

**ROLE OF NOMINAL PHRASEOLOGICAL UNITS IN TRANSLATION AND CROSS-
CULTURAL COMMUNICATION.**

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Abstract:

This article explores the linguistic and cultural complexities of NPUs (Nominal Phraseological Units), examining strategies for their accurate and contextually appropriate translation. It also discusses how the effective handling of NPUs enhances mutual understanding in cross-cultural communication, bridging gaps between languages and cultures. NPUs play a crucial role in translation and cross-cultural communication, serving as key elements in conveying cultural, linguistic, and contextual meanings. The findings contribute to a deeper understanding of the role of phraseological units in intercultural discourse, emphasizing their impact on linguistic relativity and cultural identity in translation.

Keywords: phraseological unit, nominal phraseological unit, translation, problems of translation, intercultural communication.

Phraseological units—fixed expressions, idioms, and proverbs that encapsulate cultural knowledge, beliefs, and traditions—are among the most vibrant elements of any language. These units go beyond their literal meanings, embodying metaphors and associations unique to their cultural context.

Language is not just a medium of communication; it is a reflection of culture and worldview of the people who speak it. Phraseological units are essential for fluency, cultural expression, and effective translation, as they often carry meanings that are deeply rooted in a language's culture and history. Nominal Phraseological units are a specific type of phraseological unit that function as noun phrases within a language. They typically consist of a noun and other dependent words, forming a stable expression with a fixed meaning. NPUs often carry cultural and idiomatic significance, making them important in translation and cross-cultural communication. In a globalized world where interactions between people from different linguistic and cultural backgrounds are increasingly common, the role of phraseological units in cross-cultural communication becomes both significant and complex. While they can serve as bridges to understanding cultural nuances, they can also act as barriers when misinterpreted or misunderstood. For instance, an English speaker might struggle to grasp the deeper meaning of a Chinese idiom like "A drop of water shall be returned with a burst of spring" [2,34] which emphasizes gratitude, without understanding its cultural and philosophical roots. The challenges posed by phraseological units in cross-cultural contexts include literal misinterpretations, cultural unfamiliarity, and difficulties in translation. However, they also offer opportunities to enhance communication by providing insights into the values and perspectives of different societies. When used skillfully, they can foster empathy, cultural appreciation, and more meaningful connections.

Translation – is an activity that aims at conveying the meaning or meanings of a given linguistic discourse from one language to another. This process may be accompanied by several difficulties, caused by differences between SL and TL. Some of them include the structure of language, polysemy, missing terms and cultural differences. Translation of phraseological units is a difficult task for a translator. Moreover, the translator is often confused with choosing the appropriate strategy for rendering the idioms. The translation of phraseological units is quite extensive and that is why there is a necessity of its research. [1,110]

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The phraseological units represent the historic background and cultural characteristics. In addition, traditions and literature have left their mark in phraseology. These factors affected the phraseology and formed so-called "sub-system", where they are collected. It is stated that the following components serve as sources of forming the ethnocultural phraseological units. They are cultural patterns, ethnic stereotypes and national symbols; - folk customs and traditions, legends and beliefs; - precedent situations and texts; - peculiarities of the verbal form (alliteration, rhyme, wordplay, conversion etc. Another difficulty that has to be considered is perceiving a phraseological unit. The translator is supposed during of the process of translation to focus on the concept. Abdusamadov notes that this is a serious obstacle since the phraseological units might be expressed with a sense of irony, sarcasm, resentment or irritation. Furthermore, the polysemy is another hardship for the translator, which affects the phraseological units. It has to be taken into the account that many expressions obtain a plenty of meaning, which are diverse. Phraseological units have false counterparts, which coincide with them in form but different in content. For instance, *boshiga urmoq* - (hit on the head) to get drunk, *mast bo'lmoq* - (under the degree) in a state of being drunk, *kissalarni tekshirmoq* - (to check pockets) to steal something. It happens that the meaning of the PUs change in different situations. The expression "to take the floor" in political sphere means "*bahslashuvda so'zlamog'*", in colloquial speech "*raqsga tushishni boshlamog'*" [5,1-3]

Other complicated tasks for translators are the identification of phraseological units and transfer to another language, the comprehension of the imaginative and meaningful role of expressions. The translator is supposed to know the basic values of the phraseological units in the SL and TL, know the theoretical characteristics of the phraseological expressions. Moreover, the translator has to know the process of an adequate transfer of their meanings, semantics, both expressive and stylistic peculiarities in the translation. These stages of the translation depend on the level of the previous analysis of the material in the SL and the interpretation of the PUs by the translator. [6,30]. He faces many obstacles on this pre-translation analysis. The scholar M. Ili states that these difficulties are definition of the PU structure; understanding their textual, contextual and hidden meaning, content, idea; determining their artistic and aesthetic functions; finding the full and appropriate alternatives of PU in the target language; finding the closest alternative of PU in the language of translation; descriptive transfer of the idiomatic values in translation, etc. Hasan Ghazala states "Translating idioms literally means to preserve the form of the source idiom in the target language. The result is an expression that is grammatical but unidiomatic in the TL because it is based on the structure of a source idiom. In addition, it can be said that this strategy puts in the form of the SL idiom in the first place. Exact equivalents if such phenomena exist in the target language for a SL idiom, can best serve the function of an original expression. Yet, it often happens that SL idioms do not have equivalents in the TL. In such cases, a translator has to choose an appropriate strategy between paraphrasing, omission, or literal translation. The choice of a particular strategy depends on several factors" [3,24]

Intercultural communication appeals more and more attention, as it has become evident that the investigation of its problems requires broad expertise from different areas of study due to the new approaches to the language teaching and learning, which put the communicative competences in the focus of educational processes. B. S. Yerasov remarks two main approaches to the problems of intercultural communication: instrumental and understanding. The first one allows to achieve a practical result (successful adaptation of individuals in an alien environment and the creation of a method of teaching effective communication in a particular context). The second one aims at examination of changes in individuals and culture in general, human ability for the development of intercultural competency, and the formation of a personality, which would be able to function as a mediator between cultures. This approach is based on the necessity to preserve the uniqueness of cultures, as well as the idea of their interaction. [1,34]

Nominal phraseological units play a crucial role in cross-cultural communication as they encapsulate cultural values, traditions, and worldviews. These fixed expressions, which include idioms, proverbs, and collocations, help convey meaning efficiently while also reflecting the unique linguistic and cultural identity of a community. Their role in cross-cultural communication can be examined from several perspectives:

1. Conveying Cultural Knowledge.

NPUs often carry cultural connotations and historical references that may not be immediately understood by speakers from different cultural backgrounds. For example: The English phrase a storm in a teacup (meaning an exaggerated reaction) may be unfamiliar to non-native speakers, who might have their own culturally specific equivalent (e.g. Russian: буря в стакане воды – “a storm in a glass of water”)

2. Bridging Language Barriers

Understanding NPUs can facilitate more natural and idiomatic communication, making interactions smoother and more effective

Misinterpretation of NPUs can lead to misunderstandings, so familiarity with culturally specific expressions is essential for effective communication.

3. Reflecting national mentality

NPUs often encapsulate national identity, beliefs, and social norms. For instance: The Chinese phrase “cross the river by feeling the stones” reflects a cautious and pragmatic approach to problem solving, which may contrast with more direct approaches in Western cultures.

4. Effecting Pragmatic Competence

Proficiency in NPUs enhances pragmatic competence, allowing speakers to express emotions, attitudes, and social nuances appropriately.

Failure to recognize the implied meanings of NPUs can result in awkward or unintended interpretations in cross-cultural conversations. [4,86-88]

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