



# Criterion Of Preservation of Meaning And Form In The Translation Of Phraseological Units With Number Components

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## ABSTRACT

The aim of the present paper is to demonstrate translation of number component phraseological units from English into Uzbek language in view of form and meaning. Phraseological units, proverbs and sayings react to all phenomena of reality, reflect the life and worldview of the people in all its diversity, they convey every day, social, philosophical, religious, moral, ethical, and aesthetic views of the people. Also, with this task proverbs cope very successfully. Their subject matter is truly limitless. They cover absolutely all aspects of human life, the most diverse relationships between different phenomena of reality.

## Keywords:

phraseological units, translation, proverbs, sayings, form and meaning.

## 1. Introduction

Uzbek and foreign linguists are increasingly interested in the comparative study of phraseological units in the context of linguistic culture in order to determine the stages of development of the thinking of peoples who speak different languages, their cultural and historical traditions, and the unique worldview reflected in the language. Culture is one of the important areas of human life, and it is known that every nation has its own history and culture. One of the most important conditions for the existence and development of human culture is its communication through language. After all, in the communicative activity of a person, the concepts of language and culture intersect and complement each other as a system of unity of symbols. Human factor is seen as a means of conveying both language and culture at the same time. Therefore, the integral connection of history, language and culture plays an important role in the formation of the

concept of culture. In modern linguistics, especially in the last decade of development, more attention is paid to language as the main factor of human relations, human thinking and new worldview. All subtle aspects of the folk culture are reflected in its language. A person lives in a world of aspects, concepts and lexical units representing these concepts, as well as innumerable information, which are closely related to culture.

## 2. Literature Analysis And Methodology

The concept of culture is one of the complex and controversial concepts, so far many definitions have been given to this term. According to different sources, the number of definitions given to the concept of culture in different historical periods ranges from two hundred to six hundred. In the studies of V.N. Teliya, E.M. Vereshchagin and V.G. Kostomarov, it was noted that the number of definitions given to the concept of culture reaches two

hundred. According to V. N. Teliya, culture and civilization in a broad ethnographic sense are made up of knowledge, beliefs, art, morals, laws, customs and some other skills and habits acquired by a person as a member of society.[1;223] While defining language, R. Jakobson connects it with the concept of spirituality: "Language is a mental, spiritual life and a means of communication." [2;306]

Naturally, it is significant to study the harmony of language and culture in every way and at different levels, to determine their interrelated aspects for all places and times. Here we observe that culture and language have a similar structure. In particular, there are oppositions, parallelisms, semantic and relational processes that have an important place in culture as well as in language. Different degrees of transparency of cultural and linguistic relations help them to manifest in different forms: it is implicit in their structure, in the semantics of linguistic units, and continues until it becomes explicit in the representation of realities. In a cultural and linguistic complex, each element can have its own priority.

In traditionally oriented linguistics, such problems and tasks are constantly being posed and formed that can no longer be solved by means and methods that are ingrained in science, but require the use of syncretic logical-linguistic, psycholinguistic, and sociolinguistic methods for studying the linguistics of a text. In our opinion, linguoculturology as a special area of analysis is brought to life by such a statement of the question.

In the study of phraseological units in the linguistic and cultural aspect, the main attention is paid to the national-cultural identity. To solve the issue of cultural language relations, V. G. Gak proposes to distinguish between national and cultural identity. National identity is reflected in the comparison of languages and is predetermined by two factors: objective and subjective. The objective factor refers to the natural and cultural realities that are specific to the life of this nation, but do not exist in the life of another nation. The subjective factor is a facultative choice: words reflecting exactly the

same reality have different occurrences in different languages. Cultural identity implies compatibility of the language unit with the element of mentality and spiritual culture of the nation, its history, religious beliefs, traditions and natural conditions of life. [3;76]

### 3. Discussion.

Translating phraseological units from English into Uzbek, taking into account their linguistic and cultural characteristics, is considered to be one of the most difficult types of translation transformations. The object of translation is not a language system as an abstraction, but a specific speech work in another language (the original text), on the basis of which another speech work in another language (the translation text) is created. The purpose of the translation is to acquaint the reader (or listener) who does not know the original language as closely as possible with this text (or the content of oral speech). To translate means to express correctly and fully by means of one language what has already been expressed by means of another language. Achieving translation equivalence (translation adequacy), despite the differences in the formal and semantic systems of the two languages, requires the translator to first of all be able to make numerous and high-quality interlanguage transformations - so-called translation transformations - so that the translation text conveys all the information contained in the source text as fully as possible, while strictly observing the norms of the translating language.

