

## A Comparative Lexicographic and Linguistic Analysis of Phraseologies in English, Russian, and Uzbek Translations

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### ABSTRACT

This study presents an analysis of the methodologies employed in translating idiomatic expressions and phraseological units across English, Uzbek, and Russian languages. The significance of these phraseological elements transcends mere lexical constructs; they are integral to the linguistic essence of these languages. The dynamic nature of idiomatic expressions, driven by continual developments in scientific domains, technological advancements, political dynamics, and global conflicts, necessitates a vigilant approach to assimilation in linguistic studies.

The prevalence of phraseological units within textual sources underscores their ubiquity. The translation process, therefore, involves a nuanced challenge for linguists and translators, primarily in identifying and appropriately rendering these idiomatic expressions in the target language. Deploying comprehensive phrasebooks is a crucial tool in this endeavor, facilitating verbal and written translations.

Furthermore, this discourse highlights the pivotal role of contextual understanding in the translation process. The interpretive accuracy and contextual relevance of translated phraseological units in English, Uzbek, and Russian hinge on a deep comprehension of the contextual subtleties, underscoring the intersection of linguistic and cultural awareness in effective translation practices.

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### Introduction

The lexicographic and linguistic study of phraseologies is multifaceted, particularly in translating English, Russian, and Uzbek. Phraseology, which deals with the study of set expressions or phrases, plays a crucial role in understanding and conveying the nuances of language. Each language has its unique set of phraseologies, which can pose significant challenges in translation.

*Lexicographic Aspects:* Lexicography involves compiling, writing, and editing dictionaries. In the context of English, Russian, and Uzbek phraseologies, lexicography focuses on documenting these expressions and their meanings, usage, and translations. This is particularly challenging because phraseologies often carry cultural, historical, and idiomatic meanings that are not easily translatable.

*Linguistic Study:* Linguistically, the study of phraseologies involves understanding their syntactic, semantic, and pragmatic aspects. This includes how these phrases are structured, their literal and figurative meanings, and how they are used in communication. The linguistic study also involves understanding the cultural contexts that give rise to these phraseologies.

Challenges in Translation:

*Cultural Specifics:* Many phraseologies are deeply rooted in the culture and history of their language of origin. This makes translation challenging, as the translator needs to find equivalent expressions in the target language that convey the same meaning and cultural essence.

*Non-equivalence:* Often, there is no direct equivalent for a phraseology in the target language. Translators must either find a close approximation or rephrase it while maintaining the original meaning and impact.

*Contextual Usage:* Understanding the context in which a phraseology is used is crucial. This includes not only the linguistic context but also the situational and cultural contexts.

Approaches to Translation:

*Literal vs. Figurative Translation:* Deciding when to translate phraseologies literally and when to adapt them to the target culture is a crucial consideration.

*Annotations:* Translators sometimes use footnotes or annotations to explain a phraseology's cultural or idiomatic meaning.

*Adaptation:* Translators might adapt a phraseology to make it more relatable to the target audience, sometimes altering the cultural reference while keeping the intended impact.

*Role of Technology:* Advances in computational linguistics and AI have aided in translating and studying phraseologies. Machine translation systems, however, still struggle with accurately translating idiomatic expressions and culturally specific phraseologies.

*English, Russian, and Uzbek Context:* The translation among these three languages is fascinating due to their distinct linguistic roots (Germanic, Slavic, and Turkic, respectively) and cultural backgrounds. Each language has its unique set of idioms and expressions that reflect its history, culture, and societal norms.

Studying phraseologies in the context of English, Russian, and Uzbek translation offers insights into the languages themselves and the cultures and thought processes of the people who speak them. It is an interdisciplinary endeavor that bridges linguistics, cultural studies, and translation theory.

## Literature review

Phraseology, the study of stable combinations of words known as phraseological units, is integral to understanding a language's history, culture, and the way of life of its speakers, reflecting their national character. English phraseology, rich in national, international, and borrowed phraseological units of both terminological and non-terminological origins, shares similarities with Uzbek phraseology. However, translating these units is challenging due to factors like varying word combinability, homonymy, synonymy, polysemy, and falsely identical units, necessitating context consideration (Rakhmatullaev, 2007, 2013).

