

COMPARATIVE PHRASEOLOGY: CROSS-LINGUISTIC EQUIVALENCE AND PROBLEMS IN TRANSLATING IDIOMS

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Abstract: This article interprets the characteristics of somatic phraseological units in the Russian and Uzbek languages, their semantic specificity, and the problems of adequately conveying them in bilingual

dictionaries. This article examines how Russian-Uzbek translation dictionaries reflect phraseological units and the extent to which their imagery and cultural flavor are preserved. Particular attention is paid to translation difficulties associated with interlingual asymmetry and national-cultural differences.

Keywords: cross-linguistic comparison, metaphorization, semantic precision, translation, lexicography, intercultural communication, figurative basis

Phraseologisms occupy a special place in language, as they reflect cultural and national traditions, mentality, and figurative perception of the world. Somatic phraseologisms, which include names of body parts, are one of the most productive groups in the phraseological fund. Their study is especially important for cross-linguistic comparisons, since the translation of somatic expressions is often associated with difficulties in preserving imagery, emotional connotations, and semantic accuracy. This article examines the problems of translating somatic phraseological units from Russian into Uzbek and their reflection in bilingual dictionaries.

Interest in this group stems from the fact that the human body is a universal basis for metaphorization, but the ways of understanding it in different languages have their own specifics. The Russian and Uzbek languages have a rich phraseological fund, in which somatic expressions occupy a significant place. However, difficulties arise when translating them and reflecting them in dictionaries.

Phraseological research in Russian linguistics originates from the works of V. V. Vinogradov, who identified the main characteristics of phraseological units: stability, reproducibility, idiomaticity [Vinogradov, 1977]. A. V. Kunin made a significant contribution, proposing a classification of methods for translating phraseological units (full equivalent, partial equivalent, descriptive translation) [Kunin, 1996]. In Uzbek science, the study of phraseology is associated with the names of Sh. Rakhmatullaev, Y. Sharipov, and A. Madrakhimov. They emphasized the national-cultural aspect of phraseological units and the problems of interlingual equivalence.

Despite the existence of dictionaries ("Russian-Uzbek Phraseological Dictionary", Tashkent, 2000; "Uzbek-Russian Phraseological Dictionary", Tashkent, 2014), many questions remain open: the precise transmission of meaning is not always ensured, stylistic notes and cultural commentary are absent.

Somatic phraseological units are set phrases comprising lexemes denoting parts of the human body. In Russian, these include expressions such as "fold your arms," "lather your neck," "keep it in mind," and others. The Uzbek language also has many similar expressions: "қўл қовуштириб турмоқ" (to sit with one's hands folded), "бош қотирмоқ" (to rack one's brains), "кўз бо'ямачи" (to throw dust in one's eyes). Despite

their similarities, many phraseological units are nationally specific and have no direct equivalents. Such discrepancies make them particularly interesting for translation practice and lexicography. When classifying somatic phraseological units, the most common classification divides them by components:

- head ("to rack one's brains," "to lose one's head");
- hand ("to sit idly by," "to have the job done");
- leg ("to stand on one's feet," "to be off one's feet");
- eye ("to keep an eye on," "to throw dust in one's eyes");
- ear ("to keep one's ears open");
- heart ("to take things to heart").

Each group combines both universal and nationally specific expressions. When translating somatic phraseological units, the following difficulties arise:

1. **Lack of an exact equivalent** in the target language.
2. **Differences in figurative basis:** the same meaning can be expressed through different body parts.
3. **Cultural differences** that make a literal translation impossible.
4. **Polysemy:** the same phraseological unit can have several shades of meaning.

Example: the Russian expression "to turn up one's nose" is translated into Uzbek as "бўйинини чўзмоқ" ("to stretch one's neck"). Both expressions denote pride and arrogance, but the underlying figurative language is different.

There are several translation strategies:

- searching for full equivalents ("to keep one's mouth shut" - "ТИЛИНГНИ ТИШЛАШ");
- selecting partial equivalents ("to fall off one's feet" - "қувватдан қолмоқ");
- descriptive translation ("to remember" – "to remember");
- literal image with explanation (if there is no equivalent).

Reflection of somatic phraseological units in Russian-Uzbek dictionaries:

Russian-Uzbek dictionaries record some somatic phraseological units, but there are some problems:

- incomplete coverage of expressions;
- literal translation without explanation;
- lack of uniformity in conveying expressive nuances.

For example, "to remember" is translated literally in some dictionaries as "burningga yozib koy", which does not reflect the meaning of "to remember well".

Dictionary Review

- The "Big Russian-Uzbek Dictionary" (2010) presents a larger number of phraseological units, but often without explanations.
- N. Mukhammadiev's works emphasize the clarification of meanings, making the dictionaries more useful for translation practice.

Examples of Analysis

1. "To have no time" – "to find no time."
2. "To lose one's head" – "to lose one's head."
3. "To keep one's mouth shut" – "to bite one's tongue."
4. "To remember things well" – "to remember things well."
5. "To sit with folded hands" – "to fold one's hands."

These examples show that sometimes the imagery matches, while other times the Uzbek language offers a different metaphor.

Some expressions are universal: "to lose one's head" – "boshini yўqotmoq." Others require adaptation: "namylit shayu" (to scold) has no direct equivalent and is translated descriptively.

Somatic phraseological units are a crucial part of the phraseological system of the Russian and Uzbek languages. Their translation and inclusion in bilingual dictionaries are fraught with a number of problems: mismatched images, the presence of false equivalents, cultural specificity, and limited vocabulary. A broad and systematic reflection of somatic phraseological units in dictionaries will not only enrich lexicographic practice but will also contribute to the development of intercultural communication.

Somatic phraseological units represent an important layer of the linguistic worldview, reflecting both universal and nationally specific features. Their translation from Russian into Uzbek is fraught with a number of difficulties: the lack of direct equivalents, differences in figurative based expressions, and insufficient representation in bilingual dictionaries.

To improve the quality of translation dictionaries, it is necessary to:

- systematically include phraseological units;
- provide them with definitions and usage examples;
- take into account the cultural and historical context.

The study of somatic phraseological units contributes to the development of translation theory, intercultural communication, and lexicographic practice. Thus, the translation of somatic expressions balances equivalence and adaptation.

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