CHALLENGES IN TRANSLATING PHRASEOLOGICAL UNITS IN KHALED HOSSEINI'S WORKS INTO UZBEK

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Abstract: This article examines the linguosemantic, stylistic, and national-cultural characteristics of phraseological units in Khaled Hosseini's novel A Thousand Splendid Suns, with particular emphasis on the challenges of translating them into Uzbek. The study explores the functions of phraseological expressions in conveying imagery, emotional expressiveness, and national-cultural identity within literary discourse. Special attention is devoted to the theoretical applicability of translation strategies, including equivalence, the use of phraseological counterparts, calquing, descriptive translation, and compensation. Furthermore, the article addresses the preservation of semantic content, pragmatic effects, and cultural connotations of phraseological units in the target language.

Keywords: Khaled Hosseini, A Thousand Splendid Suns, linguosemantics, national-cultural identity, translation equivalence.

Introduction: In contemporary translation studies, the reproduction of linguistic, stylistic, and national-cultural characteristics of literary works in the target language remains one of the most significant scholarly challenges. In particular, phraseological units embedded in literary discourse function as essential linguopoetic devices that reflect an author's individual style, the psychological experiences of fictional characters, national worldviews, and cultural values. The semantic integrity, figurative nature, emotional expressiveness, and cultural connotations of phraseological units create considerable linguistic and pragmatic difficulties in the process of interlingual translation.

The translation of phraseological units in literary texts extends beyond the mere transfer of their lexical meanings into another language. This process requires the preservation, to the greatest possible extent, of the imagery, stylistic markedness, national-cultural information, and communicative impact inherent in the source text. In particular, differences in the semantic structures and associative meanings of phraseological expressions originating from distinct cultural environments give rise to challenges concerning translation equivalence and adequacy.

The literary works of Afghan-American novelist Khaled Hosseini are distinguished by their representation of national-cultural values, historical memory, interpersonal relationships, social conflicts, and the psychological dimensions of human experience. His novel A Thousand Splendid Suns portrays the sociocultural realities of Afghan society, the experiences of women, family relationships, warfare, and human resilience through distinctive literary and linguistic devices. Figurative expressions, fixed collocations, proverbs, sayings, and culturally marked linguistic units employed throughout the narrative contribute significantly to character development and the representation of psychological and emotional states.

The translation of phraseological units has been investigated from various theoretical perspectives by prominent scholars, including V. V. Vinogradov, A. V. Kunin, V. N. Komissarov, V. S. Vinogradov, P. Newmark, and M. Baker. In particular, Kunin's theoretical perspectives on the structural and semantic characteristics of phraseological units, Komissarov's theory of translation equivalence, and Baker's classification of strategies for translating idiomatic expressions provide a substantial methodological foundation for the comparative analysis of phraseological units in literary texts.

The primary objective of this article is to investigate the linguosemantic and linguocultural characteristics of phraseological units in Khaled Hosseini's novel A Thousand Splendid Suns, identify the challenges associated with their translation into Uzbek, and examine the theoretical principles governing the reproduction of phraseological meaning, figurative imagery, and national-cultural specificity in literary translation.

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Main Part: Phraseological units constitute complex linguistic formations characterized by relative structural stability, semantic integrity, and the capacity to reflect the national-cultural characteristics of a particular linguistic community. They embody the historical experiences, social relationships, traditions, ethical values, and distinctive patterns of national thought associated with a given culture. Within literary discourse, phraseological units perform not only nominative functions but also figurative, descriptive, emotionally expressive, evaluative, and pragmatic functions.

V.V.Vinogradov established an influential theoretical framework for classifying phraseological units according to their degree of semantic cohesion, thereby explaining the relationship between their constituent components and overall meaning. His classification distinguishes among phraseological fusions, phraseological unities, and phraseological combinations. This distinction is theoretically significant in translation studies, as it enables researchers to determine the degree of semantic indivisibility of phraseological expressions and assess whether their individual components can be translated separately without distorting their overall meaning.

In his investigations of phraseology, A.V.Kunin emphasized the stability, reproducibility, semantic complexity, and functional-stylistic characteristics of phraseological units. These theoretical perspectives provide an essential basis for distinguishing phraseological expressions from free word combinations, identifying their contextual meanings, and evaluating their stylistic significance in literary translation.

In Khaled Hosseini's A Thousand Splendid Suns, phraseological and figurative expressions play an important role in portraying the characters' emotional experiences, social positions, and interpersonal relationships. The novel's close association with the Afghan cultural environment determines the representation of national worldviews, religious values, family relationships, and traditional social perceptions through its linguistic features.

When examining phraseological units in the novel, particular attention should be devoted to several semantic characteristics, including the formation of figurative meanings, the national-cultural specificity of underlying imagery, emotional and expressive markedness, contextual interpretation, and pragmatic functions. Furthermore, determining whether phraseological expressions occur in character dialogue or authorial narration is essential for understanding their functions within literary discourse. This distinction is particularly relevant because the same phraseological unit may acquire different pragmatic meanings depending on its contextual realization.

