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**EQUIVALENT AND NON-EQUIVALENT TRANSLATION OF WINGED WORDS
REFLECTING CULTURAL REALITIES**

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Abstract. This study explores the equivalent and non-equivalent translation of winged words that embody unique cultural realities in different linguistic contexts. The research focuses on how idiomatic and culturally bound expressions, known as “winged words,” convey national mentality, values, and traditions, and how these features are preserved or altered during translation. The analysis identifies linguistic, semantic, and cultural barriers that arise in the process of transferring these expressions between languages. It also examines the translator’s role in maintaining the emotional, pragmatic, and aesthetic nuances of the original text. The findings highlight that equivalent translation ensures cultural adaptation and mutual understanding, while non-equivalent translation often leads to partial loss of meaning or cultural connotation. Therefore, effective translation of winged words requires not only linguistic competence but also deep intercultural awareness.

Keywords: Equivalent translation, non-equivalent translation, winged words, cultural realities, intercultural communication, semantics, idiomatic expressions.

Introduction. In the modern era of globalization and intercultural communication, translation serves as one of the most essential bridges between nations, languages, and civilizations. Among various linguistic phenomena, the translation of “winged words” — idiomatic and culturally loaded expressions — remains one of the most complex and nuanced tasks faced by linguists and translators. Winged words often carry deep cultural meanings, reflecting the traditions, values, and worldview of a particular people. Their literal translation rarely conveys the same emotional and cultural resonance that exists in the source language, which makes achieving equivalence a challenging yet significant endeavor. The study of equivalent and non-equivalent translation of winged words reflecting cultural realities is not only a linguistic pursuit but also a cultural and philosophical one, as it reveals the intricate relationship between language and thought, between words and the worldviews they express. In many cases, winged words originate from folklore, literature, proverbs, or historical events that have shaped the collective consciousness of a nation. When such expressions are translated into another language, the translator faces the dilemma of choosing between semantic accuracy and cultural adaptation. If the expression is translated equivalently, the cultural image may be maintained, but sometimes it requires creative transformation to ensure that the target audience grasps its meaning and connotation. On the other hand, non-equivalent translation often occurs when there is no direct counterpart in the target language, leading to partial loss or reinterpretation of the original meaning.

Literature review. The translation of culturally loaded, fixed expressions hereafter called winged words (aphorisms, proverbial or epigrammatic expressions) has attracted sustained

attention in translation studies because these items combine lexico-semantic opacity with deep cultural resonance. Early theoretical work established the conceptual foundations for discussing equivalence and non-equivalence. Roman Jakobson's distinction between interlingual, intralingual and intersemiotic translation foregrounds that meaning often cannot be transferred as is between codes, a point especially relevant to idiomatic and proverbial material [1]. J. C. Catford's formal notion of shifts and the impossibility of total formal equivalence further problematizes literal transfer of culturally anchored expressions [2]. Vinay and Darbelnet's model of translation procedures (calque, literal translation, transposition, modulation, etc.) offers a practical taxonomy often used when handling non-equivalent items [3]. Eugene Nida's dynamic (functional) equivalence and Peter Newmark's semantic vs. communicative translation frameworks gave translators normative tools: either preserve the source text's semantic detail (semantic) or recreate its communicative effect in the target culture (communicative/dynamic) — a core dilemma when translating winged words that carry both propositional content and connotative cultural freight [4][5]. Mona Baker extended these debates specifically to lexical gaps and culture-specific items, proposing strategies such as established equivalence, paraphrase, cultural substitution and omission; her work remains central to idiom and proverb translation studies [6]. Within descriptive and cultural translation studies, Toury, Bassnett and Venuti shifted focus from prescriptive equivalence to power, ideology and reception. Toury's descriptive approach encourages empirical study of how target systems actually treat non-equivalent items, while Venuti's advocacy for foreignizing vs. domesticating strategies makes clear that translator choices shape cultural visibility of winged words in the target text [7][8][9]. Katan's work on cultural translation and the translator as intercultural mediator underscores that translating winged words is as much a cultural negotiation as a linguistic operation [10].

