

CHALLENGES OF TRANSLATING IDIOMS AND PHRASEOLOGICAL UNITS FROM ENGLISH TO UZBEK

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Abstract:

This article explores the complexities of translating English idioms and phraseological units into Uzbek, emphasizing the linguistic and cultural challenges involved. Since idioms are fixed expressions whose meanings cannot be directly inferred from individual words, their translation requires a deep understanding of both linguistic structures and cultural nuances. The article highlights that translation is not merely a process of substituting words but involves capturing the original's semantic and cultural essence. The study outlines different translation strategies, including finding equivalent idioms, conveying meaning without structural similarity, or creating unique expressions that preserve the essence of the original phrase. It also discusses the role of imagery, metaphor, and cultural references in idiomatic expressions, illustrating examples such as "Under the weather" (translated as *betob bo'lmoq*) and "As easy as pie" (translated as *Xamirdan qil sug'urganday*). The research underscores that a literal translation often distorts meaning, advocating for a more flexible, context-aware approach. The article concludes that idiom translation requires extensive linguistic knowledge, cultural awareness, and creative thinking to ensure that the original meaning, style, and national flavor are preserved in the target language.

Key words: translation, idioms, phraseological units, linguistics, semantic translation, cultural differences, language families, lexical meaning, figurative meaning, linguacultural perspective, equivalence, metaphors, proverbs and sayings, comparative method, allomorphy, isomorphism.

We should strongly admit that language is not just a system of words and grammar; it is deeply connected to history, culture and social norms as well. Therefore, translation depends not only to the vocabulary or grammar, but also to some geographical and social attitudes. One of the most challenging aspects of translation is dealing with idioms and phraseological units – fixed expressions whose meanings are not directly derived from the individual words they contain. Interpreting such expressions from English to Uzbek is particularly complex due to linguistic and cultural differences. English and Uzbek, belonging to different language families, have unique idioms influenced by their respective histories and traditions.

Language is the main tool for translators while interpreting which imposes on them a huge responsibility. This circumstance requires deep knowledge not only in the field of linguistics, but also in matters of everyday life, customs and traditions of different nations, which are reunited with each other in artistic translation. Just like a writer, a translator needs to have observation, deep life experience, emotional openness, sensuality, logic, accurate perception of the world around them and a conscious attitude to their feelings. Because only when he is fully equipped with the necessary knowledge of all the features of both cultures and the mental characteristics of the peoples, it becomes possible a full-fledged representation of someone else's cultural environment while preserving the unique national flavor of the translated material. [1] Otherwise, interpreters may present elements of their national culture to the reader instead of the shadows of foreign. In this regard, one of the main criteria of literary translation is the ability of conveying the national flavor of the original without equating it with one's own national culture.

In this respect, the issue of translating English idioms or phraseological units into another language is of scientific interest that have both unique content peculiar to idioms and special indestructible phraseological unified structure. It is a very difficult task to preserve the lexical, semantic and linguistic features of idioms.

An idiom is an unmodeled phrase that operates more on principles of semantic unity than an internally ordered structure. Thus, in linguistic usage, such combinations are not created on the basis of certain models, but are used in their ready-made, already in an accepted and existing form, and function entirely as a single whole, although they consist of several words combined with each other. [2]

Therefore, an idiom is an integral semantic structure. Semantics plays a dominant role in this structure. However, semantics does not depend on the meaning of the words that form the idiom as they, in most cases, lose their original meaning. That is why, it is very difficult to translate an idiom into another language without knowing the actual meaning of a given phraseological unit. For example, 'Under the weather' can be translated incorrectly in Uzbek word by word as it becomes "Ob-havoning ostida". But if we look at the idiom from the

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linguacultural point of view of English language, it can be interpreted as 'Feeling ill or getting a cold. So in Uzbek it takes the translation 'betob bo'lmoq' or 'shamollamoq' by losing the root original translation of words. [3]

