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NATIONAL-CULTURAL FEATURES OF PHRASEOLOGICAL UNITS IN ENGLISH AND UZBEK LANGUAGES

Abstract: The aim of the present paper is to study the linguacultural features of phraseological units of English and Uzbek languages. The national-cultural specificity of phraseological units with the names of animals, geographical names, historical terms, national clothing, names of plants, colors which is opened is caused by the factors linguistic and extra linguistic character. As a result of experience of comparisons English and Uzbek phraseological units the following ways of translation of phraseological units are distinguished: equivalence-based translation, calque-based translation and descriptive translation.

Keywords: Phraseological units, idiom, national-cultural specificity, linguistic and extra linguistic character, reality, component analysis.

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INGLIZ VA O'ZBEK TILLARIDAGI FRAZEOLOGIK BIRLIKLARNING MILLIY- MADANIY XUSUSIYATLARI

Annotasiya: ushbu maqolaning maqsadi ingliz va o'zbek tillaridagi frazeologik birliklarning lingva-madaniy xususiyatlarini o'rganishdan iborat. Hayvonlarning nomlari, geografik nomlari, tarixiy atamaları, milliy kiyimlari, o'simliklarning nomlari, ranglari bilan frazeologik birliklarning milliy-madaniy o'ziga xosligi bilan belgilanadi. Ingliz va o'zbek frazeologik birliklarini taqqoslash tajribasi natijasida frazeologik birliklarni tarjima qilishning quyidagi usullari ajratilgan: ekvivalentlikka asoslangan tarjima, kalka asosidagi tarjima va tasviriy tarjima.

Kalit so'zlar: frazeologik birliklar, idioma, milliy-madaniy o'ziga xoslik, lingvistik va ekstralingvistik xarakter, voqelik, komponentlar tahlili.

Introduction. The modern world is rapidly entering the era of globalization, which not only affects the economic environment, but also manifests itself violently in the way of life of every person. This creates active contacts with speakers of other cultures and other languages in everyday life and professional life. Well, now, even a very good knowledge of the language does not arouse suspicion in anyone that it does not lead to like-minded people without understanding the culture of speakers of that language, to understanding one another.

In order to achieve success in intercultural communication, in order to get your partner to understand his thoughts well, you will have to lead a connection, or a conversation, not based on your culture, but on his culture. The most fundamental mistake in communicating with representatives of other peoples is that, based on its culture, it consists in not only understanding or not understanding the characters of representatives of other cultures. Therefore, the main goal of studying the culture and lifestyle of other peoples is to understand and recognize the worldview and culture of representatives of other peoples, and, this helps to create a communicative connection. In the people, the National worldview is formed on the basis of historical and cultural factors, and at the last moment economic factors are also taking their toll. By the national-cultural worldview, we can cite phraseologisms as an example, since phraseologisms also denote national-cultural characteristics and serve to establish intercultural dialogue. Currently, there is a growing interest in phraseologisms. A.V. Kunin studied phraseologisms in English from all sides and gave such a definition to phraseologisms. "A phrase whose meaning does not come from the content of the words contained in the same phrase is called an idiomatic phrase" (A.V. Kunin, 1934). From this comes the conclusion that if we take separately the meaning of the words contained in one phrase, another meaning comes out. A similar definition of a phraseological phrase is given by Sh. Rahmatullaev also cited the following. "Phraseological unity arises on the basis of the inherent opposition and unity of the plan of content with the plan of expression" (Sh. Rahmatullaev, 1978). Z.M. Ma'rufov's Explanatory Dictionary of the Uzbek language gives the following definition of a phraseological phrase. "Phraseological phrase is a compound consisting of several words that make up a whole in meaning" (Z.M. Marufov, 1981).

From these given definitions, let's analyze using an example. For example: the English proverb *"It is the last straw that breaks the camels back"* translated into Uzbek word by word in the following way *"bu oxirgi bugdoy qaysiki tuyaning orqasini sindiradi"* but it is wrong translation. The English word *"straw"* translated into Uzbek as *"bugdoy"* - *"wheat"*.

