



Figurative Language and Translation Methods in the Example of Mehrobdan Chayon

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Abstract: This article primarily explains what the figurative language is and its peculiarities and importance in literature. It includes some general information about metaphor, metonymy, simile and irony, and provides some examples of these stylistic devices in Mehrobdan Chayon written by A. Qodiriy. As well as, readers can acquire a deeper understanding of stylistic devices and translation methods used in rendering literary figures of speech from Uzbek into English.

Key words: stylistic devices, figure of speech, metaphor, metonymy, irony, simile, figurative language, comparison, translation methods, source text, target text, word for word translation.

Figurative language is a broad concept including both figures of speech and imagery. It is used when words or phrases give different rhetorical meaning rather than their literal meaning. This is an effective way of capturing readers' attention and gives them a deeper understanding of what is being said. "The word *figurative* first appeared in English in the late 14th century and derived from the Old French *figuratif*, which means "metaphorical." The Old French originates in the Latin *figurare*, which means "to form, shape." These elements of metaphor and forming or shaping still resonate in the term *figurative language* as it is used today. The connection of *figurative* with speech and language also appeared in English in the late 14th century and indicated "allegorical, metaphoric, involving figures of speech," which is still how the term is used" [7].

Figurative language is frequently used in poems, novels, speeches, emails, social media posts and etc. People can express themselves in a compelling way to the audience or readership by using such rhetoric devices. The quality of people's communication skills is also depend on their ability to utilize different figures of speech as it is a useful mechanism to communicate clearly and creatively.

Most of the works written by Uzbek poets and writers are full of various figures of speech. One of them is Mehrobdan Chayon (The Scorpion from the Altar) by Abdulla Qodiriy consisting of diverse stylistic devices ranging from metonymy and metaphor to irony and simile.

Being one of the most common figure of speech, metonymy is formed when a word or a term substitutes another term that is closely related to the thing or idea. According to Oxford Learner's Dictionary, the term metonymy is defined as " the act of referring to something by the name of something else that is closely connected with it " [9]. This definition is relatively clear and correct. For example: Navoiyni o'qigan bolalar [10] – The children who read Navai (author's translation). In fact, Navai is the name of a person, and persons can not be read. So, in this example, Navai is the name of great Uzbek poet and writer, however, Navai's works are meant here. That's why the word Navai is used here to mean his works.

There are three common types of metonymy: synecdoche, metalepsis and polysemy. In synecdoche words or phrases are used as a part referring to the whole or the whole for one of its parts. For

example: His parents bought him a new set of wheels [11] – Ota-onasi unga yangi mashina sotib oldi (author's translation). In fact, we are not describing parts of a car here. Instead, the phrase takes part of the car (a new set of wheels) and refers them as a whole. Metalepsis takes a familiar word or phrase and uses it in a new or remote context. For example, "And I also have given you cleanness of teeth in all your cities." [8] The cleanness of teeth here refers to the lack of food which are two remote concepts. Polysemy is also closely linked to the metonymy in which a word or phrase can be used to mean labourers or workers. The workers use their physical hands and we can also utilize this word to describe the collective group of people doing the work too.

Here are some examples of metonymy taken from Mehrobdan Chayon with their English-Uzbek translations.

- Anorbibi mehnat bilan yashab, **yetti-sakkizni tug'ib**, yoshi ham qirqlarg'a borib, tusiga ajin kirib, keksaymasa ham qarimsiq bo'lib qolg'an [1,41].
- **Having given birth to eight children**, Anor Bibi got forty, but she lived a difficult life, and now looked as an old woman [2, 43].

In this example, taken from Mehrobdan Chayon, translator uses addition which is one of the grammatical transformations. Because in fact, one cannot give birth to numerals. That's why translator adds the word "children" to make the meaning clearer as eight means eight children here.

Another figure of speech, metaphor, usually refers to one thing by using another, particularly, it renders some quality of one thing to another. It is also used to make the text more colorful, dramatic and emotive. According to the Oxford Learner's Dictionary, a metaphor is defined as "a word or phrase used to describe somebody or something else, in a way that is different from its normal use, in order to show that the two things have the same qualities and to make the description more powerful" [9].

