



## CHALLENGES IN TRANSLATING PHYTONYMIC PHASEOLOGICAL UNITS A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK

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***Abstract.** This thesis examines the difficulties of translating phytonymic phraseological units between English and Uzbek, highlighting the cultural and linguistic complexities involved. Phytonyms, or plant-related terms within phraseological expressions, express the traditions, experiences, and perspectives of linguistic groups. This research classifies these phraseological units and analyzes several translation techniques, such as absolute and relative equivalents, phraseological analogues, monoequivalents, metaphorical translation, and explicatory translation.*

***Keywords:** Phraseological units, phytonyms, linguistics, culture, language, translating techniques.*

### 1. Introduction

Phraseological units (PUs) are essential components of language that carry deep cultural, historical, and cognitive meanings. Phytonyms, or plant-related terms, frequently appear in PUs and serve as metaphors for human behavior, emotions, and social relationships. Translating these expressions between languages presents unique challenges owing to differences in cultural connotations and linguistic structures. This study aimed to analyze the translation difficulties of phytonymic PUs in English and Uzbek, classify them based on linguistic and cultural criteria, and explore suitable translation strategies.

Examining the semantics of linguistic units is a vital and complex issue in linguistics, and the analysis of their meanings plays a central role in linguistic research. Among these linguistic units, phraseological units, especially those involving phytonyms, pose significant challenges in translation owing to the cultural and contextual nuances they carry. Phytonyms, or words that represent plants, are deeply embedded in the cultural and historical fabric of a language, making their translations particularly complex.

The significance of this study lies in its exploration of the difficulties encountered when translating phraseological units into botanical components. The analysis aims to classify these phraseological units based on specific criteria and to investigate the cultural and linguistic aspects that influence their meaning. Translating these units is not merely a linguistic exercise but requires a deep understanding of the cultural and cognitive contexts in which these expressions are used. This study seeks



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to bridge the gap between the English and Uzbek languages, offering insights into how different cultures understand human behavior and social relationships through the lens of the botanical world. (Wang, Q. 2023)

**2. Methods and Results.** Cultural traditions and customs are integral parts of a society's way of life, reflecting its history, beliefs, and values. Whether it's a wedding, a funeral, or a festival, the underlying symbolism and cultural significance can pose challenges for translators. As beliefs and emotions vary across cultures, certain colors or symbols may carry different meanings in different societies. For instance, while white might symbolize purity in some cultures, it could represent mourning in others. This highlights that culture encompasses not just tangible elements like cities, institutions, and artifacts, but also intangible aspects such as ideas, customs, family structures, and languages. In essence, culture embodies the lifestyle and worldview of a community. It's dynamic and can evolve or fade over time, existing primarily in our collective consciousness. Our written language, governance systems, architecture, and other human-made creations are products of this cultural consciousness. Translation, in this context, is more than just converting text; it's about reinterpreting ideas, innovations, and genres, effectively bridging cultural divides. Therefore, translation is inherently linked to culture, serving as a vital conduit for cross-cultural communication and understanding. (G'afurov, I. va boshq. 2012)

In modern linguistics, understanding the development of phraseological units from a cultural perspective is crucial as it reveals the relationship between language and culture. Idiomatic expressions, particularly those that include phytonyms, are more closely connected to people's lives than are other linguistic units. They are products of centuries of life experience, traditions, and rituals that continue to influence language use. This feature becomes even more prominent when phraseological units contain onomastic components, as they reflect cognitive qualities and cultural attitudes toward the natural world.

The challenge of translating phytonymic phraseological units lies in capturing the richness of these cultural and historical contexts, which cannot often be directly transferred across languages. This study examines these challenges in detail, offering a comparative analysis of how these units are translated into English and Uzbek, and emphasizes the importance of understanding both linguistic and cultural factors when attempting to translate them accurately. It is well known that all subtleties of national culture are reflected in its language, the particularities of which reflect both the surrounding reality and the person learning this world. People gain information and knowledge about the world around them via the linguistic channel, therefore, they



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live in "the world of the concepts" created by it for their various requirements. Hence, profound knowledge and understanding of language can be identified through a deep understanding of people's culture. From the standpoint of language and culture interaction, the linguistic and extralinguistic phraseological units represent the brightest and richest source of data on the culture, mentality, outlook, and identity of the people. The phraseological structure of language, as worded by V.N. Telija (1996), is a mirror in which the linguocultural community identifies the national consciousness. (Issakova S va boshq. 2015).

