

Uroкова Dildorakhon Salim kizi,
master's degree student, Navoi State University
e-mail: dildoraurakhova@gmail.com
[ORCID 0009-0008-2102-1827](https://orcid.org/0009-0008-2102-1827)

Scientific advisor: Rakhimova Nodira Kamolovna
Senior teacher of Navoi State University

**OBSERVED TRANSFORMATIONS OF NATIONAL-CULTURAL
COMPONENTS IN ARTIFICIAL INTELLIGENCE-BASED
TRANSLATIONS OF SHUKUR KHOLMIRZAYEV'S SHORT STORY
"THE CHARACTER OF THE UZBEKS"**

Abstract. *This article is devoted to a comparative analysis of the changes and specific features observed in national and cultural components during the translation of Shukur Kholmiraev's short story "The Character of the Uzbeks" into English by artificial intelligence. The study examines which translation methods and strategies are used by AI tools when translating literary texts from Uzbek into English, as well as what kinds of changes occur in meaning and sentence structure during the translation process. In addition, the article presents alternative translation methods and examples aimed at reducing shifts in national-cultural elements and preserving the original meaning while making the text clear for the reader. As a source material, the English translation of the short story produced by Shukhrat Sattorov was selected.*

Keywords: *Translation, artificial intelligence, Uzbek–English translation, national and cultural nuances, "The Uzbek character".*

**SHUKUR XOLMIRZAYEVNING "O'ZBEK XARAKTERI"
HIKOYASINING SUN'IY INTELLEKT TARJIMASI JARAYONIDA
MILLIY-MADANIY KOMPONETLARDA KUZATILGAN
O'ZGARISHLAR**

Annotatsiya: *Mazkur maqola yozuvchi Shukur Xolmirzayevning "O'zbek xarakteri" hikoyasini sun'iy intellekt tomonidan ingliz tiliga tarjimasi jarayonida milliy-madaniy komponentlarda kuzatilgan o'zgarish va o'ziga xosliklarni qiyosiy*

tahlil qilishga bag'ishlangan. Tadqiqotda badiiy matnlarning o'zbek tilidan ingliz tiliga tarjima qilish jarayonida sun'iy intellekt vositalari qanday tarjima usullari va metodlaridan foydalanishi, tarjima jarayonida ma'no va gap tuzilishida qanday o'zgarishlar kuzatilishi o'rganildi. Tarjima jarayonlarida yuzaga kelgan milliy-madaniy komponentlar va ma'no o'zgarishlarini yumshatish hamda asl ma'noni saqlagan holda o'quvchiga yetkazish uchun muqobil tarjima usullari va namunalari ham taqdim etildi. Manba sifatida hikoyaning Shuxrat Sattorov tomonida ingliz tiliga qilingan tarjima varianti tanlandi.

***Kalit so'zlar:** Tarjima, sun'iy intellekt, o'zbek–ingliz tarjimasi, milli-madaniy o'ziga xosliklar, "O'zbek xarakteri".*

**НАБЛЮДАЕМЫЕ ТРАНСФОРМАЦИИ НАЦИОНАЛЬНО-
КУЛЬТУРНЫХ КОМПОНЕНТОВ В ПЕРЕВОДАХ РАССКАЗА
ШУКУРА ХОЛМИРЗАЕВА «ХАРАКТЕР УЗБЕКОВ»,
ВЫПОЛНЕННЫХ С ИСПОЛЬЗОВАНИЕМ ИСКУССТВЕННОГО
ИНТЕЛЛЕКТА**

***Аннотация:** Данная статья посвящена сравнительному анализу изменений и специфических особенностей национально-культурных компонентов, наблюдаемых в процессе перевода рассказа Шукур Холмирзаева «Характер узбеков» на английский язык, выполненного с использованием технологий искусственного интеллекта. В исследовании рассматриваются переводческие методы и стратегии, применяемые как инструментами искусственного интеллекта при переводе художественных текстов с узбекского языка на английский, а также анализируются изменения, происходящие в значении и структуре предложений в процессе перевода. Кроме того, в статье представлены альтернативные переводческие подходы и примеры, направленные на минимизацию трансформаций национально-культурных элементов и сохранение исходного смысла при обеспечении его доступности для читателя. В качестве вспомогательного источника была*

использована английская переводная версия рассказа, выполненная Шухратом Сатторововым.

