

LEXICAL-SEMANTIC EQUIVALENCE IN TRANSLATION OF POLYSEMIOUS WORDS: ENGLISH-UZBEK LANGUAGE PAIR"**Makhmudova Muqaddasxon***Student of Fergana state university, Faculty of foreign languages,
department of philology and language teaching***Karimjonova Shakhlo Ravshanjonovna***Fergana State University, Senior Lecturer,**Department of Practical English, Doctor of Science (DSc)**e-mail:shahloxonkarimjonova@gmail.com**Orcid:0009-0006-0224-3315*

Abstract. *Polysemy, the ability of a single word to have multiple related meanings, presents one of the most significant challenges for translators. This is especially true when translating between genetically distant languages such as English and Uzbek. The problem becomes even more complex when the target language does not have a single word that covers the same range of meanings as the source word. This article examines the problem of lexical-semantic equivalence in the translation of polysemous words from English into Uzbek. Using a comparative descriptive methodology, the study analyzes several English polysemous words and their possible Uzbek equivalents. The findings reveal that full equivalence is rare. Most English polysemous words correspond to partial equivalence, one-to-many equivalence, or no equivalence at all in Uzbek. The article proposes practical strategies for translators, including context analysis, dictionary consultation, functional equivalence, and descriptive explanation. The study contributes to both translation theory and practical translation training for English-Uzbek language pairs.*

Keywords: *polysemy, lexical-semantic equivalence, translation, English, Uzbek, culture-specific meaning, translation strategies*

Introduction

Translation is never a simple matter of replacing words from one language with words from another. This is particularly true when dealing with polysemous words. Polysemy refers to the phenomenon where a single word has multiple related meanings. For example, the English word "head" can mean a body part, a leader, the top of an object, the foam on beer, or a single animal in a herd. All these meanings are connected to the original meaning of "top" or "front"¹⁰⁶. When translating such a word into another language, the translator cannot simply find one equivalent

¹⁰⁶ Cruse, Alan. *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press, 2004, -P.78-85.

word and use it in all contexts. Different contexts require different equivalents. The problem becomes even more complex when the two languages belong to different language families. English belongs to the Indo-European family, while Uzbek belongs to the Turkic family. These languages have different grammatical structures, different ways of categorizing the world, and different cultural associations¹⁰⁷. The concept of lexical-semantic equivalence is central to understanding this problem. Two words in different languages are rarely fully equivalent. Their ranges of meaning overlap but do not match completely. A polysemous word in English may correspond to several different words in Uzbek, each capturing a different meaning of the English word. The translator must choose the correct Uzbek word based on context¹⁰⁸. This article aims to examine the problem of lexical-semantic equivalence in the translation of polysemous words from English into Uzbek.

The research questions are: What types of equivalence exist between English polysemous words and their Uzbek equivalents? What strategies can translators use to handle cases where no direct equivalent exists?

The article is organized as follows. Section two describes the research methods. Section three presents the analysis of English polysemous words and their Uzbek equivalents. Section four discusses the findings and their implications for translation practice. Section five concludes with practical recommendations.

Methods

This study employs a comparative descriptive methodology. The research examines a selection of English polysemous words and their possible equivalents in Uzbek. The words were selected based on two criteria. First, they are high-frequency words in English. Second, they have multiple meanings that are likely to cause difficulty for Uzbek translators¹⁰⁹. The analysis focuses on four categories of polysemous words: words with primary physical meanings that extend to abstract domains (e.g., "head", "foot", "root"), words with multiple unrelated meanings (e.g., "fine", "light", "bright"), words that have culture-specific associations (e.g., "privacy", "home"), and words that have different grammatical functions (e.g., "run", "set")¹¹⁰. For each word, the study identifies the primary meaning and the most common secondary meanings. It then identifies possible Uzbek equivalents for each meaning. The equivalence relationships are classified using the typology developed in translation studies: full equivalence, partial equivalence, no equivalence, one-to-many equivalence, and many-to-one equivalence. The study also draws on examples from published

¹⁰⁷ Lyons, John. *Linguistic Semantics: An Introduction*. Cambridge: Cambridge University Press, 1995, -P.55-62.

