

TRANSLATION CHALLENGES OF INTERTEXTUAL ELEMENTS BETWEEN ENGLISH AND UZBEK**Ilazarova Shaxrizoda Sunnatillayevna**

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Filologiya va tillarni o'qitish: ingliz tili yo'nalishi 1-bosqich talabasi

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E-mail: ilazarovashaxrizoda@gmail.com**Abstract**

This article examines the translation challenges of intertextual elements between English and Uzbek, focusing on the linguistic, cultural, and pragmatic factors that complicate the transfer of implicit textual references from one language into another. Intertextuality is understood as the presence of references to other texts, cultural phenomena, historical events, literary works, and precedent expressions that form part of the collective knowledge shared by members of a linguistic community. When such elements appear in English texts, their translation into Uzbek often becomes problematic due to differences in cultural background, literary tradition, and structural features of the two languages.

The study analyzes the main types of intertextual elements, including allusions, idioms, proverbs, precedent names, biblical and mythological references, as well as culturally marked expressions. Special attention is given to the typological contrast between English as an analytic language and Uzbek as an agglutinative language, which influences the choice of translation strategies. The paper identifies the most frequent translation difficulties such as the absence of direct equivalents, loss of pragmatic meaning, cultural untranslatability, and stylistic distortion.

The research also discusses the main strategies used to render intertextual elements in translation, including equivalence, adaptation, explicitation, substitution, and descriptive translation. The analysis shows that successful translation of intertextuality requires not only linguistic competence but also deep knowledge of both source and target cultures. The results of the study may be useful for translators, linguists, and researchers working in the field of comparative linguistics, translation studies, and intercultural communication.

Key words

intertextuality, translation challenges, English-Uzbek translation, allusion, precedent text, cultural reference, translation strategies, linguistic equivalence, pragmatics, comparative linguistics, intercultural communication, phraseology, literary translation.

ПРОБЛЕМЫ ПЕРЕВОДА ИНТЕРТЕКСТУАЛЬНЫХ ЭЛЕМЕНТОВ МЕЖДУ АНГЛИЙСКИМ И УЗБЕКСКИМ ЯЗЫКАМИ**Аннотация**

В данной статье рассматриваются трудности перевода интертекстуальных элементов между английским и узбекским языками с акцентом на лингвистические, культурные и прагматические факторы, которые осложняют передачу скрытых текстовых отсылок из одного языка в другой. Интертекстуальность понимается как наличие ссылок на другие тексты, культурные явления, исторические события, литературные произведения и прецедентные выражения, составляющие часть коллективного знания, разделяемого членами языкового сообщества. При появлении таких элементов в английских текстах их перевод на узбекский язык часто становится проблематичным из-за различий в культурном фоне, литературной традиции и структурных особенностях двух языков.



В исследовании анализируются основные типы интертекстуальных элементов, включая аллюзии, идиомы, пословицы, прецедентные имена, библейские и мифологические отсылки, а также культурно маркированные выражения. Особое внимание уделяется типологическому различию между английским как аналитическим языком и узбекским как агглютинативным языком, что влияет на выбор переводческих стратегий. В статье выделяются наиболее частые трудности перевода, такие как отсутствие прямых эквивалентов, потеря прагматического значения, культурная непереводаемость и стилистическое искажение.

В работе также рассматриваются основные стратегии передачи интертекстуальных элементов при переводе, включая эквивалентность, адаптацию, экспликацию, замену и описательный перевод. Анализ показывает, что успешный перевод интертекстуальности требует не только лингвистической компетенции, но и глубокого знания культур как исходного, так и целевого языков. Результаты исследования могут быть полезны переводчикам, лингвистам и исследователям, работающим в области сопоставительного языкознания, переводоведения и межкультурной коммуникации.

Ключевые слова

интертекстуальность, трудности перевода, перевод английский-узбекский, аллюзия, прецедентный текст, культурная отсылка, переводческие стратегии, лингвистическая эквивалентность, прагматика, сопоставительное языкознание, межкультурная коммуникация, фразеология, художественный перевод.

