



PHRASEOLOGY AND ITS IMPORTANCE IN TRANSLATION STUDIES

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Abstract: *This paper discusses the importance of phraseology in translation studies and examines the complexity of idiomatic meaning based on V.N. Komissarov's classification of five semantic aspects. Through English–Uzbek comparative examples, the paper highlights how idioms reflect not only linguistic features but also emotional, stylistic, and national-cultural identity. It emphasizes that successful translation of phraseological units requires both linguistic competence and cultural awareness to preserve expressiveness, aesthetic impact, and functional equivalence.*

Keywords: *phraseological unit, idiom, translation studies, figurative meaning, emotive character, stylistic register, national colouring, equivalence, culture.*

INTRODUCTION.

At the language level, the main unit that performs the nominative function is the word. However, it is not the only unit at this level, at the same time, there are also units that are stored in a ready-made form which are equal in structure to a word combination or a sentence, semantically equivalent to a single word. Such units are called phraseological units. A phraseological unit is formed when two or more lexemes are semantically interconnected and create a generalized figurative meaning. Such units have an important role to play in human communication. They produce a considerable expressive effect, besides conveying information, they appeal to the reader's emotions, his aesthetic perception, his literary and cultural associations.

It is possible to determine whether particular phraseological units in translation correspond to the meaning and stylistic function of those in the original text only through a scientific and textual analysis. Like lexical units, phraseological expressions are also polysemantic and multifunctional; therefore, even semantically similar units in two languages do not always replace each other in translation. Phraseological equivalents or alternative variants that can easily substitute one another in a certain textual context may, in another case, differ in meaning or stylistic function.

Methods: Phraseological expressions are highly characteristic of literary works, as they frequently appear both in the author's language and in the speech of the characters depicted in the work. E.S. Aznaurova –says that translating a phraseological unit depends on several factors: different combinability of words, homonymy, polysemy, synonymy of phraseological units and presence of falsely identical units, which makes it necessary to take into account of the context. Besides, a large number of phraseological units have a stylistic – expressive component in meaning, which usually has a specific national feature.

According to the scientist V.N. Komissarov idiom's semantics is complex entity and there are 5 aspects of its meaning that will influence the translator's choice of an equivalent in the target language. They are:

- 1) the idiom's figurative meaning,
- 2) its literal sense,
- 3) emotive character,
- 4) stylistic register
- 5) national colouring.

Results and Discussion. Figurative meaning refers to the non-literal interpretation of words and phrases, where the intended meaning goes beyond the direct, dictionary definitions. For instance, “ To spill the beans”



— means to reveal a secret but in literal translation (Uzbek/Russian): “Donni to‘kmoq”— makes no sense in the target language. Correct equivalent in these languages are “Sirni oshkor qilmoq”

Although idioms usually have figurative meanings, they also possess a literal image — the picture or situation their words describe. Even if the idiom is not meant literally, this image often contributes to its expressiveness, humor, or cultural flavor. When translating, a good translator must decide whether to preserve, adapt, or ignore the literal sense, depending on how well it works in the target language. For example “Let the cat out of the bag” word by word translation is releasing a cat from a bag, while its figurative meaning is “to reveal a secret”. We can find equivalent in Uzbek translation: “Misi chiqdi(siri hammaga oshkor bo‘ldi).” The literal sense cannot be preserved because it would sound strange in Uzbek.

The emotive character of an idiom refers to its emotional colouring — the feelings, attitudes, or expressive tone it conveys in addition to its basic meaning.

It shows whether the idiom expresses approval, disapproval, irony, sympathy, admiration, annoyance, or any other emotional attitude. When translating idioms, it is important not only to convey their semantic meaning, but also to preserve their emotional impact. Otherwise, the translation may sound flat, neutral, or stylistically inappropriate. English idiom “Over the moon” means very positive, joyful, expressive. Uzbek translation: “Boshi osmonga yetmoq.” preserves the same excitement and intensity of emotion. The next phraseological unit “when the pigs fly” expresses little humoristic impact. Uzbek for this idiom is “tuyaning dumi yerga tekkanda” for translating idioms translators aim for functional equivalence — keeping the effect and humor, not necessarily the same words.

The stylistic register of an idiom refers to the level of formality, tone, and social context in which it is used. It shows how and where the idiom sounds natural — whether it belongs to formal, neutral, colloquial, slang, poetic, or literary language. When translating idioms, it is essential to preserve the stylistic level of the original. Even if the meaning is correct, the translation may sound too formal or too casual, breaking the style or atmosphere of the text. For instance, the English idiom “kick the bucket” means “to die”, but it has a colloquial and humorous tone. Translating it as “vafot etmoq” (a formal Uzbek term for “to die”) would convey the meaning correctly but lose the idiom’s informal and playful character. A better stylistic equivalent would be “asfalisofiginga jo‘nadi”, which maintains the same casual and expressive register. Similarly, the idiom “to depart this life” is formal and euphemistic, so its Uzbek equivalent “olamdan o‘tdi” accurately matches both the meaning and the register of the original.

In translation, preserving the stylistic register is essential because it reflects the speaker’s attitude, the situation of communication, and the overall stylistic harmony of the text. If a formal idiom is translated into a slang expression, or vice versa, the pragmatic balance and stylistic authenticity of the text may be lost.

National colouring (or national-cultural specificity) refers to the cultural, historical, or traditional background reflected in an idiom. An idiom often includes images, symbols, or references that are unique to one nation’s culture — such as food, customs, historical events, or geographical realities. These features make idioms rich and expressive, but also difficult to translate, because the literal image may not exist or make sense in the target culture. For example “Carry coals to Newcastle” To do something unnecessary, redundant, (Newcastle was famous for coal — so bringing more coal there is pointless) Uzbek equivalents include ‘quyoshga chiroq yoqmoq’ or ‘baxorga paxta olib borish,’ both expressing the same meaning through culturally familiar images. When translating idioms with strong national colouring, the translator must try to preserve both the semantic content and the cultural flavor of the idiom as much as possible.

Conclusion

Phraseology plays a crucial role in translation studies because idioms embody not only linguistic but also cultural, emotional, and stylistic values of a language. Translating them requires not just lexical substitution but a deep understanding of semantic nuance, cultural background, and stylistic appropriateness to achieve full communicative equivalence between the source and target texts.

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