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## **LINGUACULTURAL PROBLEMS OF LITERALLY TRANSLATION FROM UZBEK INTO ENGLISH**

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**Abstract:** *The article discusses the features of the translation of phraseological units and the factors of choosing translation methods based on the linguocultural approach to translation. The analysis shows that phraseological units with a national-cultural component are almost never translated by phraseological units, and translators, due to the loss of the national-cultural component, mainly convey the image of the phraseology of a composite or neutral phraseological unit, which are considered simple and stable. The results obtained can serve as a practical basis for the application of effective methods in the process of adequate translation of phraseology in relation to the original.*

**Key words:** *Phraseological units, linguocultural approach, natural-cultural component, structural equivalent, context, background knowledge.*

### **Introduction.**

Scientists recognize the semantic indivisibility of a phraseological unit, the integrity of its composite structure, and the figurative and motivational aspect of set expressions as important features that must be taken into account when translating a phraseological unit from one language to another. Reflecting on the features of individual linguistic units and the translation of a whole text from one language to another, W. von Humboldt mentions the problems of transformation that require a harmonious relationship between the original content and the linguistic picture of the world of a particular linguocultural society. The same opinion was expressed by the Bulgarian scientists S. Florin and S. I. Vlachov, who studied the foundations of the theory of translation in the 80s; they noted that the language unit - phraseology - is at the top of the

"untranslatability scale". The researcher of English phraseology A. V. Kunin also emphasized the difficulties of translating phraseological units: "Phraseological units, especially figurative ones, present certain difficulties. This is due to the fact that many of them are bright emotionally expressive units that belong to a certain style of speech and usually have a pronounced national character" [1.52].

### **Methodology**

It is believed that the specificity of the translation of phraseological units and the choice of translation methods depend on two factors: firstly, on the type of phraseological unit, and then on the ethnocultural connotative specificity of its component composition. Phraseologisms, with the help of phraseological means, fix the features of the national

worldview in the language by describing the stereotypical situations formed by one or another people of ethical, pragmatic and aesthetic assessments of world realities. Therefore, speaking about the peculiarities of the translation of phraseological units from one language to another, it is important to distinguish units with national-cultural connotations from units embodying universal human experience. Phraseological units with cultural symbols reflect the national worldview at two levels: superficial and linguistic. The superficial reflection of national self-consciousness is expressed in the use of cultural concepts, exoticisms, national names (anthroponyms, toponyms, hydronyms), which immediately indicate that phraseology has a cultural character. For example, just as the Uzbek phrase “энасини учқўрғондан кўрсатмоқ” is difficult to translate, so the English idiom “to carry the coals to Newcastle” causes inequality in translation because of its toponym. Phraseologisms, which have a deeply rooted national outlook, are based on genetically determined situations, free expressions that describe the way of life of the people, reflecting the national mentality. In this case, an adequate translation will depend on the translator's deep knowledge in the field of history and culture, mentality and folk psychology. In some cases, the translator is forced to abandon the nationality of units in order to achieve an adequate translation, since a literal translation with a cultural character can create a situation that is completely incomprehensible to representatives of other cultures.

## **Analyzes.**

In translation studies, a number of scientists have identified the following ways of translating phraseological units:

1. Literal translation;
2. Lexical translation;

3. Translation of a phraseological unit with a variable phrase;

4. Descriptive translation [Kunin, 1986, Arsent'eva, 2006, Barkhudarov, 2008].

V. N. Komissarov, L. F. Dmitrieva, S. E. Kuntsevich, E. Martinkevich, N. Scientists such as F. Smirnova propose to name the four main methods of translating figurative phraseology as follows:

1. Phraseological equivalent;
2. Phraseological analogue;
3. Literal translation;
4. Descriptive translation.

In our opinion, this type of classification of translation methods can serve for a visual analysis and solution of all problems that arise when translating phraseological units into another language. Consider the specifics of these methods on separate examples.

With the phraseological equivalent method, the entire set of values of the translated unit is preserved.

In this case, the target language will have a figurative phraseology corresponding in all respects to the phraseological unit of the original language.

For instance:

Ўт билан ўйнашмоқ – to play with fire;

Темирни қизиғида босмоқ - Strike the iron while it is hot

Of course, this option is the most optimal for the most complete restoration of phraseology in another language, and the translator will first of all try to find this option. But in this case, it is necessary to take into account two aspects that limit the possibility of using the phraseological equivalent. First, the number of phraseological equivalents is relatively small. They basically came from some third language to two languages and acquired internationalism. Secondly, V. N. Komissarov points out that a phraseological unit that entered two languages from a third language could be learned by

changing its meaning in one of them. Above we mentioned deceptive words. Given these two aspects, it is expected that the translator's options will be limited.

In the following example, we see that the original phraseology is given full and partial equivalents:

Йўқ, оғалар, темирни қизиғида сукиб қолиш керак!

1. ... No brothers! Strike while the iron is hot!
2. Dear brothers, we forge iron when it's hot.
3. Let us strike the iron while it is still hot!

