

Translation Peculiarities of Russian Phraseological Units into Uzbek

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Abstract. *This article presents a comprehensive theoretical analysis of the process of translating Russian phraseological units into the Uzbek language. Phraseology serves as an essential linguistic component that encapsulates the cultural, historical, and conceptual worldview of a speech community. Translating phraseological units is not merely a linguistic procedure but a complex intercultural task that requires profound knowledge of both source and target cultures. This study explores the nature of phraseological units in Russian and Uzbek, discusses their classification, semantic and cultural peculiarities, and offers insights into translation strategies that account for linguistic and cultural discrepancies. The theoretical exploration includes analysis of equivalent, descriptive, adaptive, and literal translation methods within the framework of comparative linguistics.*

Key words: *phraseological units, idioms, Russian, Uzbek, comparative linguistics, translation theory, cultural adaptation.*

Introduction

Phraseological units are fixed word combinations that function as single lexical items and often convey meanings not directly inferred from their components. These units are characterized by semantic cohesion, structural stability, and idiomaticity. They frequently incorporate metaphors, cultural allusions, and historical references, thus requiring translators to recognize their figurative meaning and cultural connotations. For instance, the Russian idiom "дать зелёный свет" (literally "to give green light") signifies permission or approval, and is used similarly in Uzbek as "yashil chiroq yoqmoq," indicating a parallel development of metaphorical systems.

Russian linguistic theory classifies phraseological units into several types. Phraseological fusions are indivisible combinations with non-transparent meanings (e.g., "бить баклуши" meaning to waste time), phraseological unities represent expressions whose overall metaphorical meaning is deducible to a limited extent (e.g., "лить крокодиловы слёзы" – to cry insincerely), and phraseological combinations involve a stable syntactic pattern in which at least one component retains semantic autonomy (e.g., "держать слово" – to keep a promise). These categories reflect varying degrees of idiomaticity and are critical for selecting appropriate translation strategies.

In Uzbek, phraseological units are deeply embedded in the socio-cultural and historical context of the language. Many Uzbek idioms derive from oral folklore, proverbs, and religious teachings. Structural characteristics include frequent use of repetition and parallelism, often incorporating imagery linked to agrarian or nomadic life. Idioms like "ko'ngli tog'dek" (literally, "heart like a mountain") reflect emotional strength and patience, and convey meanings rooted in Central Asian spiritual and environmental symbolism. Unlike Russian phraseological expressions, which may exhibit literary or

urban influences, Uzbek idioms frequently reflect communal values, familial structures, and traditional ethics.

Comparative linguistic analysis reveals that while Russian and Uzbek phraseologies share universal thematic domains—such as human behavior, emotions, and social relations—the cultural underpinnings differ significantly. Russian phraseology reflects European, Orthodox, and Soviet influences, whereas Uzbek phraseology is rooted in Turkic, Islamic, and Persian traditions. For example, the Russian idiom "душа нараспашку" ("soul wide open") and the Uzbek "ochiq yurak bilan" ("with an open heart") align in concept but diverge in cultural nuance. These foundational distinctions necessitate a nuanced translation approach grounded in both linguistic analysis and cultural interpretation.

Cultural context plays a crucial role in the formulation and interpretation of phraseological units. Idioms encapsulate collective experiences, values, and shared knowledge, and are therefore often untranslatable in a literal sense. The Russian expression "сидеть сложа руки" ("to sit with folded hands") means to do nothing, while in Uzbek a similar expression would be "qoʻl qovushtirib oʻtirish," carrying the same connotation. Successful translation of phraseology necessitates a deep cultural competence, enabling the translator to identify underlying meanings and culturally appropriate equivalents.

The Russian linguistic worldview incorporates ideological, political, and literary references shaped by urbanization, historical transformations, and intellectual discourse. In contrast, the Uzbek linguistic worldview emphasizes traditional norms, religious ethics, and kinship. This divergence affects the imagery and function of idioms. For example, Russian idioms may allude to bureaucratic or theatrical contexts ("играть первую скрипку" – to play the first fiddle), while Uzbek idioms often derive from domestic or pastoral experiences ("qozon-tovoq boʻlmoq" – to live in harmony).

Cultural allusions and historical references are particularly challenging for translators. Russian idioms such as "на воре шапка горит" ("the thief's hat is on fire") require cultural familiarity to understand their metaphorical intent. Direct equivalents may be absent in Uzbek, necessitating creative reinterpretation, such as "aybdorning yuzi qizaradi." Conversely, idioms like "it hurar, karvon oʻtadi" in Uzbek contain cultural motifs not present in Russian, demanding an interpretive translation strategy like "пусть говорят, а мы идём своим путём" ("let them talk, we go our way").

