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The Axiological Aspect of the Russian Phraseological Foundation

PHRASEOLOGICAL UNITS AND THEIR COMPARISON WITH OTHER LANGUAGES

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Annotation: The comparison of phraseological units in English, Russian and Uzbek shows that some phraseological units representing certain concepts in one language may have equivalent or alternative phraseological units in the second language, however in the third language such expressions may completely be absent.

Keywords: phraseological unit, equivalent, comparison, emotional-expressiveness, lexical meaning, realities, extra linguistic problem.

INTRODUCTION

Although the number of direct translations from English and American literature has increased during the years of independence, there are still translations through the medium language, mainly Russian. Too many words, phrases, and situations that can be expressed in Uzbek can be omitted, and the original, that is, the original content, becomes shallower and the original meaning of the work does not reach the reader.

Each nation uses words, phrases, sayings, and phrases according to its way of life, circumstances, material and spiritual level, climate, and customs. As they say that every place has its own scales, the words used by each nation, that is, good, evil, time, scale, quantity, length, different moods, and so on. And phrases are available. It is difficult to translate them from the original language into the target language.

A comparison of phraseological units in English, Russian and Uzbek shows that some phraseological units representing certain

concepts in one language have equivalent or alternative phraseological units in the second language, and no such expressions in the third language at all. Possible. This is due to the fact that the existing expressions in the language are not used in direct translations, and the original emotional expressiveness is not fully expressed. The following are examples of this.

It is noteworthy that the number a dozen, which is often used in the speech of the characters of works written in English, is given in translation. This number means "twelve" and is used more figuratively than in a specific lexical sense. In Russian, there is an equivalent number - *dujina*, which can cover the meaning of the number a dozen. In this respect, the work of Russian translators is much easier. The Uzbek language does not have a number that reflects the meanings of English a dozen and Russian *dujin*. Therefore, when translating from English and Russian into Uzbek, you have to use different numbers that can cover the meaning of your words.

In addition to meeting in English in the form of half-a-dozen, two dozen (a couple of dozen), this number is combined with other numbers (ten of a dozen, a dozen of sixteen). Half a dozen (Russian-полдюжины) sometimes means pure chaman, sometimes "little", "several", and sometimes "many". The general meaning of the text can be deduced from what it means.

In the following example, the number half-a-dozen means "many."

One of the protagonists of Voynich's novel Sona, the new satirist who offered Martin a job, describes Sona to Jemma as follows:

"He seems to have half a dozen languages at his singer-tips."

If the Russian translator replaced the phrase half a dozen with the Russian poldyujiny equivalent ("On kajetsya, vladeet v sovershenstve, po krayney mere, poldyujnoy yazkov ..."), in the Uzbek translations of the work it is incorrect as follows settings were given:

"He knows six other languages as well as his mother tongue."

In Martin's speech, the meaning of "many" was completely lost and replaced by a concrete number. In the 1956 reprint of the novel, M. Ismaili corrects a mistake he made before, uses the pair number "five-six" and squeezes the sentence according to the logic of the original ("knowing at least five or six languages, even when he knows it" they say he drank the water "). Since both half a dozen and poldyujina have expressed the approximate quantity around this number, rather than the exact "six" (6), the last translation eliminates the quantitative uncertainty by giving it five or six pairs of conventional numbers. Adequacy has been achieved.

A person's nervous mood is expressed in English by the phraseological unit to be in a devil of a state. In Uzbek, the phrase has the equivalent of "catching the devil" and "getting mad." There

is also an alternative to "cast" one's eyes, not to open one's lips, with the equivalent of "not blinking". However, in Russian there are no phraseological units that can fully cover the meaning of these phrases. That is why such expressions are translated either verbally or figuratively. English phrases, which have undergone the following changes in their Russian translations, are, of course, not reflected in Uzbek:

In English:

"He is in a devil of a state" (The Gadfly, 1938, p. 161).

In Russian translation:

"On v ujasnom sostoyanii" (Ovod, 1954, p. 107).

In Uzbek:

"The situation is very serious" (Sona, 1956, p. 143).

The phrase "byt v ujasnom sostoyanii" is used in a very broad sense in Russian, including the *ottenka* of the above English phrase to be in a devil of a state. But the Uzbek sentence, which is very close to the Russian translation, has a completely different meaning. The context expresses that the protagonist is in a state of nervousness and requires the translation to be "holding the devil" or "driving the devil out," as in the translation, as if his health is deteriorating and he is in a state of decline (dying) or in a difficult situation. Remained.

As the examples show, words and phrases can be widely used in a sentence, both literally and figuratively. Of course, this is inherent in literary translation. Such problems make it difficult to translate directly from English into Uzbek.

However, there are other words in the language that have a specific meaning in the translation. There is no alternative to this type of word in the second language. Because the objects, things and processes that express such words do not occur in the life of another nation.

For example:

In English in Uzbek
plantator chair
cowboy chopon
knight sandal

Such words in the language are called realities. Therefore, the preservation of the national identity of the work in the translation requires not only knowledge of the language of the original, but also the past, present, religion, culture, literature, lifestyle, traditions and customs of the people who speak that language. Requires adequate awareness. These are extralinguistic problems of translation.

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