



LINGUOCULTURAL FEATURES OF SPEECH FORMULAS IN THE TRANSLATIONS OF ABDULLA QODIRIY'S "*MEHROBDAN CHAYON*"

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Abstract: This article explores the linguocultural features of speech formulas in the translations of Abdulla Qodiriy's "*Mehrobdan chayon*", a cornerstone of Uzbek literature. Speech formulas—idiomatic expressions, proverbs, metaphors, and culturally specific phrases—serve as key linguistic tools that reflect the traditions, values, and worldview of Uzbek society. The study examines how these culturally rich expressions are represented in English translations and highlights the challenges faced in preserving their original meaning and cultural significance.

Using a comparative linguocultural analysis, the article identifies key speech formulas from the original Uzbek text and evaluates the strategies used to translate them, such as literal translation, paraphrasing, contextual adaptation, and explanatory additions. The findings reveal that while literal translations often fail to convey the cultural depth of the original text, adaptive strategies like paraphrasing and contextualization help maintain cultural authenticity.

This research underscores the importance of linguocultural awareness in literary translation and offers practical recommendations for translators dealing with culturally specific content. It contributes to the broader field of translation studies by emphasizing the balance between linguistic accuracy and cultural fidelity, ensuring that literary works retain their original richness when presented to global audiences.



Keywords: linguocultural translation, speech formulas, Abdulla Qodiriy, *Mehrobdan chayon*, cultural preservation, idiomatic expressions, translation strategies, Uzbek literature.

INTRODUCTION

In modern translation studies, the intersection of language and culture has become a focal point, especially in the context of literary works where cultural expressions are deeply embedded in the text. Speech formulas—fixed expressions, idioms, proverbs, and culturally loaded phrases—serve as key elements in conveying a nation's identity, traditions, and worldview. Abdulla Qodiriy's *"Mehrobdan chayon"* (*Scorpion from the Altar*) stands as a seminal work in Uzbek literature, offering rich insights into early 20th-century Uzbek society through its use of culturally specific linguistic units.

Translating such a culturally dense work is a complex task that goes beyond linguistic equivalence. It demands an understanding of the source culture, the ability to interpret implicit meanings, and the skill to convey these meanings effectively in the target language. This article aims to explore the linguocultural characteristics of speech formulas in the translations of *"Mehrobdan chayon"*, focusing on the challenges and strategies involved in preserving cultural authenticity while ensuring readability for foreign audiences.

Problem statement and relevance

The globalization of literature has increased the need for high-quality translations that retain the cultural essence of the source material. However, many literary translations face the risk of cultural dilution, where unique cultural elements are either lost or inadequately represented. This is particularly true for languages like Uzbek, which are rich in idiomatic expressions and cultural references that do not have direct equivalents in more widely spoken languages like English.

Abdulla Qodiriy's *"Mehrobdan chayon"* presents a compelling case for examining how speech formulas—rooted in Uzbek traditions, religion, and social norms—are handled



in translation. The novel's linguistic landscape is interwoven with expressions that reflect the values, beliefs, and practices of Uzbek society, making it an ideal subject for linguocultural analysis. By studying the translation of these speech formulas, this research contributes to the broader discourse on cultural preservation in literary translation.

Research Objectives

The primary objective of this study is to analyze the representation of speech formulas in the translations of "*Mehrobdan chayon*" and to evaluate the effectiveness of different translation strategies in preserving their linguocultural significance. Specific objectives include:

- Identifying key speech formulas in the original Uzbek text and their cultural implications.

- Analyzing the translation strategies employed to convey these formulas in English.

- Assessing the adequacy and cultural fidelity of the translations.

- Proposing recommendations for improving the translation of culturally specific expressions.

METHODOLOGY

This research employs a qualitative, comparative linguocultural analysis approach. The methodology consists of the following steps:

- Selection of Texts:** Key passages from "*Mehrobdan chayon*" containing culturally significant speech formulas were selected for analysis.

- Translation Comparison:** These passages were compared with their English translations, focusing on how idiomatic expressions, proverbs, and culturally loaded phrases were rendered.

- Analytical Framework:** The analysis was guided by theoretical frameworks from translation studies, including Nida's (1982) dynamic equivalence, Venuti's (1995) concepts



of domestication and foreignization, and Baker's (2011) categorization of translation strategies for idiomatic expressions.

Evaluation Criteria: The translations were evaluated based on their linguistic accuracy, cultural fidelity, and the extent to which they preserved the original text's emotional and contextual nuances.

LITERATURE REVIEW

The relationship between language and culture in translation has been extensively studied by scholars worldwide. Eugene Nida's concept of dynamic equivalence emphasizes the need for translations to evoke the same response in the target audience as the original did in its audience (Nida & Taber, 1982). This approach highlights the importance of conveying not just the literal meaning but also the cultural and emotional undertones of the source text.

Lawrence Venuti (1995) introduced the ideas of *domestication* and *foreignization* in translation. Domestication involves adapting the source text to fit the cultural context of the target audience, while foreignization retains the cultural peculiarities of the original, thereby exposing readers to the source culture. These strategies are particularly relevant when dealing with culturally specific expressions, as seen in "*Mehrobdan chayon*".

