



CHALLENGES IN TRANSLATING PHRASEOLOGICAL UNITS FROM CLASSICAL UZBEK TEXTS INTO MODERN UZBEK AND ENGLISH

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Abstract

This research explores the translation of phraseological units (PUs) from classical texts into both modern Uzbek (tabdil) and English, highlighting the translator's ability to retain the original meaning and cultural nuances. This article explores the development and translation of Uzbek phraseological units, emphasizing the contributions of key scholars in the field such as Sh. Rahmatullayev, Z. Teshaboyeva and others. The study examines the theoretical and practical aspects of phraseology, with a focus on how idiomatic expressions are formed and their cultural significance in both the original and translated texts. Through the analysis of classical works, particularly the Tarixi Rashidiy, the paper addresses the complexities of translating phraseological units (PUs) from classical Uzbek texts into English and modern Uzbek. It highlights the challenges in maintaining the literal meaning of idiomatic expressions while preserving their cultural and philosophical nuances. The research also underscores the importance of context and interpretive adaptation when dealing with historical or religious expressions that do not have direct equivalents in the target language. By examining the works of renowned scholars and translators, the article contributes to the understanding of phraseological translation, offering insights into how idiomatic expressions reflect both linguistic and cultural worldviews.

Keywords: Phraseology, fixed expressions, analysis, classical Uzbek literature, translation studies, semantic equivalence, linguistic adaptation, historical texts, verbal phraseological units.

Introduction

The development of Uzbek phraseology has been greatly influenced by various scholars, including Sh. Rahmatullayev, who is considered one of the founders of



Uzbek phraseology. Rahmatullayev's contribution to the field is invaluable, as he approached the study of phraseology from both theoretical and practical perspectives. His work in the 1970s demonstrated the richness of the Uzbek language and laid the foundation for future phraseological studies.

In addition, several scholars and other scientists such as Z. Teshaboyeva, N. Suvonova, and N. Allambergenova have contributed significantly to the study of phraseological units, their meaning, structure, and translation. The comparative study of phraseological units in languages, such as Uzbek and Karakalpak, has also been an important avenue of research. This article aims to provide an overview of these developments and contributions to Uzbek phraseology, exploring key studies and their impacts on the field.

Methodology and Results

One of the founders of Uzbek phraseology and its development is Sh. Rahmatullayev, whose contribution to its formation and progress is invaluable. The scholar, for the first time in 1978, approached the study of the formation and development of Uzbek phraseology with both theoretical and practical perspectives, demonstrating through a series of studies that the Uzbek language is incredibly rich. According to the scholar, the semantic structure of phraseological units (the potential meanings) consists of phraseological meaning (information expressed through stable combinations) and additional, figurative meaning. Information about signs, actions, and similar aspects expressed through phraseological units is called phraseological meaning. Phraseological meaning differs from lexical meaning due to its imagery. For example, works such as "Explanatory Phraseological Dictionary of the Uzbek Language," "Main Types of Phraseological Combinations," "Main Grammatical Features of Figurative Verbal Phraseological Units in Modern Uzbek," "Brief Phraseological Dictionary of the Uzbek Language," and "Some Issues in Uzbek Phraseology" contributed immensely to the creation and development of the Uzbek phraseology school.

In Turkic studies, alongside the research of related languages, the comparison of a particular Turkic language or linguistic units with languages from different families has become a current issue. The study of phraseological units within this context is reflected in the works of N. Sh. Shamayeva, Q. Musayev, Q. Nazarov, Sh. Safarov, B. Yo'ldoshev, A. Shakirov, M. Khudayberganova, T. A. Bushuy, and



A. Mamatov. Specifically, B. Yo‘ldoshev explored the connotative meanings of phraseological units and their potential as a tool for artistic depiction; Abdumurod Mamatov examined the relationship between phraseological norms and phraseological variants, and Abdug‘ofir Mamatov addressed the problems of phraseological formation in his scientific works.

Discussions

In 2008, N. Suvonova, in her dissertation “Interpretation of Phraseology as a System-Stage Unity,” studied French language specialists' approaches to phraseology and linguistic systems, the process by which word combinations transform into phraseological units semantically, the concept of system in phraseology in both internal and external contexts, and the interrelationships between phraseological units in ancient French. She also examined the concepts of linguistic structure and stages, particularly focusing on the “stage” concept, which was first reflected in American descriptive linguistics. In many linguistic studies, the term “stage” (level) has been widely used to describe the various systems and stages of language research. Through this term, different systems and the various phases and periods of language study are described in a comprehensive manner.

