

Lexical-Phraseological Units in Socio-Political Works and their Translation

Bakhtiyor Kholmiraev, Ph.D.
Associate Professor, NamIET, Uzbekistan

Abstract: We know that translation has served as a bridge in the establishment of friendly relations between peoples and nations around the world. The effective work of the world's translators in this regard is unparalleled. This article discusses the basics of how to create of metaphor in the translation of socio-political works.

Keywords: Adequate translation, speech culture, grammatical form, lexical-semantic means, lexical harmony, alternative, lexical-phraseological units, grammatical norm, ideological-artistic content

Introduction

Analysis of translations of socio-political works is one of the urgent tasks of today's translation studies. From this point of view, the translation of such works requires special study.

It is difficult to imagine socio-political works without terms. When translating terms into another language, it is sometimes a good idea to take them exactly as they are, in some cases they are replaced by alternatives that are available in the target language.

In the history of translation, much research has been done on the study of the features of socio-political translation. Especially after the independence of Uzbekistan, a radical change has taken place in this area. To date, works in Uzbek have been translated into many languages.

Materials: As the main source of this article were taken the Uzbek version of the original book "Uzbekistan on the threshold of the XXI century...", its English translation published in the UK, another English translation by Pogorelsky and a Russian edition. Monographs, articles and research papers of a number of translators were used in the process of comparing the translations with the original.

Methods: The article is based on the methods of comparison, classification and statistic in the analysis of comparative-typological and aggregate evidence.

Results. Some problems of translation studies - how to create metaphor in the translation of socio-political works. As a result, the idea of the importance of scientific and theoretical study of the translation of political terms was put forward.

As in all languages, Uzbek has its own methods and means of expressing emotional expressiveness. This can be summarized in terms of linguistic phenomena and called a "method". Accordingly, the emotional-expressive phonetic method that occurs in sound events, and its expression in word forms is called morphological method. In this regard, the phonetic, lexical-phraseological, morphological and syntactic methods of emotional-expressive expression in the Uzbek language are defined. If we talk about the lexical-phraseological method from the above, the expression of emotional-expressiveness through lexical units, that is, with words and phraseologies, is called lexical-phraseological method.

It is known that a significant part of the lexical layer of the Uzbek language consists of polysemantic words. If such words are used in one sense in one place, they can be used in a figurative sense in another text. It is in this figurative sense that words express emotional expressiveness.

The shift in the meaning of a word often occurs when it comes within a text that is not unique to it. Applying the word within a specific text creates a shift in meaning based on a specific description of reality.

The meanings of the words move in different ways. In this way a verbal emblem is created, resulting in special ways of expressing expressive feelings. Accordingly, there are different types of semantic transfer in linguistics: metaphor (metaphor), metonymy, synecdoche, epithet, allegory, irony, exaggeration and so on. These are called tropes in Russian linguistics. The use of a word in a figurative sense creates new phrases in speech. Enriches the speech with a new idea expressed in a different way, provides a convenient opportunity for the speaker to express or evaluate a positive (sympathetic) or negative attitude to a particular event. Among the tropes, the richest and most productive in the expression of emotional expressiveness is the metaphor. Metaphor (Greek: move) - is the transfer of the similar side of the shape, sign, movement of one object to another: the formal similarity - the human ear - the ear of the pot. Movements involving members of creatures in general are also very common: the foot of a table, the teeth of a saw, the mouth of a furnace, the lip of a ditch, the head of a street, the bow of a ship, and so on. Character similarity - light door - light bow. Warm face, cold message, sweet word, bright face, open heart and so on. The similarity of action is to break the rope (in its own sense) - to break the debt (in the figurative sense). Every action word in Uzbek has a figurative meaning. The subject creates metaphors by moving the name of one to another on the basis of similar signs of events on one side. Hence, a similar migration according to a particular sign is an important feature that defines the metaphor. Therefore, G. L. Abramovich views metaphor as a hidden type of simile. A. T. Rubaido argues that metaphor is based on analogy. First of all, when thinking about metaphor, it is necessary to note the peculiarities of its two types, which differ in their function - linguistic and artistic metaphors.

The formation of linguistic metaphors is related to the ambiguity of words. In this case, the name of two objects is called by one word, that is, the word that represents the name of one object becomes the name of the other on the basis of external similarity. For example, the eye of wood is like the eye of man. Linguistic metaphors are formed as a result of language development. Also, since such metaphors mainly serve the function of naming, they do not reflect the stylistic color, expressiveness, and, consequently, the subjective attitude to the subject of speech they express. Hence, in such metaphors, which are considered a unit of language, the range of meanings of words expands, which serve to name new concepts.

