

**THE SIGNIFICANCE OF NORMS IN TRANSLATION FROM RUSSIAN INTO UZBEK**

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**Abstract**

This article examines the significance of observing linguistic norms in translation from Russian into Uzbek. It analyzes the historical background of the interaction between the two languages, the typological differences between synthetic Russian and agglutinative Uzbek, as well as the main types of norms: lexical, grammatical, stylistic, and orthoepic. Special attention is paid to the problems of conveying non-equivalent vocabulary, phraseological units, realia, and metaphors. Specific examples illustrate the difficulties encountered in translation and ways to overcome them to achieve translation adequacy and equivalence.

**Keywords**

translation, linguistic norm, Russian language, Uzbek language, equivalence, vocabulary, grammar, phraseology, intercultural communication.

**Introduction**

Translation activity is one of the most important tools of intercultural communication, especially in the context of centuries-old interaction between Russian and Uzbek cultures. As D. Shadieva notes, "at the end of the 19th and throughout the 20th centuries, due to economic, political, and migration processes, Central Asian languages, including Uzbek, experienced enormous influence from Russian and indirectly borrowed a layer of international vocabulary".<sup>1</sup> This historical interaction has created a unique situation of bilingualism, where the issue of observing linguistic norms in translation becomes particularly relevant.

The aim of this article is to analyze the significance of various types of norms in translation from Russian into Uzbek, identify the main difficulties, and propose ways to overcome them to achieve high-quality translation.

**Historical Context of Language Interaction**

Russian-Uzbek language contacts have deep historical roots. According to researchers, "Russian-speaking citizens of the Republic of Uzbekistan constitute a significant part of the population. Despite Uzbek having the status of the official state language, Russian is considered an integral part of the school curriculum."

As a result of prolonged interaction, the Uzbek language has borrowed a significant layer of Russian and, through Russian, international vocabulary. These are words from various spheres: everyday life (det-skiy sad – kindergarten, shkola – school, teatr – theater, radio – radio), food products (shokolad – chocolate, kakao – cocoa, pechenye – cookies), technology (televizor – television, kholodilnik – refrigerator, smartphone – smartphone), transport (avtobus – bus,

trolleybus – trolleybus, samolyot – airplane), clothing (shlyapa – hat, palto – coat, krossovki – sneakers).<sup>1</sup>

However, borrowings do not eliminate the problem of observing norms in translation, as each language retains its typological specificity.

### **Typological Differences as a Source of Translation Difficulties**

Russian and Uzbek belong to different typological groups. Russian is a fusional (synthetic) language, characterized by the use of suffixes and prefixes to form word forms and new lexical units: -ant/-yant (magistrant – master's student, spekulyant – speculator), -lshchik (tochilshchik – sharpener, mogilshchik – grave digger), -ist (massazhist – masseur, vizazhist – makeup artist), anti- (antiplagiat – anti-plagiarism), re- (revaktsinatsiya – revaccination).<sup>1</sup>

Uzbek, on the contrary, belongs to the agglutinative Turkic languages, where "the stem and affix represent separate parts of words with their own meaning, which are connected or 'glued' together"<sup>1</sup>

For example, the word bilmaydilar (they do not know) consists of the root bil- (to know) and sequentially attached affixes of negation, tense, and person.

These differences require the translator to have a deep understanding of the grammatical systems of both languages and the ability to carry out interlingual transformations.

### **Types of Norms in Translation**

Lexical Norms Lexical norms in translation involve the correct choice of words and phrases to convey the content of the original. As research by Sh. Rustamova shows, when translating words with figurative meaning, several groups of correspondences can be distinguished:<sup>2</sup>

#### **1. Figurative meanings translated lexically identically:**

zheleznaya volya (iron will) — temir iroda (in both languages, the meaning "firm, unyielding" is preserved)

goryachaya lyubov (ardent love) — otashin sevgi (meaning "passionate, fervent")

#### **2. Figurative meanings conveyed by different words:**

goryachiy spor (heated argument) — qizg'in munozara (lively, stormy)

stalnye myshtsy (steel muscles) — qattiq muskullar (strong)

#### **3. Incompatibility of word combinations in the two languages:**

In Russian, the combination sukhoy priem (a dry reception, meaning lacking warmth) is possible, but in Uzbek, quruq qabul sounds unnatural, although quruq va'da (empty promises) is quite common.<sup>2</sup>

### **Grammatical Norms**

Grammatical norms are associated with the correct formulation of the utterance in accordance with the laws of the target language. Particular difficulties here include:

Category of gender: Uzbek lacks the category of grammatical gender, which requires additional explanations when translating from Russian.