The translation of phraseological units demands a flexible and context-sensitive methodology. Four principal approaches are commonly used:

Equivalent translation involves identifying a target-language idiom that corresponds semantically and functionally with the source expression. This technique is optimal but limited to cases where both languages share similar conceptual and metaphorical frameworks. For example: Russian: "как две капли воды" → Uzbek: "ikki tomchi suvdek"

Descriptive translation entails conveying the meaning of the idiom through a non-idiomatic paraphrase in the target language. It is particularly useful when no equivalent or analogous expression exists: Russian: "зарубить на носу" → Uzbek: "yahshi eslab qol" Russian: "сидеть в печёнках" → Uzbek: "jonga tegmoq"

Adaptive translation substitutes the source idiom with a culturally analogous target-language expression, preserving the communicative function and stylistic tone: Russian: "волк в овечьей шкуре" → Uzbek: "tovuqni koʻrgan boʻri" Russian: "любовь зла, полюбишь и козла" → Uzbek: "koʻngil fotiha demas"

Literal translation reproduces the source idiom verbatim in the target language. This approach risks semantic distortion due to figurative opacity: Russian: "вешать лапшу на уши" → Uzbek: "quloqqa ugra osmoq" (results in confusion without explanation)

Phraseological units with full equivalents demonstrate high translatability due to shared metaphorical concepts. For instance: Russian: "не всё то золото, что блестит" → Uzbek: "yaltiragan hammasi oltin emas"

Partial equivalents involve expressions that match functionally but diverge metaphorically: Russian: "держат камень за пазухой" → Uzbek: "ko'nglida qora niyat tutmoq"

Idioms without equivalents require creative translation solutions. Translators must consider communicative intent: Russian: "вставлять палки в колёса" → Uzbek: "yo'lini to'smoq" Russian: "за тридевять земель" → Uzbek: "olislardagi yurt"

Phraseological false friends present idioms that seem similar but differ in meaning: Russian: "остаться с носом" (to end up with nothing) should not be translated literally into Uzbek, as it would lose the intended meaning.

Corpus-based analysis provides insights into phraseological frequency and usage. For example, corpora show that idioms like "бить баклуши" and "it hurar, karvon o'tadi" occur predominantly in informal registers, influencing translation choices.

Contextual and functional approaches emphasize the pragmatic role of idioms. For instance, the use of irony in "нашёл коса на камень" must be retained in Uzbek through equivalent tonal and contextual clues.

Translator competence and cultural literacy are key. Understanding the connotative and emotional load of idioms is essential for preserving communicative effect. For instance, "не в своей тарелке" (feeling awkward) is best rendered in Uzbek as "o'zini noqulay his qilmoq."

Ambiguity and polysemy in idioms like "играть с огнём" (to take a risk) depend on context for accurate rendering, e.g., Uzbek: "olov bilan o'ynamoq."

Emotional and expressive content must be preserved. The sarcastic tone in "вот тебе бабушка и Юрьев день" requires a similarly ironic Uzbek idiom such as "mana senga kerak bo'lsa!"

Structural and grammatical incompatibilities often require transformation. For instance, wordplay in "делать из мухи слона" is translated as "chivinch gapdan fil yasamoq," preserving both structure and metaphor.

The comparative analysis of Russian and Uzbek phraseological systems reveals that descriptive and adaptive strategies are most effective in preserving meaning and stylistic integrity. Equivalent translation, though ideal, is feasible only in a limited number of cases. Literal translation should be used cautiously due to pragmatic failures.

Contextual understanding is essential. Even linguistically accurate translations may fail without awareness of social, cultural, or situational factors.

Recommendations include integrating idiom studies into translator education, using bilingual corpora for analysis, and encouraging exposure to authentic language use. Educators should emphasize the contextual and stylistic richness of idioms.

Translating Russian phraseological units into Uzbek is a complex task that transcends linguistic equivalence. It demands comprehensive theoretical knowledge, cultural awareness, and methodological flexibility. Through a combination of comparative linguistic analysis and context-sensitive strategies, idiomatic meaning and stylistic richness can be effectively transferred. Phraseological translation enriches cross-cultural communication and highlights the intricate relationship between language and culture.

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