There are diverse scientific approaches to classifying English phraseological units. Vinogradov's synchronic classification, for instance, identifies three types: phraseological fusions, unities, and combinations. This classification, however, as noted by Amosova and Koonin, may not adequately capture the specific features of English phraseology. Koonin's classification, focusing on the functions these units fulfill in speech, categorizes them into nominating, interjectional, and communicative functions.

Additionally, English phraseological units can be classified as parts of speech, including noun phraseologisms (e.g., "bullet train," "latchkey child"), verb phraseologisms (e.g., "to break the log-jam"), adjective phraseologisms (e.g., "loose as a goose"), adverbial units (e.g., "like a dream"), and prepositional units (e.g., "in the course of"). This type of classification, however, is not applicable to Uzbek phraseology due to the absence of prepositions in the Uzbek language, highlighting a key difference between English and Uzbek phraseology (McCarthy & Carter, 1994; Peer, 2000).

In Uzbek, phraseological units, also referred to as idioms, typically consist of two or more words, exhibit transformed meanings, function as ready-made language units, and often express concepts that a single word cannot convey. Examples include "**Yog' tushsa yalaguday-toza**" (meaning "clean, pure") and "**Ilon yog'ini yalagan**" (referring to a deceiver). These units can also be classified based on whether they are asked and answered as a single unit, and they often possess synonymic, antonymic, and homonymic features (Simpson & Weiner, 1989).

In Uzbek literature, phraseological units, alongside proverbs and aphorisms, are crucial for idiomatic expressions. These units are integral in both classic literature and philosophy, often finding their way into modern languages and usage in various contexts. It's important to distinguish these from “**tasviriy ifodalar**” (paraphrases), which address things or events not by their real names but through paraphrasing to express something more succinctly or clearly.

### Methodology

This article examines those phraseological units that can be prototypes of Uzbek phraseologisms in translation into English and Russian, regardless of their literary source. Phraseological units make our speech in some cases figurative, in others more precise, and undoubtedly more vivid, diverse, and expressive. Some scholars attribute a huge role to phraseologism in the process of language and culture formation: “The idiomatic layer of language, that is, the layer that is by definition specific to each particular people, preserves values, social morality, attitudes to the world, people, and other nations. Idioms, proverbs, and sayings illustrate the lifestyle, as well as the geographical location of the nation, history, and traditions of the community united by one culture” (Abdullaev, 2006).

### Results

Like many other languages, Uzbek is rich in stable word combinations, including humorous and ironic expressions, allusions, hints, ethical expressions, blessings, ethnographisms, and folklorisms. These are not only content-rich but also have an external cultural character (Table 1).

Table 1. Comparative Table of Uzbek Phrases and Their English and Russian Equivalents

Uzbek Phrase	English Equivalent	Russian Equivalent
<b>bergan tuzini oqlamoq</b>	to justify parental care	оправдывать родительскую заботу
<b>dunyo turguncha turing</b>	live long and prosper	долгих лет и процветания
<b>yer ko'kka ishonmaydi</b>	to worship; to dote (upon)	поклоняться; увлекаться
<b>yomon yo'lga kirib ketmoq</b>	to lead somebody astray	вести кого-либо в заблуждение
<b>yotigi bilan tushuntirmoq</b>	to speak cautiously	говорить осторожно
<b>ignadek narsani tuyadek qilmoq</b>	to make a mountain out of a molehill	делать из мухи слона
<b>oramizda qolsin</b>	between you and me	между нами
<b>ishing o'ngidan kelsin</b>	wish you every success	желаю вам успехов
<b>ko'z bilan ko'rib, ko'l bilan tutmaguncha</b>	innocent until proven guilty	невиновен до доказательства

Oral creativity of the people is passed down from mouth to mouth, from generation to generation. Oral creativity and lexicon encapsulate the rich historical experience of the people, reflecting all their life problems, views related to labor activities, craft, everyday life, and culture of people, joys and sorrows, victories and defeats, rituals and customs, dreams, and much more (Sadykova, 1989).

