



## TRANSLATION ISSUES OF PHRASEOLOGICAL UNITS IN SIMULTANEOUS TRANSLATION

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### ABSTRACT

In this article, the issues of study of phraseological units by Chinese linguists were considered. together with this, it was studied how phraseological units in the Chinese language are classified by Chinese scholars.

### KEYWORDS

phraseological units, chengyu, yanyu, siehuoyu, shuyu, somatic phraseology.

### INTRODUCTION

Simultaneous translation is considered one of the most difficult and important types of oral translation, in which, unlike consecutive translation, the translator simultaneously translates the speaker's speech in the original language into the target language. [1,108]

A characteristic feature of simultaneous translation is "speed", the interpreter must quickly process, transform and translate the received information into the target language in a short time. However, in the process of

simultaneous translation, translators usually encounter language forms with complex language structures and rich semantics, which creates great difficulties for translators in translation. In this case, complex language structures mean phraseological units - proverbs, phrases, matals and other stable compounds characteristic of the Chinese language. There are very rich semantic connotations and logical relationships here. If the semantic relationship is not clearly analyzed, many translation errors occur. In the process of



translation, it is inevitable to encounter untranslatable words, lacunae, stable conjunctions and even jokes of the speaker. In such a situation, in many cases, the translator may not be able to translate concretely, may not be able to immediately come to a conclusion. At this point, the translation cannot be delayed. It quickly grabs the audience's attention and distracts them. In simultaneous interpretation, it is natural that the question arises as to how the translator can get out of such situations. This depends on the skill and knowledge of the translator.

When we conducted an oral survey of some simultaneous translators in Uzbekistan, they noted that when they encounter phraseological units, idioms, and concepts that cause difficulties in the translation process, there are two ways in front of them:

1. Making a guess based on the context. In this case, even if the translation of this phraseological unit is not perfectly delivered, the concept is conveyed to the audience to a certain extent.

2. It is possible to skip the phraseological unit without translating it. In this case, the translator prevented the interruption of the translation process and ensured that it continued smoothly.

If we take into account the fact that in simultaneous translation there is no possibility of direct translation, the limitation of the time factor, and the inability to ask the speaker for an incomprehensible text, in our opinion, the above method is an acceptable option. But in this process, the translator will not be able to think too deductively, process the speech. In this article, we

analyze how phraseological units can be strategically translated.

Strategy in simultaneous translation is a method of performing translation tasks, which consists in adequately delivering the communicative goal of the sender from the original language to the translation language, taking into account the cultural and personal characteristics of the speaker, the base level, language supercategories and subcategories. [2,24]

The use of phraseological units is important in folklore. The reason is that phraseological units are used for effective and attractive expressions. Although it goes back to a long history, it includes almost two centuries. The level of motivation in phraseological units is high. The colors of meaning are expressed in a unique way. For example, to hold one's tongue, to let a watermelon fall from one's armpit, to burst one's stomach, to put talcum powder in one's mouth [1, 32].

According to Kunin, phraseological units are a stable combination of lexemes with fully or partially rethought meaning [2, 88]. So, based on his opinion, we can conclude that phraseological units have been processed.

M. Mokienko approaches this concept as follows: a phraseological unit is a relatively stable, repetitive, expressive combination of lexemes with a single meaning [3, 256].

Speaker: 近来，越来越多国家申请加入“上合大家庭”，充分表明上海合作组织的理念深入人心，发展前景被广泛看好。

Uzbek translation: Recently, more and more countries have applied to join the "SCO family",



which fully shows that the concept of the Shanghai Cooperation Organization has taken a deep place in the hearts of people, and its development prospects are broadly optimistic.

The phrase given in this part of the speech was translated by the decompression method, and instead of quoting the equivalent, the phrase was interpreted literally. In our opinion, it was very appropriate to act as a translator in this place. Because in the process of translation, the original version of the phrase could be left out if it was not found in the language being translated. Since the phrase here has an important meaning, it must be translated, and it cannot be omitted in the text. In order to emphasize the fact that the number of countries that are members of the SCO is increasing, the orator said that the "ideas of the organization" and "ideas of the organization" are taking a deep place in the hearts of people.", used the phrase.

Speaker: 乌兹别克斯坦有句谚语,“有了和平, 国家才能兴旺; 有了雨露, 大地才能繁荣。”

Uzbek translation: The Uzbek people have a proverb that says, "With peace, the country prospers, and with rain, the earth prospers."

In Uzbek, this proverb is interpreted as follows: With peace, the land becomes green, with rain - the earth.

