

ON METHODS OF TRANSLATION OF PHRASEMES IN PHRASEOLOGICAL MINIMUM COMPILATION

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<https://doi.org/10.5281/zenodo.10054810>

Abstract. *Phrasemes are the carriers of ancient wisdom of the nation. They are used in our speech to make it more expressive and colorful. Translation of phrasemes is considered to be one of the hardest processes of the language, as phraseological units are the long-term formations of national language. The current paper deals with the review of methods of translations and the problem of choosing proper method when compiling the planned educational phraseological minimum. The article itself is considered to be the one out of the series of the research carried out by the author.*

Keywords: *translation, phraseme, idiom, dictionary, phraseological dictionary, translation methods, equivalent, original language, target language, context.*

INTRODUCTION

Being a unit of language, idioms have become a unit of translation in bilingual and multilingual dictionaries as well. As prof. L.S. Barkhudarov stated, “the problem of the unit of translation is one of the most difficult in the theory of translation. There are very different points of view on this matter, up to the complete denial of the very possibility of the existence of such a unit” [8, 174]. The translation of phraseological units, which are considered to be figurative units of the language, presents a significant difficulty due to their bright emotional coloring, their belonging to formal speech styles, bright national coloring, and extraordinary cultural and historical origin.

Prof. A.V. Kunin’s remarks in this regard are justified: “When translating stable combinations of words, one should also take into account the peculiarities of the context in which they are used. Many English phraseological units are characterized by polysemy and stylistic diversity, which complicates their translation into other languages” [10, 3].

Translation is a process of linguistic reinterpretation of linguistic facts. In accordance with this statement, L.S. Barkhudarov writes that “Translation can be considered a certain type of transformation, namely interlingual transformation” [8, 6]. According to A.V. Fedorov, “Translation is considered primarily as a work of speech in its relation to the original and in connection with the peculiarities of the two languages and with the belonging of the material to certain genre categories...” “... To translate means to express correctly and fully by means of one language what has already been expressed by means of another language”. “... The process of translation, no matter how quickly it is carried out in individual, especially favorable or simply easy cases, inevitably breaks down into two moments” [13, 10-12].

Y.I. Retsker believes that “the task of the translator is to convey the content of the original by means of another language holistically and accurately, preserving its stylistic and expressive features. The “integrity” of translation should be understood as the unity of form and content on a new linguistic basis. If the criterion for the accuracy of a translation is the identity of information communicated in different languages, then only a translation that conveys this information by

equivalent means can be considered integral (complete or adequate). In other words, unlike paraphrase, a translation must convey not only what is expressed in the original, but also as expressed in it. This requirement applies both to the translation of the text as a whole and to its individual parts [11, 7].

LITERATURE REVIEW

In our case, bearing in mind all the above definitions and the fact that our projected dictionary is multilingual (English-Russian-Uzbek), by translation we mean a lexicographic process that implies the integral transfer of one idea (thought of a linguistic unit) from one language to another. The scientific material, i.e. the source for analysis for our work, in terms of translation, were the works of A.V. Kunin, A.V. Fedorov, Y.I. Retsker, Y.A. Dolgoplov, V.N. Komissarov, L.S. Barkhudarov, V.G. Gak, L.K. Bayramova, E.F. Arsentev, R.A. Safin, M.I. Umarkhodjaev, M. Sadykova, M. Abdurakhimov, G. Salomov, E.V. Shchepelev, E.K. Konovalov, R.R. Hartman, D. Crystal and others.

RESULTS AND DISCUSSION

Having transformed the ideas of prof. M.I. Umarkhodjaev, from the point of view of practical and theoretical tasks facing the compiler of the phraseological minimum, it is expedient to distinguish the following groups of phraseological units of the English language [1, 399-404]: Phraseological units that have full phraseological equivalents in the Uzbek and Russian languages (this is any phraseological unit of the Uzbek and Russian languages that coincides in phraseological meaning with English):

English	Russian	Uzbek
Send not a cat for lard	Пустить козла в огород	Qo'yni bo'riga topshirmoq
Hog in armor	Идёт, как корове седлю	Ho'kizga to'qmoq urganday
In seventh heaven	Быть на седьмом небе	Yettinchi osmonda bo'lmoq
Dance on volcano	Играть с огнём	O't bilan o'ynashmoq

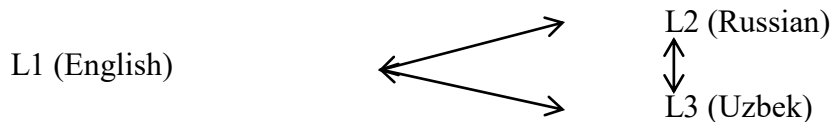
Phraseological units that have partial phraseological equivalents in the Uzbek and Russian languages (individual words or phrases of an inappropriate nature in the Uzbek and Russian languages, however, partial correspondence to the English phraseological unit and revealing its meaning; in this case, a literal or descriptive translation is used):

English	Russian	Uzbek
To throw dust into smb's eye	Пустить пыль кому-либо в глаза	Birovning ko'ziga qum sepmoq
Rack one's brains	Ломать голову	Bosh qotirmoq
Idle words	Пустые слова	Quruq gap
Keep a still tongue in head	Держать язык за зубами	Tilni tiymoq

Phraseological units that have false phraseological equivalents either in Uzbek or in the Russian language (these are stable combinations of words of the Uzbek and Russian languages, coinciding with the English phraseological unit in form and component composition, but in which the coincidence of lexical meanings of the components coexist with completely divergent phraseological meanings). Such equivalents should be accompanied by special instructions to prevent the possibility of mistranslation [12, 74-84].

