

## INTERPRETATION OF TRANSLATION OF PHRASEOLOGICAL UNITS WITH VERB STRUCTURE INTO UZBEK LANGUAGE

(in the example of the verb "faire")

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### Abstract

This article analyzes the translation of phraseological units with the verb "faire" into Uzbek.

### Key words

translation of phraseological units, stylistic function, stylistic coloring, equivalent use.

The famous Russian linguist Y. D. Polivanov was the first to consider phraseology as an independent science, a field of science, and he addressed this issue many times [1]. He stated that lexis studies the specific linguistic meaning of words, morphology studies the formal structure of words, and syntax studies the formal meaning of word combinations [2].

Therefore, there is a need for a separate section, it is necessary to create a section that is close to syntax, but at the same time studies not the general meaning of word combinations, but the specific meaning of individual combinations, just as the lexicon studies the meaning of a single word. I call this branch of linguistics phraseology. Another term for this meaning can be suggested - "idiomatics" [1].

A.V. Kunin was one of the advocates of studying phraseology as a separate science, not a part of lexicology. It analyzes phraseologisms in terms of their use in speech and divides FBs into certain groups. [3] V.V. Vinogradov takes into account the motivation of FBs and divides them into three types. They are: phraseological combination, phraseological combination and phraseological wholes [4].

### Literature review

Analyzing FBs, N. Amosova divides FBs into two different groups, depending on whether one or all of their components are figurative. He puts forward the idea that if one of the components of FBs is figurative, they are called "phrasemes", and if all components are figurative, they are called idioms [5]. As B. A. Larin pointed out, phraseological units always indirectly reflect people's views, social order and ideology of their time [6]. Phraseological units reflecting the long-term semantics of a nation's culture preserve and transmit cultural attitudes and stereotypes, standards and archetypes from generation to generation. According to F. I. Buslayev, phraseological units are a kind of microcosm. They contain "both the moral law and common sense, expressed in short words, entrusted to posterity by their forefathers." This is the spirit of any national language, in which the spirit and identity of the nation is manifested in its own way [7].

### Research Methodology

When translating a phraseological unit, the translator should convey its meaning and reflect its imagery, find a similar phrase in Uzbek and not neglect the stylistic function of the phraseological

unit. If there is no equivalent representation in English, the translator is forced to search for an "approximate match" equivalent. Translation of phraseological units is one of the important issues of linguistics. The complexity of phraseologisms depends on the following: firstly, words with the same material meaning perform different semantic and stylistic tasks in different languages, and secondly, such words are combined with different words in different languages.

When studying the characteristics of phraseological units, it is necessary to pay attention to the concept of equivalence of a phraseological unit to a sound. The theory of equivalence of phraseological unit to sound was developed by Charles Bally. According to him, the main feature of phraseological rotation is the possibility or impossibility of adding a word instead of this rotation, and he gave it the definition word tariff. Such a word-synonym can be considered a sign of the integrity of phraseological units. V.V. Vinogradov Sh. Bally supported, considered that one of the signs of a phraseological unit is the fact that a word is a synonym for the whole phraseological unit or some of its elements, depending on the semantic type of the phraseological unit.

### Analysis and results

When translating the phraseological units formed with the verb "Faire", we can observe their stylistic and semantic coloration.

"Faire des gorges chaudes" de quelque chose ou de quelqu'un - to mock. This verbal expression in the form of a somatic idiom has a figurative meaning: to make fun of someone by showing extreme evil, to make an object of jokes.

**Faire d'une mouche un éléphant - pashshadan fil yasamoq;**

**Ne pas faire de mal à une mouche - chumoliga ham ozor bermaslik;**

**Se faire un montagne de - mubolag'a qilmoq, bo'rttirib ko'rsatmoq;**

**Faire d'une pierre deux coups - bir o'q bilan ikki quyonna urmoq.**

When we look at expressions with the verb "faire", we can observe the cases where a single expression with the verb "faire" is synonymous with several verbs in the speech. For example:

**Faire podium** → "décrocher un podium", "être sur la boîte", "être sur le podium", "figurer sur le podium", "grimper sur la boîte", "grimper sur le podium", "monter sur la boîte" ou "monter sur le podium" - tadbir yoki musobaqada kuchli uchlikka o'tish, podiumga ko'tarilmoq. Example: "Cette fois encore notre champion national espère grimper sur le podium".

