



# Linguistic and Cultural Features of Alternative Phrases in English and Uzbek Languages

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## ABSTRACT

This article discusses the main methods of translating linguistic and cultural phraseological compounds into English and Uzbek. Phraseological expressions cannot be considered only as a separate part of linguistics, there are cases when they can be used or not, because they form an important part of the general vocabulary of English and Uzbek languages. Nowadays it is very important to follow the process of replenishment of the phraseological fund of English and Uzbek languages, because phrases appear very quickly and are inextricably linked with the development of science, new technologies, political games and the process of military conflict. It should be noted that phraseological compounds are common. Finding the phraseological connections in the source text and the appropriate equivalent in the translation process is the most important step for the translator.

## Keywords:

Phrases, Phraseological Units, National, Cultural, Compound, Emotional Meaning, Figurative, Metaphorical Use, Phraseological Fusion, Phraseological Combination, Translation, Subconsciously, Stylistic, Non-Idiomatic

## Introduction

The language is part of the culture for the people who speak this language – it preserves the culture and passes it on to other generations. S.G. Ter-Minasova calls language is a mirror of the surrounding world "... it [language] reflects reality and creates own picture of the world, specific and unique for each language and, therefore, for a people, ethnic group, speech, community using a given language as a means of communication" [7, 38].

Phraseology can be represented as a gallery where images are collected cultural customs of the nation. From this point of view, this area of the language is not only the most colorful, but also probably the most egalitarian area of the vocabulary, and she spends her

resources mainly from the very depths of popular speech. Moreover, along with the study of synonyms and antonyms, phraseology is one of the most expressive disciplines of linguistics. It is precisely because of the richness of expressions and heterogeneity that it seems difficult to define the boundaries of phraseology. [9, 46]

Phraseological means of language is one of the categories in which the national mentality is manifested. Idioms, together with the imagery they contain, symbols and stereotypes of the people's consciousness cover most of the human experience and carry the linguocultural code of the nation. They reflect the centuries-old history, religious beliefs, the wisdom of the people, their moral

values, the main components of the national culture. V.N. Telia believes that idioms "... are associated with cultural and national standards, stereotypes, myths, etc. And when used in speech, they reflect a way of thinking that is characteristic of a certain linguocultural community" [6].

And also, according to many experts, phraseological units are lexical combinations, the meaning of which is determined by the whole expression. A distinctive feature of phraseologism is the emotional expressiveness and conciseness of the expression of thought. Quite often, phraseological units function in a newspaper style. Some linguists do not classify proverbs and sayings as phraseological units, since they are taken from the speech of people and have undergone changes when passing from mouth to mouth. But in any case, these are phraseological units, because they have a direct meaning, sometimes they can have the opposite meaning. [8, 44]

It should be noted that the ability to find an analogue in the process of translation is the most important stage for a translator. In order to translate phraseological units, the translator must use phraseological dictionaries, and context plays a significant role in the translation process. And also, phraseological units reflect the culture and national mentality of a certain people. For this reason, the translation of phraseological units is one of the topical issues of modern lexicology.

## Materials And Methods

This article discusses those phraseological units that can be prototypes of phraseological units of the Uzbek language in translation into English, regardless of which literary source they refer to.

Phraseological units make our speech in some cases figurative, in others - more accurate, and no doubt, more vivid, varied, expressive. Some scholars attach a huge role to phraseology in the process of forming a language and culture: "The idiomatic layer of the language, that is, the layer that, by definition, is specific to each specific people, stores values, public morality, attitudes towards the world, people and other peoples.

Idioms, proverbs and sayings illustrate the way of life, as well as the geographical position of the nation, the history and traditions of the community united by one culture" [2].

