

DIFFERENT APPROACHES OF TRANSLATING OF PHRASEOLOGICAL UNITS

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Abstract

This article examines the translation of phraseological units between closely related and distant languages, highlighting the strategies necessary to preserve both meaning and stylistic value. The study discusses common translation methods—equivalent, analogical, and calque (literal reproduction)—and emphasizes instances where none of these strategies are sufficient, requiring the use of descriptive translation.

Key words: Phraseology, expression, nationality, equivalent, alternative, word-for-word translation, calque method, principle, context.

Аннотация

В данной статье рассматривается перевод фразеологических единиц между близкородственными и дальними языками, выделяя стратегии, необходимые для сохранения как значения, так и стилистической ценности. В исследовании рассматриваются распространённые методы перевода — эквивалентный, аналогический и калькирование (дословное воспроизведение) — и отмечаются случаи, когда ни один из этих методов недостаточен и требуется использование описательного перевода.

Ключевые слова: фразеология, выражение, национальность, эквивалент, альтернатива, дословный перевод, метод калькирования, принцип, контекст.

Anotatsiya

Ushbu maqolada frazeologik birliklarning yaqin va uzoq tillar o'rtasidagi tarjimasi ko'rib chiqiladi, ma'no va stilistik qiymatni saqlab qolish uchun zarur bo'lgan strategiyalar ta'kidlanadi. Tadqiqotda umumiy tarjima usullari - ekvivalent, analogik va kalk (so'zma-so'z reproduksiya) muhokama qilinadi va bu strategiyalarning hech

biri yetarli bo'lmagan va tavsifli tarjimadan foydalanishni talab qiladigan holatlar ta'kidlanadi.

Kalit so'zlar: Frazeologiya, ifoda, millat, ekvivalent, muqobil, so'zma-so'z tarjima, kalk usuli, tamoyil, kontekst.

INTRODUCTION.

Since phraseologisms are based on nationality, their translation is always difficult and often causes certain problems. Usually, not their form, but their content is transferred to another language. However, in order to correctly express this content, to find a suitable alternative to this or that phraseologism in another language, sometimes several generations of translators have conducted research. According to the famous translation expert G. Salomov, only one proverb “говорить русским языком” was translated into Uzbek in the following forms: first speak in Russian, then speak clearly, speak briefly, speak in your native language, speak in Uzbek. Among them, the most appropriate to the context is “говорить бесплатно”, says the scientist, because the purpose of this proverb is to speak simply and clearly.

Misunderstanding the meaning expressed by phraseological units, interpreting them incorrectly, or translating them inaccurately not only distorts the content of the work but also harms its artistic value. In the translation of proverbs, sayings, and idioms, three principles prevail:

1. finding an equivalent in the target language that is equal in value to the phraseological unit in the original text;
2. selecting an appropriate analogous variant from the language into which the work is being translated;
3. translating the phraseological unit literally, word for word. If none of these three options is possible, the translator is compelled to suffice with conveying their general meaning.”

When there is an equivalent in the target language to a phraseological unit in the source language that is compatible in all respects, one is replaced by the other in the translation. This is a complete correspondence of phraseologisms and is called translation by means of an equivalent.

THE MAIN PART.

In particular, closely related languages belonging to the same family often have many equivalents that fully correspond to one another, since their grammatical structures and lexical resources are similar. For example, in the Turkish translation of Odil Yoqubov's novel *Ulugbek's Treasure*, the translator Ahsan Batur used the phrase "yüz çevirmek," which is a literal equivalent of the Uzbek expression "yuz o'girmoq":

- “Bobosi sohibqiron vasiyatlaridan yuz o‘girib, ahkomi dinni oyoqosti qildi, dahriylik yo‘lini tutib, foniy dunyo lazzatlariga sho‘ng‘idi.”("He turned away from the will of his grandfather, trampled underfoot the religious rules, took the path of atheism, and immersed himself in the pleasures of the mortal world.")
- In Turkish: “Dedesi sahipkiranın vasiyetinden yüz çevirip din adamlarını ayağa düşürdü.”