As well as, the following sentences written in the novel "Mehrobdan Chayon" are great examples of metaphor. For example:

- ✓ Anvar qo'lidagi dasturxon va laganni **sufa labiga** qo'yub o'lturdi [1, 34].
- ✓ Anvar put all on the **edge of the supa** and sat down again [2, 37].

A. Qodiriy used beautiful similarity in this example (sufa labi). In word for word translation this phrase is rendered into the English language as the lips of supa. In fact, supa does not have lips. So, the edge of the supa is referred to by using this colourful word. However, in translation this metaphor is not kept.

- O'n ikki - o'n uch kunlik oy ko'kning sharqi-janubi qismidan tussizgina bo'lib ko'tarilib kelmakda, quyosh botqan sayin **uning chehrasi** har zamon ochilib bormoqda edi [1, 96].
- The round dim moon lazily ascended in the sky, and **its face** cleared up gradually as the sun grew dim on its decline [2, 99].

In this example also the writer referred to the sun's shining by mentioning "its face". The sun does not have its face. So, this means sun's shining up by using "its face cleared up". While rendering this phrase into target text, translator used word for word translation method.

Simile is another figure of speech which is the comparison of two different things by using "like" or "as." It is generally used to give concrete image of what is being said, particularly abstract concepts. Some common examples of simile in the English language are "life is like a box of chocolate", "as cold as ice", "sly like a fox". Simile is very effective in writing as it helps reader or listener imagine something by making the concept more vivid and descriptive. For example:

- Albatta...Va lekin **Sultonalidek bemaniga** bosh ekkandan ko'ra, har ro'z o'n tayoq yegan yaxshi [1, 221].
- Of course... But instead of bowing such **stupid people like Sultanali** it's better to be caned ten times! [2, 232].

In this example “like” is used to compare two unlike words: Sultanali and stupid. It can be concluded that Sultanali is a kind of stupid person in this book as it is mentioned by the usage of simile. In this example as well, word for word translation method is used.

- Shamol asnosi gullar ham **kelinlar kabi** har tomong‘a egilishib salom berishib olar edilar [1, 101].
- Flowers with the force of the wind, exchanged by bows with each other [2, 104].

Translator omitted the phrase with simile in the target text. However, we can easily visualize flowers’ bowing with each other by the phrase made by simile “kelinlar kabi” in the source text (ST).

One of the most common figures of speech, irony is used when there is some contrast between how things appear and how they are in reality. It also correlates with humour and tragedy as it is the form of humour in which words are used to express the opposite of what the words really mean. Here are some examples from Mehrobdan Chayon and its translation *The Scorpion from the Altar*:

- Men siz bilan xayrlashib ko'chaga chiqsam, “**do'stingiz**“ Mulla Abdurahmon ularni kutib turg'an ekan [1, 161].
- When I have said goodbye to you, left for the street, your **friend** Mullah Abdurahmon had been already waiting for them [2, 173].

The ironic words or phrases are placed in quotes. The word “do'stingiz” does not mean a friend. In fact, it is the opposite, meaning enemy. However, translator used word for word method in the translation of this irony.

- Chamasi kunduzgi “**suhbat**”ning mobadi bo'lsa kerak! [1,161]
- Obviously, they were going to continue the **conversation** [2,173].

In this example as well, the word “suhbat” does not mean just a conversation, it means a gossip about someone in this situation. Translator chose word for word method to render this word ironically in target text.

In conclusion, figurative language including all of the stylistic devices is frequently found in the works of Uzbek poets and writers, particularly, A.Qodiriy's books are full of diverse figures of speech. One of them is Mehrobdan chayon which is an evidence of great Uzbek literature and diversity of figurative language in it. Stylistic devices tend to give special taste to the writing by which readers can find it easy to understand what is described. The provided examples above highlight some of the examples of metaphor, metonymy, simile and irony in both ST and TT by which we can identify the nuances and similarities between the usage of stylistic devices in original and target text. As well as, by comparing the usage of some figures of speech in two languages in the example of Mehrobdan chayon we can also determine the methods which translator used during the process of translation. Particularly, word for word translation method is frequently used in most of the examples, as well as, grammatical transformations like addition and omission are also used.

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