Ключевые слова: Перевод, искусственный интеллект, узбекско-английский перевод, национально-культурные нюансы, «Узбекский характер».

INTRODUCTION

In contemporary translation studies, the rendering of literary texts across languages is closely connected with the challenge of preserving culturally embedded meanings. The prose of Shukur Kholmiraev, particularly the short story “*The Character of the Uzbeks*”¹ provides a valuable basis for examining how national identity and cultural specificity are reflected through language. These culturally marked elements, including everyday expressions, social norms, and implicit meanings, often resist direct translation and require careful interpretative decisions. As a result, the translation process becomes not only a linguistic activity but also a cultural negotiation between source and target audiences.

With the emergence of advanced artificial intelligence systems like ChatGPT, translation practices have undergone noticeable transformation, offering speed and accessibility but also raising concerns about depth of interpretation. Artificial Intelligence (AI), particularly large language models such as ChatGPT, is reshaping translation practices and redefining translator training.² Unlike human translators, who rely on contextual sensitivity and cultural knowledge, AI systems tend to prioritize structural and lexical equivalence. This difference becomes especially evident in the translation of national-cultural components, where subtle meanings may be simplified or altered. Therefore, a comparative investigation of human and AI translations is essential to understand their respective strengths and limitations. The present study focuses on identifying how meaning, structure, and cultural nuances are modified during translation, while also proposing practical approaches to achieve a more balanced and accurate representation of the original text.

METHODOLOGY.

This study employs a qualitative comparative research design to analyze the translation of national-cultural components in Shukur Kholmiraev’s short story “*The Character of the Uzbeks*.” The research corpus consists of selected excerpts from the original Uzbek text, their English translation by Shukhrat Sattorov³, and versions generated through artificial intelligence tools like ChatGPT. The analysis focuses on culturally marked lexical units, idiomatic expressions, and context-dependent meanings that reflect Uzbek national identity. A comparative method is applied to identify similarities and differences between human and AI translations in terms of semantic accuracy, structural changes, and preservation of cultural nuances. In addition, elements of descriptive translation analysis are used to classify translation strategies, including literal translation, adaptation and omission. Based on the findings, alternative translation solutions are

¹ Xolmirzayev Sh. “O’zbek xarakteri” (hikoya). - 1988.

² Muftah, M. *The impact of artificial intelligence (AI) on translation students’ training practices: a case study of ChatGPT translation (ChatGPT-T) output.* – Received: 14 December 2023; Accepted: 30 November 2025; Published online: 10 December 2025.

³ Kholmiraev, Sh. *The Character of the Uzbeks* (short story). Translated by Shukhrat Sattorov. – Electronic resource. – Available at: <https://www.ziyouz.uz/en/prose/140-shukur-kholmiraev-the-character-of-the-uzbeks-story>

proposed to address observed shifts and to improve the adequacy and clarity of translated texts. This methodological approach allows for a systematic assessment of both linguistic and cultural aspects of the translation process.

ANALYSIS.

Comparative analysis of original text (OT), humanistic translation(HT) and AI translation(AIT)

1. “Balki «uddalik» bobida ham ancha jo‘n edik.”⁴ (OT)

2. “Perhaps we were rather naive in the matter of loyalty as well.”(AIT)

The present excerpt is translated by ChatGPT in absolutely different way where the meaning is completely differed. The translation of the word “uddalik” - “agility” in the form of “loyalty” causes misunderstanding of the situation. By this way of translation the sentence loses context relevance and expresses the meaning related to the a **moral or relational quality**, shifting the meaning toward **faithfulness or sincerity**.

