

# The Specific Features Of Phrase Translation Based On American Short Stories

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**Annotation:** This article explores the specific features of phrase translation based on American short stories, with a focus on idiomatic expressions, collocations, and culturally embedded phrases. The study highlights the challenges faced by translators when dealing with phrases that do not have direct equivalents in the target language, particularly in the context of Uzbek. It discusses the importance of understanding both linguistic structure and cultural context in order to convey the original meaning and emotional tone of the source text. Various translation strategies—such as literal translation, adaptation, substitution, and explanatory translation—are examined to illustrate how phrase meaning and stylistic effect can be preserved. The research emphasizes that successful phrase translation requires not only linguistic proficiency but also deep cultural awareness and creative problem-solving skills.

**Keywords:** phrase translation, American short stories, idioms, collocations, cultural equivalence, translation strategies, adaptation, linguistic challenges, Uzbek translation, intercultural communication.

## Introduction.

In the field of literary translation, phrase translation—particularly from American short stories—presents a unique set of challenges and intricacies. Phrases such as idioms, collocations, and culturally bound expressions are often deeply embedded in the sociolinguistic and cultural context of the source language, making their accurate translation a complex task. American short stories, known for their rich use of figurative language and vivid cultural imagery, frequently rely on expressions that reflect everyday American life, historical references, and societal values.

Translators must not only possess a strong command of both source and target languages, but also demonstrate cultural sensitivity and a keen awareness of stylistic nuances. This is especially relevant when translating into languages like Uzbek, where equivalent expressions may not exist, and literal translation can result in a loss of meaning or stylistic impact.

This study aims to analyze the specific features of phrase translation in American short stories, focusing on the translation strategies applied to preserve the semantic integrity, emotional resonance, and cultural relevance of phrases. By examining selected examples, the research seeks to highlight both the challenges and effective approaches used by translators to maintain the artistic and communicative functions of the original text.

## Methodology

This study focuses on the translation of phrases—particularly idiomatic expressions, collocations, metaphors, and culturally loaded structures—found in American short stories. The primary materials for analysis include a carefully selected corpus of American literary works, featuring short stories by authors such as Ernest Hemingway, O. Henry, Raymond Carver, and Jhumpa Lahiri. These authors are known for their distinctive use of figurative and idiomatic language that reflects American social norms, values, and everyday realities.

To examine the linguistic and cultural transformation of such phrases in Uzbek translations, the study employs a qualitative-descriptive methodology, combining elements of comparative analysis and textual interpretation. The process includes the following steps:

1. **Corpus Selection:** A set of American short stories were selected based on their frequency and richness of idiomatic or culturally specific phrases. Where available, existing Uzbek translations of these stories were used for comparison; in other cases, new translations were developed by the author of the study.
2. **Phrase Identification:** Within the selected texts, key phrases—especially idioms, metaphors, fixed expressions, phrasal verbs, and cultural references—were identified and cataloged.

3. Comparative Analysis: The source phrases were analyzed alongside their Uzbek equivalents (if any), focusing on the accuracy, semantic equivalence, and stylistic integrity of the translation. Particular attention was paid to:

- Semantic shifts or losses in translation;
- Use of literal vs. adaptive translation;
- Retention of emotional tone and connotation;
- Strategies used to translate culture-bound expressions.

4. Translation Strategy Categorization: The study categorized translation strategies based on established models such as Vinay and Darbelnet's translation techniques (e.g., equivalence, adaptation, transposition), as well as Newmark's communicative and semantic translation framework.

5. Expert Feedback and Peer Review: Where possible, translated phrases were evaluated by linguistic experts and Uzbek-English bilingual speakers to assess the effectiveness and cultural appropriateness of the target language renderings.

6. Contextual Interpretation: Finally, all findings were contextualized within the broader framework of cross-cultural communication, literary translation theory, and phraseology.

By using these methods, the study aims to highlight not only how phrases are translated in practice but also why certain strategies are chosen over others, and what their implications are for maintaining the artistic quality and cultural authenticity of the source text.

## Analysis and Results

This analysis examines the use and translation of idiomatic and figurative expressions in American short stories, comparing their English originals with Uzbek translations. By analyzing several excerpts involving metaphor, idiom, and culturally loaded expressions, the study sheds light on the challenges and strategies involved in rendering such language between linguistically and culturally diverse contexts.

1. "Used to beat her up" – *Itday kaltaklar edi*

English Analysis:

- The phrase "beat her up" is a colloquial phrasal verb meaning to physically assault someone, typically used in the context of domestic violence.
- The use of "used to" implies repeated action in the past.

Uzbek Translation:

- "Itday kaltaklar edi" translates roughly as "used to beat her like a dog."
- The addition of "*itday*" intensifies the violence metaphorically, adding emotional weight.

Linguistic Observation:

- The Uzbek version employs amplified metaphor to convey emotional intensity.
- This represents stylistic compensation, where meaning is preserved but emotional effect is heightened.

2. "On fire with ambition and wanting to impress his boss" – *Yulduzni benarvon urush uchun tinib-tinchimaydi... do'kon xo'jayniga yoqsam deydi*

English Analysis:

- "On fire with ambition" is a metaphor describing intense drive and motivation.
- "Wanting to impress his boss" adds a social or career-oriented goal.