The second way is phraseological analogy, in the absence of a phraseological equivalent in the target language, phraseological units are selected that are alternative to the figurative meaning of the phraseological unit in the original language, but based on a different image. For instance:

Бир ўқ билан икки қуённи урмоқ – killing two birds with one stone;

Тоққа чикмасанг дўлона қаёқда – no pain, no gain;

Бировни таҳоратига намоз ўқимоқ – stealing someone's thunder.

Икки жума бир келганда – when pigs fly etc.

Using this type of alternative method provides a high degree of equivalence. However, in this regard, it is necessary to take into account some aspects, without which it is difficult to ensure the adequacy of the translation. First of all, when choosing a phraseological analogy, it should be borne in mind that the emotional and methodological meanings of alternatives in the language of origin and translation do not differ from each other. For example, if the phrase "title" of a sentence is typical only for the oral style, then its analogue, in short, can be used in an artistic, journalistic style as a stylistically neutral unit. For example, in the following example, instead of a literal translation, a ready-made analogue with a stylistic value equal to the original could be used:

Худайчи жўнағач, қўрғон бегининг пайтавасига қурт тушиб, типирчилаб қолди ва у ёқдан-бу ёққа югира бошлади...

3. ... and the fortress commander worked into a frenzy, ran back and forth as if he had a worm in his boot.

There is an analogy with the idiom to have ants in his pants (безовта ҳолатда бўлмоқ) that is widely used in spoken language in the same style of English.

The third method of translation is literal translation, and it is advisable to use this method only if the most basic condition is met, that is, if the image formed as a result of literal translation corresponds to the laws of the target language, is natural and easily accepted by the reader. Simply put, an image based on phraseology must be familiar in the target language as well. For example, if we turn again to the phrase "It takes two hands to clap" since this phraseological unit is logically accepted even in the norms of the English language, its literal translation does not seem unusual to the reader of the translation. If we use to tie head in the sense of marriage, of course, this leads to both semantic error and abnormality in translation. In the following example, it can be assumed that the use of the verbatim translation method did not cause misunderstanding in the target language and was naturally accepted by the reader:

-Отабек бир қўйнакни ўзидан бурун йирткан киши тўғрисида гўё ўз саргузаштининг эски тарихини мулоҳаза қила бошлаган...

1. Atabek stared at the man sitting opposite him – his elder by many years, a man who had worn out more shirts than he...

2. Otabek understood at that moment that the man before him was seasoned by the years, had worn more shirts than he, and clearly had lived through the hot and cold of the world. (M312)

In the translations of the work, there are a number of expressions translated using such a

literal translation method, which we analyze for the adequacy of the translation from the point of view of the target language receptor. For example, for the following phraseological unit with a certain word component, it would be appropriate to choose a phraseological unit of neutral content in English:

Ўзлари ҳам кипчокни қидирабериб ҳамма ёқни тозаям ғалвир қилиб юбордилар-да...

1. They began searching for Kipchaks, turned everything upside down...

2. ... and they began to look for quipchaks. They turned everything upside down...

3. ...they searched for Qipchaqs everywhere as if separating out life with a flour sieve.

While the first and second translations provide the equivalence of the phraseological analogue of the translation, the third translation confuses readers due to the literal translation, since only a reader who knows the function of a flour sieve adequately understands it as a phraseological component of a literal translation (separating out life with a flour sieve) leads to illogicality. In this case, the use of phraseological analogy, leave no stone unturned, will also be an alternative option for giving the original phraseological unit equal emotional coloring. The fourth method of phraseological translation is descriptive translation or a one-word equivalent. L. F. Dmitrieva, S. E. Kutsevich, E. A. Martinkevich, N. F. Smirnova argues that in order to explain the meaning of phraseological units that have neither an equivalent, nor an analogue, nor a natural literal form of translation in translation, the translator will have to resort to receive a figurative translation or a one-word equivalent. Of course, this method is the last among the others mentioned above, which is recommended because the artistic effect is minimal or completely lost. For instance:

Аммо халқ бундай ёлборишларға, тавба-тазарруъларға кулоқ солмади, чунки иш ўткан, ғишт қолипдан кўчкан эди...

1. But the townsfolk paid no heed to his assurances; they came too late, the deed was already done...

Худойға шукр, кўлингда хатинг бор, ўлғаннинг устига чиқиб тепкандек хат-хабарсиз қўйма.

2. Allah , bless us, you can write, don't get us disturbed and I look forward to hearing from you.

## **Discussion and conclusion.**

Thus, the translation of phraseological units from one language to another is carried out using different methods, selected depending on various factors. If an adequate translation of phraseological units in a literary text takes into account the methodological and genre features of the translated work, the individual style of the author (frequently transformed phraseological units in a literary text, the use of individual author's phraseology) and context, then the main goal in lexicographic practice is to give a complete and clear semantics of phraseological units. When translating a number of phraseological units by their equivalents into the target language, non-equivalent phraseological units are translated using other translation methods that do not consist in phraseological form. When we analyze the translation of phraseological units from Uzbek into English, we see that they use several techniques.

In our opinion, work based on a combined approach to the translation of phraseological units provides a more complete and adequate transfer of the meaning of phraseological unit without equivalent.

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