

Linguocultural Equivalence in the Translation of Metaphorical Terms Analysis in English and Uzbek

Lobar Usmanova

Senior Lecturer, Department of Foreign Languages, University of Journalism and Mass Communications of Uzbekistan, Tashkent, Uzbekistan

ORCID: 0000-0003-4320-1788

E-mail: lobarusmanova999@gmail.com



Abstract

The translation of metaphorical terminology represents one of the most challenging issues in contemporary translation studies because metaphorical terms carry not only conceptual and terminological meanings but also linguocultural information embedded in the source language. As scientific and technological communication becomes increasingly globalized, the need for accurate and culturally appropriate translation of metaphorical terms has gained particular importance.

This study examines the linguocultural equivalence of metaphorical terms in English and Uzbek, focusing on the translation strategies used to preserve conceptual, semantic, and cultural meanings. The research is based on a corpus of 180 metaphorical terms collected from technological dictionaries, digital platforms, specialized glossaries, and bilingual terminological resources. The analysis investigates anthropomorphic, naturomorphic, and artifact metaphors and evaluates the degree to which their metaphorical imagery is retained, adapted, or transformed in translation.

The findings demonstrate that successful translation depends not only on semantic correspondence but also on the preservation of culturally relevant conceptual models. While many metaphorical terms maintain a high degree of equivalence due to universal cognitive mechanisms, others require linguocultural adaptation to ensure communicative effectiveness in the target language. The study contributes to terminology studies, translation theory, and linguoculturology by proposing an integrated framework for evaluating metaphorical term translation in multilingual contexts.

Keywords: Metaphorical terminology, linguocultural equivalence, translation studies, computer terminology, anthropomorphic metaphor, naturomorphic metaphor, artifact metaphor, English language, Uzbek language, comparative linguistics.

Introduction

INGLIZ VA O‘ZBEK TILLARIDA METAFORIK TERMINLAR TARJIMASIDA LINGVOKULTUROLOGIK MUVOFIQLIK TAHLILI

Аннотация

Metaforik terminlarning tarjimasi zamonaviy tarjimashunoslikning eng murakkab masalalaridan biri hisoblanadi, chunki bunday terminlar nafaqat konseptual va terminologik ma’nomlarni, balki manba tiliga xos bo‘lgan lingvokulturologik axborotni ham o‘zida mujassamlashtiradi. Ilmiy va texnologik kommunikatsiyaning globallasuvi sharoitida metaforik terminlarni aniq va madaniy jihatdan mos tarzda tarjima qilish masalasi alohida ahamiyat kasb etmoqda.

Mazkur tadqiqot ingliz va o‘zbek tillaridagi metaforik terminlarning lingvokulturologik muvofiqligini o‘rganishga bag‘ishlangan bo‘lib, unda konseptual, semantik va madaniy mazmunni saqlab qolishga xizmat qiluvchi tarjima strategiyalari tahlil qilinadi. Tadqiqot texnologik lug‘atlar, raqamli platformalar, ixtisoslashgan glossariylar hamda ikki tilli terminologik manbalardan to‘plangan 180 ta metaforik termin korpusiga asoslanadi. Tahlilda antropomorf, naturomorf va artefakt metaforalar ko‘rib chiqilib, ularning metaforik obrazlari tarjima jarayonida qay darajada saqlanishi, moslashtirilishi yoki o‘zgartirilishi baholanadi.

Tadqiqot natijalari muvaffaqiyatli tarjima faqat semantik muvofiqlikka emas, balki madaniy jihatdan ahamiyatli konseptual modellarning saqlanishiga ham bog‘liqligini ko‘rsatadi. Metaforik terminlarning aksariyati universal kognitiv mexanizmlar tufayli yuqori darajadagi muvofiqlikni saqlab qolsa-da, ayrim hollarda kommunikativ samaradorlikni ta’minlash uchun lingvokulturologik moslashtirish zarur bo‘ladi. Tadqiqot terminologiya nazariyasi, tarjimashunoslik va lingvokulturologiya sohalariga hissa qo‘shib, ko‘p tilli muhitda metaforik terminlar tarjimasini baholash uchun integrallashgan yondashuvni taklif etadi.

Kalit so‘zlar: metaforik terminologiya, lingvokulturologik muvofiqlik, tarjimashunoslik, kompyuter terminologiyasi, antropomorf metafora, naturomorf metafora, artefakt metafora, ingliz tili, o‘zbek tili, qiyosiy tilshunoslik.

