternative, create a new phrase).

Pragmatic problems and the translator's responsibility

Translation is not just an exchange of words, but a dialogue of cultures.

Problem: German can be very formal and detached (the distinction between "ty" and "ty"). Uzbek has its own levels of "ty" (for example, age-specific politeness).

Solution: Contextual adaptation. In conclusion, the article notes that a modern translator must be more than just an "interpreter" but a **"cultural mediator."**

Type of problem	Example in German	Incorrect translation from Uzbek.	Scientific solution (correct option)
Grammar	Passive devices	Letter ratio	Turning ratio to active

Lexicon	National dishes/products	Common names	Descriptive translation
Stylistic	Metaphors	Copying	Search for a functional alternative

Conclusion

The process of translating from Uzbek to German is not simply an exchange of words, but a combination of two different ways of thinking. To overcome these challenges, the translator must master various types of transformations (generalization, specification, modification) and understand the linguistic landscape of both languages. Translating from the original, and eliminating the need for an intermediary language, opens up new perspectives for research in the field of Uzbek translation.

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