We tried to translate the excerpt with different structure and words in order to keep the meaning of the writer:

“Maybe we were more gullible than them in certain matters of agility.”

The word “gullible” refers to being easily tricked, fooled, or deceived, usually because a person is too trusting or naive which suits to the word “jo‘n”, “sodda”.

“O‘rmon degan bir kurskomimiz bor edi. Novcha, ori q yigit. Uch yil universitetga kirolmagan. Sibirga pomidor, piyoz oborib sotgan. Poezddagi sarguzashtlarini eshitsangiz, hee...”⁵ (OT)

1. “His name was Ormon. He was tall and thin. For three years he had been unsuccessful in passing the university exams. For three years he had carried tomatoes and onions to Siberia to sell. If you listened to his train journey adventures you would be astonished.”⁶ (HT)

2. “We had a coursemate nicknamed ‘Forest’. A tall, skinny lad. He hadn’t managed to get into university for three years. He used to take tomatoes and onions to Siberia and sell them. If you heard about his adventures on the train - well...” (AIT)

In this excerpt the translator used extension in the words in order to transfer meaning of the writer to the non-native reader. Here the expression “hee” expresses the meaning “you would be astonished; it is very astonishing story”. This way of translating was very professional of the translator as here he keeps the real meaning which the reader can take from the Uzbek original text.

In the HT, the name “O‘rmon” is preserved as a proper noun, whereas the AIT interprets it as a nickname (“Forest”), introducing a cultural assumption not explicitly stated in the original. And the expression of the word “you would be astonished” by a simple word “well” leads to the loss of both meaning and cultural color in the sentence.

1. “Havoda zildek og‘ir, qoramtir bulutlar aylanar, lekin etakdagi paxtazor yaqqol ko‘zga tashlanar edi.”⁷ (OT)

2. Heavy, dark clouds loomed in the sky, yet the cotton fields at the foot of the hills stood out clearly.”(AIT)

The AIT correctly conveys the *contrastive relationship* expressed in the Uzbek sentence through “yet,” accurately reflecting that despite the heavy clouds, the cotton fields were still

⁴ Xolmirzayev Sh. “O‘zbek xarakteri” (hikoya). - 1988

⁵ Xolmirzayev Sh. “O‘zbek xarakteri” (hikoya). - 1988

⁶ Kholmirzaev, Sh. *The Character of the Uzbeks* (short story). Translated by Shukhrat Sattorov. – Electronic resource. – Available at: <https://www.ziyouz.uz/en/prose/140-shukur-kholmirzaev-the-character-of-the-uzbeks-story>

⁷ Xolmirzayev Sh. “O‘zbek xarakteri” (hikoya). - 1988

clearly visible. The phrase “*stood out clearly*” is an appropriate functional equivalent of “*yaqqol ko’zga tashlanar edi,*” preserving both clarity and emphasis.

We practiced to translate the give sentence in this way: “*Dark, heavy clouds were swirling in the sky, yet the cotton fields below were clearly visible.*”

This version also helps to preserve both the imagery and the logical relationship within the sentence.

1. “- Yechin. Yugur. Fizkultura qil! - dedi Sapar.
- E, piskulturam chiqib turibdi, - dedim.”⁸ (OT)

2. - “Get changed. Run. Do some exercise!” said Sapar.

- “Come on, I’ve had more than enough exercise already,” I replied. (AIT)

The translation generally conveys the basic meaning but loses some important stylistic and cultural nuances. In the original, Sapar’s commands “*Yechin. Yugur. Fizkultura qil!*” are short, abrupt, and slightly humorous, while “Do some exercise” sounds more neutral and less expressive. The AIT version demonstrates a clear *semantic misinterpretation* of the original dialogue. In the OT, the phrase “*piskulturam chiqib turibdi*” is a colloquial and ironic expression derived from “*fizkultura,*” used humorously to imply that the speaker is *unwell or in no condition to do physical activity*. However, the AIT renders this as “*I’ve had more than enough exercise already,*” which shifts the meaning to *physical tiredness or prior exertion* rather than *inability due to sickness*. This results in a *pragmatic and cultural mismatch*, as the original carries an implicit excuse rooted in health, not fatigue.

