Translation of Stable Compounds and Phraseological Compounds in German Literature

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Abstract: The main purpose of this article is to show the enrichment of German phraseology and the introduction of phraseological combinations, the process of translation from German to Uzbek. Phraseological combinations are always vividly important phrases. The process of derivation of such compounds is used when words cannot be expressed in the language, thoughts cannot be expressed with other means of speech. Phraseological combinations are used in the press and in the artistic works of writers to express a beautiful idea.

Keywords: enrichment, phraseological combinations, to require, to solve, to include, idiomatic, restrictive, closed paradigm.

INTRODUCTION

The works created in the past, which will serve as an example in later periods with their high idealism and artistry, constitute classic literature. There are many poets and writers who have a special place in the history of German literature, which works are considered to be the best examples of our classical literature.

It requires solving a number of problems and tasks related to the fundamental historical turn in the political, economic, cultural, and spiritual aspects of society's life. Such a huge task and responsibility demands from our people, on the one hand, to fully understand the process of spiritual renewal, and on the other hand, to rely on it in building a democratic society. After all, it is becoming a factor of national-spiritual renewal, growth and development. Therefore, it is a vital need to creatively master the heritage of our great scientists who made a significant contribution to world civilization in the years of independence. [2,4]

METHODS

It is well known that in modern German, fixed compounds or compounds such as idiomatic expressions, proverbs, phraseological units are based on a series of permanent traditional important compounds. The study of the scientific-literary heritage of the world's great figures forms the national-spiritual foundations of the democratic society being built in our country. Restoring the huge, priceless spiritual and cultural heritage created by the great ancestors over many centuries has become an extremely important task that has risen to the level of state policy. "A society cannot imagine its future without developing its spiritual potential, spiritual and moral values in the minds of people," he said.

In fact, it is impossible to build a democratic society, transition to a market economy, and achieve any progress without morally renewing the society and changing people's thinking. After all, a democratic civil society is a society celebrated with high spirituality and broad enlightenment.
Only when people are connected by spiritual ties, they become a people, a nation. Because "spirituality is a powerful inner force that invites a person to spiritual purification and elevation, enriches the inner world of a person, strengthens his faith and belief, and awakens his conscience."

We consider the restoration of spiritual values to be an integral, natural process, consisting of the growth of national identity awareness, a return to the nation's spiritual roots, its roots. Stylistic expressions are widely used in oral and written speech, in fiction, especially in the vernacular. They sometimes consist of a whole sentence, and when translating them, it takes a lot of time to find the exact equivalent. But it should be said that the modern German language is enriched with new phraseological combinations and changes over time.

The main purpose of this article is to show the enrichment of German phraseology and the introduction of phraseological combinations, the process of translation from German to Uzbek. [1,4]

Phraseological combinations are always vividly important phrases. The process of derivation of such compounds is used when words cannot be expressed in the language, thoughts cannot be expressed with other means of speech. Phraseological combinations are used in the press and in the artistic works of writers to express a beautiful idea.

RESULTS

Nowadays, the gradual entry of phraseological expressions into dictionaries is a complex process. At the same time, German and Uzbek languages have different forms and have the same meaning. When some expressions in German are translated literally into Uzbek, a completely different concept, sometimes incomprehensible, illogical words are formed.

For example: the word "wine" is called "das Bier" in German. It is reinterpreted and a new phrase appears. "Das ist nicht mein Bier" corresponds to the phrase in Uzbek: "It's not my business". However, when we translate it literally, we get a meaningless sentence: “This is not my wine. "Jetzt ist der Bart (aber) ab!" The phrase "Jetzt ist meine Geduld (aber) am Ende" corresponds to the synonym of the Uzbek phrase "Toqatim tog' boldi". Or else "Halt den Mund!" The phrase means "Shut up!" in Uzbek. Some expressions in the German language have double and triple meanings: the expression "In die Fall gehen" expresses the meaning of "to fall into a trap, to fall into a trap" in speech. "Der Dieb ging in die Falle" - "The thief was caught in a trap." The second meaning of this phrase is "to fall asleep, that is, to freeze" - Ich bin so müde, ich gehe gleich in die Falle, I'm tired now and freeze. We often come across such expressions in the process of learning German. However, we translate them into a certain form based on the content of the text. [3,5]

