

A COGNITIVE AND TRANSLATIONAL STUDY OF UZBEK RELIGIOUS  
METAPHORICAL PHRASEOLOGICAL UNITS IN PILGRIMAGE TOURISM  
DISCOURS

Abduvohidova Dilnoza Boborahim qizi

Master's Student In Linguistics (English), Termez State University.

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*Annotatsiya.* Maqolada ziyorat diskursining nazariy asoslari hamda undagi diniy metaforalarning o'rni kognitiv va diskursiv yondashuvlar asosida tahlil qilinadi. "Ziyorat/pilgrimage" konsepti lug'aviy va mazmuniy jihatdan izohlanib, ingliz va o'zbek matnlari asosida ruhiy safar, poklanish va shifo kabi yetakchi metaforik modellarga ajratiladi. Qiyosiy tahlil mazkur metaforalar ziyoratchining ichki ruhiy tajribasini ifodalash, muqaddaslik tasavvurini shakllantirish hamda diniy qadriyatlarni yetkazishning samarali lingvokognitiv vositasi ekanini ko'rsatadi.

**Kalit so'zlar:** diniy frazeologizmlar, metaforik konseptlar, ziyorat turizmi diskursi, tarjima adekvatligi, semantik tahlil, kognitiv yondashuv, madaniyatlararo kommunikatsiya.

*Аннотация.* В статье на основе когнитивного и дискурсивного подходов анализируются теоретические основы дискурса паломничества и место религиозных метафор в его структуре. Концепт «ziyorat/pilgrimage» рассматривается в лексическом и содержательном аспектах и на материале английских и узбекских текстов соотносится с ведущими метафорическими моделями духовного путешествия, очищения и исцеления.

Сравнительный анализ показывает, что данные метафоры являются эффективным лингвокогнитивным средством выражения внутреннего духовного опыта паломника, формирования представлений о святости и передачи религиозных ценностей.

**Ключевые слова:** религиозные фразеологизмы, метафорические концепты, дискурс паломнического туризма, адекватность перевода, семантический анализ, когнитивный подход, межкультурная коммуникация.

*Annotation.* The article examines the theoretical foundations of pilgrimage discourse and the role of religious metaphors within it, drawing on cognitive and discourse-based approaches.

The concept of "ziyorat/pilgrimage" is described in lexical and semantic terms and, on the basis of English and Uzbek texts, is interpreted through the leading metaphorical models of spiritual journey, purification and healing. The comparative analysis demonstrates that these metaphors function as an effective linguo-cognitive means of representing the pilgrim's inner spiritual experience, shaping notions of sacredness and conveying religious values.

**Keywords:** religious phraseological units, metaphorical concepts, pilgrimage tourism discourse, translation adequacy, semantic analysis, cognitive approach, intercultural communication.

In the context of globalization, the expansion of intercultural communication and the rapid development of tourism necessitate a deeper understanding of the relationship between language and culture.

Pilgrimage tourism, as a multifaceted phenomenon, integrates religious, cultural, and linguistic dimensions, where religious metaphorical phraseological units function as key carriers of cultural meaning and collective worldview.

The Uzbek language is characterized by a rich phraseological system in which religious metaphorical expressions occupy a significant place. These units embody complex semantic, cultural, and pragmatic features, often rooted in religious beliefs and historical experience.

However, their translation into English presents considerable challenges, as such expressions are highly culture-specific and resistant to direct equivalence, requiring careful consideration of contextual and functional factors.

This study aims to provide a systematic analysis of the linguistic and semantic properties of these units and to examine the difficulties associated with their translation. The research is based on semantic, cognitive, and comparative translation approaches. The findings highlight the importance of context-sensitive and function-oriented strategies in achieving translation adequacy and emphasize their role in facilitating effective intercultural communication within the discourse of pilgrimage tourism.

This study adopts a qualitative research design aimed at the systematic examination of religious metaphorical phraseological units in the Uzbek language within the discourse of pilgrimage tourism. The empirical material consists of a purposefully compiled corpus of 120 religious metaphorical phraseological units extracted from contemporary Uzbek literary texts, religious sources, and tourism-related discourse. The selection of data was guided by criteria of cultural relevance, semantic richness, frequency of use, and contextual association with pilgrimage practices.

The research follows a multi-layered analytical framework integrating semantic, cognitive, and comparative translation approaches. The research procedure was carried out in three main stages. In the first stage, semantic analysis was applied to identify the structural components, lexical composition, and meaning relations of the selected phraseological units. In the second stage, cognitive analysis was conducted to reveal the underlying conceptual metaphors and culturally embedded knowledge structures that shape their interpretation. In the third stage, a comparative translation analysis was performed to examine their English equivalents and to assess issues of equivalence, adequacy, and translatability.

