

CULTURAL AND COGNITIVE CHALLENGES IN TRANSLATING ENGLISH IDIOMS INTO UZBEK: A LINGUOCULTURAL PERSPECTIVE

Sagdiyeva Umida

UZDJTU 2-kurs magistratura talabasi

E-mail: Umidasagdiyeva5@gmail.com

Abstract. This study explores the cultural and cognitive challenges involved in translating idiomatic expressions from English into Uzbek within the framework of linguoculturology. The findings reveal that translation difficulties arise due to differences in cultural values, metaphorical systems, and conceptual frameworks (Lakoff & Johnson, 1980; Newmark, 1988).

Keywords: idioms, linguoculturology, cultural values, interdisciplinary, equivalence, cognition

Annotatsiya. Ushbu tadqiqot lingvomadaniyatshunoslik doirasida ingliz tilidagi idiomatik ifodalarni o'zbek tiliga tarjima qilishda yuzaga keladigan madaniy va kognitiv qiyinchiliklarni o'rganadi. Natijalar shuni ko'rsatadiki, tarjimadagi muammolar madaniy qadriyatlar, metaforik tizimlar va konseptual tuzilmalardagi farqlar tufayli yuzaga keladi (Lakoff & Johnson, 1980; Newmark, 1988).

Introduction

Idioms are culturally bound linguistic units that encode national worldview, values, and conceptual structures (Ashurova & Galieva, 2019; Telia, 1996). Unlike literal expressions, idioms are semantically non-compositional, meaning their interpretation depends on shared cultural knowledge and contextual understanding (Baker, 1992; Gibbs, 1994). This characteristic makes them particularly difficult to translate across languages. Modern linguistic theory emphasizes the inseparable relationship between language and culture, arguing that language functions not only as a communication tool but also as a mechanism for storing and transmitting cultural knowledge (Sapir, 1921; Whorf, 1956). From this perspective, idioms can be viewed as linguoculturemes that encode culturally specific meanings and values (Ashurova & Galieva, 2019; Vorobyev, 2008).

The translation of idioms presents significant challenges due to cultural specificity, lack of direct equivalence, and differences in conceptual systems (Newmark, 1988; Baker, 1992). In the English–Uzbek context, these challenges are intensified by differences in traditions, social norms, and cognitive frameworks (Ashurova & Galieva, 2019).

Linguoculturology is an interdisciplinary field that examines the interaction between language and culture within the anthropocentric paradigm (Ashurova & Galieva, 2019; Vorobyev, 2008). It focuses on how cultural meanings are embedded in linguistic structures and how language reflects national worldview (Telia, 1996). Language is widely recognized as a repository of cultural knowledge and a tool for shaping human perception (Sapir, 1921; Whorf, 1956). This perspective highlights the role of language in constructing reality and influencing cognitive processes (Kramsch, 1998). Phraseological units are considered primary carriers of cultural meaning, reflecting traditions, beliefs, and social norms (Telia, 1996; Kunin, 1984). Idioms function as linguoculturemes that integrate linguistic and cultural information

(Ashurova & Galieva, 2019). Their figurative nature and cultural specificity make them particularly challenging in translation, as meanings are often deeply rooted in cultural context (Baker, 1992; Fernando, 1996). Furthermore, cultural values play a crucial role in shaping linguistic meaning and interpretation (Ashurova & Galieva, 2019; Hofstede, 2001). These values are expressed through idioms, proverbs, and other fixed expressions, reflecting moral, social, and national norms (Telia, 1996). Differences in cultural values between English and Uzbek societies contribute to translation difficulties, as idioms often encode culturally specific worldviews (Kramsch, 1998; Newmark, 1988).

According to a cognitive perspective, idioms are based on conceptual metaphors that structure human thought and experience (Lakoff & Johnson, 1980; Gibbs, 1994). These metaphors vary across cultures, reflecting different ways of conceptualizing reality. Conceptual differences between languages lead to mismatches in idiom interpretation and translation (Kövecses, 2010; Langacker, 2008).

Translation studies emphasize the importance of equivalence and functional meaning (Nida & Taber, 1969; Newmark, 1988). Baker (1992) highlights the challenges of idiom translation due to non-equivalence at the phrase level. Modern approaches view translation as intercultural communication, requiring adaptation to the target culture while preserving meaning (House, 2015; Venuti, 1995).

There are three types of equivalence: full, partial, and zero equivalence (Baker, 1992; Newmark, 1988). Full equivalence occurs when idioms share similar meaning and imagery, reflecting universal cognitive patterns (Lakoff & Johnson, 1980). Partial equivalence involves similar meaning but different metaphorical representation, while zero equivalence requires descriptive translation due to cultural differences (Nida & Taber, 1969). Cultural challenges arise from differences in symbolism, traditions, and social norms (Kramsch, 1998; Hofstede, 2001). Idioms often reflect culturally specific values, making direct translation difficult (Telia, 1996). Cognitive challenges are related to differences in conceptual systems and metaphorical models (Lakoff & Johnson, 1980; Kövecses, 2010). These differences affect how idioms are understood and translated across languages. The study identifies several translation strategies, including idiomatic substitution, paraphrasing, cultural adaptation, and descriptive translation (Baker, 1992; Newmark, 1988; Venuti, 1995).

Conclusion

This study demonstrates that idioms function as linguoculturemes and that their translation is influenced by cultural and cognitive factors (Ashurova & Galieva, 2019; Telia, 1996). Cultural values play a decisive role in shaping idiomatic meaning, while conceptual differences create barriers to equivalence (Ashurova & Galieva, 2019; Lakoff & Johnson, 1980). Therefore, effective translation requires linguocultural competence and an integrative approach combining semantic, pragmatic, and cultural dimensions (Baker, 1992; Nida & Taber, 1969).

Future research should focus on corpus-based analysis, experimental studies, and machine translation of idioms (Kövecses, 2010; House, 2015).

REFERENCES:

1. Ashurova, D. U., & Galieva, M. R. (2019). *Cultural linguistics*.
2. Baker, M. (1992). *In other words: A coursebook on translation*. Routledge.
3. Gibbs, R. W. (1994). *The poetics of mind*. Cambridge University Press.
4. Hofstede, G. (2001). *Culture's consequences*. Sage.

5. House, J. (2015). *Translation quality assessment*. Routledge.
6. Kövecses, Z. (2010). *Metaphor: A practical introduction*. Oxford University Press.
7. Kramsch, C. (1998). *Language and culture*. Oxford University Press.
8. Kunin, A. V. (1984). *English phraseology*.
9. Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
10. Langacker, R. (2008). *Cognitive grammar*. Oxford University Press.
11. Newmark, P. (1988). *A textbook of translation*. Prentice Hall.
12. Nida, E. A., & Taber, C. R. (1969). *The theory and practice of translation*. Brill.
13. Sapir, E. (1921). *Language*.
14. Telia, V. N. (1996). *Russian phraseology*.
15. Venuti, L. (1995). *The translator's invisibility*. Routledge.
16. Whorf, B. L. (1956). *Language, thought, and reality*.
17. Vorobyev, V. (2008). *Linguoculturology studies*.