

**STRATEGIES FOR TRANSLATING ENGLISH PHRASEOLOGICAL UNITS INTO UZBEK****Pardayeva Nurzoda Sobirjon qizi****miss.bright7733@gmail.com**Asia International University 1<sup>st</sup> year Master's student.**<https://doi.org/10.5281/zenodo.1835220>**

**Abstract.** Phraseological units represent one of the most culturally marked and semantically complex layers of language. They reflect national mentality, historical experience, and collective worldview, which makes their translation a challenging task. This article examines the main strategies used in translating English phraseological units into Uzbek, focusing on semantic, stylistic, and pragmatic equivalence. The study employs a comparative and descriptive approach to analyze different translation techniques such as phraseological equivalence, descriptive translation, calque, substitution, and omission. The findings demonstrate that successful translation of phraseological units requires not only linguistic accuracy but also deep cultural awareness and pragmatic competence. The article highlights the importance of selecting appropriate translation strategies to preserve expressive meaning and communicative function in the target language.

**Key words:** phraseological units, translation strategies, equivalence, idioms, cultural specificity, English, Uzbek.

## Introduction

Phraseological units occupy a significant position in the lexical system of any language.

They enhance expressiveness, convey evaluative meanings, and reflect the cultural and historical background of a speech community. Idioms, proverbs, fixed expressions, and collocations are widely used in both spoken and written discourse, particularly in literary texts, journalism, and everyday communication. However, their figurative nature and semantic indivisibility make them one of the most problematic areas in translation studies.

The translation of phraseological units from English into Uzbek presents particular difficulties due to structural, semantic, and cultural differences between the two languages.

English belongs to the Germanic branch of the Indo-European language family, whereas Uzbek is a Turkic language with distinct grammatical structure and cultural traditions. As a result, direct or literal translation of phraseological units often leads to loss of meaning, stylistic distortion, or pragmatic failure.

In recent years, increased attention has been paid to phraseological translation within the framework of intercultural communication. Translators are expected not only to transfer lexical meaning but also to preserve cultural connotations and pragmatic effects. This article aims to analyze the main strategies used in translating English phraseological units into Uzbek and to evaluate their effectiveness in achieving functional equivalence.

### Theoretical Framework of Phraseological Units

Phraseological units have been studied extensively in linguistics and translation theory.

Vinogradov defines phraseological units as stable word combinations characterized by semantic unity and fixed structure. They are distinguished from free word combinations by their idiomatic meaning, which cannot be deduced from the meanings of individual components.

From a translation perspective, Baker notes that idioms and fixed expressions often pose difficulties because they may have no direct equivalents in the target language or may differ in

usage and connotation. Newmark emphasizes that phraseological units are culture-bound elements that require special attention during translation.

In Uzbek linguistics, phraseology is also regarded as a reflection of national culture and worldview. Uzbek phraseological units often contain metaphorical images related to nature, family, hospitality, and moral values. Therefore, translating English phraseological units into Uzbek requires not only linguistic competence but also cultural sensitivity.

### **Methodology**

The research adopts a qualitative descriptive methodology. A corpus of English phraseological units was selected from literary texts, dictionaries, and authentic sources. Their Uzbek translations were analyzed using comparative analysis to identify the strategies employed by translators. The study focuses on semantic equivalence, stylistic preservation, and pragmatic function. Each example was examined to determine whether the translation successfully conveys the original meaning and communicative intent. This methodological approach allows for a systematic evaluation of translation strategies.

#### **Classification of Translation Strategies**

##### **1. Translation by Phraseological Equivalence**

Phraseological equivalence occurs when an English idiom has a full or partial equivalent in Uzbek. This strategy is considered the most effective, as it preserves both meaning and expressiveness.

###### **Example:**

English: To kill two birds with one stone

Uzbek: Bir o‘q bilan ikki quyonni urmoq

Although the imagery differs slightly, the meaning and pragmatic effect remain the same.

##### **2. Descriptive (Paraphrasing) Translation**

When no equivalent exists in Uzbek, the translator may resort to paraphrasing. This method conveys the meaning of the phraseological unit through explanation rather than figurative imagery.

###### **Example:**

English: To spill the beans

Uzbek: Sirni oshkor qilmoq

This strategy ensures clarity but often results in loss of stylistic coloring.

##### **3. Calque (Loan Translation)**

Calque involves literal translation of the components of a phraseological unit. This strategy is effective only when the metaphor is understandable in Uzbek.

###### **Example:**

English: The root of the problem

Uzbek: Muammoning ildizi

In this case, the metaphorical image is shared by both languages.

##### **4. Translation by Substitution**

Substitution replaces the English idiom with a different Uzbek expression that fulfills the same communicative function.

###### **Example:**

English: When pigs fly

Uzbek: Tuyaning dumi yerga tekkanda

The imagery differs, but the pragmatic meaning of impossibility is preserved.

## 5. Translation by Omission

Omission is used when a phraseological unit is redundant or difficult to translate without distorting the meaning. Although this strategy reduces expressiveness, it may enhance textual coherence.

## Pragmatic and Cultural Aspects of Translation

Phraseological units are closely linked to culture. English idioms often reflect historical events, traditions, and everyday experiences of English-speaking societies. Uzbek phraseology, in contrast, emphasizes communal values, respect, and morality.

Pragmatic equivalence plays a crucial role in phraseological translation. A successful translation should evoke a similar response in the target audience as the original does in the source culture. This requires the translator to consider context, audience, and communicative intent.

## Challenges in Translating Phraseological Units

One of the main challenges is identifying idioms in the source text. Some phraseological units resemble free word combinations, making them difficult to recognize. Another challenge is cultural mismatch, where no equivalent expression exists in the target language.

Structural differences between English and Uzbek also complicate translation. English idioms often rely on fixed word order, whereas Uzbek allows greater flexibility. Translators must adapt the structure without compromising meaning.

## Results and Discussion

The analysis shows that translation by phraseological equivalence and substitution are the most effective strategies in preserving meaning and expressiveness. Descriptive translation is useful for clarity but often results in stylistic loss. Calque is successful only when cultural metaphors overlap.

The findings highlight the importance of translator competence in phraseological translation. A deep understanding of both languages and cultures is essential for selecting appropriate strategies.

## Conclusion

The translation of English phraseological units into Uzbek is a complex process that requires linguistic, cultural, and pragmatic awareness. No single strategy can be universally applied; instead, translators must choose the most appropriate method based on context and communicative purpose. This study demonstrates that phraseological units are not merely lexical items but culturally embedded expressions. Effective translation preserves not only semantic meaning but also stylistic and pragmatic value, contributing to successful intercultural communication.

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