

TRANSLATION OF STYLISTIC DEVICES IN ENGLISH AND UZBEK: NATIONAL- CULTURAL AND LINGUOPRAGMATIC ASPECTS

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Abstract: This article examines the translation of stylistic devices in English and Uzbek through the lens of national-cultural specificity and linguopragmatic interpretation. As stylistic units often carry culturally embedded meanings, their translation requires not only linguistic equivalence but also pragmatic adequacy and cultural awareness. The study analyzes metaphors, idioms, allusions, humor devices, and evaluative expressions that frequently appear in English and Uzbek discourse, highlighting how their semantic, functional and emotional nuances shift across languages. Drawing on comparative linguistics and translation pragmatics, the research identifies the main difficulties translators encounter—such as cultural untranslatability, divergent pragmatic norms, and context-dependent meanings—and proposes effective strategies including adaptation, modulation, explicitation, and culturally grounded equivalents. The findings demonstrate that the successful translation of stylistic devices depends on the translator's ability to balance linguistic accuracy with cultural sensitivity, ensuring that the communicative intent, stylistic effect, and pragmatic force of the original text are preserved.

Keywords: stylistic devices, translation strategies, national-cultural features, linguopragmatics, English and Uzbek languages, pragmatic equivalence, cultural adaptation, metaphor and idiom translation

INTRODUCTION

The translation of stylistic devices has become one of the central issues in contemporary translation studies, especially in the context of languages that differ significantly in their cultural codes, communicative norms, and linguistic structures. English and Uzbek belong to distinct linguistic families and represent different cultural traditions, which makes the transfer of stylistic meaning a complex yet highly significant task. Stylistic devices—such as metaphor, simile, allusion, irony, hyperbole, euphemism, and idiomatic expressions—serve not only as linguistic ornaments but also as carriers of cultural knowledge, social values, and pragmatic intent. Therefore, their translation cannot be limited to lexical substitution; rather, it requires a multidimensional approach that integrates semantic analysis, cultural interpretation, and linguopragmatic evaluation. In both English and Uzbek discourse, stylistic devices fulfill important communicative functions: they enrich the text aesthetically, create emotional resonance, construct authorial voice, and shape interpersonal distance between the speaker and the addressee. However, these functions are realized differently across cultures. For example, English rhetorical traditions often employ irony and understatement to achieve subtle pragmatic effects, while Uzbek discourse frequently relies on hyperbolic praise, metaphorical comparison, and culturally embedded symbolism to express attitudes and intentions. As a result, translators face the challenge of preserving not only the linguistic form but also the communicative force, stylistic value, and cultural connotation of the original text. Recent research in linguopragmatics

emphasizes that meaning is shaped not only by lexical content but also by context, background knowledge, and the shared cultural assumptions of interlocutors. This perspective is particularly relevant when translating stylistic devices, because such units are deeply anchored in the cultural experience of a speech community. A literal translation may result in semantic distortion or loss of pragmatic effect, while excessive adaptation may compromise the authenticity of the original message. Therefore, translators must strike a delicate balance between fidelity and creativity by applying strategies that ensure pragmatic and stylistic equivalence. This study explores how stylistic devices in English and Uzbek can be translated in a way that preserves their national-cultural essence and linguopragmatic function. Using examples from literary texts, media discourse, and everyday communication, the research analyzes typical translation challenges and identifies effective mechanisms for achieving culturally and pragmatically adequate translation. The findings of the study provide important insights for linguists, translation theorists, and practitioners seeking to enhance cross-cultural communication and develop more consistent approaches to translating stylistically marked units.

MAIN BODY

The translation of stylistic devices between English and Uzbek requires a multidimensional approach that accounts for linguistic structure, cultural symbolism, and pragmatic intent. First, semantic features of stylistic units—such as metaphor, idiom, irony, and allusion—must be analyzed within their original context. Many English stylistic devices derive meaning from Western cultural references, while Uzbek expressions often reflect national traditions, social hierarchy, and collective worldview. As a result, lexical equivalence alone is insufficient for accurate translation.

