

The Issue of the Translating English Phraseological Units into the Uzbek Language

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Abstract: *The problem of translating phraseological units of one language into another is investigated on the material of the English and Uzbek languages. Mainly, the ways of translating phraseological units are discussed in the article. The author discusses the methods, which are effective in the translation of concrete type of phraseological units. It is emphasized in the article, that most part of phraseological units cannot be translated fully, mostly because it is difficult to translate them in the way, that would lead to no doubts.*

Key words: phraseological unit, folklore, proverb, saying, phrase, word for word translation, figurative translation, equivalent translation, loan translation, phraseological equivalent.

This or another concept in the language is not always expressed by using a word. In some cases, a set of words can be used for this function, which is more or less stable lexical combination – the so-called phraseological unit.

Phraseological units enrich the expressive means of a language, giving it liveliness and imagery. The most

widely used language units are phraseological combinations; they are found in texts of any nature, including scientific and technical literature. As for the phraseological units, they are mostly used in newspaper texts and, most often, in fiction.

Phraseological units are language units that are closely connected with the culture, traditions, customs, habits, and history of a nation. It is well-known that phraseological units are used to express events in a more expressive and interesting way in speech. This article analyzes the issues related to the translation of some of the English phraseological units into the Uzbek language.

An adequate interpretation of phraseological units in the process of translation is a very complex and at the same time very important task of translation practice. The problem of translation of phraseological units was



discussed in the researches of many scientists (such as K.Musayev, I.A. Borodyansky, I. Zakharov, V.Komissarov, L.Mironyuk, G.Salomov, M.Xalliday and others). However, there is insufficient research on the problems of translating English phraseological units into Uzbek.

There are phrases both in English, and in Uzbek languages, which have not been changed for periods. Translating such language units from one language into another requires a careful analysis, both theoretical and practical knowledge from translators. Every nation gains great experience during centuries of its development. And these experiences are inherited to the future generations with the help of various language means. Thousand years ago, when people did not yet discoverer writing, they were able to convey what they had seen to future generations through in an oral way. That's how most part of various poems, stories, proverbs and sayings have come to us. The entire above mentioned are regarded as folklore.

Folklore competed with the wise words and writings of the great thinkers, and helped national languages to flourish.

Proverbs and phrases, the art expression of the conclusions derived from the vital experience of the people, are indispensable, even though they are one-two words, and each of them one can find the thoughts and feelings that can be defined in a whole book. Every proverb and phrase that people have been cherishing for centuries can be regarded as a complete and ideal work. L.Tolstoy, the Great Russian writer, said, "In every proverb or an expression there lies the image of the people, who created these units". The Uzbek language is also rich with the proverbs, sayings and phrases.

A famous European expert of Oriental studies, Prof. A.Vamberi, wrote the following after his visit to Uzbekistan a century ago: "East has been a land of emotional poetry from ancient times. Therefore, no one should be surprised that the passion for poetry is stronger in people, who live in yurts than those

living in Paris or London. In Central Asia, all people use proverbs and sayings both in writing and verbally”¹.

We have just mentioned how much the Uzbek language is rich in proverbs and phrases, though it should also be mentioned that there are plenty of proverbs and sayings in all languages of the world. The worldview, the customs of the people, who created proverbs and sayings, lay on the essence of these language units. People use these language units a hundred times in a day. Regardless of the type of a foreign language, the expressions in that language have been a challenge for translators over the years. Thus, identifying the historical origin of the proverbs and sayings, the disclosure of their ideological content requires from the translator to do numerous researches. It is important to understand the figurative meaning of what is mentioned in the phrase in order to determine the original meaning of these language

units. Like in many genres of the oral folklore, the phraseological units are created on the image of various objects, animals, plants, their fruits, objects, and household appliances that are appropriate to their characteristics in nature in order to express the relationships, phenomena and situations in the society in a more simple and clear way².

Undoubtedly, it is not possible to express many proverbs and phrases of one language in another one fully and in a way that would not lead to any suspicions. In such cases, the interpreter is forced to use scientific or literary hypothesis. The famous scientist A.G.Nazarian, who interpreted proverbs and phrases, came to the following conclusion “The hypothesis based on a comprehensive analysis of the characteristics of a particular phrase and its detailed analysis of its semantic

¹ Musaev K. Fundamentals of Translation Theory. - Tashkent, 2005. P.79

² Halliday M. The comparison of language // Patterns of languages. – London, 1966. P.49

structure can add additional light to its meaning”³.

We can regard each nation’s proverbs and sayings as an encyclopedia. All aspects of life are reflected on these language units. The English Phraseology is also rich in color and semantics. That’s why they bring some difficulties for learners and translators.