Idioms are a special linguistic phenomenon and demonstrate linguistic, semantic, the artistic richness of the language, its wide possibilities, diversity and uniqueness. [4]

It should be pointed out that a full-fledged translation of the entire meaningfulness of a phraseological unit, or idiom, is impossible without taking into account the polysemantic properties of the semantic components present in its composition. The translation of idioms cannot be literal, that is, word by word. In translation, first of all, one must give preference to semantic translation, the translation of the content. [5] In this regard, the translation of idioms requires the creation of a semantic basis for the semantic framework of this idiom and the conditions for its use, only in this case an adequate translation is possible. To comprehend concentrated in each idiom of the content, it is necessary to take each idiom of the content holistically, since the idiom expresses a specific meaning peculiar only to this idiom, regardless of the number and semantics of words that make up it. Most idioms are characterized by a certain imagery. Around this concept, the structure is constructed as well. When translating idioms from English to Uzbek, the first step is to comprehend exactly this imagery. Images of the idioms are formed on the basis of epithets, allegories, metaphors, allusions, euphemisms, and comparisons, epiphoras, antithesis, irony. [6]

In order to find the identity and fully corresponding semantic unity of the original and its translation, special efforts must be applied, since in artistic translation each word of the original text can have a different, sometimes opposite and multifaceted semantic coloring and exhibit different shades of the same meanings. According to observations, when translating English idioms into Uzbek, there are the following translation features:

- the complete absence in language of an adequate translation similar in content to the original or equivalent ready-made expression or phraseology;
- partial presence in the translation language of an expression that corresponds only in content to the semantics of the original, but does not repeat the original in its structure;
- the partial presence in the translation language of an expression that has a specially formed unique structure of its own and corresponds in content to the original. [7]

An important feature of the translation of English idioms into Uzbek is the need for a clear designation of the semantic foreshortening the imagery of the original to find an adequate figurative perspective in the translated language.

For example, the idiom 'As easy as pie' is fully translated "Pirog kabi oson" word by word. However, if we look at Uzbek linguistics and translate it from the linguacultural perspectives, the proper equivalent of the given English idiom is "Xamirdan qil sug'urganday" which means that something is very easy to handle. [8]

Thus, if we manage to find literally identical meaning of the original English idiom in Uzbek language at the same time, the idiom may be considered as successfully translated, although the translation uses completely different lexical units from the original.

It is known that in the theory of linguistics, the comparative method is used without taking into account the relationship of languages, by studying their similarities, i.e. isomorphism, and differences, i.e. allomorphy. The main task of the comparative method is to compare the system and structure of language according to various criteria and language characteristics. [9] In fact, the comparative method is equivalent to the typological one. Therefore, the study of methods of translating English idioms into Uzbek is a special area, in which the vocabulary, the social status and its features are investigated on the basis of phraseological units.

For instance, English idiom 'What the heart thinks, the tongue speaks' can be translated in terms of meaning. So the Uzbek translation of the idiom would be "Yurak nimani o'ylasa, til shuni so'zlaydi. But if the translator chooses this method of interpretation, no doubts, particularity, beauty and significance of the idiom may definitely be lost. Therefore, the only way to justify the proper translation of the given idiom is to find appropriate equivalent of it in Uzbek language. In this perspective, an Uzbek idiom "Har kim o'z dardini aytib yig'laydi" can be the best alternative of the English idiom and means 'Everyone cries telling their pain'. [10]

Thus, when translating English idioms into another language, in particular into Uzbek, it is necessary to take into account the following:

- a) a literal translation of English idioms into Uzbek is not possible, only a translation that conveys by means of another language is possible;
- b) it is necessary to try to find an adequate or equivalent stable phrase (proverbs, sayings, phraseological units, curly words, etc.) in the translation language that conveys the meaningfulness of the original;

c) it is not possible to convey the full content of the original idiom when translated into English. The Uzbek language, therefore, uses a meaningful perspective that can convey one semantic direction, to the detriment of the entire general.

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