¹⁰⁸ Baker, Mona. *Other Words: A Coursebook on Translation*. 2nd ed. London: Routledge, 2011, -P.25-30.

¹⁰⁹ Geeraerts, Dirk. *Theories of Lexical Semantics*. Oxford: Oxford University Press, 2010, -P.112-120.

¹¹⁰ Ullmann, Stephen. *Semantics: An Introduction to the Science of Meaning*. Oxford: Blackwell, 1962, -P.88-95.

translations of English literary works into Uzbek, as well as from bilingual dictionaries. The goal is to provide a practical, useful analysis for translators working between English and Uzbek.

Results and Discussion

Full Equivalence: Rare but Possible. Full equivalence occurs when a word in English has exactly the same meaning in all contexts as a word in Uzbek. Such cases are rare. They usually involve technical terms, scientific vocabulary, or recently borrowed words. For example, the English word "computer" is translated into Uzbek as "kompyuter". This word has the same meaning in all contexts. There is no ambiguity. The translator can use "kompyuter" in every situation without fear of error. The same applies to "internet" (internet), "telefon" (telefon), and many modern technological terms. These words have been borrowed into Uzbek directly from English or through Russian. Another example is "atom" (atom). This scientific term has the same meaning in both languages. There is no cultural or semantic difference. Full equivalence is also found in some biological terms such as "virus" (virus) and "bakteriya" (bacteria). However, even here, caution is needed. The word "virus" in English has developed a secondary meaning related to computers. In Uzbek, "virus" is still primarily a biological term. The computer meaning is understood but less common. This is a case of partial equivalence, not full equivalence. The conclusion is that full equivalence is rare. Translators cannot assume that a word in English has a perfect match in Uzbek. Most words require careful analysis of context.

Partial Equivalence: Overlapping but Not Identical. Partial equivalence is the most common type of relationship between English and Uzbek words. The meanings overlap but are not identical. Each language has some meanings that the other language does not have¹¹¹. Consider the English word "brother". In English, "brother" means a male sibling. It can also be used in religious contexts to refer to a fellow monk or priest. In some informal contexts, it can be used to address a close friend. In Uzbek, "aka" is the closest equivalent. However, "aka" is used more broadly. It can mean older brother, but it is also used as a respectful term for any older male. An Uzbek speaker might call a stranger "aka" as a sign of respect. This usage does not exist for English "brother". The words are partially equivalent. Consider the English word "home". In English, "home" means the place where one lives. It also carries strong emotional associations of comfort, family, and belonging. In Uzbek, "uy" means house or home. It refers to the physical building. The emotional associations are present but not as strong as in English. The word "o'choq" (hearth) carries more emotional weight but is less commonly used. The translator must decide which Uzbek word best captures the English meaning in each context. Consider the English word "privacy". This word has no direct equivalent in Uzbek. The concept of personal private space is valued differently in Uzbek culture. A translator might use "shaxsiy hayot" (personal life), "tanholik" (solitude), or "yopiq joy" (closed

¹¹¹ Katan, David. *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*. 2nd ed. London: Routledge, 2014, -P.78-85.

space) depending on the context. None of these captures the full meaning of English "privacy". This is a case of partial equivalence where the Uzbek language has several words that cover different aspects of the English meaning.

One-to-Many Equivalence: One English Word, Many Uzbek Words. One-to-many equivalence occurs when one English polysemous word corresponds to several different Uzbek words. The translator must choose the correct Uzbek word based on context. This is one of the most common challenges in English-Uzbek translation¹¹². Consider the English word "fine". This word has multiple meanings. It can mean of high quality ("fine wine"), very thin or small ("fine sand"), acceptable ("That is fine"), a monetary penalty ("pay a fine"), sharp ("fine blade"), or good weather ("fine day"). The translator cannot simply translate "fine" as "yaxshi" every time. "Fine wine" would be "a'lo vino", not "yaxshi vino". "Fine sand" would be "mayda qum", not "yaxshi qum". "Pay a fine" would be "jarima to'lamoq", not "yaxshi to'lamoq". The context determines the correct choice¹¹³. Consider the English word "light". This word can mean illumination ("turn on the light"), not heavy ("light bag"), pale in color ("light blue"), not serious ("light reading"), or not important ("light matter").

