



GERMENEVTICS AS AN ASPECT OF TRANSLATION

Kurbonova Gulsara Sodikovna

In philological sciences

Doctor of Philosophy (PhD), Associate Professor, etc.

shakhzod.rajabov@gmail.com

| Article history: | Abstract: |
|---|---|
| Received: 13 th April 2021 Accepted: 26 th April 2021 Published: 27 th May 2021 | <p>The article is devoted to the study of the specificity of the hermeneutic aspects of the problems of reflection of oriental culture and philosophical views in literary translation. The initial study of hermeneutics as a philosophical subject allows a broader interpretation of this concept. Hermeneutic translation is important as it is the most basic tool in ensuring the adequacy of the translation.</p> <p>Based on the analysis of excerpts in the texts of works of art, the article identifies such problems as the harmonization of hermeneutics and translation, the preservation of the national spirit expressed in the translated original text. The main content of the study is to explain the use of hermeneutic descriptions in translation, to explain that translation is very close to the essence of hermeneutics with its goals and objectives, to substantiate the vague meaning of untranslatable text not only in other languages. But also in other cultures.</p> |

Keywords: Hermeneutics, translation, philosophy, interpretation, author's intention (goal), typology of translation errors, translation strategy.

INTRODUCTION.

Hermeneutics has long been the focus of philosophical research as a methodology for humanitarian research. Translated from Greek, the word "hermeneuein" (hermeneuein) means to declare, interpret, explain [11]. In the broadest sense, "hermeneutics" means the art of interpreting texts. The origin of this art dates back to ancient times. Hermeneutics got its name from Hermes, the messenger of the gods in ancient mythology, who not only transmitted the commands of Olympus to ordinary people, but also interpreted and interpreted them. Hence, the original task of hermeneutics (scholarly commentators) was to interpret divine and legal texts for ordinary people.

F. Schleiermacher for the first time explains hermeneutics as the basis of the theory of universal understanding [10]. In his opinion, in hermeneutics, it is not the content of the text that is important first of all, but the understanding of individual thoughts in the content of the text, that is, the content of the text as opposed to the expression of the text. Wilhelm Dilte's concept explains hermeneutics as "the basis of the humanities" [12]. A notable aspect of his concept is that the historical and humanitarian spheres are in themselves a subject of knowledge. Therefore, V. Dilte puts forward the idea that "we understand spiritual life as a result of explaining nature."

Martin Heidegger took a decisive step in the development of hermeneutics [12]. M. According to Heidegger, human activity manifests itself in the linguistic landscape of the world, because through language he can understand a person, the world around him, of course, himself, others. Comprehension, on the other hand, creates texts in a language as linguistic interpretations.

Problems of the hermeneutic aspect of translation in modern translation studies L.S. Barkhudarov, B.A. Olkhovikov, S.A. Semko, M.P. Brandes, G.P. Ryabova, M. Ya. Zwilling, G. Ya. Turover, V. Studied by the works of Kurenno and others. According to translators, in order to successfully implement the hermeneutic aspect, the author and the translator must feel the spirit of the period in which the text is created, feel it deeply. In this sense, hermeneutics and translation are inextricably linked, because the main task of translation is not only to translate linguistic units from one language to another, but also to convey the full content of thoughts and ideas expressed in the original text. Quite successful, in our opinion, try to apply to the solution of the problem of translation theory the concept of "hermeneutic circle", which is one of the central ones in the teachings of G.G. Gadamer, observed in the state of N.S.

It proceeds from the fact that the text leyit is in the area of several hermeneutic circles, that the text as a whole is central, is the first, and is successively included in a number of members of the circle, others. So, the second circle is the works of the given author, which, in turn, can be divided into smaller circles "early" and "later". However, N.S. Kudryavtseva overlooks the fact that, for example, production enters another circle - in the biography of the writer, precisely, in its definite stage, when it was created. In turn, this stage of the writer's life enters the corresponding stage of the history of a given society, further, in general, into the whole of its history [5].

