

THE PROBLEM OF TRANSLATION OF PHRASEOLOGICAL UNITS

Researcher **Zairiyev Abdulhamid**

abdulhamid56@mail.ru

tel: +998 94 632 69 93

Uzbekistan, Tashkent

Annotation: *The content represented by phraseological units in the article is the general meaning of its components. Many phraseological units are not always used in their traditional meaning and function, they are used in artistic speech in such a way that they sometimes undergo changes in form and content. whoever asks, it is assumed that the same content is used as a whole in the translation.*

Key words: *Phraseologism, Phraseological units, translation process, translation language, grammatical structure, socio-political factor, interlinguistic equivalence.*

Adequate interpretation of phraseological units in translation, which are linguistic tools with somewhat complex content among lexical level units, is one of the most complex and at the same time responsible issues of translation practice. The reason is that phraseological units, as artistic-descriptive means of speech, participate in the expression of various stylistic tasks more than a simple, neutral statement of thought, and striving to translate them taking into account these tasks is closely related to re-creating the figurative and emotional-descriptive value of an artistic work. The fact that the translation of phraseological units is a very complicated practical process is also explained by the fact that these units are a complex whole from lexical, semantic and structural aspects. In addition, phraseologisms have a national character, which also poses a number of practical difficulties for translators.

Also, joint study of not only the semantic, but also the structural-grammatical side of phrases helps to clarify the grammatical features inherent in the nature of these units.⁵⁰ This makes the translation process easier.

The content expressed by phraseological units can be estimated from the general semantic integrity of its components, but the content of a phrase is metaphorical or metonymic in nature. Take, for example, the

⁵⁰ Orazova I. Analysis of phrases in the form of word combinations in Turkish written sources of the 2nd half of the 14th century //Uzbekistan: language and culture. LINGVISTIKA. -Tashkent, 2022. #3

expression "sweet tongue". This phrase is formed on the basis of metaphorical transfer of meaning, and the phrase⁵¹ is used in the sense of "whose speech is pleasing to the ear, polite". A listener who does not understand the meaning of the phrase may assume that it is about "the taste of the tongue".

Phraseological units polish the existing concept not as it is, but prepare it for the communicative process based on the worldview of the language owner. The meaning of the whole word combination is not the sum of the meanings of its components, but is based on the figurative meaning of the component in deriving a general meaning. While most of the phraseological units in the Uzbek language appeared on the basis of national-cultural thinking, customs and traditions, the acquisition of phraseological units from other languages, especially Latin and French, is relatively strong in English. But it is a complicated process to express a firm opinion about a certain phrase and its appropriation and etymology. The evolution of phraseological units develops under the influence of periods, times and socio-political factors. This process is also related to the development of the nation's linguistic consciousness and cultural fund. Therefore, it is impossible to come to a single conclusion on this issue, that is, on the topic of the etymology of phraseological units, but there are assumptions and hypotheses.

Comparatively studying the nature of phraseologisms of the original and translated languages, determining the cases of substantive and stylistic compatibility between them and defining the ways and possibilities of interpreting one of them through the other during the translation process prepares the ground for creating a complete translation.

Whether or not a specific phraseological unit chosen in the translated language corresponds to the phraseological unit found in the original copy from the aspects of meaning and methodological task can only be clarified on the basis of scientific-textual analysis. Phraseologisms, like lexical units, are multi-meaningful and multi-functional, meaning that units of two languages do not always confuse each other in translation. Phraseological equivalents or alternatives that can replace each other in a certain textual situation may differ from each other in terms of semantic signs or stylistic functions in another textual situation.

The translation of phraseologisms using alternative linguistic means ensures the re-creation of the content-stylistic features of the original in the

⁵¹ Rahmatullaev Sh. An explanatory phraseological dictionary of the Uzbek language. - Tashkent, 1978

translation. By determining the meaning and methodological function of the phraseological unit used in the translation based on the text analysis, choosing a pragmatically appropriate linguistic tool for it creates a communicative monad of two language units.

Interchangeability of figurative or emotional expressions of two languages, taking into account their closeness in meaning, may lead to failure of pragmatic adequacy. The real meaning and methodological functions of the expressions are clarified on the basis of deep textual analysis. Therefore, it is natural that units that are interchangeable in one textual situation acquire additional meaning symbols and cannot replace each other in another speech situation.

In addition, most phraseological units are not always used in their traditional meaning and function, but are used in artistic speech in such a way that they sometimes undergo changes in form and content, which imposes an additional methodological task on them and complicates the translation process. The responsibility for the full interpretation of such contextual meanings and functions acquired by language units makes it necessary to choose alternative figurative and figurative means in the translation language.

Phraseological units are translated from one language to another mainly in four different ways⁵²:

- 1) equivalents are selected for the unit in the original language that are suitable for the composition of components, grammatical structure, meaning and methodological function;
- 2) alternatives with a similar meaning and methodological function are selected, while other properties differ;
- 3) it is translated by copying (literally) the unit in the original language;
- 4) is translated in figurative language.

Translation by means of equivalents. The similarity of phraseological units of different peoples to each other in most cases is explained by the commonality of living conditions, customs and logical observations of the peoples. After all, phraseologisms, like other language tools, are created on the basis of various universal standards of expression and life observations. As a result, the stable vocabulary of different languages consists of the same figurative basis. Phraseological equivalents of these two languages, which are materially similar, correspond to each other in terms of meaning and methodological task in most cases, because in such cases the units are

⁵² Musaev K. Fundamentals of translation theory. -Tashkent: Science, 2005

based on concepts based on the same life experience. Phraseological units of this type can easily replace each other in translation.

