



## REFLECTION OF TRANSLATOR'S LINGUACULTURAL AND SOCIOCOMMUNICATIVE COMPETENCE IN ENGLISH AND RUSSIAN TRANSLATIONS OF THE UZBEK NOVEL "O'TKAN KUNLAR" BY ABDULLA QADIRI

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**Abstract:** The article describes translator's linguacultural thinking in Abdulla Qadiri's novel "O'tkan kunlar" translated in English and Russian analyzing the use of national cultural features.

**Key words:** translator's cognitive and linguistic nature, linguacultural thinking, lacunization, translation, cultural aspect of text.

Translation is considered as a product of interpretation of the original work by a translator. By the way of explanation, the translated text clearly reflects the holistic view of the artistic text by a separate person (translator) outside the framework of a scientific theory, since the professional task of the translator is that he must find a point adjacent to each word, and this is his difference from a scientist who chooses only the motives he needs from the text. On the other hand, the translated text contains the seal of adaptation of the original, to the perception of the new recipient reflecting translator's life experience, psychology, local or chronological conditions of the perceptual environment that surrounds him. In other words, the translation will not only involve the translator's personal attitude to the text, but will also be aimed as reflecting the general perception of the text or author, especially to what extent the translator can predict such perception.

According to Wierzbicka (1997), recognizing the possibility of objectifying culturally specific information with language tools of any level; we note that phraseological unity and the most sensitive indicator of nation's culture are of particular interest. Totally agreeing with scientist's idea it can be claimed that culturally specific words are "conceptual tools that demonstrate the past experience of carrying out activities and mental activities in a separate community", but at the same time in our eyes, naturally, "tools" are concepts and serve as signs of interest to us as a means of accessing them.

It is assumed that language markers associated with the transmission of culturally specific information were originally assigned specific functional deterministic features related to their semiotic and cognitive nature. These features are clearly manifested in the translation process, determining the direction of translation reflection and being influenced by the choice of translation methods and techniques chosen by the translator. Interpreters of practice often note that if the translator is also a freelance writer at the same time, it is advisable that his work corresponds to the main characteristics of the style of the author he translates. As claimed by Nabokov, having the talents of the translator and the author into the same nature is a key factor to preserve the characteristics of the original text into the translated work. Indeed, the practice of translation is constant, insisting that the translator must be equal in talent to the author of the original work. As stated by Zabolosky (1987), a good poet can be a

bad translator. But a bad poet cannot be a good translator. On the other hand, the presence of such literary talent means that the translator has his own creative style, and therefore it is more difficult for him to fulfill the requirement to imitate the style of another author - the original author. As Nabokov stated, the greater the translator's poetic ability, the brighter waves of his oratory blur the brighter original". In this regard, "great poets" do not translate but write their own masterpiece inspired by strangers. Their masterpiece can be great even better than the original text but this is not considered as translation but as the product made of translator's linguistic and cognitive perception.

In fact, culture affects our behavior, thinking and consciousness. However, this happens as a result of a total experience accumulated in linguacultural and in sociocommunicative context. Correspondingly, person's linguistic, cognitive perceptions form through language signs, with the help of adults at an early age, with the help of communicators at a mature age, the growth of knowledge throughout life. A cognitive structure expresses different proportions of the content of mental components in the human mind using verbal tools and the means of access to it which are part of a cognitive structure. It follows that cognitive structure is a structure at the mental level. However, the presence of linguistic unit which is a component of the language level in it does not reflect the cognition presented. Jackendoff (2012) believes that the relationship between two levels, namely, the level of mental - conceptual structures and the level of linguistic - semantic structures can be expressed in two ways. According to the first, conceptual structures form the level after the semantic level. According to the latter, which we adhere to, semantic structures can form a separate lower level as part of a conceptual method that includes mental structures that have an oral form.

The practice of translation gives many similar examples. There have always been attempts to find an explanation of how cultural information is formed, preserved and transmitted by a linguistic sign. This problem was the subject of many discussions about the linguistic relevance of background knowledge, methods of storing them in an individual mind and methods of weaving into the speech of translator. Trying to determine the relationship between linguistic and extralinguistic, linguistic and nonlinear semantics, many scholars supported Maslova's interpretation. Maslova (2001) claimed that cultural information can be presented in the nominative units of the language in four ways: through cultural semas or sings, cultural background, cultural concepts and cultural meanings. But we note that the identification of information as "cultural" is not predetermined either by the nominative units of the language, or by such a linguistic sign. It is known that the same language tools are able to carry out different meanings in the same conditions, demonstrate features of cultural identity, but can leave this feature unfulfilled. It all depends on the living environment of the sign, which is determined by the content of the conceptual system of communicants and consists of a combination of mental conditions necessary for the functioning of the language. In a broader sense, as shown above, the environment is determined by the culture in which a certain conceptual system is formed, functional and systemic qualities of cultural objects are formed, which also include linguistic signs. The indicated qualities of cultural objects differ from each other. Now, in the excerpts of translated version of the Uzbek novel O'tkan kunlar by Abdulla Qodiri, some of the translation techniques reflecting translator's linguacultural competence and thinking in the following examples will be analysed.



