

ISSUES ON TRANSLATING ENGLISH IDIOMS INTO UZBEK

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Abstract: The article deals with the specificity of literary translation of English idiom expressions into Uzbek is revealed from the point of view of the maximum possible preservation of their, first of all, semantic, and then lexical, and linguistic content. The possibilities of adequate transmission of meanings and images, the mechanisms and principles of literary translation of idioms, as well as the use of a comparative method to achieve the assigned tasks are considered. In addition, the work contains recommendations for the translator on working with idioms.

Key words: idiom, speech unit, literary translation, semantic translation, semantic structure, holistic perception.

Introduction

Literary translation has its own linguistic specificity, which is associated not only with an adequate transfer of the meaning of a word from one language to another, but also with an equivalent display of the artistic power and expressiveness of one language through another, as to create the necessary artistic formalization in translation is possible only through language material. When translating, the language is the main tool of the translator, which imposes a huge responsibility on him before the original being translated. This circumstance requires deep knowledge not only in the field of linguistics, but also in matters of culture, everyday life, customs, traditions of various peoples, which are reunited with each other in literary translation [1]. Just like a writer, a translator needs to have observation, deep life experience, emotional openness, sensuality, logic, accurate perception of the world around him and a conscious attitude to his experiences. Since only with its full armament with the necessary knowledge of all the features of both cultures and the mental characteristics of peoples, it becomes possible to fully display the alien cultural environment while preserving the unique national flavor of the translated material. Otherwise, when reflecting the cultural environment of the original, the translator may instead of the reflections of foreign culture, present the reader with elements of his national culture. One of the main criteria of literary translation is the ability to convey the national flavor of the original without equating it with its own national culture.

In this regard, the question of translating English idioms into another language, which have as characteristic only idioms have a unique content, and a special indestructible phraseological uniform structure [2]. It is a very difficult task to preserve the lexical, semantic and linguistic features of idioms. An idiom is an unmoded word combination that operates more on the principles of semantic unity than an internal ordered structure. Thus, in linguistic use, such combinations are not created on the basis of certain models, but are used in their ready-made, already accepted and existing form. Therefore, an idiom is a whole semantic structure. Semantics in this structure plays

a dominant role. But the semantics does not depend on the meaning of the words that form the idiom. Words, uniting in the structure of an idiom, in most cases lose their original meaning. Also, it is very difficult to translate an idiom into another language without knowing the real meaning of this phraseological unit (mare's nest - nonsense; spill the beans - reveal a secret) [4]. Idioms are a special linguistic phenomenon and demonstrate linguistic, semantic, artistic richness language, its wide possibilities, diversity and uniqueness

Knowledge of idioms makes learning extremely easy both journalistic and fiction. It is very important to teach idioms for students of faculties of foreign languages, the ability to understand and correctly translate idioms of the target language [1].

Main part

It is known, the structure of the English language differs from the structure of the Uzbek language from the genetic point of view, they belong to different language families. As a consequence, the grammatical structure of these languages

is also different from each other. For example, in Uzbek language, there are many affixes in the language, a sentence begins with a noun and ends with a verb, there are not prepositions, articles, gender categories. On the contrary, in English language, there are articles, prepositions, and affixes. Therefore, when studying and translating words, phrases, sentences, and especially idioms arise certain difficulties. In addition, the mutual difference in the form and meaning of English and Uzbek idioms creates difficulties in their translation [2]. Of course, if the student thinks logically, then he can find some similarity, associative options, but when students hear English idioms for the first time, then they only take their form, completely without delving into meaning or content. For example, “*hot under the collar*” is literally translated into Uzbek “*ёқа остидаги иссиқлик*” (hot under the collar), whereas the equivalent of this idioms in Uzbek is “*мена сочи тикка бўлди*” (hair stand on end). As you can see from the example, the difference in form and meaning is the difficulty in assimilation of idioms.

U. Hoshimov and I. Yokubov in the book “Methods of Teaching English” emphasized that the difficulties, encountering during the assimilation of words arise, based on its form, semantics and applications. [3] D. Nurmuratova classifies the difficulties in the study of idioms of the English language into four groups [6]:

1. The first group includes international combinations that do not cause difficulties in their study. They are familiar to students or meet in their native language. For example: Achilles hell; flat broke; right now; as for house - wife.

2. A characteristic feature of the second group is their belonging in their form and semantics only to that or another language. For example: *to leave school* (literally: *leave school*) – *мактабни битирмоқ* (finish school); *beat the band* (literally: *beat the band*) – *жон-жаҳди билан ишга киришмоқ* (get to work vigorously). If proceed from form from form of turns, it can be said that idioms in English begin with a verb, and in Uzbek language they begin with a noun and are read by a verb. *Big fish* (literally: *big fish*) – *обрўли шахс* (authoritative, person of a great rank). From a semantic point of view, this combination occurs only in English (compare with colloquial Russian: big shot). The combination “Big fish” is not found in the Uzbek language. It is used in English in relation to high officials.