It is hard to imagine artistic literature without phraseologisms and stable expressions. The vividness, polysemy, conciseness of speech, and the richness of language are manifested in these elements. The use of phraseologisms in the works of Abdulla Kadiri is often encountered, for example: “... **Bunchalik g'ayrat ko'rsatgan fuqarolarga rahmat, dunyo turguncha tursinlar**” which can be translated into English as: “... **Thanks to the people who worked with diligence, let everyone be safe and sound**” (Kadiri, 2018). If we pay attention to the translation of the same phraseologism “**dunyo turguncha turing**”, it has a completely

different translation in different contexts. In the first case, we translated it as **“Live long and prosper”**, and in the work as **“be safe and sound”**. **“... Hasanali bekning hozirg‘i ipidan-ninasigacha bo‘lg‘an qiziq holini uzoq kuzatib turdi”**. This sentence is translated into English as: **“... Hasanali watched for a long time the bek’s current state of mind from head to toes”**? Or pay attention to the following lines from the work of A. Kadiri: **“... yuragini ingichka yeriga borib tekkan edi”** – **“затронули самые нежные струны его сердца”** – **“they tugged at his very heartstrings”** (Kadiri, 2018).

In the Uzbek lines, using the idiomatic expression **“yuragini ingichka yeriga borib tekkan edi”** — **“затронули самые нежные струны его сердца”** – **“they tugged at his very heart”**, the author uses a metaphor to create the tender voice of the heroine. Abdulla Kadiri implies the subtle feelings of Otabek’s beloved Kumush. When he heard Kumush’s voice, which saved their lives thanks to her analytical mind, and moreover, such tense, anxious confusion was resolved, he was extremely happy, and this voice seemed like music trembling his heart. The idiomatic expression was translated accordingly into Russian and English. But the interesting point here is that the English translator created the metaphor **“sweet melody of these words”** instead of the simple word **“voice,”** which is given in the original and Russian version. The translator generates a stylistic device depending on the contextual-emotional state of the characters and intensifies the atmosphere. This phenomenon in translation theory testifies to the skillful understanding of the language and its impressive qualities by the translator. **“May God bless you, please be quick otherwise you will be guilty for two innocent men’s death!”** – **“Да благословит вас Бог, пожалуйста побыстрее, иначе вы будете виновны в смерти двух невиновных людей!”** – **“Xudo rizosi uchun tezroq. Yo‘qsa... ikki gunohsizning qonlarig‘a botarsiz!”** (Kadiri, 2018)

These linguistic means are logical and concise. Studying stable expressions is a necessary link in language learning and in improving speech culture. The correct and appropriate use of stable expressions gives the speech a unique character, special expressiveness, and imagery. That’s why there has long been a need for the correct translation and use of phraseologisms. However, the understanding of phraseologisms and their distinctive features is not the same among many linguists. Thus, according to the degree of merging of semantic components, phraseologisms are divided into several types. The most famous and popular classification is proposed by the academician V.V. Vinogradov. This includes the following phraseologisms: phraseological fusion, phraseological unity, phraseological combinations, and phraseological expressions.

Phraseological unity is a stable combination of words that is semantically indivisible but, unlike phraseological fusion, contains transferable meaning. Phraseological unities arise based on the semantic reinterpretation or shift of variable combinations. In phraseological unity, a new, phraseological meaning is created by changing the meaning of the entire complex of components of the combination. At the same time, the individual meaning of the word components is absorbed and lost. They form an indivisible semantic whole. This group is characterized by motivated meaning. Phraseological unity may have a living semantic connection with free combinations and correlate with them in meaning. We can compare:

to be fast asleep – **dong qotib uxlamoq** — **спать крепким сном;**

I wished the ground would swallow me up – **yerga kirib ketmoq** — **хотелось бы, чтобы меня поглотила земля;**