Research methodology. The research methodology of this study is based on a combination of qualitative, comparative, and descriptive approaches that aim to reveal the mechanisms and strategies used in the translation of winged words reflecting cultural realities. The qualitative method is applied to interpret and analyze the semantic, pragmatic, and cultural dimensions of winged words and their translated equivalents. Since winged words are inherently bound to cultural context, a purely linguistic analysis would be insufficient; therefore, the research integrates elements of cultural linguistics and translation studies to provide a holistic understanding of how cultural meaning is transferred or lost in translation. The comparative method is employed to contrast equivalent and non-equivalent translations across different languages, primarily English, Russian, and Uzbek, allowing the identification of structural, semantic, and stylistic transformations that occur during the translation process. Authentic examples of winged words and their translations are collected from literary works, public speeches, and proverbs that have gained wide recognition within specific cultures. These examples are analyzed in light of theoretical frameworks such as Nida's dynamic equivalence, Newmark's communicative and semantic translation, and Venuti's domestication versus foreignization concepts, providing a multidimensional analytical perspective. The descriptive aspect of the methodology focuses on how translators practically deal with culturally loaded expressions, highlighting the most frequently used translation strategies such as literal translation, paraphrasing, adaptation, cultural substitution, and explicitation. To ensure the validity and reliability of the findings, multiple examples of winged words are examined to observe patterns of equivalence and cultural adaptation. The study also incorporates a semantic field analysis,

aimed at categorizing the translated expressions based on their thematic and emotional content, thus showing how the translation either preserves or shifts the original meaning. Furthermore, the pragmatic function of winged words in communication is considered, analyzing how their expressive power and stylistic features are maintained or modified in the target language. This methodological design enables a comprehensive exploration of the linguistic and cultural interplay that shapes the equivalence and non-equivalence of winged words in translation, providing both theoretical insight and practical guidance for translators dealing with culturally bound linguistic phenomena.

1-Table. Equivalent and non-equivalent translation examples of winged words

Source Expression (Original)	Target Translation	Type of Translation	Cultural Note
"The early bird catches the worm."	"Erta turgan — yo'l oladi."	Equivalent	Both express the value of diligence and early action.
"When in Rome, do as the Romans do."	"Borganda bor joyning odatini qil."	Equivalent	Reflects the idea of adapting to local customs.
"Break a leg!"	"Omad tilayman!"	Non-equivalent	Literal translation sounds odd; meaning adapted to local expression.
"A storm in a teacup."	"Pashshadan fil yasash."	Equivalent	Both express exaggeration of minor problems.
"To carry coals to Newcastle."	"Toshkentga muz olib borish."	Non-equivalent	Cultural substitution used to localize the idiom.

The above tables present the practical results of the study. The first table illustrates examples of equivalent and non-equivalent translations of winged words, showing how each expression has been rendered and to what extent its cultural meaning has been preserved. As observed, some winged words can be translated equivalently because they express universal human values and experiences, while others require non-equivalent translation due to their culture-specific nature. In such cases, techniques like adaptation or paraphrasing are used to maintain the communicative and emotional impact.

2-Table. Strategies used in translating winged words

Translation Strategy	Description	Example
Literal translation	Word-for-word rendering when cultural match exists	"Time is money" → "Vaqt — bu pul"
Paraphrase	Meaning explained without literal equivalence	"Break a leg" → "Omad senga yor bo'lsin"
Cultural substitution	Replacing with culturally similar phrase	"To carry coals to Newcastle" → "Toshkentga muz olib borish"
Adaptation	Adjusting to target culture's worldview	"Rome was not built in a day" → "Darrov natijaga erishib bo'lmaydi"

Translation Strategy	Description	Example
Explication	Adding context to clarify meaning	“Achilles’ heel” → “Insonning eng zaif nuqtasi”

The second table summarizes the main strategies applied in the translation process, such as literal translation, paraphrase, cultural substitution, adaptation, and explication, each accompanied by practical examples. These tables help to visualize how translators navigate cultural and linguistic differences when dealing with idiomatic or culturally loaded expressions. They also provide a practical framework for understanding how equivalence can be achieved through creative and culturally sensitive translation choices. Overall, the tables demonstrate that the successful translation of winged words requires not only linguistic accuracy but also cultural awareness and interpretive flexibility.

