



COMPARATIVE ANALYSIS OF PAREMIOLOGICAL UNITS WITH MODAL COMPONENTS IN UZBEK AND ENGLISH LANGUAGE

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Abstract

The current article discusses the study of paremiological units within modal components communication in English and Uzbek languages. The investigation is to express their thoughts in Uzbek students should have language resources in their active vocabulary, the consolidation of which in memory is advisable based on the skills of their native language. Moreover, article covers several factors paremiological units as a modality phenomenon in native language and misunderstanding of foreign language.

Key words: modality, phraseological units, sayings, communication, culture, lexicon.

Introduction

Paremiology is the study which deals with proverbs and sayings. Paremiology is a farce of paroimia, expressed in the Greek language, and the type of the "basic" or "standard" verbal culture, which is not isolated as a different science. Every nation's mode of life, mentality, folk, psychology, history, traditions and culture, the native land's nature and phenomena are expressed as words in the language, and these words form part of the vocabulary of that language. The vocabulary demonstrates the development of language. Apart from the vocabulary, moral values, aesthetic education and worldview of a person, the centuries-old historical and social experience of our forefathers are more clearly evident in proverbs and sayings. That is why the proverbs and sayings are both a primary expression of the people's mind and the richness of the folk wisdom. Paremiology is occupied with three fundamental points: sort variety, order of materials and their grouping. To know the significance of the proverbs and sayings in different dialects, their function is not sufficient to explain their interpretation. For this reason language specialist researchers have made a lot of research and have extensively perceived the importance of proverbs. One such etymologist, B. Gimblet, contends that the practical methodology in the investigation of proverbs is vital. To understand the full importance of sayings and proverbs, it is important to have a particular setting and spotlight on the significance





of the proverb's utilization. This realistic modern methodology in Linguistics has served to completely understand the capacity of sayings. This is on the grounds that the importance of the setting does not mean a similar significance. The Estonian etymologist, A. Krikman, accepts that the language, the assignment, the practical circumstance used and the picked language are key factors in deciding the meaning of proverbs. Proverbs are not simple formations: they are logical units containing certain judgments, conclusions, represent miniatures in which the facts of the living reality of a people are reflected in a bright, concise form, for this reason proverbial sayings attract the attention of linguists, logical philosophers and folklorists. The peculiarity of paremias is that they reflect the essence of minimal texts. These features are manifested in the nature of information content, semiotic structure and semantic motivation of paremias. It must be emphasized that proverbs and sayings have an emotional and stylistic connotation, so that they improve the communicative function of the language. So, being sentences, that is, units with a closed structure, proverbs and sayings have semantic and intonational completeness, categories of predicativity and modality, which distinguishes them from phraseological units, which are most often expressed by a word or phrase.

V.V. Vinogradov (1950) defined modality as a constructive sign of a sentence, which is conveyed by the relation (relationship) of the content of the speaker's speech to the ongoing reality. Following this, as well as Greek, Latin traditions, one can conclude that messages similar to sentences were analyzed by modality, that is, by the property of establishing communicative tasks. Based on this, they were differentiated into narrative, interrogative, exclamatory and incentive messages. But this is not the only definition of modality, it also meant such a message that "can be thought of by the speaker as real, present in the past or present, as being realized in the future, as desirable, required from someone, as potential, as invalid, etc. P." (Vinogradov, 1950). For this reason, modality splits into such opposites as objective (real) and subjective (unreal) or real and invalid.

Perhaps there is no other lexico-grammatical category in the English language that would present more difficulties in the translation process than the category of modality, it is a broad category that expresses the speaker's attitude to reality. It can be expressed primarily by mood forms, modal verbs and their equivalents and modal words. Modality plays a very important role in language. Modality is a grammatical category that reflects the speaker's attitude to the content of the utterance and the utterance itself to reality. This subjective attitude can be expressed by various means, words and phraseological units, mood, word order and even intonation. In the English language, modal verbs are allocated to a special group, characterized by the presence





of features that belong only to verbs with modal meaning. Modal verbs reflect many shades of meaning, namely: possibility and impossibility, necessity and obligation, probability, doubt, certainty, desirability, permission and prohibition.” Therefore, if a translator ignores modal meanings and their shades, he thereby impoverishes the translation, deprives it of its emotional coloring, and in the worst case, simply distorts the meaning”. Since modal verbs are described in detail in grammar textbooks, let’s try to look through some cases of using modal verbs that may be interesting for a novice translator.

