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OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 10 Volume: 78

Published: 30.10.2019 <http://T-Science.org>

QR – Issue



QR – Article



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THE TRANSLATION OF PHRASEOLOGICAL UNITS INTO UZBEK

Abstract: *The different approaches and objectives of the papers attest to the pervasiveness of phraseology in different languages, sub-languages and registers. The role of different types of corpora is highlighted and native speakers' expectations, culture-specific factors, context-dependent choices and genre specifications are explored.*

Key words: translation, phraseology, languages.

Language: English

Citation: Sharipova, D., & Ibatova, N. (2019). The translation of phraseological units into Uzbek. *ISJ Theoretical & Applied Science*, 10 (78), 649-651.

Soi: <http://s-o-i.org/1.1/TAS-10-78-120> **Doi:**  <https://dx.doi.org/10.15863/TAS>

Scopus ASCC: 1203.

Introduction

Phraseology has been acquiring increasing relevance in the fields of linguistics, lexicography and language teaching. This volume brings together data from a variety of sources to arrive at a better understanding and description of various types of 'phrases' and 'phraseological units' as used in 'real' language. The different approaches and objectives of the papers attest to the pervasiveness of phraseology in different languages, sub-languages and registers. The role of different types of corpora is highlighted and native speakers' expectations, culture-specific factors, context-dependent choices and genre specifications are explored.

In [linguistics](#), **phraseology** is the study of set or fixed expressions, such as [idioms](#), [phrasal verbs](#), and other types of multi-word [lexical units](#) (often collectively referred to as [phrasemes](#)), in which the component parts of the expression take on a meaning more specific than or otherwise not predictable from the sum of their meanings when used independently. For example, '[Dutch auction](#)' is composed of the words *Dutch* 'of or pertaining to the Netherlands' and *auction* 'a public sale in which goods are sold to the highest bidder', but its meaning is not 'a sale in the Netherlands where goods are sold to the highest bidder'. Instead, the phrase has a conventionalized

meaning referring to any auction where, instead of rising, the prices fall.

Phraseology is a scholarly approach to language which developed in the twentieth century. It took its start when Charles Bally's notion of *locutions phraseologiques* entered Russian [lexicology](#) and [lexicography](#) in the 1930s and 1940s and was subsequently developed in the former Soviet Union and other Eastern European countries. From the late 1960s on it established itself in (East) German linguistics but was also sporadically approached in English linguistics. The earliest English adaptations of phraseology are by Weinreich (1969) within the approach of [transformational grammar](#), Arnold (1973), and Lipka (1992 [1974]). In Great Britain as well as other Western European countries, phraseology has steadily been developed over the last twenty years. The activities of the European Society of Phraseology (EUOPHRAS) and the European Association for Lexicography (EURALEX) with their regular conventions and publications attest to the prolific European interest in phraseology. Bibliographies of recent studies on English and general phraseology are included in Welte (1990) and specially collected in Cowie & Howarth (1996) whose bibliography is reproduced and continued on the

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internet and provides a rich source of the most recent publications in the field.

From the linguistic and culturological point of view, in order to identify culturally significant information of lexical units, it is customary to analyze their semantics. These units are usually divided into those that contain culturally significant information in the denotative meaning, that is, realias, and culturally significant information contained in the connotative meaning. In this case, the denotative aspect of the meaning is typical image of a class of phenomena and objects in the mind of a native speaker. The connotative aspect of meaning is the meaning of the denotative aspect, determined by the functional, stylistic and emotional coloring of the linguistic expressions. L. P. Smith in his work "The Phraseology of the English Language" represents the grouping of phraseological units, composed of a variety of characteristics: structural features (alliteration, rhyming, etc.); nature of content combinations (proverbs, comparisons); the origin of idioms (sea, hunting, soldier terms, etc.); typical value of one of components, for example, expressions that talk about livestock, trees, etc.); conceptual sphere of motivation of phraseological units (phraseological units, containing meta-foric rethinking reflecting superstitions or beliefs, etc. L.P. Smith calls this classification etymological (also it is called thematic). Here, the principle of the grouping of phraseological units is based on the denotative meaning of the phraseological units. That is, on a general logical concept, this is concluded in the components of a phraseological unit. So he identifies the following categories of phraseological units:

1. PU with onim component. For example, before you could say Jack Robinson - very fast; Tommy Atkins - British soldier.
2. PU, containing in its composition the realities on tenterhooks – sitas on pins and needles, to be very tense; fly off the handle - out of control and suddenly lose your temper (This expression uses the image of an ax head flying off its handle while the ax is bent).
3. FE with a weather component. Be out in the cold - stay in fools; Be in the wind – have a little alcohol, be tipsy.
4. FE, in which animals are mentioned. A paper tiger - seem strong, while being really completely unimportant; to go to the dogs - go down, get to the bottom.
5. PU with component-somatism. A nail in it's coffin (also a nail in the coffin of smb./smth.) - something that accelerates the death of someone, death of someone;
6. FE, containing in their semantics the component "food". Bread and butter - earnings, livelihood.

These are one of the largest, but not the only groups of phraseological units, the classification of which is based on the semantic structure of sustainable expression. Different types of phraseological units transmit cultural information in different ways, which must be taken into account in the course of its linguistic and cultural analysis. First of all, a number

of phraseological units reflect the national culture separately: the carrier of culturally significant information is, in the composition of these idioms, their word components that call the realias of material culture. Cultural information constitutes the denotative component of the meaning of these words, which belong to the nonequivalent, and thereby nationally marked vocabulary.

Comparative research based on the translation of the linguistic approach requires the identification of the universal, cultural and national peculiarities of idioms, which are manifested as linguistic, cultural and communicative features, and filling lacunae occurs according to the results of that analysis. Thus, comparative linguoculturological research is carried out on the crossing of language, culture and communication.

As a sign of the language, idioms give information about the event, describes, evaluates, and expresses feelings. The structure of PU is consistent with the structure of the linguistic expression. The semantic analysis of PU depicts the imaginative etymology, the opening of the inner shape, the metaphor, and the conjecture that fits in the context of a lack of simple content.

As a cultural symbol, idioms maintain the traditions of the nation, pass down traditional, religious, historical, literary, mythological, scientific and cultural concepts related to the foundations of the phraseological image from generation to generation. Phraseological units strengthen immortal cultural imagination, become symbols of status, stereotype or etalon. It preserves the first models of human acceptance in the depth of its internal form, and the archetypes hold the phraseological image firmly behind the semantics of idioms.

As a sign of communication, phraseology participates in various discursive operations and is realized in optimal communication conditions. PU in speech may have different meanings through the integration of the communicative participants. Knowledge, direction, and cultural ideas are spoken in the form of cultural quotations, and thus, the linguistic, cultural, and communicative-pragmatic features of idioms are practically manifested.

Every person belongs to a particular national culture, based on national traditions, history, language and literature. Economic, scientific and cultural contacts of peoples of different countries actualize the importance of study of the relationship of languages and cultures, intercultural communication, as well as language personality. Idioms are like the mirror of the nation. The national specificity of the language, its originality is fully disclosed in idioms. Cultural value of phraseological expressions is undeniable authenticity of their content. No matter how other means language, they best absorb history because genetically free phrases described various features of everyday life, culture, historical events, customs and

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traditions, some of which, perhaps, no longer exist and are preserved only in the language.

The linguocultural approach to the translation of phraseological units helps to define the semantic volume of the two facultative units, the initial archetype of internal form, the identification of the ethnic identity of phraseological images, the specific

role of the imagined cultural conceptual models in the formation of idioms, and their use parameters. Thus, the linguocultural approach can be used to clarify the universal, cultural and national identity of phraseology in the crossroads of language, culture and communication.

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