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### INNOVATIONS IN RENDERING SOMATIC PHRASEOLOGICAL UNITS FROM ENGLISH INTO UZBEK

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#### Abstract:

This study investigates the linguistic and cultural challenges encountered when translating somatic phraseological units (body-related idioms) from English into Uzbek. Phraseological expressions are often culturally embedded and difficult to render without loss of meaning or stylistic nuance. The paper explores the equivalence of phraseological expressions, the problem of polysemy, and contextual shifts, while highlighting strategies such as full and partial equivalence, antonymic translation, and descriptive rendering. Findings demonstrate that translation of such units demands a nuanced understanding of both source and target languages' idiomatic inventories and their socio-cultural contexts.

**Keywords:** phraseological fusion, idioms, somatic expressions, equivalence, translation strategies, Uzbek, English, cultural context.

#### Introduction

Phraseological units, particularly idioms involving body parts (somatic idioms), are significant in conveying metaphor, mood, and cultural worldview in both English and Uzbek. Due to their non-literal nature, idioms pose substantial challenges in cross-linguistic translation, especially when source-language metaphors do not have direct analogs in the target language.

V.V. Vinogradov's classification divides phraseological units into:

- Phraseological fusions (confusions): Fixed idioms where the overall meaning is not deducible from the individual words. (e.g., *to kick the bucket*),
- Phraseological compounds: Expressions where the figurative meaning depends partially on the component words (e.g., *to lose one's head*), and



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- Phraseological combinations: Expressions in which only part of the unit carries a figurative meaning, often involving a literal subject and a metaphorical verb. (e.g., *to catch one's eye*) [1; P.23.].

Each category presents unique translation issues, especially when somatic imagery is involved. This research addresses the nature of these challenges and examines strategic approaches to effective idiom translation into Uzbek.

## Methods

This study employs a comparative-analytical method rooted in descriptive translation studies (DTS). Idiomatic expressions were extracted from English corpora and cross-referenced with their Uzbek counterparts through bilingual dictionaries, translation corpora, and native speaker consultation. Idioms were categorized based on:

- Equivalence level (full, partial, or non-equivalent),
- Grammatical structure,
- Lexical imagery
- Cultural or stylistic function.

Additionally, idiomatic transformations such as antonymic translation, calquing, or descriptive reformulation were evaluated in context.

## Results

### Full and Partial Equivalence

Examples of **full equivalents**, where imagery and structure align:

- “*My heart is broken*” → *Ko‘nglim buzildi*
- “*My blood is boiling*” → *Qonim qaynayapti*

Partial equivalents match in meaning but diverge in form or imagery:

- *Oltin tog‘ va‘da qilmoq* → *To promise the moon*
- *O‘z uying – o‘lan to‘shaging* → *East or West, home is best*

### Antonymic and Descriptive Translations

Certain idioms require reversal or elaboration:

- *Jo‘jani kuzda sanaymiz* → *Don’t count your chickens before they hatch* (antonymic)



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- *To keep one's head above water* → *Qarzga botmaslik* (descriptive)

Polysemy and Contextual Adaptation

Many idioms are polysemous:

- *To burn one's fingers* → *Barmog 'ini kuydirmoq / Xato qilmoq*

Idioms with figurative usages unrelated to literal translation:

- *To be narrow in the shoulders* (figurative for slow-witted) → *Qisqa yelkali bo 'lmoq*

Creative Authorial Variations

Writers may deform idioms for stylistic or humorous effect:

- *"Let's not put the cart too far ahead of the horse"*
- *"It's in your feet"* (wordplay on *cold feet*)

Uzbek equivalents such as *Chehrasi ochilib ketmoq* ("her face lit up") carry distinct emotional coloring depending on synonym choice (*yuz, aft, rushor*).

## Discussion

- ✓ The Importance of Idiomatic Competence

Idioms serve not only to enrich speech but also to reflect deep-seated cultural beliefs. Their misuse or omission can diminish the rhetorical, humorous, or emotional weight of the source text.

Translation Strategies

Key strategies include:

- Literal equivalence where feasible,
- Analogical substitution where imagery differs,
- Descriptive paraphrasing in the absence of an idiom.

For example:

- *To swallow the pill* → *Achchiq dorini ichmoq* (literal)
- *A drop in the bucket* → *Dengizga tomchi* (analogical)
- *He's got cold feet* → *Ishini o'zgartirishdan qo'rqib ketdi* (descriptive)

- ✓ Cross-Cultural Reflection



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Certain idioms encapsulate shared human values across languages:

- *Better late than never* appears in:
  - Latin: *Praestat sero quam numquam*
  - Russian: *Лучше поздно, чем никогда*
  - Uzbek: *Hech bo 'Imagandan kech bo 'lganing yaxshi*

Idiomatic competence contributes to fluency and cultural literacy. Research shows that an average speaker uses 800–1000 idioms, though a language may have tens of thousands.

## Conclusion

The successful translation of somatic idioms from English into Uzbek hinges on more than linguistic equivalence—it requires insight into cultural references, metaphorical structures, and stylistic function. Translators must evaluate context, imagery, and intention to select appropriate strategies, whether through equivalence, analogy, or paraphrase.

By mastering idiomatic expression, one not only achieves greater linguistic proficiency but also gains access to the underlying values, humor, and worldview embedded in language.

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