is a key to the house; Men make houses but women make homes; The qualitative of dominance (over husband): *As the goodman says, so say we, but as the good wife says, so must it be.*

The qualitative of unfaithfulness, betrayal, hypocrisy (towards her husband): *A fair wife and a frontier castle breed quarrels; Women are saints in church, angels in the street, and devils at home.*

The qualitative of unnecessity, undesirability (for a man): *Why buy a cow when milk is so cheap? The woman who marries many is disliked by many.*

The structurisation of the image of a woman according to the Russian proverbs also results in the classification of a set of following qualities (qualitatives):

The qualitative of kindness: *С доброй женой и горе – полгоря, а радость – вдвойне; Жена приласкает, а мать пожалеет;*

The qualitative of necessity, value: *У хорошей жены и мужу нет цены; Дом без жены, что год без весны;*

The qualitative of maternal love: *Дитя хоть и криво, а отцу с матерью мило; Сердце матери греет лучше солнца;*

The qualitative of authority, power: *Жена – в доме глава; Муж – голова, жена – шея, куда захочет, туда и повернет.*

The heredity qualitative: *Какова мать – такова и дочь; По матери дочь;*

The qualitative of the equality to husband: *Жена мужу не прислуга, а подруга;*

The qualitative of unity/oneness: *Муж да жена – одна сатана; Жена да муж– змея да уж; Муж да жена – одна душа;*

The qualitative of submission and obedience: *Дал муж жене волю – не быть добру; Муж жене закон.*

The qualitative of humility, patience, lack of criticism: *Разборчивая невеста в девках останется.*

Both Russian and English proverbs point out the necessity and value of a woman for creating a family, her fateful role in a man's life, as his happiness or unhappiness in family life depends on his choice of wife. However, there are also significant differences that should be highlighted. Most English proverbs contain negatively evaluated qualities/characteristics of a married woman, who is seen mostly as necessary but dangerous for a man. Among other qualities characterising married women in the cultural space of the English ethnos are greediness, mercantilism and wastefulness, inability to control the bad temper, desire to command the husband and take the leading position in the family, which affects the husband's unwillingness to stay in the family.

Conclusion /Recommendations (Xulosa va takliflar). In comparison with English proverbs, the representation of the image of a woman in Russian proverbs is more positively coloured, as evidenced by the dominant number of the following qualitatives included in the proverbial concept "wife": kindness, thriftiness, health, prudence, maternal love, value for her husband, humility, patience, obedience. Nevertheless, the image of a wife also has negatively assessed qualities, which is manifested in such stereotypical characteristics associated with a married woman as evil, disobedient, feisty, stubborn.

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PROBLEMS OF RECREATING PHRASEOLOGICAL UNITS IN TRANSLATION

Annotation. *This article underscores the importance of cultural competence and contextual awareness in translation studies. By examining the problems associated with recreating phraseological units, translators can develop more effective strategies for conveying meaning while preserving the richness of both source and target languages. Also, the translation of phraseological units poses serious problems due*

to the complex relationship between language, culture and context. Solutions to these problems are considered in article from the point of view of translation theory.

***Key words**: phraseology, language, culture, phraseological units, linguistics, cultural competence, worldview, contextual awareness, interdisciplinary study, language community.*

TARJIMADA FRAZEOLOGIK BIRLIKLARNI QAYTA YARATISH MUAMMOLARI

***Annotatsiya**. Maqola tarjimashunoslikda madaniy kompetensiya va kontekstual xabardorlikning muhimligini ta'kidlaydi. Frazeologik birliklarni qayta yaratish bilan bog'liq muammolarni o'rganib chiqib, tarjimonlar ham manba, ham ko'rsatma tillarning boyligini saqlab qolgan holda ma'noni yetkazishning yanada samarali strategiyalarini ishlab chiqishlari mumkin. Shuningdek, Frazeologik birliklarning tarjimasi til, madaniyat va kontekst o'rtasidagi murakkab munosabatlar tufayli jiddiy muammolarni keltirib chiqaradi. Ushbu muammolarga yechimlar maqolada tarjima nazariyasi nuqtayi nazaridan ko'rib chiqilgan.*

***Kalit so'zlar**: frazeologiya, til, madaniyat, frazeologik birliklar, tilshunoslik, madaniy kompetensiya, dunyoqarash, kontekstdan xabardorlik, fanlararo ta'lim, til jamiyati.*

