



THE LINGUOCULTURAL FACTORS IN THE TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS

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ABSTRACT

As a result of the current state of globalization, learning other languages is becoming increasingly crucial. As a result, there is an increasing amount of research being done on the issues associated with cross-cultural communication. Language serves as the most significant marker of a particular people while also serving as a vital tool for gathering knowledge about the world. The way that people think, feel, behave, and express themselves is most clearly conveyed in their language. It serves as a tool for producing national literature, which serves as the primary store of data on a particular population. We can talk about information about linguocultural aspects of translating English phraseological units in this article.

The national mentality is reflected in phraseological units that reflect the unique aspects of life, customs, history, and culture. Proverbs have the ability to express a person's worldview by providing a judgment of the objective phenomena of reality. The particular mindset, a style of thinking, and the characteristic viewpoints are described in phraseological units; they also make clear life and life, spirit and temper, manners and customs, beliefs and superstitions. Phraseology is the area of linguistics that deals with stable word pairings that have a predetermined degree of meaning transference. Despite disagreements, the majority of authors concur on certain aspects of what makes phraseological units unique, such as:

- Stability (lexical and grammatical) means that no lexical substitution is possible in an idiom compared to free or variable word-combinations (with the exception of some cases when such substitutions are made with the author's intent);
- Integrity (or transference) of meaning means that none of the idiom components is separately associated with any referents of objective reality, and the meaning of the whole unit cannot be deduced from the meanings of its components.

The country's history, culture, way of life, and other external elements are all taken into consideration when linguistic and cultural analyses of phraseological units are made. It is possible to establish extra semantic nuances with national and cultural semantics by studying phraseological units from a linguistic and cultural perspective.



Proverbs, sayings, and phraseological units respond to all aspects of reality, represent people's lives and worldviews in all their diversity, and transmit the social, philosophical, theological, moral, ethical, and aesthetic worldviews of the people on a daily basis. Proverbs also perform this task quite well. They can really cover anything under the sun. They cover every facet of daily life and the most varied connections between various real-world occurrences. The system of values, public morality, and attitude toward the world, people, and other peoples are shown in the idiomatics of the language, that is, in the layer that is, by definition, nationally specific. The manner of life, geography, history, and traditions of a particular community united by a single culture are best illustrated through phraseological units.

A text's linguistics must be studied using syncretic logical-linguistic, psycholinguistic, and sociolinguistic methods in traditionally oriented linguistics because new problems and tasks are constantly emerging that cannot be resolved using traditional scientific techniques. Such a presentation of the question, in our opinion, brings linguoculturology as a distinct area of inquiry to life.

One of the most challenging forms of translation transformations is the issue of translating phraseological units from English into Uzbek while taking into account their linguistic and cultural qualities. The goal of translation is to establish a specific speech work in another language (the original text) from which a new speech work in a different language (the translated text) is derived. Language systems as abstractions are not the target of translation. The goal of the translation is to familiarize the reader (or listener) who is unfamiliar with the original language with this text (or the content of oral communication) as closely as possible. To translate is to accurately and completely express in another language what has already been expressed in another language.

In order to achieve translation equivalence (translation adequacy), despite the differences between the formal and semantic systems of the two languages, the translator must first be able to perform numerous, accurate interlanguage transformations, also known as translation transformations. These transformations are necessary to ensure that the translation text accurately conveys all of the information found in the source text while strictly adhering to the rules of the translating language. Any language's phraseology is a priceless cultural legacy that captures the worldview, national culture, traditions, and beliefs, as well as the fantasies and history of the speakers.

Phraseology issues are crucial to both translation theory and practice because they have to do with the various semantic and stylistic roles that words with the same real meaning perform in different languages as well as the various combinations that these words form in those languages. They frequently present significant practical challenges and are of great theoretical interest.

Phraseological units can be translated using a variety of methods, ranging from complete image replacement to complete image preservation. However, the retention of imagery in translation is what unites and distinguishes all. However, it is also necessary to translate the original standard and traditional into the translation's standard and traditional.

It's crucial to maintain the original text's consistency in style when translating. It may appear that an Uzbek phraseological unit with the same semantic content as English does not



correspond to English because there is no equivalent phraseological unit in the Uzbek language. Although complete equivalence of the means employed is, of course, the ideal, in reality, maintaining expressiveness frequently necessitates giving up functional and stylistic correspondence. The national flavor of the original language must be conveyed through phraseological changes in translation. The phraseological quality and richness of the original, which is full of phraseological terms, must be preserved.

To keep to one's guns is a phraseological unit with military English roots that cannot be observed in Modern English because it no longer has any connection to puppet shows. The phrase "to act as a coward," for example, can be traced back to the era when cockfighting was prevalent and may occasionally be used to explain the loss of motivation. If a word group that is a component of a proverb or saying starts to be used independently, it may gradually lose its motivation if its relationship to the corresponding proverb or saying is not immediately understood. For instance, the term "new broom" comes from the idiom "new brooms sweep clean."

For instance, the term "new broom" comes from the idiom "new brooms sweep clean." Because the meaning of the phrase "new broom" as a whole cannot be inferred from the meaning of its constituent parts, it may be considered a non-motivated phraseological unit. However, it serves as a non-motivated, self-contained phraseological unit in Modern English and is also used to refer to the television set. Although the phrase "Achilles heel" has mythological roots, meaning "the weak spot in a man's circumstances or character," it appears that in Modern English this word-group serves as a phraseological unit mainly because most English speakers do not associate it with the myth from which it was derived.

One of the major roles in the translation process is the study of the many kinds and approaches to translation changes. When we refer to translation transformation, we mean a change from the isomorphic techniques that are present in both languages. Several factors can lead to translation transformations. In translation studies, the word "transformation" is used figuratively. In reality, we are discussing the link between the original and final language expressions, about how one form of expression is replaced with another during the translation process—a replacement that we figuratively refer to as metamorphosis.

Common values between two languages are stated in analogous linguistic forms in formal equivalence. In reality, multiple translation operations led to the development of all three kinds of equivalence:

In the first instance, we discussed the simplest of these operations, substitution, in which signs from the target language are used in place of those from the source language, and in the second and third instances, we discussed operations of a more complicated type, translation transformations.

The issue of influencing the audience cannot always be resolved by the stability of phraseological units. However, we shouldn't assume that phraseology changes simply as a result of swapping out one element for another. It may also be the outcome of different processes of phraseological unit disintegration, such as wedging. This shows that the decomposition of phraseological units in the theory of translation has to be studied.

The fact that anything cannot be translated will become more and more apparent to the translator without knowledge and a thorough understanding of this procedure in both



languages. Furthermore, mistakes might occur. As a result, the deconstruction of phraseological components presents the translator with a number of challenges that can be overcome by comparing how different languages handle speech.

In conclusion, the translator's job is to comprehend the content of the original text and convey that meaning—or, more specifically, the system of values—in a new language. In this instance, an interlanguage transformation takes place, meaning that one sign system is replaced with another, which inevitably results in semantic losses. In order to achieve more comparability between the source text and the translated text, the translator must limit them to a minimum, which is impossible without undergoing numerous translation changes.

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