It follows that when translating a proverb word by word, a completely different meaning came from it, which cannot reveal the meaning of the proverb, the correct translation into Uzbek as *"the cup of patience is full"* - *"sabr kosasi tuldi"*, *"sabr toqati toq buldi"*. This phraseological unit in English and Uzbek does not fit on the structural, stylistic and lexical side but fits on the semantic side. On the lexical and structural side, the number of words in an English language is high, but in an Uzbek language it is made up of three words. When translating phraseologisms in English and Uzbek, a great skill is required from the translator.

"In the broadest sense, when translating phraseologisms from one language to another, in any case, their figurative base of support is precisely the options that correspond to turn to the know, which can lead to the fact that a phenomenon of spiritual shift occurs to a change in meaning" (G'.Salomov, 1983). In my opinion, what is required of us when we translate is to look for an alternative to phraseologism that is as accurate as possible in the translation process, closer to the original meaning. We will consider the difficulties encountered in translating phraseologisms in English into Uzbek languages.

"Even if we define commonality in life experiences, the figurative thinking of the people turns out to be inherently independent and unrepeatable, and they can be transformed into phraseologisms, seeing a level of comparison that is sometimes surprised by other people's representatives, and we can consider phraseologisms as something that all reflect each people's own (L.F.Mironyuk, 1971). In my opinion, phraseologisms are the sum of figurative and wise, beautifully expressed expressions of thoughts derived from the experiences that each people have accumulated during their lives. It turns out that phraseology is a wonderful phenomenon, because phraseologisms are something that is characteristic of all languages of the world. Nevertheless, in each language it has its own forms of expression, forms. We can explain this phenomenon by the fact that extralinguistic factors influence the structure of phraseologisms. Extralinguistic factors are understood as the sum of factors that will be of great importance in the development and formation of social, economic, cultural, and other extralinguistic conditions, conditions of functional and internal structural development of language, phraseological expressions, causing them to indicate their national character. Both in English and in Uzbek, most phraseologisms express the lifestyle, traditions, customs of the people directly or indirectly their national characteristics. Extralinguistic factors have a great influence on the translation of English phraseologism into Uzbek. From extra-linguistic factors, we will select and analyze phraseologisms in English and Uzbek that have a national-cultural feature. Because the cultures and customs, traditions of different peoples are different, their phraseologisms also have their own national character.

National-cultural peculiarities of phraseologisms, national customs of peoples and national worldviews are reflected by Geographical Names, historical-cultural terms, colors, national costumes, plant and animal names.

Geographical names: to carry coals to Newcastle, to carry owls to Athens –daryo buyida Kuduk Kazima (uzb); Rome was not built in a day – Musilmonchilik-astakhilik (uzb); Build castle in Spain –suvga suyanmok (uzb); sayaga karab bui ulchamok (uzb); from Dan to Beerseba –

ashrikdan mashrikgacha (uzb); shaharning u boshidan bu boshigacha (uzb); do in Rome as the Romans do – Kozonga yakin yursang, korasi yukadi (uzb); when Ethiopian changes his skin – tuyaning dumi erga tekkanda) (uzb);

Historical and culture of terms: the Lower Empire – the Eastern Roman Empire; The war of Roses – atirgullar urushi (the war between Lancasters and Yorks in XV century) [Lancasterlar gerbida Kizil atirgul, Yorklar gerbida oq atirgul bulgan]; The Black Prince –Qora shahzoda [the son of Edward III (1330-1376), wear a hat]; The Heart of Mid-Lothian – Edinburgh Prison, Middle Latans heart. (1817 Edinburgh Prison nickname); The Black Death – Qora o'lim;

Colours: as black as sin – ichiga Chirak Yoxa yorishmaidi; prove that black is white and white is black-qorani oq demoq; as white as a sheet (death) - dokadek oqarib ketgan; there is a black sheep in every flock - el-ugrisiz bulmas, to'qay burisiz;

