

THE PROBLEM OF FINDING ADEQUATE EQUIVALENTS OF PHRASEOLOGICAL UNITS IN LITERARY TRANSLATION

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ABSTRACT

Phraseological units present a unique challenge in literary translation due to their culturally bound meanings, idiomatic nature, and stylistic nuances. This paper explores the problem of identifying adequate equivalents for such expressions in the process of translating literary works from one language into another. The study uses examples from Uzbek literary texts and their English translations to analyze common strategies employed by translators. The findings reveal that literal translation often leads to semantic distortion, while contextual and cultural adaptation can preserve both meaning and stylistic impact. The study concludes that successful translation of phraseological units requires not only linguistic proficiency but also deep cultural competence.

Keywords: *phraseological units, literary translation, equivalence, idioms, translation strategies, cultural adaptation*

АННОТАЦИЯ

Фразеологические единицы представляют собой особую проблему в литературном переводе из-за их культурной обусловленности, идиоматического характера и стилистических оттенков. В данной статье рассматривается проблема нахождения адекватных эквивалентов таким выражениям при переводе литературных произведений с одного языка на другой. В исследовании использованы примеры из узбекской художественной литературы и их английских переводов, чтобы проанализировать распространённые стратегии, применяемые переводчиками. Результаты показывают, что дословный перевод часто приводит к искажению смысла, в то время как контекстуальная и культурная адаптация помогает сохранить как смысл, так и стилистическое воздействие. В статье делается вывод, что успешный перевод фразеологических единиц требует не только языковой компетенции, но и глубоких культурных знаний.

Ключевые слова: *фразеологические единицы, художественный перевод, эквивалентность, идиомы, стратегии перевода, культурная адаптация.*

ANNOTATSIYA

Frazeologik birliklar adabiy tarjimada o'ziga xos muammoni keltirib chiqaradi, chunki ular madaniy ma'no, idiomatik xarakter va uslubiyl nozikliklarga ega. Ushbu

maqolada adabiy asarlarni bir tildan ikkinchisiga tarjima qilishda bunday birliklar uchun adekvat ekvivalentlarni topish muammosi tahlil qilinadi. Tadqiqotda o'zbek badiiy matnlaridan va ularning inglizcha tarjimalaridan misollar keltirilib, tarjimonlar qo'llagan umumiy strategiyalar tahlil qilinadi. Tahlil natijalari shuni ko'rsatadiki, so'zma-so'z tarjima ko'pincha semantik buzilishlarga olib keladi, holbuki kontekstual va madaniy moslashtirish mazmun va uslubni saqlab qolishga yordam beradi. Xulosa qilib aytganda, frazeologik birliklarning muvaffaqiyatli tarjimasi nafaqat lingvistik bilim, balki chuqur madaniy kompetensiyani ham talab qiladi.

***Kalit so'zlar:** frazeologik birliklar, badiiy tarjima, ekvivalentlik, idiomalar, tarjima strategiyalari, madaniy moslashuv*

INTRODUCTION

Phraseological units — including idioms, collocations, proverbs, and set expressions — are essential to the richness and expressiveness of any language. In literary texts, they serve not only as linguistic tools but also as carriers of cultural identity and artistic style. Translating these units poses significant challenges due to their fixed meanings and strong cultural ties. This paper examines the linguistic and cultural difficulties involved in translating phraseological units and offers a comparative analysis of selected Uzbek literary works and their English translations.

Methodology

This study employs a qualitative descriptive method, focusing on the comparative analysis of phraseological units extracted from selected passages in the Uzbek novel *Dunyoning ishlari* by O'tkir Hoshimov and its English translation. The analysis considers how translators dealt with these expressions and whether their choices retained the original meaning, tone, and cultural resonance. The units were classified according to Vinay and Darbelnet's translation procedures and analyzed for fidelity and adequacy.

3. Results

The analysis revealed several dominant strategies:

3.1 Literal Translation:

Some idioms were translated word-for-word, often resulting in awkward or incomprehensible expressions in the target language. For instance, the Uzbek idiom "*Ko'nglidan ko'p narsa o'tdi*" was rendered literally as "*Many things passed through his heart,*" which lacks clarity in English.

3.2 Substitution with English Idioms:

In many cases, translators chose target-language idioms with similar meanings. For example, *"boshi osmonga yetdi"* (literally: "his head reached the sky") was translated as *"he was over the moon,"* capturing the emotional intensity appropriately.

3.3 Paraphrasing:

When no equivalent idiom existed, paraphrasing was used to convey the intended meaning. While this ensured clarity, it often led to a loss of stylistic color or metaphorical richness.

3.4 Omission or Simplification:

A few phraseological units were omitted entirely or simplified. This occurred mostly when the idioms were highly culture-specific and had no clear parallel in English.

4. Discussion

The findings indicate that there is no one-size-fits-all strategy for translating phraseological units. Literal translation, while linguistically accurate, often fails to convey idiomatic meaning. Substitution with equivalent idioms is ideal but requires a deep understanding of both languages and cultures. Paraphrasing is a practical solution when equivalents are unavailable, though it risks diminishing the literary quality of the text.

In literary translation, the goal is not just to transfer information, but also to recreate the aesthetic and emotional effect of the original. Thus, translators must balance semantic fidelity with stylistic and cultural adaptation. The challenge becomes even greater when translating between languages with significant cultural and structural differences, such as Uzbek and English.

CONCLUSION

Translating phraseological units in literary works is a complex process requiring both linguistic expertise and cultural awareness. Adequate equivalents can only be achieved through flexible, context-sensitive strategies. Rather than relying solely on literal translation, translators must apply a combination of substitution, paraphrasing, and creative reimagining to preserve the literary and cultural essence of the original.

Future research could expand on this study by examining phraseological translation across various genres or from English into Uzbek, providing further insights into bidirectional equivalence challenges.

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