Second, national-cultural specificity plays a decisive role. For instance, English idioms like “break the ice” or “a piece of cake” rely on culture-bound metaphors, while Uzbek expressions such as “ko‘ngli tog‘dek” or “qo‘li ochiq” convey culturally embedded evaluations of generosity, character, or emotional state. When translating such units, translators must either identify culturally analogous expressions or apply strategies such as adaptation, explication, or modulation to preserve associative meaning.

Third, the linguopragmatic dimension is crucial for maintaining the communicative effect of stylistic devices. Irony, humor, politeness markers, and evaluative phrases often function differently in English and Uzbek communication. For example, English irony tends to be implicit and context-dependent, whereas Uzbek communicative norms may downplay indirect irony in favor of explicit evaluative statements. To achieve pragmatic equivalence, translators should consider tone, interpersonal relations, and the intended level of expressiveness.

Finally, the choice of translation strategy depends on genre, audience, and the communicative purpose of the text. Literary translation often allows creative transformation, while academic or official discourse requires greater precision and reduced stylistic deviation. By balancing linguistic forms with cultural and pragmatic requirements, translators can ensure that stylistic devices retain their rhetorical and communicative power across languages. In addition to

semantic and cultural challenges, the translation of stylistic devices in English and Uzbek is closely tied to genre-specific conventions and discourse structures. Each genre—literary texts, media discourse, academic writing, political speeches, or everyday communication—utilizes stylistic devices with varying intensity and purpose. For example, English media discourse frequently employs irony, metaphorical headlines, and wordplay to create persuasive effects, while Uzbek media often relies on evaluative expressions, culturally rooted metaphors, and emotional intensifiers. These differences require translators to analyze the communicative function of each stylistic unit within its genre context rather than applying a uniform translation strategy. Furthermore, attention to discourse markers, sentence rhythm, and intonation patterns is essential, as stylistic devices often operate at the level of discourse organization rather than individual lexical items. Thus, the translator's professional competence must include not only linguistic and cultural knowledge, but also an understanding of discourse pragmatics to ensure that stylistic meaning is accurately rendered across languages.

CONCLUSION

The comparative analysis of stylistic device translation in English and Uzbek demonstrates that linguistic equivalence alone is insufficient for conveying the full semantic, cultural and pragmatic value of stylistically marked units. Since stylistic devices reflect not only lexical meaning but also national worldview, cultural memory and communicative norms, their translation requires a balanced approach that integrates semantic interpretation, cultural sensitivity and pragmatic accuracy. The study confirms that metaphors, idioms, irony, humor, allusion and evaluative expressions often undergo transformations when transferred between English and Uzbek due to differences in cultural symbolism, communicative expectations and rhetorical traditions. The findings highlight that the translator's task is not merely to reproduce the linguistic form, but to recreate the stylistic effect and communicative intention of the original. In many cases, a literal translation leads to semantic distortion or loss of expressive power, while excessive adaptation risks erasing the cultural identity of the source text. Therefore, the optimal solution lies in the strategic use of translation techniques such as culturally motivated adaptation, modulation, explicitation, functional substitution and contextual equivalence. These strategies make it possible to preserve the stylistic impact of the source text while ensuring that the translated version remains natural and culturally appropriate for the target audience. Moreover, the research underscores the importance of linguopragmatic competence in the translation process. The translator must be aware of how stylistic devices function within specific communicative situations, social relationships and genre conventions. For example, irony and understatement, which are central to English discourse, may require explanatory or stylistically modified equivalents in Uzbek to maintain the intended pragmatic effect. Conversely, Uzbek metaphorical intensifiers and culturally loaded idioms often demand creative transformation when translated into English. Overall, the study demonstrates that successful translation of stylistic devices is an interdisciplinary process that lies at the intersection of linguistics, cultural studies and pragmatics. It requires translators to possess not only linguistic proficiency but also deep cultural awareness and sensitivity to communicative intention. Enhancing translator training by incorporating comparative stylistics, intercultural pragmatics and discourse analysis can significantly improve translation quality in this field. The results of this research may serve

as a valuable resource for linguists, translation theorists and practitioners aiming to refine translation strategies and strengthen cross-cultural communication

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