In this this article it is analyzed that the author used more than 500 metaphors in his book "Uzbekistan on the threshold of the XXI century: a threat to security, conditions of stability and guarantees of development." These semantic shifts served to express the author's idea figuratively. Metaphors are used in the play as follows:

1. Formal similarity: "refugee flow", "threat to the people", "multifaceted Islamic world", "pen of journalists", "experienced hand of politicians", "river bank".
2. The shift of meaning associated with the products of nature - "the living buds of society."
3. Transformation of meaning through the similarity of signs - "cold war", "depth and tension of tension", "smell of war", "path of aggression", "light path", "fragility", "point of view", "security" and the path to stability", "unresolved and entrenched problems", "the path of peace", "the deceptive charm of ideas", "the color of clear action", "in the face of an energy

blockade ”, “ a powerful obstacle to extremism ”, “ warm attitude ” ”, “ Strong hand of the powerful center ”, “ hotbed of pollution ”, “ under the banner of democracy ”, “ seed of ignorance ”, “ peacefully ”, “ sheep of the mysteries of the universe ”, “ wave of instability ”, “ slave of the will of others ”, “ bitter experience ”, “ historical roots ”.

4. Transfer of meaning through similarity of action - "burdened with problems", "extending the hand of friendship and cooperation", "silent", "invaded by the poles of power", "leading to the loss of statehood", "decades back" "to throw away", "to ignite the flames of conflict", "to build and rebuild a new house", "to throw all nations and countries far behind", "to invade the deserts", "not to go beyond their own interests", "no to bring it to the brink of extinction ”, “ the loss of the sea ”, “ the loss of the island ”.

Metaphor is a linguistic phenomenon that reflects the development of lexical meaning, which is created on the basis of the transferred meaning of words. Accordingly, the metaphor can also be called a simple analogy. Because it is an abbreviated analogy. What is meant by an abbreviated analogy of metaphors? For example, the author’s main analytical source, Uzbekistan, on the threshold of the 21st century: a threat to security, conditions of stability and guarantees of development, uses the term "hotbed of instability". By this expression, the author is referring to "a source of political instability, of stagnant development, of unrest." Or another example from this work - "extending a hand of friendship and cooperation". This holistic combination is used in such a way as to "live in harmony and harmony, to work together, to organize a peaceful way of life together".

The need to use metaphorical expressions in language arises mainly as a result of the existing lexical means being weak in expressing the speaker in a vivid, figurative way at the level of his desire for the subject of speech. It is through the use of metaphorical expressions that emotional meanings are expressed.

This is, of course, also the case in socio-political works. When we consider issues such as the use of emotional expressiveness in one language, the need for such an expression, is it really possible or necessary to express this method in another language through translation? If possible, on what principles is this achieved? Throughout our study, we have tried to address these issues.

We know that the work of translation is a creative activity no less than the creative work of the writer who wrote the work. In order to translate a work from one language to another, it is necessary to recreate it using other language tools. In this field, it is not enough for a translator to know only the language and its grammatical rules. It takes a great deal of responsibility and a lot of knowledge from a creative translator to recreate an original work in another language. It requires the translator to have a deep knowledge of the reality reflected in the play, in addition to a perfect knowledge of both languages. For example, the first chapter of the book, entitled "Threats to Security", reads: "Moreover, our country is bordered by a region of instability, such as religious extremism, ethnic intolerance, drug trafficking and the escalation of internal strife, fueled by various external forces." The author adapted his ideas to the general public, acting on the basis of simple methods of expression of the language, if necessary, the language of the people. "The hearth of instability" is a phrase that expresses destructive ideas, through which the author emphasizes that our independent republic is bordered by a state of destructiveness, development, and even a peaceful country around it. From a linguistic point of view, the word "oven" in its sense is usually a device with three sides closed, inside which a fire is lit, on which a pot is used for cooking. Clay furnace. Earth oven. Iron furnace. For example, to bake in the oven - to start cooking. Boboql immediately went to the oven. (S. Anorboev. Oqsoy). In the figurative sense, it is the place where something appears, takes place, spreads; source, center. The hearth of knowledge, the hearth of enlightenment. Example: The certificate is fake, now you have to find the source of this forgery.

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As noted above, the author of the work made extensive use of the methodological tools of language in expressing his views. To what extent is the author's masterful statement of his purpose reflected in the text of the translation, which is unique to him? Below we analyze the English translation of the original metaphorical phrase:

“Nothing to say about the common border with such hotbed of instability in this region as Afghanistan, torn apart by internal conflicts, being encouraged by religious extremism, ethnic intolerance, drug trafficking and external forces of different kinds”.