Exactly such an author, as a representative of a certain national culture, enters the circle of the current state of this culture, into the whole of its traditions, and, finally, in the context of universal human culture. Yes, the hermeneutic approach should not be limited to the relations between the texts, here it is necessary to take into account all the connections of the given text with reality. From what has been said, it should be closed that the first stage of a translator's work - an adequate understanding of the original - is the most difficult task. Not by chance G. Gachechiladze argued that "If this is the nature of the process of cognition in general, is it mine to expect that the knowledge of foreign language production can be exhaustive? Absolutely no. Like any object, the original is cognized only approximately, not complete, and the reproduction of the original is an approximate image of it ". Which means this translation is the process of "infinitely closer to the subject of the reflection of the translator's opinion, that is, to the original [3]."

Great emphasis is placed on the application of the hermeneutic approach in translations. Given the hermeneutic aspects of translation, these include issues of understanding and interpreting the original text by the translator and issues of understanding and interpreting the translated text by the readers. In terms of the hermeneutic approach, with a focus on the complex organization of the translation system, special attention is paid to its "text-translator" subsystem, which aims to define its semantic organization of the text. When talking about hermeneutic analysis of a text, researchers call its main goal adequate reincarnation in the linguistic question of the translated text. The term "adequate" has gained prominence in the hermeneutic approach. Using the concept of 'adequate', the translation process itself is explained as follows: 'Translation is the adequate reproduction of what is sufficiently understood using another language, multiplying it by taking into account the interaction of content and form'. Based on the essence of hermeneutics, as a science of understanding, interpreting and interpreting texts, special attention is paid to the information in them. The work has a five-level information reserve. For successful implementation, it is sufficient to master the level 3 information reserve, i.e. the level of possessing it freely and knowing the lexical unit that allows it to be understood correctly and used in speech translation.

In the analysis of the problem of comprehension in the hermeneutic approach, steps such as "wait" and "understand" are emphasized: "Understanding the text as a whole is impossible without understanding its individual parts together, it has a certain hope for the meaning that characterizes the whole text.

When analyzing texts from the perspective of a hermeneutic approach, they are divided into texts with information accuracy and information uncertainty. Information accuracy or ambiguity of a text refers to cases where the text has only one "concept", and information ambiguity or ambiguity refers to cases where the text has multiple concepts (interpretations). Among the varieties of information ambiguity, they are called polyphony of the word. Thus, in hermeneutics, each word plays an important role because the variability of its meaning gives the text the same polysemy. It is not surprising that the semantic versatility of the original is one of the linguistic reasons for multidimensional translation, since in such cases different solutions are possible and therefore different versions of the translation of the same text are permissible.

The complexity of the translation is also related to the fact that it is not possible to obtain a single whole from a large number of separate units, drawing all the attention to a single word in the text. According to G. Gadamer, "The real disaster of translation is that the unity of a concept in a sentence cannot be conveyed simply by replacing its members with the corresponding members of the sentence of another language, and translated books are usually real animals, from which spirit set of letters ". But there are cases where the 'uncertainty', the uncertainty, is deliberately created by the original author. It is clear that such ambiguity, which is part of the author's communicative intention, should be retained in the translation. In other cases, the indifference in the author's speech, his incompetence, his inability or unwillingness to express his thoughts clearly and unambiguously, cause ambiguity in the text. In such cases, the task of the translator is to understand what the author means and to express this idea in the translation.

In the translation process, all three links in the chain of communication have the same importance: author-translator-reader. For successful translation, it is important that the communicative competence of each of them (both linguistic and extralinguistic) be equal to that of the other. In this case, it is especially important that the translator himself approaches the author's communicative competence and then tries to raise the student's communicative competence to the required level. Adequate authority of the reader who is unable to comprehend the information in the text may negate even the best translation. Attention should be paid to the learner's non-linguistic competence, the learner's linguistic knowledge, because only with sufficient knowledge can the learner evaluate what he or she has read correctly. If such a level cannot be expected, you should build this skill using additional information in the form of comments or additions to the text. Closing the gap in the level of competence of the dialogue participants: author-translator-recipient - one of the important hermeneutic problems of translation.

