



LINGUACULTURAL PECULIARITIES OF PHRASEOLOGICAL UNITS DENOTING TO HUMAN CHARACTER AND APPEARANCE IN ENGLISH AND UZBEK LANGUAGES

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Abstract

The article deals with general notes on the theory of translation from English into Uzbek and vice versa in modern linguistics. Linguocultural basis and features of phraseological units denoting to human appearance and character in English and Uzbek languages are analysed.

Keywords: linguistics, linguoculturology, terminology, vocabulary, comparative analysis, traditions, customs

Introduction

Today we have a large data of information about phraseology. A lot of researches were done in this field in our country. Translation studies bring together work in a wide variety of fields, including linguistic literary study, history, anthropology, psychology and economics. In Uzbekistan the researches on translation has a long history.

It is well known that translation theory is interdisciplinary in nature. Linguists, psychologists, literary critics, culturologists, computer scientists have studied various aspects of translation. Examples of translation theory include the interdependence and interaction of disciplines. One of the fields of linguistics that is closely related to translation theory is lexicography. Today, the growth of translation and information processes shows that the field of lexicography is growing. Lexicography provides the translator with the necessary and necessary vocabulary. Since the dictionary is the main encyclopedia of translators, it is no exaggeration to say that the role of dictionaries is invaluable in ensuring the success of translation and improving the skills of translators. Translation theory itself plays a key role in compiling and improving translation dictionaries.

One of the most important conditions is that the translator is not only fluent in his native language, but also very fluent in the language of the work being translated, and quickly recognizes their subtleties. The translator must be a person with a wide range of general knowledge, rich life experience, and an advanced culture. The translator must know the life and living conditions of the people he is translating from.



Translation means the creative mastery of the artistic beauty of another language for its people, demonstrating the power and might of the new language and turning the work into an artistic phenomenon of that language. Language is a means of expressing how a particular nation feels about its existence, reflecting the specifics of that world based on the nation's perspective, depending on the geographical location, history, religion and traditions of the country concerned. Through language, any association of people expresses their intention, desire, and will. Six world languages are recognized as leaders in the practice of international relations. One of them is undoubtedly English, which is the mother tongue for four hundred million people. In addition, about three hundred million people use this language as a means of interethnic communication. Another half a billion people in the world use English as a second or third language in their work and life.

The image of the translation is varied, from the text of the advertisement to the terms used by doctors, from the philosophical considerations of the scholar to the discussion of the objection to the international match of field hockey, and from one such endless subject to another. This requires a professional translator to have knowledge not only of the language but also of the spoken word. Translation is a very complex job. Despite the emergence of automatic translation systems based on artificial intelligence technologies, translation has always been and remains a creative work. If a person is aware of the minimum of necessary information about the translation, the translation can facilitate the solution of the task at hand, because this minimum allows the translator to fully understand the task, correctly determine his real ability to translate. To do this, it is necessary to master the skills and techniques formed in professional translators. The style, manner, form, and style of narration of the material are also important.

In connection with the comprehensive reforms carried out in our country, the growth of spiritual and cultural progress in modern conditions, it is considered a scientific necessity to deeply study the issues of Uzbek linguistics on the basis of the achievements of world linguistics. A comparative study in the system of several languages of the structural-semantic, linguoculturological features of the language that occupy a special place in the linguistic picture of the world.

Also, over the years of independence, relying on new innovative ideas that boldly penetrate into all spheres of society, great importance was attached to the mastering of perfect knowledge of foreign languages by representatives of the younger generation and specialists in various fields, as well as demonstrating the effectiveness of translator features that ensure the colorfulness and expressiveness of speech in the process of speaking. And therefore, the study of translation of human image and



character (on the example of English and Uzbek), reflecting the centuries-old history, culture and values of the people. is one of the most pressing problems of modern linguistics. As emphasized in the Decree of the President of the Republic of Uzbekistan "On the strategy of action for the further development of the Republic of Uzbekistan", at present, on the basis of the principles of continuous development, effective mechanisms have been created in our country to stimulate research and innovation activities, the creation of effective mechanisms for the introduction of scientific and innovative achievements in practice. [1] Therefore, today the creation of an integrated system for teaching foreign languages in our country and paying special attention to the further integration of the republic into the world community is important not only for studying or teaching foreign languages, compiling various dictionaries, but also for achieving the adequacy of translation, which, in turn, dictates the need for special scientific-theoretical and scientific-practical research.

The gender category is studied as a phenomenon of language and culture, i.e. in the linguoculturological aspect, and the main object is lingvokulturema. Linguoculturema is expressed through the use of gender symbols of words. Words denoting gender preserve the culture of the people. The study of gender and lingvocultural features of compound words allows to distinguish important units of characteristics in English and Uzbek languages, which are distinguished by common and distinctive features that represent the specific features of the appearance and character of men and women.

