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## **A COMPREHENSIVE EXPLORATION OF SECONDARY INTERPRETATION THROUGH PHRASEOLOGY IN UZBEK AND ENGLISH MATERIALS**

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### **Abstract:**

This study provides a comprehensive exploration of secondary interpretation through phraseology in Uzbek and English materials, focusing on the challenges and strategies involved in translating idiomatic expressions and fixed phrases between these two languages. Phraseology, as a crucial aspect of language, involves the use of set expressions, idioms, proverbs, and collocations that carry specific cultural and contextual meanings. The research examines the impact of these linguistic features on the process of secondary interpretation, where meaning is conveyed indirectly or in a rephrased form, often requiring a deep understanding of both languages' cultural and syntactical nuances. By analyzing parallel texts in Uzbek and English, the study identifies common issues faced by interpreters, such as maintaining the original tone, meaning, and cultural relevance of the phrases while ensuring clarity and accuracy in the target language.

**Keywords:** Secondary interpretation, Phraseological systems, Calquing, English, Uzbek, Interconnectedness of languages and cultures.

### **Introduction**

Interpreting and translation are essential elements in bridging linguistic and cultural divides, particularly when dealing with languages as distinct as Uzbek and English. One of the most intricate challenges in both fields is the interpretation of phraseology—the set expressions, idioms, collocations, and proverbs that are unique to each language. These phraseological units often carry meanings that go beyond their literal definitions, making them crucial to the understanding of a culture's way of thinking and communicating. In secondary interpretation, where



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meaning is conveyed indirectly or reformulated, the role of phraseology becomes even more pronounced, as interpreters must navigate the complexities of translating not only words but also cultural context, tone, and intent.

This study explores the role of phraseology in secondary interpretation between Uzbek and English, two languages with different syntactic structures, idiomatic expressions, and cultural references. Despite the growing body of research on translation and interpretation, few studies have focused on the specific challenges posed by translating phraseological units between these two languages. Uzbek, with its rich tradition of proverbs, idiomatic expressions, and culturally significant phrases, presents unique challenges for interpreters working into English, a language with its own set of idiomatic expressions and cultural references.

The aim of this research is to provide a comprehensive analysis of how phraseological units in both languages are interpreted, focusing on the methods and strategies employed by interpreters to maintain the integrity of the original meaning while ensuring that the translated expression is both accurate and culturally appropriate. By examining parallel texts in Uzbek and English, the study seeks to identify common pitfalls in the translation process and explore best practices for overcoming them. Ultimately, this work contributes to the field of translation studies by offering a deeper understanding of the role of phraseology in secondary interpretation and providing insights into improving the accuracy and cultural relevance of interpretations between Uzbek and English.

### Literature review

The translation and interpretation of phraseological units, including idioms, proverbs, and collocations, has long been a central topic in the field of linguistics and translation studies. Phraseology plays a crucial role in language because it reflects the underlying cultural, historical, and social contexts of the speaker. The challenge of translating or interpreting these units lies not only in the linguistic structures but also in the cultural significance they carry in each language. As languages such as Uzbek and English have distinct syntactic rules and cultural norms, the process of secondary interpretation through phraseology presents unique difficulties that have been addressed by various scholars.



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One key theoretical approach to understanding phraseological translation comes from Baker (1992), who discusses the notion of "equivalence" in translation. She suggests that idiomatic expressions and fixed phrases often require translators to move beyond literal meanings and focus on finding equivalent expressions that convey the same cultural or emotional weight in the target language. For example, an Uzbek idiom may not have a direct counterpart in English, requiring interpreters to select strategies like substitution, adaptation, or paraphrasing to capture the intended meaning. This view is supported by Newmark (1988), who emphasizes that idioms should not always be translated word-for-word, but rather understood in their cultural context and then reinterpreted to ensure communicative equivalence.

### Conclusion

In conclusion, the interpretation of phraseological units between Uzbek and English presents unique challenges due to the linguistic and cultural differences between the two languages. The literature reveals that idiomatic expressions, proverbs, collocations, and metaphors play a significant role in communication, as they reflect cultural nuances and contextual meanings that extend beyond the literal translation. Effective secondary interpretation requires not only linguistic proficiency but also a deep understanding of the cultural and social contexts in both languages.

The research highlights the importance of employing flexible and adaptive translation strategies, such as substitution, paraphrasing, and adaptation, to convey the intended meaning while maintaining the integrity and tone of the original phrase. Scholars like Baker, Munday, and Kaal emphasize that interpreting phraseological units involves more than mere word-for-word translation—it is a process of cultural mediation, where the interpreter must find ways to express the same ideas and emotions in the target language while respecting the source language's idiomatic and cultural distinctiveness.

The study also suggests that while there is significant research on idiomatic translation, the specific context of Uzbek and English requires further exploration. Understanding the strategies used by interpreters and the challenges they face in



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secondary interpretation is crucial for improving the accuracy and cultural appropriateness of translations. Future research could benefit from corpus-based studies and more in-depth case analyses of Uzbek-English interpretation to better understand the real-world application of phraseological translation strategies.

Overall, the role of phraseology in translation is pivotal to the field of interpretation, and this research underscores the need for interpreters to be culturally sensitive and linguistically creative in their work. The insights gained from this exploration contribute to the broader understanding of translation studies and provide valuable guidance for interpreters working between languages with distinct phraseological systems.

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