The contribution of translation studies to the theory and practice of linguistics is unparalleled. On the other hand, translation studies encompasses a much broader range of knowledge than linguistic theory. Before fostering an interest in semantics, translators have been closely involved with terminology (terminology studies). For translators, the translation process is considered to involve selecting the correct term from the source text. Special dictionaries have been created in the field of terminology. Many of the scholarly works of translators are dedicated to terminology. Finding the most suitable equivalent is crucial in translation, and the contribution of linguistics theory in this field is invaluable. A translator usually attempts to adapt the closest equivalent from the source language to the target language. The types of translation of PUs offered by Kunin (1970) may be well applied for translating interculturally decoded subjects such as PUPs. The only and foremost challenge is the proper naming factor. Translating a PU into a natural target language PU, which has the same meaning and impact as the original source language, is an ideal translation strategy for PUs. However, this always holds true. As learned from the translation strategies suggested by Newmark (1988) and Larson (1984), idioms should never be translated. However, in many cases, "literal translation of L2 idioms may also be useful as a pathway to comprehension and memorization" as long as the distinction between word-for-word and global meanings of idioms and standard collocations has to be made clear (Khoa N., 2021). It should be pointed out that translation correspondences in the target language are used for the translation of idioms: (Subbotina V, 2013).

1. Translation with the help of absolute equivalents: refers to a translation technique in which a word or phrase in the source language is directly replaced with a word or phrase in the target language that has the same meaning, cultural context, and usage. These equivalents are often terms or expressions that exist in both languages and have identical or nearly identical meanings, making them easily interchangeable, without any loss of meaning or cultural relevance. This method is typically used for



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terms that are universal or shared across cultures, such as proper names, certain technical terms, or internationally recognized concepts: The sweetest apple is the one on the other side- Narigi betdagi olma har doim shirin tuyuladi. brown as a berry, red as a beetroot as/a beet — lavlagiday, olmaday qizarmoq. Put down roots, take root— ildiz otmoq.

2. Translation with the help of relative equivalents is processed when there are some differences in the meaning of expressions in the source and target languages: go bananas- qovog'idan qor yog'moq. Bark up the wrong tree—oldiga poxol solmoq.

3. Translation with the help of phraseological analogues is topical when the translator translates proverbs and vivid expressions: a thorn in your side/flesh—ko'zga tikanday. S.S. Kuzmin claims that numerous "explanations" are frequently present in Russian texts, in contrast to British and American source texts. Translators often consider the context while translating works into English. (Kuzmin S, 2007).

Furthermore, there exist several methods for translating phraseological units, developed by the renowned Russian translator S.S. Kuzmin:

1) Translation utilising a monoequivalent, whereas the translator selects the English phraseological unit that corresponds in both imagery and meaning with the phraseological unit: The apple doesn't fall far from the tree-olma-olmani tagiga tushadi

2) Translation with the help of a relative equivalent (or analogue)

3) Phraseological units can be translated using metaphors.

To weed out– Keraksiz yoki salbiy narsalarni chiqarib tashlash, o'simliklar bilan bog'liq metafora sifatida ishlatiladi.

4) Explicatory translation can be used for the translation of phraseological units; however, expressiveness and positive or negative connotations of the sentence can be lost when a phraseological unit is functioning. Palak otmoq- (explicatory translation): "To grow and spread quickly like a climbing plant.

Metaphorical idioms in any language are deeply linked to the culture, lifestyle, and worldview of the particular nation. The Uzbek idiom "tarvuzi qo'ltig'idan tushdi" (literally: "his watermelon fell from under his armpit") signifies a state of shock or embarrassment resulting from an unexpected occurrence. The watermelon, a large and weighty fruit, is prone to fracture upon impact, symbolising a figurative decline in repute or self-assurance. There is no direct equivalent to this idiom in English. Nonetheless, comparable situations can be articulated using various phytonymic expressions. For instance:



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"He appeared as though he had eaten a **sour grape**" - Employed to define an adversely astonished or dissatisfied individual.

"**The banana** peeled itself." While not a widespread phrase, it can be ingeniously employed to signify "he suddenly lost control or was in a state of shock."

"His **cherry popped**." – Typically refers to experiencing something for the first time, but in a specific context, it could imply an unexpected realization.

"Sour grapes" – Derived from La Fontaine's fable The Fox and the Grapes, this idiom is used when someone dismisses something as unimportant because they cannot have it. "A banana peel" – Refers to an embarrassing situation or a mistake that leads to public humiliation, as slipping on a banana peel is a well-known cliché.

These examples illustrate that translating phytonymic idioms is challenging because different cultures use different plant-related metaphors to express emotions or situations. Instead of a direct translation, it is often necessary to find an equivalent expression that conveys the same meaning within the target culture.

### 3. Conclusion.

In conclusion, it is essential to note that phraseological units represent the culture and national mentality of a specific country and nationality; thus, the translation of these units has become a significant concern in contemporary translatology. Moreover, phraseological units are an essential component of every language, and understanding these collocations, along with their appropriate interpretation and translation, serves as evidence of accurate and effective translation of entire expressions, literary works, and creative pieces. In this regard, it should be emphasized that translators must maintain the standards and conventions of the target language while translating phraseological units.

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