

**Related to the Translation of Phraseological Units into Uzbek and English Difficulties****Eshmuratova Dildor Urolovna**

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**Abstract**

This article analyzes the concepts of phraseological units in English and Uzbek in translation and the difficulties in studying them. The article also discusses the role of proverbs in raising the morale of the people.

**Keywords:** phraseological unit, alternative variant, equivalent variant, translation methods, literal translation, figurative translation, lexical structure of the language.

Each language has its own phraseological units, which make the language more attractive. Phraseological units are studied by the department of phraseology of linguistics. Although phraseology has not been formed as a separate part of linguistics for a long time, its history dates back to the earliest stages of language development. Research shows that phraseological units are formed with language and develop with language. Phraseology is a linguistic unit with its own structure, lexical-semantic, syntactic and functional-methodological functions, as well as specific features. Phraseological units have expanded the vocabulary of a language and have been studied for many years as part of lexicology, and the content is equated with the meaning of a word.

Different languages have different fixed units, which can mean one place in one language, and vice versa in another language, or vice versa. When this unit is available in both languages. Phraseological units that actually exist in one language may or may not exist in another language. In this case, it is important to translate the phrase correctly. We can compare this situation in English and Uzbek.

For example, if we look at the hospitality of our people, there are such proverbs as: "A guest is as great as your father." This may be incomprehensible to the English people, because these units are unique to the Uzbek people. However, there are phraseological units in all languages that represent the same space. These are the "greeting and farewell" units that we all teach. As long as these words are used, the bonds of friendship between all peoples will not be broken, but will be strengthened. Examples of these phraseological units are English and Uzbek:

Hello- salom

How are you?- Ahvolingiz qanday?

Nice to meet you!- Sizni ko'rganimdan xursandman.

See you soon- Tez orada ko'rishguncha

Good bye- xayr

What is the news?-- Nima yangiliklar?

Good luck-- Ishlaringizda omad

Welcome-- Xush kelibsiz!

Translating phraseological units that are more complex than lexical units of language is a very complex and responsible task. Moreover, a number of phraseological units have a national character, which also poses a number of difficulties for translators. But the real Uzbek equivalent is "Cold war", "An open hand", "To suck somebody's blood", "Cold War", "Open hand", "Someone's blood" Phraseological units such as "suck" can easily replace one another in all speech situations during the translation process. The reason is that they have absolute equivalents in both languages. But there are exceptions where these two language phraseological units do not always match. Phraseological units of two ambiguous languages have similar semantic and methodological functions, while others differ. For example, the English units "The dogs bark, but the caravan goes on" and the Uzbek units "The dog barks, the caravan passes" are always similar in meaning and style. The phraseologism "Strike while the iron is hot", which has an international character and is found in many languages of the world, has its English equivalent "Strike while the iron is hot" in all contexts. does not match. If the Uzbek unit is used for the figurative expression of the concept of "doing the job on time", the English unit is also used for the concept of "taking advantage of the opportunity", in which case it is Uzbek. there is a need to find a meaningful phrase with a unique material content in the language. There are many more such examples. "Wall have ears", "Wall have ears", "Wall have ears", "To keep hands in pockets" "To stretch one's legs according to the coverlet", "The walls have ears", "Put your hands in your pockets", "Stretch your legs towards the bed" This leads to a violation of the norm in the phraseological units of the Uzbek language.

Also, if one nation uses one of a series of synonyms in its phraseology to express the same concept in its life, the other may use another, resulting in a difference in one component of the two language phraseological equivalents that serve to express the same meaning and methodological function will do. For example, in order to express the notion that the work of Uzbeks should be careful and planned, the stable fabric created on the basis of such expressions as the need to sew the fabric being cut in seven dimensions and then cut (seven measurements, one cut!). If they use the compound 'z', the number in the phraseology used in the English word is, as in Uzbek, "not seven, but three" (Measure thrice and cut once). work like a horse), in the eyes of Uzbeks, "donkey" (work like a donkey).

In translation, where exactly the exact equivalent unit is not found, semantically equivalent alternatives are used. Mutual alternatives, on the other hand, are interchangeable in translation. As a proof of the idea, the Uzbek phrase "Do not close the front door" is an alternative to the English phrase "Never cast dirt into that fountain of which throw sometime drunk".

It is well known that phraseological units usually appear on the basis of vital observations. There is a similarity in the way people imagine the material world. But in no language can phraseological units cover all aspects of an objective being. And so it may not have an equivalent or an alternative. In this case, more is applied to the kalka i.e. literal translation method of translation practice. Literary translation, on the other hand, provides an opportunity to enrich the vocabulary of the target language. When we look at the contents of the modern Uzbek language dictionary, we see that many units came from other languages. For example, the unit "Cold arms" in English "Cold arms" or "If you dig deep into someone, you will fall" [Uzbek folk proverbs. Tashkent. 1978] are already ingrained in the vocabulary of the Uzbek language. . The compound formed as a result of a

literal translation has a phraseological property, and because it is well understood by the representatives of the metaphorical language on which it is based, it can accurately reflect the original meaning and methodological function. translators use the descriptive method of translation practice in such a situation. In translating Shakespeare's tragedy "Julius Caesar", "It is Greek to me", the above Since it is not possible to use the listed translation methods, the translator used the descriptive method:

... but those that understood him smiled at one another her and shook their heads; but for mine own part, it was Greek to me. [8. 67] Those who understood his words nodded to one another and laughed. For me, it was a puzzle.

As the phraseologies are translated, it is clear that not all will be an alternative, as noted above. Therefore, when translating from English to Uzbek or vice versa, the translator is required to use special skills and translation methods. In this regard, G ' . Salomov says: "... literal translation of proverbs and sayings of other peoples requires great skill and care. Otherwise, he will turn a proverb into a dry sentence and a proverb into a liquid one, claiming that it reflects the national thinking of another nation "[6. p. 245].

In short, phraseological units have enriched the vocabulary of the language and are units equal in content to one word. [Smirnitsky. English syntax. 49; 53] Translating them is a very complex practical process, and how to translate depends on the nature of the phraseological units. In addition, many English phraseologies or Uzbek phraseologies have a national character, which poses a number of difficulties for translators.

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