



CHALLENGES IN TRANSLATING METAPHORS FROM ENGLISH INTO UZBEK PRESERVING MEANING AND STYLISTIC EFFECT

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Abstract

Metaphor is one of the most expressive stylistic devices used in literary and everyday language. It reflects not only linguistic creativity but also cultural and cognitive patterns of thought. Translating metaphors from one language into another presents significant challenges, especially when the translator attempts to preserve both semantic meaning and stylistic effect. This article examines the main difficulties encountered in translating metaphors from English into Uzbek. The study focuses on the linguistic, cultural, and stylistic aspects of metaphor translation and analyzes strategies used to render metaphorical expressions in the target language. The research demonstrates that successful translation of metaphors requires not only lexical equivalence but also cultural awareness and stylistic sensitivity. The findings suggest that translators often employ various techniques such as metaphor preservation, metaphor substitution, paraphrase, or cultural adaptation in order to maintain the communicative and aesthetic function of metaphorical expressions.

Keywords: metaphor, metaphor translation, stylistics, cognitive linguistics, English language, Uzbek language, translation strategies.

Introduction

Translation plays a crucial role in facilitating intercultural communication and the exchange of literary and intellectual traditions. One of the most complex aspects



of translation involves the rendering of figurative language, particularly metaphors. Metaphors represent a fundamental feature of human cognition and linguistic creativity, enabling speakers to understand abstract concepts through comparisons with more concrete experiences. In literary texts, metaphors perform important stylistic and aesthetic functions. They contribute to imagery, emotional expression, and the artistic individuality of an author's style. However, translating metaphors from one language into another is often problematic because metaphorical expressions are deeply rooted in cultural and linguistic contexts.

The translation of metaphors from English into Uzbek presents particular challenges due to differences in linguistic structure, cultural symbolism, and stylistic conventions. Expressions that are natural and meaningful in English may not have direct equivalents in Uzbek, requiring translators to adopt creative strategies in order to preserve the intended meaning and artistic effect. According to George Lakoff and Mark Johnson, metaphors are not merely rhetorical devices but also conceptual structures that shape human thinking and perception [Lakoff & Johnson, 1980]. This perspective highlights the importance of understanding the conceptual basis of metaphor when translating between languages. The aim of this article is to analyze the challenges involved in translating metaphors from English into Uzbek and to examine the strategies used to preserve both semantic meaning and stylistic effect.

Literature Review

The study of metaphor has attracted considerable attention in linguistics, literary studies, and translation theory. One of the most influential contributions to metaphor research was made by George Lakoff and Mark Johnson, who demonstrated that metaphors play a central role in conceptual thinking and everyday language [Lakoff & Johnson, 1980]. In translation studies, scholars have examined the difficulties associated with rendering metaphorical expressions across languages. According to Peter Newmark, metaphors may be translated using several strategies, including preserving the original metaphor, replacing it with a culturally equivalent metaphor, or paraphrasing the meaning in the target language [Newmark, 1988]. Another important approach was proposed by Eugene Nida, who emphasized the concept of dynamic equivalence. Nida argued that translation should aim to reproduce the same communicative



effect in the target language rather than merely reproducing the original linguistic form [Nida, 1964].

In the context of Uzbek translation studies, scholars have also emphasized the importance of cultural adaptation when translating figurative language. Because metaphors often reflect culturally specific images and associations, translators must carefully consider how these images function in the target language.

Methodology

The present study employs several methodological approaches commonly used in translation studies and linguistic analysis. The comparative method is used to analyze metaphorical expressions in English and their corresponding translations in Uzbek. The semantic analysis method allows the identification of conceptual meanings embedded in metaphors. The descriptive method is applied to classify the strategies used in translating metaphors. Examples from English literary texts and their Uzbek translations serve as the primary material for analysis.

Materials and Discussion

Metaphor is a stylistic device in which one concept is understood in terms of another. It involves the transfer of meaning from a familiar domain to a more abstract or complex one. For example: *Time is a thief*. This metaphor suggests that time gradually takes away opportunities or experiences. Possible Uzbek translation: *Vaqt o'g'ri kabi o'tib ketadi*. Although the wording may change, the underlying metaphorical meaning is preserved.