They are both of the same leaven – **zuvalasini bir yerdan olgan** — **они из одного теста;**

to be on tenterhooks, to be on pins and needles – **ignada o‘tirgandek o‘tiribman** — **как на иголках;**

Not a pin to choose between them – **ikkalasi bir gur** – **один другого стоит;**

to say a couple of words – **ikki og‘iz gap** – **сказать пару слов;**

between two fires – **ikki o‘t orasida** – **между двух огней;**

to say to someone’s face – **yuziga aytmoq** – **сказать в лицо;**

Phraseological unity, like phraseological fusion, also cannot be syntactically divisible and appear in the sentence as a member only as a whole. Thus, in the sentence, which I firmly held in my hands, the highlighted phrase cannot be syntactically synthesized, because only in general it performs the function of the predicate. In the sentence **...oq yuvib, oq taramoq**– literally to make someone white, clean (about a baby- to keep the body and clothes clean) This is an authentically Uzbek expression. Usually, it is said about mothers that they always care about the cleanliness of the body and soul of the child. Figuratively, it is said in a high



style about the Homeland, which creates all the conditions for the formation of a clean body, spirit, and clear sky: Oq yuvib, oq taragansan o‘zing bizni, O‘zbekiston!(Uluhuzhaev, 2018).

Given that phraseological fusion and phraseological unity are not only equated with one word in terms of syntactic role but are also not semantically divisible, they are called idioms. In the opinion of many specialists, such a classification is very convenient for the theory and practice of translation, but it takes from it only unities and unions, considering that different methods of translation should be applied to these two groups of phraseologisms. Thus, the translation of phraseological unity should be as figurative as possible, and the translation of phraseological unity should be carried out mainly by obtaining a complete transformation.

Phrasal combinations represent stable expressions, one component of which has a free meaning, while the other is associated. This becomes evident only when used with the second component. Often, the images of two phraseological units – from the source language and the target language – may have nothing in common as images, but the overall meaning may remain equivalent. The ability to convey phraseologisms with analogs whose imagery has no points of contact in the source and target languages can be explained by the fact that in most cases they are faded or semi-faded metaphors, not perceived at all or perceived subconsciously by the speaker. For example, in the Uzbek phrase “bir uq bilan ikki quyonna urmok”, a Russian speaker does not notice any “nose”. This phraseology, meaning “to be left without what one counted on,” has an Uzbek equivalent, “ikki qo‘luni burning tiqib qolmoq,” which translates to “to be left with both hands stuck in the nose.” Also, consider the translation of the following phraseologisms:

“aravani quruq olib qochmoq” – to vapor, to boast, gasconade;

“bir uq bilan ikki quyonna urmok” – kill two birds with one stone;

“bir yoqadan bosh chiqarmoq” or “bir jon bir tan bulib” – with a single heart;

“dami ishiga tushmoq” – dare not mention something.

“kavushini tugrilab kuymoq”, “скатертью тебе дорога!” or “катись отсюда!” – be off, you scheming.

Unlike phraseological fusion and phraseological unity, phraseological combinations are semantically divisible. It should also be noted that phraseological combinations, unlike phraseologisms, do not correspond to free phrases.

First, let’s try to understand which equivalents full and partial phraseological equivalents belong to. Full phraseological equivalents are those that coincide with English (or other language) phraseologisms in terms of their meaning, lexical structure, imagery, stylistic direction, and grammatical structure. For example, the English phraseological expression “grab life by the horns” or “to take the high road” is a full-fledged phraseologism. It translates into Uzbek as “uzokni kura olmoq” and is also a full phraseologism, as they have the same structure and meaning.

However, it should not be forgotten that partial phraseologisms are equivalents that do not match the lexical and grammatical structure of English (or other language) phraseologisms, but do coincide in meaning.

