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**TRANSLATION PROBLEMS OF PHRASEOLOGICAL UNITS WITH A
GASTRONOMIC COMPONENT**

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ABSTRACT

Phraseologisms with a gastronomic component are a kind of conceptual constant, since they exist in any language. National cuisine, its symbolism, terminology play an important role in comprehending and interpreting culture as a system in which the past, present and future coexist, leading an ongoing dialogue. In the intercultural aspect, this dialogue includes the borrowing of various products and national dishes from one people to another.

Keywords: phraseology, gastronomic phraseological units, national-cultural specificity, interlingual relations, examples.

Phraseology as a linguistic discipline appeared relatively recently. Many questions of phraseology still do not have an unambiguous solution. First of all, this concerns the interpretation of the term "phraseology" itself. The absence of a single point of view gives rise to different approaches to the analysis of the structure of phraseological units¹. Idioms are unmotivated units acting as equivalents of words.¹ Most idiomatic expressions have deep roots dating back to centuries of history and their trace can be traced in many languages. Such idioms can be considered international. Literature, scientific and technological progress plays an important role in the appearance of idiomatic expressions. Until the 1st century BC, the population of the island of Britain was made up of Celtic tribes. Then Britain was invaded by the Roman legions. Roman domination brought with it ancient culture. Since then, many idioms from ancient myths and legends have entered the language, for example, the apple of discord - яблоко раздора; to kill the goose that lays the golden egg - tuzni yeb, tuzlig'iga tupurma. Ancient traditions were another source of phraseological units. They were brought to the British Isles by the conquerors, but not always accepted by the locals. One of the traditions - secret voting - is evidenced by the phraseology "to spill the beans". In the XV century, the statements of many writers and poets penetrated into everyday speech. For example, W. Shakespeare significantly replenished phraseological foundation of the English language. His idioms are aimed at a philosophical understanding of life, but among them there are also those that contain the names of food - in one's salad days - в молодые годы./yoshlik chog'ida. Phraseological equivalents are such correspondences, when using which all the meanings of the original FE are preserved. The use of such a correspondence makes it possible to convey the form and meaning of the English FE most fully, and the translator, if possible, tries to find

¹ V.V. Vinogradov., "Modern English Lexicology" – Moscow 1979, 78-p



it. However, it should be borne in mind that there are relatively few phraseological equivalents. They are more common in those expressions that were borrowed from world-famous sources, such as: monuments of ancient culture, sayings of great people, sacred books. Such borrowings are called classical “the apple of discord” is a bone of contention. This great and wealthy church constantly formed an apple of discord. 2This large and wealthy church has always been “яблоком раздора”. The source of this expression was the myth of the apple sent by the "most beautiful" of the Greek goddesses, which led to the beginning of the Trojan War 3.

Professionals of the English language should know when it is possible or necessary to use this or that expression. In the Uzbek linguistic culture, a common expression spoken by relatives, acquaintances or friends when they accidentally meet on the street, in a store or any institution is the expression "Keling" (for the singular), "Kelinglar" (for the plural). This phrase has a literal translation: "Come." The Uzbek people are famous for their hospitality and friendliness, so this phrase can be heard at every step. Such an everyday and everyday phrase does not exist in the English language culture, or rather, if necessary, it can be said, but only when it comes to a real invitation to someone to his home, etc. Setting the table, inviting tea to a bowl and treating with oriental sweets is a mandatory procedure in Uzbek home life. At the same time, hospitable hosts often say: “Дастурхонга қаранг”, asking guests to treat themselves and feel at home. If we translate this expression literally, we get: "Look at the tablecloth." We will not be able to translate a phrase into English using a literal translation. In English, there is another phrase "Help yourself (yourselves)", which literally translates: "Help yourself." Based on the example of these very common expressions used at the table, Oriental Renaissance: Innovative, educational, natural and social sciences VOLUME 1 | ISSUE 4 ISSN 2181-1784 Scientific Journal Impact Factor SJIF 2021: 5.423 872 w May 2021 www.oriens.uz it becomes clear that literal translation should be avoided, which can lead to the wrong course of the conversation, and literally translated phrases from one language to another can be not only incomprehensible, but sometimes rude or funny. Idioms are idioms with the construction of a phrase, which are used in both Uzbek and English. This serves to combine idioms in different languages. Idioms such as patir, soft broom, aunt’s calf from the tip of the dough belong to the group of idioms - phrases and have national characteristics. An idiom is a set of fixed words that do not derive from the sum of the meanings of the words in the context [6,3]. Within phraseology researches, there are two positions of viewing phraseological units’ national peculiarities. In most cases, national-cultural specificity of phraseological units is determined in the process of interlingual relations. This approach can be called comparative or contrastive. Another point of understanding national specifics of idioms is connected with national spirit, specific features inherent to a certain nation without comparison with other languages. It should also be noted that in each language, there are idioms, which are perceived by speakers of that language as their own. They are purely national phraseological units.

Here is an example of phraseological units with a gastronomic component with equivalent and adequate translation:

- 1.as easy as an apple pie- very easy – hamirdan qil sug’urgandek
- 2.as easy as duck soup- very easy- hamirdan qil sug’urgandek
- 3.as flat as pancake-very flat-tekis

4.as thick as pea soup-very thick- juda qalin

5.Bread and Butter –one’s incoming- tirikchilik qilmoq

6.eat humble pie-to be humbled- xatoga ko’z yummoq

7.everything from soup to nuts-almost everything that one can think of-puxta rejalashtirmoq

8.have bigger fish to fry-one more important thing to do- bundanda muhim ish mavjudligi

All abovementioned analysis show that gastronomic phraseological units of every language has the power of showing this nation’s mentality, daily routine, lifestyle, national cuisine. Therefore translation of gastronomic components help humanity to understand each other easier, fell other nation’s culture. In the process of translation of course there may be confusions in order to avoid them translators ought to be aware of other cultures, mentality.

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