

# Features of Phraseological Units In Translation From English Into Uzbek (Based on The Novel "Days gone by" by Abdulla Kadiri)

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**Abstract:** Phraseological expressions constitute the general vocabulary of the language and are important for the culture of the two peoples. This research work discusses some methods of translating phraseological units from English into Uzbek. Nowadays, phraseological expressions are considered necessary for new technologies, scientific and technical fields, and the translator is required to find a suitable equivalent in the translation process. The main purpose of the article is to analyze the concepts of the essence of phraseological units, describe various approaches to the study of their national and cultural identity, classify phraseological units in order to identify the main sources of national and cultural identity, and also analyze their expression in English artistic imagery.

**Keywords:** Phraseological Units, Their Components, Lexical Expressions, Semantic Coloring, Various Approaches, Polysemy, Artistic Text and Equivalent

## Introduction

For those who speak it, language is an integral element of their culture; it helps to maintain and transmit it to future generations. "It [language] reflects reality and creates its own picture of the world, specific and unique for each language and, therefore for the people, ethnic group, speech, and community that uses this language as a means of communication," according to S.G. Ter-Minasova, who describes language as a mirror of the outside world." Phraseology can be thought of as a gallery that collects pictures of a country's cultural practices. According to this perspective, this branch of language is not only the most diverse but also most likely the most inclusive in terms of vocabulary, drawing mostly from the depths of folk speech. Moreover, phraseology is one of the most expressive fields of linguistics, along with the study of synonyms and antonyms. Delineating the limits of phraseology appears to be challenging due to the diversity and abundance of phrases.

One of the areas where national mentality is expressed is through phraseological language. Idioms, along with the imagery they provide, symbols, and national awareness stereotypes, encompass a significant portion of the human experience and convey the nation's linguistic cultural code. The primary elements of national culture, religious beliefs,

human wisdom, moral ideals, and centuries-old history are all reflected in them. According to V.N.Telia phraseological units "... are connected to national and cultural norms, stereotypes, myths, etc." Additionally, they represent the way of thinking that is typical of a certain linguistic and cultural community when they are utilized in speech".

Furthermore, phraseological units are lexical combinations whose meaning is established by the entire utterance, according to numerous experts. Laconic thinking expression and emotional expressiveness are characteristics that distinguish a phraseological unit. Phraseological units frequently operate in a newspaper-style manner. Since proverbs and sayings are extracted from people's speech and have changed as they have passed from mouth to mouth, some linguists do not consider them phraseological units. However, as they have a direct meaning, these are phraseological units; occasionally, however, they can have the reverse meaning.

It should be mentioned that the most crucial step for a translator is being able to identify an analog for it during the translation process. A translator must employ phraseological dictionaries in order to translate phraseological units, and context is crucial to the translation process. Additionally, phraseological units are a reflection of a people's national mindset and culture. Because of this, one of the most urgent problems in contemporary lexicology is the translation of phraseological units.

## Methodology

Regardless of their literary origin, the phraseological units that can serve as models for Uzbek phraseological units translated into English are examined in this article. Phraseological units surely increase the vividness, diversity, and expressiveness of our speech while also making it more exact in some situations and metaphorical in others. Some researchers believe that phraseological units have a significant role in the formation of language and culture. Values, public morals, and attitudes toward the world, other countries, and individuals are all stored in the idiomatic layer of language, which is by definition unique to each country. Idioms, proverbs, and sayings depict the nation's geographic location, way of life, history, and customs of a society bound together by a common culture".

The Uzbek language, like many others, has a wealth of stable word combinations, including allegories, humor, and irony; hints; statements of ethics, kindness, and blessings; ethnographisms; and folklore. They have an exterior cultural identity in addition to being defined by the depth of substance. For example:

- bergan tuzini oqlamoq– *to justify parental care;*
- dunyo turguncha turing– *Live long and prosper;*
- yer ko'kka ishonmaydi– *to worship; to dote (upon);*
- yomon yo'lga kirib ketmoq– *to lead somebody astray;*
- 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;*

Through the ages, the people's oral creativity has been transmitted orally from one generation to the next. The people's vast historical experience is reflected in their oral creativity and language, which captures all of their issues, views about work, crafts, daily life, and culture, as well as their pleasures and sorrows, triumphs and setbacks, rituals and habits, aspirations, goals, and much more. Fiction without phraseological units and predetermined terms is hard to imagine. These components are the exact manifestations of language's richness, polysemy, colorfulness, and speech ability. In Abdullah Kadiri's writings, phraseological units are frequently used, for example:

“... *Bunchalik g'ayrat ko'rsatgan fuqarolarga raxmat, dunyo turguncha tursunlar*” 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]. The translation of the same phraseological unit “*dunyo turguncha turing*”, in a different context has a completely different translation. In the first case it was translated as, “Live long and prosper”, and in the work “be safe and sound”. “... *Hasanali bekning hozirgi ipidan-ninasigacha bo'lgan qiziq holini uzoq kuzatib turdi.*». This sentence is translated into English as follows: “... 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: “... yuragining ingichka yeriga borib tekkan edi” – “*they tugged at his very heartstrings*”.

