

COMPLICATIONS IN TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS

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ABSTRACT

The translation of phraseological units is currently a hot topic in thanatology. Many distinguished specialists believe that phraseological units are lexical combinations whose meaning is defined by the entire expression. The emotional expressiveness and conciseness of thought expression are the most distinguishing features of a phraseological unit. In the newspaper style, phraseological units are frequently used. It is worth noting that phraseological units are frequently transformed into "stock phrases." The most important stage for the translator is defining phraseological units in the text and being able to find an equivalent to it during the translation process. To translate a phraseological unit, the translator should consult phraseological dictionaries, and context is crucial during the translation process.

Keywords: Non-phraseological method, expression, phraseological units, stylistic nuances, transferable unit, figurativeness, lexical structure.

Difficulties in translation of phraseological units start with their recognition in the text. Practically in any language there are several types of phraseological units:

1. Fixed in the dictionary and known by everybody
2. Out-of-use, but fixed in the dictionary
3. Known only by certain social groups

In any case, the first and the main condition is to be able to recognize phraseological units in the text. The most productive way is the skill of selection of contradicting units in text, as a rule, exactly the forthcoming of such units indicates an extended sense. For example: By that time he had reached the condition to see *pink elephants*. If we translate this phrase literally, i.e. «pushti fillar» it forms us an unmeaning context. From these facts, we may conclude that if we see the expression,

which is logically contradicts the context, we can put down it like a probable phraseological unit.

The second condition in the process of recognition of phraseological units consists in the skill of analyses their language functions. For example the conflict between extended sense and direct meaning is used by the author for description of esthetic, emotional and other associations, but also for creation of humoristic effect. Moreover, phraseological units could be fixed by any layer of society. And they have different stylistic nuances: these could be the grand style, neutral style and low style or slang expressions.

Also an interpreter could face a problem of national-cultural difference between similar phraseological units in both different languages. Having the same sense, phraseological units could have different stylistic nuances. For example: the phraseological expression *when Queen Ann was alive*, in which the sense could be explained to save the direct meaning «qirolicha Anna davrida». This phraseological expression cannot be translated into Uzbek as «shox Gorox davrida», because this time is not connected with the signs of the reference text such as: ladies, intrigues, balls. It would be correct to translate it as «qirol Artur davrida» or any other royal name which is well-known to Uzbek readers or to translate more general «xuddi o'rta asrlardagidek».

Also the problems could appear because of the resemblance of phraseological units, which have different meanings. Interpreters and translator sometimes confuse the parts of phraseological units, so we need to be more attentive to them. Take for instance, in the English language there are two closely similar phraseological expressions, these are *every tree is known by its fruits* and *as the tree, so the fruit* in translation they get different forms: «daraxtni mevasidan bilsa bo'ladi» (the person is recognized with his deals) and «olma olmani tagiga tushadi» (as bad signs are sent hereditably).

Translation is pure art and it demands translators to be fully aware of all the principles of translation and creative hard work on translation. In this paragraph we are going to discuss and analyze the ways of translation of some lexical Phraseological Units and Idioms with the names of fruits. The translation of Phraseological Units and Idioms belong to the stylistic problems of the theory of translation. It is regarded to be one of the most important problems in linguistics. The beauty of the literary work depends not only on its general plot but also some criterion of it as the ornament of lexical Phraseological Units and Idioms. The art of

literary translation demands us to deal with this problem in an aesthetic taste and translate not word by word, phrase by phrase but try not to express their meaning semantics and emphasis in translated language as in the original one.

To begin with, phraseological equivalent is a phraseological unit on transferable language, which is equal in all performances to transferable unit. As a rule, it must have the same denotative and connotative meanings, no matter from the context. It means there must not have any differences in point of semantic content, stylistic nuance, metaphoricalness, emotional-expressive nuance between these correlative phraseological units. They must have approximately the same component structure; have the same lexico-grammatical signs: combinative power, belonging to the same grammatical category, connection with context words etc., but also there must be the absence of national color.

First of all, let us try to understand which equivalents belong to full and partial phraseological equivalents. Full phraseological equivalents are equivalents, which coincide with English (or other language) phraseological units in their meaning, lexical structure, figurativeness, stylistic orientation and grammatical structure. For example the English phraseological expression *take the bull by the horns* – qizig'ida bosish, belongs to full phraseological units, and would also belong to full phraseological units, as they have the same structure and the same sense.

We should, however, not forget that partial phraseological units are equivalents, which do not coincide with English (or other language) phraseological units in lexical structure, and grammatical structure, but coincide in their meaning. We would like to give some examples of full 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.

The examples presented would indicate that all these phraseological expressions are literally translated into both languages. There is no problem to translate full phraseological units into the English. But one could have some

difficulties in translation of partial phraseological units. As we have mentioned before partial phraseological units coincide in their meaning, but have some lexical or grammatical differences. For example, the English phraseological expression *to hang by a thread* – bazo'r, belongs to partial phraseological units and would also belong to full phraseological units, as they have the same sense, but these variants a little differ from the Uzbek variant. The words «thread» and «filo» are translated into the Uzbek language as «g'altak».

Or take for instance the English phraseological unit *it is a jawbreaker* which also belongs to partial phraseological units and is translated into Uzbek as «tili zo'rg'a kelishishi». The word «jawbreaker» is translated into the Uzbek language like «jag'ini yemoq», so these two phraseological expressions have the same meaning, but they differ in lexical structure.

