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NATIONAL-CULTURES SPESIFICS IN PHRASEOLOGISMS OF ENGLISH AND UZBEK LANGUAGES

Annotation: this study investigates the phraseological units in English and Uzbek languages. How the translation of phraseological units influences to the life of translators and interpreters. The paper offers a comparative analysis of phraseological units through the national cultural specifics of two cultures. The findings are valuable for linguistics, cultural researches and anyone who is interested it translation and culture.

Key words: phraseological units, proverbs and sayings, linguacultural features, extra-linguistic factors, geographical names, historical-cultural terms, colors, national costumes, fauna and flora.

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Annotasiya: ushbu tadqiqot ingliz va o'zbek tillaridagi frazeologik birliklarni ko'rib chiqadi. Frazeologik birliklarning tarjimasi tarjimonlarning hayotiga qanday ta'sir qiladi. Maqolada frazeologik birliklarni ikki madaniyatning milliy-madaniy o'ziga xosligi prizmasi orqali qiyosiy tahlil qilish taklif etiladi. Ma'lumotlar tilshunoslik, madaniy tadqiqotlar va tarjima va madaniyatga qiziqqan har bir kishi uchun muhim ahamiyatga ega.

Kalit so'zlar: frazeologik birliklar, maqollar va matallar, lingvistik-madaniy xususiyatlar, ekstralingvistik omillar, joy nomlari, tarixiy va madaniy atamalar, ranglar, milliy liboslar, fauna va flora.

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". 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". All in all the phraseological units of two languages is different from any point, because the culture of two countries cannot be the same.

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"*. So, it follows that when translating a 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.

G'.Salomov said that, 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. In our 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. 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 phraseologimz 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. Extra-linguistic 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 extra-linguistic 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. Extra-linguistic factors have a great influence on the translation of English phraseologimz 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.

Research results. 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 – Sharqiy Rim Imperiyasi (uzb); Little Englander – Ingliz imperiya siyosatining dushmani; The war of Roses – atirgullar urushi (XV asrda Lankasterlar and Yorklar dinastiyalari o'rtasidagi urush) [Lankasterlar gerbida Kizil atirgul, Yorklar gerbida oq atirgul bulgan]; The Black Prince – Qora shahzoda [Edward III o'gli (1330-1376), qora shlyapa kiyib yurgan];

The Heart of Mid-Lothian – Edinburgh zindoni, Mid-Laganning yuragi. (1817 yilda buzib tashlangan Edinburg zindoni laqabi); The Black Death – Kora o'lim. (1348-1349 yillarda Evropada vabo epidemiyasi bo'lgan);

Colours: as black as sin – ichiga chiroq yoqsa yorishmaydi; prove that black is white and white is black- Qorani oq demoq; as white as a sheet (death) - dokadek oqarib ketmoq; there is a black sheep in every flock - El-ugrisiz bulmas, toqay burisiz;

Plant names (flora): he who would eat the nut must first crack the shell – mashaqqatsiz baxt kelmas, mehnatsiz taxt kelmas; put not your hand between the bark and the tree-er-xotin urishar, nodon urtaga tushar; as red as a cherry – olmaday qizil; pigeon's milk –ankoning urugi (topilishi qiyin bo'lgan narsa); little strokes fell Great Oaks – kichkina demang bizni, kutarib uramiz sizni; a tree is known by its Fruit – daraxtiga kura mevasi; the apple of one's Eye – kuzining oqu qorasi; dead sea apple (fruit) –usti yaltiroq, ichi qaltiroq; the rotten apple injures its neighbors – bitta tirraqi buzoq, butun podani bulgatar; as sweat as a nut- asaldekshirin; he is as limp as a rag - behidek sargayib, ipakdek ingichka tortib qolibdi;

Animal names(fauna): 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 – filday baquvvat; don't make a mountain of a molehill – pashadan fil yasamok; old cat –qari tulki; like a cat on hot breaks – oyogi kuygan tovukday 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 – yopik kozon epiklygichi kolaversin; do not spur a willing Horse – yahshi otga – bir kamchi, yomon otga – ming kamchi; he who would catch the fish must not mind getting wet – jon kuydirmasang, jonna kaida, tokka chickmasang, dulona kayida; curses like chickens come home to roast – birovga chog kazima, uzing unga uzin tusharsan; when pigs fly – tuyaning dumi yerga tekkanda; as light as a feather – kushdek engil; honey is sweet, but the bee stings – ari zahrini chekmagan, bol qadrini bilmas; every bird likes its own nest best-baka botkogin kumsar, balik kulini;

