

# PHRASEOLOGISM: ESSENCE, CLASSIFICATION, THE METHODS OF TRANSLATION

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**Abstract:** The article investigates the essence of the concept of phraseological units and discusses the classification of phraseological units and provides techniques for their translation from English into Uzbek. The article discusses the essence of the concept of “phraseologism” and investigates the classification of phraseological units. It also provides several techniques to translate them from English into Uzbek languages. Particular attention is paid to the difference between phraseological unit synonyms and phraseological variants that verbalize this concept in the studied languages, and the relationship between language and culture, national understanding of mentality, the essence of language, the need for in-depth and scientific study of its communicative function.

**Key words:** phraseology, phraseological unit, essence, classification, characteristics, culture, calque, translation problems.

## **Introduction**

One of the characteristics of fictional arts is the presence of emotionally expressive information, which is created by a special selection of expressive means and designed to have a certain impact on reader. When translating a fiction, it is necessary to convey the spirit of the source text; therefore, it is very important to

preserve in the target text all the expressive means contained in the original text. One of such expressive means is phraseological units. In order to achieve a competent translation of phraseological units, we should be able to identify them in the source text, have a clear understanding of their nature and be aware of special translation techniques. Thus, the purpose of this article is to reveal the essence of the concept of “phraseological units”, by discussing the classifications and methods of translating phraseological units. Before moving to the main discussion, it is important to define the phraseological expressions.

Nelyubin (2009) defines phraseological units as combinations of words, i.e. separately formed formations with fully or partially rethought components. Since stable combinations – at least contains two words or a sentence long at most – are always partially or completely rethought. Therefore, they always carry imagery and expressiveness in their essences. Even those that are devoid of imagery, due to the fact that they have lost motivation because they are built solely on the basis of serving words, very often contain a significant charge of expression. It is very important to preserve imagery and expressiveness in the translation because a text devoid of expressions turns out to be dull and sluggish, and it can hardly be considered a full-fledged representative of the original (Normurodov, 2020). This is not an easy task. After all, the phraseological base of each language is unique and such uniqueness determines the linguistic specifics and color of the text being translated. When comparing two languages, we see that a concept that is clearly denoted in one language, idiomatic, can be represented by a neutral word or not have a ready-made designation in the other. The number of such phraseological lacunae: “holes” in the idiomatic fabric of the language, is usually large, and in translation they are usually translated by the translator in accordance with his/her own ingenuity and skill (Mamatov, 2020).

## **The essences of phraseological units**

As noted above, for a competent translation of idiomatic expressions, an accurate understanding of the essence of phraseological units is necessary. There is no consensus among linguists regarding the exact nature of phraseological units. However, it is possible to distinguish a few characteristic features. Most scholars in the field offer the following universal features of phraseological units:

1. Reconsideration of the entire lexical and grammatical structure or one of the components is an essential feature of a phraseological unit. It also underlies its formation and creates a structural and semantic specificity, an intralingual idiomaticity. This specificity is manifested in the non-derivability of the meaning of a phraseological unit from the “direct” meanings of its constituent words and its syntactic construction and interlanguage idiomaticity, which is expressed in the impossibility of a “literal” translation of phraseological units into another language.

2. Semantic duality is the ability to designate a specific situation, correlated with the objective modality, and its allegorical meaning due to the perception of “literal” meaning as a figurative motivation. It is correlated with the evaluative and subjective-emotional modality. The lexico-grammatical structure of such phraseological units combines direct and rethought meanings.

3. Phraseological stability is the result of the fixed ratio of the new content to a certain lexico-grammatical form of the combination as a whole or to one of its constituent words. The sign of stability is expressed in the presence of constant elements in the structure of a phraseological unit: at least in one of its links (lexical, syntactic, morphological, or phonetic). Stability is not the absolute

immutability of a phraseological unit, but a limitation of the variety of transformations allowed in accordance with the multiplicity of regular ways of expressing the same meaning.

4. The susceptibility of a phraseological unit is a manifestation of stability in speech: the use of a phraseological unit either “ready-made” (with a usually fixed range of modification), or in accordance with the patterns of a lexically and semantically related choice of a word.