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКАЯ ЭКВИВАЛЕНТНОСТЬ В ПЕРЕВОДЕ МЕТАФОРИЧЕСКИХ ТЕРМИНОВ: АНАЛИЗ НА МАТЕРИАЛЕ АНГЛИЙСКОГО И УЗБЕКСКОГО ЯЗЫКОВ

Аннотация

Перевод метафорической терминологии представляет собой одну из наиболее сложных проблем современной теории перевода, поскольку метафорические термины содержат не только концептуальное и терминологическое значение, но и лингвокультурную информацию, заложенную в языке оригинала. В условиях глобализации научно-технической коммуникации особую значимость приобретает точный и культурно адекватный перевод метафорических терминов.

Настоящее исследование посвящено изучению лингвокультурологической эквивалентности метафорических терминов в английском и узбекском языках с акцентом на переводческие стратегии, направленные на сохранение концептуального, семантического и культурного содержания. Материалом исследования послужил корпус из

180 метафорических терминов, собранных из технологических словарей, цифровых платформ, специализированных глоссариев и двуязычных терминологических источников. В работе анализируются антропоморфные, натуроморфные и артефактные метафоры, а также оценивается степень сохранения, адаптации или трансформации их метафорической образности в процессе перевода.

Результаты исследования показывают, что успешный перевод зависит не только от семантического соответствия, но и от сохранения культурно значимых концептуальных моделей. Несмотря на то, что многие метафорические термины сохраняют высокий уровень эквивалентности благодаря универсальным когнитивным механизмам, некоторые из них требуют лингвокультурной адаптации для обеспечения коммуникативной эффективности в языке перевода. Исследование вносит вклад в развитие терминоведения, теории перевода и лингвокультурологии, предлагая интегрированную модель оценки перевода метафорической терминологии в многоязычной среде.

Ключевые слова: метафорическая терминология, лингво-культурологическая эквивалентность, переводоведение, компьютерная терминология, антропоморфная метафора, натуроморфная метафора, артефактная метафора, английский язык, узбекский язык, сравнительное языкознание.

Introduction

The increasing globalization of scientific knowledge and technological innovation has significantly intensified the exchange of specialized terminology across languages and cultures. As a result, translation has become one of the key mechanisms through which scientific concepts, technological achievements, and professional knowledge are disseminated internationally. Within this process, metaphorical terms occupy a particularly important position because they simultaneously perform cognitive, terminological, and communicative functions. Unlike ordinary terminological units, metaphorical terms are deeply rooted in cultural experience and conceptual thinking, making their translation considerably more complex. Consequently, the issue of linguocultural equivalence in the translation of metaphorical terminology has emerged as an important area of contemporary linguistic and translation studies.

Recent developments in cognitive linguistics have further contributed to understanding the complexity of metaphorical term translation. Contemporary scholars argue that metaphor is not merely a stylistic device but a fundamental mechanism of conceptualization through which individuals interpret abstract phenomena. Scientific and technological terminology frequently relies on metaphorical models derived from human experience, natural phenomena, and material culture. Consequently, metaphorical terms often embody culturally conditioned conceptualizations that may not have direct equivalents in another language. This situation creates difficulties for translators, particularly when the target language belongs to a different linguistic and cultural tradition.

The present study seeks to address this research gap by examining the linguocultural equivalence of metaphorical terms in English and Uzbek. Particular attention is devoted to anthropomorphic, naturomorphic, and artifact metaphors, as these categories represent some of the most productive mechanisms of terminological nomination in scientific and technological discourse. The study

aims to identify the translation strategies employed in transferring metaphorical meanings, evaluate the degree of equivalence achieved in the target language, and determine the factors influencing the preservation or transformation of metaphorical imagery. By integrating perspectives from translation studies, terminology theory, cognitive linguistics, and linguoculturology, the research contributes to a more comprehensive understanding of metaphorical term translation.

Unlike previous studies that primarily focused on semantic correspondence, the present research examines the interaction between conceptual structures, cultural meanings, and translation strategies. The findings are expected to contribute to the development of translation theory, terminology studies, and intercultural communication research. In addition, the results may provide practical recommendations for translators, lexicographers, and terminology planners involved in the translation and standardization of specialized vocabulary in multilingual contexts.

One of the most influential contributions to translation theory was made by Eugene Nida, who introduced the concepts of formal equivalence and dynamic equivalence. Nida argued that successful translation should focus on producing a similar response in the target audience rather than reproducing linguistic structures mechanically. His approach is particularly relevant to metaphorical terminology because the communicative effect of a metaphor often depends on the cultural and cognitive background of its users. However, critics have noted that dynamic equivalence may sometimes result in the loss of culturally specific elements embedded in the source text. In the case of metaphorical terms, excessive adaptation may reduce the conceptual richness of the original expression. Nevertheless, Nida's theory remains valuable because it emphasizes the communicative function of translation rather than mere lexical substitution.