Like many other languages, the Uzbek language is very rich in stable combinations of words - playful and ironic expressions and allegories, allusions, expressions of ethics, goodwill, blessing, ethnographisms and folklorisms. They are also rich in content, but also have an external cultural character. For example:

- берган тузини оқламоқ - to justify parental care
- дунё тургунча туринг - Live long and prosper
- ер кўкка ишонмайди - to worship; to dote (upon);
- ёмон йўлга кириб кетмоқ - to lead somebody astray;
- ётиги билан тушунтирмоқ - to speak cautiously;
- игнадек нарсани туядек қилмоқ - to make a mountain out of a molehill;
- орамизда қолсин - between you and me;
- ишинг ўнгидан келсин - wish you every success;
- кўз билан кўриб, кўл билан тутмагунча - innocent until proven guilty;

Oral creativity of the people through the centuries passed from mouth to mouth, from generation to generation. The rich historical experience of the people is captured in oral art and vocabulary, they reflect all of its life problems, ideas related to work, craft, life and culture of people, joys and sorrows, victories and defeats, rituals and habits, dreams, hopes and much more [5].

It is difficult to imagine fiction without phraseological units and without fixed expressions. Colorfulness, ambiguity, capacity of speech and richness of language are manifested precisely in these elements. We can often meet the use of phraseological units in the works of Abdullah Kadiri, for example: "... Бунчалик гайрат курсатган фукараларга раҳмат, дунё тургунча турсинлар", and these phrases can be translated into English as follows: "... Thanks to the people who worked

with diligence, let everyone be safe and sound” [Abdullah Qadiri]. If you pay attention to the translation of the same phraseological unit “дунё тургунча туринг”, in different contexts has a completely different translation. In the first case, we translated it as, “Live long and prosper”, and in the work “be safe and sound”. “... Ҳасанали бекнинг ҳозирғи ипидан-нинасигача бўлган қизиқ ҳолини узоқ кузатиб турди». 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: “... юрагини ингичка ерига бориб теккан эди” – “touched the most tender strings of his heart” – “they tugged at his very heartstrings” [3].

In Uzbek strings using an idiomatic expression «юрагини ингичка ерига бориб теккан эди» - “touched the most tender strings of his heart” - “they pulled at his very heart”, the author uses a metaphor to create the gentle voice of the heroine. Abdullah Kadiri implies the subtle feelings of the beloved Kumush Otabeku. When he heard the voice of Kumush, who saved their lives thanks to her analytical mind, moreover, such a tense, anxious confusion was resolved, he was extremely happy, and this voice seemed like music trembling in his heart. The idiomatic expression has been translated into Russian and English, respectively. The translator generates a stylistic device depending on the context-emotional state of the characters and escalates the situation. This phenomenon in translation theory testifies to the skillful understanding of the language and its impressive qualities by the translator.

– May God bless you, please be quick otherwise you will be guilty for two innocent men’s death! – God bless you, please hurry or you will be responsible for the death of two innocent people! – Худо ризоси учун тезроқ. Йўқса... икки гуноҳсизнинг қонлариға ботарсиз! [3]

These language tools are logical and concise. The study of set expressions is a necessary link in the acquisition of the language and in improving the culture of speech. The correct and appropriate use of set

expressions gives speech a unique originality, special expressiveness, imagery. That is why the need for the correct translation and use of phraseological units has long been felt.

However, the understanding of phraseological units and their distinctive features is not the same for many linguists. So, according to the degree of fusion of semantic components, phraseological units are divided into several types. The most famous and popular is their classification proposed by Academician V. V. Vinogradov. This includes the following phraseological units: phraseological fusion, phraseological unity, phraseological combinations and phraseological expressions.

Phraseological unity is a stable phrase in which, although semantically and indivisibly, but in them - in contrast to phraseological fusion - there is a portability of meaning. Phraseological units arising on the basis of semantic rethinking or shift of variable phrases. In phraseological unity, a new, phraseological meaning is created by changing the meaning of the entire complex of components of the phrase. At the same time, the individual meaning of the component words is absorbed and lost. They form an indecomposable semantic whole. This group is characterized by the motivation of the meaning.

