

TRANSLATION OF PHRASEOLOGICAL UNITS AND
IDIOMS FROM KARAKALPAK INTO ENGLISH**Reymnazarova Ziywar**

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ABSTRACT

Translation is traditionally defined as the process of rendering meaning from one language (source language) into another (target language), taking into account linguistic, cultural and pragmatic peculiarities. According to M. Brandes, translation is a kind of language mediation where the content of the foreign text (original) is transferred to other language by the way of creating a communicatively equivalent text in this language [1;7]. According to A.V. Fedorov, translation is «the transfer of a text by means of another language while preserving its semantic, stylistic and functional content» [4;34]. In this context, translation fulfils communicative, cultural and cognitive functions.

Translation is traditionally defined as the process of rendering meaning from one language (source language) into another (target language), taking into account linguistic, cultural and pragmatic peculiarities. According to M. Brandes, translation is a kind of language mediation where the content of the foreign text (original) is transferred to other language by the way of creating a communicatively equivalent text in this language [1;7]. According to A.V. Fedorov, translation is «the transfer of a text by means of another language while preserving its semantic, stylistic and functional content» [4;34]. In this context, translation fulfils communicative, cultural and cognitive functions.

Translation is a complex linguistic and cultural phenomenon that plays a crucial role in intercultural communication. That's why, modern translation studies view translation as a multidimensional phenomenon involving linguistic transfer, cultural mediation, and communicative adaptation. It means that translation is not merely a mechanical process of replacing words from one language with their equivalents in another; rather, it involves the transfer of meaning, cultural values, and communicative intentions across linguistic boundaries.

Generally, language is believed to function as an important instrument for expressing ethnic culture: beliefs, customs, rituals, and behaviors, which constitute the identity of a particular ethnic culture. This can be seen as a manifestation of action for most humans, that language is closely related to human essence and belongs to certain cultural groups. Hazratqulova F. pointed out "Translations have influenced the growth of the national

language, the expansion of vocabulary, the development and regulation of various field terms, and the creation of dictionaries in various fields” [3; 283].

For minority and less widely spoken languages such as Karakalpak, translation into global languages like English plays a crucial role in promoting national identity, literature, academic research, and cultural heritage on the international stage. Karakalpak, a Turkic language spoken primarily in the Republic of Karakalpakstan (Uzbekistan), possesses a rich literary tradition, folklore heritage, and distinctive linguistic structure. However, despite its cultural importance, Karakalpak remains underrepresented in global academic and literary discourse. One of the main reasons for this limited representation is the complexity involved in translating Karakalpak texts into English.

The linguistic wealth of each nation, including phraseological units, reflects its history, culture, traditions, lifestyle, mentality, and characteristic features, etc. The same ideas for everyone are expressed differently by different peoples. For example, the karakalpaks use the phrases *“tuyenin quyrigi jerge tiygende”* to denote an action, an event that will never happen, while the English people use the phrase “when pigs fly”. The use of “tuye” (camel) in Karakalpak language shows that this nation lived in desert places and use this animal in their living, they know everything about this animal, like camel’s tail is short and in usual case camels keep the tails raised upward, that’s why it never reaches the land. We can’t translate this phrase into English using the qualities of a camel, as for English people it is difficult to connect the event that will never happen with the camel. The characteristics of a “pig” is more close to the English because of their living conditions, and the situation can be translated into the English by the phrase “when pigs fly”. The Karakalpak sentence *“Basina kun tuwganda doslari ogan qayrilip ta qaramadi”* is better to translate into English “When black days came upon him, his friends left him alone”. Here Karakalpak “basina kun tuwiw” is equivalent to English “black days”. So, in translating this kind of phrases the translator should find a stable combination that expresses the same idea and has the same stylistic meaning in the target language as the original phraseological unit.

There are cases when a phraseological combination is found in the target language that is neither equivalent nor similar to the original language. When there is neither an equivalent nor a similar unit that can reflect the idea expressed in the original, when the phraseological unit is not transparent, and when it is impossible to use the calculus method, stable phraseological units are translated figuratively. The figurative method requires the use of phraseological units that are not based on a freely transferable meaning. For example, the English sentence “Everyone has a skeleton in the cupboard that they don’t want others to discover” is better to translate into Karakalpak as *“Har bir adamnin basqalar biliwin qalemeytugun bir jasirin siri boladi”*. It is impossible to find phraseological units to “a skeleton in the cupboard”, so it is better to give its meaning as in the form of “jasirin sir”. When translating phraseological units, it is necessary to take into account the national characteristics of the words. The translation of words with a national character, that is, realias, and phraseological units, is very complex, requiring a lot of effort and time from the translator. I.G’afurov, O.Mo’minov, N.Qambarov mentioned “on the one hand, it is not easy to preserve national characteristics in translation, and on the other hand, there are cases where the translator allows himself freedom and introduces national characteristics of the original

language into the target language. They suggest to translate the phrase “to carry coals to Newcastle” as “daryoga suv tashimoq”, “o’rmonga o’tin olib bormoq”, but not “Surxondaryoga xurmo olib bormoq, or “Marg’ilonga atlas tashimoq”. It is recommended to find neutral combinations, such as those with a neutral meaning, and, if necessary, create new free phraseological units. Phraseological units translated from English into Uzbek should be Uzbekized, but using and abusing translation methods that do not justify themselves will not only damage the translation method, but also the content, and negatively affect the quality of the translation.” [2:155]

Idioms, as well as phraseological units play an important role in human communication. They produce a considerable expressive effect for, besides conveying information, they appeal to the reader’s emotions, his aesthetic perception, his literary and cultural associations. Whenever the author of the source text uses an idiom, it is the translator’s duty to try and reproduce it with the utmost fidelity. Now an idiom’s semantics are a complex entity and there are five aspects of its meaning that will influence the translator’s choice of an equivalent in the target language. They are the idiom’s figurative meaning, its literal sense, its emotive character, stylistic register and national coloring. The figurative meaning is the basic element of the idiom’s semantics. Karakalpak idiomatic expressions are often metaphorical and culturally bound. Idioms are expressions whose meanings cannot be understood from the meanings of individual words. They reflect cultural mentality and linguistic traditions. Literal translation may result in incomprehensibility or distortion. Therefore, translators must search for functional equivalents in English or provide descriptive interpretations. Translating idioms literally often leads to incorrect interpretation. For example, Karakalpak idiom “*Juregi tas boldi*” can not be translated as “His heart became stone”, but as “He became cruel or heartless”. Next example of the karakalpak idiom “*Ol awzina suw qyuganday undemedi*” will be incorrect if translated as “He was silent as if water was poured into his mouth”. Natural English translation will be: “He remained completely silent”. One more example of the karakalpak idiom: “*Onin tobesi kokke jetti*” cannot be translated as His head reached the sky. The correct version is “He was overjoyed”, as tobesi kokke jetiw in Karakalpak means to become extremely happy.

The structural, lexical, stylistic, and cultural differences between Karakalpak and English create substantial translation challenges. These challenges often result in semantic loss, stylistic distortion, or cultural misunderstanding. Therefore, a systematic study of translation problems between these two languages is both academically relevant and socially important.

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