

ISSN: 2450-8160

Herald pedagogiki. Nauka i Praktyka

wydanie specjalne



Warszawa
2021

Editorial Team

Editor-in-chief: *Gontarenko N.*

EDITORIAL COLLEGE:

W. Okulicz-Kozaryn, *dr. hab, MBA, Institute of Law, Administration and Economics of Pedagogical University of Cracow, Poland;*

L. Nechaeva, *PhD, PNPUI Institute K.D. Ushinskogo, Ukraine.*

K. Fedorova, *PhD in Political Science, International political scientist, Ukraine.*

Aryslanbaeva Zoya, *Ph.D. in Uzbek State Institute of Arts and Culture Associate Professor of "Social Sciences and Humanities."*

Karimov Ismoil, *Kokand State Pedagogical Institute*

Nishanova Ozoda, *National University of Uzbekistan named after Mirzo Ulugbek*

Isamova Pakiza Shamsiyevna, *candidate of pedagogical sciences, associate professor of Uzbek State World Languages University, Republic of Uzbekistan, Tashkent city.*

(wydanie specjalne) Volume-2, № 3 May 2022

ARCHIVING

Sciendo archives the contents of this journal in ejournals.id - digital long-term preservation service of scholarly books, journals and collections.

PLAGIARISM POLICY

*The editorial board is participating in a growing community of **Similarity Check System's** users in order to ensure that the content published is original and trustworthy. Similarity Check is a medium that allows for comprehensive manuscripts screening, aimed to eliminate plagiarism and provide a high standard and quality peer-review process.*

About the Journal

Herald pedagogiki. Nauka i Praktyka (HP) publishes outstanding educational research from a wide range of conceptual, theoretical, and empirical traditions. Diverse perspectives, critiques, and theories related to pedagogy – broadly conceptualized as intentional and political teaching and learning across many spaces, disciplines, and discourses – are welcome, from authors seeking a critical, international audience for their work. All manuscripts of sufficient complexity and rigor will be given full review. In particular, HP seeks to publish scholarship that is critical of oppressive systems and the ways in which traditional and/or “commonsensical” pedagogical practices function to reproduce oppressive conditions and outcomes. Scholarship focused on macro, micro and meso level educational phenomena are welcome. JoP encourages authors to analyse and create alternative spaces within which such phenomena impact on and influence pedagogical practice in many different ways, from classrooms to forms of public pedagogy, and the myriad spaces in between. Manuscripts should be written for a broad, diverse, international audience of either researchers and/or practitioners. Accepted manuscripts will be available free to the public through HPs open-access policies, as well as we planed to index our journal in Elsevier's Scopus indexing service, ERIC, and others.

HP publishes two issues per year, including Themed Issues. To propose a Special Themed Issue, please contact the Lead Editor Dr. Gontarenko N (info@ejournals.id). All submissions deemed of sufficient quality by the Executive Editors are reviewed using a double-blind peer-review process. Scholars interested in serving as reviewers are encouraged to contact the Executive Editors with a list of areas in which they are qualified to review manuscripts.

STUDY OF LINGUOCULTURAL PROBLEMS IN THE TRANSLATIONS OF THE WORK "MISCHIEVOUS BOY" IN GERMAN AND UZBEK

Nabieva Gulbakhor Akbaraliyeva
Andijan State University
Uzbekistan

Abstract: Culture is a certain level of historical development of society, human creative power and abilities. People are represented in various aspects of their lives and activities, as well as in the material and spiritual riches they create.

Keywords: language and culture, creative power, material and spiritual wealth, national-cultural concept, language units.

According to the National Encyclopedia of Uzbekistan, speaking about language and culture encourages attention to the definitions of the concept of culture. It defines "Culture is a certain level of historical development of society, human creativity and abilities. It is expressed in various aspects of people's lives and activities, as well as in the material and spiritual wealth they create." [3] Linguist E. Gulmetov states: "The sum of knowledge, criteria and values in society is embodied in culture," the scientist explains. [4] Indeed, in the formation of culture, knowledge, values and criteria in society play a key role.

Another linguist Yu.Malyuga brings the following ideas for linguoculturological research. The analysis of national-cultural concepts that reflect the specificity of the national mentality is of great importance for linguoculturology. The task of linguoculturology is to shed light on the cultural content of language units that reflect the national-cultural mentality of the nation, and through language to identify cultural stereotypes and through them to reveal the value system of this culture, cognitive discipline in general. Culture is understood as "a social organism with rules of existence conditioned by the priority values in the life of the nation" [5] - says the scientist. According to N. Alefirenko, "the study of the object of linguoculturology, along with solid science, needs a free imagination: it requires a combination of narrative, artistic thinking and a combination of in-depth methodological analysis" [1] - acknowledges the linguist.

The research of modern linguists that is conducted through translations of linguoculturology is one of the problems waiting to be solved: the translation of the masterpieces of one nation into another language and the culture, customs and means of that nation, how they are translated into a foreign language, the most optimal expression of the translation of works into a foreign language.

Until recently, selected examples of Uzbek literature were indirectly translated from Uzbek into foreign languages, and masterpieces of world literature into Uzbek. Today, there is a need to raise the level of direct translation practices in this area. Insufficient research has been done on the linguistic-stylistic and linguoculturological features of the

translation of the nation's fiction, reflecting the culture, way of life, traditions of peoples, the equivalence of national-cultural lexical units and their translation using various transformations. Therefore, we consider it appropriate to pay attention to the translations of Gafur Ghulam's "Mischievous boy" translated into German "Der Schelm".