In the Uzbek lines, with the help of the idiomatic expression “*yuragini ingichka yeriga borib tekkan edi*” - “touched the tenderest strings of his heart” - the author uses a metaphor to create a gentle voice of the heroine. Abdullah Qadiri implies the subtle feelings of his beloved Kumush Otabek. He was ecstatic to hear the voice of Kumush, who saved their lives with her analytical mind and also resolved a tense, apprehensive perplexity. Her voice seemed to be music, making his heart skip a beat. The colloquial phrase was translated into English and Uzbek, respectively. The intriguing thing, though, is that the English translator substituted the metaphor “sweet melody of these words” for the straightforward term “voice,” which appears in both the Uzbek and original versions.

Depending on the characters' emotional and contextual states, the translator develops a stylistic device that heightens the suspense. According to translation theory, this phenomenon attests to the translator's remarkable abilities and deft command of the language.

– *May God bless you, please be quick otherwise you will be guilty for two innocent men's death!* – *Xudo rahmat qilsin, tezroq bo'l, aks holda ikki begunohning o'limiga sen aybdor bo'lasan!* – *Xudo rizosi uchun tezroq. Yo'qsa... ikki gunohsizning qonlarig'a botarsiz!*

These linguistic tools are straightforward and logical. An essential component of language learning and speech culture development is the study of established expressions. Speech has a distinct originality, expressiveness, and imagery when predefined expressions are used correctly and appropriately. For this reason, it has long been recognized that accurate translation and usage of phraseological units are essential. However, many linguists have different understandings of phraseological units and their distinguishing characteristics. Thus, phraseological units are classified into various categories based on the degree of fusion of semantic components Academician V.V. Vinogradov's classification is the most well-known and widely used. Phraseological expressions, phraseological fusion, phraseological unity, and phraseological combinations are all included in this.

Phraseological unity is a stable term that, in contrast to phraseological fusion, has transferability of meaning despite being semantically and indivisible. Semantic rethinking or shifting of changeable phrases leads to phraseological unities. In phraseological unity, the meaning of the entire complex of the phrase's constituent parts is altered to produce a new phraseological meaning. In this instance, each component word's unique meaning is absorbed and lost. They constitute a conceptual whole that cannot be divided. The motivation of meaning is what distinguishes this group. A live semantic relationship with free phrases and a meaning correlation with them can be the basis of phraseological unity.

You can compare:

*to be fast asleep* – dong qotib uxlamog;

*I wished the ground would swallow me up* – yerga kirib ketmog;

*They are both of the same leaven* – zuvalasini bir yerdan olgan;

*to be on tenterhooks, to be on pins and needles* – ignada o'tirgandek o'tiribman;

*Not a pin to choose between them* – ikkalasi bir go'r;

*to say a couple of words* – ikki og'iz gap;

*between two fires* – ikki o't orasida;

*to say to someone's face* – yuziga aytmog;

Similar to phraseological fusion, phraseological unity acts as a whole in a sentence and is not syntactically divided. Because it only serves as a predicate in the general case, the highlighted phrase in the sentence I was holding tightly cannot be syntactically synthesized.

In the sentence ...og yuvib, og taramog– literally to make someone white, clean (about a baby – to keep the body and clothes clean) this is actually an Uzbek expression. Usually it is said about mothers that they always take care of the cleanliness of the child's body and spirit. Figuratively, this is said in a high style, about the Motherland, which creates all the conditions for the formation of a clean body, spirit and clear sky: Oq yuvib, og taragansan, o'zing bizni, O'zbekiston!

They are referred to be idioms because phraseological fusion and phraseological unity are not only syntactically equivalent to a single word but also semantically indistinguishable. Many experts believe that while the same classification is highly useful for translation theory and practice, it only includes unities and conjunctions, despite the fact that distinct translation techniques must be used for these two groups of phraseological units. Therefore, if at all possible, the translation of phraseological unity should be figurative, and it should primarily be accomplished by achieving a full transformation.

Stable phrases with one component having a free meaning and the other being associated are called phraseological combinations. It only becomes apparent when combined with the second element. The general meaning of two phraseological units – the source language and the translation language – may be identical even though their pictures frequently have nothing in common.

The ability of analogs with imagery to convey phraseological units that have no points of contact in the source and target languages can be explained by the fact that these metaphors are typically erased or half-erased, meaning that the native speaker either does not perceive them at all or perceives them subconsciously. So in the phrase "bir o'q bilan ikki quyonni urmog" the native speaker of English does not notice any "nose". This phraseological unit meaning "to be left without what you were counting on" has an Uzbek

analogue ikki qo'lini burniga tiqib qolmoq, i.e. "to be left with two hands stuck in your nose". You can also pay attention to the translation of the following phraseological units:

- aravani quruq olib qochmoq– *to vapor, to boast, gasconade*;
- bir o'q bilan ikki quyovni urmoq– *kill two birds with one stone*;
- bir yoqadan bosh chiqarmoq yoki bir jon bir tan bo'lib– *with a single heart*;
- dami ichiga tushmoq– *dare not mention something*.