Table 1. In Uzbek:

English word	English Meaning	Uzbek Equivalent
Light	Illumination	Yorug'lik, chiroq
Light bag	Not heavy	Yengil
Light blue	Pale in color	Och
Light reading	Not serious	Yengil, jiddiy emas
Light matter	Not important	Ahamiyatsiz

Again, the translator must choose based on context. "Light bag" is "yengil sumka". "Light blue" is "och ko'k". "Light reading" is "yengil o'qish" or "jiddiy bo'lmagan o'qish". Consider the English word "run". This word has dozens of meanings. A person can run (move quickly). A machine can run (operate). A nose can run (produce liquid). A color can run (spread when wet). A story can run (be published). An engine can run (function). A bus can run (operate on a route).

Table 2 In Uzbek, different verbs are used for these meanings:

¹¹² Venuti, Lawrence. *The Translator's Invisibility: A History of Translation*. 2nd ed. London: Routledge, 2008, -P.45-67.

¹¹³ Nida, Eugene A. *Toward a Science of Translating*. Leiden: E.J. Brill, 1964, -P.159-168.

English word	English Meaning	Uzbek Equivalent
Run	Move quickly	Yugurmoq
A machine can run	Operate (machine)	Ishlamoq
A nose can run	Produce liquid (nose)	Oqmoq
A color can run	Spread (color)	Yoyilmoq
A story can run	Be published	Chop etilmoq
An engine can run	Function (engine)	Ishlamoq
A bus can run	Operate on a route	Qatnamoq

The translator must carefully analyze the context to choose the correct verb.

No Equivalence: Concepts That Do Not Exist. No equivalence occurs when a concept exists in English but does not exist at all in Uzbek culture. These words are often culturally specific. The translator must use several words or explanations to convey the meaning¹¹⁴. Consider the English word "weekend". This concept is based on the five-day work week with two days of rest on Saturday and Sunday. In Uzbekistan, the work week has changed over time. The concept of "weekend" is understood but the word "dam olish kunlari" (days of rest) is used. There is no single word equivalent. Consider the English word "cricket" (the sport). This sport is not popular in Uzbekistan. There is no Uzbek word for it. Translators must borrow the word "kriket" or explain the concept. This is a case of cultural gap, not just linguistic gap. Consider the English word "homesickness". This feeling exists in all cultures, but Uzbek expresses it differently. "Vatan sog'inchi" (longing for homeland) or "uy sog'inchi" (longing for home) are used. There is no single word equivalent.

Many-to-One Equivalence: Many English Words, One Uzbek Word. Many-to-one equivalence occurs when several English words all correspond to the same Uzbek word. The Uzbek language makes fewer distinctions than English in certain semantic domains¹¹⁵.

¹¹⁴ Catford, John C. *A Linguistic Theory of Translation*. London: Oxford University Press, 1965, -P.73-82.

¹¹⁵ Langacker, Ronald W. *Cognitive Grammar: A Basic Introduction*. Oxford: Oxford University Press, 2008, -P.65-72.

Consider English words for bodies of water: "river", "stream", "brook", "creek". In Uzbek, all of these are translated as "daryo" or "soy" depending on size. The distinctions between a large river, a small stream, and a brook are lost in translation. The translator may need to add adjectives to specify size: "katta daryo" (large river), "kichik soy" (small stream). Consider English words for types of roads: "road", "street", "avenue", "boulevard", "lane", "path". In Uzbek, these are all translated as "ko'cha" or "yo'l". The distinctions are not preserved. The translator may need to add descriptive words: "keng ko'cha" (wide street), "tor yo'l" (narrow path). Consider English words for emotional states: "angry", "furious", "irritated", "annoyed", "enraged", "livid", "outraged". In Uzbek, all can be translated as "jahl" or "g'azab" with different intensities. The translator must choose the appropriate word based on context.

Based on the analysis above, the following strategies are recommended for translators working between English and Uzbek.

Strategy 1: Context Analysis. Always analyze the context carefully. The surrounding words provide clues about which meaning of a polysemous word is intended. Never translate a word in isolation.