DISCUSSION.

The comparative analysis of human and AI translations of Shukur Kholmiraev’s “*The Character of the Uzbeks*” reveals both strengths and limitations in conveying national-cultural components. In Shukhrat Sattorov’s human translation, culturally specific expressions such as traditional greetings, idiomatic phrases, and references to local customs are often adapted to preserve meaning and readability for English-speaking readers. For example, terms describing Uzbek family relationships or daily rituals were contextualized rather than translated literally, allowing readers to understand the cultural background without losing nuance. This demonstrates the human translator’s ability to interpret implicit meanings and make informed decisions based on cultural knowledge.

In contrast, AI translations provided fast and consistent results but frequently rendered cultural expressions in a literal or generalized manner. Certain terms, such as idiomatic expressions or culturally bound metaphors, were simplified or omitted, which occasionally altered the tone or subtle meaning of the original text. Sentence structures in AI translations tended to follow standard English syntax, sometimes resulting in less natural flow compared to human translation. Despite these limitations, AI translations accurately conveyed basic semantic content and maintained grammatical correctness, showing their usefulness for preliminary translation tasks.

CONCLUSION.

The findings indicate that human translators excel in maintaining cultural integrity, while AI systems offer efficiency and consistency. However, the combination of both approaches may produce optimal results, using AI for initial drafts and human intervention for cultural and stylistic adjustments. Machine Translation seems to be some sort of necessary evil, but at the same time it would be wrong to just accept the translation provided by the machine, without even controlling their quality.⁹ This suggests that translation of literary texts from Uzbek into English benefits from

⁸ Xolmirzayev Sh. “O’zbek xarakteri” (hikoya). - 1988

a hybrid approach, where cultural sensitivity, contextual interpretation, and stylistic decisions are preserved. Overall, the study highlights the importance of understanding how national-cultural components are transformed in translation and the need for strategies to minimize loss of cultural meaning while ensuring clarity for the target audience.

REFERENCES

1. Xolmirzayev Sh. “O’zbek xarakteri” (hikoya). - 1988.
2. **Kholmiraev, Sh. The Character of the Uzbeks** (short story). Translated by Shukhrat Sattorov. – <https://www.ziyouz.uz/en/prose/140-shukur-kholmiraev-the-character-of-the-uzbeks-story>
3. Shahmerdanova, Roya. “Artificial Intelligence in Translation: Challenges and opportunities.” Acta Globalis Humanitatis et Linguarum, vol. 2, no. 1, 2025.
4. **Balestra, F. Machine Translation and Artificial Intelligence Applied to the Translation of Puns and Wordplay in “Alice’s Adventures in Wonderland”**: Master’s thesis. – Università degli Studi di Padova, Dipartimento di Studi Linguistici e Letterari, Corso di Laurea Magistrale in Lingue Moderne per la Comunicazione e la Cooperazione Internazionale (Classe LM-38). – Padova, 2024.
5. **Muftah, M. The impact of artificial intelligence (AI) on translation students’ training practices: a case study of ChatGPT translation (ChatGPT-T) output**. – Received: 14 December 2023; Accepted: 30 November 2025; Published online: 10 December 2025.
6. ZIYO.UZ
7. ResearchGate.net
8. Wiktionary.org

⁹ **Balestra, F. Machine Translation and Artificial Intelligence Applied to the Translation of Puns and Wordplay in “Alice’s Adventures in Wonderland”**: Master’s thesis. – Università degli Studi di Padova, Dipartimento di Studi Linguistici e Letterari, Corso di Laurea Magistrale in Lingue Moderne per la Comunicazione e la Cooperazione Internazionale (Classe LM-38). – Padova, 2024.