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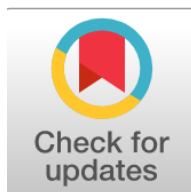
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Unlocking Cultural Nuances: Mastering Phraseological Unit Translation

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Abstract

This study investigates the challenges and complexities in translating phraseological units between languages, focusing on the differences between Uzbek and European languages. The main objective is to establish equivalence relations between linguistic units, taking into account semantic, stylistic, and visual aspects. To achieve this, the research identifies the categorical features of phraseological units, explores their structural-semantic and functional-stylistic features, and examines the role of national-cultural characteristics in translation processes. The study proposes five principles for translating phrasebooks and analyzes the common and distinct features of German and Uzbek proverbs. The results highlight the importance of a thorough understanding of linguistic units and national-cultural aspects in order to create accurate and effective translations, bridging the gap between languages and cultures.

Highlights:

Establishing equivalence relationships is crucial for successful translation of phraseological units, given their figurative meanings and cultural ties.

A deep understanding of linguistic nuances, historical and cultural context, and the unique characteristics of phrasebooks is essential for accurate translation.

Further research into the structural, functional, and cultural aspects of phraseological units can enhance translation techniques, benefiting the global linguistic community.

Introduction

When there is a need for interaction – the transformation of languages and there is a need to solve it, the transformation of texts from one language to another – during translation requires the intervention of process analysis specialists, in which it is necessary to find the equivalent of each language unit in another language in order to establish the degree of their mutual compatibility. Especially with translations performed using computer programs, this process becomes more complicated again. In this regard, the reason why stable combinations of language – phrasemes - are used in the language in most cases in a figurative sense and often have a similar form to typical syntactic units, unlike lexemes, requires a special approach. This, in turn, indicates the need for specialists in the field of linguistics to support this issue, creating certain difficulties in the translation processes [1]. The study of their pragmatic characteristics is especially relevant. Although pragmatic analysis has been given a wide place in recent years of research in the field of linguistics, in this regard, there are still only those issues that need to be addressed in monographic terms. One of such issues is phraseological units in languages and their translation from one language to another. In languages, phrasebooks in most cases can express a figurative meaning and become an object for identifying in them common and specific, similar and different aspects, national-cultural and universal signs of communication-interference [2].

Discussion

Translation studies also has its own rules of law, which combine science, art and thinking. Without understanding the fundamental essence of the work, the translator cannot correctly choose an alternative to the words and phrases used in the work, without fully experiencing the worldview of the characters, to convey to others the psyche of the work, which he did not realize. Especially in the processes of mutual translation of texts of Uzbek and European languages, national and cultural signs often turn out to be incompatible [3]. This situation becomes more relevant when translating stable combinations of language – phrases, figurative expressions, proverbs and sayings. Stable combinations of language together with the syntactic construction of the form have a common semantic whole in terms of content. In the process of translation, certain changes may occur – certain losses in style and expression, which are observed in the content of more extra-linguistic means, units that to one degree or another express the national mentality explicitly or covertly [4].

One of the main issues of translation and translation studies is the establishment of equivalence relations between two linguistic units. In the case of a conventional language used in works and put into practice (non-random), it is necessary to create an alternative based on existing equivalent language units. The units of the national-cultural nature of the language require special attention and approach in the translation process [5].

In this case, it is necessary to distinguish semantic, stylistic, visual and communicative signs of equivalence: semantic equivalence is when two linguistic units have the same meaning, depend on a common referent and have the same scale of meanings; stylistic equivalence is when two linguistic units have the same functional and stylistic characteristic; visual equivalence is the same degree of use of units in both languages [6].

Before proceeding to the translation of phrasebooks, it is necessary to determine the status of the linguistic unit of phraseological phrases – phrasebooks and their categorical features, which are distinguished by their characteristic features as part of a stable vocabulary in languages [7]. By the way, without a thorough description and study of the structural-semantic, functional-stylistic features of any object to be analyzed, the beginning of solving the issues of their translation creates various difficulties.

It was recognized that phraseological units are a necessary unit of a language with nominative, communicative characteristics among lexical units of any language, their various semantic, structural, functional properties are identified on the basis of special criteria and described differently based on these criteria [8].

Firstly, in order to obtain the status of a phraseological phrase, it is necessary that a stable phrase has a stable form, stable component composition. This feature is the basis for distinguishing phrasebooks from free vocabulary [9].

The second main criterion is that phrasebooks should be at least two-component. According to this criterion, words that are used in any figurative sense in the sense of metaphorical, metonymic and analogical are not studied as part of phraseological units [10].

The third necessary feature of phrasebooks is the stagnation of meaning in the composition of the component in them. But still, the process, the mechanism of the formation of phrasemes in languages that have come in to the "world", has not been fully studied in world linguistics [11].

Stylistic classification of phrasebooks plays an important role in the process of compiling any dictionary [12]. The reason for this is the emotional and expressive coloring of most phrasebooks. Therefore, first of all, it is necessary to determine the status of phrasebooks as corresponding to the level of the general literary language. From this

point of view , it was necessary to describe the following categories of phrasebooks [13]:

1. phraseological turns of the literary language, that is, phraseological turns that can correspond to all the norms of the literary language;
2. phraseological units used in oral speech. Such phraseological units exist in the hierarchy of the literary language and are found on the border of the literary language, as well as the spoken language;
3. it is necessary to separately describe the phrases "rude", "offensive", which occur in the process of everyday oral speech. Their stylistic essence cannot be translated into another language without being clearly revealed.

The question of describing phrasebooks from a grammatical point of view, that is, determining which category of words they belong to, also remains open within the framework of lexical dictionaries. By the way, the identification of grammatical features of lexical units does not cause difficulties. Semantic and structural features of phrasebooks acquire some complexity when determining which category of words they belong to. And when translating phrasebooks, this indicator doubles. Because the definition of the range of meanings of phrasebooks, the development of national and cultural characteristics in them and the selection of phrases corresponding to them in the translation language as equivalents requires great responsibility and skill from the compiler of the dictionary.

The chapter "The question of the expression of national-cultural characteristics in improving the translation of phraseological dictionaries" analyzes in detail the question of the purpose of dictionaries and phraseological combinations in them, especially taking into account national-cultural concepts in translation processes.

In the practice of world phraseology, the translation of phrasebooks is carried out mainly according to the following principles [14]:

1. Full equivalent - translation using phraseological units, where there is an alternative;
2. Through phrasebooks, where there is a partial equivalent ;
3. Translation through phrasebooks, similar in meaning, but formed on the basis of different images;
4. Through equivalents that can be selected ;
5. A literal or annotated translation of phraseological units in which there is no equivalent at all.

In addition to the fact that proverbs, sayings, sayings in German and Uzbek have their own national-cultural, linguistic features, they also have a number of common features in their essence. While the structure of German proverbs is relatively dominated by a materialistic view under the influence of signs of Western culture, the materials of the Uzbek language, including philosophical and cultural views characteristic of the East, occupy a priority place in its proverbs. And these aspects of the question have not yet been studied in linguistics.

Conclusion

In conclusion, the translation of phraseological units presents a complex challenge for linguists due to their figurative meanings and strong ties to national and cultural aspects. Establishing equivalence relationships between linguistic units, addressing the unique characteristics of phrasebooks, and understanding the nuances of different languages and cultures are crucial for successful translation. Various principles and methods have been explored in existing research to enhance the translation process of phraseological units. Further investigation into the historical, structural, functional, and cultural aspects of these units can contribute to a more comprehensive understanding of their complexities, ultimately improving translation techniques and outcomes for linguists globally.

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