However, even when such equivalents in the source and target languages are identical in form, they do not always fully match in meaning. Sometimes one or another phraseological unit is polysemous, and sometimes it may appear in a completely different sense depending on the context. “This often applies to cross-linguistic equivalents whose meanings have changed over time as a result of historical development. For example, although the Russian idiom *Держать ухо востро*, which expresses the idea of ‘being attentive,’ corresponds in meaning and stylistic value to the Uzbek expression *Quloqni ding qilmoq*, in certain textual situations it conveys the meaning ‘to be cautious.’ In such cases, it does not match the equivalent mentioned above but instead corresponds to the alternative variant

For instance: Я не памятозлобен; только теперь, смотри, держи ухо востро!

Я выдаю дочку не за какого-нибудь простого дворянина — ‘I am not someone who bears grudges. But from now on, be careful. I am not giving my daughter to just any nobleman.’

In the case when the target language is not fully equivalent to the phraseological unit in the original language, it is partially equivalent. This is partial correspondence and is called translation using alternative options. Most alternative options, similar in their phraseological meanings and close in terms of grammatical construction, are completely different from each other in terms of lexical content. Most of them are national in form and international in content. If in form they confirm their belonging to a particular national language, then in content they demonstrate that they are a product of world culture and civilization. For example, the English call something rare, valuable, and unattainable “Pigeon’s milk” (pigeon’s milk), the Russians “Птичье молоко” (bird’s milk), and the Uzbeks call it “Anqoning urugi” (legendary bird’s egg). While the representatives of noble society are considered “Blue blood” (zangori qon), “Голубая кровь” in the eyes of the English and Russians, they are “Oq suyak” in the imagination of the Uzbeks. To figuratively express the futility of hiding a secret that is already known to everyone from people, the Russians resort to the phraseologism “Шила в мешке не утаишь”, while the Uzbeks like to use the expression “Oyni etak bilan yashirib bo’lmas” in this place. The English figuratively express the concept of “All people are not the same” as “All bread is not baked in one oven”, while the Uzbeks say “besh qo’l barobar emas.

Alternative variants can easily replace one another in translation, because these units do not contain culturally specific words that would prevent such interchangeability. However, translators sometimes fail to make effective use of the possibilities available in their own language and end up giving an inadequate interpretation of the expression.

For example, in Jack London’s novel Martin Eden, the idiom ‘to have something at one’s finger-ends’ is used as a figurative way to express the meaning ‘to have thorough knowledge about something.’ In Russian, it has been translated adequately using the equivalent ‘знать как свои пять пальцев.’ Yet, instead of using the Uzbek idiom ‘(biror narsani besh qo’lday bilmoq),’ which fully matches the Russian phraseological unit and corresponds to the English expression, one Uzbek translator rendered the figurative meaning through descriptive explanation, thereby reducing the author’s idea to an ordinary statement. In fact, in the original text, the point is not

merely that Martin was casually talking about a familiar profession—sailing—but that he had mastered this occupation to perfection, and this expertise of his had greatly impressed Mr. Morse, who praised him highly. Thus, according to the meaning of the original, Mr. Morse was astonished by Martin’s deep knowledge. But in the translated text, the reader is led to believe that Mr. Morse is impressed only by Martin’s general familiarity with the profession—something too ordinary to evoke admiration:

‘...they walked about the sea as a career, a subject which Martin had at his finger-ends’ —

‘Разговор шел о профессии моряка — предмете, который Мартин знал как свои пальцы’ —

‘Suhbat Martin uchun juda ham tanish kasb ustida — dengizchilik kasbi ustida bordi.’”

If the target language has absolutely no variant that corresponds to the phraseological unit in the original language, then the phraseological unit is translated literally, word for word. A translation based on a complete lack of equivalence like this is also called *calque translation*. “If, through this method, the newly formed expression in the target language acquires an idiomatic form and sounds natural, it can successfully convey the intended meaning and stylistic function. In such cases, not only is adequacy achieved, but an opportunity also arises for enriching the lexical stock of the target language.” For example:
Терпи, казак, атаманом будешь – sabr qil, kazak, ataman bo‘lasan. (‘Be patient, Cossack, and you will become an ataman.’)
язык чешется – tili qichimoq (‘one’s tongue itches’)
висеть на волоске – hayoti qil ustida turmoq (‘one’s life hangs by a hair’)

When we look at the lexical stock of the modern Uzbek language, we see that many linguistic units have entered it from other languages. For example, the expression ‘*sovuq qurol*’ (‘cold weapon’) is a calque of the English *cold arms*; the expression ‘*Hech bo‘lguncha, kech bo‘lsin*’ (‘Better late than never’) is a calque of the Russian *Лучше поздно, чем никогда*; and ‘*Birovga chuqur qazisang, o‘zing tushib ketasan*’ (‘If you dig a pit for someone, you will fall into it yourself’) is a calque of the Tajik *Choh kandaro, choh dar pesh*. These units have long become active and naturalized members of the Uzbek vocabulary.”

