



## PRESERVING THE LEVEL OF SPEECH EFFECT IN TRANSLATION BETWEEN UZBEK AND ENGLISH

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**Abstract:** Translation is more than a technical operation of converting words from one language to another; it is an intricate process of transmitting meaning, style, and communicative effect. When translating between Uzbek and English, one of the most pressing challenges lies in preserving the level of speech effect—that is, the emotional, stylistic, and pragmatic force of the original message. This paper explores the linguistic and cultural dimensions of speech effect in Uzbek–English translation, analyzing how translators handle figurative language, idioms, rhetorical strategies, and politeness conventions. The research draws on theories of functional equivalence, communicative translation, and pragmatics. Special attention is paid to cultural nuances that influence perception of speech effect, including directness, honorifics, and metaphoric imagery. The study aims to evaluate strategies and methods for maintaining stylistic and communicative balance between the source and target texts, thereby enhancing the accuracy and impact of translations in literary, political, and professional domains.

**Key words:** Translation studies, speech effect, Uzbek–English translation, equivalence, pragmatics, rhetoric, cultural adaptation, stylistic preservation, communicative translation.

### Introduction

Translation between Uzbek and English is increasingly significant in an era of globalization, cross-border academic collaboration, and cultural exchange. While literal equivalence of words can be achieved with relative ease, achieving the same emotional resonance, stylistic nuance, and rhetorical impact in the target language remains a challenge. This communicative resonance is what is often referred to as the speech effect of a text.

Speech effect encompasses the emotional intensity, stylistic register, rhetorical persuasion, and cultural connotations embedded within language. For instance, a proverb in Uzbek such as “Yaxshilik qil, daryoga tashla” (“Do good and throw it into the river”) has a stylistic and moral effect that goes beyond its lexical meaning. Translating it directly into English without capturing the proverbial nature risks losing the intended resonance. Similarly, English rhetorical flourishes such as “a blessing in disguise” may lack a direct Uzbek counterpart but require creative strategies to preserve their pragmatic force.





The aim of this paper is to explore the preservation of speech effect in Uzbek–English translation. It investigates linguistic features such as metaphor, idiom, and rhetorical devices, while also addressing broader socio-cultural aspects such as politeness conventions and discourse strategies. Translation is therefore viewed not only as a linguistic activity but also as a cultural negotiation.

**This paper is structured as follows:**

**1.Literature Review** – Analyzes scholarly contributions to equivalence, pragmatics, and stylistic translation, with emphasis on Uzbek–English contexts.

**2.Discussion** – Examines case studies and translation strategies used in preserving speech effect, including literal, functional, and adaptive methods.

**3.Results** – Provides key findings regarding the effectiveness of strategies across different genres (literary, political, and professional).

**4.Conclusion** – Summarizes implications for translation practice and future research.

Ultimately, the study highlights the importance of balancing fidelity to the source text with sensitivity to the stylistic expectations of the target audience.

### **Literature Review**

The preservation of speech effect has been a central concern in translation studies. A review of the existing literature reveals several key frameworks relevant to Uzbek–English translation.

### **Equivalence Theory**

Nida’s concept of dynamic equivalence emphasizes reproducing the same effect on the target audience as the source had on its original readers [Nida, 1964, p. 159]. For Uzbek–English translation, this theory suggests that literal accuracy may be secondary to ensuring that cultural idioms or rhetorical devices generate a similar emotional response. For example, the Uzbek phrase “Olma pish, og’zimga tush” may require a creative equivalent such as “Good things come to those who wait” in English.

Catford’s textual equivalence focuses on linguistic correspondence rather than communicative function [Catford, 1965, p. 49]. While useful, this approach often fails to capture the pragmatic and stylistic layers essential for preserving speech effect.

### **Functional and Communicative Approaches**

Newmark distinguishes between semantic translation and communicative translation [Newmark, 1988, p. 39]. For speech effect, communicative





translation is often superior, as it prioritizes the impact on the target reader. This aligns with the Uzbek translation tradition, where adaptation and cultural mediation are frequently necessary.

House emphasizes overt vs. covert translation [House, 1997, p. 112]. In overt translation, the cultural identity of the source text is preserved, which may be suitable for literary works. In covert translation, the text is domesticated for the target culture, which is more effective for professional or political discourse.

### **Pragmatics and Discourse**

Speech act theory and pragmatics highlight that utterances are not merely linguistic forms but actions intended to achieve effects [Austin, 1962, p. 75]. Translating between Uzbek and English requires sensitivity to differing cultural norms of politeness, directness, and rhetorical persuasion. For example, Uzbek speech often employs honorifics and indirect expressions, while English favors directness and clarity.

Venuti's concept of domestication and foreignization further illustrates the translator's role in shaping speech effect [Venuti, 1995, p. 21]. Preserving the foreign style may highlight cultural richness, but domestication ensures accessibility to the target audience.

