

PROBLEMS OF TRANSLATING PHILOSOPHICAL TERMS

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Abstract: *The article considers translation as a dialectical unity of linguistic and philosophical approaches, achievable within the boundaries of the “translatological triangle”: the original text and the translated text are always mediated by the translator’s personality. Translation transformation as a hermeneutic experience is the essence of overcoming the conflict between the idiomatic nature of philosophical concepts and their semantic variability.*

Keywords: *text, translation, translatological triangle, equivalence, idiomaticity, lexico-semantic potencies, hermeneutic actualization.*

The ancient Greek sages left many maxims that served as the maxims of the Greek-European culture. One of them is the saying of Cleobulus, the son of Evagoras of Lindus: "The best is the measure." The category of measure, performing the function of the generative form of European culture, in the space of communication can serve as a definition of the translation procedure. The content-semantic balance of the text of the original and the text of the translation is also maintained by a sense of proportion, sometimes at the cost of abandoning claims for the exhaustive completeness of the transfer of meanings immanent in the original.

The task of translation is to establish a correspondence between the original meanings and the meanings obtained through the translation procedure. L.S. Barkhudarov, distancing himself from psychological and physiological factors, and distinguishing between translation as a process and translation as a result, proposed a linguistic understanding of the translation procedure. It is the result of "interlingual transformation, or transformation, of a text in one language into a text in another language".¹

The hermeneutic element of the translation transformation of philosophical texts (PT) involves a cumulative combination of philological and philosophical approaches. And since “every understanding is ultimately self-understanding”¹³, traditional hermeneutics is forced to take into account not only the openness (incompleteness) of the interpretation of the text, but also its inseparability from the interpreter’s self-reflection: understanding the text, we understand ourselves.

Linguists, believing that “the phenomenon of translation is the very heart of hermeneutics”, refer to its hermeneutical aspects the understanding and interpretation of:

- a) the translator - the original text;
- b) recipients - the translator (text of the translation). Here, the requirement of understanding the original is the “initial category” of the definition of translation and a prerequisite for interlingual transformation. The probability of a correct translation out of understanding remains only in relation to individual lexical units, but in relation to the text as a whole, it is excluded. From the point of view of the hermeneutics of translation, understanding is an act of explication of meaning and a way of

¹ Barkhudarov L.S. Language and translation: Issues of general and particular theory of translation. 2nd ed. M.: LKI, 2018. p. 6.

dealing with it. The phenomenon of meaning, being derived from the interaction of semantic (objective) and situational (contextual) information, serves as a constitutive element of interlingual transformation.²

Thus, the translator does not deal with languages, which each separately represent a sign system, but with texts (speech products) and meanings that are immanent to these texts. Cultural phenomena can also be understood as texts, and culture as a whole as a hypertext. Textology distinguishes “verbal texts” and “texts of culture”, hence translation (as a way of interrelation of texts) also appears as a communication procedure (a way of interrelation of cultural phenomena). In other words, intercultural communication is the translation of the “texts” of the donor culture into the “language” of the recipient culture, which means that it is a relay of meanings that are invariant to the difference of cultures.

The language of philosophy is not only a form of its self-expression, but also a way of realization and self-justification; he is both a means and an end. For the hermeneutics of translation, the TL is not a resulting language, it is only a stage on the way to the freedom of philosophical thought, whose sufficiency is determined by the absence of lexical, semantic and hermeneutic barriers: “Where mutual understanding is achieved, they do not translate: they speak there. After all, to understand a foreign language means, in fact, not to need a translation into your own. As for professional translators, they, not being philosophers in most cases and not claiming to be congenial to the author of the original, perceive FT, which is the most difficult for translation, as a “stumbling block”.³

The cognitive core of FT is formed by generally accepted philosophical terminology and vocabulary of general scientific description. However, the presence of the author's terminology, whose semantics and syntax are highly nominative, in particular, a large number of existential (existential) sentences, also complicates the position of the recipient and reduces the degree of TF translatability. At the same time, “the following are considered untranslatable, i.e., having no lexical correspondence: text fragments containing so-called situational realities; concepts...”. However, the absence of direct lexical correspondence does not mean that information cannot be transmitted: it is transmitted by other means, for example, using transcription, variant correspondences, neologisms, lexical substitutions, descriptive translation, internal and external comments.

Semantic components are characterized by a greater measure of translatability: they are transmitted not only through translation transformations (paraphrase, compensation, commentary, etc.), but also due to the hermeneutic connotation of historical, cultural and worldview realities with the context of the author's lexical and terminological system.

Hermeneutic experience involves not only a kind of reduction and compensation of idiomatic lexical units and variability of semantic components. He also claims the relevance between the levels of competence within the “translatological triangle”, where the equivalence of the translation is conditioned by the original only indirectly - through interlingual transformations carried out by the translator, on which it ultimately depends what the recipient will deal with - with the original. work or its reminiscence.

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² Diogenes Laertes. On the life, teachings and sayings of famous philosophers / Per. M.L. Gasparov. 2nd ed. M.: Thought, 2016. p. 83.

³ Gadamer H.-G. Truth and Method: Fundamentals of Philosophical Hermeneutics. M.: Pro-gress, 2018. p. 447.

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