**Faire un mal de chien** → souffrir atrocement - qattiq, kuchli og'riq bermoq

**"Faire regretter d'être né** → faire énormément souffrir - tug'ilganiga pushaymoq qildirmoq;

**Faire un numéro de claquettes** → ajoyib iste'dodni namoyish etish, g'ayrioddiy ko'rsatkichlarga erishish.

**"À faire bander un mort"** extrêmement excitant, désirable au plus haut point

Quyida " faire" fe'li ishtirokidagi og'zaki nutqda ko'p qo'llanilgan iboralar tarjima masalasi ko'rib chiqilgan:

Faire du cheval → monter- ot minmoq;

Faire du sport, du tennis, du football... → jouer à, pratiquer - sport , tennis futbol... bilan shug'ullanmoq;

Faire du piano/de la guitare... avec les instruments musicales → jouer de - pianino, gitara chalmoq ... musiqa asboblari bilan qo'llanganda;

Faire une pause→ ( s'arrêter) -tanaffus qilmoq, to'xtamoq;

Faire la médecine → étudier - tibbiyotni o'rganmoq;

Faire la queue.→ attendre - navbat kutmoq;

Faire la blague →blaguer - hazillashmoq;

Faire un tour, une balade → se promener, se balader - sayr qilmoq;

Ne faire rien- ne pas déranger - bezovta qilmaslik;

Faire la grasse matinée le dimanche. → se lever tard - kech uyqudan turmoq;

Faire l'école buissonnière. → ne pas aller, sécher - darslarga bormaylik, darslaridan qochmoq;

Se faire un restau/un cinéma...→ aller - restaranga kinoga... bormoq

Faire une petite bière- boire - pivo ichmoq;

Faire la cuisine, le repas→ cuisiner, préparer- ovqat tayyorlamoq;

Faire un cadeau → offrir - sovg'a qilmoq;

Ne pas s'en faire → ne pas inquieter- tashvishlanmaslik;

Faire attention → être attentif - e'tiborli bo'lmoq

Faire une fête → organiser, donner- bayram uyishtirmoq;

Faire la connaissance avec qqn.→ connaitre - tanishmoq

Faire une liste→ dresser - ro'yxat tuzmoq;

Faire un poème → écrire - she'r yozmoq;

Faire dix, vingt ....euros. →couter - narxda bo'lmoq, 10, 20... yevro;

Faire qq. mètre → mesurer, peser - nechadir metr bo'lmoq;

Faire qq. kilos → peser - nechadir kilo bo'lmoq;

Faire les courses→ acheter - xarid qilmoq;

Faire des photos→ prendre- suratga olmoq;

Faire plusieurs films → tourner- filmlarni o'tkazmoq

Faire la route → conduire - harakatlanmoq, yo'lga tushmoq;

Faire la maison → construire- uy qurmoq;

Faire une erreur → commette, se tromper - xato qilmoq, yanglishmoq;

Faire peur → effrayer - qo'rqitmoq;

### Conclusion/Recommendations

Le but de la traduction d'unités phraséologiques est de restituer l'idée exprimée dans le texte original, en tenant compte du sens premier, et de la transmettre pleinement au lecteur. Dans certains cas, certaines caractéristiques de la forme grammaticale du texte original - par exemple, la brièveté de la forme, tel ou tel groupe de mots peuvent être utilisés au sens figuré ou dans leur ensemble dans la structure des phrases. Dans de tels cas, le but de la traduction n'est pas de restituer directement ces fonctionnalités, mais d'exprimer la fonction de ces fonctionnalités à l'aide d'outils similaires du langage de traduction.

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