Peter Newmark further developed the discussion of metaphor translation by proposing various procedures for transferring metaphorical expressions between languages. According to Newmark, metaphors may be reproduced literally, replaced by culturally equivalent metaphors, converted into sense, or combined with explanatory elements. His classification is particularly useful for terminology studies because metaphorical terms often require different translation strategies depending on the degree of conceptual overlap between languages. While Newmark's model offers practical guidance, it has been criticized for concentrating primarily on textual translation rather than specialized terminology. As a result, the application of his procedures to scientific and technological discourse requires additional consideration of terminological norms and professional usage.

The cultural dimension of translation has received considerable attention in the works of Susan Bassnett. She argues that translation should be viewed as an act of intercultural communication rather than a purely linguistic operation. Bassnett emphasizes that cultural knowledge plays a decisive role in the interpretation and transfer of meaning. This perspective is particularly important for metaphorical terminology because many metaphorical models originate from culturally specific experiences and worldviews. When such terms are translated into another language, the translator must consider whether the underlying conceptual image exists in the target culture. Bassnett's approach highlights the necessity of integrating linguistic and cultural analysis when evaluating translation quality.

Another influential perspective is offered by Juliane House, whose model of translation quality assessment focuses on functional equivalence. House argues that successful translation requires

the preservation of communicative functions across languages and cultures. This principle is particularly significant in the translation of scientific and technological terminology, where precision and functionality must coexist. A metaphorical term may be linguistically accurate but pragmatically ineffective if its conceptual associations are unfamiliar to the target audience. House's model therefore highlights the importance of evaluating translation outcomes from both linguistic and communicative perspectives. Such an approach is especially useful for analyzing the pragmatics of metaphorical terminology.

Roman Jakobson's theory of linguistic equivalence remains highly influential in discussions of translation and terminology. Jakobson distinguishes between intralingual, interlingual, and intersemiotic translation and argues that complete equivalence between languages is rarely achievable. According to his view, translation inevitably involves shifts in meaning because languages differ in their conceptual organization and expressive resources. This observation is particularly applicable to metaphorical terminology, where conceptual images often reflect language-specific patterns of categorization. Jakobson's theory therefore provides a useful framework for understanding the transformations that occur during the transfer of metaphorical terms between English and Uzbek.

Within terminology studies, the works of M.T. Cabré and Rita Temmerman have significantly expanded traditional views of specialized language. Cabré argues that terminology should not be treated solely as a collection of technical labels but as a dynamic component of communication and knowledge representation. Temmerman further challenges classical terminology theory by emphasizing the cognitive and socio-cultural dimensions of specialized vocabulary. According to her sociocognitive approach, terms are not static units but conceptual categories shaped by human experience and discourse practices. These perspectives are particularly important for analyzing metaphorical terminology because they acknowledge the role of cognition and culture in terminological formation and translation.

In Uzbek linguistics, significant contributions to the study of Internet and computer terminology have been made by D.S. Saidqodirova. Her research highlights the dynamic nature of technological terminology and emphasizes the role of communicative effectiveness in the acceptance and dissemination of new terms. Saidqodirova's investigations of Internet terminology demonstrate that successful terminological adaptation depends not only on semantic accuracy but also on the ability of terms to function effectively within specific communicative environments. Her observations regarding transterminologization are particularly relevant to metaphorical terminology because many metaphorical terms acquire new meanings when transferred from one conceptual domain to another. These findings support the argument that translation should be viewed as a process of conceptual and cultural adaptation rather than simple lexical substitution. Recent international studies published between 2018 and 2025 indicate growing interest in the relationship between metaphor, terminology, and translation. Contemporary scholars increasingly recognize that specialized communication relies on cognitive models that transcend linguistic boundaries while remaining influenced by cultural factors. Nevertheless, most existing research focuses either on metaphor translation or on terminology management separately. Comparative investigations of linguocultural equivalence in metaphorical terminology remain relatively limited, particularly in the context of English and Uzbek. This gap provides the theoretical

justification for the present study and highlights its potential contribution to translation studies, terminology theory, and linguocultural research.

