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## DIFFICULTIES IN TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS INTO UZBEK

**Saitkhanova Aziza**

*Uzbek State World Languages University*

*Translation Faculty*

*Department of "Practical translation of English Language"*

*ESL teacher*

*Str. Kichik xalqa yo'li -21a, zip code 100138 Tashkent, Uzbekistan*

*Phone (+998)99 818 79 09*

*E-mail: [azizasaidhanova@gmail.com](mailto:azizasaidhanova@gmail.com)*

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### Annotation

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*This article discusses the main ways and means of translating phraseological combinations into English and Uzbek.*

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The study of English is widespread in our country. Being a proficient in language, including English, is impossible without awareness of its phraseology. Phraseology greatly ease the reading of both non-fiction and fiction. It is very important to teach the students of the foreign languages faculties to ability of comprehending and correctly translate the phraseological units of the language. The structure of the English language is dissimilar from the structure of the Uzbek language, and from a genetic point of view, they belong to different language families. Hence, the grammatical structure of these languages also differs from each other. For example, there are many affixes in the Uzbek language, the sentence begins with a noun and ends with a verb, there are no prepositions, articles, categories of gender. In English, on the contrary, affixes are not expanded and there are articles and prepositions. Therefore, certain difficulties can be identified when studying and translating words, phrases, sentences, and especially phraseological units. In addition, the mutual difference in the form and meaning of English and Uzbek phraseological units creates difficulties in their translation. Some similarities, associative options can be found in the target language but when students hear English phraseological units for the first time, they take only their form, not fully delving into their meaning or content.

Phraseological means of language is one of the categories in which the national mentality is manifested. Idioms, together with the imagery they contain, symbols and stereotypes of the people's

consciousness cover most of the human experience and carry the lingua cultural code of the nation. They reflect the centuries-old history, religious beliefs, the wisdom of the people, their moral values, the main components of the national culture.

In accordance with linguists, phraseological units are lexical combinations, the meaning of which is determined by the whole expression. A distinctive feature of phraseologism is the emotional expressiveness and conciseness of the expression of thought. Quite often, phraseological unit function in a newspaper style. Some linguists do not classify proverbs and sayings as phraseological units, since they are taken from the speech of people and have undergone changes when passing from mouth to mouth. But in any case, these are phraseological units, because they have a direct meaning, sometimes they can have the opposite meaning.

It should be noted that the ability to find an analogue in the process of translation is the most important step for a translator. In process of transmitting the phraseological units, the translator must work with phraseological dictionaries, and context plays a meaningful role in the translation process. And also, phraseological units reflect the culture and national mentality of a certain people. For this reason, the translation of phraseological units is one of the topical issues of modern lexicology.

Phraseological units make our speech in some cases figurative, in others - more accurate, and no doubt, more vivid, varied, expressive. Some scholars attach a huge role to phraseology in the process of forming a language and culture: "The idiomatic layer of the language, that is, the layer that, by definition, is specific to each specific people, stores values, public morality, attitudes towards the world, people and other peoples. Idioms, proverbs and sayings illustrate the way of life, as well as the geographical location of the nation, the history and traditions of a community united by one culture.

Like many other languages, the Uzbek language is very rich in stable combinations of words - playful and ironic expressions and allegories, allusions, expressions of ethics, benevolence, blessing, ethnographisms and folklorisms. They are also rich in content, but also have an external cultural character. For example:

- bergan tuzini oqlamoq – to justify parental care
- dunyo turguncha turing – Live long and prosper
- yeru ko'kka ishonmaydi – to worship; to dote (upon);
- yotig'i bilan tushuntirmoq – to speak cautiously;
- ignadek narsani tuyadek qilmoq – to make a mountain out of a molehill;
- oramizda qolsin – between you and me;
- ishing o'ngidan kelsin – wish you every success;
- ko'z bilan ko'rib qo'l bilan tutmaguncha – innocent until proven guilty.

It is difficult to imagine fiction without phraseological units and without fixed expressions. Colorfulness, ambiguity, capacity of speech and richness of language are manifested precisely in these elements. We can often meet the use of phraseological units in the works of Abdulla Kadiri, for example: "...Bunchalik g'ayrat ko'rsatgan fuqarolarga rahmat dunyo turguncha tursinlar" and these phrases can be translated into English as follows: "... Thanks to the people who worked with diligence, let everyone be safe and sound" [Abdulla Kadiri]. If you pay attention to the translation of the same phraseological unit "dunyo turguncha turing", in different contexts has a completely different translation. In the first case, we

translated it as, “Live long and prosper”, and in the work “be safe and sound”. “...Hasanali bekning hozirgi qiziq holini ipidan ignasigacha kuzatib turdi.” This sentence is translated into English in this way: “... Hasanali watched for a long time the bek's current state of mind from head to toes”? or pay attention to the following lines from the work of A. Kadiri: “...yuragini ingichka joyigacha borib tekkan edi” - “touched the most tender strings of his heart”- “they tugged at his very heartstrings”.

