

GRAMMATICAL EQUIVALENCE IN THE TRANSLATION OF LINGUOCULTURAL CONCEPTS

Jumanova Orzigul Sa'dulla kizi

assistant teacher of

Karshi State Technical University

Email: jumanovaorzigul@gmail.com

ORCID number: 0009-0007-6303-8793

Abstract. *This article analyzes the issue of grammatical equivalence in the translation of linguocultural concepts. The study examines the interrelation between language and culture, as well as the role of linguocultural units in translation studies. Particular attention is paid to the analysis of grammatical transformations based on “Night and Day” by Cho ‘lpon and its English translation by Christopher Fort. The research discusses such phenomena as sentence component transformation, syntactic restructuring, affixal substitution, grammatical compensation, and shifts in parts of speech through textual examples. In addition, the significance of transliteration in preserving national and cultural identity in translation is highlighted. The findings demonstrate that maintaining grammatical equivalence in the translation of linguocultural concepts plays a crucial role in preserving the semantic, stylistic, and aesthetic integrity of the literary text.*

Keywords: *linguoculture, concept, grammatical equivalence, translation, grammatical transformation, syntactic transformation, transliteration, Cho ‘lpon, “Night and Day”.*

INTRODUCTION. This article is devoted to the study of grammatical equivalence in the translation of linguocultural concepts. In the contemporary era of globalization, the expansion of cultural and linguistic interactions among different nations has significantly increased the importance of translation studies. In particular, the accurate and meaningful translation of linguocultural concepts that embody national mentality, customs, values, and worldview has become one of the urgent scholarly issues in modern linguistics and translation theory. In this regard, the relevance of the topic is determined by the necessity of identifying the role of grammatical means in translating linguocultural units. Linguoculture and translation studies are closely interconnected, since the translator’s skill is essential in conveying cultural meanings through linguistic units. A linguocultural concept appears as a complex phenomenon reflecting the interaction between language and culture. Therefore, preserving grammatical equivalence in the process of translation ensures the accurate representation of both the content and stylistic features of the text.

The primary aim of this research is to determine the role of grammatical equivalence in the translation of linguocultural concepts and to analyze the grammatical transformations employed during the translation process.

MAIN PART. Language and culture are among the most significant components of human cognition. In modern linguistics, linguocultural studies focus on the interrelation between language and culture. One of the central notions of this field is the concept. A concept is a complex mental and cultural unit expressed through language and embodying national, cultural, and psychological perceptions in human consciousness. In linguistics, a concept is interpreted as a product of thought that reflects human knowledge, experience, and values regarding reality. Therefore, a concept extends beyond lexical meaning and includes cultural and spiritual dimensions as well.

Linguocultural concepts are closely connected with the national worldview, customs, and values of a particular people. In literary works, such concepts serve as important means of representing national identity and mentality. In particular, “Night and Day” by Cho‘lpon vividly depicts the social life, religious beliefs, and family values of the Uzbek people. In the selected passage from the novel, lexical units such as “mingboshi”, “eshon”, “paranji” and “nomahram” function as linguocultural concepts. The American translator Christopher Fort employed transliteration in translating some of these units. For example, the words “mingboshi”, “paranji,” and “nomahram” were preserved in their original forms in the English translation. This strategy contributes to maintaining the national color of the original text.

In translation studies, grammatical equivalence is considered one of the key theoretical and practical issues. Since every language possesses its own grammatical system, it is necessary to ensure compatibility between these systems during translation. Grammatical equivalence refers to the accurate and adequate representation of grammatical meanings and structures from the source language into the target language. In this process, the translator must adapt grammatical forms while preserving the original meaning of the text, because grammatical equivalence is one of the major factors determining translation quality. Incorrect grammatical choices may lead to semantic ambiguity or stylistic inconsistency. For instance, the category of tense in English often undergoes grammatical changes when translated into Uzbek, since English tense forms are more elaborately developed, whereas Uzbek may express temporal relations through different grammatical means. Therefore, grammatical transformations are widely used in translation practice. Grammatical transformation refers to the modification of linguistic units in order to adapt them to the grammatical norms of the target language. Owing to the considerable differences between the grammatical systems of Uzbek and English, such transformations as sentence component shifts, syntactic restructuring, affixal substitution, grammatical compensation, and shifts in parts of speech are frequently observed.

