

EXPRESSION OF PHRASEOLOGICAL UNITS IN ARTISTIC TRANSLATION

Isokulova Gulkhan

SamDCHTI, Faculty of Oriental Languages, Philology and
Language Teaching, Chinese language student

Num:+998992541030

ANOTATION

Since phraseologisms are based on nationality, their translation is always difficult and often causes serious problems. Usually their content is translated, not only their form. This article is illustrated to the analysis of translation of phraseological units and peculiarities in translation. The translation of the expressions given in the article and their specific features are analyzed through various examples.

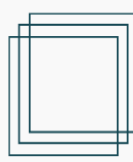
Key words: phraseology, phrase, translation, equivalent, literary translation.

INTRODUCTION

In world linguistics, phraseological units are interpreted as a multifaceted and multi-layered mental structure showing psychological, cognitive-semantic and linguo-cultural aspects. In traditional linguistics, language units, including phraseological units, are mainly studied as language features. The transformation of phraseological units, their renewal features serve not only as a source of certain methodological productivity, but also as a factor in the formation of new phraseological units. In this sense, the research of phraseological units from a transformational, semantic-pragmatic, linguistic and cultural point of view and making scientific conclusions is of great importance for world linguistics. In Uzbek linguistics, scientific and practical research is being conducted based on effective and modern methodological and research methods aimed at solving the goals and tasks arising from the social needs of the time. Also, one of the urgent problems of Uzbek linguistics is the detailed description and analysis of the changes and modernization of the phraseological units stabilized in the language, as well as the means and methods of the formation of phraseological units expressing new concepts. [3-5b.]

DISCUSSION AND RESULTS

In every national language, there are often such stable word combinations that create the emotional-impressiveness and imagery of artistic speech, and their appearance is closely related to people's views and attitudes towards things and events in nature and society. People use various linguistic tools, figurative expressions and phraseological units in order to express their relationship to the world of things and events in a figurative, emotional and exciting way.

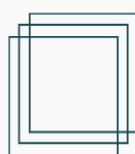


The depicted person, thing, character, event, and natural scenery are often exaggeratedly interpreted through well-known images to the reader. As a result, the image becomes clearer, the expressiveness of the expression increases, highly impressive and emotional feelings arise. In most cases, the figurative foundations of stable combinations, created as a result of people's comparison of things and events in nature and society with the animal world, the world of plants, and natural phenomena, acquire symbolic content. For example, when people choose a certain animal or item as a symbol of one or another quality, they undoubtedly base that animal on its behavior, behavior, or the appearance of the object. In this way, a description of a specific traditional quality, action and state of a certain person or thing and event is created.

It is known that the laws of thinking are the same for all mankind, and all languages develop in order to satisfy the need to express thoughts as fully as possible. Consequently, the main harmony of people's way of thinking, life experience, their attitudes towards various behaviors and characteristics, in most cases are similar to each other's, led to the fact that most comparative phraseological units in different languages have the same figurative basis. [2-597 p.].

In the translation, we can find phraseological expressions that are not identical in form but can be alternative in content. For example, when translating the following Chinese phrases, we can find similarities in content:

- 九四九四- straight away, it is used in the sense of 就是就是.
- 七上八下 -confusingly, the literal word translates as "seven up, eight down" in translation.
- 七窍生烟- to be angry, literally means "smoke coming out of the seven holes."
- 乱七八糟 – chaos.
- 黄粱一梦- impossible, absurd, literally translated as "dream of yellow lights".
- 妄下雌黄- arrogant, proud. It is used to describe people who speak whatever comes to mind.
- 万事开头难- translated as everything is difficult, we use it when we say that every job has its own difficulties.
- 黄河清- inaccessible, that is, the Yellow River became clear.
- 齿白唇红- beautiful, pretty (it is used only for people), and when translated directly, it is translated as white teeth, red lips.
- 脸红耳赤- means blushing from shame, and when we analyze it semantically, it means "red face, red ear".
- 青山绿水- beautiful landscape, green mountains and emerald water.
- 对牛弹琴- means to click a tambourine in the ear, to talk to the wall.
- 节衣缩食- to save.



- 一步走错步步错- take a wrong step.
- 乐翻天- His head reached the sky, to be happy.
- 气歪嘴- got angry.
- 笨鸟先飞- the coward raises fist first, and when translated literally, it means stupid bird flies first.

SUMMARY

It is of particular importance to reflect Uzbek phrases in foreign languages and, conversely, phrases in foreign languages directly in Uzbek translation. Since the meaning of the phrase is not a simple sum of the meanings characteristic of lexemes, but a new meaning built on top of them, there seems to be a disconnection between the expression and the meaning of the phrase. It is known that the translation of phraseological units is one of the most complex and difficult issues of literary translation, many experiments have been conducted in this regard, despite the existence of certain rules and laws, the problems have not yet been solved, and in the future. I think that he will solve the problems that he has faced and will continue to face, relying on his skills.

REFERENCES

1. Ergash Ochilov "Issues of artistic translation" Tashkent, 2014, 176 page
2. Xaydarova, D. Z. Comparative phraseological units and translation // Molodoy ucheniy. — 2020. — № 18 (308). — S. 597-599.
3. Болтаева Барно Исакуловна. Transformation of phraseological units of the Uzbek language. (PhD) 2020, 5 page .
4. Ковшова, М. Л. Лингвокультурологический метод во фразеологии: Коды культуры / М. Л. Ковшова. — М. : ЛЕНАНД, 2016. — 456 с. (Linguo-culturological method in phraseology: cultural codes)
5. Қудрат Мусаев. Таржима назарияси асослари: Дарслик.Т.: «Фан» нашриёти, 2005.-13 page.
6. 《新华成语大词典，2005年，2242页。
7. .《现代汉语词典》，上海: 汉语大词典出版社 1997年. Dictionary of Modern Chinese. - Shanghai: Chinese Language Big Dictionaries Publishing House 1997. B. -1767.
8. . 王董, 马国凡《汉语的成语词典》，- 济南, 1995年. Wang Jin, Ma Guo fan. Thematic dictionary of Chinese "chengyu" phrases— Jinan, 1995.