Phraseological unity can consist in a living semantic connection with free phrases and correlate with them in meaning.

You can compare:

to be fast asleep – донг қотиб ухламоқ;

I wished the ground would swallow me up – ерга кириб кетмоқ;

They are both of the same leaven – зуваласини бир ердан олган;

to be on tenterhooks, to be on pins and needles – игнада утиргандек утирибман;

Not a pin to choose between them – иккаласи бир гур;

to say a couple of words – икки огиз гап;

between two fires – икки ўт орасида;

to say to someone's face – юзига айтмоқ;

Phraseological unity, like phraseological merging, also cannot be syntactically divisible and act as a whole member in a sentence. So, in

the sentence that I firmly held in my hands, the highlighted phrase cannot be syntactically synthesized, because only in the general case does it perform the function of a predicate. In a sentence...оқ ювиб, оқ тарамоқ- literally make someone white, clean (about a baby - keep the body and clothes clean) This is actually an Uzbek expression. It is usually said of mothers that they always take care of the purity of the body and spirit of the child. It is figuratively said in a high style about the Motherland, which creates all the conditions for the formation of a clean body, spirit and clear sky: Оқ ювиб, оқ тарагансан ўзинг бизни, Ўзбекистон! [9].

In view of the fact that phraseological fusion and phraseological unity are not only equated to one word in terms of syntactic role, but are not separated semantically, they are called idioms.

According to many experts, the same classification is very convenient for the theory and practice of translation, but it takes only units and conjunctions from it, given that in relation to these two groups of phraseological units it is necessary to apply unequal translation methods. Thus, the translation of phraseological unity should be as figurative as possible, and the translation of phraseological unity should be carried out mainly by obtaining a complete transformation.

Phraseological combinations are stable phrases, one of the components of which has a free meaning, and the second has an associated meaning. Appears only when used with the second component. Often the images of two phraseological units - the source language and the target language - may have nothing in common with each other as images, but the general meaning may remain equivalent. The ability to convey phraseological units with analogies with figurativeness that does not have points of contact in the source language and the target language can be explained by the fact that in most cases these are erased or semi-erased metaphors that are not perceived at all or are perceived subconsciously by a native speaker. So in the turnover бир ук билан икки қуённи урмоқ, a native speaker of Russian does not notice any "nose". This

phraseological unit in the meaning of "to be left without what you counted on" in the Uzbek language has an analogue икки қўлини бурнига тиқиб қолмоқ, that is, to remain with two hands stuck in your nose. You can also pay attention to the translation of the following phraseological units:

- аравани қуруқ олиб қочмоқ - to vapor, to boast, gasconade;
  - бир ўқ билан икки қуённи урмоқ - kill two birds with one stone;
  - бир ёқадан бош чиқармоқ или бир жон бир тан булиб - with a single heart;
  - дами ишига тушмоқ - dare not mention something.
- «кавушини тугрилаб куймоқ»,  
скатертью тебе дорога! или катись отсюда!  
- be off, you scheming.

Unlike phraseological fusion and phraseological unity, phraseological combinations are semantically divisible. It should also be noted that phraseological combinations, unlike phraseological units, do not correspond to free phrases.

First of all, let's try to figure out which equivalents include full and partial phraseological equivalents. Full phraseological equivalents are equivalents that coincide with the phraseological units of English (or another language) in their meaning, lexical structure, figurativeness, stylistic orientation and grammatical structure.

For example, the English phrase «grab life by the horns» или «to take the high road» - take the bull by the horns, refers to a full-fledged phraseological unit. [2] It is translated into Uzbek as «узокни кура олмоқ» and also refers to complete phraseological units, since they have the same structure and the same meaning.

However, one should not forget that partial phraseological units are equivalents that do not coincide with the phraseological units of English (or another language) in lexical and grammatical structure, but coincide in their meaning.

