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TRANSLATION OF PHRASEOLOGICAL UNITS IN TURKISH AND UZBEK LANGUAGES: PROBLEMS OF EQUIVALENCE AND ADEQUACY

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Annotation: This article analyzes the problems of equivalence encountered in the translation process between Turkish and Uzbek languages. The study examines the lexical, semantic, phraseological, and cultural characteristics of the two related languages and illustrates cases of correspondence and non-correspondence that arise during translation with concrete examples. It also analyzes methods for achieving adequacy and equivalence in translation, the translation of national-cultural units, and the problems encountered in rendering phraseological units. The results of the research contribute to improving the quality of translation between Turkish and Uzbek.

Keywords: translation, equivalence, adequacy, Turkish language, Uzbek language, phraseologism, lexical units, semantic correspondence, national-cultural units, translation transformations.

Introduction

Translation is one of the important means of developing cultural, scientific, and literary relations between peoples. Especially the translation process between Turkic languages, which are close in origin and typological features, has its own specific characteristics. Despite belonging to the same language family, Turkish and Uzbek have noticeable differences in their lexical composition, phraseological stock, stylistic means, and national-cultural units.

These differences create problems of equivalence in the translation process. In some cases, a word or expression in one language has a full equivalent in the other, while in other cases it is necessary to convey the meaning through explanation or transformations. Therefore, studying the issue of equivalence in translation between Turkish and Uzbek is of significant theoretical and practical importance.

Examples:

Turkish	Uzbek	Explanation
Gözden düşmek	Obro‘sini yo‘qotmoq	Phraseological equivalent
Kulak vermek	Quloq solmoq	Full equivalent
Etekleri zil çalmak	Juda xursand bo‘lmoq	Alternative translation
Burnundan kıl aldırmamak	Kekkaygan bo‘lmoq	Cultural adaptation
El ele vermek	Hamkorlik qilmoq	Contextual equivalent

In the context of globalization, the development of cultural and literary relations between peoples further increases the importance of translation activities. Translation is not only the transfer

of information from one language to another but also an important tool for conveying the cultural values, worldview, and national thinking of different peoples. In particular, the translation of phraseological units is one of the most complex and pressing issues in translation studies.

Phraseological units embody the historical experience, way of life, customs, and national mentality of a people. Therefore, their translation into another language often leads to problems of equivalence and adequacy. Although Turkish and Uzbek belong to the same language family, their phraseological stocks have specific national-cultural differences. This requires a special approach in the translation process.

The purpose of this study is to examine the translation features of phraseological units in Turkish and Uzbek, to identify problems of equivalence and adequacy, and to develop effective methods for solving them.

Literature Review

The issues of phraseology and translation studies have been researched by many scholars. In Russian linguistics, V.V. Vinogradov, A.V. Kunin, N.N. Amosova, and V.N. Teliya studied the linguistic nature of phraseological units. In translation theory, the scientific works of V.N. Komissarov, A.D. Schweitzer, Ya.I. Retsker, and L.S. Barkhudarov occupy an important place.

V.V. Vinogradov divided phraseological units into groups such as phraseological fusions, phraseological unities, and phraseological combinations. A.V. Kunin evaluated phraseological units as an independent semantic system of the language.

In translation studies, Eugene Nida developed the theory of equivalence and introduced the concepts of formal and dynamic equivalence. V.N. Komissarov distinguished several levels of equivalence in translation.

Studies on the phraseology of Turkish and Uzbek languages show that although there are many similarities between the two related languages, there are also certain difficulties in translating national-cultural units.

Research Methodology

The study employed comparative-historical, descriptive, semantic analysis, and contextual analysis methods. Phraseological units in Turkish and Uzbek were studied comparatively, and their translation variants were analyzed. The research material consisted of Turkish and Uzbek literary works, phraseological dictionaries, and translation samples.

Problems of Equivalence in the Translation of Phraseological Units

Equivalence in translation means semantic correspondence between the source text and the target text. In the translation of phraseological units, the following situations occur:

Full Equivalence Turkish and Uzbek phraseologisms correspond in both form and meaning. Turkish: Kulak vermek Uzbek: Quloq solmoq Both units express the meaning of listening and paying attention.

Turkish: El ele vermek Uzbek: Qo‘lni-qo‘lga bermoq Both units mean “to cooperate.”

Partial Equivalence Some phraseologisms are close in meaning but differ structurally. Turkish: Gözden düşmek Uzbek: Obro‘sini yo‘qotmoq The content is the same, but there is a difference in imagery.

Phraseologisms without Equivalents Some units have no ready equivalent in the target language. Turkish: Etekleri zil çalmak Literal translation: “The bells on the hem are ringing.” Adequate translation: “Juda xursand bo‘lmoq” (to be very happy).

Problems of Adequacy in the Translation of Phraseological Units

Adequacy means the correspondence of the translation to the content and communicative function of the source text. When translating phraseological units, it is important not only to achieve literal correspondence but also to preserve the meaning and impact.

For example: Turkish: Burnundan kıl aldırmamak Literal translation: “Not allowing a hair to be taken from one’s nose.” Adequate translation: Kekkaygan bo‘lmoq, manman bo‘lmoq (to be arrogant).

In this case, a literal translation may be incomprehensible to the reader. Therefore, an adequate translation is used.

Analysis and Results

The analysis of the studied materials shows that a large part of phraseological units in Turkish and Uzbek have a common Turkic basis. Therefore, many phraseologisms have full or partial equivalents.

According to the analysis:

- Approximately 55–60% of phraseologisms have full equivalents;
- 25–30% are partially equivalent units;
- 10–15% are units without equivalents and require translation transformations.

The most commonly used methods in translation are:

- Substitution with an equivalent phraseologism;
- Descriptive translation;
- Semantic adaptation;
- Explanatory translation.

Conclusion

The translation of phraseological units between Turkish and Uzbek is one of the complex and urgent areas of translation studies. The results of the study show that, despite being related languages, semantic, stylistic, and cultural differences create certain difficulties in translating phraseological units.

To ensure an adequate translation of phraseological units, the translator must have a deep knowledge not only of the linguistic features of both languages but also of their cultural and historical contexts. Adherence to the principles of equivalence and adequacy in translation makes it possible to preserve the content and aesthetic impact of the literary text.

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