The grammatical analysis of “Night and Day” by Cho‘lpon and its English translation by Christopher Fort demonstrates the extensive use of grammatical transformations. One of the most common transformations in the translation is the transformation of sentence components. For example, the Uzbek sentence “Zakunchi yelkasini qoqib, yiroqlashdi” [9; 249] is translated as “The lawyer shrugged and left.” [10; 255] In this case, the Uzbek adverbial participle construction is rendered through a simple verbal form in English. Consequently, the adverbial meaning becomes integrated into the predicate, and the syntactic structure is adapted to English grammatical norms. Similarly, the sentence “Tilmoch bu buyruqni Zebiga tushuntirib berdi” [9; 250] is translated as “The translator explained the demand to Zebi.” [10; 256] Here, the compound verbal construction tushuntirib berdi is simplified into the single verb explained.

Syntactic transformations also occupy an important place in the translation. Long and descriptive Uzbek sentences are transformed into more concise and analytical English structures. For example, the sentence “U butun bir so‘roq, tergov, konvoy, sud va zakunchilarga ajib bir loqaydlik bilan — xuddi jonsiz odamday qarar” [9; 249] is translated as “She looked on the entirety of the investigation, the police escort, the trial, and the lawyers with a strange indifference.” [10;250] In this example, the phrase “xuddi jonsiz odamday” (“as if she were lifeless”) is omitted, resulting in syntactic reduction. Another example can be observed in the sentence “Miyasini tugumlab juda zo‘r bergan vaqtda...” [9; 256] translated as “When she focused closely on it...” [10; 256] The figurative expression in the original text is replaced by a simpler and more analytical construction in English.

Affixal transformations are also highly significant. In Uzbek, grammatical meaning is primarily expressed through suffixes, whereas in English auxiliary verbs and fixed word order play a more prominent role. For example, the sentence “Erimni men o‘ldirganim yo‘q” [9; 250] contains possessive, accusative, and tense suffixes in Uzbek. In translation, it appears as “I didn’t kill my husband.” [10; 256] Here, grammatical meanings are conveyed through auxiliary and possessive words such as didn’t and my. Thus, synthetic grammatical devices are transformed into analytical ones.

Furthermore, grammatical compensation and shifts in parts of speech can also be observed. The Uzbek exclamation “Voy, o‘la qalay!” [9; 250] is translated as “Oh, no! God take me!” [10; 256] In this case, the emotional and expressive meaning of the original utterance is compensated through a religious-emotional expression in English. Likewise, the sentence “Doim karaxt bir holda bo‘lardi” [9; 249] is translated as “She had largely kept silent,” [10; 250] illustrating a shift from adjectival and adverbial constructions to a verbal phrase.

Overall, Christopher Fort’s translation demonstrates various types of grammatical transformations. These transformations ensure the adaptation of the translated text to

English grammatical norms while preserving the national-cultural spirit and artistic-aesthetic features of the original literary work.

CONCLUSION. In conclusion, the translation of linguocultural concepts involves not only the transfer of linguistic units from one language into another but also the recreation of national and cultural meanings. Therefore, preserving grammatical equivalence possesses considerable theoretical and practical significance in translation studies.

The analysis of “Night and Day” and its English translation by Christopher Fort revealed that linguocultural concepts undergo various grammatical transformations during the translation process. The study demonstrated that due to the differences between the grammatical systems of Uzbek and English, transformations such as sentence component shifts, syntactic restructuring, affixal substitution, grammatical compensation, and shifts in parts of speech are widely employed. In particular, Uzbek adverbial participle constructions, affixal forms, and figurative expressions are rendered through simpler or more analytical grammatical means in English. This adaptation ensures the conformity of the translated text to English grammatical standards. Moreover, the transliteration of culture-specific units such as mingboshi, eshon, paranji, and nomahram contributes to preserving the national color and cultural identity of the original text. In several cases, the translator successfully employed grammatical compensation to reproduce the emotional and expressive meanings of the source text.

Thus, maintaining grammatical equivalence in the translation of linguocultural concepts serves as one of the major factors determining translation quality and artistic expressiveness. The results of this research possess both theoretical and practical value for future studies in linguoculture and translation theory, particularly in the comparative analysis of literary translations

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