Non-phraseological method of idiom translation conveys phraseological units with the help of lexical ways, but not phraseological ways in target language. This method is used when it is known that there are not any phraseological equivalents and analogues. It is difficult to name such translation of full value; there are always some losses, such as figurativeness, expressivity, connotation and aphoristic character. It makes interpreters use non-phraseological method of idiom translation only in case of emergency. In this part we would like to give examples of these types of idiom translation in the English.

The other way of translation of phraseological unit is antonymous translation. Antonymous translation is a lexical-grammatical transformation, in which affirmative form in original is substituted into negative form in translation, or vice versa from negative form into affirmative. For example: *to keep one's head* – remain calm, which is translated into Uzbek «boshini yuqotib qo'yimaslik», *to keep one's head above water* – avoid succumbing to difficulties, typically debt is translated as «qarzga botmaslik», *to keep one's pecker up* – remain cheerful, which has two ways of translation into the Uzbek language «ruhan tushmaslik» and «mag'rur bo'lish».

The essence of antonymous translation of phraseological expressions consists in expressing the idea of phraseological unit though the opposite meaning with some changes in the structure. We would like to give an example of the Uzbek phraseological unit «tilidan chiqmasligi» which is translated with antonymous translation into the English language, i.e. *to be on somebody's tongue all the time*, which is literally translated as «tilini uchida bo'lish».

This type of idiom translation is used not often, but in some cases when we do not remember the translation of a phraseological unit we can use the antonymous translation for conveying the same sense of the expression. For example: *to keep one's pecker up*, which is translated into the Uzbek language «ruhan tushmaslik» and its antonymous translation is *chins up* – «ko'tarinki kayfiyat». They have the same sense, but they are different in translation. Sometimes this translation is used in showing the differences in cultures and traditions. And this brings us to the combined translation.

Combined translation is used in cases when the Uzbek analogue does not convey the sense of the English phraseological expression or if it has the other specific color of place and time. It consists of all types of idiom translation which we have mentioned above, i.e. we give the calking translation then we use the descriptive translation and the Uzbek analogue for comparison. Take for instance: *to carry coals to Newcastle*, which is translated as «Nyukaslga ko'mir olib borish». Newcastle was a leading centre for coal mining and manufacturing in the 19th century, i.e. the Uzbek analogue of the expression is «Tulaga samovar bilan borish». Tula is a small town in Russia where the first samovar appeared.

There is the other good example of combined translation, *Rome was not built in a day* which is literally translated as «Rim bir kunda qurilmagan». But there are some phraseological units which could be translated differently for people with different nations. Take for instance, the Uzbek phraseological unit «birovni tahoratiga namoz o'qimoq», which is translated into the English language as *when in Rome do as the Romans do*. But we could change the name of the city, for example *when in Paris do as the Parisians do* that is «Parijda parijlikdek bo'lmoq», such translation would be classed as combined translation, because it consists of calking, descriptive translation and analogue. As we see all these translations have the same idea, the same sense, and people could understand such type of translation. But we need to remember that it would be better to translate this phraseological expression with naming the city or the country from which our client is. As we can mention combined translation is more connected with cultures and traditions, this means we must take into account the name of the country from which our client came from.

Explication or descriptive translation is a lexical-grammatical transformation, in which the lexical unit in original language is substituted for word-combination, explaining the sense of the phraseological expression in target language. With the help of explication we could convey the sense of any expression with no direct

equivalents in the other language. It could be explanation, comparison, description, and commentary – all methods for sending the sense of phraseological units. Good examples are, *to rob Peter to pay Paul*, this phraseological unit does not have any analogues in the Uzbek language, but it shows us the sense and the idea of this phraseological unit, which is translated as «qarz ustiga qarz olmoq».

It is very clear from these observations that if we do not know how to translate the phraseological expression we could explain the sense and the idea of the expression or give its description. But we must know the meanings of all phraseological expressions, for explaining its sense. But sometimes it becomes harder to translate phraseological units which are connected with stereotypes and characteristics of every nation. A good example of such phraseological unit is *strike on the job*, which is connected with the stereotype of Italian people. Strikes are not rare things in manufacturing and consumers services, when workers stop do their work. But Italian people went on strike in 1904; they did not refuse to work, but started to do it very slowly. It turns out that it is harder to suppress such strike. This type of strikes started to appear in other countries, but into the Uzbek language it is translated as «ish tashlash».

In conclusion, we can say if we want to avoid curious moments in translation, we need to pay our attention to phraseological expressions, especially to Uzbek ones, because the majority of them cannot be translated into English and other languages. Concerning the translation of phraseological expressions, as we mentioned before, there are a lot of expressions which cannot be translated. There is no doubt we have one main thing, we can explain the sense of phraseological expressions if we do not remember or do not know the exact translation.

Also we want to suggest some rules for correct translation of phraseological expressions:

1. The optimum solution of translation of phraseological units is to search identical phraseological units in target language. However, we need to remember that the number of such identical units is very limited.

2. If there are no identical phraseological units, which are used in original language, we can translate it using analogous phraseological unit. But the stylistic and emotional color would be changed.

3. The method of calking or literal translation is not effective. But sometimes interpreters could implant the phraseological units with cultural aspect in target

language. The most known cases are connected with translation of phraseological units from the ancient or mythological sources.

4. Also calking can be used with descriptive translation, such type of translation of phraseological units is called combined translation, which is more preferable, because it makes the translation more clear and understandable.

5. If we do not remember the translation of phraseological unit or are not sure if it is correctly translated, we can explain the sense and the idea of phraseological unit. But it is in case of an emergency, such type of translation is called descriptive translation.

In addition we could give an advice is to use dictionaries which were published in Uzbek and check the translation of every phraseological unit. And do not afraid to translate or feel shy of your translation, we must be sure that our translation is accurate and well-formed.

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