Since the calque process involves rendering a foreign-language expression syllable by syllable and thereby adopting its semantic-stylistic features and syntactic structure, only stable word combinations with a clear and vivid semantic structure can be calqued. For example, idiomatic blends whose meanings cannot be derived from the meanings of their components, as well as expressions that reflect the national character of their people, cannot be calqued. Phraseological units containing ethnographic concepts, lexical and semantic archaisms, or words related to the nation's history, everyday life, religion, and beliefs also cannot be calqued.

When resorting to the calque method, it must also be taken into account that the imagery and expressive power of the original idiom may have weakened over time due to frequent use. However, after being translated syllable by syllable, the figurativeness and emotional impact of the idiom may “come to life” again, sometimes making the resulting expression even more vivid and appealing than the original. This, too, is a factor that prevents constant use of the calque method.

Therefore, when applying this method, it is necessary to consider both the additional information embedded in the original phraseological unit and the extra stylistic effect produced by the newly formed calque expression.”

CONCLUSION.

In the translation of phraseological units, these three methods are mainly used. However, some translation scholars identify a fourth method for cases where none of the three methods is applicable, calling it the descriptive method of translation. Sometimes it is impossible to translate a particular phraseological unit using an equivalent, an analogous variant, or a calque. In such cases, translators are compelled to resort to the descriptive method of translation, in which the meaning of the unit is conveyed through free lexical means—by using words or word combinations that simply explain the meaning. In these situations, it is impossible to reproduce the stylistic function embedded in the original phraseological unit. As a result, the expressive power of the idea diminishes, and its precision and compactness are lost. This, in turn, leads to a reduction in the artistic value of the translated text. For example, the unit *‘to make a mountain out of a molehill’* differs in imagery from its synonym *‘to exaggerate’*, and *‘silent as the grave’* differs in imagery from *‘silent’*. Therefore, although the English word *‘to exaggerate’* can be translated into Uzbek as *‘bo‘rttirib yubormoq’* and *‘silent’* as *‘jim’*, translating the above idioms using neutral words like *‘bo‘rttirib yubormoq’* or *‘jim’* would cause the imagery embedded in the

English units to fade. Only by rendering these expressions with the Uzbek analogous variant *‘Ninaday narsani tuyaday qilmoq’* (to make a mountain out of a molehill) and the calque *‘Qabrday jim’* (silent as the grave) can functional adequacy be achieved.

Sometimes the object of a phraseological unit changes, but its meaning remains the same. For example, while Uzbeks say *“musichaday beozor”* (“as harmless as a sparrow”), Koreans say *“as harmless as a cow.”* Or, when Muhiddin Aminzoda translated Hamza’s drama *“The Rich Man and the Servant”* into Tajik, he found appropriate Tajik equivalents for Uzbek phraseological units and used them as follows:

Bechora Gulbahor karvondan ajralgan *bo’taday bo’zlaydi, sho’rlik.*
—Go’sfandi az rama judo aftodagi barin faryod mekunad. (She cries like a camel calf separated from the caravan, poor thing. Or She cries like a lamb separated from the flock.).

Boy boyga boqar, suv soyga oqar.
—Kabo’tar bo kabo’tar, boz bo boz. (The rich look after the rich, just as water flows toward the stream. or A pigeon goes with pigeons, a falcon with falcons.)

It ham kun ko’radi, bit ham.
—Mush ham ro’z mebinad, shabush ham. (Even a dog has its day — and even a louse does too. or A cat sees fortune, and so does a bat.)

It bo’lsa ham, bit bo’lsa ham, aytganim bo’lsin.
—Xoh balo boshad, xoh batar boshad, guftagiam shavad. (Be it dog or even louse, what I say must be done. Or Whether it is trouble or worse, my word must stand.)

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