Names of plants: as red as a cherry –olmadedek q'izil; pigeon's milk –ankoning urug'i; little strokes fell Great Oaks – Kichkina demang bizni, kutarib uramiz sizni; a tree is known by its Fruit – darahtiga ko'ra -mevasi; the apple of one's eye –ko'zining oqu qorasi; Dead Sea Apple (Fruit) –usti yaltiroq, ichi qaltiroq; as sweat as a nut- asaldek shirin; he is as limp as a rag - behidek sargayib, ipakdek ingichka tortib qolipti.

Animal names: that's a horse of another color – bu boshqa gap edi; tread on a warm and it will turn – baqani bossang ham “vaq” etadi; as strong as a horse – fildek baquvvat; don't make a mountain of a molehill – pashadan fil yasamoq; old cat –qari tulki; like a cat on hot breaks – oyogi kuygan tovukdek pitirlaydi; cat and dog life – it mushuk bulib yashash; a dog in the manger – birovga bersam, essiz oshim, uyda tursa, sasir oshim; it is ill to wake Sleeping Dogs – ypiq qozon yopikligicha kolaversin; Honey is sweet, but the bee stings – ari zahrini chekmagan, bol qadrini bilmas; to kill the goose that lays the golden eggs – tovuqni esang, bir eqsan, kuhumini esang, ming eysan; every bird likes its own nest best-baqa botqogin qumsar, balyq kulini;

National dresses: to fit like a glove – uzukka ko'z quygandek; give someone a back-cap – sirini ochmoq; Sunday best – bayram kastumi; gipsy hay – keng poholli shlyapa; to throw up one's cap – do'ppisini osmonga otmoq; it is not the gay coat that makes the gentleman –husniga boqma, aqliga boq; don't tell tales out of school – bosch erilsa - duppi ostida, qo'l sinsa - yeng ichida;

From the analyzes we have done, we have divided phraseologisms according to their national-cultural peculiarities in English and Uzbek phraseological expressions that are most used. The

most commonly used in English and Uzbek are the phraseological units in which the names of the fauna and flora are represented, as well as the phraseological units in which the colors are represented.

Let's analyze the translation of phraseologisms of a national-cultural specifics in English and Uzbek languages.

For example, we translate the English phrase *When pigs fly* Into Uzbek, as we know, literally when pigs fly, but the correct translation of this phrase is translated as *when a camel's tail touches the ground-tuyani dumi erga tekkanda*. Such a translation is called a nonequivalent translation. Analyzing the translation of these phraseological units, one can see that they are structurally and stylistically incompatible. English is characterized by a low number of words, while Uzbek is characterized by a large number of words and suffixes.

If we translate the phrase *Tread on a warm and it will turn* into Uzbek literally, but the correct translation will be *Baqani bossang ha "vaq" etadi*. Therefore, in order to correctly translate an English phrase, it will also be necessary to know the animal planet and takes into account the geographical environment of that people. Because, in the English animal world, the word *pig* is used a lot, and in Uzbek language the word *camel* is used a lot, we may not even understand the phrases they use because, they do not have a camel animal. If we translate the Uzbek phrase "*Olmaday qizil*" into English "*as red as an apple*", English speakers may not understand, the correct translation of the phrase is "*as red as a cherry*". If we translate the Uzbek phrase "*as strong as an elephant*" into English, the correct translation of this phrase "*as strong as a horse*", which means that in the English the symbol of strength fell on the *horse*, not on the *elephant*.

When we translate the English phrase *Rome was not built in a day* into Uzbek, the correct translation of this phrase in Uzbek is translated as *Musulmonchilik-astachilik*. Such a translation is called an equivalent translation. The English translation of the Uzbek phrase "*Xursandlikdan do'ppisini osmonga otmoq*" into English "*To throw up one's cap*". There is also difficulty in translating the English phrase "*To fit like a glove*" into Uzbek, the correct translation "*uzukka ko'z qo'ygandek*" mos.

