

INTERLINGUAL EQUIVALENTS OF METEOROLOGICAL-ATMOSPHERIC SEMANTIC LAYER IN ENGLISH AND UZBEK

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Abstract. The interplay between language and cognition has long been a central issue in linguistics. Idiomatic expressions, particularly those based on meteorological and atmospheric phenomena, encode a nation's worldview, attitudes toward nature, and cultural values. This paper investigates the interlingual equivalents of meteorological-atmospheric idioms in English and Uzbek. Drawing on translation studies and comparative linguistics, it analyzes semantic, symbolic, and cultural dimensions, highlighting full, partial, and zero equivalence in translation.

Introduction

The relationship between language and thought has been a focal point in linguistics since ancient times. Idiomatic expressions reflect a unique system of symbols that embody national culture. According to Rahmatullayev (2007), Uzbek idioms mirror national cognition and represent recorded forms of collective thought. Consequently, translating idioms differs fundamentally from translating ordinary lexical items.

Meteorological-atmospheric idioms, grounded in natural phenomena, reveal societal attitudes toward climate, the environment, and cultural values, linking them directly to national thought. Teliya (1991) regards idioms as “cultural codes,” emphasizing that they reflect historical experience and social consciousness. Translating these expressions requires attention to both semantic and cultural equivalence.

Theoretical Background

Equivalence is a central concept in comparative linguistics and translation studies. Kunin (1973) distinguishes full, partial, and zero equivalence in idiomatic translation. He notes that some idioms lack direct equivalents in another language, and even when the semantic core aligns, symbolic meaning may differ. Apresyan (1995) supports this, arguing that language units reflect conceptual foundations of national cognition, making full semantic equivalence often unattainable.

Catford (1965) defines equivalence as “linguistic congruence,” distinguishing between word-level and text-level correspondence. Word-level congruence depends on grammatical and lexical rules, while text-level congruence relies on communicative context. This implies that idiom translation must account for textual purpose and discourse context, not merely lexical matching.

Nida (1964) further distinguishes **formal equivalence**, preserving the structural and grammatical features of the source text, and **dynamic equivalence**, prioritizing naturalness and comprehensibility for the target audience. Given that idioms often contain culturally specific metaphors, dynamic equivalence is particularly crucial. Komissarov (1990) emphasizes that



idioms are cultural codes, and their translation should account for both linguistic and cultural compatibility.

Meteorological-Atmospheric Idioms in Translation

Meteorological-atmospheric idioms often encode symbolic meanings grounded in natural phenomena and linked to lifestyle, geography, and historical experience. Teliya (1991) stresses that such idioms are cultural codes representing societal worldview and experience.

For example, the English idiom **“every cloud has a silver lining”** expresses optimism and hidden positive outcomes behind difficulties. Its Uzbek equivalent **“bulut ortidan quyosh chiqadi”** conveys a similar semantic meaning, though the symbolic representation differs. According to Apresyan (1995), cultural “worldviews” influence how each expression is shaped, resulting in **partial equivalence**.

Another example is **“get a second wind”**, denoting renewed energy after fatigue, paralleled in Uzbek by **“jon qaytdi”**. Though their semantic cores match, English uses wind imagery, while Uzbek emphasizes vitality, reflecting different symbolic systems.

Zero equivalence is observed in expressions like **“to break the ice”**, translated as **“gapni boshlamoq”** or **“suhbatni iliqilashtirmoq”** in Uzbek, requiring explanatory translation due to cultural differences.

Thunder and lightning idioms, such as **“lightning fast”** (Uzbek: **“chaqmoqday tez”**) and **“thunderous applause”** (Uzbek: **“qarsaklar ko‘kka ko‘tarildi”**), illustrate semantically aligned yet culturally differentiated interpretations. Kunin’s (1973) theory classifies these as **partially equivalent**, as semantic meaning aligns but symbolic nuances differ.

Similarly, **“under the weather”** translates partially as **“havo ilg’adi”**, describing unwellness. In English, the weather metaphor represents overall condition, whereas in Uzbek, air directly affects health, demonstrating cultural variation in symbolic representation.

Interlingual Equivalence Table of Meteorological-Atmospheric Idioms

English Idiom	Uzbek Equivalent	Type of Equivalence	Semantic Notes
every cloud has a silver lining	bulut ortidan quyosh chiqadi	Partial	Semantic core aligns; symbolism differs
get a second wind	jon qaytdi	Partial	Core meaning aligns; symbolic imagery differs
to break the ice	gapni boshlamoq / suhbatni iliqilashtirmoq	Zero	Requires explanatory translation
lightning fast	chaqmoqday tez	Partial	Core speed meaning aligns; symbolic nuance differs
thunderous applause	qarsaklar ko‘kka ko‘tarildi	Partial	Semantic meaning aligns; cultural representation differs
under the weather	havo ilg’adi	Partial	Semantic core aligns; symbolic interpretation



			differs
to rain cats and dogs	sevatlab yomg'ir yog'di / qattiq quyib yubordi	Partial	Intensity meaning aligns; symbolic imagery differs
to save for a rainy day	og'ir kunlar uchun asrab qo'y	Full	Semantic and symbolic meaning align
come rain or shine	yomg'irda ham, qorda ham	Full	Semantic core and symbolic meaning align
storm in a teacup	pashshadan fil yasamoq	Partial	Core meaning aligns; symbolic imagery differs
every cloud brings rain	bulut ko'tarildi – yomg'ir yog'adi	Full	Semantic and symbolic meaning align

Analysis

The table demonstrates varying degrees of **interlingual equivalence**. Full equivalence occurs when both semantic and symbolic meanings match, as in **“to save for a rainy day”**. Partial equivalence arises when semantic cores align but cultural imagery differs, e.g., **“get a second wind”**. Zero equivalence requires explanatory translation, as in **“to break the ice.”**

Rain and cloud imagery often reflects universal human experience. For instance, both English and Uzbek idioms associate rain with trials and resources, yet symbolic representation may differ. Thunder and lightning idioms illustrate power, speed, and unexpectedness, while Apresyan's (1995) worldview theory explains differences in conceptualization between cultures.

Historical, cultural, and environmental contexts shape idiomatic expressions, highlighting the importance of considering both **semantic and cultural layers** in translation. Frazeological units are not mere lexical items but cultural codes requiring nuanced interpretation.

Conclusion

Meteorological-atmospheric idioms in English and Uzbek exhibit full, partial, and zero interlingual equivalence. Full equivalence occurs in idioms sharing both semantic and symbolic meaning; partial equivalence arises from cultural divergence; zero equivalence necessitates explanatory translation. Comparative analysis emphasizes the significance of cultural cognition in translation, underscoring the need to account for symbolic, historical, and environmental factors.

Dynamic equivalence, as suggested by Nida (1964), is crucial in translating idioms with culturally specific metaphors. Catford (1965), Kunin (1973), and Komissarov (1990) provide foundational theoretical frameworks, while Apresyan (1995) explains cross-cultural variation in conceptualization. Integrating these perspectives enables translators to achieve effective semantic and cultural equivalence in meteorological-atmospheric idioms.

References.

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