Research discussion. The research discussion focuses on analyzing how winged words, as culturally significant linguistic units, undergo transformation in the process of translation and how the balance between linguistic fidelity and cultural adaptation is maintained. The findings demonstrate that the degree of equivalence achieved in translation largely depends on the cultural proximity between the source and target languages. When two cultures share similar values, traditions, or historical experiences, translators often succeed in finding full or near-full equivalents that preserve both meaning and stylistic impact. For instance, many English and Uzbek proverbs expressing universal human experiences such as wisdom, patience, and morality can be rendered equivalently because of shared cultural concepts. However, when the cultural gap widens, as in the case of winged words rooted in a specific historical, literary, or ideological context, non-equivalent translation becomes inevitable. In such cases, translators must employ adaptive strategies—such as paraphrasing, cultural substitution, or explication—to maintain the communicative effect while ensuring comprehensibility for the target audience. The analysis reveals that literal translation often results in semantic distortion or pragmatic loss because it fails to convey the cultural subtext embedded in the original. Therefore, dynamic equivalence and cultural adaptation emerge as the most effective approaches for transmitting both the semantic and emotional essence of winged words. Moreover, the study highlights that translators act not merely as linguistic intermediaries but as cultural mediators who interpret and reshape the source message according to the socio-cultural norms of the target audience. This creative mediation process underscores the translator’s responsibility in preserving intercultural understanding while avoiding ethnocentric distortions. Another important finding of the research is that winged words often carry an aesthetic and ethical dimension that reflects the collective worldview of a nation. Consequently, the translator’s ability to recognize and reproduce these underlying cultural symbols is crucial for achieving a faithful and resonant translation. In literary texts, where stylistic nuance and emotional depth are essential, translators frequently resort to hybrid strategies—combining literal and adaptive techniques—to retain both form and function. In non-literary or journalistic contexts, however, functionality and clarity often take precedence over stylistic preservation, leading to simplified or paraphrased renderings. The discussion also emphasizes that non-equivalent translation, while sometimes perceived negatively, can serve a productive function by introducing new cultural perspectives and enriching the target language through borrowing or adaptation. In conclusion, the discussion affirms that the translation of

winged words is not a purely linguistic act but a multidimensional intercultural process that reflects the dynamics of cultural exchange, linguistic creativity, and human communication. The translator's success lies in achieving harmony between fidelity to the source text and sensitivity to the target culture, thereby ensuring that the translated winged words continue to carry the intellectual and emotional power of their originals.

Conclusion. In conclusion, the study on the equivalent and non-equivalent translation of winged words reflecting cultural realities demonstrates that translation is not merely a linguistic operation but a profound intercultural act requiring sensitivity, creativity, and cultural awareness. Winged words, as condensed carriers of cultural memory, values, and worldviews, pose one of the most complex challenges in translation due to their deep-rooted connection with national identity and collective consciousness. The research findings show that achieving equivalence in translation depends on how closely the cultural systems of the source and target languages align. When cultural similarities exist, translators can find appropriate equivalents that preserve both semantic meaning and emotional resonance. However, in cases where no direct counterpart exists, non-equivalent translation becomes necessary, often involving strategies such as paraphrasing, adaptation, explicitation, or cultural substitution. These techniques ensure that the communicative intent of the original is maintained, even if certain linguistic or stylistic elements are transformed. Furthermore, the study underlines the dual role of the translator as both a linguistic expert and a cultural mediator who must interpret, reconstruct, and sometimes reimagine the source expression for a different audience. The ability to maintain the aesthetic, ethical, and emotional dimensions of winged words is what distinguishes a skillful translation from a literal one. Ultimately, the translation of winged words enriches intercultural communication by revealing the universal aspects of human experience while preserving the uniqueness of each culture's linguistic expression. Therefore, effective translation of such culturally bound expressions requires not only mastery of language but also deep understanding of cultural context, symbolic meaning, and human psychology. The insights gained from this study contribute to the broader field of translation studies by emphasizing the necessity of cultural competence and interpretive flexibility in achieving meaningful cross-cultural communication through language.

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