Strategy 2: Dictionary Consultation. Use bilingual dictionaries, but do not rely on them blindly. Dictionaries list possible meanings. The translator must choose the correct one based on context. Monolingual English dictionaries are also useful for understanding all the meanings of a word.

Strategy 3: Functional Equivalence. When no direct equivalent exists, find a word or phrase in Uzbek that serves the same function as the English word in context. For example, "privacy" might be translated as "shaxsiy hayot" (personal life) even though this is not a perfect match.

Strategy 4: Descriptive Equivalence. When functional equivalence is not possible, explain the meaning in several words. For example, "cricket" might be translated as "to'p va tayoq bilan o'ynaladigan ingliz milliy o'yini".

Strategy 5: Borrowing with Explanation. For culturally specific concepts, borrow the English word and add a brief explanation. For example, "weekend" might be translated as "weekend (dam olish kunlari)".

Strategy 6: Consultation with Native Speakers. When in doubt, consult native speakers of Uzbek. They can provide insights into which word sounds most natural in a given context.

Conclusion

This article has examined the problem of lexical-semantic equivalence in the translation of polysemous words from English into Uzbek. The analysis has shown that full equivalence is rare. Most English polysemous words have partial equivalence, one-to-many equivalence, or no equivalence in Uzbek. The translator must carefully analyze context to choose the correct Uzbek equivalent.

The main findings of this study are as follows. First, technical terms and borrowed words often have full equivalence. Second, most common words have partial equivalence, with overlapping but not identical meanings. Third, many English polysemous words correspond to several different Uzbek words depending on the meaning. Fourth, some English concepts have no equivalent in Uzbek and require explanation or borrowing. The study has practical implications for translators. Translators should use context analysis, dictionary consultation, functional equivalence, descriptive equivalence, borrowing, and consultation with native speakers. These strategies help overcome the challenges of translating polysemous words. The study also has implications for translation training. Future translators should be taught to recognize polysemy and to use context for disambiguation. Contrastive analysis of English and Uzbek polysemous words should be included in translation curricula.

Future research should expand the analysis to a larger set of words and to other language pairs. Experimental studies could test how Uzbek learners of English handle polysemous words in translation tasks. Corpus-based studies could examine how polysemous words are actually translated in published Uzbek translations of English texts.

In conclusion, translating polysemous words between English and Uzbek requires careful attention to context and a deep understanding of both languages. The translator must be aware that words are rarely equivalent across languages. The goal is not to find perfect matches but to convey the intended meaning as accurately and naturally as possible.

REFERENCES:

1. Baker, Mona. In *Other Words: A Coursebook on Translation*. 2nd ed. London: Routledge, 2011, -P.25-30.
2. Catford, John C. *A Linguistic Theory of Translation*. London: Oxford University Press, 1965, -P.73-82.
3. Cruse, Alan. *Meaning in Language: An Introduction to Semantics and Pragmatics*. Oxford: Oxford University Press, 2004, -P.78-85.
4. Geeraerts, Dirk. *Theories of Lexical Semantics*. Oxford: Oxford University Press, 2010, -P.112-120.
5. Katan, David. *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*. 2nd ed. London: Routledge, 2014, -P.78-85.
6. Langacker, Ronald W. *Cognitive Grammar: A Basic Introduction*. Oxford: Oxford University Press, 2008, -P.65-72.
7. Lyons, John. *Linguistic Semantics: An Introduction*. Cambridge: Cambridge University Press, 1995, -P.55-62.

8. Newmark, Peter. A Textbook of Translation. New York: Prentice Hall, 1988, -P.81-96.
9. Nida, Eugene A. Toward a Science of Translating. Leiden: E.J. Brill, 1964, -P.159-168.
10. Ullmann, Stephen. Semantics: An Introduction to the Science of Meaning. Oxford: Blackwell, 1962, -P.88-95.
11. Venuti, Lawrence. The Translator's Invisibility: A History of Translation. 2nd ed. London: Routledge, 2008, -P.45-67.
12. Vinay, Jean-Paul, and Jean Darbelnet. Comparative Stylistics of French and English: A Methodology for Translation. Translated by Juan C. Sager and M.J. Hamel. Amsterdam: John Benjamins, 1995, -P.85-92.