5. The overwhelming majority of phraseological units have an expressively colored meaning, which also carries information about the stylistic significance of phraseological units.

The content and form of phraseological units retain all the above noted universal features, regardless of the type of language, if there is a phraseological unit in a language. Speaking about the characteristic features of phraseological units, it is also necessary to mention that the concept of “phraseological units” is central in revealing the nature of the nomination. The term “nomination” refers to the formation of linguistic units characterized by a nominative function, i.e. serving to name and isolate fragments of reality and the formation of the corresponding concepts in the form of words, word combinations, phraseological units and sentences. The subject of the theory of nomination, as a special linguistic discipline, is the study and description of the general laws of the formation of linguistic units (Sharipov, 2014).

Let us recall that the meaning of a phraseological unit is not an abstract meaning or a concept, but a well-defined concept. The difference between the meanings contains one plan: this is the very meaning of the thing as this particular thing and nothing else, while the understood meaning contains at least three plans:

1. abstract

2. substitute and representation
3. their identification in an indivisible subject (Mirzaakbarov, 2020).

Let's take some phraseological unit, for example, like *an umbrella fish*. We have here: 1) an abstract, sense uselessness, 2) an image, a picture of a fish with an umbrella and 3) comparison of meaning with an image and their identification, as a result of which the abstract meaning is understood in the light of this image. One and the same abstract meaning can be compared with the most different spheres of other being and identified with them, as a result of which phraseological synonymy arises. The same sense of uselessness can be compared and identified with different other phraseological units in fiction. However, in phraseological units, the internal form can be forgotten. Knowing the abstract meaning expressed by the phraseological unit, we may no longer understand with which picture this meaning is being compared and identified, no other picture arises in our consciousness.

### **Uzbek vs English phraseological unit classifications**

In Uzbek linguistics, the classification of phraseological units proposed by – scholars. According to their classification, all phraseological units are subdivided into phraseological adhesions, phraseological unity and phraseological combinations (Jabborova, 2020). Vinogradov (1997) writes that phraseological adhesions are such semantically indivisible phrases in which the integral meaning is completely inconsistent with the individual meanings of the words that make them up.

Phraseological unit is semantically indivisible and integral phraseological word, the integral semantics of which is motivated by the individual meanings of

their constituent words, for example: *gap talashmoq*, (to wrangle), *zimdan kuzatmoq* (to observe).

Phraseological combinations are such phrases in which there are words, both with free and associated usage, for example: *qiyomatli do'st* (tru friend), *tishini oqini ko'rsatmoq* (to smile).

In English, these three types include the following phraseological units.

1. Phraseological adhesions have the greatest cohesion of components that lose their lexical meaning, which is absorbed by the meaning of the entire phraseologism. These units, such as *spik and span*, *to out off with a shilling*, *to talk through one's hat*, make up the most common group.

2. Phraseological units make up a larger group. They differ in terms of their mobility and their meaning is determined by the meaning of their components. Such phraseological units can include the following examples: *to take (lay) hold of*, *as busy as a bee*, *to draw the line*.

3. Phraseological combinations differ from the units in that one of the constituent components is used in its direct meaning. Combinations make up the most numerous group. These include expressions such as *to strike (to deal, to inflict) a blow*, *to break a promise (an agreement, a rule)*. The components of phraseological combinations are more independent than with adhesions.

From the point of view of linguistic stylistics, phraseological units in the Uzbek and English languages are also usually classified depending on their place in the scale of stylistic colors.

The phraseological turns of the modern Uzbek fictional language can be divided into three large categories: interstyle phraseology, colloquial phraseology and book phraseology.

Interstyle phraseological phrases are understood as stable combinations of words that are known and used in all styles of the language and therefore represent phraseological units with a “zero” stylistic features, for example: *so ’zini ustida turmoq* (keep one’s word), *chin ko ’ngildan* (sincere/ly).

Phraseological units of a colloquial differ from interstyle phraseological units in a narrower sphere of use (these are phraseological phrases, mainly used in oral speech) on the one hand, and with its specific “lowered” expressive-stylistic coloring, on the other hand. For example: *olovga moy quymoq* (add fuel to the fire).

