



PROBLEMS OF TRANSLATING SOMATIC PHRASEOLOGICAL UNITS IN UZBEK-RUSSIAN- LANGUAGES

Yuldosheva Madinabonu Khalimjon kizi

2nd year Master's student in «Linguistics: Russian language»

Bukhara State University

Abstract

The article examines the problems of translating somatic phraseological units between Uzbek and Russian languages. The author analyzes translation methods (phraseological equivalent, analogue, calque, descriptive translation) and their application to specific examples. Special attention is paid to culturally-specific components (do'ppi, chapani, azan) that create translation difficulties. The five-stage trajectory of the translation process is presented.

Keywords: somatic phraseological units, Russian-Uzbek translation, translation methods, cultural specificity, phraseological equivalence, interlingual correspondence, cultural adaptation, linguistic-cultural codes.

Somatic phraseological units contain names of human body parts and reflect the national-cultural characteristics of a people, their worldview, traditions, and historical experience. Translating such units between Uzbek and Russian languages is an exceptionally complex task. Here the translator faces not merely linguistic differences, but deep cultural codes of two peoples. Somatism is a term of Greek origin, where «soma» means «body». In most world languages, somatic units constitute a significant part of the phraseological fund. In recent years, this category of phraseological units has become the object of close attention from researchers of various languages. M.G.Navruzova notes that «somatic phraseological units reflect the way of life of each people, their experience, culture, spirituality, customs and traditions» [1].

The Uzbek language belongs to the Turkic family, Russian to the Slavic group of Indo-European languages. This typological heterogeneity predetermines substantial divergences in ways of conceptualizing bodily experience. V.N.Teliya emphasizes

that phraseological units are «peculiar microtexts in which the cultural-national experience of a people is imprinted» [2].

Table 1. Basic methods of translating somatic phraseological units

Method	Essence of Method	Application
Phraseological equivalent	Identity of image, meaning and stylistics	When there is complete correspondence of units in both languages
Phraseological analogue	Functional correspondence with different imagery	When an equivalent is absent but there is a functionally similar unit
Calque translation	Word-for-word translation of image structure	When internal form is transparent
Descriptive translation	Conveying meaning by non-phraseological means	When any phraseological correspondences are absent

The methodological basis for translating phraseological units was developed by many domestic linguists. Ya.I.Retsker created a classification of translation transformations including seven types of lexical transformations [3]. However, when working with phraseological units, this system requires adaptation considering the specificity of idiomatics.

«*Bosh omon bo 'lsa do 'ppi topilar*» literally means «if the head is safe, he will find a do'ppi». The internal logic of the expression is based on a reality of Uzbek culture — do'ppi, a national headdress. The phraseological unit expresses the idea: the main thing is to preserve what is most important (life, health), the rest will follow. In translation, calquing is unacceptable. The image of a do'ppi will remain alien to the Russian recipient. A.D.Raikhshtein justly remarks that «the national-cultural specificity of phraseological units manifests itself primarily in their figurative basis» [4]. Russian offers a functional analogue: «было бы здоровье, а остальное приложится» (if there's health, the rest will follow) or «жив будешь — все наживешь» (stay alive and you'll acquire everything). Here the semantics is preserved, but the image is completely replaced.

«*Boshini ikkita qilmoq*» — «to make the head two» — means to marry off, to create a family for a young man. In Uzbek linguistic consciousness, marriage is

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conceptualized through the doubling of the head: two heads on one pillow. This is a vivid metaphor for matrimony. Russian does not know such imagery. Expressions exist like «связать узами брака» (bind with marriage bonds), «свить гнездо» (build a nest), but they lack the somatic component «head». The translator is forced to sacrifice the original metaphor for the sake of conveying the general meaning. Descriptive translation «женить» (to marry) loses the expressiveness of the Uzbek phraseological unit.

«Qulog'ini tishlab qo'ymoq» literally means «to bite his ear». This expression is connected with the ancient Uzbek custom of «beshik ketdi»: a girl in infancy has «her ear bitten with halva», symbolically appointing a groom. The phraseological unit means «to agree in advance, to settle a matter». The cultural specificity of this phraseological unit creates insurmountable difficulties for translation. Russian does not have an analogous custom; correspondingly, there is no phraseological parallel. Only descriptive translation is possible: «заранее договориться» (to agree beforehand), «решить заблаговременно» (to settle in advance). But this completely loses the national coloring and imagery of the original.

