

TRANSLATION PROBLEMS OF PHRASEOLOGICAL UNITS INVOLVING NAMES OF FRUITS AND VEGETABLES IN ENGLISH AND UZBEK

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Jakbarova Sevaraxon Mamurjanovna

Teacher at Oriental University

Abstract: *This article examines the problems that arise in the process of translating phraseological units containing the names of fruits and vegetables in English and Uzbek. The linguistic and cultural aspects of phraseological units, their impact on translation, as well as difficulties in finding equivalents in the translation process, are analyzed. The article discusses effective translation methods that take cultural differences into account.*

Keywords: *phraseological units, cultural differences, translation difficulties, names of fruits and vegetables, linguistic equivalent.*

INTRODUCTION

Phraseology emerged as a distinct branch of linguistics in the second half of the 20th century. When translating phrases from English to Uzbek, we encounter a number of problems. Phraseological units are considered a part of any language's cultural wealth and uniqueness. They reflect the customs, lifestyle, and worldview of a people. Phraseological units involving names of fruits and vegetables are significant not only linguistically but also culturally. The study of proverbs, sayings, and idiomatic expressions within phraseology is crucial. In both English and Uzbek, such units appear in many examples, and translating them often brings about various issues.

Research Methodology. Scientific sources indicate that translators often attempt to translate such expressions word-for-word, which leads to a distortion of meaning. As Uzbek scholar J. Jalolov points out, it is necessary to consider the linguocultural characteristics of phraseological units when translating them. For example, translating the famous English expression "as cool as a cucumber" literally is incorrect. Similarly, when translating the Uzbek expression "piyoz ko'ngil" (literally "onion heart"), it is important to preserve its emotional and connotative meaning. This article employs comparative-linguistic analysis and linguocultural methods. Phraseological units involving names of fruits and vegetables in both English and Uzbek are compared, and translation problems are discussed.

Analysis and Results. When translating phraseological units involving names of fruits and vegetables from one language to another, various cultural, linguistic, and semantic problems may arise. Below, these problems are analyzed. Problems encountered in the translation process:

Cultural Differences: The names of fruits and vegetables often reflect cultural differences between languages. These differences not only affect the specific characteristics of the fruits or vegetables themselves but also their role in global and local cultures, their symbolism, and their metaphorical meanings. In English and Uzbek, some fruit and vegetable names exhibit noticeable differences in their symbolic meanings.

In English, the word “apple” is not only a staple in daily cuisine but is also widely used in expressions such as “An apple a day keeps the doctor away,” which conveys the idea of healthy living. In contrast, in Uzbek, the apple is not just food but also a symbol of hospitality. For instance, the English expression “The apple of one’s eye” translates to “Ko’z qo’rachig’i” in Uzbek. Meanwhile, the Uzbek phrase “Qovun tushirmoq” has no direct equivalent in English and would be translated as “To make a blunder”.

Vegetable names in the Uzbek language are generally used as simple and everyday concepts. In English, however, vegetables hold a more important rational role and are sometimes used in phraseological expressions. For example, the English expression “couch potato” criticizes a person for sitting in front of the TV without moving, but this expression does not have an equivalent in Uzbek.

The symbolic meanings of fruit and vegetable names in both English and Uzbek differ based on their cultural foundations. When translating, it is important to consider these differences, as directly translating an expression can lead to a loss of its original meaning. Therefore, taking cultural differences into account requires a translator’s high level of qualification and cultural awareness.

The Absence of Linguistic Equivalents: The lack of linguistic equivalents is a crucial topic in linguistics, as each language has its own unique structure, culture, and historical development. Linguists primarily link this issue to two main factors: cultural differences and the structural characteristics of a language.

L. V. Shcherba, a Soviet linguist and one of the founders of translation theory, explains the absence of linguistic equivalents by considering differences in culture and language structure. He emphasizes that a translator must take into account the culture, language structure, and context in the translation process. According to him, some expressions, due to their specific linguistic and cultural characteristics, cannot have a direct equivalent in another language. Additionally, A. V. Fedorov (1965) in his “Theory of Translation” highlights the relationship between language and culture, demonstrating that some expressions or phraseological units can be unique to a particular language. He explains the phenomenon of “the absence of a linguistic equivalent” by stating that some expressions cannot be directly translated from one language to another due to deep cultural and linguistic differences, and must be conveyed in other ways. In some cases, the semantic meanings of fruit and vegetable names may not fully align in both languages. For example, the English word “banana” typically refers to a mockery of someone or indicates insanity, whereas in Uzbek, “banana” only refers to the fruit as a food item. Therefore, the absence of linguistic equivalents is often tied to differences in the semantic and

phraseological structure of the language. These differences, along with cultural distinctions, force the translator to adjust their approach to translating each expression based on its context.

