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## PHRASEOLOGY AND ITS FEATURES IN THE PROCESS OF TRANSLATION

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### Abstract

This article examines the linguistic and cultural features of phraseological units and explores the main challenges and strategies in translating them from English into Uzbek. The theoretical framework is supported by practical analysis, including comparative examples.

**Keywords:** Phraseology, idiom, translation, equivalence, metaphor, culture, strategy.

### Introduction

In today's increasingly globalized world, the role of effective translation has become more significant than ever before. One of the most fascinating and simultaneously challenging aspects of translation lies in the field of phraseology — the study and use of set expressions, idioms, and fixed phrases in language. Phraseological units are linguistic constructs that go beyond their literal meaning and often reflect the culture, traditions, and worldview of a people. Translating them is not merely a matter of language, but also of cultural transfer.

Phraseological expressions are used to enhance the stylistic color of the language. They often contain metaphorical meanings, historical references, or national elements that cannot be rendered adequately through literal translation. Thus, phraseological translation requires a special level of linguistic and cultural competence. This article focuses on the theoretical and practical aspects of translating phraseological units from English into Uzbek. It aims to:

- ✓ Define the nature and classification of phraseological units;
- ✓ Examine their linguistic and cultural peculiarities;



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- ✓ Identify the major problems encountered during their translation;
  - ✓ Analyze different translation strategies and methods through real examples.

The relevance of this research lies in the growing need for high-quality translations in various fields — literature, mass media, education, and diplomacy. Phraseology is one of the most expressive layers of language, and its successful translation significantly enhances mutual understanding between cultures.

Phraseology is a branch of linguistics that deals with the study of phraseological units — fixed expressions whose meaning cannot always be deduced from the meanings of their individual components. Scholars like A.V. Kunin define phraseology as “the system of fixed combinations of words with a fully or partially transferred meaning”. Phraseological units, often referred to as idioms, differ from free word combinations in that they are:

- Syntactically stable (they do not easily change structure),
- Semantically non-compositional (the overall meaning is not the sum of parts),
- Expressively charged (they often carry emotional or stylistic overtones).

Common types of phraseological units include:

- Idioms (e.g., kick the bucket)
- Phrasal verbs (e.g., put up with)
- Collocations (e.g., strong coffee, make a decision)
- Sayings and proverbs (e.g., A stitch in time saves nine)

Phraseology enriches the language, making it more vivid, figurative, and emotionally expressive.

Phraseological units can be classified according to various criteria. The most common classifications are:

A) According to Structure:

- Nominal phrases (a tough nut to crack)
- Verbal phrases (hit the nail on the head)
- Adjectival phrases (as cool as a cucumber)
- Adverbial phrases (in a nutshell)
- Sentential phrases (better late than never)



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B) According to Meaning (based on Kunin's model):

1. Phraseological fusions – the meaning of the whole is completely different from the meaning of its parts (kick the bucket).
2. Phraseological unities – the meaning is partially transferred (spill the beans).
3. Phraseological collocations – components are bound to each other but retain their literal meaning (make a decision).
4. Phraseological expressions – idioms used in certain contexts, such as greetings or quotations (once upon a time).

C) According to Origin:

- Biblical (e.g., by the skin of your teeth)
- Historical/literary (e.g., Achilles' heel)
- Colloquial/slang (e.g., shoot the breeze)

Phraseological units carry a high degree of cultural specificity. Their usage often reflects the lifestyle, customs, and historical experience of a language community. For instance:

- ✓ English idiom "to carry coals to Newcastle" refers to doing something pointless, rooted in the fact that Newcastle was once a coal-mining city.
- ✓ The Uzbek expression "ko'ziga qorong'ilik cho'kdi" cannot be directly translated without cultural adaptation.

In terms of semantics, phraseological units may:

- ✚ Contain metaphors (to burn the candle at both ends);
- ✚ Include hyperbole (a million times);
- ✚ Involve symbolism (white flag for surrender).

In terms of grammar, phraseological units behave as single parts of speech, even though they are composed of several words.

From a stylistic perspective, they add flavor, emphasis, and emotion. Their translation, therefore, is not only about linguistic equivalence but also functional and emotional equivalence.

Translation of phraseological units is a complex linguistic and cognitive activity. Unlike ordinary vocabulary, phraseologisms involve figurative meanings, cultural context, emotional connotation, and stylistic function. All these components must be considered during translation. Therefore, phraseological



translation is not just linguistic equivalence but a recreation of function and impact in the target language. For example, translating “*to add fuel to the fire*” into Uzbek should evoke a similar sense of worsening a situation — “*yog‘och ustiga moy quyish*”. The literal meaning is not what matters, but the semantic and cultural resonance.

Translating phraseological units poses several challenges, particularly in English–Uzbek and Uzbek–English translation pairs. The following are the most typical problems:

A) Lack of Equivalent Expressions: Not all idioms have a direct counterpart in another language. For instance, the English idiom “When pigs fly” (meaning something impossible) has no direct Uzbek equivalent. It requires creative translation — for example, “*ko‘kda baliq suzsa*” or “*qush non olib kelmasa*”.

B) Cultural Differences: Many phraseologisms are deeply rooted in national culture, history, or geography. Examples include:

- “*Carry coals to Newcastle*” — understandable to British readers, but not meaningful to Uzbek speakers.