In the Uzbek context, Rahimova (2024) explored the pragmatic and linguocultural features of speech formulas in Qodiriy's novel, emphasizing their role in reflecting national identity and societal values. Musayev (2015) provided a comprehensive overview of translation theory, highlighting the challenges associated with translating culturally bound terms and expressions.

Baker (2011) classified strategies for translating idioms and fixed expressions, including literal translation, paraphrasing, and omission. Her work underscores the difficulties of achieving both linguistic accuracy and cultural fidelity, a challenge that is central to this study.



RESULTS AND DISCUSSION

1. Analysis of Speech Formulas in the Original Text

Abdulla Qodiriy's "*Mehrobdan chayon*" is replete with speech formulas that reflect the social norms, traditions, and beliefs of Uzbek society. These formulas often serve multiple functions: they convey cultural wisdom, express social values, and enhance the narrative's authenticity. Some key examples include:

"Qo'shnining haqqini bilmagan, imonidan ayrilar." (*One who does not respect his neighbor loses his faith.*)

This proverb highlights the importance of neighborly relations in Uzbek society, rooted in Islamic teachings about community and moral conduct.

"Yurak yutib gapirdi." (*He swallowed his heart and spoke.*)

This expression conveys courage in the face of fear, using a vivid metaphor that reflects the emotional intensity of the situation.

"Kelin salom qilish." (*Bride's greeting.*)

This refers to a traditional ceremony where the bride formally greets her new family, an important ritual in Uzbek weddings that symbolizes respect and acceptance.

2. Translation Strategies and Challenges

The translation of these speech formulas into English presents several challenges, primarily due to cultural differences and the lack of direct equivalents in the target language.

Literal Translation:

While literal translations can convey the basic meaning, they often fail to capture the cultural and emotional nuances of the original expressions. For example:

Original: "Qo'shnining haqqini bilmagan, imonidan ayrilar."

Literal Translation: "One who does not respect his neighbor loses his faith."



This translation is accurate but lacks the moral weight and cultural resonance of the original. An alternative might be: *"Neglecting your neighbor's rights is a betrayal of faith."*

Paraphrasing:

Paraphrasing allows the translator to convey the intended meaning while adapting the expression to the target culture. For example:

Original: *"Yurak yutib gapirdi."*

Paraphrased Translation: *"He summoned his courage to speak."*

This version conveys the meaning of the original but loses the vivid imagery associated with the metaphor of "swallowing one's heart."

Explanatory Additions:

In cases where the cultural concept is unfamiliar to the target audience, explanatory additions can help bridge the gap. For example:

Original: *"Kelin salom qilish."*

Expanded Translation: *"Traditional greeting ceremony performed by the bride to honor her new family."*

This translation provides the necessary cultural context, helping readers understand the significance of the ritual.

Omission:

In some cases, translators may choose to omit culturally specific expressions if they believe the concept cannot be effectively conveyed. However, this strategy risks diluting the cultural richness of the text.

3. Comparative Analysis of Translations

To illustrate the impact of different translation strategies, let us consider a comparative analysis of selected excerpts from *"Mehrobdan chayon"* and their English translations:

Original: *"Qo'shnining haqqini bilmagan, imonidan ayrilar."*



Literal Translation: *"One who does not respect his neighbor loses his faith."*

Contextual Translation: *"Neglecting your neighbor's rights is a betrayal of faith."*

Analysis: The contextual translation captures both the ethical and religious dimensions of the phrase, offering a more nuanced interpretation for English-speaking readers.

Original: *"Yurak yutib gapirdi."*

Literal Translation: *"He swallowed his heart and spoke."*

Adapted Translation: *"He summoned his courage to speak."*

Analysis: While the literal translation retains the vivid imagery, the adapted translation ensures clarity and emotional resonance for English readers.

Original: *"Kelin salom qilish."*

Literal Translation: *"Bride's greeting."*

Expanded Translation: *"Traditional greeting ceremony performed by the bride to honor her new family."*

Analysis: The expanded translation provides necessary cultural context, helping readers understand the significance of the ritual beyond its literal meaning.

CONCLUSION

The translation of Abdulla Qodiriy's *"Mehrobdan chayon"* highlights the intricate relationship between language and culture in literary translation. Speech formulas, as carriers of cultural identity and societal values, pose significant challenges for translators, who must balance linguistic accuracy with cultural fidelity. This study demonstrates that while literal translations can convey basic meanings, they often fall short in preserving the cultural depth of the original text.

Effective translation strategies, such as paraphrasing, contextual adaptation, and explanatory additions, can help bridge cultural gaps and ensure that the richness of the source material is retained. Translators must engage deeply with the cultural, historical, and



social contexts of the source text to produce translations that are both accurate and culturally resonant.

By emphasizing the importance of linguocultural awareness in translation, this research contributes to the broader field of translation studies and underscores the need for culturally sensitive approaches in the translation of literary works.

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