Case systems: The six-case system of Russian differs from that of Uzbek, requiring a restructuring of syntactic constructions.

Word order: Uzbek has a strict word order (SOV – Subject-Object-Verb), whereas Russian allows greater variability.

### **Stylistic Norms**

Stylistic norms require preserving the functional-style affiliation of the text. This is especially important when translating literary texts, where it is necessary to convey the author's individual style. As A. Zulfikorova notes, "literary translation is a creative work that has its own rules. In translation, a major obstacle is created by equivalents and their use, on the condition that there is no distortion of the original text".<sup>3</sup>

### **Orthoepic Norms**

At the initial stage of language acquisition, phonetic norms are particularly important. Shadieva points out the following differences: "similar sounds with the same number of vowels (6), but differences in the quality of sound; the absence of certain sounds ([ng] – absent in Russian; [ɣ], [ɬ], [ɰ] – absent in Uzbek)".<sup>1</sup> This requires attention when translating oral speech and dubbing texts.

### **Problems of Conveying Phraseological Units and Cultural Realia**

A particular challenge in translation is the rendering of phraseological units, proverbs, and sayings, as they carry cultural and historical information.

N. Iskanova and M. Safarova provide interesting examples comparing Russian and Uzbek proverbs:<sup>4</sup>

The Russian proverb "Obzhogshis na moloke, duyet i na vodu" (Once burned by milk, one blows on water too) corresponds to the Uzbek "Og'zi kuygan qatiqni ham puflab ichar" (literally: "He who burned his mouth blows on katyk (sour milk) as well").

The Russian "Terpi, kazak, atamanom budesh" (Endure, Cossack, you will become an ataman) is conveyed by the Uzbek proverb "Sabr tagi sari oltin" (literally: "Under patience lies gold"), since the realia "Cossack" and "ataman" are absent in Uzbek culture.

Researchers emphasize that "when translating from Uzbek into English, obstacles arise when using purely national words and terms not used in other languages. For example, andisha qilmoq has no direct equivalent that fully conveys the essence of the phrase, as it is connected to the mentality of the people".<sup>4</sup>

M. Ismagilova and O. Ozodova, analyzing the translation of proverbs, note: "The Uzbek proverb "Bo'ri qiyomatgacha bo'ri, qo'y qiyomatgacha qo'y" (literally: 'The wolf is a wolf until doomsday, the sheep is a sheep until doomsday') conveys the idea of the immutability of essence,

which corresponds to the Russian equivalent 'A wolf always remains a wolf'.<sup>5</sup> However, this loses the eschatological connotation associated with Islamic culture.

### **Observing Equivalence Norms**

In translation theory, an important place is occupied by the concept of equivalence norms. According to research, "the norm of translation equivalence presupposes a greater commonality of content between the original and the translation, but only within limits compatible with other normative requirements that ensure the adequacy of the translation".<sup>6</sup>

### **When translating from Russian into Uzbek, it is necessary to consider:**

1. The communicative-pragmatic norm – the translator's independence in choosing linguistic means to solve the communicative task.
2. The genre-stylistic norm – the correspondence of the translated text to the requirements of the genre and style in the Uzbek language.
3. The conventional norm – bringing the translation closer to the generally accepted norms in the Uzbek language.

L. Khasanova and S. Shoboeva emphasize the role of the translator as a "mediator between cultures and the importance of considering the cultural context in translation".<sup>6</sup> This is especially important when translating untranslatable words, phraseological units, and idiomatic expressions.

### **Conclusion**

The significance of observing norms in translation from Russian into Uzbek cannot be overstated. Not only the quality of the translation as a product, but also the effectiveness of intercultural communication as a whole depends on it.

The conducted analysis allows us to draw the following conclusions:

1. The historical interaction between the Russian and Uzbek languages has created prerequisites for intensive translation activity, but does not eliminate the problem of observing linguistic norms.
2. Typological differences between fusional Russian and agglutinative Uzbek require the translator to have a deep knowledge of grammatical systems and the ability to perform interlingual transformations.
3. A particular challenge is the translation of phraseological units, proverbs, and cultural realia, where cultural competence is required as much as linguistic competence.
4. Observance of lexical, grammatical, stylistic, and orthoepic norms is a necessary condition for achieving translation adequacy and equivalence.

Further research in this area could focus on developing methodological recommendations for translators and creating bilingual dictionaries that consider the norms of both languages in their dynamic development.

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