

INTERNATIONAL JOURNAL OF  
**WORLD LANGUAGES**

ДОБРЕДОЉОВТЕ WÉLLKOMM स्वागत छ  
VÄLKOMMEN FÄILTE VÍTEJTE HERZLICH ΚΑΛΩΣ ΗΡΘΑΤΕ  
Laipni lūdzam كَبَّالْهَأُ WILLKOMMEN  
BEM VINDA Сардэчна запрашаем 환영  
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VELKOMINN walujeung sumping  
SALUTATIO வரவரேல் BI XÉR HATÍ  
BINE ATI VENIT ಸವಾಗತ

## International Journal of World Languages

Volume 2, No. 2, March 2022

**Internet address:** <http://ejournals.id/index.php/IJWL/issue/archive>

**E-mail:** [info@ejournals.id](mailto:info@ejournals.id)

Published by ejournals PVT LTD

Issued Bimonthly

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## THE ISSUE OF PHRASEMAS IN LITERARY TRANSLATION

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*Abstract: It is well known that the translation of phrases is complicated by its complex semantics and they carry national information of the language. The article examines the issues of equivalence and adequacy in literary translation in the analysis of the Uzbek translation of phrases used in the works of Somerset Maugham.*

*Keywords: literary translation, phraseme, equivalence, adequacy*

Translation is the responsibility of the translator not only in the field of linguistics, but also to have a deep knowledge of the culture, living conditions, customs and traditions of the speakers of a particular language. Interpreter adequacy is one of the main problems of literary translation is the ability to use equivalence correctly and to find alternatives to phrases. In order to achieve a perfect and original translation, the translator must be able to use not only the correct and appropriate alternative, but also the content and purpose of the text, and the exact meaning of the text. Only then the translator will achieve an original translation.

In translation studies, we can find many concepts of adequacy and equivalence. In literary translation, a phrase from one language to another equivalent translation is the most effective way to create an adequate translation. This is because in addition to the meanings of the equivalent expressions, their figurative bases are also similar. This makes them more compatible in terms of stylistic function. That is why experienced translators try to use this method more often in their work. However, even when translated using equivalents, the use of the meanings of the phrases in the original translation language without a deep understanding of the stylistic functions they undergo can lead to inadequacy.

Conversely, phrases in one language are alternatives to another language translating using will also result in the translation coming out as in the original.

The difficulty with translation in this is that it is in the language of translation to translate the phrase must be able to choose the most appropriate of the available synonymous expressions. In particular, we can consider the possibility of using such phrases in the translation of works of art, citing examples from the works of the English writer Somerset Maugham:

1. Let by gones be bygones - the phrase "bless the past - **O'tgan ishga salavot**" in Uzbek has the same meaning. In the Uzbek language, "salawat" is a religious term, the plural form of the word "salat" and it is Allah's forgiveness of sins.

"Won't you **let bygones be bygone**? I can assure you of a very cordial welcome. (W.S. Maugham 'Complete Short Stories', 'The Vessel of Wrath'). - **O'tgan ishga salavot**. Ishonchim komilki, biz sizni eng samimiy tarzda kutib olamiz.

2. It takes two to make a quarrel - literally: it takes two people to fight. We can use the Uzbek phrase "**Qars ikki qo'ldan chiqqanday**" to translate this phrase in English.

"But it takes two to make a marriage just as **it takes two to make a quarrel**" (W.S. Maugham 'The Razor's Edge', ch VI). - **Qars ikki qo'ldan chiqqanday**, turmush ham ikki kishi orasida bo'ladi.

3. A bird in the hand was worth two in the bush. - The translation of the proverb literally means that the bird in your hand is better than the two in the tree, and it is an alternative to the Uzbek proverb “the nearest straw is better than the distant wheat” which means that it is not worth valuing and risking.

“A bird in the hand was worth two in the bush,” he told her, to which she retorted that a proverb was the last refuge of the mentally destitute. (W.S. Maugham ‘The Painted Veil’, ch. VII) - Uning **uzoqdagi bug‘doydan yaqindagi somon yaxshi** deb aytgan gapiga qarshi chiqdi va bu maqol aqlan qashshoq odamlarning oxirgi panohidir, dedi.

4. A rolling stone gathers no moss. - **Sayoq yurgan tayoq yeydi**. Both phrases mean that a person who has never sat still will not succeed.

“- A rolling stone gathers no moss, - proceeded the clergyman. Philip hated that proverb above all, and it seemed to him perfectly meaningless. ” (W.S. Maugham, ‘Of Human Bondage’) – **“Sayoq yurgan tayoq yeydi”** - davom etdi, ruhoni. Filip bu maqolni yomon ko‘rar edi va bu unga be‘mani tuyulardi

5. Live in each other's pockets - **orasidan qil ham o‘tmaydigan**. Consider an example:

“In England, I think, men of letters bother but little with one another. They don't live in one another's pockets as French authors do. ” (W.S. Maugham, ‘A Writer's Notebook’, ‘Preface’). - Mening fikrimcha ingliz yozuvchilari bir-biriga juda oz qiziqishadi. Ular **orasidan qil ham o‘tmaydigan** fransuzlar kabi emas.