INGLIZ VA O'ZBEK TILLARI O'RTASIDA INTERTEKSTUAL ELEMENTLARNI TARJIMA QILISH MUAMMOLARI

Annotatsiya

Mazkur maqolada ingliz va o'zbek tillari o'rtasida intertekstual elementlarni tarjima qilish jarayonida yuzaga keladigan qiyinchiliklar lingvistik, madaniy va pragmatik omillar nuqtai nazaridan tahlil qilinadi. Intertekstual tushunchasi matn tarkibida boshqa matnlarga, madaniy hodisalarga, tarixiy voqealarga, adabiy asarlarga hamda pretsedent ifodalarga berilgan ishoralar mavjudligi sifatida talqin etiladi. Bunday elementlar ingliz tilidagi matnlarda uchraganda, ularni o'zbek tiliga tarjima qilish ko'pincha murakkablashadi, chunki ikki tilning madaniy asoslari, adabiy an'analari va tuzilish xususiyatlari o'zaro farq qiladi.

Tadqiqotda intertekstual elementlarning asosiy turlari, jumladan, alluziyalar, idiomalar, maqollar, pretsedent nomlar, bibliyaviy va mifologik ishoralar hamda madaniy jihatdan belgilangan birliklar tahlil qilinadi. Ingliz tilining analitik til sifatidagi xususiyati va o'zbek tilining agglutinativ til sifatidagi tuzilishi o'rtasidagi tipologik farqlar tarjima strategiyasini tanlashga ta'sir qilishi alohida ta'kidlanadi. Maqolada tarjima jarayonida eng ko'p uchraydigan muammolar, ya'ni to'g'ridan-to'g'ri ekvivalentning yo'qligi, pragmatik ma'noning yo'qolishi, madaniy tarjima qilinmaslik va uslubiy buzilish holatlari ko'rib chiqiladi.

Shuningdek, intertekstual elementlarni tarjima qilishda qo'llaniladigan asosiy strategiyalar, jumladan, ekvivalentlik, moslashtirish, izohlash, almashtirish va tavsifiy tarjima usullari yoritiladi. Tahlil natijalari shuni ko'rsatadiki, intertekstual birliklarni muvaffaqiyatli tarjima qilish uchun nafaqat lingvistik bilim, balki manba va maqsad tillar madaniyatini chuqur bilish ham zarur. Tadqiqot natijalari qiyosiy tilshunoslik, tarjimashunoslik va madaniyatlararo kommunikatsiya sohasida ishlovchi tarjimonlar hamda tadqiqotchilar uchun foydali bo'lishi mumkin.

Kalit so'zlar



intertekstuality, tarjima muammolari, ingliz-o‘zbek tarjima, alluziya, pretsedent matn, madaniy ishora, tarjima strategiyalari, lingvistik ekvivalentlik, pragmatika, qiyosiy tilshunoslik, madaniyatlararo kommunikatsiya, frazeologiya, badiiy tarjima.

Introduction. Intertextuality is one of the key concepts in modern linguistics and translation studies, referring to the presence of references to other texts, cultural phenomena, historical events, and precedent expressions within a discourse. Such elements carry implicit meanings that can be correctly interpreted only within a specific linguistic and cultural context. In translation, intertextual units often become a source of difficulty, especially when the source and target languages belong to different typological and cultural systems.

The problem is particularly relevant in translation between English and Uzbek. These languages differ in grammatical structure, literary tradition, and cultural background, which makes it difficult to preserve the semantic, stylistic, and pragmatic functions of intertextual elements. Allusions, idioms, proverbs, precedent names, and culturally marked expressions may not have direct equivalents in the target language, which leads to loss of meaning or the need for adaptation.

The aim of this study is to analyze the main types of intertextual elements in English texts and to identify the translation challenges that arise when they are rendered into Uzbek. The research also examines the strategies used to preserve intertextual meaning in the process of translation and emphasizes the importance of cultural competence in achieving adequate translation.