- There are two main types of semantic relationship between English and Uzbek words: equivalent and compatible variants. The fact that the meaning of an English word corresponds exactly to the meaning of an Uzbek word is called the equivalent. For example: Uzbek equivalents of the English words London, Cypress, twenty, Monday, March: London, cypress / cypress, twenty, Monday, March. Matching variants - a word in one language is translated into another language not by a free, independent word, but by several word combinations, a variant in which the components and meaning are replaced by corresponding components and meaning in another language. [2]

- Famous name, place name, number, days of the week and names of months are equivalent in other languages. Words that have many equivalents in the language are called polesemantic words. There are several equivalents of the polesemantic word. The skill of the translator is shown in finding the Uzbek variants of the English word in the text. For example:

He said they could not afford to let sentiment stand in the way of business.



- In the dictionary, the word sentiment has 4 different meanings: 1) look, 2) understanding, 3) excessive emotion, 4) emptiness. The first of the four different meanings is the basic meaning. The translation uses a combination of these meanings. The translator who translated this work chose the meaning of 'over-indulgence', and this meaning is translated as follows:

- He said they can't let their feelings get in the way. - Words of origin and translation, which have the same denotations in their primary names, may not be equivalent in the speech of people of different cultures when subjected to semantic transformation. For example, the word "mol" in the Uzbek language has a certain negative meaning. That is, those who are immoral, ignorant, and have negative attitudes are compared to "goods."

In English and American culture, the word has a neutral meaning. There is no equivalent of the word "goods" in English. The word "mol" in Uzbek means large horned domestic animals (cows, oxen, buffalo, etc.). You have to use the word 'cow' when translating this word into English.

- From this point of view, only a certain people's image, character, way of life, worldview, way of thinking, behavior, dress, food, customs, peculiarities and concepts of naming objects differ from those of other peoples. Words expressing concepts arise that the equivalent of the words these words mean does not exist in the language of other peoples. In linguistics, translation, it is accepted to call such words 'peculiar words'.

- The word "Realias" was originally derived from the Latin plural word "realia", which originally meant "material", "real", and later became a noun, a term expressing a national word. Specific words are one-word words and phrases belonging to a certain people, which represent objects, concepts and names of events, geographical, ethnographic, literary, material and spiritual life, as well as cultural, social, historical and historical concepts.

- In the research, the gender category is studied as a phenomenon of language and culture, i.e. in the linguoculturological aspect, and the main object is lingvokulturema. Linguoculturema is expressed through the use of gender symbols of words. Words denoting gender preserve the culture of the people. The study of gender features of compound words allows to distinguish important units of gender characteristics in English and Uzbek languages, which are distinguished by common and distinctive features that represent the specific features of the appearance and character of men and women.

If we compare phraseological units in English and Uzbek, we can define the following correlation from the point of view of equivalents: Phraseological units are fully



incompatible, partly compatible, and incompatible. Compliance with meanings indicates the similarity of the components within the phraseological units, the presence or integrity of their content. This characterizes the logic of the human mind and the fact that there is a similarity between the different peoples' lifestyle. The English word "cunning as a fox" is used to describe a crafty person as a negative color. In the same way, in the Uzbek language, we find the phraseological unit that has the same fascia and the fox component. The character of the fox is used to suppress negative meanings such as "cunning", "scarecrow". The fox has a negative effect on both the English and the English language. Negative characters such as "as a fox", "a sly fox" are expressed in the Uzbek language as "fool's cunning" and "fool's fool." In this context, it is desirable to incorporate this component into a fully relevant group. The English phrase "as proud as a peacock" is used for proud, gentlemen. The "peacock" component in the phraseological unit expresses pride. In Uzbek, it is expressed in terms of arrogant, rhinoceros and pig-headed. In this case, we can observe the peculiarity of the language, that is, the personality when expressing the same human character in English and Uzbek.

In English, "put someone's monkey up" or "to get one's goat" - means phraseological units for someone who is angered, and in Uzbek it means someone's barley is raw. The barley component in this phraseological unit indicates that the Uzbek people had been engaged in agriculture from ancient times. We have analyzed the phraseological units, which is linked to the past and lifestyle of the Uzbek people.

It's beastly stuffed by the doctor, Chris, it puts my monkey up; I cannot help swearing after I've taken it ... (J. Galsworthy, Villa Rubein, ch. 11).

"Well, boy, what's wrong with that? Have you got your bark?" Exclaimed Uktam (Oybek and The golden valley).