Uzbek Language	<p>Huvalboriy ...ko'zimizning nuri, belimizning quvvati, hayotimizning mevasi o'g'limiz mulla Otabekka yetib ma'lum va ravshan bo'lg'aykim, alhamdulillah biz duogo'y padaringiz, mushtipar onangiz va yaqin do'stlaringiz munda Haq taoloning hifzi himoyatida sihat va salomat bo'lib ko'z nurimizning duoyi jonini subhi shom, balki aladdavom rabbulolamindan rajo va tamanno etmakdamiz. Janobi Haq bod fursatlarda, yaqin va sa'id soatlarda to'kis-tugallik birlan diydor ko'rishmakka nasib va ro'zi qilsin, omin yorabbulolamin... (O'tkan kunlar by A.Qodiri, p.17)</p>
Russian Language	<p>Ниспосланному нам Всевышним Создателем бесценному дару, свету очей наших, силе чресел наших, плоду жизни нашей, сыну мутле-Атабеку за сим сообщаем, хвала Аллаху, я, ваш отец и заступник перед Создателем, немощная матушка ваша и близкие друзья ваши пребываем под защитой Всевышнего во здравии и благополучии, денно и ночью моля творца о благополучии света очей наших. И да позволит нам Всевышний в скором времени и в добрый час встретиться с вами! («Минувшие дни» translation by M.Safarov, p.38)</p>
English language	<p>May God the Creator send this a priceless gift to the light of our eyes, the strength of our loin, the fruit of our life, our son mullah Otabek, praises be to Allah, I am your advocate, the Father and Creator, feeble your mother and your close friends have been living under the protection of God, healthy and well all day and night, praying for the welfare of the creator, of light for our eyes... (Days Gone by translation by I.Tuxtasinov, p.36)</p> <p>To the priceless gift granted us by the Almighty Creator, the light of our eyes, power of our loins, fruit of our days, to our son mullah-Atabek, we hereby inform you that Allah be praised – I, your father and mediator, intercessor before the Creator, your fragile mother, and close friends remain in good health and fortune under the protection of the Most High. Night and day, we beseech the Creator that he might favour the apple of our eye. And let it please the Most High that we might meet you again soon and at the appointed hour! (Days gone by translated by C.Ermakova, p.37)</p> <p>By the name of the creator... Let it be known and clear to the light of our eye, power of our loins, fruit of our life, our son Mullah Otabek. Thank God, we, your supplicant father, gentle mother, and close friends, under the protection of Allah, are in good health and praying for the light of our eyes, day and night continuously, with hopes and wishes. In blessed times, at a happier hour, let God bless the hour that we all meet again, amen! (Bygone days translation by M.Reese, p.54)</p>

As can be seen in the original text written in Uzbek language the father is writing to his child with great love and respect addressing to him at the tone of "siz" in the words such as "padaringiz", "onangiz", "do'stlaringiz", which is used in Uzbek language while addressing to

older or respectful person. In the Russian translation we can observe the same addressing such as “ваш отец”, “матушка ваша”, “близкие друзья ваши”. However, as English language does not have such equivalent to uzbek “siz” or Russian “ваш”, the translators tried to express the father’s attitude an respect to child in other ways. In the following excerpts we can see that parent’s heart is full of love, respect, warmth and Otabek is the child who was raised in the noble, intelligent family. The authors use different metaphors to express Otabek’s parents’ love towards him. And, translators here use calque – word to word translation technique in order to express the full meaning of the letter.

Uzbek Language	Bu ot savdosi emas, umr savdosi, birodar, — dedi Ziyo aka, — yangamiz bilan kengashingiz, Otabek va otasi to’g’rilarida bilganlaringizni so’zlangiz, shundan keyin xo’b o’ylashib bizga javob beringiz. (O’tkan kunlar by A.Qodiri, p.23)
Russian Language	Речь идет не о приобретении коня, а о судьбе человека, друг мой, - живо откликнулся Зия-шахичи. - Конечно, посоветуйте с уважаемой госпожой и поведайте ей обо всем, что вы сами знаете об Атабеке и его отце, затем вместе хорошо обдумайте это дело и дайте ответ. («Минувшие дни» translation by M.Safarov, p.48)
English language	We are not talking about buying a horse, but about the fate of a man, my friend, – Ziyo Shohichi said. – Of course, consult with your spouse and tell her all that you know about Otabek and his father, then think twice on this matter and give the answer... (Days Gone by translation by I.Tuxtasinov, p.45)
	“We are not talking here about buying stallion, but about the fate of a person, my friend,” cried Ziya- shakhichi brightly. “By all means, speak with your venerable lady and inform her of everything you know concerning Atabek and his father. Then, together, consider this matter well and give us your answer.” (Days gone by translated by C.Ermakova, p.47)
	This is not horse trading; this is dealing with our beloved children’s lives, my friend. Consult with your wife. Tell her what you know about Otabek and his father, and after careful deliberation, give us an answer. (Bygone days translation by M.Reese, p.63)

In the following examples, it is obvious that though the authors translated the metaphor in calque technique, every translator has his own style of paraphrasing. By these words, we can understand that for Uzbek people marriage issue is a lifelong made decision and family or parents’ role is huge in making right decision of to whom to get married. Also, mother in child’s upbringing and fate decision play the same role as father does.

The content of the translation note and annotation reflects the iconic motivations of the culture and language sign. In describing the typical and individual language personality of the translator, we found that the content of each specific translator's linguistic personality consists of the general characteristics of any translator's translation personality, the individual characteristics of this translator's linguistic personality, as well as the state of translation - an extralinguistic component of the translator's linguistic personality, which are

formed from cultural and sociocommunicative aspects of certain nation or in other words being knowledgeable about culture of the author whose work he is translating.

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