NATHAN.
Ja, Daya, danke,
Dass ich Jerusalem sicher erreicht habe.
Aber wozu das endlich? Habe ich beabsichtigt,
Oder war es möglich, früher zurückzukommen?
Als ich gezwungen war zu reisen, raus und rein,
Bis Babylon sind es hundert Meilen;
Und sich verschulden ist keine Beschäftigung,
Das beschleunigt einen Reisenden.
DAYA.
O Nathan, Nathan,
Wie elend wärest du beinahe geworden
Während dieser kleinen Abwesenheit; für dein Haus
NATHAN.
Nun, es brannte; Ich habe es schon gehört.
Gebe Gott, dass ich das Ganze gehört haben darf, das ist zufällig!
DAYA.
Es war kurz davor, niederzubrennen.
NATHAN.
Dann hätten wir einen anderen gebaut, und einen besseren.
DAYA.
Stimmt! - Aber auch deine Recha war auf dem Punkt
Inmitten der Flammen umzukommen.
The great thinker was able to use metaphors, metonymy, similes efficiently and effectively, as can be seen from the underlined words or phrases in the excerpt from "The Wise Nathan". This proved that his words can also bring joy to the soul.
One of the most urgent tasks of today is to search for material and spiritual monuments from the works of Gothold Ephraim Lessing, which serve to restore spirituality and humanity, and to mobilize them to meet the spiritual needs of our people.

DISCUSSION
The German language has a thousand-year history. During this time, it has accumulated a large number of expressions that people found successful, well-aimed and beautiful. And so a special layer of the language arose - phraseology, a set of set expressions that have an independent meaning. The study of English is widespread in our country. A good knowledge of the language, including English, is impossible without knowledge of its phraseology. Knowledge of phraseology greatly facilitates the reading of both non-fiction and fiction. The reasonable use of phraseological units makes speech more idiomatic. Lessing in Laocoon criticizes not only the general principles of classicism aesthetics, but also specific features of the style and language of aristocratic art of the nobility. Thus, he advocates an accurate and avaricious speech against the artificial, "decorated" style of salon-aristocratic poetry, saturated with graceful allegories and conventional mythological attributes. Not the external picturesqueness of the image, but the most complete revelation of the action, the external and internal movement of an object, while depicting each moment of this movement in a few, scanty strokes - these are the features of a truly epic style, which Lessing illustrates with the example of Homer. Lessing struggles in Laocoon not only with the poetry of the nobility. Rejecting the view of poetry as a "talking painting", claiming that action is its soul, Lessing opposes the contemplative descriptive-didactic poetry that was cultivated by the conservative German burgher poets of the 18th century. Criticizing descriptive poetry, Lessing, using a number of examples, reveals the fundamental opposition between the description and the depiction of action in poetry from the point of view of the impression they produce. [2] When Ariosto describes the beauty of Alcina, the reader remains indifferent: individual features do not add up in his imagination to a living image. On the contrary, when Homer, instead of describing Elena's beauty, depicts her effect on the Trojan elders, the reader gets a vivid idea of the power of beauty. Instead of describing the scepter of Agamemnon or the shield of Achilles, Homer tells the story of their creation, making them, as it were, gradually appear before the eyes of the reader.

With the help of phraseological expressions that are not translated literally, but are perceived rethought, the aesthetic aspect of the language is enhanced. With the help of idioms, as with the
help of various shades of colors, the informational aspect of the language is supplemented by a sensual-intuitive description of our world, our life. The world of modern English phraseology is large and diverse, and every aspect of its study certainly deserves due attention. Most of the phraseological units are borrowed from fiction, both English and other languages, and some phraseological units have retained their original foreign language form. Borrowings are one of the main sources of replenishment of English phraseology. Borrowings from English literature are especially numerous. There are borrowings from the literature of Latin, Greek, French, Spanish, Italian and other languages.

The etymological side of the study of phraseological units in many ways helps to understand the culture of the people from whom this or that phraseological expression is borrowed. For those who study English, as a foreign language, this layer of the language is difficult to master, but after mastering phraseological units, we begin to speak like Englishmen, we understand them perfectly, our speech readiness increases dramatically. In modern English, there are many phraseological units, the main function of which is to enhance the aesthetic aspect of the language. Many phraseological units originated in connection with customs, realities, historical facts, but most of the English phraseological fund somehow arose thanks to literary works. Considers criteria such as "translated metaphorical or expressive meaning, untranslatable, word equivalence too vague or even false." He understands syntagmaticity as the ability of a component to form a combination with other components. It is the ability of a component to form a compound with other components of the same rank and the same compound paradigm. Valence describes categorical, grammatical and general syntactic positions.

