

FEATURES OF CONTEXTUAL MEANING AND TRANSLATION ISSUES OF PHRASEOLOGICAL UNITS IN MODERN ENGLISH AND UZBEK

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ABSTRACT

This article defines primary contextual features of phraseological units in general and promotes their classification in English language. Moreover, the article discusses the issues that may be faced in the process of the translation of phraseological constructions from in English and Uzbek languages.

Keywords: *phraseology, linguistics, translation theory, language, context, contextual feature, classification, translation issue.*

АННОТАЦИЯ

В данной статье определяются первичные контекстуальные признаки фразеологизмов в целом и предлагается их классификация в английском языке. Кроме того, в статье рассматриваются вопросы, с которыми можно столкнуться в процессе перевода фразеологических конструкций с английского и узбекского языков.

Ключевые слова: *фразеология, языкознание, теория перевода, язык, контекст, контекстуальный признак, классификация, проблема перевода.*

INTRODUCTION

In modern linguistics study of phraseological units formation in lingua cultural aspect shows the relation between language and culture as fixed expressions are closely related to the life of the people more than other linguistic unions of the language. They are formed on the basis of centuries-old life experiences, traditions and rituals which continue to at present. Thus, mental qualities are clearly noticed. Especially, when there are onomastic components in the structure of the phraseological units, this feature becomes even more radiant. The reason is that onomastic units have become the bridge between nation's past and present life. Therefore, special study of phraseological units in various structural languages, their etymology, structure, semantics, and creating their classification is one of the important tasks of linguistics.

It is known that a series of researches on phraseological units in world linguistics have been conducted. Consequently, the works of L.A.Bulakhovsky

[Bulakhovskiy L.A., 1952; 448], А.В.Кунин [Kunin A.V., 1986; 336], Л.Кулиева [Kuliyeva L., 2004; 24], К.Мусаев [Musayev K., 1988; 24], И.С.Степанова [Stepanova I.S., 1984; 20], Е.Ф.Арсентьева [Bulakhovskiy L.A., 1952; 16], И.Н.Исабеков [Isabekov I.N., 2004; 24] А.В.Уразметова [Urazmetova A.V., 2006; 196] are of great importance in this regard. In the system of different languages E.F.Artsenteva carried out comparative analysis of phraseological units representing human nature; I. Stepanova examined the Russian and English language systems of phraseological units related to flower names. I.Isabekov studied the problems of translation of phraseological units in the Kyrgyz and Russian languages. One of the most important researches should be mentioned in this area is the thesis paper by Z.K.Korzyukova on "The main aspects of the function of the phraseological units with English proper names". [Korzyukova Z.V., 2003; 486]. Her research features the most important characteristic of phraseological units in English linguistics as inconsistent components, analyzed on the basis of the "English-Russian dictionary" by Kunin [Kunin A.V., 1984; 942]. In her research she put much emphasis on the etymology, linguistic and mental features of phrases and the classification of them as well.

DISCUSSION AND RESULTS

In the Uzbek linguistics Sh. Rakhmatullayev compiled an explanatory dictionary of phraseological units [Maxmaraimova Sh., 2018; 406]. A.E. Mamatov monographed the factors of formation of phraseological units in the Uzbek language. [Mamatov A.E., 1999; 316]. B. Reimov conducted his research on the phraseological units representing the emotional state of a man [Reimov B., 2005; 150], G. E. Hakimova studied phraseological units with zoological names [Hakimova G.E., 2008; 24], M. Vafoeva researched the phraseological synonyms in the Uzbek language [Vafoeva M. Y., 2009; 26], U. Rashidova specifically studied the somatic expressions of the Uzbek language [Rashidova U.M., 2018; 22]. However, the phraseological units containing place names in different languages have not been fully studied. In this research, we focus on the dissemination and classification of the features and structure of the phraseological units with onomastic components, based on the materials of various structural linguistics as well as monographs and dissertations conducted in the field of the English, Russian and Uzbek linguistics. Russian linguist L.A. Bulakhovsky describes the origination of phraseological units with onomastic components as follows:

- 1) Formed on the basis of proverbs and stories

- 2) Formed on basis of vocational vocabulary
- 3) Formed on the basis of jokes and anecdotes
- 4) Originated from the images and fragments in the Bible
- 5) Formed under the influence of countries of the antique world
- 6) Formed on the basis of the translation of foreign expressions
- 7) Formed on the basis of the wise words of writers
- 8) Formed on the basis of quotes made by famous people's life experiences

[Bulaxovskiy L.A., 1952; 448].

Phraseological units play an unequalled role in conveying the identity, way of life, material and spiritual values, history, culture, and customs of people all over the world in their own language.

Phraseological units are concerned with how individuals utilize language units, as well as the basic rules and linguistic norms that govern their use. The use of phraseological units in speech, explaining their use in terms of national and cultural universality, differential and paradigmatic features, ways of transitioning from folklore to literary language, semantic properties, artistic and methodological possibilities, problems of translation in terms of form and meaning, the importance of covering their place in the national language, and the compelling of a dictionary suitable for modern linguistics.