The absence of linguistic equivalents arises from the differences between language and culture. Taking such situations into account in translation requires the translator to have deep cultural knowledge and a strong grasp of linguistic theory. Cultural differences, language structure features, and semantic distinctions play a significant role in finding linguistic equivalents. A translator must not only translate word-for-word but must also take into account context, culture, and the phraseological system of the language.

English and Uzbek differ grammatically and phraseologically, which often leads to difficulties in finding linguistic equivalents. For example, the English phrase "apple of one's eye" cannot be directly translated into Uzbek, as it is used in both languages to refer to something cherished, but the structure and usage are unique to each language. Some phraseological units have no equivalent in the other language. For example, the expression "as cool as a cucumber" has no exact equivalent in Uzbek.

Literal Translation Issues: A word-for-word translation may sometimes fail to convey the exact meaning of a word or phrase in the original text. Each language has its own unique semantic system, and certain words or expressions may not have the same meaning in another language. Translating phraseological units word-for-word can often result in illogical or absurd meanings. For example, "not be worth a fig" translates to "bir pulga qimmat" in Uzbek (Bir pulga qimmat – An expression used to convey that something is excessively priced, considering its actual value or quality. It implies that the item or service is not worth the price being asked for, suggesting an inflated or unreasonable cost.), and "a carrot and stick policy" becomes "janjalli siyosat." (refers to political actions, decisions, or ideas that provoke strong disagreements, debates, or disputes among people)

The famous linguist Roman Jakobson (1959) argued that the absence of linguistic equivalents and cultural differences must be considered during translation, highlighting the importance of the translator's cultural knowledge and contextual understanding.

Preserving Connotation and Emotional Nuances: This concept is particularly important in translation. It is necessary not only to convey the literal meaning of a word but also to preserve its connotations—additional meanings or emotions attached to it. Connotation refers to the social, cultural, or emotional meanings that a word carries beyond its basic definition. Therefore, preserving connotation and emotional nuance is essential for accurately conveying the full meaning and significance of the text. Phraseological units often carry emotional and figurative meanings, which may be lost in translation. For example, the English phrase "go bananas" signifies a person losing control and becoming angry or overly excited. In Uzbek, it is translated as "aqlini yo'qotmoq," which retains the connotation of losing control and becoming angry.

Semantic Challenges: The semantic properties of a language involve understanding the relationships between words and phrases, and determining how their meanings

change over time. This process is important in translation, as it helps to consider both linguistic and cultural differences to achieve an accurate and complete translation. In some cases, fruit and vegetable names may have multiple meanings or represent different things in each language. For example, “chili” in English refers to hot pepper, but in Uzbek, it is more accurately referred to as “qizil qalampir.” (red papper) Similarly, the word “pumpkin” can refer to different sizes of pumpkin in various languages, but in Uzbek, different types of pumpkins are named separately, such as “bodring qovoq” or “shirin qovoq.”

Conclusion: Translating phraseological units related to fruit and vegetable names involves various linguistic and cultural challenges. Cultural differences, the lack of linguistic equivalents, semantic changes, and the preservation of connotations complicate this process. Translators must be creative and well-versed in the linguistic and cultural features of both languages to solve these problems. In such cases, contextual analysis, maintaining equivalence, paraphrasing, and identifying similarities across cultures are important strategies. Translating such expressions not only requires linguistic skill but also a deep understanding of cultural approaches. To translate such expressions correctly, it is essential to study the linguocultural features of phraseological units in both English and Uzbek and to consider the cultural context. Additionally, in the translation process, it is important to avoid literal translation and focus on preserving the meaning of the expression.

Our research concludes with several suggestions and recommendations that aim to improve the study and translation of phraseological units involving fruit and vegetable names in both English and Uzbek, and to further develop scientific and practical processes in translation.

Conduct a broader study of phraseological units: A systematic study of phraseological units involving fruit and vegetable names in English and Uzbek is necessary. To solve the translation problems that arise, it is recommended to create specialized guidelines considering linguistic and cultural differences.

Develop intercultural competence: It is crucial to train translators who are competent in intercultural contexts. Special training sessions and seminars should be organized to help translators better understand cultural contexts.

Use technology in translation: To facilitate the translation of phraseological units, it is advisable to incorporate cultural contexts into modern translation software.

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