3. Idioms of the third group are found in both languages. From some side they are similar, but on the other hand they differ from each other. For example: “*Cry over spilled milk*” means “*Сўнгу пушаймон ўзинга душман*” in Uzbek language. “Give a ring” means “*Сим қоқмоқ*”, they differ mainly in shape, but are similar in meaning. But they differ in shape, so students admit errors in their application.

4. The basis of the fourth group is polysemantics, when a idiom has many meanings. For example: “*All thumbs*” can mean in Uzbek “*Ўнгайсизлик*” (*inconvenience, awkward position*), *омадсиз кун* (*bad day*), *чап ёндан турмоқ* (*get up with your left foot*). “*Gift of gab*” can mean “*аравани қуруқ олиб қочуш*” (*to run away with an empty cart*). These idioms cannot be defined by any one exact combination, so they give rise to difficulties in assimilation.

The students do not make mistakes in the assimilation and translation of idioms of the English language, it is necessary to explain to them their meaning and cases of application, explain that the difference in form and meaning is the influence of the fact that these languages belong to different language families. Under the influence of this main factor idioms layers in different situations and contexts that can express different concepts and images [7].

It should be emphasized that the translation of idioms from English into other language presents significant difficulties. This is due to the fact that many of them are bright, imaginative, laconic, ambiguous. When translating, it is necessary not only to convey the meaning of the idioms, but also to display its figurativeness, while not missing its stylistic function. When translating idioms, the translator must convey its meaning and reflect its imagery, finding a similar expression in the native language and without losing sight of stylistic function of the idioms. Without identical image in the native language, the translator is forced to resort to searching for “approximate match” [5].

If you take the English idioms with the concept of “time”, it can be easily determined that the following circumstances exist for translating them: *Time and (time) again - several times, repeatedly, again, often, usually*. In the Uzbek translation it will be “*бир неча бор, такроран, қайта-қайта, кўпинча, одатда*” If we want to make an adequate translation, then we must choose the variant ‘*вақти вақти билан*’ (periodically, at times) that is in the Uzbek language. However, when choosing this phrase, the translator must pay attention to the meaning of the idiom that used in the original. If the original the idiom has the semantic facets of “*такроран*” (*repeated*), “*кўпинча*” (*often*), “*одатда*” (*usually*), then naturally we cannot use the expression “*вақти-вақти билан*” with full justification (periodically, at times). In the phrase “*вақти-вақти билан*”, there is a semantic load of repetition, starting anew, an emphasis is placed on activities that are performed several times, repeatedly, but its semantic content does not matter whether it is routine or familiar. Therefore, when translating idioms, it is required to pay attention to the adequacy of semantic components, and not to the adequacy of the combination of words [7]. If the translation of the idiom does not reflect its semantic content, the true meaning of the idiom will be lost. For example, “*Time flies*” in English language, in Uzbek it will literally be “*вақт учиб кетаяпти*”. This idiom in the original indicates the transience of time. In the Uzbek language there is a stable expression “*вақт ўткинчидур*” (*transitory time*). It can be used as “*ўткинчи вақт*” (passing tense). At the same time, the English expression emphasis *on the volatility of time*

(*учиб кетиш*). But in the Uzbek language, the phrase “*вақт ўткинчи*” - *the volatility of time* is only implied, and it is not spoken. Volatility means instant action.

In the Uzbek language, there are the following phraseological units idioms are associated with the concept of “time”

Вақт ўз ишини қилди - *time has done its job*;

Вақтни қўлдан бермоқ - *to lose time*;

Вақтни бой бермоқ - *to lose time*;

Вақтдан ютмоқ - *to win (or lose) time*;

Вақтдан тўғри фойдаланмоқ - *to use time correctly*;

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

time hangs heavily on one's hands - *вақт жуда чўзилиб кетди, вақтнинг чўзилиб ўтиши*;

time is on smb's side – *вақт бирор бир одамнинг томонида, яъни муваффақият мана шу одам тарафида*;

time out of mind – *қадимги даврлардан бошлаб, қадимдан, рўзи азал*;

times out of number – *минглаб бора, жуда кўп мартаба*.

In each considered example, 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 aspect of the content “time”.

Conclusion

Thus, when translating English idioms into another language, in particular into Uzbek, the following should be considered:

a) a literal translation of English idioms into Uzbek is impossible, only a translation is possible that conveys the content of the idiom by means of another language;

b) it is necessary to try to find an adequate or equivalent stable phrase, idioms (proverbs, sayings, phraseological units, winged words, etc.) in the target language that conveys the content of the original;

c) it is not possible to fully convey the content of the original idiom when translate into the Uzbek language, therefore, a meaningful perspective is used, which can convey one semantic direction;

d) in the absence of a stable word combination, Uzbek translators use the richness of the Uzbek language itself in accordance with the cultural halo of the original language in order to preserve the national flavor of the translated literature.

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