

TRANSLATION STRATEGIES IN RENDERING IDIOMATIC EXPRESSIONS

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Abstract. This article examines the complexities involved in translating idiomatic expressions from English into Uzbek, with particular emphasis on achieving equivalence in the target language. Idioms are deeply embedded in cultural and linguistic contexts, often carrying figurative meanings that cannot be interpreted through literal translation. The study analyzes different types of equivalence, the phenomenon of non-equivalence, and the role of translation transformations. In addition, it explores the effectiveness of domestication and foreignization strategies in preserving meaning while ensuring cultural appropriateness.

Keywords: context, target language, equivalence, non-equivalence, domestication, foreignization, idiomatic expressions.

Annotatsiya. Ushbu maqolada ingliz tilidagi iboralarni o'zbek tiliga tarjima qilishning murakkab jihatlari, xususan, maqsadli tilda ekvivalentlikka erishish masalalari tadqiq etiladi. Ibora va idiomatika madaniy hamda lisoniy kontekstga chuqur singib ketgan bo'lib, ko'pincha ularning majoziy ma'nosini so'zma-so'z tarjima orqali ifodalab bo'lmaydi. Tadqiqotda ekvivalentlikning turli ko'rinishlari, ekvivalentning mavjud emasligi (non-equivalence) hodisasi va tarjima transformatsiyalarining roli tahlil qilinadi. Bundan tashqari, ma'noni saqlab qolgan holda madaniy muvofiqlikni ta'minlashda domestikatsiya (mahalliyashtirish) va forenizatsiya (begonalashtirish) strategiyalarining samaradorligi ko'rib chiqiladi.

Kalit so'zlar: kontekst, maqsadli til, ekvivalentlik, noekvivalentlik, domestikatsiya, forenizatsiya, idiomatik iboralar.

Аннотация. В данной статье рассматриваются сложности, возникающие при переводе идиоматических выражений с английского языка на узбекский, с особым акцентом на достижение эквивалентности в целевом языке. Идиомы глубоко укоренены в культурном и лингвистическом контекстах и часто несут переносный смысл, который невозможно передать с помощью буквального перевода. В исследовании анализируются различные типы эквивалентности, феномен безэквивалентности, а также роль переводческих трансформаций. Кроме того, рассматривается эффективность стратегий доместикиции и форенизации в сохранении смысла при обеспечении культурной адекватности перевода.

Ключевые слова: контекст, целевой язык, эквивалентность, безэквивалентность, доместикиция, форенизация, идиоматические выражения.

Idiomatic expressions represent a vital and expressive component of any language, reflecting not only linguistic features but also the cultural identity and shared experiences

of its speakers. Unlike literal language, idioms convey meanings that go beyond the individual words they contain, making them particularly challenging to interpret and translate. Their figurative nature often requires deeper contextual and cultural understanding. In the case of English idioms, many expressions are rooted in historical, social, and cultural contexts, which makes their translation into Uzbek especially complex. As noted by Shojaei [1], the meaning of idioms cannot be derived solely from their lexical components, which creates difficulties both in comprehension and translation. Therefore, translators must rely on various strategies to convey the intended meaning accurately. The present study aims to explore the main challenges in translating English idioms into Uzbek. It focuses on the concepts of equivalence and non-equivalence, examines different types of translation transformations, and evaluates the role of domestication and foreignization strategies in achieving effective translation.

EQUIVALENCE IN TRANSLATION

In translation studies, equivalence is understood as the attempt to establish the closest possible relationship between the source text and the target text in terms of meaning and communicative effect. Rather than achieving absolute sameness, translators aim to reproduce the original message in a way that feels natural and meaningful to the target audience. According to Nida (1964) [2], equivalence can be categorized into formal and dynamic types. Formal equivalence focuses on preserving the structure and lexical elements of the source text, while dynamic equivalence prioritizes the response of the target audience and the naturalness of the translation. Several types of equivalence are particularly relevant in idiom translation:

Linguistic equivalence involves maintaining similarities in grammatical structure and vocabulary. For example, the English expression “*time is money*” can be translated as “*vaqt puldir*”, where both structure and meaning are preserved. However, such cases are relatively rare in idiomatic translation.

