



Difficulties in mastering phraseological phrases and russian words by uzbek – speaking students

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ABSTRACT

The objective of the present work is to examine the linguistic-cultural characteristics of the phraseology units of the English and Uzbek languages in the classroom. The national-cultural specificity of phraseology units with animal names, geographical names, historical terms, national clothing, plant names, and opening colors is caused by linguistic and extra linguistic factors. As a result of comparative experience, the following types of phraseology unit translations are differentiated between English and Uzbek phraseology units: equivalence-based translation, file-based translation, and descriptive translation.

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Frazeologik birliklar va rus soʻzlarini oʻzbek oʻquvchilar tomonidan toʻldirishda uchraydigan qiyinchiliklar

ANNOTATSIYA

Kalit soʻzlar:

voqelik,
milliy va madaniy
xususiyatlar,

Bu ishning maqsadi ingliz va oʻzbek tillaridagi frazeologik birliklarning lingvokultural xususiyatlarini sinfda oʻrganishdir. Hayvonlarning nomlari, geografik nomlari, tarixiy atamallari, milliy kiyimlari, oʻsimliklarning nomlari, boshlangʻich gullari

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frazeologik birliklar,
lingvistik va ekstalingvistik
xarakter,
idioma.

bilan frazeologik birliklarning milliy-madaniy o'ziga xosligi lingvistik va ekstalingvistik omillarga bog'liq. Ingliz va o'zbek frazeologik birliklari o'rtasidagi taqqoslash tajribasi natijasida frazeologik birliklar tarjimalarining quyidagi turlari ajratiladi: ekvivalentlikka asoslangan tarjima, fayl tarjimasi va tavsifiy tarjima.

Трудности восприятия фразеологических оборотов и русских слов – узбекоязычными студентами

АННОТАЦИЯ

Ключевые слова:

реальность,
национально-культурная
специфика,
фразеологизмы,
языковой и
экстралингвистический
характер,
идиома.

Целью данной работы является изучение лингво-культурных характеристик фразеологизмов английского и узбекского языков на уроках. Национально-культурная специфика фразеологизмов с названиями животных, географическими названиями, историческими терминами, национальной одеждой, названиями растений, начальными цветами обусловлена лингвистическими и экстралингвистическими факторами. В результате сравнительного опыта между английскими и узбекскими фразеологизмами различаются следующие типы переводов фразеологизмов: перевод на основе эквивалентности, файловый перевод и описательный перевод.

In the Republic of Uzbekistan, a series of reforms are being carried out for the comprehensive education of young people in the spirit of full, educated people, capable of independent thinking and initiative. In our country, the need to train multilingual personnel, maintain scientific work in foreign languages, improve language teaching methodology, etc., is clearly defined. The use of innovative technology in teaching English idioms helps to understand the importance of improving translation methods. Important for learning English language phraseology, which teaches the translation of idioms into English and their mother tongue in terms of comparison, the study of their linguistic and cultural characteristics, and the predictive methods of translation to Uzbek phraseology units. The objective of the study is to improve the linguistic and cultural characteristics of the study of units of phraseology of English for university students. The objectives of the study are the result of the nature of the scientific subjects: Determination of the structural, semantic and specific characteristics of the components of the units of phraseology in English and Uzbek; Classify idioms in the cultural characteristics of the English and Uzbek languages; Determination of the level of knowledge of idioms by students; Identify the difficulties encountered when translating phraseology units; The development of didactic methods for the translation of phraseology units and the implementation of experimental tests and analysis results. The subject of the study is the translation of idioms into English for university students. The subject of the course is the ways, methods and means of transmitting the idioms of the English language to the students. The scientific novelty of the research is reflected in the following: the structural peculiarities of the phraseological units after the verb in the English language, the noun and the adjective in the Uzbek language and semantics, for the emotional and psychological composition of human life ,

experience, moral character, physical appearance, employment, maturity; identified thematic groups of phraseology units in the English and Uzbek languages on geographical names, historical terms, national dress, names of animals and plants, colors, national and cultural peculiarities; The definition of idioms in the translation of a text that identifies the linguistic and cultural difficulties of the extra linguistic characteristics; Improved method of translating techniques such as expressing idioms in English and Uzbek languages in classroom discussions, and who is a nimble, resourceful, repetition, who is stronger, idiom in action translator.

METHOD

Phraseological units often express specific characteristics of people's mentality, traditions and customs: for example, in Russian *перемывать косточки* (applause - the origin of this phraseological unit is with the existence of a Slavic ceremony of the so-called secondary burial in which it was carried out a few years after the burial to sanctify a deceased and remove a paternoster. Before the second burial ceremony, the remains of the shelter were washed. This was accompanied by the exchange of memories of the deceased, an assessment of his character and actions, etc.), *из полы в полу* (from hand to hand, that was the custom when selling horses), *вывести на чистую воду* (to expose - water always had an exclusive value in popular Russian beliefs and ceremonies in the villages of Russia you can still tell many stories and legends about wonderful healings. Listen to the water. To heal a person, the water must be clean, cool and transparent; in English, a dozen bakers (according to the old custom, bread merchants received thirteen loaves from bakers instead of twelve, and the thirteenth loaf was included in the merchants' income); good wine doesn't need a bush (according to an old custom, the hosts hung ivy branches, which meant there was wine for sale). One should know that people's imaginative thinking is often special, reflected in phraseology, and sometimes creates an opportunity for comparison and metaphorical representation for people of different cultures, and makes phraseology the national phenomenon of each. culture. Within phraseology research there are two positions to consider the national peculiarities of phraseology units. In most cases, the national-cultural specificity of phraseology units is determined in the process of interlinguistic relationships. This approach can be called comparative or contrastive. Another point to understand the national peculiarities of idioms has to do with the national spirit, peculiarities inherent to a particular nation without comparison with other languages. It should also be noted that in each language there are idioms that the speakers of that language will perceive as their own. They are purely national phraseological units.