National dresses: to fit like a glove – uzukka kuz kuygandek; give someone a back-cap – sir bermok, sirni ochmok; Sunday best – Bayram kastyumi; gipsy hay – keng poholli shlyapa; to throw up one's cap – duppisini osmonga otmoq; it is not the gay coat that makes the gentleman – husniga bokma, akliga bok; don't tell tales out of school – bosh yorilsa – duppy ostida, kul sinsa – yeng ichida.

We have divided phraseologisms in English and Uzbek languages into phraseological expressions that are most used according to their national-cultural

peculiarities. 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, *When pigs fly - Tuyani dumi erga tekkanda*

if we translate the English phraseologism *When pigs fly* into Uzbek word by word, it looks like this "*Kachon chuchkalar uchishsa*", but the correct translation of this phrase is translated as "*Tuyani dumi erga tekkanda*"- (when a camel's tail touches the ground- meaning it will never happen). Such a translation is called an descriptive 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.

For example: *Tread on a worm and it will turn- Baqani bossang ham "vaq" etadi*

If we translate the phrase "*Tread on a worm and it will turn*" into Uzbek word by word, we translate the "*Chualchangni bossang u buraladi*" (worm as it turns), but the correct translation will be "*Baqani bossang ham "vaq" etadi*, (even if you press the Frog it will sounds). Therefore, in order to correctly translate an English phrase, it will also be necessary to know the animal kingdom, which takes into account the geographical environment of that people, because, in the English animal world, the expression pig is used a lot, and in Uzbek the expression camel is used a lot.

Another example, *as red as a cherry - as red as an apple*

In English language *as red as a cherry* it means – *Extremely flushed and red in the face, as from embarrassment, anger, or physical strain but it translated into Uzbek language as red as an apple (flushed and red in the face, as from embarrassment)* as you see only one component "cherry" and "olma" changes the meaning.

For example: *as strong as a horse - as strong as an elephant*

In English culture the symbol of strength fell on the *horse*, but in Uzbek culture the symbol of strength fell on the *elephant, bull*.

Images in different languages may not fit this can be explained in this way, proverbs and sayings and idioms of each people, indicating the way of life,

culture, nature, customs of that people's geographical environment. All this creates difficulties in translating phraseological units.

For example: **Rome was not built in a day** – *musulmonchilik astachilik*

The English proverb “Rome was not built in a day” translated into Uzbek as “*musulmonchilik astachilik (Muslim people do everything with slow and thinking about problems long time)*”. This type of translation called analogic translation, because there is an equivalent in Uzbek language.

For example: to throw up one’s **cap** – *Xursandlikdan duppisini osmonga itmoq.*

The English proverb “to throw up one’s **cap** translated into Uzbek as *Xursandlikdan duppisini osmonga itmoq.* This type of translation called analogic translation, because there is an equivalent in Uzbek language. You can see two cultures through the proverbs, because we cannot change the word “duppi” into English word “cap”, the Uzbek people don’t understand the meaning.

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. The material being, which is the same for all mankind, embodies the concepts that are also in lexical units, determining the linguistic correspondence. 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.

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, and 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 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 feature 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 units in which National features of the Uzbek language are hidden. In the translation of such phraseological phrases, methods of calque and descriptive translation were used. The calque method tries to convey to Uzbek-speaking readers the main image of the phraseologism of the English language, in which such an figurative expression cannot be revealed when using other words.

In addition to the calque method, a 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 phraseological units at all times, the first thing to do is to choose a correct way of translation according to the context. F.Azizova said that the influence of the diversity of the flora on English culture is reflected in the English language. The investigations helps us to understand the culture of two countries through their fauna and flora, dresses, history and colours.

In conclusion, the translation of phraseologisms a great challenge, there are no ready-made rules or recipes for translating phraseologisms. Therefore, phraseologisms should be thoroughly analyzed and translation techniques should also be developed. At present, scientific research aimed at studying phraseologisms in Uzbekistan and elsewhere is not complete. At present, dictionaries in different types are being recorded for translators and recommended to the reader this will make the work of translators much easier.

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