Undoubtedly, any reader who reads the work in Uzbek will be able to easily understand the meaning of the term "hotbed of instability." In addition to expressing some meaning through the phrase, emotional sensitivity was also evident. The phrase “hotbed of instability” used in this figurative sense is translated into English as “hotbed of instability”. The word "hotbed" in English means "condition or place where development has stopped" in Uzbek. Here, the portable impressive meaning of the word “oven” in the original is expressed using the English equivalent - the word hotbed.

The word “hotbed” actually means “unstable, stagnant place of development,” as well as figuratively meaning “source, habitat”. Hence, the original metaphor was translated into English using a metaphor that had the same meaning.

This phrase is reflected in the Russian edition of the work:

"... K tomu je granichit s takim ochagom nestabilnosti v regione, kak Afghanistan, razdiraemy vnutrennimi konfliktami, stimuliruemyimi religioznoy extremizmom, etnicheskoy neterpimostyu, narkobiznesom i raznogo roda vneshnimi silami".

The metaphorical phrase "hotbed of instability" in the play is given to the Russian language as "ochagom nestabilnosti". The word "ochag" in Russian corresponds to the word "ochag" in Uzbek, and here, too, the figurative meaning of the word "ochag" is used. For example, "Ochag voyny - the source (source) of war", "Ochag voennykh provokatsiy - the source of military provocations." Hence, the metaphor used by the author in the English translations of the work is expressed using the metaphor itself. That is, the writer's style of expression is fully preserved in the translation.

Much has been done to achieve the goal set by the author of the work. He pointed out the threats to peace and stability in pointing out the factors that could be the solution to the problems facing the world public opinion, and also expressed his views on what can be counteracted by these threats. He reiterated that the only way to live in peace and resist any evil forces is in friendship and cooperation, in joint action:

"As we pave the way for the new millennium, we will extend a hand of friendship and cooperation to all. The words security, stability and sustainable development are a symbol of that. ”

The author made extensive use of words and phrases, folk proverbs and sayings that promote creative ideas in expressing their views. The phrase “We extend a hand of friendship and cooperation” here means “we live in harmony, friendship and cooperation with all”. It is true that this meaning could be expressed in simple words, but the phrase “we extend a hand of friendship and cooperation” served not only figuratively, but also to reinforce the meaning. Of course, there will be no hand of friendship and cooperation, but the author used the figurative meaning of the word “hand” in order to express his opinion vividly and effectively. The "hand" in its sense is the part of a person from the fingertips to the shoulder. Example: slender hands, energetic hands. It also refers to the part of this organ from the wrist to the fingertips, i.e. the paw. Example: rubbing with the hand, holding with the hand. The front legs of animals. The third meaning of the word hand is finger: five hands are not equal. Everyone's unique writing style, handwriting, letter can

also be expressed in handwriting. Another meaning of the hand is the name and surname written by the person in his own handwriting; signature: to sign a contract - The warehouseman said: "I do not call a paper that Bota has not signed a paper" (S. Ahmad. Hukm). The sixth meaning of this word is that everyone has their own way of working, style, work, behavior: in this work he has a hand. The word also has at least three meanings in a figurative sense: 1. Will, permission. Example: under hand, leadership. 2. Opportunity. Example: A woman went to her village - Naiman, which is beyond the reach of the commander (A. Qahhor, "Koshchinor"). 3. To shake hands - to be united in one area, to be united. Example: Dear fields, a happy young man (Ghayratiy) holding hands in the morning of labor. To what extent is author's skillful use of expression preserved in English, and has the English reader been able to enjoy it? To answer this question, we refer to the English edition of the work:

"Paving our road into the new millennium, we extend to everyone our hands for friendship and mutual understanding symbolizing this with words: security stability and sustainability of growth and development".

In the English translation of the work, the whole phrase "to extend the hand for friendship and mutual understanding" is given as "to extend the hand for friendship and mutual understanding" (Biz barchaga do'stlik va hamkorlik qo'lini cho'zamiz).

Here, the word "extend" in Uzbek means "to offer or give something or a means to someone". The word "hand" in English means the part of the body that holds something, i.e. "hand". So, the English phrase "to extend the hand" means "to extend the hand" in Uzbek. The English phrase "friendship and mutual understanding" means "friendship and mutual understanding (cooperation)." It follows that the English phrase "to extend hands for friendship and mutual understanding" means "to extend a hand of friendship and mutual understanding (cooperation)."

The analytical results show that the translator of the work, while fully preserving the author's method of expression, expressed a holistic phrase with a second alternative phrase of the same meaning, which exists in the language of translation, and thus managed to preserve the original style of expression. The metaphor in Uzbek, that is, the figurative meaning of the word, is also expressed in English using the figurative meaning of the same word. The content of the original metaphor is reflected using a similar metaphor in the translated language.