English	Russian	Uzbek
Lead by the nose	Водить за нос	Burnidan yetaklamoq
Put salt on the tail	Насыпать соли на хвост	Yaraga tuz sepmoq
Stew in your own juice	Вариться в собственном соку	O'z yog'ida qovurilmoq
Gold fever	Золотая лихорадка	Oltin talvasasi

Based on these provisions of the translation of phraseological equivalents, the author presents the following scheme:



The well-known phraseographer A.V. Kunin, from the translation point of view, divides phraseological units into two large groups:

PU that have equivalents in their mother tongue;

PU that do not have equivalents in their mother tongue [10, 3-20].

Phraseological equivalents, in continuation of his work, are divided into several groups, based on their constancy of monoequivalence and the presence of other equivalents in the target language.

Full equivalents. These are the equivalents of PU that coincide in meaning, composition, structure, and stylistic imagery. In most cases, this includes international idioms that have occurred in the course of time in world history. For example, «*in the seventh heaven – на седьмом небе – yettinchi osmonda*», «*as bold (brave) as a lion – храбрый как лев – sherdek dovyurak*», «*better late than never - лучше поздно чем никогда – hechdan ko'ra kech*» and etc.

Partial equivalents. Such equivalents include those PUs which, with the same functional style and meaning, have some discrepancy in lexical composition or grammatical structure. According to A.V. Kunin, such equivalents are divided into: *partial lexical equivalents* («*put by for a rainy day – отложить про черный день – qora kunga asrab qo'yamoq*», «*don't count your chickens before they are hatched – цыплят по осени считают – jo'jani kuzda sanamoq*», «*birds of a feather flock together – рыбак рыбака видит издалека – ko'r ko'rni qorong'uda topibdi*»), *partial grammatical equivalents* («*fish in troubled waters – ловить рыбу в мутной воде – loyqa suvda baliq tutmoq*», «*strike while the iron is hot – куй железо, пока горячо – temirni qizig'ida bos*»).

Random equivalents. This includes those English PUs that have more than one equivalent in terms of meaning in the language being translated. In this case, the translator must decide to select the variant of the idiom that most fully reveals the meaning of the original in this context. For example, idiom «*break the ice*» when translated, can have several literal translations as «*пробить лед – muzni yormoq*», «*нарушить молчание – sukutni buzmoq*», «*сделать первый шаг – birinchi qadamni tashlamoq*», «*положить начало (знакомству) – boshlamoq (muloqotni)*». One of the positive aspects of such equivalents is the avoidance of repetition of the same translation of PU in the same discourse.

Non-equivalent idioms. Most phraseological units of native English origin have no equivalents in target languages. This phenomenon is due to the fact that PU is based on the rich historical and cultural heritage of the people of English-speaking countries. These are mainly those

idioms that contain or denote concepts that do not exist in other peoples', that is, *realias*. Examples include the following phrases:

English: with the component of the people's names "Every Tom, Dick and Harry", "Jack of all trades", "robbing Peter to pay Paul"; with a component of fictional character "Robin Hood", "Scrooge", "Peter Pan", "Little Lord Fauntleroy"; with the typological component "in Queer Street", "carry coals to Newcastle", "Bedlam", "it bangs Banagher" and others.

Russian: with the component of the people's names «Демьянова уха», «Тришкин кафтан», «Дамоклов меч», «Всяк Еремей про себя разумей»; with dish name component «кататься как сыр в масле», «кашу маслом не испортишь», «масло масляное», «не лаптем щи хлебать»; with the component of holidays and traditions «не все коту Масленица», «каково погода в чистый четверг, таково и в Вознесенье», «хоть мошна пуста, да душа чиста», «далеко кулику до Петрова дня» and others.

Uzbek: with the component of the people's names "Ali desang, Vali deydi", "Boyagi-boyagi – Boyxo 'janing tayog 'I", "Aql Hasandir, odob Husandir"; with a component composition of a toponym "Ahmoqqa Quva bir tosh", "Gap desang qop-qop, ish desang Samarqanddan top", "Toshkentning tarig 'ini yegan chumchuq, Makkadan qaytib keladi"; with a component of national clothes "Bosh omon bo 'lsa, do 'ppi topiladi", "Bo 'zchi belboqqa yolchimas", "To 'nini teskari kiydi" and many others [2, 234-235].