An idiom or phraseology is a stable syntagm of elements that are members of very restrictive and closed paradigms. However, this does not correspond to the latest data of phraseological research, in which the anomaly of idioms is one of the characteristics of idioms.

In the late 1960s, the first studies were carried out, mainly in the GDR. In 1964, the Soviet Germanologist I. Chernysheva's contribution is noteworthy. Currently, the fact that there is almost no dictionary of German-Uzbek phraseological units causes great misunderstandings for students, their exact translation and inability to find suitable equivalents. However, the more idioms, phraseological combinations, wise words are studied, the more it will be useful for translation, for artistic translation, and it will give good results in the work of the translator.

What we do is to find suitable alternatives to phrases based on their textual content, to learn them and to help solve the problems encountered in language learning. The "Handbook of Phraseology" (Burger/Buhofer/Sialm) was published in 1982 as a result of a multi-year research project in Zurich, which formulated the important research problems of that time (which are still relevant today). Also, in 1982, Fleischer's book "Phraseology of the Modern German Language" was published in Leipzig. Both works, created completely independently of each other, used the contributions of Soviet research, but showed very different concepts of phraseology, at least in part. While Fleischer focused on systematic linguistic and lexico-logical issues, Burger/Buhofer/Sialm paid more attention to the use and acquisition of phraseologisms. Fleischer's work stimulated extensive research, especially in the former German. [1,3]

At the same time, there have been many attempts to classify phraseologisms. The most famous classification attempts were by Pilts (1978), Burger/Buhofer/Sialm (1982), Fleischer (1997) and Burger (1998). At the same time, Fleischer emphasized the importance of classification issues: "The value of classification should not be overestimated.

The autonomy of phraseologisms is relative; their interrelationship with non-phraseological units and structures is extremely close and varied. This corresponds to the clear heterogeneity of the phraseological combination, and - depending on the task and purpose - different classification options are accepted".

Regarding the study of phraseology and paremiology, Gunther (Elpass 1998) is modern.
The following branches of phraseology are of particular importance:

1. Theory of phraseology.
2. Descriptive, synchronic phraseology of some languages.
3. Historical, diachronic phraseology.
4. Genetic phraseology (formation processes of phraseological units learner).
5. Comparative phraseology (contrastive phraseology).
6. Typological phraseology (the structure of phraseological units and the perspective of language typology examines from the point of view).
7. Phraseography.

In addition, several directions have been identified in the research of phraseologisms today, and work is being carried out on them. For example, the problem of variant and polysemy in idioms, the problem of researching psycholinguistic issues such as the knowledge, use and evaluation of phraseologisms by speakers using empirical methods are among the tasks of today's phraseologists. When the representatives of German literature turned to one or another genre in their works, first of all, they succeeded in preserving the artistic traditions that existed before them, and in addition, they enriched each tradition in the field of artistic form with new content and new principles. That is why every work of our classical literature is read and admired as if it were newly created. To the career of a professor at one of the German universities, completely dependent on the tyranny of the princes, or to the position of a court poet, he preferred the half-starved but independent existence of a professional writer. Having moved to Berlin in 1748, Lessing devoted himself entirely to intense literary and magazine work. In Berlin Lessing writes poems, epigrams, fables, comedies. In his critical articles (about Gottschede, Lange, and others), he castigated the servility of German writers before power and title, the "guild" scholarship, ignorance and pedantry divorced from life.

CONCLUSION

Therefore, "From the oldest petroglyphs and inscriptions created by the thinking and genius of our ancestors, examples of folk oral creativity, to thousands of manuscripts stored in the treasury of our libraries today, valuable works related to history, literature, art, politics, ethics, philosophy and other fields are embodied in them. is our great spiritual wealth. "A nation with such a great heritage is rarely found in the world," he said. At the same time, like other enlighteners, Lessing did not yet understand the contradictions of the bourgeois system of life and sincerely believed that the abolition of absolutism and class would bring with it general prosperity, the approach of which he sought to contribute with his literary activity. [5]

For that, it is not enough to directly study today itself for a deep understanding of today’s reality. In the process of studying and analyzing the past, we get a comprehensive and deep understanding of the root of today, growing from the past, the meaning of our time and activity.

REFERENCES:


