



Metaphors With Partially Preserved Meaning In Translation: A Comparative Analysis Of Uzbek And English

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Abstract

This paper examines metaphors whose meanings are only partially preserved in translation between Uzbek and English. Metaphors are strongly connected with cultural and cognitive factors, which makes their translation difficult. Using examples from both languages, the study shows how translators deal with cases where only part of the meaning is kept. Strategies such as cultural substitution, functional equivalence, and descriptive translation are discussed. The findings suggest that while some semantic content can be retained, cultural imagery is often lost, and translators must adapt creatively.

Keywords

Metaphor, translation, partial equivalence, cultural adaptation, Uzbek-English translation.

Introduction

Metaphors are not only figures of speech but also part of human thinking and communication. As Lakoff and Johnson (1980) explain, metaphors help us understand the world by linking one concept to another. When metaphors are translated, however, the meaning may not always stay the same. Some parts of the meaning may be kept, while others are lost. This paper looks at how metaphors with partially preserved meaning appear in Uzbek and English translation. It also suggests strategies that can help translators deal with these problems.

Methodology

This research is based on a comparative and descriptive analysis. Examples of metaphors were collected from Uzbek and English literature, proverbs, and everyday speech. The examples were then studied using theories of translation, including Nida's (1964) dynamic equivalence, Newmark's (1988) semantic and communicative translation, and Baker's (1992) analysis of idioms and equivalence. The main focus was to find cases where metaphors are only partly preserved, and to study the strategies used in translation. Vermeer's (1978) skopos theory was also applied to see how the purpose of translation affects choices.

Results

The results show that metaphors with partial preservation are common in Uzbek-English translation. For example, the Uzbek phrase 'ko'ngli tog'dek' (his heart is like a mountain) can be translated into English as 'a big-hearted person.' The idea of generosity is kept, but the image of the mountain is lost. In the opposite direction, the English metaphor 'Achilles' heel' is translated into Uzbek as 'zaif nuqta' (weak point). The meaning is correct, but the cultural

background of Greek mythology is missing. These cases show that while the main idea of the metaphor is kept, its cultural or historical part may not be.

Discussion

The findings confirm that translating metaphors requires more than word-for-word replacement. Literal translation is rarely effective when dealing with culture-specific metaphors. Instead, strategies such as cultural substitution and functional equivalence are more successful. For instance, the Uzbek metaphor 'tuyanig dumi yerga tekkanda' (when the camel's tail touches the ground) is best translated as 'when pigs fly,' since both express impossibility. Although the images are different, the function of the metaphor is the same. This supports Nida's (1964) view that translation should aim for the same effect on readers. As Baker (1992) notes, idioms and metaphors should be translated as complete units of meaning, not as separate words. Thus, translators often accept that partial preservation is unavoidable but try to reduce the loss of meaning through adaptation.

Conclusion

Metaphors with partially preserved meaning show how complex the process of translation can be. They demonstrate that language and culture are closely linked, and that translation involves more than transferring words. Although full equivalence is rare, translators can use strategies like functional equivalence and cultural substitution to keep the main message clear. Partial preservation is not a weakness but a natural part of cross-cultural translation. The study concludes that successful translation of metaphors requires both language skills and cultural knowledge. Future work could look at larger collections of metaphors to see how often partial preservation occurs.

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