In English, words that refer to the various aspects of a human being are described by animal names. As long as a person lives in a certain environment, his environment is affected by that environment. Human beings may change in the context of their own characteristic influence in a particular environment, moving towards negative or positive.

In the above-mentioned examples, each member of the animal and the insect, as well as the whole world, represented various aspects of his character. It is understood that every nation expresses language units based on its place of residence, lifestyle, status, value and tradition, and in both languages the nature of human beings is often reflected by animals.

As we have already mentioned, the phraseological units are deep and rich in meaning, and they give us a special impression of our speech. Both in Uzbek and English, we



often come across the phraseological units that reflect the various aspects of human character, particularly its positive and negative aspects. Whether we want them or not, we use them in our language very much. The "calf of my aunt" in English corresponds to the phraseological unit "be pinned to one's mother's apron strings" in English.

Be pinned to one's mother's apron strings - Being in her mother's womb.

She dragged her hands away. I did not think that these days' boys were tied to their mothers' apron-strings. (J. Galsworthy, *To Let*, part 3, ch. 6).

The calf of my aunt – a naive or odd person.

Bektemir is happy, "said Ali Touwang, who works with him. But Safar is a coward, and a calf's calf. (Oybek, *the Sun is dark*).

According to Ikromov's theory, language is an invaluable treasure of the spirit and culture of the people, the national culture of the people. [3] It involves the relationship between the inner and outer personality, so each language represents the will and vision of the people that it belongs to. In other words, language as the main reflection of national traditions serves as a mirror to see, understand and perceive the nation's world.

In the phraseological units, representing the human nature of the Uzbek language, it also reflects the culture, traditions and lifestyle of the Uzbek people directly.

For example, there are several expressions about one of the Uzbek national costumes, which is the main attribute of the Uzbek skullcaps, and these phraseology units are often used in verbal and literary fiction. Take the head "(take) his head" ("take his head") against the people who do something rude in the Uzbek language. Get your head off (...) Take the head - Do something that you can do and rude.

If you say "take up your fight," you'll get too many. You also have to drive poor children out of their warm holes.

We can give you another example with the same word, which is a component of the tattoo. His Infant (s) is half - Shod Aries, anxious, indifferent. The Master's work is large, his bread is all over, and he's wearing ...

Moreover, the phrase "narrow cape" in the Uzbek language means a difficult situation. This skullcap in the phraseological unit reflects the Uzbek national culture, since in Uzbeks, especially in men, there is no skullcap, and the significance of this component is reflected in this phraseological unit.

As emphasized by N. Amosova, the units of the language are connected with the historical events and the history of that nation. [4] This is the case of the phraseological units representing the human nature. We know that in the history of the khan's period when entering the khan's or the queen, the bourgeoisie was bowed. This is a sign that they are directly subordinated to their khan or queen, in other



words, obedience to them. We have been convinced once again that language and culture are closely interconnected with the above arguments.

The peculiarities of the Uzbek school of translations today is the emerged tradition of direct translations into Uzbek from all world languages, including English. Moreover, translations are mostly in one direction - translated into Uzbek. But there is no active movement from Uzbek to English. Another feature of today's practice is the development, along with fiction, of translations that are globally significant and recognized by readers in the world literature on social, political, historical, philosophical, scientific, technical and natural disciplines, including direct translation film materials. Today, there are all possibilities for the broad development of the school of translation into and from the Uzbek language, and most importantly, there is no difficulty in acquiring original works of art. At the same time, in Uzbekistan, the activity on the publication of language dictionaries is developing rapidly, which is a convenient opportunity for transleology.

Linguo-culturology has been formed between linguistics and culturology, learning the history of the formation of peoples' cultures and its aspects of language. Linguo-culturology is recognized as a new independent science studying linguistic units reflecting national cultural meaning.

Indeed, translation, especially translating human personality in literary works is not only converting a text from one language into another one, but also expressing literary creativeness and conveying atmosphere, culture, outlook and style of the author's work and the heroes of the novels. In this case we can say undoubtedly that literary translation is the most important and, of course, the most difficult branch of translation field.

Inattentive attitude to gender characteristics in translation of human personality can lead to pragmatic errors, which are considered the most important in the translation of fiction. Therefore, for better translation it is particularly important to study the features of a detailed reflection of the gender component in the language of the literary texts, the original text and the methods of transmission, as gender-specificities of the text can form an important element of the literary structure of the text.

Language is an invaluable treasure of the spirit and culture of the people, the national culture of the people. It involves the relationship between the inner and outer personality, so each language represents the will and vision of the people that it belongs to. In other words, language as the main reflection of national traditions serves as a mirror to see, understand and perceive the nation's world.



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