HSR (LONDON),
HOUGHTON STREET REVIEW JOURNAL
ISSN: 2058-5519|Impact factor-15.9
http://houghtonstreetreview.com/index.php/hsr

LINGUOCULTURAL AND PRAGMATIC PROBLEMS OF SIMULTANEOUS TRANSLATION OF PHRASEOLOGICAL UNITS IN THE SPEECH OF RELIGIOUS FIGURES

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Doi: https://doi.org/10.5281/zenodo.22169092

Abstract: This article investigates the linguocultural and pragmatic problems arising in the simultaneous translation of phraseological units frequently used in the speech of religious figures. In particular, the cultural specificity of idioms related to Christian and Islamic religious discourse and the issues of their adequate representation in the target language are analyzed. The importance of cultural adaptation, partial equivalence, and explanatory translation methods is highlighted to preserve the original religious tone, moral appeal, and pragmatic effect in the process of speech communication.

Keywords: simultaneous translation, religious discourse, phraseological units, linguocultural difference, pragmatic effect, cultural adaptation, equivalence.

Introduction. Today, the rapid development of intercultural communication imposes highly complex, multifaceted, and skill-demanding linguistic tasks on specialists in various fields, particularly qualified simultaneous interpreters. Among these complex tasks, the public speeches of religious figures in the international arena hold a special place, because such ceremonies and meetings simultaneously require translation accuracy, cultural sensitivity, and deep pragmatic understanding. The speeches of such high-level orators are extremely rich not only in narrow theological terms but also in religious-moral phraseological units aimed at the public, which have a remarkably high impact and are directed at equally influencing the minds and hearts of the listeners. Most of these phraseological units are directly and inextricably linked to the ancient traditions, sacred texts, centuries-old religious rituals, and national thinking patterns of a specific people, embodying not only a linguistic unit but an entire cultural-historical layer.

Translating phraseological units into the target language directly and literally often leads to a significant loss of imagery and impact in the original, or results in a text that is completely incomprehensible or even conveys an incorrect meaning to a listener from a different culture. For this very reason, the translator faces the responsible task of not merely finding a linguistic equivalent, but preserving the internal meaning, cultural load, and communicative function of the idiom. The main goal of this research is to comprehensively identify the linguocultural and pragmatic barriers that arise in the process of translating phraseological units in the speech of religious figures, analyze the causes of their origin, and develop effective, scientifically based alternative solutions based on advanced strategies, reliable methods, and practical techniques in modern translation studies.

Literature Review. The issue of translating phraseological units and preserving their national-cultural characteristics has been the object of extensive research in global and Uzbek linguistics, particularly in the field of translation studies. G. Salomov, one of the founders of the Uzbek translation school, deeply analyzed the issues of nationality in texts and the alternative translation of fixed units in his works. Additionally, Sh. Rahmatullayev's conceptual views on the phraseology of the Uzbek

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language are considered an important scientific source in understanding the internal semantic structure and cognitive essence of these linguistic units.

In Russian linguistics, scholars such as V. S. Vinogradov and V. A. Maslova elucidated the issues of the national-cultural nature of phraseological units, thinking patterns, and their reflection in language from a linguocultural perspective. In systematizing the linguistic and cultural inconsistencies that arise in translation practice, Ya. I. Retsker's theory of translation equivalences and V. N. Komissarov's concept of communicative equivalence serve as a fundamental scientific foundation.

In Western translation studies, E. Nida's theory of dynamic equivalence holds special significance. The scholar directly engaged in the translation of sacred texts and religious discourse, emphasizing the necessity of preserving not only the linguistic form but also the emotional impact exerted on the listener when restoring the stylistic-pragmatic integrity of the original text in the target language. In turn, the British scholar Mona Baker developed special strategies for idiom translation in her research, demonstrating mechanisms for transferring cultural connotations into another language without loss through concrete examples. However, unlike traditional written translation, the simultaneous translation process requires an exceptionally rapid speech response from the specialist.

According to D. Gile's cognitive load theory in simultaneous interpretation, because the interpreter simultaneously performs the processes of listening, analyzing, and speaking in the target language, religious phraseological units with multi-layered meanings cause severe cognitive strain. From this perspective, the issue of directly translating the speech of religious figures simultaneously, adequately, and pragmatically correctly, as well as applying existing translation methods to this complex process, raises a number of open questions. These factors necessitate studying this problem as a separate, narrow research object.

Methodology. In this research, the process of translating phraseological units used in the speeches of religious figures into another language was studied through methods of comparative-classificatory and semantic-pragmatic analysis. The methodological basis of the research relied on qualitative analysis and a descriptive design, in which the original linguistic meaning of phraseological units directly in the process of live speech and their pragmatic impact in the target language were studied comparatively.