Semantic equivalence focuses on preserving the meaning regardless of structural differences. For instance, the idiom “*kick the bucket*” is translated as “*u vafot etdi*”, where the figurative meaning is conveyed without retaining the original form.

Functional equivalence emphasizes the communicative purpose of the expression. For example, “*When pigs fly*” is translated into Uzbek as “*Tuyaning dumi yerga tekkanda*”, which produces the same effect on the reader.

Cultural equivalence aims to reflect culturally relevant meanings. The phrase “*as American as apple pie*” may be rendered descriptively as “*Amerika madaniyatiga xos an'ana*”, preserving its cultural implication.

These types demonstrate that achieving equivalence often requires flexibility and adaptation rather than literal translation.

NON-EQUIVALENCE IN TRANSLATION

Non-equivalence arises when there is no direct lexical or cultural counterpart in the target language. As explained by Baker (1992) [3], this phenomenon can occur at various levels, including lexical, grammatical, and cultural levels.

For example, the English word “*privacy*” does not have a direct equivalent in Uzbek and is typically translated as “*xavfsizlik*”, however meaning of the word is “*shaxsiy hayot daxlsizligi*”. Similarly, the idiom “*to feel blue*” cannot be translated literally and is instead rendered as “*xafa bo'lmoq*” or “*tushkunlikka tushmoq*”. Despite these challenges, non-

equivalence does not prevent translation; rather, it requires the use of alternative strategies such as paraphrasing, explanation, or cultural substitution.

Translation transformations refer to systematic changes made during translation to achieve equivalence. The concept was developed by J. C. Catford [4] and further elaborated by Vinay and Darbelnet [5]. Common types of transformation include:

1. *Lexical Transformation* is changing words or expressions with euphemism which is adapted lexically. For example, "He passed away" is translated into Uzbek language "U olamdan o'tdi" which in this context is used as euphemism in Uzbek as well.

2. *Grammatical Transformation* is that changing sentence structure to target language. For instance, "I enjoy reading and drawing" is translated to "Men kitob o'qishni va rasm chizishni yoqtiraman". In this sentence the form of verbs is changed in translation into target language.

3. *Modulation* is changing perspective or point of view. The negative structured sentence can be translated into target language in an affirmative form. For instance, "It is not difficult" is translated into Uzbek as "Bu oson", instead of "Bu qiyin emas"

4. *Transposition*- is changing part of speech between two languages. In the sentence "After his arrival" the word "arrival" is used as object which is translated into target language like "U kelgandan so'ng" come in adverbial position. Translation strategies often reflect the translator's approach to cultural differences.

DOMESTICATION, as described by Venuti [6], involves adapting the text to the target culture to ensure clarity and naturalness. For example, "He drinks tea every afternoon like the British" may be simplified to "U har kuni tushdan keyin choy ichadi", removing the cultural reference.

FOREIGNIZATION STRATEGY also proposed by Lawrence Venuti, takes the opposite approach. It preserves the foreign elements of the source text, even if they seem unusual in the target language. The goal is to retain cultural identity and authenticity. For example, "Thanksgiving dinner" can be translated into Uzbek like "Shukronalik bayrami kechki ovqati". While this special day does not exist in Uzbek national culture, with this strategy this cultural reference keeps originally. Foreignization allows readers to experience the source culture but may require additional explanation. Both strategies have advantages: domestication improves readability, while foreignization retains cultural authenticity.

Non-equivalence highlights the inherent difficulties of translation, particularly when dealing with culturally bound expressions and idioms. To address these challenges, translators employ various transformation techniques and strategic approaches such as domestication and foreignization. While transformations ensure structural and semantic adaptability, domestication and foreignization reflect the translator's choice between cultural adaptation and preservation. In practice, effective translation often involves a balanced combination of these approaches to achieve both clarity and cultural integrity.

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