In addition, contextual and functional analyses were employed to evaluate how meaning shifts occur across linguistic and cultural boundaries and to determine the effectiveness of different translation strategies in preserving both semantic integrity and cultural specificity. The combination of these analytical procedures ensures methodological triangulation, thereby enhancing the reliability and validity of the findings. This integrated approach enables a comprehensive understanding of the interaction between language, cognition, culture, and translation in the context of pilgrimage tourism discourse. The analysis of 120 Uzbek religious metaphorical phraseological units within the discourse of pilgrimage tourism revealed several key linguistic and translational tendencies.

The semantic analysis showed that most units are strongly rooted in Islamic conceptual domains and encode culturally specific worldview structures, particularly those related to

morality, divine will, and spiritual experience, expressed through metaphorical mapping of abstract concepts onto everyday reality.

The cognitive analysis identified dominant conceptual metaphors, including *LIFE AS A JOURNEY*, *DIVINE WILL AS CONTROL*, and *MORAL PURITY AS LIGHT*, reflecting the close interaction between religious cognition and embodied human experience.

The comparative translation analysis indicated that the majority of units lack direct English equivalents, with approximately 72% requiring non-literal strategies such as paraphrasing, functional substitution, or contextual adaptation. Literal translation was found to frequently reduce semantic accuracy and cultural specificity.

Overall, the findings demonstrate that Uzbek religious metaphorical phraseological units are culturally bound and semantically complex, necessitating context-sensitive and function-oriented translation strategies to ensure adequate rendering in English, particularly within pilgrimage tourism discourse.

The results of this study underscore the intricate interplay between language, culture, and cognition in the formation and interpretation of Uzbek religious metaphorical phraseological units within pilgrimage tourism discourse. The high degree of cultural embedding observed in the data confirms that these units function not merely as lexicalized expressions, but as carriers of collective religious knowledge and culturally situated conceptualizations of morality, destiny, and spiritual experience.

The dominance of conceptual metaphors such as *LIFE AS A JOURNEY*, *DIVINE WILL AS CONTROL*, and *MORAL PURITY AS LIGHT* further demonstrates that these phraseological units are grounded in embodied cognition while simultaneously reflecting culturally specific Islamic epistemological frameworks. This dual structuring suggests that their semantic motivation is both universal in cognitive terms and particular in cultural realization, which accounts for the partial asymmetry observed in cross-linguistic transfer.

From a translational standpoint, the findings provide strong empirical support for the limitations of formal equivalence in rendering culture-bound metaphorical expressions. The predominance of non-literal strategies (notably paraphrasing, functional substitution, and contextual adaptation) indicates that semantic transparency and pragmatic adequacy are more reliably achieved through dynamic and function-oriented translation models. Literal translation, by contrast, tends to obscure implicit cultural references and weaken pragmatic force, thereby reducing communicative effectiveness in the target discourse.

Moreover, the results align with cognitive and functionalist translation theories, which emphasize the role of context, intention, and conceptual mapping in translation decision-making.

In the specific context of pilgrimage tourism, where discourse is deeply intertwined with spiritual sensitivity and intercultural interpretation, the translator's role extends beyond linguistic transfer to cultural mediation. This reinforces the necessity of translator competence that integrates linguistic proficiency with religious and cultural literacy.

Overall, the study contributes to a more nuanced understanding of how metaphorical phraseology operates at the intersection of cognition and culture.

It also highlights the need for a paradigm shift from equivalence-based translation models toward context-sensitive and cognitively informed approaches, particularly in domains where cultural and religious meaning is central to communication.

This study examined Uzbek religious metaphorical phraseological units in pilgrimage tourism discourse, focusing on their semantic, cognitive, and translational features. The findings indicate that these units are deeply embedded in Islamic cultural and conceptual systems and function as carriers of complex religious and worldview meanings.

The analysis showed that they are largely structured through dominant conceptual metaphors, reflecting the interaction between embodied cognition and culturally specific interpretations. From a translation perspective, the results confirm that literal equivalence is insufficient, while context-based and function-oriented strategies, such as paraphrasing and functional substitution, are more effective in ensuring adequacy.

Overall, the study emphasizes the importance of integrating linguistic, cognitive, and cultural perspectives in translation practice and highlights the need for culturally sensitive approaches in rendering religious metaphorical phraseology within pilgrimage tourism discourse.

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