

**LEXICAL AND EMANTIC PROBLEMS IN TRANSLATING ENGLISH  
PHRASEOLOGICAL VERBS AND PHRASEOLOGICAL UNITS INTO UZBEK****Shukurova Nafosat Rustam kizi**

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**Abstract.** The interaction between language and culture is most vividly reflected in phraseological units, which accumulate historical experience, cultural values, traditions, and collective mentality of a speech community. This article explores the major lexical and semantic problems that arise in translating English phraseological verbs and phraseological units into the Uzbek language. Special attention is given to phraseological units with onomastic and biblical components, as well as culturally marked idioms. The study applies descriptive, comparative, and semantic methods to analyze translation strategies and difficulties. The findings demonstrate that the main challenges stem from semantic opacity, metaphorical complexity, cultural specificity, and structural differences between English and Uzbek. The research emphasizes the necessity of linguocultural competence in achieving adequate translation.

**Keywords:** phraseological units, phrasal verbs, translation studies, lexical problems, semantic problems, cultural linguistics, English–Uzbek translation.

**Introduction**

In modern linguistics, phraseology has become one of the most dynamically developing fields, as phraseological units serve as a repository of national culture, historical memory, and worldview. Unlike free word combinations, phraseological units are characterized by semantic integrity, structural stability, and figurative meaning, which make them particularly challenging for translation.

The relevance of this research is determined by the growing importance of English – Uzbek translation in education, media, diplomacy, and intercultural communication. English phraseological verbs and idiomatic expressions often do not have direct equivalents in Uzbek, which leads to lexical and semantic mismatches. Consequently, translators face difficulties in preserving meaning, stylistic coloring, and cultural connotations.

Phraseological units are closely connected with people’s everyday life, professional activity, religion, traditions, and geography. Especially vivid examples of this connection can be observed in idioms containing onomastic elements, such as personal names, place names, and biblical references. These elements function as cultural markers and often require explanatory or adaptive translation.

Thus, the purpose of this article is to analyze the main lexical and semantic problems encountered in translating English phraseological verbs and phraseological units into Uzbek and to identify effective translation strategies.

**Literature Review**

The foundations of phraseological studies were laid by the Swiss linguist Charles Bally, who emphasized the expressive and stylistic unity of fixed word combinations in his work *French Stylistics* (1909). Bally considered phraseological units as ready-made language elements that function as a whole rather than as a sum of individual words.

Ferdinand de Saussure also highlighted the importance of fixed combinations, introducing the concept of syntagma and noting that certain linguistic units are reproduced in speech according to tradition rather than created anew.

In Russian linguistics, phraseology was systematically developed by V.V.Vinogradov, who proposed a widely accepted classification of phraseological units into phraseological fusions,

phraseological units, and phraseological combinations. His classification is based on the degree of semantic cohesion between components and remains influential in contemporary linguistics.

A.V.Kunin made a significant contribution to English phraseology, emphasizing that the majority of English idioms are of folk origin and have no identifiable authors. He also underlined the importance of historical and cultural factors in the formation of phraseological meaning.

In Uzbek linguistics, phraseological studies began to develop systematically in the mid-20th century. Scholars such as Sh.Rahmatullayev, A.Abdullayev, G.A.Bayramov, and B.Yo‘ldoshev investigated the semantic, stylistic, and expressive features of Uzbek phraseological units and their translation problems.

Biblical phraseological units in English have been studied by L.P.Smith and S.Stoffen, who analyzed their etymology, semantic development, and role in modern English usage. Their works demonstrate that biblical idioms constitute a significant layer of English phraseology and present particular difficulties in translation.

### Methodology

The present study employs a qualitative research methodology based on descriptive, comparative, and semantic analysis. English phraseological verbs and phraseological units were selected from phraseological dictionaries, academic sources, and literary texts. Their Uzbek translations were analyzed to identify lexical and semantic transformations.

The research focuses on:

semantic motivation and opacity;

metaphorical meaning and imagery;

cultural and historical connotations;

structural differences between English and Uzbek.

Comparative analysis was used to reveal similarities and differences in phraseological systems, while semantic analysis helped determine the degree of meaning preservation in translation.

### Results and Discussion

**Structural and Semantic Classification of Phraseological Units.** According to V.V.Vinogradov, phraseological units can be classified into three main types.

Phraseological fusions are completely idiomatic expressions whose meanings are not motivated by the meanings of their components. Examples include *to kick the bucket* (to die), *red tape* (bureaucratic methods), and *heavy father* (the main role in a theatrical play). Translating such units into Uzbek requires finding an equivalent idiom or conveying the meaning descriptively.

Phraseological units retain partial semantic motivation. One component is used literally, while others are metaphorical. For example, *to ride a high horse* (to behave arrogantly) or *a fish out of water* (a person in an unfamiliar environment). These units are easier to translate but still require cultural adaptation.

**Phraseological combinations** are relatively transparent and semantically motivated. Their meanings can be inferred from the components, as in *bosom friend* or *gospel truth*. Such units are often translated using lexical equivalents in Uzbek.

Lexical difficulties arise when English phraseological units contain words that lack direct Uzbek equivalents. Phrasal verbs are a particularly problematic category, as they combine a verb and a particle whose meaning often changes drastically.

For instance, *to give up* may mean “to stop,” “to surrender,” or “to abandon,” depending on context. In Uzbek, these meanings require different lexical choices. As a result, literal translation often leads to semantic distortion.

Another lexical challenge is polysemy. Many components of phraseological units are polysemantic, which complicates the selection of an appropriate equivalent. Translators must rely heavily on context and pragmatic meaning.

Semantic problems primarily stem from metaphorical meaning and cultural specificity. English idioms often reflect cultural realities unfamiliar to Uzbek speakers. For example, *have kissed the Blarney Stone* means “to be a flatterer.” Without cultural knowledge of Irish folklore, this idiom cannot be properly understood or translated.

Biblical phraseological units also pose significant challenges. Expressions such as *forbidden fruit*, *milk and honey*, and *manna from heaven* have metaphorical meanings deeply rooted in Christian tradition. In Uzbek, these expressions are usually translated by preserving their figurative meaning rather than their literal form.

Onomastic elements play an important role in English phraseology. Place names, personal names, and ethnonyms function as cultural symbols. For example, *go for a Burton* historically refers to death or disappearance and originated during World War II. Translating such expressions into Uzbek requires explanatory adaptation.

The presence of onomastic components intensifies the linguocultural character of phraseological units and increases translation difficulty.

### Conclusion

The study demonstrates that translating English phraseological verbs and phraseological units into Uzbek is a complex process involving numerous lexical and semantic challenges. These challenges arise from semantic opacity, metaphorical imagery, cultural specificity, and structural differences between the two languages.

Effective translation requires not only linguistic competence but also deep cultural awareness. Phraseological units reflect the historical and cultural heritage of a nation, and their accurate translation contributes to successful intercultural communication. Further research may focus on developing translation strategies and compiling bilingual phraseological dictionaries.

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