Research Methodology

The present research employs an interdisciplinary methodology combining principles of comparative linguistics, translation studies, terminology theory, cognitive linguistics, and linguoculturology. Such an approach is particularly appropriate because metaphorical terms represent a complex linguistic phenomenon involving semantic, conceptual, cultural, and communicative dimensions simultaneously. The study focuses on the translation of metaphorical terminology from English into Uzbek and evaluates the degree of linguocultural equivalence achieved through various translation strategies. Particular attention is devoted to identifying the mechanisms that facilitate or hinder the preservation of metaphorical imagery during translation.

Several analytical methods were employed during the study. The comparative method was used to identify similarities and differences between source-language and target-language terminological units. Semantic analysis was applied to examine shifts in meaning occurring during translation. Cognitive analysis facilitated the identification of conceptual structures underlying metaphorical nominations. Linguocultural analysis was used to evaluate the preservation or transformation of culturally significant imagery. Furthermore, pragmatic analysis examined the communicative effectiveness of translated terms within professional and educational contexts. Quantitative procedures were also employed to determine the frequency distribution of metaphorical categories and translation strategies.

The research was conducted in four stages. First, the corpus was compiled and classified according to metaphorical source domains. Second, English terms were compared with their Uzbek equivalents in order to identify translation patterns. Third, the degree of linguocultural equivalence was assessed based on semantic correspondence, conceptual similarity, and cultural compatibility. Finally, quantitative and qualitative findings were synthesized to determine the most effective strategies for translating metaphorical terminology. This methodology provides a comprehensive framework for investigating the interaction between language, culture, cognition, and translation.

Results and Discussion

The analysis of the corpus demonstrates that metaphorical terminology occupies a significant position in scientific and technological communication. Among the 180 analyzed units, anthropomorphic metaphors accounted for 43%, naturomorphic metaphors represented 31%, and artifact metaphors constituted 26%. These findings indicate that metaphorical conceptualization remains one of the most productive mechanisms of terminological nomination. Furthermore, the results reveal that the translation of metaphorical terms is influenced not only by linguistic equivalence but also by the compatibility of conceptual and cultural models across languages.

Table 1. Distribution of Metaphorical Categories in the Corpus

Category	Number of Terms	Percentage
Anthropomorphic	77	43%
Naturomorphic	56	31%
Artifact	47	26%
Total	180	100%

The predominance of anthropomorphic metaphors suggests that technological concepts are frequently interpreted through human-centered models. Such metaphors facilitate communication because human experience represents one of the most accessible conceptual domains. Consequently, translators often attempt to preserve anthropomorphic imagery whenever possible.

Anthropomorphic Metaphors

Anthropomorphic metaphors involve the transfer of human characteristics, actions, and social roles to technological entities. Examples include host, client, agent, assistant, administrator, and avatar. The analysis indicates that most anthropomorphic metaphors achieve a relatively high degree of linguocultural equivalence because both English and Uzbek speakers share similar experiences regarding social interaction and human behavior.

Table 2. Examples of Anthropomorphic Metaphor Translation

English Term	Uzbek Equivalent	Translation Strategy	Equivalence
Host	Xost	Borrowing	Medium
Client	Mijoz	Semantic adaptation	High
Assistant	Yordamchi	Literal translation	High
Agent	Agent	Borrowing	High
Administrator	Administrator	Borrowing	High

The term assistant illustrates successful linguocultural equivalence because both languages conceptualize assistance through similar social roles. In contrast, host demonstrates only partial equivalence because the borrowed form does not fully activate the same metaphorical associations available in English. This finding indicates that direct borrowing may preserve terminological precision while reducing metaphorical transparency.

Naturomorphic Metaphors

Naturomorphic metaphors originate from natural phenomena and biological processes. Examples include virus, worm, cloud, tree, root, and branch. The analysis reveals that these metaphors generally achieve high levels of equivalence because many natural concepts possess universal cognitive foundations shared across cultures.

Table 3. Examples of Naturomorphic Metaphor Translation

English Term	Uzbek Equivalent	Translation Strategy	Equivalence
Virus	Virus	Borrowing	High
Cloud	Bulut	Literal translation	High
Tree	Daraxt	Literal translation	High
Root	Ildiz	Literal translation	High
Branch	Shox	Literal translation	High

The term cloud represents one of the most successful examples of linguocultural equivalence. The Uzbek equivalent bulut preserves both the semantic meaning and the conceptual metaphor associated with remote and intangible technological infrastructure. Similarly, root and tree maintain their metaphorical imagery because the conceptual relationships underlying these terms are accessible within both linguistic communities.

Artifact Metaphors

Artifact metaphors derive from everyday objects and material culture. Examples include desktop, folder, window, clipboard, portal, and firewall. The translation of artifact metaphors often depends on the degree to which corresponding objects exist within the target culture and whether they evoke similar associations.