As you know, any text has many non-text-oriented links. Therefore, in order to correctly understand the meaning of the text, it is necessary to have a knowledge base about the reality reflected in the play and the situation that led to this or that statement. As mentioned above, RK Minyar-Beloruhev, who calls the knowledge required for a translator a "resource of information", distinguishes five levels of knowledge in it and believes that "to achieve good results in translation ... it is enough to combine 3 levels of information" stock with basic units of text [6, 60]. "Here one can only agree with the researcher because it is about interpretation. However, in order to achieve a good result in literary translation, in our opinion, you need at least what is described as a" [6, 58] conscious system of objects with a defined object, event, character " You need to have a level 4 information reserve. It will be possible to speak in the context of a topic that is linked in one way or another, in other words, clearly expressed at the level of the

translator's awareness of denotation. "It should be noted that such an opinion contrary to his position, he "cannot require a translator to be an expert in all fields of knowledge (to have a level 4 information reserve)" [6, 60]. It is almost impossible to find an interpreter who specializes in everything. However, there is no denying that fiction is able to cover all aspects of human life without exception. This means that the translator has to deal with an extensive database that he or she may not know in practice. And, first of all, since the level 4 information reserve is not a constant value, the translator must bring his knowledge to that level when working on the translation of each new work; secondly, keeping in mind that it is not possible to be an expert in all fields, he should still seek advice from experts. Thus, understanding the original requires careful research work, which is not possible without a thorough translation from the translator. If we take into account that the translated work is a specific agent of another culture, then it reflects a different national picture of the world using a different national language. The translator's work becomes even clearer and more undeniable.

Summarizing the above, it can be argued that translation theory and practice should be based on a hermeneutic approach. Adequate understanding of the original text by the translator allows the correct choice of linguistic means that correspond to it and the complete restoration of the reality reflected in it. And the work is a reflection of the truth seen through the eyes of the author - a representative of a certain person who sees and understands the world around him in his own way, and that this truth is recreated using the national language, national identity is its most important turn into a component. In other words, the national coloring of a work of art is a natural phenomenon, meaning that works can vary in their level of national "colors," but they all have to have it. It follows that an adequate understanding of a work also requires an understanding of its national identity. Thus, recreational national identity is one of the most important criteria for the adequacy of literary translation, and the hermeneutic approach should be seen as the best means of adequately resting the national identity of the work.

Hermeneutics paved the way for the philosophical theme of the field in the twentieth century, from the interpretation of concise texts in the centuries to its long-term development. Hermeneutics there have for centuries emphasized the need to read translated texts from beginning to end, because the mui priestly preservation expressed in the translated original text is targimonlahl.

Even today, the political-comparative plan, guided by translators, tends to ignore these rules, which combine translation and hermeneutics, in the original expression of the text. For example, the sentences in Amin Maaluf's house in Samarkand are notable for their expression of oriental customs. "*You need to live a long life*" is not given in the title. The French translation of "*sans un sourire sur ses lèvres ingénues*" [8, 14] means "*squeezing the delicate lips like a girl*" [13, 32], in the original text "*stretching the bare wrists*" [8, 14].

A small meaning in the text is understood from the whole content of the century. organically dependent.

Hans Georg Gadamer states: "The text does not exist, the text thinks, flies" [2]. The reason is that in the hermeneutics of the twentieth century, it is extremely important to provide a dialogue in the text for both the author and the recipient (reader). It was at the end of this century that descriptions of hermeneutics began to be used in translations. This translation is very close to the essence of hermeneutics with its goals and objectives. According to H. Gadamer, hermeneutic discourse consists of the interpretation of a number of vague ideas [2].

The ambiguous meaning of a text that cannot be translated is associated not only with its expression by other linguistic means, but also with its revival in another culture. For example, the following Uzbek translation of this text, used in Amin Maaluf's book "Samarkand", is a complete commentary and interpreted in accordance with Uzbek culture.

French style: ... *lorsqu'une future mère rencontre dans la rue un étranger qui lui plaît, elle doit oser partager sa nourriture, ainsi l'enfant sera aussi beau que lui, avec la même silhouette élancée, les mêmes 10 traits nobels* [8, 14].

In Uzbek: ... if a beautiful passenger comes out in front of the expectant mother, she must share her meal with the passenger, wishing that the future child would be like this person [13, 33].

The following directions of hermeneutic research in translation science:

- author's intention (goal);
- typology of translation errors;
- Development of principles and types of translator's comments;
- The hermeneutic aspect of choosing a translator's strategy;
- The hermeneutic aspect of translation includes specific processes aimed at interpreting the category of texts, consisting of communicative and pragmatic features, consisting of the principles of understanding, understanding, interpretation of the text;
- Perception consists in identifying and distinguishing phraseologists, fixed expressions, precedent events, etc.