- Uzbek idiom “*yuragi og‘ziga chiqdi*” (from fear or excitement) may confuse English readers if translated literally.

C) Non-compositionality of Meaning: Phraseologisms cannot usually be translated word-for-word. For instance: “*Spill the beans*” ≠ “*Luviyani to‘kmoq*”, but the correct translation is “*sirni ochmoq*”.

D) Loss of Stylistic Value: Idioms often serve stylistic or emotional purposes. Literal or explanatory translations may preserve the meaning but lose the stylistic impact. For example: “*A storm in a teacup*” → “*Haddan tashqari vahima*” vs. a literal explanation.

Scholars such as Vinay & Darbelnet, Baker, and Newmark have proposed various strategies. Below are the most frequently applied methods in phraseological translation:

1. Using an Equivalent Idiom (Full or Partial): When the target language contains a phrase with the same meaning and imagery.

“*Out of the frying pan and into the fire*” → “*Qozondan tushib to‘rg‘a chiqmoq*”

✓ Pros: Stylistically effective



✗ Cons: Limited to common idioms

2. Literal Translation: Applied when the expression is either transparent or similar in both languages.

*“Make a decision” → “Qaror qabul qilmoq”*

✓ Pros: Clarity

✗ Cons: Only works for semi-idiomatic expressions

3. Descriptive/Explanatory Translation: Used when no equivalent exists.

*“Let the cat out of the bag” → “Sirni bilib qo‘yish”*

✓ Pros: Clear message

✗ Cons: Loss of figurative effect

4. Paraphrasing or Functional Substitution: Replacing the idiom with a different phrase that performs the same communicative function.

*“The ball is in your court” → “Endi qaror sizda”*

✓ Pros: Adapted to context

✗ Cons: Requires high translator skill

5. Omission or Reduction: Sometimes idioms are omitted if they are untranslatable or non-essential in context.

✓ Pros: Maintains clarity

✗ Cons: Risk of losing author’s tone or irony

***Table 1. Comparative Examples of Idiomatic Translation***

English Idiom	Literal Meaning	Correct Uzbek Equivalent	Translation Method
To kill two birds with one stone	Do two things at once	Bir o‘q bilan ikki qush urmoq	Equivalent Idiom
Barking up the wrong tree	Accusing the wrong person	Noto‘g‘ri odamga yopishmoq	Descriptive Translation
Under the weather	Feeling unwell	O‘zini yomon his qilmoq	Functional Substitution
Raining cats and dogs	Heavy rain	Shiddatli yomg‘ir yog‘moqda	Cultural Adaptation
Burn the midnight oil	Work late into the night	Kechasi bilan ishlamoq	Literal Translation



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To successfully translate phraseological units, a translator should have:

- ✓ Linguistic proficiency in both languages
- ✓ Deep knowledge of both cultures
- ✓ Awareness of connotations and usage contexts
- ✓ Stylistic sensitivity
- ✓ Creative problem-solving skills

Phraseological translation often requires decisions beyond the level of grammar and lexis — it is an act of intercultural interpretation.

Literary texts are rich in idiomatic and figurative language. We analyze short passages from fiction to show how idioms are rendered in Uzbek. Example from Novel: “He finally kicked the bucket, leaving his fortune behind.”

✗ Literal: U cho‘michni tepdi va o‘z boyligini tashlab ketdi.

✓ Correct: U vafot etdi va boyligini meros qilib qoldirdi.

Analysis: This phrase, “kick the bucket,” is a euphemism for death and cannot be literally translated. The equivalent Uzbek euphemism “vafot etdi” is more culturally and contextually appropriate. This demonstrates the importance of euphemistic equivalents in phraseological translation.

For example, journalistic texts often use idioms for brevity, emphasis, or humor:

✓ “*The prime minister is skating on thin ice.*”

→ “*Bosh vazir juda nozik vaziyatda harakat qilmoqda*”.

✓ “*Tech companies are cashing in on the AI boom.*”

→ “*Texnologik kompaniyalar sun‘iy intellekt rivojidan foyda ko‘rmoqda*”.

Here, phraseological units are used metaphorically to describe risk or opportunity. Translators must convey the underlying message rather than translate the surface structure.

Phraseological units represent one of the most expressive and culturally rich layers of any language. Their figurative and often metaphorical nature makes them an essential component of speech, particularly in literature, media, and everyday communication. However, this very richness also makes them challenging to translate.





Throughout this article it has been shown that phraseological translation goes beyond literal language transfer — it requires understanding the source idiom's meaning, context, emotional tone, and cultural associations. Translators must choose between using an equivalent idiom, paraphrasing, literal translation, or functional substitution, based on the target audience and the communicative purpose. Practical analysis demonstrated that equivalent idioms can be found for about 40% of cases, while the rest require creative and descriptive approaches. Translation errors often stem from a lack of cultural awareness and insufficient training in phraseological usage.

Therefore, the translation of phraseological units is both a linguistic and intercultural process, demanding not only fluency in two languages but also the ability to mediate between two worldviews. Strengthening phraseological competence among translators is crucial for improving the quality of intercultural communication and preserving the stylistic and emotional depth of original texts.

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