Let’s give some examples of full phraseologisms in both languages:

be in the seventh no bees, no honey, no work, no money – “mashaqqatsiz baxt kelmas, mehnatsiz taht kelmas”;

care killed the cat – “ish qaritmaydi, g‘am qaritadi”;

such carpenters, such chips – “mol egasiga uhlamasa haram oladi”;

if you agree to carry the calf they’ll make you to carry the cow – “yog‘ochning boshini qurt yer”;

burn the candle at both ends – “kuchini bekorga sarflamoq”;

burn the midnight oil – “kechasi bilan uhlamasdan ishlamoq”.

Emotional expressiveness and conciseness of expressing thoughts are the most distinctive features of phraseologisms. Phraseological units function in newspaper style, especially in headlines because headlines are expressive and concise. Newspaper headlines typically attract attention and reflect the attitude to the events described in the article.

It should be noted that phraseologisms are common, and the ability to find the corresponding equivalent in the process of translating phraseologisms is one of the most tangible stages for a translator.

However, the translator should use conversation guides for adequate oral and written translation of phraseologisms, and, in addition, context plays an important role in the translation process.

### **Discussions**

Thus, phraseology is a complex phenomenon that requires special attention from translators, as phraseological units are not simple expressions with free meanings of components, and their translation can encounter a number of difficulties. Our analysis has confirmed that in each specific case, the translation strategy varies and the translation decision can be influenced by a number of factors. These may include the peculiarities of the use of the phraseological unit in a particular context, its structure, semantics, emotional-expressive coloring. Depending on the situation and the peculiarities of the phraseological unit, the translator can find an equivalent, an analog, use descriptive, lexical, contextual, antonymic translation, calquing, or holistic transformation (Abdullaev, 2006).

Therefore, we have considered several ways of translating phraseologisms from English to Uzbek or vice versa. From the analysis of phraseologisms in English and Uzbek expressions, we can conclude:

Phraseological units in Uzbek are divided into two types: phraseological unity and phraseological fusion, in English — according to phraseological unity and phraseological fusion, phraseological combinations or expressions.

In Uzbek and English, phraseologisms are grouped according to their semantic properties and meanings.

In terms of meaning, phraseological units are essentially of two types: pronouns and expressive expressions, and they are analyzed in both languages, mainly grammatical or verbal expressions to express words and actions.

Thus, phraseologisms in each language have their own linguistic features. But in both languages, phraseologisms serve as a unique and rich part of the language. Multifaceted phrases help enrich the vocabulary, and the language unites emotional meaning. Analyzing the features characteristic of the work of Abdullah Kadiri, we noticed that there are linguistic techniques that clearly distinguish his own originality, and also that the English and Uzbek languages have sufficient opportunities for their translation. It is very important to determine the stylistic functions of phraseologisms in the text.

Phraseologisms cannot be considered only as a separate part of the linguistic science, which can be used or not used, because they make up an important part of the overall vocabulary of these languages. Currently, it is very important to keep track of the replenishment of the phraseological fund of the Uzbek and English languages, as idioms appear very quickly, which is associated with the development of branches of science, the introduction of new technologies, political games, and military conflicts, which also have a significant impact on both peoples.

Currently, the formation of phraseological combinations by rethinking stable non-idiomatic expressions, that is, terminological combinations from the field of science, technology, sports, is relevant. Such combinations are easily translated and as a result of figurative-metaphorical use acquire stable meanings, gradually acquiring all the features of phraseological combinations, adding to their structures.

In this article, we have considered the main ways and means of translating phraseological combinations into English and Uzbek. We have seen that related problems are considered differently by different linguists, different translation methods are recommended, and different opinions are encountered.

In different situations, different approaches may be required. But the main role here belongs to the personality of the translator himself. The interpreter must feel part of the culture into which the text is translated, must be embedded in it, must make the only possible and at the same time unique version of the translation. For this, the interpretation must integrate into his thinking a huge amount of realities of a foreign culture and present the thoughts of other people as clearly and freshly as they were expressed, while revealing the full power and richness of the native language (Salomov, 1990).

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