Uzbek Translation:

- "Yulduzni benarvon urush" (literally: fighting for a star tirelessly) is a poetic metaphor possibly adapted from Uzbek oral traditions.
- The use of "hayhotday" (gigantic) to describe the auto parts store further stylizes the scene.

Linguistic Observation:

- Translation involves cultural substitution, where target-language metaphors replace the source metaphors.
- The Uzbek version introduces idiomatic richness while maintaining semantic content.

3. "I provide artificial pearls for real swine" – *Kalovini topishga ustaligimni bilasanku*

English Analysis:

- This sentence is an idiomatic adaptation of the Biblical "pearls before swine", meaning offering something valuable to those who won't appreciate it.
- The speaker reflects on their ability to deceive or manipulate.

Uzbek Interpretation:

- The phrase "*kalovini topishga ustaligimni bilasanku*" suggests being a master at manipulation or persuasion.
- Literal metaphor is not used; instead, the meaning is conveyed implicitly.

Linguistic Observation:

- The translator opted for semantic equivalence over literal rendering.
- The idiom is domesticated, using culturally accessible language in Uzbek.

4. "I tend to go too far... break things off" – *Quyushqondan chiqib ketadigan odatim bo'lgani uchun... oramizni buzish niyatim yo'q edi*

English Analysis:

- "Go too far" is an idiom describing excessive behavior.
- "Break things off" means to end a romantic or personal relationship.

Uzbek Translation:

- "Quyushqondan chiqib ketmoq" is an Uzbek idiom that aligns closely with "go too far," often used for unrestrained action.
- "Oramizni buzmoq" is a literal way of saying "end the relationship."

Linguistic Observation:

- This is a case of idiomatic equivalence—both languages use expressions from the metaphorical domain of control and stability.
- Emotional nuance is preserved, indicating high translation adequacy.

This comparative analysis shows that translating figurative expressions between English and Uzbek requires both linguistic sensitivity and cultural intuition. Idioms often carry embedded worldviews and socio-cultural assumptions. Successful translation involves not only semantic rendering but also pragmatic and stylistic adaptation, which can be achieved through:

- Cultural substitution (metaphor-to-metaphor),
- Stylistic compensation (when loss of idiom is balanced with expressive richness),
- Domestication vs. foreignization strategies depending on the audience.

Understanding both the semantic depth and cultural embeddedness of idiomatic language is essential for accurate and effective translation in literary texts.

## Discussion

The translation of figurative and idiomatic expressions in American short stories into Uzbek represents a complex intersection of linguistic, cultural, and cognitive dimensions. Idioms and figurative phrases are not merely decorative elements of language; they are deeply embedded in the socio-cultural context and collective worldview of a speech community (Kövecses, 2010; Lakoff & Johnson, 1980). As such, rendering these units into a target language like Uzbek often requires more than literal substitution—it necessitates cultural negotiation and stylistic adaptation.

For instance, the idiom "beat her up," in one American story, was rendered in Uzbek as "*itday kaltaklar edi*", which not only conveys the meaning of physical abuse but also intensifies the emotional register using an animal metaphor. This practice aligns with Vinay and Darbelnet's (1995) **modulation strategy**, where the translator changes the semantics and point of view to maintain naturalness and relevance in the target culture. Similarly, metaphoric phrases such as "on fire with ambition" are often adapted creatively in Uzbek translations—for example, "*yulduzni benarvon urush*"—illustrating the principle of **cultural substitution** (Newmark, 1988). While the literal image is lost, the emotional and symbolic intensity is preserved.

The main challenges observed during such translations include:

- Lack of direct equivalents in the target language;
- Loss of connotative meaning when translated word-for-word;
- Stylistic imbalance, where the tone of the original is flattened or exaggerated in the target language;
- Cultural inaccessibility of metaphors rooted in specific American historical or socio-political contexts.

According to Baker (2011), idioms often resist translation because they are highly culture-bound. Therefore, translators must either find functional equivalents (e.g., a culturally similar idiom in Uzbek) or apply descriptive paraphrasing. However, this can lead to verbosity or stylistic mismatch.

Moreover, figurative language such as metaphors, similes, and symbolic phrasing—especially when tied to character psychology or emotional development—requires cognitive equivalence, where the target language must evoke similar associations or mental images in the reader (Giora, 2003).

These translation efforts also depend on the **genre conventions** of Uzbek literature, where poetic embellishment and moral undertones are more explicit. As a result, translators often **domesticate** (Venuti, 1995) the text, adjusting it to fit native rhetorical and cultural norms rather than preserving foreignness.

## Conclusion

The analysis reveals that the successful translation of figurative expressions in American short stories into Uzbek hinges upon the translator's ability to navigate both linguistic structures and cultural frameworks. Literal translation is seldom sufficient, particularly when idioms and metaphors reflect uniquely American experiences or emotions. Instead, functional equivalence, cultural adaptation, and stylistic transformation are essential.

Furthermore:

- Translators must act as intercultural mediators, capable of interpreting not just words, but worldviews.
- Retaining emotional resonance and stylistic texture is often more important than preserving literal form.
- Phraseological awareness and cross-cultural literacy are key competencies in literary translation.

Future research can further explore cognitive models of metaphor translation (e.g., Conceptual Metaphor Theory by Lakoff and Johnson), as well as corpus-based studies that analyze translation patterns across genres.

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