According to V.S.Vinogradov, proverbs of the same type do not have completely corresponding sides in another language, there are synonymic variants in the same (V.S.Vinogradov,1974). If we believe that the task of translation is to show the information developed in this – another language in its entirety through one language, then the proverbs show variability, which is called adequate translation. "The material being, which is the same for all mankind, embodies the

concepts that are also in lexical units, determining the linguistic correspondence" (V.S. Vinogradov, 1974).

So, when teaching phraseologisms to translate, we need to take into account extra-linguistic factors. In the process of translation, we are required to study not only the wealth of the language, but also the national-cultural sides of the same people and teach how to translate correctly. The influence of extra-linguistic factors is great in teaching the translation of phraseologisms in English. As noted at the beginning of the translation, the translator cannot correctly translate the lifestyle, traditions, customs of that nation (English speakers) without knowing the national-cultural characteristics. To do this, it is necessary to study all the information about that nationality.

The national-cultural specifics of phraseological units with animal names are determined by linguistic and extralinguistic factors. The linguistic basis of the national-cultural specificity of phraseological units with animal names is made up of the mismatch or partial coincidence of their figurative structures, which in turn is due to the peculiarities of phrase-forming processes that occur when forming the figurative meaning in phraseological units with animal names, where the source of motivation for the figurative meanings of phraseological units with animal names is the figurative meaning of words with animal names (Azizova F. 2020).

The translation of phraseological units, especially the translation of figurative expressive combinations, presents many difficulties. This is explained by the fact that many of them include beautiful, emotion-rich expressions, phraseological units that have a clear oratory style and often represent a national character. When translating stagnant compounds, it is necessary to take into account the features of the context. A characteristic of phraseological compounds in English is the fact that phraseological units in English have pluralistic and stylistic features, which cause difficulties in their translation.

According to translators, phraseological units are divided into two groups: phraseological units, phraseological units that have an equivalent in the language being translated, and those that do not have an equivalent.

Divided into fully and partially corresponding equivalents. Fully compatible equivalents, which are equivalents such that, in terms of meaning with phraseologisms in English, the lexical composition, figurativeness, stylistic orientation and grammatical structure of words are fully consistent. There is not much compatibility in this aspect. This group is based on phraseological expressions, historical factors and geographical factor, which have an international character.

Partial matching equivalents, which are equivalents such that phraseologisms in English are meaningful, but there are lexical, grammatical, or lexical-grammatical differences. Therefore, the partial matching equivalent corresponds to the full equivalent by the adequacy. But, it should be noted that despite the fact that there is a complete and partial correspondence, phraseological expressions have to be translated precisely, literally. For example, in phraseologisms, the image that is hidden is difficult or impossible to understand the texture, replacing them with another image is difficult to understand the meaning of the context, their figurative properties are lost.

Many English-language phraseological units do not have their equivalent in Uzbek. It is mainly phraseological phrases in which National features of the Uzbek language are hidden. In the translation of such phraseological phrases, methods of calqueous and pictorial translation were used. The Kalka method tries to convey to Uzbek-speaking readers the main image of the phraseologism of the English language, in which such a figurative expression cannot be revealed when using other words.

In addition to the calque method, descriptive translation is also used, which is such a translation that it will be necessary to translate phraseological units in simple words. It is considered convenient in the translation of phraseological units, which are mainly terminological in nature. Such a translation method is used when making the meaning complete and clear. When translating a phraseological unit at all times, the first thing to do is to choose a such units which coincides to the meaning of the context.

In conclusion, the translation of phraseologisms is a hard work, there are no ready-made rules or recipes for translating phraseologisms. Therefore, phraseologisms should be thoroughly analyzed and selected thoroughly. Nowadays, scientific research methods are investigating in Uzbekistan. Different kind of dictionaries are being created for translators and recommended to the reader this will make the work of translators much easier.

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