«kavushini to'g'rilab qo'yimoq » – *be off, you scheming*.

Phraseological combinations are semantically divisible, in contrast to phraseological fusion and unity. Furthermore, unlike phraseological units, phraseological combinations do not correlate to free phrases. Let's start by attempting to determine which category full and partial phraseological equivalents fall under. Equivalents that match phraseological units of English (or another language) in terms of meaning, lexical structure, imagery, stylistic orientation, and grammatical structure are known as full phraseological equivalents. An example of a complete phraseological unit is the English phraseological expressions "grab life by the horns" and "to take the high road"—*to take the bull by the horns*. "Uzoqni ko'ra olmoq" is the translation in Uzbek, and it also refers to entire phraseological units because they share the same structure and meaning.

It is important to remember that partial phraseological units are equivalents that share the same meaning but differ in lexical and grammatical structure from English (or other language) phraseological units. The following are instances of whole phraseological units in both languages:

- *be in the seventh no bees, no honey, no work, no money* – *mashaqqatsiz baxt kelmas, – mehnatsiz taxt kelmas*;
- *care killed the cat* – *ish qaritmaydi, g'am qaritadi*;
- *such carpenters, such chips* – *mol egasiga o'xshamasa harom o'ladi*;
- *if you agree to carry the calf they'll make you to carry the cow* – *yog'ochning bo'shini qurt yer*;
- *burn the candle at both ends* – *kuchini bekorga sarflamoq*
- *burn the midnight oil* – *kechasi bilan uxlamasdan ishlamoq*.

The main distinguishing characteristics of phraseological units are their emotional expressiveness and their ability to explain ideas succinctly. Because newspaper headlines are so succinct and evocative, phraseological units work well in newspaper style. Generally speaking, newspaper headlines draw attention and convey the tone of the events covered. It should be mentioned that phraseological units are frequently used, and one of the most significant steps for a translator is being able to locate a suitable counterpart. To properly translate phraseological units both orally and in writing, a translator must use phrasebooks; also, context is a crucial component of the translation process.

## Result and Discussion

Because phraseological units are not straightforward phrases with free meanings of components, they are complicated phenomena that need special attention from translators. When translating them, one may run into a number of issues. According to our investigation, different translation strategies are used in different situations, and a variety of factors may affect the choice to translate. These include a phraseological unit's structure, semantics, emotional and expressive coloring, and the particulars of how it is used in a given

context. A translator may employ a descriptive, lexical, contextual, antonymic, calque, or holistic transformation, or they may identify an analog or an equivalent, depending on the circumstances and the particulars of a phraseological unit.

As a result, we have examined many approaches to translating phraseologisms from Uzbek to English or the other way around. We can make the following deductions from the examination of phraseological units in Uzbek and English phrases:

There are two categories of phraseological units in the Uzbek language:

Both phraseological fusion and unity in English

- via word combinations, phraseological fusion, and phraseological unity.
- phraseological units in Uzbek and English are categorized based on their semantic characteristics and meanings.
- from a semantic perspective, phraseological units are really divided into two categories: pronouns and expressive expressions. These are examined in both languages and are essentially verbal or grammatical phrases used to convey words and actions.

Each language's phraseological units therefore have unique linguistic characteristics. However, phraseological units are a distinctive and rich component of both languages. The language unifies emotional meaning and expands vocabulary with polysemantic expressions. According to our analysis of the characteristics present in Abdullah Kadiri's work, there are linguistic devices that amply demonstrate both his uniqueness and the fact that both Uzbek and English are capable of translating them. Determining the stylistic purposes of the text's phraseological units is crucial.

Since phraseological units make up a significant portion of these languages' general vocabulary, they cannot be viewed as a distinct area of linguistic inquiry that can be used or not. Since idioms are constantly emerging and are linked to the advancement of scientific fields, the introduction of new technologies, political games, and military conflicts—all of which have a significant impact on both countries—it is crucial to keep an eye on the replenishment of the phraseological fund of the Uzbek and English languages.

Nowadays, it is important to rethink stable phrases that are not idiomatic, such as terminological combinations from the fields of science, technology, and sports, in order to create phraseological combinations. These kinds of combinations are simple to translate, and via the use of metaphors and figurative language, they acquire stable meanings and progressively acquire all the characteristics of phraseological combinations, including their structures.

## Conclusion

The primary techniques for translating phraseological combinations into Uzbek and English are examined in this article. We have seen that different linguists have diverse perspectives on related issues, that alternative translation techniques are suggested, and that opinions vary. Different strategies might be needed in different circumstances. However, the translator's personality plays a major impact in this situation. The interpreter must be assimilated into the culture of the language into which the material is being translated, feel a part of it, and create the only translation that is both feasible and unique.

In order to accomplish this, the interpreter must fully embrace the richness and strength of the native language while incorporating a great deal of the realities of a foreign culture into his own and presenting other people's ideas as clearly and creatively as they were originally conveyed.

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