Table 2. Comparative analysis of translation solutions

Uzbek Phraseological Unit	Literal Translation	Meaning	Russian Correspondence	Translation Type
Bosh omon bo'lsa do'ppi topilar	If head is safe, will find do'ppi	Main thing is to preserve life	Было бы здоровье (If there's health)	Functional analogue
Boshini ikkita qilmoq	Make head two	To marry off	Свить гнездо (Build a nest)	Phraseological analogue
Qulog'ini tishlab qo'ymoq	Bite his ear	Agree in advance	Решить заблаговременно (Settle beforehand)	Descriptive translation

Phraseological units with the component «shoulder» (*yelka*) demonstrate the richness of Uzbek somatic imagery. «Yelkamning chuquri ko'rsin» literally means «let the hollow of my shoulder be visible». Full form: «Bu joylarni yelkamning chuquri ko'rsin» — «let these places see the hollow of my shoulder», that is, «may



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I never see these places again». The oath expression is based on a metaphor: a person turns their back to a hateful place. Translation presents a serious problem. Calquing is impossible — the image is opaque for Russian consciousness. Russian oath formulas «чтоб мне провалиться» (may I fall through), «чтоб я сквозь землю провалился» (may I fall through the earth) are semantically close, but lose the somatic component of the original.

«*Yelkasi chopon ko'rmagan*» — «his shoulder hasn't seen a chapan» — characterizes a person who grew up in poverty. Chapan is a traditional Uzbek robe, a symbol of certain prosperity. Russian descriptive translation «не знал в жизни достатка» (didn't know prosperity in life), «вырос в нищете» (grew up in poverty) is semantically adequate but loses the concreteness of the image and cultural coloring.

«*Yelkasiga shayton mindi*» — «shayton sat on his shoulder» — describes a person committing evil deeds. In Uzbek linguistic thinking, an angel is on a person's right shoulder, on the left — shayton, inciting to evil. Russian knows a close expression «бес попутал» (devil beguiled), but without localization on the body. Here we see a difference in the conceptualization of evil: Uzbek culture places it on a specific body part, Russian represents it as external influence without bodily attachment.

The trajectory of the translation process when working with somatic phraseological units includes five stages. At the first stage, identification of the phraseological unit and its semantics in context occurs. The second stage involves analysis of internal form and identification of culturally-specific elements. The third stage presupposes searching for correspondences in the target language: an equivalent, analogue, or acknowledgment of the necessity for descriptive translation. The fourth stage includes assessment of functional-stylistic adequacy of the chosen variant. At the final, fifth stage, contextual adaptation of the translation variant occurs with verification of its naturalness in the target language.

A.V.Kunin emphasizes: «Phraseological translation is possible only when there exists in the target language a phraseological unit with identical semantics and similar figurative basis» [6]. In Uzbek-Russian translation practice, such cases occur infrequently. Much more often the translator faces a choice: preserve imagery or accuracy of meaning. Phraseological units with cultural realities having no



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analogues in the receiving culture present special difficulty. *Do‘ppi, chapan, salla, azan* — all these elements are deeply integrated into Uzbek culture and find no direct correspondences in the Russian worldview. The translator either resorts to cultural adaptation (replacement of national realia with a functionally similar element) or uses descriptive translation with loss of imagery.

The choice of translation strategy is determined not only by linguistic factors but also by text type, target audience, and translation function. In literary translation, greater interpretive freedom is permissible — calquing with commentary, creation of occasional equivalents. In journalism or scholarly text, preference is given to accuracy of meaning conveyance, even at the expense of imagery.

The conducted analysis shows: complete equivalence in translating somatic phraseological units between Uzbek and Russian is rarely achievable. More often the translator works at the level of phraseological analogues or must resort to descriptive translation. Losses are inevitable either in terms of imagery or in terms of national-cultural specificity.

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