The public lectures, holiday addresses, and speeches at international conferences of the Archbishop of Canterbury Justin Welby and the Patriarch of Moscow and All Rus' Kirill, as the most influential representatives of the modern Christian world, were taken as the object of research and a special sample. The focus of the sample precisely on these individuals is not accidental; as representatives of two different religious-cultural layers (Anglican-Protestant and Russian Orthodox), they vividly demonstrate specific national thinking patterns and moral approaches in their speeches. The collection of empirical materials within the scope of the research object from official broadcasts of international mass media, transcripts on official church websites, and audio-video recordings of simultaneous translations ensures the comprehensive reliability of the data. In the in-depth analysis of the data, advanced equivalence criteria in translation studies were relied upon. Specifically, seeking direct alternatives during communication, E. Nida's dynamic equivalence, and Mona Baker's cultural adaptation strategies were taken as a basis.

The reliability of the obtained scientific conclusions was justified by being confirmed through the practical analysis of numerous linguistic materials and theories recognized in global science. Furthermore, in order to identify linguistic changes, emotional emphasis, and cognitive load in the conditions of simultaneous translation (i.e., the operative linguistic decisions of the interpreter under strict time constraints), the original texts in English and Russian were organically studied in comparison with their applied equivalents translated into Uzbek.

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Analysis and Results. The analysis of the linguistic materials gathered during the research clearly shows that cultural discrepancies and connotative losses are foremost among the most serious problems in translating the speech of religious figures into another language. These two factors manifest in the most delicate and complex stages of the translation process and seriously test the professional skill of the interpreter. In particular, the translation of phraseological units is complicated precisely because of the cultural and religious load, as such units embody not only lexical meaning but also the historical memory, traditions, religious concepts, and value system of an entire people.

An image that is natural and understandable for one language may seem completely foreign or even bizarre to a listener of another language, which leads to distortions of meaning in the communication process. Especially in simultaneous interpretation, extreme time constraints and high cognitive pressure on the specialist further complicate this problem, as the interpreter is forced to perform several complex mental operations simultaneously: perceiving the source text, analyzing it, searching for a cultural equivalent, and creating an adequate form in the target language. In such tense conditions, the interpreter must serve not merely as a simple mediator changing linguistic codes, but as a cognitive bridge connecting two different cultures and belief systems in a mutually understandable and correct manner, because they are the person directly responsible for the full and flawless conveyance of the spiritual and educational content. Overcoming these linguocultural differences necessitates the application of special scientific-methodological approaches in the translation process. In this regard, one of the most effective methods is cultural adaptation.

Here, the religious or cultural image of the phraseological unit in the source language is replaced by an expression that is much more understandable for the listener in the target language; in this way, the semantic content and pragmatic impact of the translated text are preserved, and the communicative goal is fully achieved. For example, the phrase "baptism of fire" (literally: olov bilan cho‘qintirish), which occurs in the speech of Archbishop Justin Welby and relies directly on Christian traditions, means the first severe trial a person has gone through, that is, the initial serious difficulties and hardships encountered when a person enters a new field of activity. This idiom is widespread in the Western cultural landscape, and the motive of "baptism" within it is inextricably linked to Christian traditions.

For an audience with an Islamic worldview, since the word "baptism" is a foreign concept, translating the idiom directly damages the naturalness of the speech and highly likely creates incorrect associations in the listener. In such a case, it is appropriate to translate it into Uzbek with culturally close and understandable equivalents such as "ilk og‘ir sinov" (first severe trial) or "mashaqqatli imtihon" (arduous exam); for such alternative variants allow the essence of the expression to be conveyed to the reader without involving a foreign religious context, while maintaining the semantic accuracy of the translation. Similarly, the phrase "the good Samaritan," which is actively used in English religious discourse, also traces back to biblical narratives and signifies a rescuer, a selfless helper, a person who extends a helping hand to those in need.

It is natural that the cultural and historical layers hidden in this idiom remain obscure to an Uzbek listener far from Christian traditions. Rather than preserving the direct allusion when translating it into Uzbek, choosing functional equivalents such as "beg‘araz yordamchi" (selfless helper) or "fidoyi inson" (devoted person) strengthens the pragmatic impact of the communication and serves to convey the original meaning of the idiom to the listener's mind simply and effectively. Likewise, although the phrase "хлеб насущный" (daily bread) in Russian traces back to an ancient Christian prayer, its successful adaptation today into Uzbek as "kundalik rizq" (daily sustenance) is an immense linguistic achievement of the simultaneous interpreter. Such adaptations not only ensure the correct translation of individual phrases but also generally demonstrate the interpreter's cultural

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sensitivity, deep linguocultural knowledge, and the ability to delicately feel the receptive characteristics of the target language audience when working with religious discourse materials.

