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THE PRINCIPLES OF TRANSFERRING IDIOMS IN TRANSLATION FROM ENGLISH INTO UZBEK

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ABSTRACT

The given article copes with determining and systemizing the phonological and semantic transition of English phraseologies and idioms into Uzbek language by means of translation, taking into account the lingua-cultural aspects of two given languages, represented in the article as main objects of my work. The possibilities of adequate transmission of meanings and images, the mechanisms and principles of literary translation of idioms, and also the work includes suggestions for the translator on working with phraseological units.

KEYWORDS

Phrase, semantic translation, idiom, holistic perception, speech unit, semantic structure, literary translation.

INTRODUCTION

There are its own linguistic specificity in literary translation. That is associated with an correspondent transfer of the meaning of a word from one language through another, but also with an equivalent illustration of the artistic power and expressiveness, to create the vital artistic formalization in translation is possible solely through language material. Idiom is an indispensable part of the language. It helps to create a

brighter image, to render concisely an extended idea or create the particular impression with the reader or listener. Many researches are dedicated to the use of the idiom in literary works by poets and prose writers. It is clear that any phraseological units including Idioms can be verbalized in several different ways. While translating, For being translated language is the principle tool of the translator, imposing a huge

responsibility on him before the original one. This circumstance requests deep knowledge in the field of linguistics, also in matters of culture, lifestyle, traditions of different people, reunited with each other in literary translation. Just as a writer, This is important to have observation, logic, emotional openness, deep life experience, sensuality, accurate perception of the world around him and a conscious attitude to his experiences. Since only with its full armament with the necessary knowledge of all the features of both cultures and the mental characteristics of peoples, it is possible to display the alien cultural environment while preserving the scarce national flavor of the translated material. Otherwise, when reflecting the cultural atmosphere of the original, the translator may instead of the reflections of foreign culture, present the reader with elements of his national culture. One of the principle criteria of literary translation is the ability to convey the national flavor of the original without equating it with its own national culture. In this regard, the question of translating English idioms into another language, that have as characteristic only idioms have a unique content, and a special indestructible phraseological uniform structure. It is really hard task to preserve the linguistic, semantic and lexical characteristics of idioms. An idiom is an unmoded word combination operating more on the principles of semantic unit than an internal ordered structure. Thus, in linguistic use, such combinations are not created on the basis of certain models, but are used in their ready-

made, already accepted and existing form. Thus, an idiom is a whole semantic unit. Semantics plays a presiding role in this structure. But the semantics does not related to the meaning of the words that form the idiom. When words are united as idioms they lose their original meaning. Also, it is really difficult for translating an idiom into another language before knowing the real meaning of this phraseological unit (mare's nest - nonsense; spill the beans - reveal a secret). Idiomatic units are a special linguistic phenomenon and demonstrate, semantic, linguistic, artistic richness language, its wide possibilities, variety and uniqueness. Knowledge of idioms makes learning extremely easy both journalistic and fiction.

Translation of set expressions and phraseological units is independent and hard enough problem which can be solved by different ways depending on the character and features of these units. As translating idioms, their substantive adequacy means is more. Purely linguistic patterns recede into the background in the process of translating idioms. Translation of an idiom, Initially, means the exact reproduction of the content of the idiom, the restoration of its meaning through another language. It is known that English and Uzbek are different types of language, that is why there is some transformation of the language characteristics of the original in the process of translation. Language equivalence refers to the performance of one speech unit of the functions of

another speech unit. Furthermore, speech units can be inherent in two different languages. 'Equivalent idioms' are essentially identical in content. In English phraseology, one of the first attempts to create a structural classification of English idiomatic expressions belongs to L. Blacksmith, who collected an extensive collection of phraseological units that went beyond all the existing idiom collections at that time. The linguistic interpretation of collocations by M. Benson includes in the understanding of ix as an idiom, which follows from his proposed classification:

1. Non-composite - the meaning of collocation does not follow from the meaning of its part. Either the meaning is completely different from the free combination as in the case of idioms such as kick a bucket (play in a box - die).
2. Non-replaceable - collocation members do not replace in other words, even if in the context they have the very meaning of meaning). For example, white wine (white wine - aq vino) cannot be replaced by other words denoting shades of white, yellowish-white wine - sargimtir. wine).
3. Immutable - collocations that cannot be freely modified with the help of additional lexical material or with the help of grammatical rules for rewriting). This is especially true for stable expressions, i.e. Idiomies.

The transition of the singular to the ambiguous one can create an incorrectly constructed inconsistent)

idiom in Russian, for instance, in the phrase "people are poor, like church mice", people are poor as a church). For adequate transferring the meaning of this collocation in the Uzbek language, you need to pay attention to the ethnolinguistic features of idiomy. From this point of view, it is recommendable to transport the meaning of this expression, to use phrases such as "extremely poor, live on tiptoe." During the process of translating idioms, the main speech unit that the translator encounters is not a single word, but a whole and integral syntagma. A syntagma consists of a group of words combined into a single whole, which perform the function of one semantic-syntactic unit. Therefore, when translating idioms, the method is more applicable variance than the method of invariance. It is known that in the theory of linguistics, the comparative method is used without taking into account the kinship of languages, by studying the similar sides that exist in them, that is, isomorphism, and differences, that is, allomorphism. The main task of the comparative method is to compare the system and structure of languages for different linguistic characteristics. In fact, the comparative method is tantamount to typological study of languages. Consequently, the study of methods for translating English idioms into Uzbek is a special area of comparative linguistics, in which the lexical layer and its features are investigated on the basis of phraseological units. For example, the English idiom 'What the heart thinks, the tongue speaks' can only

be adequately translated on the basis of an understanding of its content. So, into Russian it would be appropriate to translate the idiom as 'Whoever hurts, he talks about it'. If we translate this phrase into Uzbek literally, we get "Language speaks about what the heart thinks". But Supposing the translator chooses this form of translation, undoubtedly, the special specificity, uniqueness, elegance of the language inherent in the English language and the language of the writer will be lost. Therefore, only if the corresponding phrases equal to the content of the given idiom from the semantic point of view, the translation will be justified. From this position one can choose the Uzbek stable expression "har kim o'z dardini aytib yig'laydi" (lit."everyone cries about his own", that is, everyone weeps for his own pain in his own way). The word 'heart' is allusionary in this English idiom. That is, it is through this word that the content of the idiom finds its semantic expression. The word 'heart' can be translated into Uzbek in several ways - 'yurak', 'dil'. There are no stable expressions using the word 'yurak' in the Uzbek language in the meaningful context we need, but if we take its synonym, that is, the word 'dil', then in our case a proverb that reflects the content of the original will suit us for translation. This is 'Dilda bori, tilga chiqadi', that is, 'What is in the heart comes out on the tongue'. Therefore, we were able to translate the idiom in two ways, but each of them reflects only some semantic perspectives of the original. Therefore, when translating idioms, it is

required to pay attention to the adequacy of semantic components, and not to the adequacy of the combination of words. If the translation of the idiom does not reflect its semantic content, the true meaning of the idiom will be lost.

To sum up, we can say by comparison of several ways of translation of idiomatic units it is vital to think, Although the word for word translation well transfers national color of the original, at times it is crucial to work with notes because calqued image can not be sufficiently clear. From another side, use of a neutral English phraseological unit recreates figurative character of the text due to loss of its national originality in translation. Knowing pros and cons of every available ways of translation well, the translator chooses that one which responds the best to the conditions of a context in all concrete situation. Provided that idiomatical translation are used by us, both receptor of target language and the reader of the source language feel the same feelings. It makes the translation more interesting and aesthetically valuable.

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