Having analyzed the relevant literature on the translation of phraseological expressions from one language to another, we have found that the following methods-principles are the main ones in solving translation issues in the process of compiling a phraseological minimum.

The analysis and synthesis of materials shows that there are two approaches to the translation of PU: *phraseological* and *non-phraseological*. The phraseological method is understood as the use in the context of stable units of varying degrees of closeness between the unit of SL and the corresponding unit of TL – from full and absolute equivalent to approximate phraseological correspondence. In view of the fact that the translation of PU by means of phraseological equivalents has been discussed above, we will not recite them as means of translation.

Phraseological analogue. These are idioms which, having approximately the same meaning and stylistic affiliation, exist independently in the translated language. This technique is resorted to in the absence of a suitable phraseological equivalent. For example, "make hay while the sun shines – куй железо, пока горячо – temirni qizig 'ida bos", "Jack of the trades – мастер на все руки – qo 'li gul/mohir usta" etc.

With the help of a *non-phraseological translation*, a certain phraseological unit is conveyed with the help of lexical (not phraseological) means of the TL. We use this method only after we have ascertained that none of the phraseological equivalents or analogues can be used. Such a translation, even taking into account the compensatory possibilities of the context, can hardly be called complete: there is always some loss (imagery, expressiveness, connotation, aphorism, shades of meaning), forcing translators to turn to it only in case of emergency. This mainly includes:

Lexical translation. It is used in the absence of any phraseological equivalents or analogues. It provides for the replacement of an idiom with a synonymous word of this FE in the target language. For example, "lose one's head – растеряться – o 'zini yo 'qotib qo 'ymoq", "to

take the field against – начинать боевые действия против кого-то – *birovga qarshi janga hozirlik ko'rmoq*".

Literal translation (tracing). Translation of phraseological units of phrase with the same component composition that consists of in the original language. This method of translation is widely used in practice, especially when translating literary texts. At the same time, the phraseological meaning must be motivated, i.e. the components of the PU must converge with their primary denotative meanings. For example, "*to fight like a lion* – *сражаться как лев* – *sherdek olishmoq*", "*armed to the teeth* – *вооружённый до зубов* – *tish tirnog'igacha qurollangan*".

Descriptive translation. In the case when it is not possible to select either an equivalent, an analogue, or a literal translation, lexicographers use the descriptive method, which involves the addition of some linguistic elements to clarify the contextual meaning of the phraseme. For example, "*dine with Duke Humphrey* – *остаться без обеда* – *och qolmoq*", "*Peeping Tom* – *человек с нездоровым любопытством, тайно следящий за другими* – *keraksiz joyga burnini suqadigan odam*".

Antonymic translation. A method that uses the antonymic content of units in the target language when translating idioms of the source language. This method is used to increase the expressiveness of contextual meaning and have a greater impact on the listener/reader. For example, "*to show fight* – *не сдаваться* – *bo'sh kelmaslik*", "*to keep one's head* – *не терять головы* – *boshini yo'qotmaslik*".

Combined (mixed) translation. A method of translation that is used when the analogue-unit of translation TL does not fully reveal the nature of the idiom in SL (when the analogue has another specific characteristic). For example, "*to carry coals to Newcastle* – *возить уголь в Ньюкасл* (*ехать в Тулу со своим самоваром*) – *Nyukaslga ko'mir tashimoq* (*Oltiariqqa bodiring olib bormoq*)".

Contextual translation. A method of translating PU, which implies the replacement of the tracing of an idiom with a more figurative unit of language, which in turn retains all shades and imagery. This method is close to the selective equivalent (there is a discrepancy in terms of the referentiality of the units of translation: lexical or phraseological). For example, "*a pain in the neck* – *зануда* (вместо *боль в шее/голове*) – *dum* (*bosh og'rigi o'rni*)".

Literalism. A method that differs from tracing in that it distorts the meaning of the phraseme, although a literal translation of PU is made. At the same time, such a translation, although one of the methods, is often incorrect. For example, "*blood is thicker than water* – *кровь гуще воды* (вместо *кровь не вода*) – *qon suvdan quyuqdir* (*qon suv emas o'rni*)", "*catch a (little) crab* – *ловить краба* (вместо *сорваться с уключины весло*) – *qisqichbaqa tutib olmoq* (*qulog'idan eshkak uzulmoq o'rni*)".

CONCLUSION

Summing up all that has been said, we can conclude that in the field of translation studies there are a large number of methods (ways) of translating phraseological units. However, it should not be forgotten that the translation process depends not only on the translator, but also on the recipient (addressee) of the translation. In our work on the compilation of PM, we came to the conclusion that the most effective and common way to translate phrasemes of the three languages is descriptive method of translation. At the same time, the translator must have work experience, deep knowledge (in the broad sense of the word), the ability to recognize the essence of the use of

a particular idiom in a given discourse, and based on this, approach the translation of PU individually, from the point of view of their uniqueness and color.

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