Let's have a look at an original text in Uzbek: *Бизнинг маҳалламиз кичкинагина булса ҳам гавжум: Карим Қори кори деган газламафуруш, Ёқуб қовок деган мумфуруш, Абдуллахўжа деган буёқфуруш бойларни ҳисобга олмаганда колганлари босмохона ва қандолатхона ишчилари эди*, is translated into German as *Obwohl unsere Mahalla klein war, hier immer viel los. Abgesehen von den reichen unsere Viertels wie Karim -Kori der Fabrikant der Wachshändler Yakub der Kurbis und der Farbenhändler Abdullahodshi lebten in unserem Wohnviertel hauptsächlich die Mitarbeiter der Druckereien und Konditorien*. Now let's focus our attention on the original text and the text translated. In the culture of the Uzbek people **Карим Қори** means an educated, intelligent, knowledgeable person and is applied to a person who has such a status. We think **Karim Kori** is the best variant to be translated into German. We witness that the phrase *Газламафуруш Ёқуб қовок деган мумфуруш* is translated into German as *der Fabrikant der Wachshändler Yakub der Kurbis*, and the word **Ёқуб қовок** is translated as **Yakub der Kurbis**, we are in favor of not translating the word "қовок", because here "қовок" means a nickname given to a person in the Uzbek nation, it means that the nickname has almost become a personal name of the person among people, so we think it is good that the word "қовок" is left untranslated. The words **Босмохона** and **қандолатхона** have originally been translated as **der Druckereien und Konditorien**.

The original text in Uzbek is as follows: *Маҳалламизда иккита мачит, битта чойхона, иккита баққоллик бор. Самоварчи -Қодир ака деган яллантуш киши. Мачитнинг биттаси Тиконлимозорда, иккинчиси етим мачит қўргонтегида. Ҳар икки мачитнинг ёнида ҳам мактаб бор. Меҳмонлари маҳалла ўз навбатида Тиканлимозор мачитида Шамси домла муаллим, Қўргонтегида Хасанбой домла ўқитади* is translated as *Hier gab es auch zwei Moscheen, ein Teehaus und zwei Kram läden. Der Besitzer unseres Teehauses war ein breitschultriger Mann namens Kadir Aka. Eine der Moscheen befand sich in Tikonlimosor und die andere, welche Yettimatschit hieß, in Kurgantagi. Beide hatten auch eine Schule und ihre Imame waren auch gleichzeitig dort als Lehrer tätig. Im Tikonlimosor unterrichtete Schamsi Domla, in Kurgantagi" Hasanbay*. The sentence *Маҳалламизда иккита мачит битта чойхона иккита баққоллик бор* is translated as *Hier gab es auch zwei Moscheen, ein Teehaus und zwei Kram läden*. **Иккита мачит** - zwei Moscheen, **чойхона**- ein Teehaus, **баққоллик**- zwei Kram läden, where the translation of all the phrases are successful and It is no secret that the translation of such words in the Uzbek national culture has already entered the lexicon of other nations.

Let's pay our attention to our next examples: Мен Хасанбой домлада ўқидим. У бизларни "Хафтияк"дан эмас "устоди аввал китобидан ўқитиб тез саводимизни чиқаради. Маҳалладаги менинг ўртоқларим Омон Ит Обид Бид Обид Туроббой Йулдош Хусни Солих Абдулла Пўлатхўжа Миразиз ва бошқалар. Translation into German: Ich besuchte die zweite Moschee, in der Hasanbay Domla der Imam war. Er unterrichtete nicht wie alle anderen aus dem Buch «**Haftijake**, sondern mit «**Ustodi Awwal**», was eigentlich effizienter war Meine Freunde in unserem Viertel waren also : Omon, it Obid, Bit Obid, Turobbay, Yuldasch, Husni, Solih, Abdulla, Pulathodscha, Mirasis und noch viele andere. **Хафтияк** –**Haftijake**, **'устоди аввал**- **Ustodi Awwal**. It is clear from the given translations that such words originated from Arabic are used equally in all languages.

References:

1. Alefirenko N.F. Linguoculturology. Value-semantic space of the language. - M.: Flinta, 2014. - p. 38.
2. Khudoyberganova D. A concise glossary of linguoculturological terms. - Tashkent: Turon zamin ziyo, 2015. - p. 33.
3. National Encyclopedia of Uzbekistan. Volume XII. - Tashkent: National Encyclopedia of Uzbekistan, 2000-2006.
4. Gulmetov E., Qobiljonova T., Ernazarov Sh., Mavrulov A. Cultural Studies. - Tashkent, 2000. - p. 6
5. Malyuga Yu.Ya. Culturology. - M.: INFRA-M., 2004. - p. 11 ..
6. Maslova V.A. Linguoculturology. - 4-e izd. - M.: Akademy, 2010. - p. 11.
7. Ghafur Ghulam Shum bola. - Youth Publishing House. 1936. - p. 193
8. G'ofur G'ulom Der schelm. - Youth Publishing House. 1936. - p. 193