

PAPER

LINGUOCOGNITIVE ASPECTS OF TRANSLATING UZBEK NATIONAL LITERARY WORKS: A LOCAL PERSPECTIVE

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Abstract

This article explores the linguocognitive aspects of translating Uzbek national literary works. The study focuses on how cultural concepts, national realia, and metaphors are represented in translation. Using examples from classical and modern Uzbek literature, the paper highlights common cognitive challenges faced by translators. The article also discusses practical strategies, such as descriptive translation, adaptation, and contextual explanation, to preserve cultural and national identity.

Key words: linguocognitive translation, Uzbek literature, cultural concepts, realia, translation strategies.

Introduction

Translation of Uzbek literary works presents unique challenges due to the presence of culturally marked concepts and expressions. These works reflect social values, traditions, and the Uzbek worldview, which must be carefully conveyed in another language. The purpose of this article is to identify the main linguocognitive difficulties in translating such texts and to suggest strategies that can help translators preserve cultural meaning.

Theoretical Background

Linguocognitive approaches in translation studies focus on the intersection of language, cognition, and culture. Translators must understand not only linguistic forms but also conceptual structures and cultural knowledge embedded in the text. Uzbek literature contains national symbols, kinship terms, food names, and metaphors, which often lack direct equivalents in other languages. Understanding these elements requires cognitive awareness and adaptation.

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Analysis and Discussion

Examples from selected Uzbek literary texts reveal that translators often face challenges with:

- **National concepts:** Terms related to social hierarchy, honor, and family structure.
- **Realia:** Names of local food, clothing, and objects.
- **Metaphors:** Culturally specific figurative language.

Effective strategies include:

1. **Descriptive translation:** Explaining the meaning of culturally specific terms.
2. **Adaptation:** Substituting terms with functional equivalents in the target language.
3. **Contextual explanation:** Adding brief clarifications to preserve meaning.

Cognitive Models and Conceptualization in Literary Translation

From a linguocognitive perspective, literary translation involves the reconstruction of conceptual models embedded in the source text. Uzbek literary works are shaped by culturally specific cognitive frames that reflect national mentality, traditions, and collective experience. These cognitive models influence how reality is perceived and linguistically encoded.

For instance, concepts related to **respect for elders, hospitality, and family honor** occupy a central position in Uzbek culture. Such concepts are often implicitly expressed through linguistic choices, speech patterns, and metaphors. When translating into another language, the translator must reconstruct these conceptual structures in a way that is accessible to the target reader without distorting the original meaning.

Cognitive linguistics emphasizes that meaning is not solely located in words but arises from mental representations and shared cultural knowledge. Therefore, the translator's task extends beyond lexical substitution and requires conceptual reinterpretation. Failure to recognize underlying cognitive models may lead to semantic loss or cultural misrepresentation.

The Role of the Translator's Cognitive Competence

The translator's cognitive competence plays a crucial role in the successful rendering of Uzbek national literary texts. This competence includes cultural awareness, background knowledge, interpretative skills, and the ability to recognize implicit meanings. Translators act as mediators between two cognitive and cultural systems, making decisions based on their understanding of both.

In Uzbek literature, many meanings are conveyed indirectly through symbolism, understatement, or culturally coded expressions. For example, silence, gestures, or indirect speech may carry significant pragmatic meaning. Translators who lack sufficient cognitive awareness may translate such elements literally, resulting in pragmatic failure.

Moreover, the translator's individual cognitive style and interpretive choices influence the final translated text. This supports the idea that translation is not a mechanical process but a cognitively driven activity shaped by the translator's perception and interpretation of the source text.

Linguocognitive Analysis of Translation Examples

A linguocognitive analysis of selected translations from Uzbek literary works demonstrates how cultural meaning is either preserved or altered in translation. National realia such as *mahalla*, *dasturxon*, or traditional kinship terms often require explanatory or adaptive strategies. Literal translation of these items may fail to convey their social and cultural significance.

Similarly, Uzbek metaphors rooted in everyday life, agriculture, or Islamic tradition may not be directly comprehensible to target readers. In such cases, translators must choose between preserving the metaphorical image or replacing it with a culturally equivalent expression. This decision reflects a cognitive balancing act between fidelity to the source culture and accessibility for the target audience.

The analysis shows that translations employing linguocognitive strategies tend to achieve

higher levels of cultural adequacy and reader comprehension.

Implications for Translation Studies and Practice

The findings of this study have important implications for both translation theory and practice. From a theoretical standpoint, they support the relevance of linguocognitive approaches in analyzing literary translation. Such approaches allow researchers to examine translation as a cognitive and cultural process rather than a purely linguistic one.

From a practical perspective, translator training programs should place greater emphasis on cognitive and cultural competence. Future translators of Uzbek literature should be trained to identify cultural concepts, analyze cognitive models, and apply appropriate translation strategies. This will contribute to producing translations that are both accurate and culturally sensitive.

Conclusion

This study has examined the linguocognitive aspects of translating Uzbek national literary works, emphasizing the role of cultural concepts, national realia, and metaphorical expressions in the translation process. The analysis confirms that Uzbek literary texts are deeply rooted in culturally specific cognitive models that reflect national identity, worldview, and social values.

The research demonstrates that successful literary translation cannot be achieved through linguistic equivalence alone. Instead, it requires the translator's cognitive and cultural competence, which enables the reconstruction of conceptual meanings embedded in the source text. Linguocognitive awareness allows translators to identify implicit cultural meanings and select appropriate strategies for their transfer into the target language.

The application of descriptive translation, adaptation, and contextual explanation proves effective in bridging cognitive and cultural gaps between languages. These strategies contribute to preserving the national and cultural

identity of Uzbek literary works while ensuring comprehensibility for target readers.

The findings of this study highlight the importance of incorporating linguocognitive approaches into translation studies and translator training. Further research may focus on comparative analysis of translations or empirical studies of reader reception to deepen understanding of cognitive processes in literary translation.

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