Talking about the contextual features of phraseological units, it can be mentioned that there is classification of phraseological constructions by their context, which are defined as phraseomes and idioms. While contextual features that these types of phraseological units mirror were firstly distinguished by professor A. V. Kunin. Phraseological and phraseomatic units are distinguished from free phrases and compound words by their phraseological stability. The theory of stability is developed by professor A. V. Kunin as well.

A.V. Kunin views stability as a multifaceted concept that includes the following elements:

1. Usage consistency. It indicates that phraseological units are not generated in speech, but rather are replicated ready-made.
2. Lexical stability - refers to the components of phraseological units being either irreplaceable (e.g. red tape, mare's nest) or partially replaceable within the bounds of phraseological variance: lexical (a skeleton in the closet - a skeleton in the closet, a blind pig - a blind tiger), grammatical (a stony heart - a heart of stone), positional, and mixed variants.

3. The lexical stability of phraseological units is used to determine semantic stability. The meaning of a phraseological unit is kept despite any minor alterations. It can only be defined, clarified, lessened, or strengthened.

4. Syntactic consistency.

Any phraseological that lacks one of these qualities of stability, according to Kunin, cannot be considered as a phraseological unit.

In this regard, there is the issue of translating English idioms into another language, which only have idioms as a characteristic, and a distinctive indestructible phraseological uniform structure. The preservation of idioms' lexical, semantic, and linguistic properties is a tough endeavor. From a genetic standpoint, it is well known that the structure of the English language differs from the structure of the Uzbek language; they belong to separate language families. As a result, the grammatical structures of various languages differ from one another. There are several affixes in the Uzbek language, for example; a phrase begins with a noun and finishes with a verb; there are no prepositions, articles, or gender categories. In the English language, on the other hand, there are articles, prepositions and affixes.

As a result, attempting to translate words, phrases, sentences, and especially idioms presents some challenges. Furthermore, the reciprocal differences in the form and meaning of English and Uzbek idioms make translation problematic. For example, "hot under the collar" is literally translated as "ёқа остидаги иссиқлик" (hot under the collar), but "тепа сочи тикка бўлди" is the Uzbek version of this phrase (hair stand on end). As you can see from the example, the difficulty in assimilation of idioms is due to the disparity in form and meaning.

It is important to note that translating idioms from English to another language is quite challenging. Because many of them are brilliant, inventive, laconic, and ambiguous, this is the case. When translating, it's important to not only express the idiom's content, but also to show its figurativeness while keeping the stylistic purpose in mind. When translating idioms, the translator must transmit their content and imagery while maintaining the stylistic function of the idioms by finding an equivalent term in the local tongue. In the absence of an identical image in the local tongue, the translator is compelled to settle for a "approximate match."

There are some examples of phraseological units:

At the eleventh hour – сўнги дақиқада, энг сўнги дамда.

Beat swords into plough-shares – қиличларни болғалаб, омоч ясамоқ, тинч меҳнатга ўтмоқ, тинч кунларга етиб келмоқ.

The breath of the nostrils – ҳаётий зарурат, сув ва ҳаводек зарур.

Can the leopard change his spots? – нахот леопард ўз терисини бошқасига алмаштира олса? = букрини гўр тузатади.

Cast one`s bread upon the waters – сувга нон улоқтирмақ; оқибатини ўйламай бирор иш қилмақ.

The olive branch – зайтун шохи; тинчлик ва осудалик тимсоли.

The root of evil – ёвузликнинг илдизи; мол-дунёга муҳаббат.

Heap coals of fire on somebody`s head – уялтирмақ, ёмонликка яхшилик билан жавоб қайтармақ.

In the twinkling of an eye – кўз очиб юмгунча.

The mammon of unrighteousness – пул, бойлик.

New wine in old bottles – эски хумлардаги янги вино; орзу-ҳаваси йўқ.

The olive branch – зайтун шохи; тинчлик ва осудалик тимсоли.

The root of evil – ёвузликнинг илдизи; мол-дунёга муҳаббат.

A thorn in the flesh of somebody – доим кимнингдир ғазабини келтирмақ; хира пашша.

A whited spulchre – асир олинган тобут; таши ялтироқ, ичи қалтироқ; ташқи кўринишида инсон ғазабини кўзғатувчи бирор нарсани яшириб турган одам.

Ask for bread and be given a stone – меҳр бериб миннат топмақ.

CONCLUSION

The differences in semantic and stylistic functions performed in different languages by words with the same real meaning, as well as the differences in combinations that such words enter into in different languages, are extremely important both for practice and for translation theory; they frequently present great practical difficulties and arouse great theoretical interest, because they are related to the differences in semantic and stylistic functions performed in different languages by words with the same real meaning, and the differences in combinations that such words enter into in different languages.

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