The translator translated this proverb as it was given in the speech of the speaker, and once again turned to the decompression method. It is given by explaining the phraseological phrase and not expressing its text in a short, concise form as it actually is. In this case, decompression was used

to achieve the adequacy of the original language text and the translated language texts.

Here, in order to make the matter more clear, we will cite some information from the works of Kh. Hamidov.

In fact, if the translator does not have the opportunity to know the speaker's speech in advance, on the contrary, he uses the approximate prediction strategy to perform the translation when he does not have the opportunity to know the communicative intention of the sender, or even the plan of the sentence structure. In a number of cases, he finds close meanings, and in some cases, he makes his translation based on pure guesswork. This, in turn, leads to the loss of meaningful units. They can be compensated by the synchronizer, that is, filled. [3,104]

So, when encountering phraseological units, if they do not cause a violation of the content, they should be left out, and in some places, the purpose of making the topic more clear, the translator can fill it without adding new information.

Although Xi Jinping is used to not openly discussing politics at Standing Committee and Politburo meetings, international conferences, and summits, he often makes long speeches on the platform. Xi Jinping's speeches in 2014-2022 have been sufficiently studied by experts in each field as a relevant scientific and research object. Politically and economically, scientists from all over the world have made different assessments. In this work, we will not study the political or economic aspects of his speeches, but from a linguistic point of view. Before studying the



phraseological units or chengyus, i.e. four hieroglyphic expressions, used in Xi Jinping's speeches at the SCO, we will dwell on the main topics of the speeches at these meetings. Xi Jinping will deliver a speech on the following topics at the podium of the SCO summits. In order to strengthen solidarity and cooperation with developing countries and protect the common interests of SCO member and observer countries, strictly adhere to the concept of sincerity, closeness and trustworthiness, the principles of justice and interest, and the independence of the Chinese Communist Party with political parties and political organizations of other countries. , willingness to strengthen exchanges and cooperation based on the principles of full equality, mutual respect and non-interference in each other's internal affairs, China's political and humanitarian response to the problems in the eyes of the world, the results, achievements and shortcomings of the work carried out in cooperation with the countries so far and future plans are the subject of his speeches.

In the course of our work, we have come to the following conclusions while examining the 成语 (Chéngyǔ), i.e. phraseological units with four hieroglyphs, in all the speeches of Xi Jinping at the SCO summits:

1. At the summits of the Shanghai Cooperation Organization from 2014 to 2022, Xi Jinping used the phraseological units mainly 成语 (Chéngyǔ), i.e. expressions with four hieroglyphs. In addition, proverbs and phraseological units with three hieroglyphs are prominent in his speeches.

2. In the process of researching the speeches, another aspect attracted our attention - Xi Jinping's repeated use of 成语 (Chéngyǔ) when he spoke at the summits of different years. For example, 共同努力 gòngtóng nǚlì, "to act together", 深入人心 shēnrù rénxīn "placed in the heart of the people", 同舟共济 tóngzhōugòngjì "to be in the same boat", 齐心协力 qíxīn xiélì "to stand on the same side". Some of the above phrases are repeated twice, some three times.

As mentioned above, phraseological units are formed against the background of the history, culture, way of life, religion, faith, national consciousness and mentality of the people. That is why translating them is very difficult for a translator who lived in a completely different society. Despite the fact that China and Uzbekistan are eastern countries, the difference between these two countries and nations is huge. The meaning of Chinese phraseological units, national-religious views, historical or textile images involved in it, the way of life reflected in it may not correspond to Uzbek culture and phraseology, or an alternative equivalent may not be found. Therefore, translating phraseological units requires special knowledge and skills from the translator.

The issues of translation of Chinese phraseological units have been extensively studied in world linguistics. English, Russian, Chinese, and Uzbek linguists put forward different approaches, methods, and strategies for translating phraseological units of the Chinese language. "Trying to translate phraseological units word for





word is the main reason for the mistakes of translators," states A.D. Schweisar. In his opinion, phraseological units cannot always be translated literally. Archaic and polysemous words in phraseological units create problems for the reader in understanding the meaning of the phraseological unit.

Also, in the work of E. V. Aleksandrova from Russia, the translation of Chinese phraseological units based on their national characteristics is promoted in accordance with philological hermeneutics, while in the dissertation of N. Juvna, the issues of translating phraseological units in the combination of Russian-Chinese languages are raised based on linguocognitive characteristics. Researcher B.M. Ogoltsev "Phraseological units have a national character. The cultural component of the meaning that forms their basis forms the basis of the semantic structure. The most vivid expression of the language is reflected in its phraseological units. This linguist, like others, brought national identity to the main background in the process of translating phraseological units.

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