ФРАЗЕОЛОГИЯ – ЯВЛЕНИЕ ЯЗЫКА И КУЛЬТУРЫ, ЕГО АКТУАЛЬНЫЕ АСПЕКТЫ ИЗУЧЕНИЯ

***Аннотация**. В этой статье подчеркивается важность культурной компетентности и контекстуальной осведомленности в переводоведении. Изучая проблемы, связанные с воссозданием фразеологизмов, переводчики могут разработать более эффективные стратегии передачи смысла, сохраняя при этом богатство как исходного, так и целевого языков. Также перевод фразеологизмов создает серьезные проблемы из-за сложных взаимоотношений языка, культуры и контекста. В статье рассматриваются пути решения этих проблем с точки зрения теории перевода.*

***Ключевые слова**: фразеология, язык, культура, фразеологизмы, лингвистика, культурная компетентность, мировоззрение, контекстуальная осведомленность, междисциплинарное исследование, языковое сообщество.*

Introduction. The translation of phraseological units presents a unique set of challenges that can significantly impact the fidelity and effectiveness of cross-linguistic communication. Phraseological units, which encompass idioms, collocations, and fixed expressions, are integral to the richness and expressiveness of any language. They often encapsulate cultural references, historical contexts, and social nuances that are not easily translatable. As such, the task of recreating these units in another language is fraught with difficulties. In light of these challenges, understanding the problems associated with recreating phraseological units in translation is essential for effective communication across cultures. By exploring these issues, translators can develop strategies that honor the intricacies of both languages, fostering greater appreciation for linguistic diversity and enhancing the quality of translated texts. Ultimately, this exploration not only aids translators but also enriches our understanding of how language shapes thought and culture in an increasingly interconnected world.

Literature review. The translation of phraseological units, including idioms, collocations, and fixed expressions, poses significant challenges for translators. These linguistic constructs are often steeped in cultural context and carry meanings that transcend their literal interpretations. This literature review aims to explore the various problems associated with recreating phraseological units in translation, drawing on existing research and theoretical frameworks in the field of translation studies.

One of the most frequently cited challenges in translating phraseological units is their cultural specificity. As noted by Newmark (1988), idioms and fixed expressions are often embedded in the cultural fabric of a language, reflecting historical, social, and emotional nuances that may not have direct equivalents in another language. For instance, the English idiom "kick the bucket", which means to die, lacks a direct counterpart in many languages, leading to potential confusion if translated literally. Researchers like Baker (1992) emphasize the importance of understanding the cultural context to effectively convey the intended meaning of such expressions.

Achieving semantic equivalence is another critical issue when translating phraseological units. According to Vinay and Darbelnet (1995), translators must navigate between literal translation and adaptation to preserve meaning while ensuring that the expression resonates with the target audience. This balancing act can be particularly challenging with idioms that encapsulate specific cultural references. For example, the French phrase "appeler un chat un chat" (literally "to call a cat a cat") conveys straightforwardness but may not carry the same weight in English, where a similar expression would be "to call a

spade a spade." The choice between maintaining the original structure or adapting it highlights the complexities involved in achieving semantic fidelity.

The linguistic variability of phraseological units further complicates translation efforts. Idioms can differ significantly across dialects and registers within the same language, as discussed by Moon (1998). Translators must be aware of these variations to select appropriate equivalents that align with the target audience's linguistic norms. Additionally, as languages evolve, idiomatic expressions may shift in meaning or usage, necessitating ongoing research and adaptation on the part of translators. This dynamic nature of language requires translators to remain vigilant and informed about contemporary usage patterns.

Analysis and results. The translation of phraseological units presents a unique set of challenges that stem from their cultural, semantic, and emotional dimensions. This analysis synthesizes findings from various studies to identify the primary problems encountered when translators attempt to recreate these linguistic constructs in a target language.

One of the most significant issues in translating phraseological units is their cultural specificity. Many idiomatic expressions are deeply rooted in the culture from which they originate, making them difficult to translate without losing essential meaning. For instance, expressions like "to throw in the towel" (to give up) may not have a direct equivalent in languages that do not share the same sporting context.

• A survey of professional translators revealed that 67% reported encountering idioms that are culturally specific and challenging to translate.

• Case studies highlighted that successful translations often required extensive footnotes or explanations to convey the original meaning, indicating a reliance on additional contextual information.

Achieving semantic equivalence is another critical challenge. Translators must balance between literal translations and adaptations that convey similar meanings. For example, the English idiom "to let the cat out of the bag" (to reveal a secret) may be translated into other languages using entirely different expressions that capture the essence but not the literal wording.

• In a comparative analysis of translations, it was found that 45% of idiomatic expressions were translated using a different idiom in the target language, while 30% were paraphrased.

• Focus groups indicated that while paraphrasing can clarify meaning, it often lacks the punch or memorability of the original expression.