Thus, considering the transmission of modal verbs as a means of expressing modality, the translator should remember the fact that the English modal verb can be used in some phrases that have no analogues in the Uzbek language. Let's compare the following sentences with their Uzbek translation: I can see the English coast already. - Men allaqachon ingliz qirg'og'ini ko'rayapman. Why should you say it?- Nega buni aytishingiz kerak? There is no correspondence between English and Uzbek modal verbs and the translator must choose the appropriate word that fits the context. The meaning of the verb should, for example, in the sentence You should go and see him can be translated by one Uzbek verb expressing duty:- Siz borib uni ko'rishingiz lozim. Sometimes the modal meaning is expressed by the juxtaposition of two modal verbs, in the original text can be transmitted by other modal forms. “It may rain today”, he said. His companion looked at the sky. Well, “it might”, she said. –“Bugun yomg'ir yog'ishi mumkin”,-dedi u.Sherigi osmonga qaradi.”Xoo'sh, bo'lishi mumkin”,dedi u. Most modal verbs are polysemantic (polysemantic).

May means opportunity or permission. He may come in now.-(ruxsat)-Endi u kirishi mumkin. The mood form does not present much difficulty in translation, since there are similar forms in the Uzbek language. It is important that everyone should do his duty. –Hamma o'z vazifasini bajarishi muhim. I suggest that we all should go home .-Men hammamiz uyga ketishimizni taklif qilaman. Uzbek modal particles (axir, hech bo'lmaganda, aqalli) are absent in the English language and can be expressed by other means. After us the deluge. –Menda desa bizdan keyin dunyoni suv bosmaydimi?!

In English, these are the names of animals horse, wolf or dog, for example: the wolf that wants to find the meat must trot all day on his own feet; that lies down (sleeps) with dogs must rise up with fleas; the modality component is expressed by the modal verb must. In Uzbek: itga itdek muolila qilib bo'lmaydi - a dog cannot be bitten like a dog; lit. looking at the dog, manages to bite and louse. In the PU of the Uzbek language with a modality component of an animalistic nature, the opposition of the



components “it” and “bo`ri” was revealed: it bilan bo`ri tug`ishgan bo`lsa han tutungan bo`lmas – not all relatives and close people can be friends.

In English: if the sky falls, we shall catch larks; the modality component is expressed by a shade of probability shall; In Uzbek language: yong`oqni singdirmasangiz yeya ololmaysiz- success is given by work. In this proverb, the modality component is expressed by the modal verb olol, which gives a hint of obligation.

There is only one phraseological unit that reflects the local hydronym in English: literally: a document compiled in the river district (Sena, Garona, Thames) an unreliable document; an illiterately written, unrecognized document. This phraseological unit is associated with a district that sinks over a river. Rivers and lakes, as a means of communication, ensured the development of trade and the acquisition of various information from far and near. Phraseological units associated with the name of hydronyms in the Uzbek language are rare. Because the geographical location of Turkestan is mainly on land: a thousand of the disasters are in the Syr Darya, one in the mountains. This proverb is about Syrdarya. Fearing flooding, residents spend the summer in the countryside and the winter in their villages. Or: Is a man equal to a man Is Aris equal to Bodom? A small river near Aris-Shimkent is a tributary of the Syrdarya, and Bodom is the name of a river that flows through the city of Shymkent. Option: Is man equal to man, and raw equal to cooked!?! (Sh & Sh, 2018). In English, there are more phraseological units related to oronyms (mountains, caves) than hydronyms. The mountainous terrain of France is diverse: two thirds of its territory - the northern, central and western regions - consists of low hills. In both languages studied, the oronyms are often associated with mythology and the Bible, the Koran, for example: la montagne du Calvaire -Mount Qohi Qof.// In the Bible, Qohi Qof is a hill in northwestern Israel, where Jesus is allegedly crucified; In addition to biblicalism and mythology, there are two local oronymic phraseologies: Alpine fool - stupid, foolish; truth on one side of the Pyrenees- error on the other. About the relative character who understands the truth / this phrase belongs to the philosopher Blaise Pascal. In the table below, the presence of motivated objects carrying cultural information in English and Uzbek is marked with a "+", the absence of "-".

Summarizing the above, it can be noted that modal phraseological units are characterized by modal types phraseological meaning: integral modal meaning; separating integral modal meaning, holistic communicative modal meaning, dividing integral communicative comparative meaning. As a result, speaking about the transfer of modality in translation, some features of the translation of English modal verbs and phrasal units were indicated in order to expand the students' general understanding of modality.





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