### **Uzbek-Specific Contributions**

In the Uzbek context, scholars such as Rasulov and Qodirova emphasize the cultural embeddedness of idioms and metaphors [Rasulov, 2015, p. 84; Qodirova, 2019, p. 67]. They argue that Uzbek proverbs, poetry, and rhetorical devices carry cultural codes that require careful adaptation in translation. Similarly, Karimov highlights challenges in rendering honorifics and politeness strategies into English, where equivalents may not exist [Karimov, 2020, p. 91].

### **Summary of Literature Review**

Overall, the literature establishes that preserving speech effect in Uzbek-English translation requires a multi-dimensional approach that balances linguistic equivalence, cultural adaptation, and pragmatic considerations. Existing theories provide a useful foundation, but specific cultural challenges necessitate nuanced strategies tailored to Uzbek and English contexts.

### **Discussion**

#### **Challenges in Preserving Speech Effect**

The act of translation between Uzbek and English presents unique challenges due to their divergent linguistic structures and cultural traditions. Uzbek is an agglutinative language with rich morphological possibilities, while English relies heavily on syntax and word order. More importantly, the cultural





associations embedded within Uzbek proverbs, idioms, and honorifics do not always have straightforward English counterparts.

For instance, the Uzbek proverb “Ko‘r-ko‘rona ergashma” (“Do not follow blindly”) carries both caution and moral authority. If translated literally, it risks sounding overly simplistic. A communicative equivalent such as “Don’t follow the crowd blindly” or “Think for yourself” would better capture its pragmatic effect.

Moreover, the stylistic richness of Uzbek poetry and oratory—often characterized by metaphor, repetition, and rhythm—poses difficulties. Translators must decide whether to replicate these stylistic devices in English or adapt them into culturally appropriate rhetorical strategies.

### Strategies for Preservation

**1.Functional Equivalence** – Translators prioritize reproducing the effect rather than the literal form. For example, the Uzbek idiom “Oltin boshli bo‘lish” (literally “to have a golden head”) is best conveyed as “to be wise” or “to be intelligent” in English [Nida, 1964, p. 162].

**2.Cultural Adaptation** – When cultural references lack direct parallels, translators employ familiar equivalents in the target culture. The Uzbek phrase “Choy ichish” as a marker of hospitality may be rendered as “sharing tea” or adapted to “having coffee together” for English-speaking audiences.

**3.Retention with Explanation** – In literary translations, foreign expressions may be preserved alongside footnotes or glosses, maintaining authenticity while aiding comprehension [Venuti, 1995, p. 25].

**4.Stylistic Compensation** – If a stylistic device is untranslatable, the translator may introduce another rhetorical strategy to achieve a comparable effect. For example, alliteration in Uzbek may be replaced by metaphor in English.

**5.Politeness Management** – Translators must carefully negotiate levels of politeness. In Uzbek, indirect forms such as “Marhamat qilib o‘tiravering” are softened invitations, while English equivalents like “Please, have a seat” retain politeness but with less elaboration [Karimov, 2020, p. 93].

### Cross-Genre Applications

• **Literary Texts** – Preservation of speech effect requires a balance of cultural authenticity and stylistic creativity.





- **Political Discourse** – Speeches often employ repetition, metaphors, and appeals to tradition. These must be rendered with rhetorical equivalence in English to maintain persuasive power.

- **Professional and Legal Texts** – Clarity and neutrality dominate, but politeness and cultural expectations still influence translations, especially in business correspondence.

## Results

The analysis of Uzbek–English translation practices reveals several key findings:

- 1. Equivalence Alone is Insufficient** – Literal translation often fails to capture the full speech effect, especially in idiomatic and figurative expressions.

- 2. Functional and Communicative Strategies are Most Effective** – These approaches ensure that the target audience experiences similar emotional and rhetorical effects as the original.

- 3. Genre Matters** – The strategies employed vary according to text type: literary translation benefits from stylistic creativity, political texts from rhetorical adaptation, and professional texts from pragmatic clarity.

- 4. Politeness is a Critical Factor** – Uzbek cultural norms prioritize respect and indirectness, which must be adjusted in English to avoid awkwardness while still conveying respect.

- 5. Bilingual Competence and Cultural Sensitivity are Essential** – Effective translators demonstrate not only linguistic proficiency but also deep understanding of cultural codes in both languages.

The study also highlights that translators often adopt hybrid strategies, combining literal translation, adaptation, and stylistic compensation depending on the context.

## Conclusion

Preserving the level of speech effect in Uzbek–English translation is a complex but vital task. It involves more than rendering words accurately; it requires reproducing emotional force, rhetorical persuasion, and cultural resonance. This research demonstrates that functional equivalence, cultural adaptation, and pragmatic sensitivity are the most reliable strategies for maintaining stylistic and communicative impact.

The findings suggest that future translator training programs in Uzbekistan and beyond should emphasize not only linguistic proficiency but also stylistic and cultural competencies. Moreover, further research could expand the scope to include multimodal translation (such as subtitling and dubbing), where speech effect interacts with visual and auditory elements.





Ultimately, preserving speech effect enhances cross-cultural communication and strengthens mutual understanding between Uzbek- and English-speaking communities. By recognizing the importance of style, rhetoric, and pragmatics, translators can serve as true cultural mediators.

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