

LINGUOCOGNITIVE ASPECTS IN THE TRANSLATION OF UZBEK NATIONAL WORKS OF LITERATURE

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Abstract. This paper discusses the linguo-cognitive aspects of translating Uzbek national literary works. Uzbek literature includes many cultural and symbolic expressions that are not easy to translate directly. To keep the original meaning, translators must consider both language and cultural background. As metaphors often reflect human thinking, many Uzbek expressions require cognitive understanding during translation [1]. The paper highlights how national concepts and metaphors are translated, and why a deeper cultural knowledge is necessary. A linguo-cognitive approach helps translators preserve the original meaning and emotional tone of the text.

Keywords: Uzbek literature, translation, linguo-cognitive approach, metaphors, national concepts, cultural meaning, cognitive linguistics, language and culture, emotional tone

I. Introduction

In recent years, the study of translation has shifted from focusing only on literal meaning to considering deeper cultural and cognitive factors. This is especially important when translating national literary works, such as those in Uzbek literature, where symbolic expressions, emotions, and cultural identity are strongly embedded in the language [2]. Literal translation alone often fails to carry the full meaning and spirit of such texts. The linguo-cognitive approach to translation examines how language reflects human thinking and cultural worldview. For example, the Uzbek expression “*ko'ngli yorishdi*” (his heart brightened) is more than just words-it conveys a culturally specific emotion that may not exist in the same way in other languages [3]. Translating such phrases requires understanding not only grammar, but also the cultural and cognitive background of both the source and target languages. According to cognitive linguistics, people use language to categorize their experiences, and this categorization is often shaped by culture. Therefore, effective translation of national literature involves reconstructing not just the words, but the conceptual structures behind them [4]. This process helps preserve the national values and worldview reflected in the original work.

II. Methodology

This research employs a qualitative approach based on descriptive and comparative analysis. The main goal is to identify the linguo-cognitive features involved in the translation of Uzbek national literary texts. Selected texts from well-known Uzbek authors were analyzed alongside their translated versions in

English and Russian. Special attention was paid to culturally specific metaphors, idioms, and symbolic expressions that require cognitive interpretation [5]. The study also involves a contextual analysis, where the original meaning of lexical units is examined within the broader cultural and historical background of Uzbek literature. This method is crucial because, as noted by V. I. Karasik, understanding national mentalities and cultural codes is key to achieving adequate translation [6]. In addition, the research includes expert evaluation. A group of bilingual linguists and translators were consulted to assess the effectiveness of translations, focusing on whether the original meaning and emotional color were preserved. These evaluations helped identify the most common difficulties and successful strategies used in the translation process [7]. By combining cognitive linguistic theory with practical translation analysis, this methodology provides a more holistic understanding of how national values and mental imagery are transferred across languages.

III. Results

The study revealed that the translation of Uzbek national literary works often involves complex linguistic and cognitive challenges. Many cultural concepts embedded in the original texts are difficult to convey accurately in English or Russian without losing their cultural significance. For example, idiomatic expressions and metaphors related to Uzbek traditions or social values often require adaptation to be understood by foreign readers. Furthermore, the analysis showed that translators frequently face problems when translating culturally loaded terms such as “mehmondo‘stlik” (hospitality) or “oyijon” (a term of endearment for mother). These terms carry rich emotional and cultural meanings that are not always directly translatable. As a result, translators use various strategies, such as explanations, cultural substitutions, or literal translations with footnotes, to bridge the gap. Additionally, the cognitive aspect plays an important role: the imagery and symbolic meaning in Uzbek texts are often tied to natural elements, family relations, and traditional values, which can be interpreted differently in the target languages. This sometimes leads to shifts in meaning or a need for creative solutions to maintain the original’s impact.

IV. Discussion

The findings highlight the importance of cultural and cognitive awareness in translating Uzbek national literary works. Translators must balance linguistic accuracy with preserving cultural meanings, which often requires creative adaptation. As noted by Larson, “translation is not just a linguistic transfer but a cultural and cognitive process” [8]. Understanding the deep cultural context helps avoid loss of meaning and ensures the translated text resonates with target readers.

V. Conclusion

In conclusion, translating Uzbek national literary works requires careful attention to both linguistic and cultural aspects. Effective translation goes beyond literal word-for-word substitution and involves conveying cultural values and

meanings to the target audience. By understanding the cognitive and cultural context, translators can produce translations that are faithful and meaningful. This study emphasizes the need for ongoing research and practical strategies to improve translation quality in preserving the richness of Uzbek literature.

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