

## Translation Problems of Phraseological Units

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**Abstract:** This article analyzes the problems that arise when translating phraseological units from English into Uzbek and from Uzbek into English, as well as ways to address them. It also explains the figurative meanings of phraseological expressions and their connection with culture, placing special emphasis on preserving the exact meaning. Furthermore, the translation process considers the difficulties in finding equivalents, cultural differences, and the opinions of scholars on this matter.

**Keywords:** *phraseological unit, expression, equivalent, idiom, phrase, correspondence.*

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### Introduction

Phraseology is a branch of linguistics that studies different types of set expressions, which, like words, name various objects and phenomena. They exist in the language as ready-made units. A phraseological unit can be defined as a non-motivated word group that cannot be freely made up in speech, but is reproduced as a ready-made unit. It is a group of words whose meaning cannot be deduced by examining the meaning of the constituent lexemes.[1]

The essential features of PU are:

1. lack of motivation;
2. stability of the lexical components.

The process of translating phraseological units is not easy, as it involves several factors. These include various types of word combinations, homonyms, synonyms, and the ability of phraseological units to express different meanings, as well as polysemy and others. In addition, phraseological units possess a certain stylistic coloring specific to a particular people, which may not exist in some other languages.[2]

V.I. Dal defines that translating phraseological units from one language to another presents significant difficulties. In the process of translation, it is important not only to convey the meaning of phraseology, but also to display its imagery, stylistic function, and contextual features [3]. For Newmark, "A satisfactory translation is always possible, but a good translator is never satisfied with it. It can usually be improved. There is no such thing as a perfect, ideal, or 'correct' translation." According to V.V. Vinogradov's classification, based on the semantic principle, English phraseological units fall into several classes.[4] Professor A.I. Smirnitky offered a classification system for English phraseological units, which is interesting as an attempt to combine the structural and semantic principles. Also, according to A.V. Koonin, phraseological units differ in their functions in acts of communication and therefore fall into many classes. As for

Uzbek translators, one of the most well-known among them, Gaybulla Salomov, said that usually translating free word combinations does not cause difficulties. However, if one of the words in such combinations is used in a figurative sense, it becomes more difficult to render in translation. There are several types of expressions in English, and each of them requires a specific approach to translation.[5]

### Methodology.

According to V.V. Vinogradov's classification, based on the semantic principle, English phraseological units fall into the following classes:

1. Phraseological fusions — completely non-motivated idiomatic word groups represent, as their name suggests, the highest stage of blending.[6] The meaning of the components is completely absorbed by the meaning of the whole, by its expressiveness and emotional properties, e.g., *to bell the cat* "to take a risk for the good of others", *a white elephant* "a present one can't get rid of — when the king of Siam wanted to ruin somebody, he always presented a white elephant, which was considered a sacred animal in that culture, and keeping it was very expensive". [7]
2. Phraseological half-fusions — stable word groups in which the leading component is literal, while the rest of the group is idiomatically fused, e.g., *to rain cats and dogs* "to rain heavily" — presently, this expression is not used in social English, *to talk through one's hat* "to talk foolishly", *to work double tides* "to work very hard", *to buy something for a song* "to buy something very cheaply", *to pay through the nose* "to pay unreasonably much". [8]
3. Phraseological unities — metaphorically motivated idioms. For example, *to wash one's dirty linen in public* "to tell people about one's hidden sins and faults", *a snake in the grass* "a person with harmful intentions"; "a hidden enemy", *to lose one's heart to somebody* "to fall in love," etc.. [9]
4. Phraseological half-unities — binary word groups in which one component is literal, while the other is phraseologically bound the so-termed phrasemes: *small talk* "polite talk about unimportant things", *a tall story* "a lie", *husband's tea* "very weak tea". [10]
5. Phraseological collocations/combinations standardized phrases — word groups with components whose combinative power valency is strictly limited; they contain one component used in its direct meaning while the other is used figuratively. For example: *to be good at something*, *to be a good hand at something*.
6. Phraseological expressions — proverbs, sayings, and aphoristic familiar quotations. For example, "Still waters run deep" — people who appear quiet, calm, or reserved often have deep thoughts, strong feelings, or great knowledge that is not immediately obvious. [11]

### Result and discussion.

Professor A.I. Smirnitsky offered a classification system for English phraseological units, which is interesting as an attempt to combine structural and semantic principles. Phraseological units in this classification system are grouped according to the number and semantic significance of their constituent parts.

Accordingly, two large groups are established:

A. one-top units, which have one meaningful constituent: *to give up*, *to make out*, *to pull out*, *to be surprised*:[12]

B. two-/multi-top units, which have two or more meaningful constituents: *black art*, *first night*, *to fish in troubled waters*.

