

Linguocultural Peculiarities of Phraseological Units in Translation

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Abstract: The translation of phraseological units is a current issue in translation. Several excellent professionals believe that phraseological units are lexical combinations whose meaning is defined by the entire statement. The emotional expressiveness and conciseness of concept expression of a phraseological unit are its most distinguishing features. In this article, it is discussed specific features of phraseological unit based on national significance and analyzed various ways such linguocultural phraseologies in translation.

Keywords: phraseological units, phrase, semantically, idioms, phraseological expressions, calque.

Introduction

Phraseological units are frequently used in newspaper style. It is worth noting that phraseological units are frequently turned into “stock phrases.” The most crucial stage for the translator is defining phraseological units in the text and being able to locate an equivalent to it during the translation process. To translate a phraseological unit, the translator should use phraseological dictionaries, and context is crucial during the translation process. Moreover, it should be mentioned that phraseological units represent a certain nation's culture and attitude. As a result, translation of phraseological units is one of the current hot topics in translation. Phraseological units are an essential aspect of every language or culture, and understanding and appropriately interpreting them is proof of accurate translation of the entire statement or piece of art.

Phraseology is a language gem that represents a nation's history, traditions, and way of life. After that, phraseology expresses national character. The resource of English phraseology is rich in national, international, and borrowed phraseological units of terminological and non-terminological origin, as well as Uzbek phraseology. Translating phraseological units is a difficult task since it is dependent on various aspects, including word combinability, homonymy and synonymy, polysemy of phraseological units, and the presence of deceptively similar units, which necessitates consideration of context. In the literature published on the theory of translation it is mentioned four ways of translating such compounds.

1) keeping the image as it is;

Generally in translation universal or international images are totally stored. Such phraseological units include historical, legendary, religious, based on mystical, mythological and so on. For example,

“in the seventh heaven” – “yettinchi osmonda”

Such phraseological units are called the translated language equivalents of the original. The constant equivalent conformance, which is the only translation that is independent of context. Y. I. Retsker refers to this form of translation as “equivalent” in the article in which the issue of natural compliances during translation into the original tongue is highlighted for the first time. Because any equivalent compliance is an equivalent, it is more convenient to refer to the stated type of translation as a mono-equivalent. These compliances can come from a literal translation of English phraseological units, such as:

time is money – vaqt pul,
to dance to somebody’s tune - birovning asabiga o‘ynamoq,
tired as a dog - itdek charchamoq,
dumb as a fish - baliqqa o‘xshab jim turmoq,
to kill like a dog - itdek o‘ldirmoq.

Phraseological units with complete equivalents do not cause any problems in translation as they have the same value from stylistic, pragmatic meaning, mode of expression and influence. Sometimes the figurative phraseological unit in the original language is translated by saving the image, even there is no its equivalence in the translating language. Such ways are usually done by calquing. For instance,

“nothing comes out of the sack but what was in it” – “qopda nima bo‘lsa shu chiqadi” yoki *“qozonda bori cho‘michga chiqadi”.*

This method is used when everyone understands easily because of close meaning and it is translated with a help of calque. If the meanings of the words in phraseological combinations are not clear, in that case it is difficult to understand the figurative meaning. For instance, so as to understand the following fixed phraseological combination in English *“to send somebody to Coventry”* the meanings of the words themselves in this phraseology are not enough to understand because of the meaning of this phraseological combination neither related to *“send”* nor *“Coventry”*. It means *“baykot qilmoq”*, like protest towards something or somebody.

2) Partly alteration the image;

In most cases, the original and translation languages have the same expressed ideas, but they differ from each other in their images. In such situations the slight difference between the images is not taken into account and a partial change may occur. However, it is still consider an adequate translation.

“a fine suit does not make a gentleman” – “kiyim odamni bezamaydi”,
“a burnt child dreads the fire”! - “og‘zi qaynoq sutga kuygan, qatiqni ham puflab ichadi”.

In the second example, it seems that there is no alternative between English and Uzbek phraseological units as the words are totally different. However, the image which is expressed within it is nearly the same giving the meaning of feeling afraid of fire and boiled thing. Here the meaning in both phraseological combinations is generalized like in the following another example,

“look not a gift horse in the mouth” – “berganning betiga qarama”,
“to lay by a rainy day” – “qora kunga saqlamoq/qoldirmoq”.

However, partial phraseological units are counterparts that do not correspond with English (or other language) phraseological units in lexical and grammatical structure, but do overlap in meaning. Here it is shown some entire phraseological units in both languages:

A drop in the ocean – dengizdan tomchi;
Be in the seventh heaven – yettinchi osmonda bo‘lish;
Be on the tip of one’s tongue – tilini uchida;
He would not hurt a fly – beozor; Sharp tongue – tili zahar;
To play with fire – olov bilan o‘ynashish;
To sit on the phone – telephonda osilib qolmoq;
To take oneself in hand – o‘zini qo‘lga olish;
Waste money – behuda sarflangan pul.

3) changing the image with totally different image;

In the language wealth of each nation, including phraseological units it is usually expressed its history, culture, traditions, lifestyle, mentality and character traits and the like. The same ideas are expressed differently by different cultural people. When the Uzbek say “*tuyaning dumi yerga tekkanda*”, “*qizil qor yoqqanda*”, “*xarshanba kuni*”, the English people use “*when pigs fly*” so as to give the meaning of the work or action which never happens. Here the words are different in both languages but the stylistic meaning is the same.

4) not saving the whole image in the translation and leaving it.

Sometimes there are such cases where the translated language does not correspond to the original language equivalent and no similar phraseological combination is found. In such conditions fixed phraseological combination is translated in pictorial way. The method requires to use phraseological units which are not based on its free figurative meaning. For example,

“a skeleton in the cup” – “oila siri”,

“in a whole skin” - “bekamu-ko‘st, soppa-sog‘, sog‘-salomat beziyon”.

Consistent word combinations usually combine a component with free (realized in diverse contexts) value and a component with not free (not logically linked) value in the structure. For example, in a combination *the sworn enemy* a noun *the enemy* possesses *free compatibility*, and the adjective *the bewitched* is used only with the word *the enemy*, has phraseologically connected value like in the phrases,

the pouring — a rain; the bitter — a frost;

the pitch — a gloom, darkness.

The phraseologically related value of a word might also have additional, free, values. For example, the term *the dog* has the free value “*belonging to a dog*” only in the phraseological combination a *beastly cold*, whereas the word *the cold* has the free value “*low temperature*” except in the phraseological combination a *beastly cold*. The values of phraseological combinations are directly driven by the values of the words that make them up.

Conclusion

A phraseological unit is a stable collection of lexemes that have been entirely or partially rethought. Only by studying all elements of language phenomena, including phraseological units, can a thorough knowledge of their nature be created. It is no accident that at this point, phraseology encompasses a wide variety of general and specific concerns. Each language has phraseological units which are based on its own national and cultural characteristics. The translation of

phraseological units should be done attentively paying attention to those cultural, national values of that language.

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