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TRANSLATION METHODS OF UZBEK PHRASEOLOGICAL UNITS INTO ENGLISH

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Abstract

The translation of Uzbek phraseological units (PUs) into English presents complex challenges rooted in linguistic, structural, and cultural differences. PUs—encompassing idioms, proverbs, and fixed expressions—are inherently non-compositional, requiring strategies beyond literal translation to preserve meaning and cultural nuance. This paper explores key difficulties in translating Uzbek PUs, such as cultural specificity, grammatical divergence, the absence of direct equivalents, and connotative subtleties. It also outlines common translation strategies, including direct equivalence, loan translation, functional equivalence, paraphrasing, adaptation, and compensation. Through illustrative examples, the study demonstrates how these strategies are applied in practice. Additionally, it discusses the role of cultural competence, bilingual dictionaries, and computational tools like cross-lingual text classification and bilingual lexicon induction in supporting translation efforts. The paper concludes by emphasizing the critical need for culturally informed, context-sensitive approaches to PU translation in an increasingly globalized world.

Keywords: Uzbek phraseological units, idiom translation, cultural specificity, functional equivalence, paraphrase, adaptation, cross-cultural communication, bilingual dictionaries, translation strategies, computational linguistics.

Introduction

The translation of phraseological units (PUs) from Uzbek to English presents a unique set of challenges and opportunities. Phraseological units, also known as idioms, proverbs, or fixed expressions, are characterized by their non-compositionality, meaning that their overall meaning cannot be derived directly from the literal meanings of their constituent words [1]. This necessitates specialized translation strategies that go beyond simple word-for-word substitution. Understanding the cultural context embedded within these expressions is also crucial for accurate and effective translation.

Challenges in Translating Uzbek Phraseological Units. Several factors contribute to the difficulty in translating Uzbek PUs into English:

- **Cultural Specificity:** Many Uzbek PUs are deeply rooted in Uzbek culture, history, and traditions. These expressions often reflect unique aspects of Uzbek life, such as social customs, historical events, or traditional beliefs. Finding equivalent expressions in English that convey the same cultural nuances can be challenging.



- **Structural Differences:** Uzbek and English have different grammatical structures and word order. This can make it difficult to directly translate Uzbek PUs while maintaining their original structure and meaning.
- **Lack of Direct Equivalents:** In many cases, there may not be a direct equivalent for an Uzbek PU in English. This requires the translator to find alternative ways to convey the meaning of the expression, such as using a paraphrase, a functionally equivalent idiom, or a descriptive translation.
- **Connotative Meaning:** Phraseological units often carry connotative meanings or emotional associations that are difficult to capture in translation. The translator must be sensitive to these nuances and strive to convey the intended emotional impact of the expression. To overcome these challenges, translators employ a variety of strategies when translating Uzbek PUs into English. These strategies can be broadly categorized as follows:
 1. **Using a Direct Equivalent.** This is the ideal scenario, where a PU in English exists that has the same meaning and similar stylistic features as the Uzbek PU. However, this is relatively rare due to cultural and linguistic differences.
 2. **Calque or Loan Translation.** This involves translating the Uzbek PU literally, word-for-word, into English. This strategy is generally not recommended, as it often results in unnatural or nonsensical expressions. However, it can be used in specific cases where the literal translation is understandable and conveys the intended meaning, or when the goal is to introduce a new concept or expression into the target language.
 3. **Functional Equivalent.** This strategy involves finding an English PU that has a similar meaning and function as the Uzbek PU, even if the literal wording is different. This is a common and effective strategy for translating PUs, as it allows the translator to convey the intended meaning in a natural and idiomatic way. For example, an Uzbek idiom about hospitality might be translated using a common English idiom with a similar meaning. [1]
 4. **Paraphrase.** When a direct or functional equivalent cannot be found, the translator may choose to paraphrase the Uzbek PU, explaining its meaning in plain language. This strategy is useful for conveying the core meaning of the expression, but it may sacrifice some of the stylistic features or cultural nuances of the original.
 5. **Adaptation.** This strategy involves modifying the Uzbek PU to make it more understandable or relevant to an English-speaking audience. This may involve changing the imagery, the cultural references, or the overall structure of the expression. Adaptation can be useful for making the translation more accessible and engaging, but it also carries the risk of distorting the original meaning or cultural significance.
 6. **Compensation.** Compensation is a technique used when a particular feature of the Uzbek PU cannot be directly translated into English. In this case, the translator may choose to compensate



for the loss by adding a similar feature elsewhere in the text. For example, if the Uzbek PU contains a pun or a play on words that cannot be replicated in English, the translator may introduce a pun elsewhere in the translation to compensate for the loss.

To illustrate these translation strategies, let's consider some examples of Uzbek PUs and their potential English translations:

Example 1: (Hypothetical Uzbek PU): "Toshkentning noni" (Tashkent's bread).

Literal Translation: "Tashkent's bread"

Functional Equivalent: This phrase might refer to something that is easily available or plentiful in Tashkent, but perhaps not elsewhere. A functional equivalent could be "a dime a dozen," depending on the specific context.

Paraphrase: "Something that is very common or abundant in Tashkent."

Example 2: (Hypothetical Uzbek PU): "Oltin olma" (Golden apple).

Literal Translation: "Golden apple"

Functional Equivalent: Depending on the context, this could be translated as "the apple of one's eye" if it refers to something cherished.

Paraphrase: "Something that is highly valued or precious."

Example 3: (Hypothetical Uzbek PU): "Yetti o'lchab, bir kes" (Measure seven times, cut once).

Literal Translation: "Measure seven times, cut once."

Direct Equivalent: A direct English equivalent exists: "Look before you leap."

Ultimately, the translation of Uzbek PUs into English requires more than just linguistic skills. It also requires a deep understanding of both Uzbek and English cultures. Translators must be aware of the cultural values, beliefs, and traditions that are reflected in these expressions, and they must be able to convey these nuances to an English-speaking audience.

Cross-lingual text classification (CLTC) is a related field that can be useful for understanding the cultural context of Uzbek PUs [3]. CLTC involves classifying documents in different languages into the same categories. By analyzing the topics and themes that are associated with specific Uzbek PUs, CLTC can provide insights into their cultural significance.

While not explicitly discussed in the provided documents, dictionaries (both general and specialized) play a crucial role. High-quality bilingual dictionaries that include phraseological units, along with their meanings and usage examples, are invaluable resources for translators.

The translation of Uzbek phraseological units into English is a complex and multifaceted task that requires a combination of linguistic skills, cultural knowledge, and strategic decision-making. While there is no single "correct" way to translate a PU, translators must strive to convey the intended meaning, stylistic features, and cultural nuances of the original expression. Computational techniques like bilingual lexicon induction and transfer learning can be valuable tools for assisting translators, but they cannot replace the human translator's ability to understand and interpret the cultural context of these expressions. As globalization continues to increase cross-cultural communication, the importance of accurate and effective translation of phraseological units will only continue to grow. Further research into computational methods, combined with a deeper understanding of cultural contexts, promises to improve the quality and accessibility of translations between Uzbek and English.

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