



## The Problem of Translation of Idioms in Translation Studies

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**Abstract:** Idioms, phraseological units are an important part of linguistics. This article is about difficulties in translating idioms in English, Uzbek, and Russian languages, differences and specific features in translating free combinations. In addition, the effectiveness of expression, national identity and etymological processes of somatic expressions were analyzed.

**Key words:** Fixed compounds, phraseology, somatic expression, alternative, national, culture, method, human body parts, effectiveness, approach, comparative, semantic adaptation.

### INTRODUCTION

Translating fixed compounds is different from translating free compounds. Before talking about the translation of fixed compounds, it is necessary to distinguish between their own and mobile or figurative types. The translation of fixed compounds used in their meaning is based on the principles discussed above. One of the most important principles is not to forget the norms of the translation language.[1]

### MATERIALS AND METHODS

Phraseological units are translated from one language to another in four ways:

1. Through grammatical, semantic and stylistic adaptation.
2. Through semantic equivalents.
3. Through Kalka.
4. Through figurative (narrative) translation.

### RESULTS AND DISCUSSION

The adaptation of complete phraseological units can be the same in 2 languages.

✓ *Black frost – qora soviq (суровый мороз); to lose one's head – kallasini yo'qotmoq (потерять голову).*

In the process of translating phraseological units, functional and semantically independent units are selected by comparing their structure and content. These principles are expressed through similarity and matching of language elements. The structure and meaning of these units can be matched or presented through some gaps in matching. It is rarely observed that phraseological units are completely compatible in terms of structure and content.[1]

The fact that the translation of phraseological units is a very complicated practical process is mainly due to the nature of these units, their complexity from lexical, semantic and structural aspects. In addition, many phraseological units have a national character, which also creates a number of practical difficulties for translators. Whether or not a specific phraseological unit chosen in the

translated language corresponds to the phraseological unit found in the original copy from the aspects of meaning and methodological task can be determined only on the basis of scientific-textual analysis.[2]

In the literature published on the theory of translation, it is reported that there are the following methods of translation of stable compounds.

They consist of the following:

- 1) Keeping the image as it is;
- 2) Partial change of image;
- 3) Replacing the image with a completely different image and not keeping the image completely in the translation or omitting it.

Now let's focus on the above methods separately:

Generally, common images are completely preserved in the translation. Such phraseological units are based on historical, legendary, religious, mystical, mythological and so on. For example,

✓ *In the seventh heaven - yettinchi osmonda.*

Such phraseological units are called equivalents of the original in the translated language. For example:

✓ *chumchiqdan qo'rqan tariq ekmas*

If we take an Uzbek proverb, when it is translated into Russian and English, first of all, the equivalent is found in these languages, or, using translation methods, without departing from the meaning, synonyms and units are selected that replace the images in proverbs and phraseological combinations.

"Вольков бояться – в лес не зодеет"

The Russian folk proverb is equivalent to the Uzbek proverb given as an example above. Here the meaning is the same, but the images have changed. In most cases, the original and translated languages express the same idea, but they differ in their images. Both of them have the same figurative meaning.

✓ *good things come to those who wait – "Sabrning tagi sariq oltin"*

it seems that there is no alternative between English and Uzbek phraseological units. Because none of the words of the unit correspond to each other, but the image expressed in the phraseological unit is comparatively closer to each other. It is clearly illustrated in the example of "good things" and "sariq oltin". There are cases when a phraseological combination that is neither equivalent nor similar to the original language is found in the translated language.

The descriptive method requires the use of phraseological units that are not based on free transferable meaning:

*skeleton in the cup —oila siri , -in a whole skin —bekamu-ko'st, soppa- sog', sog'-salomat, beziyon*

## CONCLUSION

Phraseologisms consist of more than one word. However, their meaning is not a simple sum of their constituent meanings. Phraseologisms are formed as a result of the use of words that make up the meaning in full or partial figurative sense. For example, the act of trying to know someone's mind is similar to the act of groping their chest to find out what they have. As a result, the free combination to put a hand on the bosom is specialized to express another content that is similar to the content understood by itself, and the device turns into a phraseologism. The situation of a person who is depressed about something is similar to this, and as a result, the free combination has the essence of phraseologism.

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