



LINGUACULTUROLOGICAL FEATURES OF TEACHING ENGLISH PHRASEOLOGICAL UNITS TO THE STUDENTS

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ABSTRACT

The aim of the present paper is to study the linguacultural features of phraseological units of English and Uzbek languages in teaching. The national-cultural specificity of phraseological units with the names of animals, geographical names, historical terms, national clothing, names of plants, colors which is opened is caused by the factors linguistic and extra linguistic character. As a result of experience of comparisons English and Uzbek phraseological units the following ways of translation of phraseological units are distinguished: equivalence-based translation, calque-based translation and descriptive translation.

KEYWORDS: *Phraseological units, idiom, national-cultural specificity, linguistic and extra linguistic character, reality.*

DISCUSSION

With the expansion of diplomatic relations, cultural ties, trade with foreign countries there is an increasing need to study linguistic and cultural features of the teaching of phraseology in English. Worldwide, particularly in leading universities of USA, UK, Australia, Russian Federation, Indonesia very important importance is the conduct of research from the perspective of linguistics, translation studies, didactics, methods about ways to use in the speech phraseological units, according to the study of the linguistic and culturological peculiarities of phraseological units, proverbs and sayings and their translation from one language to another.

In world practice, particular importance attaches to research in learning and teaching foreign languages in the development of strategies to address

the difficulties of translation from English to Arabic for students Kostantinsk University of Algeria, and the problems of translating idioms from English into Arabic and from Arabic into English, strategies for teaching idioms in the texts from English to Indonesian at the University of Muhammadiyah Malang Indonesia, translation strategies of idioms and phrases from English to Arabic in Birmingham University, UK, as well as strategies of translation in Eastern university of Amman. Therefore, this circumstance causes not only improvement of methods of teaching translation through a comparative study of phraseological units in English and Uzbek languages, but also the necessity of application of foreign experience and development of teaching material use teaching methods aimed at the



proper understanding and translation linguistic and cultural features.

In the Republic of Uzbekistan is implementing a number of reforms for the comprehensive education of youth in the spirit of full, erudite, capable of independent thinking and initiative of people. "In our country, the need for training of personnel versed in several languages, maintenance of scientific papers in foreign languages, improvement of methodology of language teaching"[1], etc. tasks are clearly outlined. The use of innovative technologies in teaching students the idioms of the English language contributes to the understanding of the importance of improving methods of translation. Important to learning the phraseology of English language teaching the translation of idioms in English and their native languages in terms of comparison, studies of their linguistic and cultural features, the prediction methods of translation into Uzbek phraseological units.

The aim of the study is the improvement of the linguistic and cultural peculiarities of studying of phraseological units of English for the students of higher educational institutions.

Objectives of the study are due to the essence of the scientific topics:

Determination of structural, semantic and componential distinctive features of phraseological units in English and Uzbek languages;

To classify idioms in the English and Uzbek languages cultural characteristics;

Determination of the degree of knowledge of idioms by students;

Identify difficulties encountered in the process of translation of phraseological units;

The development of teaching methods of translation of phraseological units and conduct experimental test and analysis results.

The object of the study is the translation of idioms in the English language to students of higher educational institutions.

The subject of study is the forms, methods and means of teaching idioms in the English language to the students.

Scientific novelty of research is reflected in the following:

the structural peculiarities of the phraseological units according to the verb in the English language, the noun and the adjective in the Uzbek language, and semantic – for the emotional and psychological condition of human life, experience, moral character, physical appearance, employment, maturity;

identified the thematic groups of phraseological units in English and Uzbek languages

on geographical names, historical terms, national clothing, names of animals and plants, colors, national and cultural peculiarities;

The definition in the text of the idioms in the translation, identifying lingvocultural of the difficulties of extra-linguistic features;

Improved method of transfer techniques such as the expression of English idioms and Uzbek languages in the classroom-debates, and who is nimble, resourceful translator, the repetition of who is stronger, idioms in action.

In linguistics theoretical basis of phraseology was investigated by A.V.Kunin [7], and in the Uzbek language idioms looking through such scholars as Sh.Rakhmatullaev [9], A.Shomaksudov [11], Sh.Abdullayev [2]. O.S.Akhmanava [3], N.N.Amosova [4], N.M.Shanskiy [10], V.N.Telia [12], H.Collins [5], D.Robinson [6], E.Partridge [8] explored the various features of phraseological units.

In English proverbs and sayings, idioms are indispensable part of phraseological units. In Uzbek proverbs and sayings are not part of idioms, but they are an integral part of folklore. Often it seems that proverbs and sayings are very similar to each other. As a saying and a proverb help figurative expression of thought, enrichment of the content of the speech. When studying the difference between proverb and saying becomes clear that proverbs express finished thought, and thoughts unfinished, and that the latter, without expressing to the end of the idea, point to it. Saying no conclusion, morals, it is used to derive any conclusion. For example, the proverb: *If you ran after two hares, you will catch neither – ikki kemaga oyoq qo'yg'an g'arq bo'lur. No rose without a thorn – gul tikansiz bulmas. Rome was not built in a day - musulmonchilik astachilik.* Saying: *Can the leopard change his sports? - bukurni go'r tuzatadi.* Except proverbs and sayings has an idiom or stable expression (locution). A stable phrase (locution) is a combination of words with a figurative meaning that expresses a concept or thought. A locution (phraseological unit): *It's Greek to me – bu aqlga sigmaydi. To kick the bucket – jon bermoq. The real McCoy – olmosdek qadrli narsa.*