In modern linguistics, number is considered not only as a grammatical category, but also as a linguacultural and ethnolinguistic component of the linguistic picture of the world. Numerical study of symbolism makes it possible to emphasize the features of figurative-associative and intellectual development of the surrounding world by linguistic societies. This is because numbers are described as elements of the digital code of the universe, man and the meta-description system itself.

In the ancient mythopoetic tradition, they had a sacred meaning, explored harmony, order as a symbolic sign in contrast to chaos, and thus

embodied a supernatural secret magical power. At the same time, the number is an important component of the conceptual system of human thinking, as well as universal understanding and determines the permanence of spiritual culture.

The study of the types and methods of translation transformations occupies one of the Central places in the translation process. By translation transformation, we mean a departure from the use of isomorphic means available in both languages. Translation transformations can be caused by various factors. The term "transformation" is used in translation studies in a figurative sense. In fact, we are talking about the relationship between the original and final language expressions, about the replacement of one form of expression with another in the process of translation, a replacement that we figuratively call transformation, or transformation.

We compared English and Uzbek proverbs with numbers and identified the following 4 groups of relationships:

1. Numbers are the same in English and Uzbek proverbs:

- *No man can serve two masters – Xech kim ikki xo'jayingga xizmat qila olmaydi*

- *Saying is one thing, and doing another – Aytish boshqa, qilish boshqa*

- *If you run after two hares you will catch none – ikki quyovning orqasidan yugursang, xech birini tutolmaysan*

2. Numbers do not match in English and Uzbek proverbs:

- *Bad luck comes in threes – Musibat yolg'iz kelmaydi*

- *One should not keep many waiting – Ko'p kutmaslik kerak*

3. Uzbek proverbs without numbers:

- *He will that thrive, mist rise at five – Kim erta tursa, Xudo unga beradi*

- *A (one) bird in the hand is worth two in the bush – Osmondagi turnadan ko'ra, ko'lda turmush afzalroq*

- *Judge not of men and things at first sight – Bir qarashda odamlar va narsalar haqida hukm qilmang*

4. An English proverb without a number:

- *Yetti enaganing ko'zi yo'q bolasi bor – Too many cooks spoil the broth (lit. Ko'p oshpazlar bulyonni buzadi)*

- *Threatened men live a long – Do'q qilingan ekkaklar uzoq yashaydilar*

- *Yetti muammo, bitta javob – As well be hanged for a shep as for a lamb*

- *Yuz so'm yo'q, lekin yuz do'st bor – A friend in court is better than a penny in purse (lit. Suddagi do'st xamyondagi bir tiyindan yaxshi, ya'ni nufuzli do'st qimmatroqdir puldan ko'ra)*

Number is a universal concept and a constant of any culture and finds various refractions in languages and, of course, in culturally significant linguistic materials such as phraseology. It is part of a group of concepts that reflect the structure of the world. With the help of numbers, people describe the qualitative and quantitative aspects of events. The stability of phraseological units does not always help to solve the problem of influencing the audience. But we should not assume that the transformation of phraseology is only the result of replacing one component with another. This indicates the need to study the process of decomposition of phraseological units in the theory of translation. Without knowledge and deep understanding of this process in both languages, the translator will increasingly face the fact of untranslatability. Moreover, there may be errors. Thus, the decomposition of phraseological units poses a number of problems for the translator, which can be solved by comparative study of languages in the field of speech functioning.

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