Although some of the phraseological equivalents of the languages being compared are similar in all respects, they are not interchangeable in all textual situations. Sometimes the context of the text does not allow the translation to use a lexical unit corresponding to the unit in the original. This sometimes applies to ambiguous cross-linguistic equivalents that have undergone a change in meaning as a result of historical development. For example, the Russian phraseological unit "Derjat uho vostro", which expresses the concept of "to be an eye and an ear" and corresponds to the Uzbek phrase "to listen to the ear" in terms of meaning and style, expresses the meaning of "be careful" in some textual situations, in which case it corresponds to the above-mentioned equivalent rather, it corresponds to the alternative option "Know your step".

As long as the components used for the expression of a specific meaning and methodological task in phraseologisms require the presence of each other, it is appropriate to use the same content in translation as a whole. Replacing even one component of the unit in the translation language with its synonym or another word, that is, unreasonably breaking the composition of the phrase, can lead to the failure to create the necessary content and methodological task. Such a translation causes the appearance of an unnatural combination that cannot reflect the original meaning and methodological function, or the unit serves for the expression of a completely different meaning and function.

Researcher Sh.Almamatova in her research on "Component Analysis of Phrases of the Uzbek Language" paid attention to such issues as the component analysis of phrases and the rationalization of phrases from the expressive and substantive aspects of the components, such as the variation of the own and paradigmatic form of the phrases by the composition of the components.⁵³ This also means that the syntactic function of the components of the phraseological unit is directly related to the semantic function, and these two elements require each other.

Sometimes, some phraseological equivalents suitable for meaning and methodological tasks differ from each other in one or two components in terms of lexical content, but logically there is no difference between their lexical content. For example, in Uzbek «How did the wind blow? English equivalents of» , «Finger-numbered » phraseology « What wind blows you

⁵³ Almamatova Sh. Component analysis of Uzbek language phrases. Philol.fan.nomz...diss. -Tashkent, 2008

here? » , «Can be counted on the fingers of one hand» units have two more components than Uzbek units (you here, of one hand). But this difference is not logical. Because when pronouncing Uzbek units, redundant components of English tools are also considered, i.e. «How did the wind blow?» means «What wind blew you here?» , «Counting with fingers» refers to lexical contents such as « Counting with fingers of one hand (right hand) » .

A number of phraseological equivalents that are compatible with each other in terms of meaning and methodological task differ by one, sometimes two components in terms of lexical content. This is mainly related to the fact that representatives of different nations approach life in a unique way, think within their imagination, and most things and events acquire different meanings and symbols in the national language. In addition, if one nation uses one of a number of meaningful words that express the same concept in its life in its phraseology, the other may use another, as a result of which the phraseological equivalents of the two languages, which serve to express the same meaning and methodological task, differ from each other. For example, Uzbeks intend to sew to figuratively express the concept that work should be thorough and planned.

if they use a stable word combination that arose on the basis of exaggeration, such as the need to measure the fabric seven times and then cut it (Measure thrice, one cut!), then the number in the phraseology used in the English word is not "seven" as in Uzbek, but "three" (Measure thrice and cut once).

In the process of translation, without trying to materially accurately reflect the linguistic units of the original, putting their meaning and methodological tasks in the first place, referring to the specific tools of the translation language, brings about the correct understanding and comprehension of the text (pragmatic adequacy).

From equivalents that are similar in terms of meaning and methodological tasks, sometimes the basic component that creates imagery in one language is one component less than in the other, and the responsibility of expressing an idea within the framework of speech culture makes it necessary to follow the norms of any language. For example, Uzbeks never «Bread» instead, like the British, swear by bread and salt like they don't drink, English people don't say " To eat somebody's bread and salt " instead of " To eat somebody's bread and salt" like Uzbeks .

Sometimes variant compatibility also becomes a problematic issue in translation. Variability is characteristic of all levels of the language, and it is

found mostly in phraseological units. A noticeable difference in the structure of phraseologism components usually does not lead to the renewal of the phrase, but makes it more semantically significant compared to its existing variant in the language. The internal form of the variant is found more often in phraseologisms, which are thrown into a clear fall: the same quonames of related things and events are used in phraseological variants with relational and semantic and methodological functions. Such phraseologisms are often considered variants of each other in the translated language and do not have equivalents that can be used in translation. If one of the available options has a corresponding equivalent in terms of lexical content in the translated language, the other one differs from it by one, sometimes two components. For example, if the first phraseological unit of Russian «Tsyplyat po oseni schitayut» , «Kur po oseni schitayut» fully corresponds to the Uzbek equivalent of the phrase «Chick is counted in the fall» in terms of both content and stylistic task, the second differs from it by one (kur - chick) component.

The problem of translation of phraseological units arises from the fact that these units are fixed expressions with a specific meaning that may not have direct equivalents in other languages. This can lead to difficulties in finding an appropriate translation that conveys the same meaning and cultural nuances. Additionally, the idiomatic nature of phraseological units can make them challenging to translate accurately. Translators must consider the cultural and linguistic context of the source and target languages in order to effectively convey the intended meaning of the phraseological unit.

139

References

139

References

REFERENCES:

1. Ўразова И. XIV асрнинг 2-ярмига оид туркий ёзма манбалардаги сўз бирикмаси кўринишидаги фраземалар таҳлили //Ўзбекистон:тил ва маданият.ЛИНГВИСТИКА. –Тошкент, 2022. №3

2. Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати.- Тошкент, 1978

3. Мусаев Қ. Таржима назарияси асослари. –Тошкент: Фан, 2005

4. Алмаматова Ш. Ўзбек тили фраземаларининг компонент таҳлили. Филол.фан.номз...дисс. –Тошкент, 2008