Linguistic and cultural features of phraseological units in English and Uzbek languages are analyzed. National-cultural features of phraseological units are determined by extralinguistic factors. Under extralinguistic factors is the combination of factors that are important when creating social, economic, cultural prerequisites and conditions for internal structural and functional development of language in the development and education of phraseological units and which serve as prerequisite for submission of national nature. Both in English and in Uzbek, many phraseological units



reflect the way of life, traditions, customs, and national characteristics of the people. For example, the expression *to throw up one's cap* in the English language translated into the Uzbek language as *do'ppisini osmonga otmoq*, because here the words *cap* and *doppi* expressing the national specificity of the two languages. For the British people Uzbek word *do'ppi* a total stranger. Because of the different culture and customs, tradition of different peoples, so far specific and national in character and their phraseology. For example, if the expression *as red as a cherry* in the English language are literally translated into the Uzbek language as an expression of *Gilosdek qizil*, the participant of communication clearly will not be able to understand, because in the mentality of the Uzbek (language) there are expressions such as *olmadek qizil (as red as an apple)* or *shirmoy kulchadek qizil (as red as a little bread)*. If English idiom *as strong as a horse* in the Uzbek language it is translated literally as *otdek baquvvat*, it will be wrong, the expression in the Uzbek language is transmitted in the form of *sherdek kuchli (as strong as a lion)*, for Uzbek people receive lions and elephants as symbols of strength, power and health. The English as a symbol of strength and power among animals refers to a horse.

At present, no one doubts that even if the language is well mastered, without knowing the culture of a foreign nation, it is impossible to enter into mutual communication. The future interpreter must be able to interpret the behavior of his interlocutor, based not on his own national outlook, but from the point of view of his culture in the course of mutual cultural communication.

Idioms are a collection of figures of speech, figurative, expressive and wisely expressing thoughts, formed as a result of experience of each people in the course of his life. Each language has specific expressions phraseological units. For example, a dish prepared from the meat of the frog is the tastiest for the French, therefore, idioms with the word *baqa (frog)* have a positive value, and the same can be seen on the example of other Nations. The Chinese are exactly the same relation Express to the *meat of snakes*; therefore, they receive the positive value of phraseological units with the word *ilon (snake)*. Earlier, Russian does not eat *horsemeat*. And Muslims does not eat - *pork*. *Beef* eats all the peoples of the world, but don't eat it the Indians, because in their view the cow is considered a sacred animal.

In Uzbek language the expression *nomaqul Buzoqni go'shtini emoq* interpret in a negative value, and in English language *milch cow (source of inexhaustible profits)*, and in expression of *sacred cow* (in Ancient Egypt, a cow was exalted in relation

to a person, which expresses the meaning of a sacred being, a person) a cow is revered.

Taking into account this information, we have identified phraseological units with **geographical names** as a separate thematic group (*to carry coals to Newcastle, to carry owls to Athens - daryo bo'yida qodduq qazima; build castle in Spain - suvga suyanmoq; soyaga qarab bo'q o'lchamoq; from Dan to Beerseba - shaxarning u boshidan bu boshigacha*), with **historical terms** (*the war of Roses - dynastyalar urushi; the Black Death - qora o'lim*), with the **expression of colors** (*prove that black is white and white is black - oqni qora, qorani oqligini isbotlashga xarakat qilmoq; as white as a sheet (death) - dokadek oqarib ketmoq; there is a black sheep in every flock - besh qo'l barobar emas*), with the **names of plants** (*put not your hand between the bark and the tree - er hotin urishar nodon o'rta tushar; as red as a cherry - olmadek qizil; little strokes fell great oaks - kichkina demang bizni, ko'tarib uramiz sizni; as sweat as a nut - asaldek shirin*), **animal names** (*tread on a warm and it will turn - baqani bossang ham"vaq" etadi; as strong as a horse - fildek baquvvat; don't make a mountain of a molehill - pashshadan fil yasamoq; old cat - qari tulki; like a cat on hot breaks - oyogi kuygan tovutqdek*), **names of national clothes** (*to fit like a glove - uzukka ko'z qo'ygandek; there are hand and glove - oralaridan qil ham o'tmaydi*).

There are three ways to translate phraseological units: equivalence-based translation, calcue-based translation, and descriptive translation. During the study of conclusions about various methods, the following methods were selected: a) the method of search, research, (independent work of students, work with literature); b) the method of teaching through exercises; C) the method of text translation; d) interactive methods and the "Jigsaw" method, as well as games "Munozara Darsi" (discussion lesson), "Kim chaqqon" (agility lesson), "Topqir tarjimon" (faster translator), "Analogy", "Takrorlash" (repetition), "qor ko'ptokchalari" (snowball), "Kim zo'r" (who is stronger), etc.

The results of the study made it possible to draw the following conclusions:

The theoretical basis for teaching translation of phraseological units consists of information on translation studies, linguistics and linguodidactics, which are the basic disciplines of the methodology. Also, the analysis of works devoted to translation makes it possible to define a complex concept of translation and various features of translation methods. The effectiveness of learning to translate phraseological units by means of equivalents, calques, and descriptive methods in the formation of



translation skills was revealed. The need to learn to translate texts of various genres with phraseological units into the Uzbek language served as the basis for creating manuals for the practical course of translation. The selection of phraseological units that reflect the national and cultural characteristics of both peoples, in turn, is determined by the specifics of their idiomatic and semantic features, which allows us to determine the difficulties in translating them.

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