The reproduction of phraseological units in literary translation constitutes a complex linguistic process influenced by differences between the lexical-semantic, grammatical, stylistic, and linguocultural systems of the source and target languages. The figurative nature of phraseological expressions, the semantic reinterpretation of their constituent components, and their association with culturally specific connotations frequently limit the applicability of literal translation.

According to V.N.Komissarov's theoretical approach to translation equivalence, maintaining semantic and communicative correspondence between the source and target texts is a fundamental requirement of translation. From this perspective, the translation of phraseological units should involve not only lexical correspondence but also the preservation of their communicative functions and pragmatic effects.

Mona Baker (1992) identifies several strategies for translating idiomatic expressions, including the use of an idiom with similar meaning and form, the selection of an idiom with similar meaning but different form, translation by paraphrase, and, in certain circumstances, the omission of an idiomatic expression. These strategies provide a methodological framework for addressing linguistic and cultural asymmetries in the translation of phraseological units.

The aforementioned theoretical approaches are particularly relevant to examining the challenges of translating phraseological expressions in A Thousand Splendid Suns into Uzbek. Specifically, when a figurative expression in the source text lacks a direct phraseological equivalent in the target language, the translator must establish an appropriate balance between preserving semantic content and reproducing national-cultural specificity.

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In Khaled Hosseini's A Thousand Splendid Suns, the representation of the national-cultural environment, social relationships, and human psychology is closely interconnected. Consequently, the translation of phraseological units requires consideration not only of their semantic structures but also of their literary-aesthetic and linguocultural functions.

One of the fundamental principles governing the translation of phraseological units is the achievement of semantic equivalence. According to this principle, the linguistic expression selected in the target language should reproduce the primary figurative meaning of the source-language phraseological unit as accurately as possible. Nevertheless, semantic equivalence does not necessarily guarantee the complete preservation of the original figurative structure or its culturally specific connotations.

Another essential principle concerns the preservation of functional and stylistic correspondence. Phraseological units in literary discourse contribute to character development, the representation of emotional states, and the realization of the author's aesthetic intentions. Therefore, the translation process should aim to reproduce not only the semantic content of a phraseological expression but also its stylistic function within the literary text.

This approach highlights the importance of understanding phraseological translation as a multidimensional process in which semantic accuracy, stylistic appropriateness, cultural specificity, and pragmatic effectiveness must be considered simultaneously.

The third principle involves the preservation of national and cultural specificity. Since the events depicted in the novel unfold within the historical and cultural context of Afghan society, certain figurative expressions evoke distinctive cultural associations. When translating such expressions into Uzbek, it is essential to preserve the national-cultural characteristics of the source text while ensuring its comprehensibility and accessibility to Uzbek readers.

The fourth principle concerns contextual and pragmatic appropriateness. The translation of a phraseological unit should be selected in accordance with its function within the text, the linguistic characteristics of the characters' speech, and the broader literary context.

On the basis of these principles, various translation strategies may be employed, including the use of full and partial phraseological equivalents, the selection of phraseological analogues, descriptive translation, compensation, and contextual substitution.

Furthermore, modifying the figurative basis of phraseological units or replacing them with non-idiomatic lexical expressions may, in certain cases, diminish the emotional and expressive impact of the original text. Therefore, the selection of an appropriate translation strategy requires a comprehensive evaluation of the semantic, stylistic, and cultural characteristics of the phraseological unit in the source language.

Thus, investigating the challenges associated with translating phraseological units in A Thousand Splendid Suns into Uzbek provides a theoretical foundation for examining the reproduction of national-cultural meanings, phraseological equivalence, and pragmatic adequacy in literary translation.

Conclusion: The theoretical analysis of the challenges involved in translating phraseological units from Khaled Hosseini's novel A Thousand Splendid Suns into Uzbek demonstrates that phraseological expressions constitute essential linguopoetic devices contributing to the semantic, stylistic, and national-cultural integrity of literary discourse. Their translation requires not only the preservation of lexical meaning but also the reproduction of figurative imagery, emotional expressiveness, cultural connotations, and pragmatic effects.

The translation of phraseological units may involve several significant challenges, including semantic non-equivalence, the loss of national-cultural meanings, the weakening of stylistic and expressive effects, and the distortion of pragmatic adequacy. Addressing these challenges requires the application of appropriate translation strategies, particularly phraseological equivalence, functional correspondence, descriptive translation, compensation, and contextual adaptation.

In conclusion, the integration of linguosemantic, linguocultural, and pragmatic approaches represents a fundamental factor in ensuring the quality of Uzbek translations of phraseological units in

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Khaled Hosseini's literary works. Preserving the semantic and aesthetic characteristics of these expressions contributes to the effective reproduction of the original text's literary value, the author's individual style, and its national-cultural distinctiveness in the target language.

Adabiyotlar

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