Here are some examples of complete phraseological units in both languages:

- be in the seventh no bees, no honey, no work, no money - машаққатсиз бахт келмас,

- мехнатсиз тахт келмас
- care killed the cat – иш қаритмйди, ғам қаритади
- such carpenters, such chips – мол эгасига ухшамаса ҳаром ўлади
- if you agree to carry the calf they'll make you to carry the cow – ёғочнинг бўшини қурт ер;
- burn the candle at both ends – кучини бекорга сарфламоқ
- burn the midnight oil – кечаси билан ухламасдан ишламоқ

Emotional expressiveness and brevity of expression of thought are the most distinctive features of phraseological units. Phraseological units function in newspaper style, especially in newspaper headlines due to the fact that newspaper headlines are expressive and concise. Newspaper headlines, as a rule, attract attention and reflect the attitude towards the events described in the article.

It should be noted that phraseological units are common and the ability to find the appropriate equivalent in the process of translating phraseological units is the most tangible stages for a translator. However, the translator must use phrasebooks for adequate oral and written translation of phraseological units and, in addition, context plays an important role in the translation process.

## Results And Discussion

So, phraseology is a complex phenomenon that requires special attention of translators, since phraseological units are not simple phrases with free meanings of components, and when translating them, one may encounter a number of difficulties.

Our analysis made it possible to make sure that in each case the translation strategy varies and a number of factors can affect the translation decision. These include the features of the use of a phraseological unit in a particular context, its structure, semantics, emotional and expressive coloring. Depending on the situation and features of the phraseological unit, the translator can find an equivalent, analogue, use descriptive, lexical, contextual, antonymic translation, tracing, integral transformation. [1, 19]

Therefore, we have considered several ways of translating phraseological units from English into Uzbek or vice versa. Based on the analysis of phraseological units in English and Uzbek phrases, we can draw the following conclusions:

- phraseological units in the Uzbek language are divided into two types: phraseological unity and phraseological fusion, in English - phraseological unity and phraseological fusion, phraseological combinations or phrases.

- phraseological units in Uzbek and English are grouped according to their semantic properties and meanings.

- in terms of meaning, phraseological units are essentially of two types: pronouns and expressive expressions, and they are analyzed in both languages, and basically these are grammatical or verbal expressions for expressing words and actions.

Thus, phraseological units in each language have their own language features. But in both languages, phraseological units serve as a unique and rich part of the language. Multi-meaning phrases help to enrich the vocabulary and the language combines emotional meaning. Analyzing the features inherent in the work of Abdullah Qadiri, we noticed that there are language techniques that clearly highlight his own originality, as well as the fact that English and Uzbek languages have sufficient opportunities for their translation. It is very important to determine the stylistic functions of phraseological units in the text.

Phraseological units cannot be considered only as a separate part of linguistic science, which can be used or not used, because they form an important part of the general vocabulary of these languages. At present, it is very important to monitor the replenishment of the phraseological fund of the Uzbek and English languages, since idioms appear very quickly, which is associated with the development of branches of science, the introduction of new technologies, political games and military conflicts, the influence of which is also significant for both peoples.

At present, the formation of phraseological combinations by rethinking

stable phrases of a non-idiomatic nature, that is, terminological combinations from the field of science, technology, and sports, is relevant. Such combinations are easily translated and, as a result of figurative and metaphorical use, they acquire stable meanings, gradually acquiring all the features of phraseological combinations, adding their structures.

### Conclusion

To sum up, this article has discussed the main ways and means of translating phraseological combinations into English and Uzbek. We have seen that related problems are treated differently by different linguists, different methods of translation are recommended, different opinions are encountered. Different situations may require different approaches. But the main role here belongs to the personality of the translator himself. The interpreter must feel part of the culture in which the text is being translated, must be built into it, must make the only possible and at the same time unique version of the translation. To do this, interpretation must integrate into his thinking a huge amount of the realities of a foreign culture and represent the thoughts of other people as clearly and freshly as they were expressed, while revealing all the power and richness of his native language.

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