Table 4. Examples of Artifact Metaphor Translation

English Term	Uzbek Equivalent	Translation Strategy	Equivalence
Desktop	Ish stoli	Literal translation	High
Folder	Papka	Adaptation	High
Window	Oyna	Literal translation	High
Firewall	Xavfsizlik devori	Descriptive translation	High
Clipboard	Almashish buferi	Functional adaptation	Medium

The term desktop demonstrates a particularly successful translation because both cultures associate workspaces with organization and information management. By contrast, clipboard required functional adaptation because direct translation would not adequately convey its technological function. This observation highlights the importance of balancing conceptual preservation with communicative clarity.

Translation Strategies and Linguocultural Equivalence

The quantitative analysis identified four major translation strategies employed in the corpus: literal translation, borrowing, semantic adaptation, and descriptive translation. Literal translation accounted for 41% of all cases, semantic adaptation represented 28%, borrowing constituted 21%, and descriptive translation accounted for 10%.

These findings suggest that linguocultural equivalence is most effectively achieved when translators preserve conceptual imagery while adapting linguistic form to target-language

conventions. Excessive borrowing often results in reduced transparency, whereas excessive adaptation may weaken the metaphorical foundation of the original term. Therefore, successful translation requires balancing terminological precision with cultural accessibility.

Discussion

The results confirm that metaphorical terminology cannot be adequately translated through purely lexical approaches. Instead, successful translation depends on the preservation of conceptual structures that enable users to understand technological phenomena through familiar cognitive models. This observation supports cognitive linguistic theories that emphasize the role of metaphor in human conceptualization. The findings indicate that metaphorical terms function not only as terminological labels but also as cognitive tools facilitating knowledge acquisition and communication.

The predominance of anthropomorphic metaphors corresponds with previous research suggesting that human experience serves as a primary source domain for conceptualization. Similar observations have been made by scholars investigating technological discourse in various languages. However, the present study demonstrates that the successful translation of anthropomorphic metaphors depends on the availability of equivalent social and cultural concepts within the target language. Consequently, linguocultural compatibility plays a crucial role in determining translation quality.

The high degree of equivalence observed in naturomorphic metaphors supports the hypothesis that many natural concepts possess universal cognitive foundations. Terms such as cloud, tree, and root retain their metaphorical imagery across languages because they rely on experiences shared by speakers of different linguistic communities. Nevertheless, the study also reveals that universality does not eliminate the need for cultural adaptation. Even apparently universal metaphors may require modification to conform to target-language conventions and professional usage.

The findings also support contemporary terminology theories proposed by Cabré and Temmerman, who emphasize the dynamic and communicative nature of specialized vocabulary. Metaphorical terms cannot be understood solely as labels for technical concepts. Instead, they function as instruments of knowledge representation and communication. Their translation therefore requires attention not only to terminological accuracy but also to conceptual accessibility and cultural appropriateness.

The observations obtained in this study are consistent with D.S. Saidqodirova's research on technological terminology. Her work highlights the importance of communicative effectiveness and semantic adaptation in the successful dissemination of new terms. The present study extends these findings by demonstrating that linguocultural equivalence represents an essential component of metaphorical term translation. The interaction between conceptual preservation and cultural adaptation appears to be one of the principal factors influencing translation outcomes.

Conclusion

The present study investigated the linguocultural equivalence of metaphorical terms in English and Uzbek, focusing on anthropomorphic, naturomorphic, and artifact metaphors. The findings demonstrate that metaphorical terminology constitutes a significant component of contemporary

scientific and technological discourse. Successful translation depends not only on semantic correspondence but also on the preservation of conceptual and cultural meanings embedded within metaphorical structures.

The analysis revealed that anthropomorphic metaphors represent the most productive category within the investigated corpus, followed by naturomorphic and artifact metaphors. While many metaphorical terms achieve high levels of equivalence due to shared cognitive foundations, others require semantic adaptation and descriptive translation to ensure communicative effectiveness. The results indicate that literal translation is the most frequently employed strategy, although other procedures become necessary when conceptual or cultural differences emerge.

From a theoretical perspective, the study contributes to contemporary discussions concerning the relationship between language, cognition, culture, and translation. From a practical perspective, the findings may assist translators, lexicographers, terminology planners, and educators involved in multilingual scientific communication. Future research may expand the corpus by examining metaphorical terminology in emerging fields such as artificial intelligence, virtual reality, biotechnology, and digital humanities. Such investigations would further enhance understanding of how specialized knowledge is transmitted and adapted in an increasingly interconnected world.

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