In the process of translation in accordance with the translation unit;

- Incorrect interpretation of these combinations leads to a misunderstanding of the content of the text and leads to errors in the interpretation of the translation unit. Since the two categories of understanding and interpretation are inextricably linked in the translation process, misunderstanding an ambiguous meaning leads to misinterpretation. Misinterpretation, on the other hand, leads to misunderstanding of the content of the text.

Thus, from a hermeneutic point of view, we can divide the translated text into the following three stages:

- 1) translation error in understanding the content of the text;
- 2) translation error when interpreting the text;

3) An error in understanding-interpretation leads to a misunderstanding of the content and its inadequate interpretation. For example, Sh. If we observe the approach to the next text in "**Tales of Geese**" by Perrault from the side of two different interpreters, then the first translator, close to the content of the original text, but also in it the translator interpreted the word "**morte**" through the option "leaving the world The second translator, although he used the translation correctly, summarized the content of the text:

France: *Mais Com chacun prenait sa place à table, on vit entrer une vieille Fée qu'on n'avait point priée parce qu'il y avait plus de cinquante ans qu'elle n'était sortie d'une d'une Tour et qu'on la croyait morte, ou enchantée* "[14, 13].

Minavarov's translation: No one has seen him for at least fifty years, and everyone thinks that he was thrown and imprisoned in a high tower "[7, 4].

Translation by M. Kholbekov: Since he has not been seen for a long time, everyone thinks that he is dead. That is why he was not invited to this feast "[9, 20].

Misinterpretation of a translation unit, regardless of the level of a word or phrase, makes it difficult for the recipient to correctly understand the content of the text. On the other hand, adequate understanding, understanding and interpretation of the translation unit increases the ability to accurately convey the content of the source text.

CONCLUSION.

Hans Georg Gadamer states in one of his lectures that the translator has two strategies. Either the translator tries to fully convey the author's point of view, regardless of the level of understanding of the translated text, or simplifies the original version of the text for the reader. Gaddamer argues that the interpreter must choose which strategy, but the two strategies should not be confused, because mixing them leads to paradoxical (unexpected, strange) results.

Undoubtedly, the use of hermeneutics in translation and translation practice serves as an important methodological basis for creating a new classification of translation errors, developing problems of translation typologies from a hermeneutic point of view. This is due to the fact that the hermeneutic approach to translation is one of the important criteria for ensuring the adequacy of the translation.

REFERENCES:

1. Barkhudarov L.S. What does a translator need to know? // Translator's notebooks. Issue 15. - M .: International relations, 1978. - P.18
2. Gadamer X.-G. Truth and method: the basis of philosophical hermeneutics. M .: Progress, 1988. 704 p.
3. Gachechiladze G.R. Literary translation and literary relationships. - M .: Soviet writer, 1972 .-- P.101.
4. 4.Komissarov V.N. Translation and interpretation. Tetradi perevodchika, 1982, vyp. 19, p. 3-19.
5. Kudryavtseva N.S. Hermeneutics in the art of translation // New Philology. - 2009. - No. 11 (31). - Nikolaev: View of ChDU im. Petra Mogili, 2009. - pp. 237–244.
6. Minyar-Beloruhev R.K. General theory of translation and interpretation. Moscow: Military Publishing, 1980 .-- P. 60
7. Minavarov Sh. Perro Charl. Mother Goose Tales. - T .: Sharq NMK, 1996.B. 4.
8. Amin Maaluf. Looking for damage lost in Samarkand or in the dark. A.Kochiboiev (translator)
9. Kholbekov .M .Mr. Segen's goat. Tashkent.Yulduzcha.1989.-B.20
10. Schleyermaxer F. Germenevtika.- Spb: Evropeyskiy dom, 2004.- S.73.
11. Hermeneutics as a methodology of social and humanitarian science <http://aspirantura.weebly.com>.
12. The concept of hermeneutics. <http://nitshe.ru/filosofiya-kratk-o-ponyatno-34.html>
13. Maalouf Amin. Samarcande. Paris, Jean-Clode Lattés Edition, 1988. - 235p.
14. Perrault Charles. Contents of ma mère l'Oye. - Paris: Libro (Flammarion), 2002. - P.13.