

PHRASEOLOGICAL CHALLENGES IN TRANSLATION

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Abstract: *This article discusses the term phraseology, examining its meanings as expressions, speech turns, and conceptual understandings. Although phraseology has only recently developed as a distinct field within linguistics, the article explores its origins, the translation of idioms in Uzbek and English, the challenges encountered, and methods to overcome these difficulties.*

Key words: *Phraseology, expression, A. V. Kunin, translation, phrase, idiom, analytical phraseologism, semantic unit, language and culture.*

Until the 20th century, the term "translation" was used only for the adaptation of historical, philosophical, literary, and artistic works. For oral translation, the Turkic people used the term "tilmoch," while in German, the term "dolmetschen" was used, and in English and French, "interpret" was applied. The ideas expressed about translation theory thus began to take on a more general meaning.

The integration processes arising from the development of intercultural relations around the world are accelerating. The vocabulary of any language reflects significant changes in the cultural, economic, and political life of society. Translating free expressions does not usually pose a problem, but if one of the words in a free expression is used figuratively, conveying it in translation becomes more challenging. In English, there are several types of idiomatic expressions, each of which requires a unique approach for translation. Phraseological expressions and phraseological units belong to the category of analytical phraseological units, which are composed of the meanings of their constituent parts. According to the classification of Russian scholar A. V. Kunin, who conducted extensive practical and theoretical research in phraseology, phraseology generally consists of three sections:

Idioms (specifically phraseologisms or idioms) - idiophrasematics (idiophrasematic units or idiophrasematism).

Phraseomatics (phraseomatic units or non-idiomatic phraseologisms)

Phraseologisms are recognized as distinctive signs with unique characteristics. Specifically, in language and speech, they are expected to have features that distinguish them from other linguistic units and signs.[1] As a form of intercultural communication, the translation process also involves examining the relationships between the original and the translated text. This process, based on scientific

foundations, allows for observations of specific translation scenarios, contributing to the practical development of translation. When comparing English and Uzbek, if English is considered the object language, Uzbek is regarded as the meta-language. In the comparison process, the nature of the linguistic units in the object language is taken into account. Specifically, for translation, all linguistic and cultural aspects of the units found in the object language must also be considered. Additionally, the semantic structure of words differs between languages. In such combinations, the noun's qualities and attributes are specified. For instance, in the English phrase "free educational institution," the word "free" is not semantically connected to "institution" but rather specifies the characteristics of "educational," which is a component of the phrase.

In translation, we may encounter phraseological expressions that, although not structurally identical, are semantically equivalent. For example, English idioms have similar meanings when translated:

Golden opportunity – a great opportunity.

The green light – permission.

Have a green thumb – to be skilled at gardening.

Green with envy – extremely envious.

See red – to get very angry.

Similar examples can also be found in Italian idioms:

Abbassare le ali – literally "to lower one's wings," meaning "to become more humble" or "to control oneself."

Avere la memoria di un elefante – to have the memory of an elephant, meaning "to have a very good memory."

Dare una mano – to lend a hand, meaning "to help."

Alzare le mani – to raise hands, meaning "to surrender."

Chiedere la mano – to ask for one's hand (for marriage).

In buone mani – in good hands, meaning "to be protected or safe."^[2]

The Russian linguist A. V. Kunin, who devoted his life to English phraseological studies, outlined several figurative features of verbal phraseological units, including the following:

1. Manner: where the primary figurative meaning is related to the adverb or noun semantics and is created through combination with a verb (e.g., to hold one's breath – to wait anxiously for something).

2. Intensity: (e.g., to do one's best – to try as hard as possible to achieve something).

3. Evaluation: (e.g., to get over – to successfully deal with problems).

4. Causativity: (e.g., to break somebody's heart – to cause considerable grief, mental anguish, or disappointment).

5. Cause: (e.g., to keep an eye on somebody – to carefully monitor someone, especially when you do not fully trust them to handle things).

6. Purpose: (e.g., to take steps – to act in order to achieve a desired result).

7. Subjective Evaluation: (e.g., to pull oneself together – to force oneself to stop behaving in a nervous, frightened, or disorganized manner).[3]

Phraseology is a field that is interconnected with language and culture, evolving alongside them. Numerous studies have been conducted in this area, and research continues, though challenges and issues still arise. Particularly, translation-related problems have sparked considerable debate.

Translation serves as a bridge between languages, and the builders of this bridge are the translators. The quality and strength of this bridge depend on them. Therefore, in contemporary linguistics, phraseological units are widely used as stylistic devices in literary works and speeches. They help to express thoughts precisely, vividly, and fully, adding expressiveness, emotion, and enthusiasm to speech.

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