The phrases exist in speech as readymade units, and their components cannot be changed. The English phrase “*in the soup*” can be translated into the Uzbek language as “*sho’rvaning ichida bo’moq*” (word for word translation – “*be in the soup*”). What did you understand from this? I think nothing, because this phrase was translated using word for word method of translation. In fact, this phrase should be translated as “*qiyin ahvolda qolmoq, boshi g’alvada*” (“*to be in a difficult position, in a state of distress*”). The words used in the phrases might not have the same

meaning when used separately. Mainly four different ways of translation are used in the process of translating phrases – figurative translation, translation using equivalents, using alternatives and calque translation⁴.

For example, in the phrase *If you can’t stand criticism you’ll never get anywhere*, the combination *get anywhere* is used as an idiom. If we change this idiom to *reach anywhere* or *go anywhere*, then it would become an ordinary word combination. When translating this phrase, it is necessary to look for a relevant phrase in the Uzbek language. Many expressions are not always used in their traditional meaning and function, but are also used in figurative meaning, with some changes in the form and content, which adds additional problems to the translation process⁵. When translating this or that phrase from one language to another, the translator must

³ Mironyuk L.F. Kalkirovaniye frazeologicheskix oborotov v protsesse xudojestvennogo perevoda // Prepodovaniye ruskogo yazika v visshey i sredney shkole. – Ryazan, 1973. P.82

⁴ Komissarov V.N. k voprosu o sopostavitelnom izechenii perevodov // tetradi perevodchika. – M: IMO, 1970. – № 7. P.95

⁵ Salomov G. Language and translation. - Tashkent: Fan, 1966. P.58

first become familiar with the context where the phrase was used. Then it is necessary to pay attention to the person who is using the phrase in the work. At the same time, translator should also be aware of the above mentioned methods of translation of linguistic units from one language to another. The similarity in the content of the phraseological units of different peoples in many respects is largely explained by the commonality of these peoples living conditions, traditions and logical thinking. Thus, phraseological units, like other language units, are also based on the principles of the universal opinion of different peoples. As a result of this process, the phrases of different languages can become the same through years.

There can be equivalents within phraseological units of both languages, which are often explained by the same life experience of the language holders. These expressions can easily be translated from one language into another. For example, the following English phrases and their Uzbek

equivalents: “*cold war*” – “*sovuq urush*”, “*an open hand*” – “*ochiq qo'l*”. These are the phrases, which are the exact equivalents of each other, and in the translation process one phrase can replace another one in all situations. But some phraseological equivalents of one language cannot be used one instead of another in some texts. There are some similarities in the meaning and stylistic functions of phraseological units with several meanings, but at the same time there can be differences in the meaning of some phrases. For example: The Uzbek phrase “*temirni qizig'ida bos*”, the equivalent of which is found in many languages of the world, is not always compatible with the English phrase “*strike while the iron is hot*”. The phrases, in turn, constitute synonymy, and, as it is the case with simple words, the phrases can also have a similar meaning, although there are some aspects of their expression using either positive or negative form. For example, the English word “*to have had butterflies in the stomach*”. This

expression's word-for translation can be as "*ohsgozonida kapalagi bo'lmoq*". This phrase was used in the work in its original meaning, but its word-for word translation sounds meaningless in the Uzbek language. In such cases, we choose the corresponding Uzbek phrase – "*kuta-kuta ko'zi to'rt bo'lmoq*", so that we can deliver the original meaning of the phrase to the reader.

If we look at the translation history, the first works were translated using word-for word translation method. This translation technique did not fully comprehend the original meaning of the work, so lately translators stopped using this method.

The reader wants to get some spiritual food, at least to enjoy, as long as s/he is able to capture any work. In word-by-word translation, there is neither meaning nor spiritual food. The translation of any work from one language into another should not lose its value, and at the same time gain recognition in the translated version. The phrases in a literary work are used

for the expression of a specific stylistic function. In addition to the translation of the content of the original work, the re-creation author's intension to express specific stylistic function ensures the completeness of the expression of the work in the translation.

Since the phraseological units are often used to express specific meaning and for concrete stylistic function of their particular grammatical structures and the traditional grammatical forms, it is also natural for them to have the same equivalent or alternative option chosen for their translation into another language. A successful, unlike the word-for word translation of the text, translation using calque method does not only serve for the re-creation of the original form and content, but also contributes to the process of enriching the vocabulary of a mother tongue. At the same time, it should be noted that translators should start translating the phraseological units bearing in mind that they are different from other language units. This is because, as we have

already pointed out above, phraseological units have specific differentiation from one language to another.

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