

## Methods of Using Phraseological Units in Translation

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**Abstract:** This article is dedicated the translation of phraseological units is a very difficult task for a translator, since in this case the translator must not only have knowledge of both languages, but also understand all the features of the cultural and historical development of peoples. To translate phraseological units, there are many techniques and methods that provide a sufficiently high level of equivalence.

**Keywords:** phraseology, translation, phraseological translation, non-phraseological translation, phraseological expressions, phraseological analogue.

The theory of phraseology was first founded by the French linguist Sh. Balli. Grammatical, semantic, functional-methodological aspects of phraseology can be seen in the researches of Russian linguists. Among them, V. Vinogradov classifies phrases as a lexical layer according to meaning groups. V. Zhukov and determined the categorical meanings of phraseology. Phraseologisms are linguistic units with their structure, lexical-semantic, functional-stylistic and syntactic functions, as well as specific formation features. Phraseology is a branch of linguistics that studies stable phrases and expressions specific to a language.

In the process of learning a language, we often face set expressions which can be very difficult to translate. They are called phraseological units or idioms. Phraseological expressions are structurally, lexically and semantically fixed phrases or sentences. This is an indivisible phrase inherent in any language, the meaning of which does not follow from the meaning of its constituent components. Knowing idioms not only enriches and enlivens our speech, but also allows us to better understand their meaning and use in the mother tongue and the language we are leaning. Phraseological unit shows the history of the people, the specifics of their lifestyle and culture. With the help of set phrases, the aesthetic aspect of the language is enhanced, since phraseological units have great stylistic capabilities to make speech colorful and metaphorical. A. A. Stasiuk writes: "The informational aspect of language is complemented by a sensory-intuitive description of our world through idioms, as well as through different shades of colour". Phraseological analogies. This is an idiom with the same figurative meaning as the original, although based on a different form.

The nature of the meaning of phraseology is closely related to the background knowledge of the speaker, to the practical experience of the individual and to the cultural and historical traditions of the people who speak the language. One cannot but agree with A. S. Romanov's statement: "The phraseological fund of the language, which is nationally specific by nature, accumulates and preserves the system of values, public morality and worldview. Appealing to figurative perception of objects, processes and phenomena of objective reality, the most vividly illustrate lifestyle, geography, socio-historical traditions and customs of particular ethnic groups of people.

When dealing with phraseological units, a translator must have not only knowledge of both languages, but also the ability to analyze stylistic and cultural-historical aspects of the source text, know the features of translation and the meaning of phraseological units.

This restriction is brought about by the high degree of idiomaticity of the core units in the phraseological system, preventing the formation of semantic regularities and defying systematization

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on a wide scale. The cognitive approach to a phraseological unit, based on the frame structure of the latter, allows us to construct generative models both for large and relatively small groups of phraseological units, their size depending on the degree of generalization of the frame components. The established conceptual and semantic regularities give reasons to suppose that the construction of generative models of idiom formation is fully justified in some cases, despite the limited range of their function in the phraseological system. These regularities also allow us to use the notion of a potential idiom alongside that of a potential word.

Phraseological units perform a reflexive function, carrying the age-old experience and the system of values of the people, fixed in the content of phraseological units as figurative units of the language. Their figurative content embodies the cultural and national worldview and the peculiarities of the national mentality. Therefore, phraseological units of the language have national specifics, which are manifested firstly in reflecting the mental makeup of the nation and the peculiarities of national consciousness; secondly, they express the originality of the national form and the national color of the culture of a particular people, which is reflected in the phraseological image, peculiar to different people.

- phraseological equivalent;
- phraseological analogue;
- calculation;
- Descriptive method.

A phraseological equivalent is a phraseological unit in the target language, equivalent in all respects to the unit being translated. The equivalent corresponds to the initial phraseological unit not only in meaning, but also in stylistic coloring. The phraseological equivalent allows the translator to convey the foreign language phraseology most accurately.

Translating phraseological expressions from one language to another is a bit of a challenge for the translator, as many of them are vivid, expressive and concise. Being nationally distinctive, they may not have traditionally accepted equivalents or borrowed variants in the target language. As a result, most of them may have more than one translated version in the target language. This can be either a common meaning translation (word-for-word translation), or a literary variant that, in addition to the lexical meaning, also reflects the aphorism, expressiveness, colorfulness, vividness of the source language idiom. In the process of translation it is necessary to convey the meaning of set expressions as well as their stylistic function, image and contextual features. If there is no analogue in the language, the translator has to look for an “approximate correspondence.

The main ways of translating phraseological units are phraseological and non-phraseological translations. Phraseological translation involves using set expressions that are close between the English language unit and the translated language unit, ranging from a complete to an approximate equivalent match. The full equivalent contains a set of lexical and grammatical criteria. These include: combinations belonging to the same grammatical category and absence of national coloring. This is a relatively small number of units, working with which implies the art of owning a dictionary.

In English phraseological unit “Life is just a bowl of cherries”( Hayot – go’zal, yashamoq – baxt), praising of beauty is expressed by a bowl of cherries. In both languages quality of the concept beauty is expressed with different expressions. For instance, in both languages expressions that show a person’s meanness and cold-heartedness is expressed with similar cooking utensil (knife). “Get (or stick) the knife into(or in) someone” in English and “Orqadan pichoq urmoq” (hit behind with a knife) in Uzbek mean to be mean and cold-hearted. When a person is mean and cold-hearted, he can harm you behind stealthily. As we know, the knife is a cold weapon so both of the nation successfully used external features of this cooking utensil to illustrate the resemblance of a person’s character in a given situation. Another example, the proverbs “A watched pot never boils” and “Kutilgan qozon qaynamas” (watched pot) can be considered as phraseological equivalents. In some cases, proverbs in English and Uzbek are pragmatic and stylistic, and the image they represent is homogeneous and has the same



English and Uzbek proverbs and is translated into absolute style. Due to their identical grammar and meaning, every word in these two-language proverbs has been translated using the absolute translation.

Another phrases formed with this style, but gives positive meaning including cooking utensil(pot): “Keep the pot boiling”- “Qora qozonni qaynatmoq”. As the pot is boiling, it helps to express owing enough to live or survive. In addition, expression as “qora qozon” (black pot) occurs in Uzbek mentality. The national characteristics of each nation are primarily expressed in phraseological units associated with national cooking utensils. The names of cooking utensils presented in phraseological units give an idea of the national and cultural properties of peoples. Basically, every nation in everyday life utilizes its own national cooking utensils, as well as traditionally prepares their national dishes for various holidays and celebrations. English national cooking utensils include pot, spoon, fork, plate, kettle, ladle, bowl, cup and others. Phraseological translation includes phraseological equivalent and phraseological analogue.

It can be concluded from this study that there is a mismatch between the two languages, which is one of the important problem when translating idioms. The differences between the source and target languages and the differences between the cultures to which they belong create a major problem in the translation routine. Considering the above difficulties in translation, it was found that the most common and effective method is to use a phraseology that corresponds to the original phraseology in meaning and stylistic coloring, but with a different internal form, as it is not always possible to find a complete equivalent to the phraseological expression.

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