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TRANSLATING IDIOMS FROM ENGLISH INTO UZBEK

Idioms and set expressions are an essential part of daily life. They might be in both written and spoken in any language. In most cases idioms do not make sense literally, you have to familiarize yourself with the meaning and usage of each idiom while speaking. But it is not an easy process and you need a lot of effort. Despite this, learning idioms is fun, especially when you compare English idioms with the idioms in your own language. Idioms are words based on common situations that reflect people's accumulated experiences and reflect people's behavior, social characteristics, certain habits or customs in the country. They almost reflect the lessons of life and are the legacy of the accumulated events that make up the consciousness of the nation as a whole or of humanity as a whole. Each country or nation has its own expressions for its own culture, and many expressions have synonyms in more than one country, which means the equality of humanity in many cultures.

Almost all of English natives use idioms in their daily conversation (mostly informal) and media as idioms have already existed even in the 1550s. Of course, idioms consist of phrases, clauses, and even sentences, which make them easy to be used and found as well. When idioms are used correctly, it can amplify messages in a way that draws readers in and helps to awaken their senses. Thus, the meaning of the idiomatic expressions needs to be recognized and understood correctly based on its context.

Translation is considered an indispensable tool that enables people all over the globe to share information, news, culture, literature and sciences among others. Nevertheless, translation is not an easy task, particularly, translating idioms and culturally-bound expressions as their translation requires knowledge of both languages, their culture, and knowledge of strategies that are appropriate for rendering and conveying the intended meaning.

Understanding one culture may open doors to comprehending another, since language and culture are inseparable twins. Idioms are culturally specific and the bulk of them contain cultural connotations, which makes them strange and difficult to interpret. Hence, while translating from one language into another, translators must pay close attention to cultural details and meaning. It is very crucial to translate and represent the cultural aspects of the source materials into the intended language. The translator should substitute their equivalent at all levels for the textual elements.

Idiomatic phrases are crucial components and the foundation of language. While their forms might vary, they are generally set phrases. Idiomatic phrases' meanings go beyond simple literal additions.

Language relies heavily on idiomatic terms. They are rather well-defined in terms of structure, and their meaning is intact. These expressions have a very wide range of rich information. Idiomatic expressions serve as word's equivalents in a language, adding up to the whole lexicon of idioms and other terms. The external world is reflected in language by the brain. The study of the human brain allows for the solidification of a significant portion of objective reality into linguistic truths. Several languages' idiomatic idioms have a lot of similarities.

There are many idiomatic idioms with several variations. By many linkages, it is required to provide a justification between the general meaning and each specific meaning.

Language is a social and psychological phenomenon, but psychological facts must first be established for linguistic phenomena to exist. Culture is the basis for the survival and development of human civilization, which is a complex system.

Several phrasal structures in both English and Uzbek reflect the manner of life, customs, traditions, and national traits of the speakers. For instance, the Uzbek translation of the English term "throw up one's cap" is "do'ppisini osmonga otmoq", with the words "cap" and "do'ppi" signifying the national distinctiveness of the two languages. The term "do'ppi" in Uzbek is completely foreign to people in Britain because various people have diverse cultures, traditions, and phraseologies that are now unique and national in nature. Because there are expressions like "olmadek qizil" (as red as an apple) and "shirmoy kulchadek qizil" (as red as a little bread) in the mentality of the Uzbek (language), the communicator will obviously not be able to understand if the phrase "as red as a cherry" in English is literally translated into the Uzbek language as an expression of "gilosdek qizil". It would be incorrect to translate the English phrase "as strong as a horse" into the Uzbek language literally as "otdek baquvvat". Instead, the phrase is transmitted as "sherdekh kuchli", which means "as strong as a lion", because the Uzbek people view lions and elephants as symbols of strength, power, and good health. The horse is seen by the English as an animal symbolizing strength and power.

Phraseological units are a considerable part of any language. Therefore, they are studied by plenty of scholars. For example, Russian scholars V.V. Vinogradov, A.I. Smidnitski, H.N. Asomova and Uzbek scholars Sh. Rahmatullaev, A.E. Mamatov, B. Yuldoshev conducted a research on this sphere of linguistics. Their works and researches play a significant role in the development of phraseology.

Actually, the translation of idioms into another language word for word is a quite hard process. Otherwise, they lose their semantic meaning. For instance, if we translate the idiom “all eyes and ears” into Uzbek word by word, it means “ko‘z-quloq bo‘lmoq”. Here, there is no the word “all” in Uzbek equivalence, as well as we cannot find the word “to be”. The Uzbek translation of the idiom “smile from ear to ear” is “og‘zi qulog‘iga yetmoq”, where the meaning is preserved despite the fact that the use of words differs slightly.

However, in the English language, there are some phraseological units which do not have their equivalents with the same component. But, the Uzbek language offers other idioms with different components and they can give the same meaning with those English ones.

The Uzbek version of the idiom “coming out of one’s ears” sounds like “boshidan oshiq”, which is not word for word equivalence, but the meaning is saved despite the different offer.

But there are the cases of idiom translations, where there is no way or almost impossible to give direct transfer of the meaning, just have to explain with definitions in a target language. For example, “under the weather” means “to feel ill”, that’s why we cannot translate word for word or give equivalence, because in translating language there might not be such notion. Consequently, we simply interpret it with short explanation as “mazasi yo‘q bo‘lmoq”. The idiom “once in a blue

moon” is translated as “tuyaning dumi yerga tekkanda”, which means “rarely or never”. In this translation, we use different notions that are not connected, but the final result coincides.

All in all, it is said that phraseological units are tremendously vital parts of linguistics in any language. Furthermore, the usage of idioms is so corporate in the pitch of interpretation since it has more profits for translators and interpreters. Nonetheless, while translating them from one language into another, they should be careful about their meaning and pay attention to find the most suitable equivalent of these idioms instead of translating them word for word.

In addition to being an essential component of culture, language also serves as a cultural carrier. Language is always advantageous in the transmission of culture. Culture influences language, and language influences culture. Language represents the features of a country, which includes not only its cultural background and history but also its citizens’ ideas, way of life, and way of thinking. Idiomatic phrases have significant cultural meanings. They have historical roots, depict the psyche of many ethnicities, and allude to certain way of life practices. Their organization is both random and intentional. Nevertheless, not all idiomatic phrases can be traced back to their roots; some have not been confirmed, while others might be very difficult to comprehend in terms of their origins owing to linguistic and cultural barriers.

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THE ROLE OF PRAGMATIC MEANING IN TEACHING ENGLISH

There are numerous reasons for why we want to include pragmatics in our curriculum. Pragmatics gives students the opportunity to listen to language in context rather than in bits and pieces. Teaching some pragmatic concepts introduces new vocabularies within a rich network of associations. Similarly, pragmatics and linguistics can have a significant impact on people’s knowledge constructions. Pragmatics assists us in making sense of our surroundings. It has recently been elevated in academic research as well. Pragmatics also has the ability to reach deep within us into areas that

regular teaching may not visit, thus validating the language classroom for reasons other than first language learning.

Our students tell and demonstrate that they have changed their beliefs, attitudes, and behaviours as a result of hearing our illustrations and interpretations. Language learning becomes an enriching experience for students as a result of this profound impact. Pragmatics determines what to teach and which syllabus to use. It also directs teaching, and teaching experiences serve as practical material for pragmatics research. However,