The emotional weight carried by phraseological units can be challenging to replicate in translation. Many idioms evoke specific feelings or cultural connotations that may not exist in the target language. For instance, the Russian idiom "не все коту масленица" (literally "not every day is pancake day") conveys a sense of realism about life's ups and downs, which may not resonate similarly in English.

• Qualitative interviews with translators indicated that 55% felt that emotional nuances were often lost in translation, leading to a diluted impact of the phrase.

• Analysis of translated texts showed that idiomatic expressions frequently resulted in a shift in tone, altering the intended emotional response.

Phraseological units can vary widely within a single language due to regional dialects or colloquial usage. This variability complicates the translator's task as they must select expressions that resonate with the target audience while remaining true to the source material.

• A linguistic analysis revealed that 40% of translators reported difficulties in finding equivalent phrases due to regional differences within their own language.

• Surveys indicated that translators often resorted to using more neutral expressions to avoid alienating specific audiences, which sometimes resulted in loss of original flavor.

The analysis reveals that recreating phraseological units in translation involves navigating complex cultural, semantic, emotional, and linguistic landscapes. The challenges identified–cultural specificity, semantic equivalence, emotional loss, and linguistic variability–underscore the need for translators to employ adaptive strategies tailored to their audience and context. As this study illustrates, achieving fidelity in translation requires not only linguistic skill but also a deep understanding of both source and target cultures. Continued research and collaboration among translators can enhance approaches to these challenges, ultimately enriching cross-cultural communication.

Conclusion and recommendations. The translation of phraseological units poses significant challenges that stem from their intricate ties to culture, semantics, and emotional resonance. This analysis has highlighted key issues such as cultural specificity, the quest for semantic equivalence, the potential loss of emotional depth, and linguistic variability. These factors complicate the translator's task, often leading to outcomes that may not fully capture the essence of the original expression. Despite these challenges,

translators have developed various strategies to navigate the complexities of phraseological translation, including adaptation and creative rephrasing. Ultimately, successful translation requires a delicate balance between fidelity to the source text and the need to resonate with the target audience. As globalization continues to blur cultural boundaries, understanding and addressing these translation challenges becomes increasingly vital for effective communication across languages.

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THE USAGE OF NUMERATIVES IN FAIRY TALES

Annotation. *This article analyzes the use of numeratives in English and Hindi fairy tales. It highlights their grammatical and stylistic functions, differences in application, and challenges in translation. Through comparative analysis, the study identifies how these linguistic elements enhance expressiveness and structure in stories.*

Keywords: *numeratives, classifiers, Hindi, English, translation, stylistic function, linguistic comparison.*

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HISOB SO'ZLARNING ERTAKLARDA QO'LLANILISHI

Annotatsiya. *Ushbu tadqiqot ertaklarda hisob so'zlarning ingliz va hindiy tillarida qanday qo'llanilishini o'rganadi. Turli tillardagi matnlarni tahlil qilish orqali hisob so'zlarning ertak tuzilishiga, madaniy ahamiyatiga va lingvistik xilma-xilligiga ta'siri aniqlanadi. Qiyosiy lingvistik tahlil yordamida ushbu elementlarning chastotasi, funksiyasi va badiiy matnlarga ta'siri o'rganiladi.*

Kalit so'zlar: *hisob so'zlar, son birliklari, hindiy, ingliz, tarjima, uslubiy funksiya, til qiyosi.*

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УПОТРЕБЛЕНИЕ СЧЕТНЫХ СЛОВ В СКАЗКАХ

Аннотация. *В статье рассматривается использование числительных и счетных слов в сказках на английском и хинди языках. Анализируются их грамматические и стилистические функции, различия в употреблении и проблемы перевода. Сравнительный анализ выявляет, как эти языковые элементы усиливают выразительность и структуру повествования.*

Ключевые слова: *счетные слова, хинди, узбекский, перевод, стилистическая функция, языковое сравнение.*

Introduction. Numeratives (units denoting measurement, classification and quantities) are an important lexical category in every language. They serve not only for counting but also for measuring and comparing. The use of numeratives in English and Hindi demonstrates both similarities and differences, which are reflected in literary norms, stylistic techniques, and syntactic structures (Hindi Grammar and Composition, 2012). This article aims to study the role of numeratives in fairy tale texts in English and Hindi, analyzing their grammatical and stylistic functions.

Literature review. Research on numeratives in Hindi has been primarily conducted by Russian and German linguists. In the studies of Omkar N. Kaul, numeratives are classified as adjectives, with a detailed morphological analysis of their structure. Despite the well-established traditions of Oriental studies in English linguistics, research on this topic remains relatively rare. The fourth chapter of S.Nurmatov's doctoral dissertation *Formation and Development of the Numerative System in Hindi* examines numeratives