

## THE ROLE OF PHRASEOLOGICAL UNITS IN TRANSLATION THEORY

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### KEYWORDS

Phraseological units, Idioms,  
Translation theory,  
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### ABSTRACT

Phraseological units, also known as idioms or fixed expressions, play a pivotal role in translation theory due to their cultural specificity, semantic opacity, and structural rigidity. These expressions often carry meanings that transcend the literal interpretation of their individual components, posing significant challenges for translators. This paper explores the theoretical frameworks that address the translation of phraseological units, highlighting the importance of achieving equivalence at semantic, stylistic, and pragmatic levels. It also examines various translation strategies—such as literal translation, paraphrasing, and the use of culturally equivalent expressions—and evaluates their effectiveness in preserving the original message and cultural context. By analyzing examples from English and other languages, the study underscores the necessity of linguistic and cultural competence in successfully rendering phraseological units. Ultimately, the paper demonstrates that understanding and appropriately translating phraseological units is essential for producing accurate, natural, and culturally resonant translations.

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Nowadays, it is impossible to learn a language without first understanding its phraseological system. Knowing phraseology helps reading promotional and aesthetic literature much easier. The use of consciousness in phraseological units provides an idiom sense. The usage of phraseological phrases that are not translated but refined enhances the visual appeal of the tongue. The research is a comprehensive examination of modern English language phraseological units drawn from fiction. This component of the Phraseology study is crucial because most phraseological units are derived from fiction, not only in English but also in other languages.[1]

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Such famous linguists as Sh. Balli, V. V. Vinogradov, B. A. Larin, N. M. Shansky, as a starting point take the linguistic classifications which are adjusted generally on criterion of a decomposed of the phraseological unit, on unity of its components depending on which and from a number of additional signs of motivation of value, metaphoricalness - the place of phraseological unit in one of the following sections is defined: phraseological unions (idioms), phraseological unities (metaphorical units), phraseological combinations and phraseological expressions.

Phraseological units are fully motivated word-groups whose meanings can be derived readily from the meanings of their contingents. Not only are phraseological collocations motivated, but they also comprise one component that has a direct meaning while the other is figuratively utilized. The following examples of phraseological collocations are provided: To gain power, establish a rule, assume one's seat, fulfill the prerequisites, and achieve success. The Kunin classification is the most recent significant breakthrough in Russian phraseology theory. The classification is based on a combination structural-semantic principle that also takes the stability quotient of phraseological units into account.[2]

1. Nominative phraseological units - are represented by word groups, including the ones with one meaningful word, and coordinative phrases of the type "wear and tear", "well and good".
2. Nominative - communicative phraseological units - include word - groups, of the type "to break the ice" - "the ice is broken", that is, verbal word - groups which are transformed into a sentence when the verb is used in the Passive voice.
3. Phraseological units - which are neither nominative nor communicative, include interjectional word- groups.
4. Communicative phraseological units - are represented by proverbs and sayings. The proverb: "An hour in the morning is worthy two in the evening", Never say "Never" Sayings, unlike proverb, are not evaluative and didactic.
5. Interjection phraseological unit -express the people's emotions and feelings and attitudes to the other things, for example: "Good God!", "God damn it". To sum up, we pointed out the essence of phraseological units. Phraseological units are habitually defined as non-motivated word - groups that cannot be freely made up in speech but are reproduced as ready-made units. This term habitually used by linguistics is very often treated as synonymous with the term idiom. Phraseological units can be categorized in a variety of ways and play a significant function in the English language. In the theory and practice of translation, such a classification, indicative of creative use, can be considered the work of V. Fedorov. After sorting through the major linguistic schemes of the day, he settles on V. V. Vinogradov's proposal and analyzes it from the standpoint of translation theory. He emphasizes, for example, the lack of a clear boundary between various headings, varying degrees of motivation, internal form transparency, and national specificity of units, all of which can need the translator to take a similar approach as idioms.[3]

According to Ya. I. Retskera, the same classification is highly useful for both theory and practice of translation, but it only extracts unities and unions, because it is required to apply unequal ways of transfer in regard to these two groups of phraseological units. As a result, he

believes that phraseological unity should be translated as figuratively as possible, and that phraseological union should be transferred primarily by total transformation reception.[4]Vlakhov and Florin note that possibility of achievement of the adequate dictionary translation of phraseological unit depends on ratios between unit source language (SL) and the target language (TL).

1. Phraseological unit has in TL the exact, not depending on a context full-fledged compliance (semantic value + connotations), i.e. the phraseological unit SL equal to the phraseological unit of TL is translated by an equivalent.

2. Phraseological unit can be transferred to SL this or that compliance, usually with some derogations from an adequate translation, i.e. the phraseological unit of SL approximately equal to the phraseological unit of TL is translated by option (analog).

3. Phraseological unit has no in TL equivalents, analogs, untranslatable in a dictionary order, i.e. the phraseological unit of SL, unequal to the phraseological unit of TL, is transferred by other, not phraseological means.

To simplify the scheme, phraseological units transfer or the phraseological unit - phraseological translation, or other means not phraseological transfer can be determined. There are two types of phraseological equivalents.

The constant equivalent compliance is a one-of-a-kind translation that is independent of context. In an article in which the subject of natural compliances during translation into the original language was highlighted for the first time, Ya.I.Retsker named this sort of translation "equivalent". Because any comparable compliance is an equivalent, the defined form of translation is referred to as a mono-equivalent. These conformities can occur as a result of a literal translation of English phraseological units, such as: dumb as a fish - «baliqqa o'xshab jim turmoq», [5] to kill like a dog - «itdek o'ldirmoq». Time is money - «vaqt puldir », to dance to somebody's tune - «birovning asabiga o'ynamoq», tired as a dog - «itdek charchamoq»[6]. This expands the possibilities of using the necessary tools to solve certain issues related to translation. While English is considered as an object when comparing English and Uzbek, Uzbek is considered a meta-language. In this comparison, the content of the text, expressed in English, acts as a visual object. In the process of comparison, the nature of the linguistic units in which the object language exists is taken into account. In particular, for translation, it is also necessary to take into account the linguistic and cultural aspects of all the units with which the object occurs in the language. The universal nature of the reflection of reality that exists in different languages underlies translation. This is based on the commonality of national concepts. This approach becomes important for understanding and understanding the text in translation. It is also necessary to recognize the incompatibility of complete or partial asymmetry in languages. The basis of this phenomenon in translation is the presence of asymmetry between languages. Concepts related to this direction can be obtained through the position of "radical universalism" Anna Wierzbicka, a supporter of the ideas of Wilhelm von Humboldt. According to this theory, "firstly, the cultural identity existing in the semantic systems of different languages, linguistically rare cases, are recognized, and secondly, the universals inherent in lexical units do not mean that the language is the absolute equivalent

of its actual use.

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