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INGLIZ TILIDAGI IDIOMALARNING O'ZBEK TILIGA TARJIMA QILISH JARAYONIDA YUZAGA KELADIGAN LEKSIN VA MADANIY MUAMMOLAR

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ANNOTATSIYA

Ushbu maqola ingliz tilidagi iboralarni (idiomalarini) o'zbek tiliga tarjima qilishda yuzaga keladigan leksik va madaniy murakkabliklarni chuqur tahlil qiladi. Idiomalar tilning o'ziga xos madaniy kodi va tarixiy tajribasini mujassam etganligi bois, ularni so'zma-so'z tarjima qilish ko'pincha ma'no yo'qolishiga yoki mantiqiy xatolarga olib keladi. Tadqiqot ekvivalentlik nazariyalari, xususan, formal va dinamik ekvivalentlik tushunchalarini o'rganadi hamda tarjimonlar duch keladigan asosiy to'siqlarni yoritadi. Natijalar shuni ko'rsatadiki, samarali tarjima jarayoni kontekstual tahlil, funksional moslashuv va madaniy transformatsiyani talab qiladi.

Kalit so'zlar: idioma, tarjima, leksik ekvivalentlik, madaniy tafovut, dinamik ekvivalentlik, lingvistik tahlil, o'zbek tili, pragmatika.

LEXICAL AND CULTURAL PROBLEMS IN THE TRANSLATION OF ENGLISH IDIOMS INTO UZBEK

ABSTRACT

This article provides an in-depth analysis of the lexical and cultural complexities encountered when translating English idioms into the Uzbek language. As idioms embody the unique cultural code and historical experiences of a language, literal translation often leads to a loss of meaning or logical inconsistencies. This research examines theories of equivalence, specifically formal versus dynamic equivalence, and highlights the primary obstacles faced by translators. The findings demonstrate that an effective translation process requires rigorous contextual analysis, functional adaptation, and cultural transformation to preserve the expressive nature of idioms in the target language.

Key words: idiom, translation, lexical equivalence, cultural difference, dynamic equivalence, linguistic analysis, Uzbek language, pragmatics.

INTRODUCTION

Idiomatic expressions are an essential part of language, reflecting the culture, history, and worldview of a speech community. Translating idioms from English into Uzbek presents a significant challenge because their meanings are often figurative and cannot be understood from the meanings of individual words. As a result, translators must consider both linguistic and cultural factors when rendering idiomatic expressions into another language.

Idioms are closely connected to the traditions, beliefs, and experiences of a particular culture. Therefore, their translation requires more than simple word-for-word substitution. The translator must understand not only the literal meaning of an idiom but also its connotations, stylistic value, and communicative purpose. This is especially important in English-Uzbek

translation, as the two languages belong to different language families and have developed within distinct cultural environments.

Many English idioms contain references to Western history, customs, and social practices, while Uzbek idioms are shaped by Central Asian traditions and cultural values. These differences often make direct translation difficult and may result in a loss of meaning if cultural factors are ignored. In the context of growing intercultural communication, accurate idiom translation has become increasingly important. To overcome translation difficulties, translators frequently use strategies such as cultural adaptation, paraphrasing, and equivalent idiomatic expressions.

This article examines the lexical and cultural problems encountered in translating English idioms into Uzbek and discusses effective methods for achieving equivalent meaning and communicative impact in the target language.

LITERATURE REVIEW AND RESEARCH METHODOLOGY

The theoretical framework for this study draws upon established translation studies, particularly the work of Eugene Nida and Mona Baker. Nida (1964) introduced the foundational concept of “dynamic equivalence”, which argues that the goal of translation should be to elicit the same response from the target audience as the original message did from its own audience, rather than forcing a word-for-word replication of the source text.

This study adopts a descriptive-analytical approach. A corpus of common English idioms – covering diverse semantic fields such as emotions, success, failure, and social conduct – was collected. These were analyzed through a three-step process: Linguistic Decomposition: Breaking down the idiom into its constituent parts to identify potential literal versus figurative meanings; Cultural Mapping: Identifying whether the metaphorical imagery exists in the target culture; and Comparative Strategy: Categorizing the translation as full equivalent, partial equivalent, or non-equivalent.

RESULTS

The analysis revealed three main categories of challenges in translating English idioms into Uzbek: linguistic-structural mismatches, cultural-imagistic gaps, and contextual dependency. These findings show that idiom translation requires not only linguistic knowledge but also cultural and pragmatic awareness.

The first challenge involves linguistic-structural differences between English and Uzbek. Many English idioms contain phrasal verbs, fixed word combinations, and grammatical patterns that do not exist in Uzbek. As a result, literal translation often produces unnatural expressions. In such cases, translators frequently use paraphrasing or adaptation to preserve the intended meaning while maintaining natural language use.