One of the main challenges in translating metaphors arises from differences in cultural imagery. Certain metaphorical expressions in English rely on cultural symbols that may not have the same associations in Uzbek. For example: *He has a heart of stone*. Literal translation: *Uning yuragi tosh*. This metaphor exists in both languages and therefore can be translated directly. However, some metaphors require adaptation. Example: *The idea sparked a fire of curiosity*. In Uzbek, this might be translated as: *Bu fikr unda kuchli qiziqish uyg'otdi*. Here, the metaphor is partially replaced by a descriptive expression to maintain clarity.

Strategies for Translating Metaphors. Translators use several strategies when dealing with metaphorical expressions.



Preservation of the original metaphor. If the metaphor exists in both languages, it can be translated directly. For example: *The world is a stage.* (*Dunyo sahnadir*).

Substitution with a culturally equivalent metaphor. Sometimes the original metaphor is replaced with a culturally familiar one. For example: *He climbed the ladder of success.* Possible Uzbek translation is: *U muvaffaqiyat cho'qqisiga ko'tarildi.*

Paraphrasing the metaphor. If the metaphor is difficult to translate, the meaning may be expressed through explanation. Example: *Her words cut like a knife.* The Uzbek translation of which is: *Uning so'zlari juda qattiq ta'sir qildi.*

One of the main goals of metaphor translation is to preserve not only the meaning but also the stylistic effect of the original text. Literary metaphors often contribute to imagery, emotional tone, and narrative atmosphere. When translating literary works, translators must consider the aesthetic impact of metaphorical language. A literal translation may convey the meaning but fail to reproduce the stylistic beauty of the original text. Therefore, translators often employ creative solutions to maintain both semantic accuracy and artistic expression.

Results

The analysis reveals several important aspects of metaphor translation between English and Uzbek.

First, metaphors often reflect cultural and cognitive differences between languages, which may complicate direct translation.

Second, translators employ various strategies such as metaphor preservation, substitution, and paraphrase to convey metaphorical meanings.

Third, successful metaphor translation requires balancing semantic accuracy with stylistic expressiveness.

Finally, cultural knowledge and linguistic creativity play crucial roles in achieving effective metaphor translation.

Conclusion

The translation of metaphors from English into Uzbek represents a complex linguistic and cultural process that requires careful consideration of both semantic and stylistic aspects of language. Metaphorical expressions are not merely decorative elements of speech; they are deeply embedded in the cognitive



structures, cultural traditions, and conceptual frameworks of a particular linguistic community. For this reason, the translation of metaphors involves much more than the simple substitution of words from one language into another. It requires a thorough understanding of how metaphorical meanings are constructed and interpreted within different cultural and linguistic contexts. The analysis conducted in this study demonstrates that translators must take into account not only lexical equivalence but also the conceptual, cultural, and stylistic dimensions of metaphorical language. In many cases, a literal translation of a metaphor may fail to convey the intended meaning or stylistic impact of the original text. Therefore, translators often need to apply a variety of translation strategies in order to achieve an appropriate balance between semantic accuracy and artistic expression. These strategies may include preserving the original metaphor when equivalent imagery exists in the target language, replacing it with a culturally relevant metaphor, or paraphrasing the metaphorical meaning in a way that remains faithful to the communicative intention of the source text.

Furthermore, the study highlights that the effectiveness of metaphor translation largely depends on the translator's linguistic competence, cultural awareness, and creative interpretation. A successful translation should reproduce not only the informational content of the metaphor but also its emotional resonance, stylistic nuance, and aesthetic value. In literary texts in particular, metaphors play an important role in shaping imagery, character portrayal, and narrative atmosphere. Consequently, the translator must approach metaphor translation as a creative interpretative process rather than a purely mechanical linguistic task.

In addition, the comparative analysis of English and Uzbek metaphorical expressions reveals that despite differences in linguistic structure and cultural symbolism, both languages share many universal metaphorical patterns that arise from common human experiences and cognitive processes. Recognizing these shared conceptual foundations can facilitate the translation process and contribute to a deeper understanding of metaphor as a universal feature of human language. In conclusion, the study of metaphor translation contributes significantly to the broader fields of translation studies, cognitive linguistics, and intercultural communication. By examining the challenges and strategies involved in translating metaphorical language, researchers and translators can gain valuable insights into the interaction between language, culture, and human cognition.



Future research may further explore the translation of conceptual metaphors in different genres of discourse and investigate how metaphor translation influences the reception of literary and cultural texts in multilingual contexts.

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