6. Wash one's dirty linen in public - English phrase literally translated as to do laundry in a public place, its phraseological meaning is fully explained by the Uzbek phrase **“dardini dasturxon qilmoq”**.

“He always looks a fool. Walter doesn't give me the impression of a fellow who'd care **to wash a lot of dirty linen in public.**” (W.S. Maugham, ‘The Painted Veil’, ch. XX) – Uni ustidan kulishlari mumkin. Menimcha, Volter **dardini dasturxon qiladiganlardan** emas.

7. A tower of strength – It is Shakespearean idiom. It has the same meaning as the Uzbek phrase **“ishongan tog‘”**

“...she never failed in an emergency. The dressers, often inexperienced or nervous, found her **a tower of strength.**” (W.S. Maugham, ‘Of Human Bondage’, ch. 95) - ... bu ayol qiyin paytlarda o‘zini yo‘qotib qo‘ymadi. Tajribasiz va dalda kerak bo‘lgan hamshiralarning **ishongan tog‘i** edi.

8. The wheel comes full circle. The following example shows that the phrase, which means to return to the place where it started, can be synonymous with the phrase **“Ot aylanib qozig‘ini topadi”**.

“**The wheel comes full circle** – I remarked. There was a time when the black sheep of family was sent from my country to America; now apparently he's sent from your country to Europe.” (W.S. Maugham, ‘The Razor's Edge’, ch II, p.V). - **Ot aylanib qozig‘ini topishini** ko‘rdim. Bir vaqtlar muvaffaqiyatsiz oilalar mening vatanimdan Amerikaga jo‘natilgan edi, endi biz ularning sizning vatanningizga Yevropaga borishini ko‘rib turibmiz.

9. I will eat my hat (if) – Created by Charles Dickens, the phrase is mostly used in oral speech, swearing that if something happens, I will eat my hat. Interestingly, in Uzbek, the phrase “I will change my name - ” is used in the same sense in spoken speech.

“If I have not cooked Roger's goose **I will eat my hat**, she thought.” (W.S. Maugham, ‘The Painted Veil’, ch. 14 ) – Rodjerni cherkovdagi xizmatini chipakka chiqarmagan bo‘lsam **otimni boshqa qo‘yaman** – deb o‘yladi u.

10. Fit like a glove - this English phrase, totally corresponds to the Uzbek phrase “like putting stone to the ring - **uzukka ko‘z qo‘yganday** ”.

“Even Mrs. Albert Forrester, when she was in a specially gay humour, would sometimes speak of her husband as the philatelist. The name really did seem to **fit Albert like a glove.**” (W.S. Maugham, ‘Complete Short Stories,’ “The Creative Impulse”) – Hatto missis Forester, ayniqsa kayfi xush bo‘lgan paytlari erini “Filatelist” deb atardi. Bu taxallus Albertga **uzukka ko‘z qo‘yganday** mos edi.

11. Can the leopard change his spots? – Can anyone change their nature? The phrase is taken from the Bible. In Uzbek, the phrase "the crooked will be fixed in the grave - **bukrini go‘r tuzatadi**", which is mostly used in a negative sense. However, in the following example, the English phrase can the leopard change his spots can be translated into Uzbek by the phrase **bukrini go‘r tuzatadi**.

“I mean, bringing sinners to repentance and all that sort of thing’s all right, but there are limits. And **does the leopard ever change his spots?**” (W.S. Maugham, ‘Complete Short stories’, “The Vessel of Wrath”) – Aytmoqchimanki, gunohkorlarni tavba qilishga ishontirish va shunga o‘xshash ishlar yaxshi, lekin chegaralar ham bor. Esda tuting, **bukrini go‘r tuzatadi**.

12. The apple of one’s eye – This phrase, which can be the exact equivalent, is translated into Uzbek as "to be someone's pupil – **ko‘z qorachig‘iday**". In both languages, this phrase is used to caress and love children.

“She’s been **the apple of my eye**. She’s been like a daughter to us.” (W.S. Maugham, ‘The Round Dozen’) – Biz uni **ko‘zimizning qorachig‘iday** asragan edik. Uni xuddi o‘zimizning qizimizday yaxshi ko‘rar edik.

13. Cut off one's nose to spite one's face. - **burgaga achchiq qilib ko‘rparasini yoqmoq**. The phrases in both languages means "to be angry with someone and to hurt oneself."

“Men were such fools; there wasn’t one of them who wouldn’t **cut off his nose to spite his face.**” (W.S. Maugham, ‘Then and Now’). - Erkaklar shunchalar ahmoqki; ular **burgaga achchiq qilib ko‘rparasini yoqishga** tayyor.

14. Stew in one’s own juice - It means finding a way to make a mistake. In Uzbek, the same meaning is understood in the phrase "to eat self-cooked soup - **O‘zi pishirgan osh**".

“My dear fellow, what can you do with a perfect damned fool? The only thing is to let him **stew in his own juice**. (W.S. Maugham, ‘Complete Short Stories’ “The Door of Opportunity”). - Azizim, bu ahmoqqa qanday yordam bera olamiz? **O‘zi pishirgan osh**, o‘ziga qo‘yib beramiz.

Therefore, every translator is original, real, artistically aesthetic study adequate and equivalent translation issues to achieve translation and should develop. That's how the masterpieces of literary translation literature become more increases.

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