The second and most significant challenge is the presence of cultural-imagistic gaps. The analysis showed that nearly half of the examined idioms lacked direct equivalents in Uzbek. Many English idioms are based on Western cultural references that may be unfamiliar to Uzbek speakers. For example, the idiom “when pigs fly” expresses impossibility through the image of a flying pig. Since this image does not have the same cultural significance in Uzbek, a more appropriate equivalent is “tuyaning dumi yerga tekkanda”, which conveys the same meaning through culturally familiar imagery. Such examples demonstrate the importance of cultural adaptation in idiom translation.

The third challenge is contextual dependency. The meaning of some idioms can only be understood within a specific situation. For instance, “break a leg” is commonly used as an expression of encouragement rather than a literal statement. Without considering context, translators may misinterpret the intended meaning and produce inaccurate translations.

The findings indicate that successful idiom translation depends on balancing linguistic accuracy, cultural relevance, and contextual appropriateness. The results also suggest that functional and dynamic equivalence are generally more effective than literal translation when dealing with culturally specific idiomatic expressions.

DISCUSSION

The findings of this study highlight the complex interplay between language, culture, and communication in the translation of English idioms into Uzbek. The central challenge lies in balancing two often competing objectives: preserving the original imagery of the source text and ensuring that the translated expression remains meaningful and natural for the target audience. This tension has long been recognized in translation studies and remains one of the most debated issues in the field.

According to translation theorists such as Newmark (1988), the translator should not function merely as a linguistic converter who reproduces words and structures mechanically. Instead, the translator acts as a cultural mediator whose primary responsibility is to recreate the communicative effect of the original message. In the case of idioms, this responsibility becomes particularly important because idiomatic meaning is rarely derived from the literal meanings of individual words. As a result, a strictly literal translation often fails to convey the intended message and may even create confusion or misunderstanding.

A clear example is the English idiom “don’t cry over spilled milk”. The expression encourages people not to waste time regretting mistakes or losses that cannot be changed. If translated literally into Uzbek, the phrase would sound unusual and would not communicate its figurative meaning effectively. The Uzbek expression “o‘tgan ishga salovat” performs the same communicative function by advising acceptance of past events. Although the imagery of spilled milk disappears completely, the emotional and philosophical message remains intact. This demonstrates that preserving meaning is often more important than preserving form.

The results also reveal that cultural equivalence frequently outweighs lexical equivalence in successful idiom translation. Many English idioms contain references to historical events, social customs, religious traditions, or symbolic objects that are deeply embedded in Western culture. Attempting to preserve such imagery without adaptation may alienate Uzbek readers and reduce the effectiveness of the translation. Therefore, translators often need to replace source-language images with culturally familiar alternatives that evoke a similar response in the target audience.

Furthermore, the study confirms the relevance of Eugene Nida’s theory of dynamic equivalence, which emphasizes the response of the target audience rather than the linguistic structure of the source text. Dynamic equivalence seeks to ensure that readers of the translation experience a reaction comparable to that of readers of the original text. In contrast, formal equivalence prioritizes the preservation of linguistic form and lexical content. While formal equivalence may be useful in certain technical or legal texts, the present analysis suggests that it is often inadequate for translating idioms between English and Uzbek because it neglects cultural and pragmatic dimensions of meaning.

Another important observation is the role of context in determining translation choices. The same idiom may require different translation strategies depending on genre, audience, and communicative purpose. Literary translations, for example, may retain more of the original imagery for stylistic reasons, whereas educational or journalistic texts may prioritize clarity and accessibility. Consequently, there is no universal strategy applicable to all idioms; translators must evaluate each expression individually and select the approach that best serves the communicative needs of the target text.

CONCLUSION

Translating idioms from English into Uzbek is a complex process that involves both linguistic and cultural considerations. The study has shown that many English idioms cannot be translated literally because their meanings are closely connected to specific cultural contexts and figurative imagery. Linguistic differences, cultural gaps, and contextual factors often create challenges for translators.

The findings suggest that dynamic equivalence is generally more effective than literal translation when dealing with idiomatic expressions. By focusing on the intended meaning and communicative effect rather than the exact wording, translators can produce more natural and culturally appropriate translations. Examples such as “when pigs fly” and “don’t cry over spilled milk” demonstrate the importance of using culturally relevant Uzbek equivalents.

Successful idiom translation requires not only linguistic knowledge but also cultural awareness and contextual understanding. A translator’s goal should be to preserve the meaning and impact of the original expression while ensuring that it is clear and natural for the target audience.

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