In English, there are:

1. Phraseologisms of high stylistic tonality:

(a) archaisms, i.e. phraseological units out of use, for example: *Mahomet’s coffin, to meet one in the Duke’s walk*;

(b) book-literary phraseological units, for example: *Attic salt, the debt of Nature*;

(c) foreign origin phraseological units used in English, for example: *ab ovo usque ad mala* (L. - from the beginning to the end), *a chaque saint sa chandelle* (Fr. - to every saint his candle).

2. Phraseologisms of the reduced stylistic tonality:

(a) familiar in spoken speech, for example: *alive and kicking, sell your ass*;

(b) professional, for example: *a blow job, a loss leader*;

(c) vulgar, for example: *to hop the twig, to get in a bate*.

3. Phraseologisms are stylistically neutral, i.e. appropriate in any speech field of communication. For example: *a man in the street, for better and for worse*.

Such phraseological units, which have lost their image, devoid of strong stylistic coloring, still retain their ability to act as an expressive means.

So, the stylistic coloring of the lexico-phraseological units of the language is not something constant, unchanged in time; just like other linguistic phenomena, it is mobile and constantly changing. So, scientific and technical terms can be included in everyday life style; vulgar vocabulary can lose its stylistic coloring and penetrate into the literary-familiar substyle, and “situationalism” sometimes get widespread use in everyday speech, etc. Therefore, when translating a literary text, it is necessary to take these phenomena into account (Normurodov, 2020).

### **Translation of phraseological units**

The translation of phraseological units is carried out in the following ways:

1. By using equivalents, i.e. phraseological units that completely coincide in languages, for example: *to cross the Rubicon – Rubikonni kesib o'tmoq, to shed the crocodile tears – timsoq ko'z yoshlarini to'kmoq.*

Equivalents can be absolute or relative. For example, absolute: *to cast a glance – nazar tashlamoq, the bitter truth – achchiq haqiqat*; relative: *grass widow – somon odam, proud horse – manman odam.*

2. By using of a phraseological analogue (variant), for example: *to work one's fingers to the bones – tinimsiz ishlamoq, to pull foot – tezda qochib qolmoq.*

3. By using calques, for example: *to keep a dog and bark oneself – it ushlamoq lekin o'zi akillamoq, love me, love my dog – meni sevsang kuchigimiham sevasan.*



4. By using a descriptive translation, for example: *horse and foot – bor kuchi bilan; a skeleton in the cupboard / closet – boshqalardan yashirilgan sir.*

## **Conclusion**

To conclude, we can see that some specific cultural phraseological units of a foreign language can fully correspond in meaning and stylistic coloring to the phraseological units of the translating language. So, for example, the English phraseological unit *to carry coal to Newcastle* and the Uzbek phrase “*o’rmonga o’tin bilan borish*” can correspond. However, the use of these correspondences in translation turns out to be inappropriate. It would be strange to see in a text that describes English life, an Uzbek proverb with a typical Uzbek reality.

Therefore, it is customary to convey phraseological units with a bright national coloring of phraseological units in the translated language, in which there is no national coloring. For example: *he will not set the Thames on fire – u velesiped kashf qilmaydi; Queen Ann is dead – Amerikani kashf qildi .*

When, however, the translation strategy is aimed at conveying the exoticism of the original, the method of a literal translation is allowed. This method can be applied only if an expression is obtained, the imagery of which is easily perceived by the reader and does not create the impression of being unnatural to the generally accepted norms of the target language. Thus, we can conclude that phraseological units are separately formed formations with fully or partially rethought components that have certain universal characteristics, namely: intralingual and interlanguage idiomatic, phraseological stability, receptivity and stylistic significant value.

The concept of “phraseological units” is central in revealing the nature of the nomination. All phraseological units in both English and Russian can be classified from the point of view of their semantic unity and from the point of view of their expressive and stylistic properties. The translation of phraseological expressions is carried out using equivalents, phraseological analogues and descriptive translation. Depending on the context, phraseological units with a bright national coloring are conveyed by phraseological units in the target language, in which there is no national coloring.

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