At the same time, the phraseological units in the speeches of Patriarch Kirill serve to express the ideas of the Orthodox faith and the moral-spiritual stability of society. These phraseological units appear not only as simple language tools but as a unique expression of a whole religious-cultural thinking tradition and a centuries-old Orthodox worldview. Units such as "Нести свой крест" (to bear one's cross), "духовные скрепы" (spiritual bonds), and "путь спасения" (the path of salvation) require the translator to have a deep knowledge not only of the Russian language but also of Orthodox culture and the system of religious symbols. Because a religious-moral meaning that is much broader, complex, and multi-layered than simple word meaning is embodied at the root of such phrases. Practical analyses showed that in Russian Orthodoxy, difficulty and suffering are elevated to the level of a supreme value and signify absolute submission.

According to this worldview, the trials and hardships that befall a person are a means leading them to spiritual purification. Therefore, translating the phrase "нести свой крест" directly and literally into Uzbek as "o‘z xochini ko‘tarmoq" (to carry one's cross) does not evoke an equivalent pragmatic effect in the Uzbek listener. Because for the Uzbek audience, where the symbol of the cross does not possess such a deep religious-symbolic meaning as in Orthodox culture, it is natural that the entire spiritual burden of this phrase, the meaning of voluntary submission to suffering and perseverance, remains incomprehensible. Instead, rendering it in the form of its functional equivalent "o‘z qismatiga (yoki taqdir sinovlariga) sabr qilmoq" (to be patient with one's fate [or trials of destiny]) allows the religious tone and spiritual appeal in the original speech to be recreated in Uzbek in a natural, fluent, and understandable form. Furthermore, the phrase "духовные скрепы" acquires not only a religious but also a social essence in modern Russian discourse, representing the traditions that unite the nation.

Concepts such as moral-ethical foundations, national identity, and historical memory, which unite society into a single fist and ensure continuity between generations, are reflected through this phrase. The simultaneous interpreter's rejection of the linguistic calque method here and resorting to an explanatory translation in the form of "ma’naviy rishtalar" (spiritual ties) or "millatni jipslashtiruvchi qadriyatlar" (values that consolidate the nation) depending on the tone of the text strengthens the ideological integrity of the speech and serves to convey the original speaker's goal to the Uzbek listener fully, understandably, and effectively. The practical analyses presented above show that preserving the linguistic essence in the source text is an extremely complex and multifaceted process.

In simultaneous interpretation conditions, taking into account the audience's religious affiliation, speech situation, and moral-religious approach, the interpreter is required to preserve the image in one phrase, choose a functional equivalent in another, and resort to the method of cultural adaptation in a third. The results confirm that the most important criterion for achieving adequacy in the simultaneous translation of religious speech is to fully convey the main idea and communicative impact of the source speech in the target language without loss, as a full-fledged means of communication. The translator must avoid the illusion of literal translation and deeply feel the conceptual meaning underlying each phraseological unit and the orator's pragmatic purpose.

Conclusions and Recommendations. The results of the conducted research fully and confidently confirm that the simultaneous translation of phraseological units in the speech of religious figures is not merely a simple linguistic process, but an extremely complex cognitive activity that coordinates two fundamentally different civilizations, value systems, and national thinking patterns, requiring deep knowledge, meticulousness, and high skill from the interpreter. The main goal set

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within the framework of our research has been fully achieved; that is, the serious linguocultural barriers that regularly arise in the process of simultaneous interpretation were comprehensively analyzed in depth and identified, and the unparalleled importance of cultural adaptation, searching for functional equivalents, and explanatory translation methods in effectively overcoming them was scientifically justified based on numerous practical examples.

At the same time, it is worth noting that it became clearly evident that any attempt to transfer religious-moral images from the original directly into another language, i.e., literally, in most cases causes stylistic awkwardness, loss of meaning in the translated text, and pragmatic misunderstanding in the listener. For this reason, it was specially proven during the research that the simultaneous interpreter must apply a creative approach, considering not only the linguistic form of the religious speech but also the cultural-spiritual content embodied behind it. Based on the obtained conclusions and analysis results, the following practical recommendations are put forward for simultaneous translation practice and the field of translation studies: First, simultaneous interpreters must strictly abandon the direct calque method when working with religious and public speeches. Instead, it is recommended to use functional-pragmatic equivalents that preserve the impact and original idea of the speech, while deeply feeling the cultural-belief characteristics of the target language audience. Second, it is necessary to strengthen special educational modules such as "Religious discourse and intercultural communication" in interpreter training programs at higher education institutions, and to increase practical classes aimed at developing the linguistic and cognitive adaptability of future specialists. Third, it is highly appropriate to develop special comparative phraseological dictionaries (glossaries) for practicing interpreters that encompass modern Christian and Islamic religious-moral concepts and provide connotative and stylistic explanations.

For future scientific research, the scope of this direction can be further expanded. In particular, studying the psycholinguistic state of the simultaneous interpreter when translating religious phraseological units and the effect of cognitive strain under time constraints on speech quality using special apparatuses (e.g., Eye-tracking mechanisms), as well as involving religious discourse materials in Arabic and Uzbek in the scope of research and subjecting them to a trilingual comparative analysis, can serve as a basis for important and promising future investigations.

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