Literature Review. The theoretical foundation of the present study is rooted in the classical understanding of intertextuality as a relational model of textual meaning. The origins of this approach are commonly associated with Mikhail Bakhtin’s theory of dialogism, according to which meaning is generated through interaction with other voices, discourses, and cultural positions. This line of thought was later developed into the concept of intertextuality by Julia Kristeva, who treated every text as a site of intersection of other texts rather than as a self-contained structure. In turn, Gérard Genette expanded this field by proposing the broader notion of transtextuality and by distinguishing several types of textual relations, which made it possible to classify references, allusions, and other intertextual forms more systematically. These theoretical positions are essential for the present topic because they explain why intertextual elements cannot be translated adequately without considering their textual and cultural background.

Within Uzbek scholarship, one of the most directly relevant studies is Yulduz Do‘smuradova’s article *Allusion, Its Essence and Place in Intertextuality* (2024). In this work, Do‘smuradova focuses on the emergence of the concept of allusion in linguistics, surveys different definitions of the term, and discusses approaches to its classification. Her contribution is particularly important for the current article because allusion is one of the most frequent and most difficult intertextual devices in translation. By placing allusion at the intersection of linguistic, literary, and cognitive perspectives, Do‘smuradova provides a conceptual basis for analyzing why implicit references create problems when transferred from English into Uzbek.

Another important contribution belongs to Mahfuzaxon Xomidova, whose article *Universal Intertextual Units in Uzbek Language* examines intertextuality through the category of precedent texts and precedent names. Xomidova shows that intertextual units in Uzbek literary texts may be national or universal and argues that universal precedent names are especially widespread in Uzbek fiction. She also connects intertextuality with onomastics, noting that anthroponyms, toponyms, and literary names may function as precedent units. For the present research, this study is valuable because it helps explain why some English intertextual references are more transferable into Uzbek than others: references based on universal cultural knowledge



are more likely to remain recognizable in translation, whereas culturally narrow references are more vulnerable to semantic loss.

A closely related line of research can be seen in studies of culture-bound phraseology and paremiology. Shuhratjon Boykhanov's article *Uzbek Translations of Some English Proverbs and Translation Problems* analyzes English proverbs as culturally marked units and demonstrates that their translation into Uzbek is complicated by the fact that proverbs, sayings, and idiomatic expressions are deeply connected with national history and worldview. Using comparative, contrastive, and content analysis, Boykhanov tests selected English proverbs and discusses possible translation solutions. Although his work is centered on proverbs rather than on intertextuality in a narrow theoretical sense, it is directly relevant to the current topic because proverbs often function as intertextual markers carrying condensed cultural memory.

The problem of culturally loaded lexical material has also been examined in studies of realia and pragmatic translation. In *Problems of Realia in Translation*, Xoshimova Nargis Abdullayevna and Nematjonova Mehribonu Rustamjonovna analyze culture-bound words and discuss common translation errors that arise when equivalent-lacking units are rendered into another language. Their article also suggests practical strategies such as transliteration, loan translation, and lexico-semantic transformation. In a related pragmatic perspective, the article *Communicative-Pragmatic Features of Translation of Somatic Phraseological Units in Works of Art* emphasizes that semantic equivalence alone is insufficient in translation and argues that extra-linguistic, national, and cultural factors must also be taken into account when creating an adequate target text. Together, these studies are useful for the present research because they show that translation difficulties are caused not only by lexical gaps but also by pragmatic and cultural asymmetry between source and target audiences.

More recent comparative work also supports the relevance of an English-Uzbek perspective. In *The Semantic Network of "Head" in English and Uzbek Based on Lexical Field Comparison* (2025), S. Hafizov carries out a lexical-semantic and discourse-pragmatic analysis of idioms with the component *head* in English and *bosh* in Uzbek. The study classifies idioms into semantic fields and explicitly examines the challenges of translating somatic idioms and their discourse functions. This article is significant for the present topic because it demonstrates that even when two languages possess structurally comparable phraseological units, the translator still has to negotiate universal and culture-specific imagery. Such findings are directly applicable to intertextual translation, where imagery, cultural associations, and pragmatic effect are often inseparable.