Sh. Almatova, in her dissertation titled "Component Analysis of Uzbek Idiomatic Expressions," studied the component analysis of idiomatic expressions, their role in terms of expressiveness and content, their own and paradigmatic forms, the composition of components, and their variation. She analyzed somatic component idiomatic expressions related to human body terms, such as “qo‘lga tushmoq” (to catch), “qo‘lga kirmoq” (to get hold of), “qo‘ldan ketmoq” (to slip from one's hands), “qo‘liga qaramoq” (to be in someone’s hands), “yuragini bo‘shatmoq” (to relieve one’s heart), “yuragiga o‘t yo‘qmoq” (to calm down), “yuragiga g‘ul-g‘ula solmoq” (to agitate someone's heart), “ko‘zini olib qochmoq” (to turn a blind eye), “ko‘zini ochmoq” (to open one’s eyes), and “ko‘ziga issiq ko‘rinmoq” (to seem attractive). She also classified idiomatic expressions with zoonymic lexemes such as “iloning yog‘ini yalagan” (to be in a bad situation), “ilon po‘st tashlaydigan” (to undergo a transformation), “o‘tni qamchilamoq” (to drive a vehicle forward), “ot qo‘ymoq” (to calm down), “itning kunini boshiga solmoq” (to put someone in a difficult situation), and “buzoqning yugurgani somonxonagacha” (to act hastily). She also classified idiomatic expressions with



noun, adjective, and personal components. Furthermore, she explored the morphological, phonetic, orthographic, syntactic, and lexical variations of idiomatic expressions, and especially studied the laws and features of how idiomatic expressions are created through the combination of two or more words. In 2023, N. Allambergenova, in her dissertation titled "Phraseological Units with the Meaning of 'Speech' in Uzbek and Karakalpak Languages," conducted a comparative study of the Uzbek and Karakalpak languages. She explored the semantic, grammatical, and national-cultural characteristics of phraseological units related to the meaning of "speech" in both languages, which have coexisted side by side for centuries. She also examined the typological laws of similarity and difference in the lexicosemantic features of phraseological units in both languages, as well as the phenomena of phraseological synonymy, which are closely related to the mental traits of the people. For example, idiomatic expressions denoting the beginning of speech include semantic meanings such as "to begin the speech" and "to keep the speech short." Expressions like "gapga solmoq" (to make someone talk) for obtaining information were studied. Examples include: "Kampir yana qo'yarda-qo'y may cholni gapga soldi" (The old woman could not help but make the old man talk). In Uzbek, idiomatic expressions like "gapga aralashmoq" (to interfere in the conversation), "gapning uchini chiqarmoq" (to finish the conversation), "gap ochmoq" (to start a conversation), and "gap qo'zg'amoq" (to initiate a conversation) were compared with similar phrases in Karakalpak, such as "gap (sóz) qózg'adi" (the word became a topic), "sózge keldi" (to start talking), and "tili shig'a basladi" (the tongue started moving). She also delved into the study of allofrazems, where the substitution of lexical units leads to the emergence of new expressions. Typically, lexemes from the same group are substituted, such as the substitution of adjective lexemes, for example, "bir og'iz" (one word) with "biron og'iz" (another word) or "biror og'iz" (some word).

In Karakalpak, idiomatic expressions such as "Tili záhár" (the tongue became sharp), "Tili ashshí" (the tongue is out of control), and "Tili uwdáy" (the tongue twisted) reflect similar transformations, as do the replacements of noun lexemes, such as "betga aytmoq" (to speak to someone's face), "yuzga aytmoq" (to speak to someone's face), and "yuziga gapirmoq" (to talk to someone directly). In Karakalpak, expressions like "Til qattí" (the tongue is stiff) and "ún qattí" (the sound is harsh) reflect changes in the phonetic structure of phrases. Additionally,



verb lexemes undergo substitution, as seen in phrases like "adi-badi aytishmoq" (to say something in a simple way) and "bir gapirib, o'n kulmoq" (to say one thing and laugh ten times). N. Allambergenova also studied the variation of numerical and adverbial lexemes, which can also be substituted in these phrases. She enriched her research with fascinating insights into allofrazem formation and analyzed cases where grammatical addition or omission leads to the formation of new idiomatic expressions. For example, grammatical addition is seen in phrases like "Og'iz ko'pirtirmoq" (to talk a lot), where the component "og'iz" (mouth) is added, and in Karakalpak, the equivalent expression is "awiz ashpadi" (mouth fluttered). These studies of grammatical transformations in idiomatic expressions were compared in depth.

One of the notable Uzbek scholars, Z. Teshaboyeva, in her doctoral dissertation titled *Cognitive and Lexicographic Study of Phraseological Units in the English Translations of the "Baburnama"*, conducted a comparative study of Uzbek and English phraseological units based on the text of Baburnama. She focused on the idiomatic expressions related to fields such as speech, time, heart, and life, like *mulozamat qilmoq* (to converse), *tengri rahmatig'a bormoq* (to pray to God), *taqsir qilmoq* (to repent), *dunyo* (world), *so'z* (word), *ko'ngil* (heart), and *o'lmoq* (to die). Through her research, Teshaboyeva made significant contributions to the development of Uzbek phraseology, particularly through her creation of lexicons that have enriched the field. Her studies provide valuable insights that will serve as a foundation for future researchers.

Phraseological units are an integral part of linguistics, and they even appear in the works of medieval writers. A clear example of this is the analysis of idiomatic expressions in Muhammad Haydar's *Tarixi Rashidiy*. The text contains impactful phrases that offer a deep meaning, from which every reader can derive their own conclusions. The author used idiomatic expressions to convey such events, and the following passage from the original text highlights this: *Tug'luq Temurxonning islomining sababi uldurki, Shayx Jamoliddinni oldig'a kelturdi. Ko'rdilarki ul xon itlarni to'ng'iz go'shti birla to'yg'ozib turodur. Xon aytdi: Sen o'bdonroqmi yo bu itmu? Shayx aytdilar: Agar imon mening birla bo'lsa, man o'bdonroqdurman, agar imon mening birla bo'lmasa, it mandin o'bdonroqdur.* The passage depicts a profound philosophical reflection on faith and morality. The English translation of this passage reads: "One day when Tughluk Timur Khan was feeding his dogs with



swine's flesh, Shaikh Jamal-ud-Din was brought into his presence. The Khán said to the Shaikh: 'Are you better than this dog or is the dog better than you?' The Shaikh replied: 'If I have faith I am the better of the two, but if I have no faith this dog is better than I am.' The Khan was much impressed by these words, and a great love for Islám took possession of his heart."

From this comparison, we see that while the original Uzbek text uses a more figurative and cultural expression with *islamning muhabbati dilida qaror oldi* (the love of Islam took root in his heart), the English version simplifies the expression to a great love for Islam took possession of his heart. The translation maintains the core meaning, but the idiomatic nuance is less evident. Similarly, the original text uses idiomatic expressions that emphasize the deeper philosophical message, such as *xong'a asare yuz kelturdi* (these words greatly affected the Khan), which is translated as the Khan was much impressed in English. This shows how some idiomatic expressions in the original text are altered or simplified in translation.

Another example from the original text is *Xon aytiki aning bu yeriga xon bo'lub edim, hamisha xotiring'a kechar ediki, shundog' va'da qilg'on edim, Ul kimarsa kelmadi deb. Endi xush kelibsan, nima qilmoq lozim dedi.* This passage highlights the reflection of promises made and the arrival of a significant event. In the translated version, the phrase becomes: *Xon ko'tarilganimdan buyon shunday so'z berganimni doimo yodga olaman, o'sha odam esa kelmasdi, sen endi xush kelibsan. Nima qilish kerak.* Both versions use idiomatic expressions to convey the same sentiment, though the exact phrases differ in form and structure. Teshaboyeva's research on these idiomatic units and their translation plays a crucial role in understanding how language and culture shape the interpretation of significant texts, offering a valuable contribution to both Uzbek and comparative linguistics.

Conclusion

This study highlights the intricate process of translating phraseological units (PUs) from classical texts into modern Uzbek and English, emphasizing the challenges faced by translators in maintaining both the literal meaning and cultural nuances. Through the analysis of key excerpts, including phrases like "Xon bo'lub edim" and "hidoyatning oftobi inoyat mashriqidin chiqib," the research demonstrates how context plays a vital role in overcoming the limitations of direct translation. While



some FEs are easily translatable, others—especially those rich in historical or religious connotation—require careful interpretative adaptation.

The findings underscore the translator's skill in balancing linguistic fidelity with stylistic richness. D. Ross's translations illustrate that it is possible to preserve the essence of the original text while conveying its cultural depth. This is particularly evident in how Ross manages to capture the subtleties of idiomatic expressions and their implications, even when the exact terms may not exist in the target language. Ultimately, this research contributes to the understanding of phraseological translation, offering insights into how fixed expressions not only reflect the linguistic features of a language but also its cultural and philosophical worldview. As such, it enriches both the fields of translation studies and Uzbek linguistics, highlighting the ongoing relevance of these classical texts in contemporary linguistic discourse.

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