In Uzbek strings, with the help of the idiomatic expression "yuragini ingichka joyiga borib tekkan edi" - "touched the most tender strings of his heart" - "they pulled at his very heart", the author uses a metaphor to create the gentle voice of the heroine. Abdulla Kadiri implies subtle feelings of beloved Kumush Otabek. When he heard the voice of Kumush, who saved their lives thanks to her analytical mind, moreover, such a tense, anxious confusion was resolved, he was extremely happy, and this voice seemed like music trembling in his heart. The idiomatic expression has been translated into Russian and English, respectively. But the interesting point here is that the English translator created the metaphor "the sweet melody of these words" instead of the simple word "voice" that is given in the original and the Russian version. The translator generates a stylistic device depending on the context-emotional state of the characters and escalates the situation. This phenomenon in translation theory testifies to the skillful understanding of the language and its impressive qualities by the translator.

Phraseological unit is a stable phrase in which, although semantically and indivisibly, but in them - in contrast to phraseological fusion - there is a portability of meaning. Phraseological units arising on the basis of semantic rethinking or shift of variable phrases. In phraseological unit, a new, phraseological meaning is created by changing the meaning of the entire complex of components of the phrase. At the same time, the individual meaning of the component words is absorbed and lost. They form an indecomposable semantic whole. This group is characterized by the motivation of the meaning.

At first glance, among the given examples, the last stable phrase, i.e. “Vaqtning ketti - naqding ketti” (time is gone, that means everything you really had is gone) is in a sense suitable for our context. However, when comparing its content with the original, a rather large logical difference exists between them. Namely, the English idiom indicates the volatility of time, that is, its transience. The proverb in the Uzbek language has the meaning of losing not only time itself, but also its valuable gift as a kind of wealth (its presence as the most precious phenomenon for a person). That is, wasted time leads to a useless life, the loss of time means the loss of life itself. Consequently, in each case, in the process of translating idioms, one semantic direction comes to the core, and another, which exists in the original language, goes to the background. One of the features of the translation of idioms is the search for an accurate definition of the content of the allusion and finding the identical content of the same allusion in the target language.

In the English language, in addition to the above, there are a number of idioms built on the basis of the concept “time” - “vaqt” (time):

- time hangs heavily on one's hands – vaqt juda cho'zilib ketti (time is dragging on too long);
- time is on somebody's side – vaqt biror bir odamning tomonida, ya'ni muvaffaqiyat mana shu odam tarafida (time works for someone, that is, luck accompanies someone);
- time out of mind – qadimgi davrdan boshlab, qadimdan, ro'zi azal (for a long time, from time immemorial);
- times out of number – minglab bora, ming marotaba (a thousand times, too many times).

As you can see, in each example considered there is an indication of the special content of the “time” component. And when translating, it is required to take into account the specific semantic perspective of

the “time” content, and not just the word “time”.

Oral creativity of the people through the centuries passed from mouth to mouth, from generation to generation. The rich historical experience of the people is captured in oral art and vocabulary, they reflect all their life problems, ideas related to work, craft, life and culture of people, joys and sorrows, victories and defeats, rituals and habits, dreams, hopes and much more.

Since phraseological units are not simple phrases with free meanings of components that translators may encounter a number of difficulties while the translation process. Our analysis made it possible to make sure that in each case the translation strategy varies and a number of factors can affect the translation decision. These include the features of the usage of a phraseological unit in a particular context, its structure, semantics, emotional and expressive coloring. Depending on the situation and features of the phraseological unit, the translator can find an equivalent, analogue, use descriptive, lexical, contextual, antonymic translation, tracing, integral transformation.

Therefore, we have considered several ways of translating phraseological units from English into Uzbek or vice versa.

Based on the analysis of phraseological units in English and Uzbek phrases, we can draw the following conclusions:

- phraseological units in the Uzbek language are divided into two types: phraseological unity and phraseological fusion, in English - according to phraseological unity and phraseological fusion, phraseological combinations or phrases.

- phraseological units in Uzbek and English are grouped according to their semantic properties and meanings.

- in terms of meaning, phraseological units are essentially of two types: pronouns and expressive expressions, and they are analyzed in both languages, and basically these are grammatical or verbal expressions for expressing words and actions.

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