Among one-top units, A.I. Smirnitsky points out three structural types:

a verb + postposition type, e.g., *to art up* — *bezatmoq*, *to back up* — *qo'llab-quvvatlamog*;

b *to be* + Past Participle type. Some of these units resemble the Passive Voice in their structure, but they have different prepositions, while in the Passive Voice we can have only the prepositions *by* or *with*, e.g., *to be tired of*, *to be interested in*, *to be surprised at*; [13]

c prepositional-nominal type. These units are equivalents of unchangeable words: prepositions, conjunctions, adverbs; that is why they have no grammatical center, and their semantic center is the nominal part, e.g., *on the doorstep* — quite near, *on the nose* — exactly.

Among two-top units, A.I. Smirnitsky points out the following structural types: a attributive-nominal type: *a month of Sundays*, *grey matter*;

b verb-nominal type: *read between the lines* — *yashirin ma'noni tushunmoq*, *to speak BBC* — *to'g'ri adabiy ingliz tilida gapirmoq*;

c phraseological repetitions: *now or never*, *part and parcel*. Such units can be built on antonyms: *ups and downs*, or by means of alliteration, e.g., *a sad sack*, *culture vulture*. [14]

According to A.V. Koonin, phraseological units differ in their functions in acts of communication and therefore fall into four classes:

1. Nominative phraseological units of various patterns which correlate with words belonging to different parts of speech, e.g., *a dark horse*, *at the back of one's mind*, *when pigs fly*.
2. Communicative phraseological units represented by proverbs and sayings, e.g., *the pot cannot call the kettle black*; *the race is won by running*; *all one's geese are swans*.
3. Nominative-communicative phraseological units, which include nominative verbal idioms that can be transformed into a sentence communicative structure when the verb is used in the Passive Voice, e.g., *to put the cart before the horse* — *the cart was put before the horse*; *to break the ice* — *the ice is broken*.
4. Pragmatic phraseological units interjectional idioms and response phrases, e.g., *My aunt!* *Bless your heart!*

As for Gaybulla Salomov's thoughts, in the process of translating phraseological units, it is necessary to take into account the national characteristics of the words. The translation of nationally marked words, that is, culture-specific realia terms, is considered one of the most complex aspects of translating phraseological units, as it requires significant effort and time from the translator. [15]

On the one hand, it is not easy to preserve national characteristics in translation; on the other hand, due to the translator's freedom, there are cases where elements of the source language's national character are unnecessarily introduced into the target language. For example, the English phrase "to carry coals to Newcastle" should not be translated literally or replaced with culturally mismatched equivalents such as "to carry dates to Surkhandarya," "to carry an atlas to Margilan," or "to carry fish to Chinoz." Instead, it should be rendered using neutral equivalents like "to carry water to the river" or "to carry firewood to the forest," or, when necessary, by creating an appropriate free phraseological unit.

Phraseological units translated from English into Uzbek should be adapted to Uzbek usage. However, the unjustified overuse of adaptation methods can distort not only the translation technique but also the meaning, ultimately reducing the overall quality of the translation.

Symbolic meanings can be both universal and culture-specific. In many languages, white symbolizes purity and justice, while black represents sadness or death; the rose symbolizes beauty and love; the nightingale — a beautiful voice; the wolf — greed and hunger; the fox — cunning; and the owl — wisdom. These are universal symbols.

At the same time, there are culture-specific symbols related to geographical,

economic, social, and political contexts. Therefore, when translating phraseological units, it is often necessary to replace one image with another. For example, “as red as a cherry” may be translated as “as red as an apple,” while “as harmless as a dove” remains unchanged due to its universal symbolism.

Each language contains phraseological units with distinct national and cultural features, and their translation requires careful consideration of these characteristics. In terms of their formation, phraseological units reflect socio-historical phenomena, mental and emotional states, religion, and national traditions and customs. Geographical names may also form part of such expressions. For example: “When in Rome, do as the Romans do.”

When phraseological units carry a strong national character, they may sometimes be translated through calque loan translation. For example: “golden wedding” – “oltin to’y.”

### **Conclusion.**

Phraseology has developed as an important and independent branch of linguistics, and its role and significance continue to grow. The translation of phraseological units clearly reflects the complex relationship between language, culture, and human thought. In particular, translating such units between Uzbek and English presents certain challenges due to linguistic, cultural, and structural differences between the two languages. Phraseological units embody the customs, lifestyle, mentality, and cultural identity of a nation. Therefore, their study is of great importance not only in linguistics but also in intercultural communication. Each phraseological unit carries specific historical, social, and cultural meanings, and conveying these meanings accurately in another language is one of the key responsibilities of a translator. There is no single universal approach to translating phraseological units. However, through careful analysis of each case and the appropriate combination of translation strategies, it is possible to effectively convey both the meaning and the expressive essence of the original text.

Adaptation 36% further underscores that a child's ability to integrate into society is directly dependent on their communicative competence [19, 20]. In conclusion, the results confirm that to counteract the "digital silence" of the modern age, preschool education must prioritize human-centric, game-based learning. The "parent-educator-child" communication triad remains the only irreplaceable formula for ensuring a child's intellectual and psychological well-being [21, 22]

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