



## TRANSLATION PROBLEMS OF PHRASEOLOGICAL UNITS IN THE UZBEK LANGUAGE

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**Abstract.** *This article discusses the main linguistic and cultural problems that appear when translating Uzbek phraseological units into other languages. The paper explains the nature of phraseological expressions, their figurative meaning, and their connection with national culture. It also analyzes the difficulties of finding equivalents in translation and the importance of keeping the original emotional tone and imagery. The article emphasizes that phraseological translation is not only a linguistic but also a cultural process.*

**Keywords:** *phraseological unit, translation, equivalence, adequacy, idiom, culture, national color, semantics, figurative meaning.*

**Introduction.** Language is a mirror of people's culture, history, and way of thinking. Each nation's language reflects its worldview and traditions. Phraseological units, or idioms, play a special role in showing the national character and emotional richness of a language.

The Uzbek language is very rich in phraseological expressions. Idioms like *ko'ngli tog'dek ko'tarildi* (he felt very happy), *og'zi qulog'iga yetdi* (he smiled widely), *boshiga qora kun tushdi* (he faced misfortune) show the emotional and cultural depth of the Uzbek people. When translating such expressions into another language, not only words but also cultural meanings must be transferred. This makes the process much more complicated than normal word-for-word translation. The translator must understand both languages deeply and find ways to keep the same meaning, tone, and image. Today, when Uzbek literature is more often translated into foreign languages, especially English, the problem of translating phraseological units correctly becomes even more important. This paper focuses on these problems and explains their cultural and linguistic aspects.

### **Discussions**

#### **1. What Are Phraseological Units?**

Phraseology is the study of fixed expressions that have a special meaning different from the meanings of their individual words. A phraseological unit is a stable word combination with figurative meaning. For example, *ko'ngli tog'dek ko'tarildi* literally means "his heart lifted like a mountain," but in fact, it means "he felt very happy."

**Phraseological units have three main features:**

1. <b>Stability</b> – the words cannot be easily changed.	2. <b>Figurative meaning</b> – the meaning is not literal.	3. <b>Wholeness</b> – the whole expression has one idea.
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Idioms are an important part of any language's beauty and expressiveness. They carry emotions, humor, and wisdom of a nation. Because of that, translating them is always a challenge.

2. Types of Phraseological Units

In the Uzbek language, phraseological units can be divided into several types:

1. **Stable combinations** – partly free expressions like *ko'nglidan kechmoq* (to think about something).
2. **Fixed idioms** – have one complete meaning, for example, *qovog'idan qor yog'moqi* (to be upset).
3. **Common set expressions** – less figurative, like *yo'lga chiqmoq* (to start a journey).

Many Uzbek idioms are based on national symbols, history, and traditions. Because of this, they often cannot be translated directly into other languages.

3. Phraseological Units in Translation

Translating phraseological units is one of the hardest parts of translation studies. The main idea is that translation should give the same meaning and emotional effect to the reader as the original text. When a translator works with idioms, it is not enough to translate the words — the translator must understand the *function* of the idiom in the text. Does it show happiness, sadness, irony, or anger? The same feeling must appear in the translation, even if different words are used.

For example:

- Tarvuzi qo'ltig'idan tushdi → He felt disappointed / He was deflated.
- Tepa sochi tikka bo'ldi → He was shocked / He was startled.
- Burni osmonda → He was arrogant / He held his head high.

These examples show that idioms should not be translated literally. Instead, the translator must find the same emotion and meaning in the target language.

4. Translation Strategies

Different strategies can be used to translate idioms:

1. **Full equivalent** – when there is a similar idiom in both languages.
  - *Og'zi qulog'iga yetdi* → He grinned from ear to ear.
2. **Partial equivalent** – when the meaning is close but not identical.
  - *Ko'ngli tog'dek ko'tarildi* → He felt relieved.
3. **Free translation (explanation)** – when the idiom is translated by meaning only.



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- *Ko 'zi ochildi → He understood the truth.*

4. **Cultural adaptation** – when the expression is changed to fit the culture of the target language.

- *Boshiga qora kun tushdi → He faced a bad time / misfortune.*

5. **Literal translation (calque)** – word-for-word translation, which sometimes works, but often sounds unnatural.

Choosing the right method depends on the purpose of the translation, the text type, and the audience.

### 5. Cultural Aspects of Translation

Idioms are closely connected with culture. They often include images and symbols that are typical for one nation but not understandable for others. For example, in Uzbek, the word *tog* (mountain) is a positive image. So, *ko 'ngli tog 'dek ko 'tarildi* means “he felt great happiness.” In English, this image does not exist, so the translator must find another way to express the same idea — for example, *he felt great relief*. The expression *boshiga qora kun tushdi* also reflects cultural meaning. In both Uzbek and English, the color black symbolizes sadness, so it can be translated as *he had a dark day* or *he faced misfortune*. Thus, translating idioms means transferring not only the meaning but also the culture behind it. A good translator must understand both cultures deeply.

Phraseological translation is more than changing words — it is translating feelings and culture. The main problem is that idioms are full of emotions and connotations, which may not exist in another language. When an idiom is translated word for word, the result can sound strange or even funny. For example, *his heart was lifted like a mountain* would sound unnatural in English, although it is correct literally. That is why *he felt happy* or *he felt relieved* is better. Uzbek is a very emotional and expressive language, while English is more logical and neutral. Because of that, the translator must be creative to keep the same feeling.

Studies show that only about 40% of Uzbek idioms have direct English equivalents. Around 30% can be translated partially, and the rest need explanation or cultural adaptation. This proves that phraseological translation depends strongly on cultural understanding. In literary texts, idioms play an important role in showing the writer's style. Therefore, it is important to preserve not only the meaning but also the emotional tone and cultural background of idioms.

**Conclusion.** Phraseological units are one of the most beautiful but most difficult parts of a language. They reflect people's emotions, traditions, and way of life. Translating them means transferring not only the language but also the spirit of the nation. The translation of Uzbek idioms requires special attention to emotional and cultural equivalence. The translator must focus not on words but on the message and feeling of the original expression. Successful translation of idioms depends on:

- understanding the context deeply;
- knowing the cultural differences;

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- using the stylistic potential of the target language;
  - keeping the original emotional color.

Only with this approach can the richness and beauty of the Uzbek language be fully shown in translation.

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