RESULTS

With the expansion of diplomatic relations, cultural ties and trade with foreign countries, the need to study the linguistic and cultural peculiarities of English phraseology lessons increases. All over the world, especially in leading universities in the US, UK, Australia, Russian Federation, Indonesia it is very important to conduct research from the point of view of linguistics, translation studies, didactics, methods on the possibilities of using phraseological language. Units, according to the study the linguistic and cultural peculiarities of the units of phraseology, sayings and idioms and their translation from one language to another. In world practice, research on foreign language learning and teaching is of particular importance in developing strategies to deal with the difficulties of

translating from English to Arabic for students at the Kostantinsk University of Algeria, and the problems to translate idioms from English to Arabic. Arabic and Arabic to English, Strategies for Transmitting Idioms in Texts from English to Indonesian at the University of Muhammadiyah Malang Indonesia, Idioms and Idioms Translation Strategies from English to Arabic at the University of Birmingham, UK, as well as strategies translation at the Eastern University of Amman. Therefore, this circumstance leads not only to an improvement in the teaching methods of translation through a comparative study of phraseological units in English and Uzbek, but also to the need to apply foreign experience and develop the translation of the didactic material of linguistic and cultural specificities.

In English sayings and idioms, idioms are an indispensable part of phraseology units. In Uzbek, proverbs and idioms are not part of idioms, but they are an integral part of folklore. Many times it seems that sayings and sayings are very similar to each other. Like a proverb and a proverb, it helps to express the thought, enriches the content of the speech. If the difference between proverb and proverb is studied, it becomes clear that the sayings express closed thoughts and unfinished thoughts, and that the latter indicate it without expressing the end of the idea. Without inference, morality, is used to infer a conclusion. For example, the proverb: If you chased two rabbits, you will not catch one: ikki kemaga oyoq qo`ygan g`arq bo`lur. No rose without thorns - gul tikansiz bulmas. Rome was not built in a Muslim day astachilik. Proverb: can the leopard change sports? bukurni go`r tuzatadi. Except proverbs and idioms have a stable [distant] idiom or language). A stable phrase (locution) is a combination of words with a figurative meaning that expresses a concept or thought. A phrase (phraseological unit): For me this is Greek: bu aqlga sigmaydi. Kick the bucket – jon bermoq. The real McCoy is something as precious as a diamond.

DISCUSS

The linguistic and cultural characteristics of the phraseology units in English and Uzbek are analyzed. The national-cultural characteristics of phraseology units are determined by extra linguistic factors. Extra linguistic factors are understood as the combination of factors that are important in the creation of prerequisites and social, economic, cultural conditions for the internal structural and functional development of the language in the development and formation of phraseological units and that serve as a prerequisite. For the presentation of the national character. In both English and Uzbek, many phraseology units reflect the way of life, traditions, customs and national characteristics of the people. For example, the expression "throws the hat" in the English language is translated as do`ppisini osmonga otmoq in the Uzbek language, because here the words cap and doppi express the national peculiarities of the two languages. The Uzbek word do`ppi is a foreign word for the British. Due to the different cultures and customs, traditions of different peoples, previously specific and national types and their expressions. For example, if the phrase as red as a cherry in the English language is literally translated as the expression of Gilosdek-Qizil in the Uzbek language, then clearly the participant in the communication will not be able to understand it due to the mindset of the Uzbeks (language) have expressions such as olmadek qizil (red like an apple) or shirmoy kulchadek qizil (red like a small loaf). If the English language as strong as a horse in the Uzbek language is literally translated as otdek baquvvat, then it is wrong, the expression in the Uzbek language is transferred in the form of Sherdek kuchli (strong as a lion) because the Uzbeks received lions and elephants as symbols of strength, strength and health. The English as a symbol of strength and power among animals refers to a horse.

At present, no one doubts that even with a good command of the language, without knowing the culture of a foreign nation, mutual communication is impossible. The future interpreter must be able to interpret the behavior of his interlocutor not from his own national point of view, but from the point of view of his culture in the course of mutual cultural communication. Idioms are a collection of idioms, figurative, expressive and wise expressive thoughts that have emerged as a result of the experience of each people throughout their lives. Each language has specific expressions and phraseological units. For example, a dish made with frog meat is the most delicious for the French, so idioms with the word baqa (frog) have a positive value, and the same can be seen in the example of other nations. The Chinese have exactly the same relationship with snake meat; hence they obtain the positive value of phraseological units with the word ilon (snake). In the past, Russians did not eat horse meat. And Muslims don't eat pork. Meat is eaten by all the peoples of the world, but not by the Indians, because from their point of view the cow is a sacred animal.

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