The whole phrase, which is also analyzed in the Russian edition of the work, is given as "protyagivaem vsem ruku drujby i vzaimoponimaniya". It also means "we extend a hand of friendship and cooperation to all," and here, too, the metaphor is held in the form of a metaphor.

Our independent Uzbekistan, which has achieved a peaceful way of life, is located in a region bordering on hotbeds of war, which, of course, requires every minute of vigilance. The author uses a unique style to symbolically describe his views on the events in Afghanistan and Tajikistan and their consequences. Expresses the following views on the events in Afghanistan and Tajikistan and their consequences:

"At that time, the conflicts in Afghanistan and Tajikistan and their aftermath delayed the development of these countries for at least decades."

Of course, the events in Afghanistan and Tajikistan have stopped the development and progress in those countries. People have lost hope and confidence in the future. A peaceful lifestyle is out of the question. There are setbacks in all areas of society. Summarizing all this, the author of the work describes it in one word as impressive: "it has pushed back the development of these countries for at least decades." The phrase "throwing progress backwards" has been sharply reinforced. In Uzbek, "throw" means "to throw, to throw to one side, to throw." But the word also has many

figurative meanings. In particular, in this play, its figurative meaning is used. In the phrase “throwing progress backwards,” the word throw is used in a figurative sense, meaning that development is lagging behind, the meaning is thus expressed in a colorful and impressive way. Let's look at how this method of expression used in the play is translated into English:

"Already now, observing the events in Afghanistan and Tajikistan, it is possible to state that the conflicts, taking place in these countries and their consequences have pushed these states backward for decades of years ...".

The phrase "Progress has thrown at least a decade" has been translated into English as "have pushed these states backward for decades." The English verb "to push" in Uzbek means "to push someone or something, to push forward." The phrase “have pushed backward” in the translation is a completed tense form of the verb “to push” meaning “pushed back, shot”. The phrase "thrown away" in the play is as impressive and symbolic as the realization that progress has lagged behind for so long without the phrase "decades." The emphasis expressed in this metaphorical phrase, the reinforcement of meaning, is reflected in the English translation of the work using the completed tense form of the simple verb “to push”.

The reader who reads the book in Uzbek can easily understand that the development of those countries is far behind, even without the phrase "for decades" in the phrase "throw away development for at least decades." Here the author expresses the meaning in an impressive and symbolic way using the phrase “throw away”. That is, progress is lagging behind, and the degree to which it is lagging behind is called "decades" in the play. At the same time, the phrase "thrown away" served to reinforce the meaning in proportion to this.

The English translation of the work does not fully reflect the function of the metaphorical phrase expressing this impression in the original text. Because the English verb "to push" simply means "drove away." In our opinion, it would be appropriate to express the metaphorical phrase “to throw” with the English verb “to throw” in order to preserve the author's style as much as possible.

The English verb "to throw" in Uzbek means "to throw away." Here, the effectiveness of the metaphorical phrase used by the author, which allowed the translator to be ambiguous in the choice of words and, as a result, enhance the meaning, is not reflected in the translation work. In addition, the word "at least" given in the play is not reflected in the translation. However, the English word "at least" can be an alternative to the Uzbek phrase "at least". The omission of this phrase also had a negative effect on the content of the work.

This also distances the translation work from the original text, as this omitted phrase has a specific meaning, and the author did not use the word in vain. This thing has been omitted in the translation. Such shortcomings in the translation of works are among the peculiarities of the translation of socio-political works, which lead to some ambiguity in the translation. As mentioned above, in the translation of socio-political works, clarity, conciseness, and, most importantly, the expression of meaning come first. Dropping words in translation and expressing only their general meaning is not a characteristic feature of socio-political translation.

Consider the Russian edition of this text:

"Uje seychas, glyadya na Afghanistan and Tajikistan, mojno konstatirovat, chto proisxodyashchie tam konflikty i ix posledstviya otbrosili eti gosudarstva v ix razvitii kak minimum na desyatki let nazad».

The phrase "thrown away" in the play is given to the Russian word "otbrosili". The word "otbrosili" in Russian means "threw, pushed, shot" in Uzbek. Here the metaphorical phrase is expressed by the

figurative meaning of the word "otbrosili" in Russian. In short, the word "otbrosili" has a figurative meaning in relation to "the development of countries."

As a conclusion it should be stated that, in recreating the Uzbek semantic text into English, the translators tried to give the meaning of the phrases using simple words or through existing alternatives in the language. Both ways are characteristic of the principles of socio-political translation. It is true that we have also seen with analytical examples that the translation work is not without some minor flaws. But one thing to keep in mind here is that in the translation of socio-political works, special attention should be paid to the symbolic combination of the original, the effectiveness of the metaphors in a particular text, the original meaning they convey. For at the same time, they have not only a simple meaning, but also a political essence.

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