Overall, the reviewed literature shows that the existing scholarship already provides strong foundations for the study of intertextual translation between English and Uzbek, but it remains fragmented. Theoretical works explain the nature of intertextuality and textual relations, while regional studies focus separately on allusion, precedent names, proverbs, idioms, realia, and pragmatic adaptation. What is still insufficiently developed is a single integrated analysis of how these intertextual elements function together in English texts and what specific strategies are most effective when they are translated into Uzbek. This gap defines the relevance of the present article.

Discussion. The analysis of intertextual elements in English texts and their translation into Uzbek shows that the main difficulties arise not at the level of direct lexical meaning but at the level of cultural, pragmatic, and associative content. Intertextual units usually contain implicit references to literary works, historical events, religious texts, or culturally significant expressions. Such references can be correctly interpreted only if the reader shares the same cultural background as the author. When translation is performed between English and Uzbek, this condition is often not fulfilled, which leads to partial loss of meaning or the need for adaptation.



English intertextuality is largely based on biblical texts, classical mythology, Shakespearean literature, and widely used idioms, while Uzbek discourse reflects Eastern literary tradition, folklore, and national precedent texts. Because of these differences, the translator must choose between several strategies, including preservation of the original reference, substitution with a culturally closer equivalent, descriptive translation, or explicitation. The effectiveness of the chosen strategy depends on the type of intertextual element and the degree of cultural overlap between the two languages.

The most typical translation situations observed in the analysis are summarized in the table below.

Table 1. Translation of intertextual elements from English into Uzbek

Type of intertextual element	Example in English	Translation difficulty	Uzbek variant
Biblical allusion	forbidden fruit	no direct equivalent	taqiqlangan narsa
Mythological allusion	Achilles' heel	unfamiliar reference	zaif nuqta
Literary / historical allusion	meet his Waterloo	unknown association	mag'lubiyatga uchradi
Idiom	break the ice	structural difference	shabatni boshlamoq
Proverb	The early bird catches the worm	different tradition	erta turgan yutadi
Precedent name	Romeo	different background	Romeo kabi oshiq
Popular reference	Trojan horse	lack of shared knowledge	yashirin xavf

The table demonstrates that the main factor influencing translation is the degree of cultural familiarity of the intertextual element. Universal references are usually easier to translate, while culturally specific elements require adaptation or explanation. Literal translation often leads to misunderstanding because the target reader may not recognize the implicit reference. Therefore, adequate translation of intertextuality requires not only linguistic equivalence but also consideration of cultural and pragmatic context.

The results confirm that translation of intertextual elements between English and Uzbek should be treated as an interpretative process rather than a purely lexical substitution. The translator must evaluate the function of the reference in the source text and choose the strategy that preserves both meaning and communicative effect.

Conclusion. The study has shown that intertextual elements represent one of the most complex aspects of translation between English and Uzbek. Such elements contain implicit cultural, historical, and literary references that cannot always be transferred directly into the target language. The main difficulties arise from the typological differences between the two languages, as well as from the lack of shared cultural background between English-speaking and Uzbek-speaking audiences.

The analysis demonstrates that intertextual units such as allusions, idioms, proverbs, precedent names, and religious or mythological references require special translation strategies. Literal translation often leads to semantic loss or misunderstanding, while adaptation, explanation, or substitution may help preserve the pragmatic and stylistic function of the original



text. The choice of strategy depends on the degree of cultural familiarity of the intertextual element and on the communicative purpose of the translation.

The results confirm that adequate translation of intertextuality requires not only linguistic competence but also deep knowledge of the cultural and literary traditions of both languages. Further research may focus on a wider range of literary texts and on the development of more precise models for translating culturally marked units between English and Uzbek.

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