



THE EXPRESSION OF UZBEK NATIONAL VALUES AND THEIR TRANSLATION INTO ENGLISH

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Abstract

This article analyzes the essence and content of Uzbek national values, their cultural-connotative features, and the linguocultural challenges that arise in translating them into English. It examines translation strategies for national lexemes, proverbs, and nominations related to customs and traditions.

Keywords: National values, cultural connotation, translation, equivalence, national lexicon.

Introduction

Uzbek national values constitute an essential component of the spiritual and cultural heritage that has taken shape over centuries. These values reflect the lifestyle, worldview, customs, and cultural identity of the people. As President Shavkat Mirziyoyev noted, “If the body of social life is the economy, its soul and spirit is spirituality.” This thought carries profound meaning: in our multi-ethnic country, translating such culturally embedded values into another language—particularly into English—often leads to challenges such as the loss of semantic depth, cultural connotations, and pragmatic meaning. Therefore, the application of various translation strategies becomes necessary.

Linguocultural features of uzbek national values

Uzbek national values encompass several semiotic layers:

- 1. Family values** – respect for elders, the role of the head of the family, marital alliances, hospitality;
- 2. Cultural-traditional values** – Navruz, circumcision ceremonies, wedding rituals;
- 3. Moral-ethical values** – honor, conscience, integrity, generosity;
- 4. National lexicon and ethnographic units** – mahalla, dasturxon, palov, chadir, doppi, etc.

Most of these units lose part of their meaning or undergo semantic reduction when translated directly. For example, the term mahalla cannot be fully conveyed



by English equivalents such as “neighbourhood” or “community,” since it denotes not only a territorial unit but also a social governance structure and a system of neighbourly relations.

Cultural-connotative aspects of national values – Cultural connotation refers to the additional layers of meaning that exist not in language alone, but within culture. Uzbek national values possess such connotations, making them difficult to represent fully in another language.

Challenges in Translating into English:

1. Non-equivalence of cultural realia – Units such as dasturxon, palov, qadr-qimmat, or expressions like hammasini Alloh biladi carry deep cultural and spiritual meanings, making direct translation impossible. Translators often need to employ descriptive explanation, transliteration, or annotated translation.

Proverbs and sayings also pose difficulties. For instance, the proverb “Kattaning oldida belingni bukt” may be rendered as “Respect your elders,” but its pragmatic force and cultural undertone are partially lost. In some cases, a functional equivalent is required.

2. Cultural pragmatics – Forms of respectful address in Uzbek (siz vs. sen, honorifics for elders) do not exist in English. This can lead to a reduction of social distance between characters in translation.

Recommended translation strategies – **Transliteration with explanation**, effective for ethnographic realia: pahlavon — a traditional Uzbek strongman figure pillow ceremony — an element of Uzbek wedding traditions

Cultural equivalents, when a semantically close term exists: osh — pilaf (a national rice dish) Navroz — spring equinox festival.

Descriptive translation to preserve semantic depth: mahalla — a traditional Uzbek neighborhood-based community system.

Functional equivalents for proverbs, idioms, or culturally bound expressions: “Bolalik — bolaga o’xshaydi” → “Boys will be boys.”

Symbolic meaning layers – Certain cultural symbols require explanation. For instance:

- Dasturxon is not merely a tablecloth or eating space, but a symbol of respect, blessing, sincerity, and unity.



- Mahalla represents not only neighbourhood but a system of collective upbringing, assistance, and solidarity.

Simplified equivalents such as “tablecloth” or “community” fail to convey these cultural connotations.

Emotional-pragmatic value – Expressions of national values often carry strong emotional and moral weight:

- Or-nomus denotes unwavering moral integrity and spiritual purity.

- Hurmat and izzat represent not only politeness but also the social hierarchy.

Their translation requires contextual and cultural explanation rather than literal rendering.

Cultural code and collective memory in translation – Many Uzbek values are rooted in historical and ethnographic memory:

- Navruz symbolizes renewal, prosperity, and the awakening of nature.

- Folk heroes such as pahlavons and dastanchis embody bravery and national identity.

Translating such elements requires explanatory notes to reveal the underlying cultural code.

Loss of cultural connotation in translation – In English, at least three types of loss may occur:

- **Semantic loss** – reduction or simplification of meaning;

- **Emotional loss** – diminished expressive and affective force;

- **Cultural loss** – absence of corresponding traditions or practices in the target culture.

Conclusion

Uzbek national values represent a multilayered system of concepts shaping the spiritual world, social relations, and cultural identity of the people. Because they are rich in cultural connotation, translation—especially into English—may result in semantic, pragmatic, and cultural losses. Therefore, accurate interpretation requires an integrated approach combining linguocultural, translation, and ethnographic perspectives. Translating Uzbek national values into English demands careful preservation of their multilayered cultural meanings. A translator must consider not only linguistic aspects but also the cultural code, traditions, and psychological characteristics of the people. Properly chosen strategies ensure translation adequacy and enhance intercultural communication.



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