STRUCTURAL-SEMANTIC ANALYSIS OF TOURISM TERMS IN CHINESE AND UZBEK LANGUAGES AND PRAGMATIC PROBLEMS IN TRANSLATION

Khasanova Shirin
Uzbekistsan state world languages university
hasanova.211@yandex.com
https://doi.org/10.5281/zenodo.23283591

ANNOTATSIYA

Ushbu maqolada xitoy va o‘zbek tillaridagi turizm terminlarining strukturaviy va semantik xususiyatlari qiyosiy-chog‘ishtirma jihatdan tahlil qilinadi. Tadqiqotda turizm sohasiga oid leksik birliklarning yasalish usullari, semantik maydoni hamda ularni xitoy tilidan o‘zbek tiliga (va aksincha) tarjima qilishda yuzaga keladigan pragmatik muammolar o‘rganilgan. Shuningdek, madaniyatlararo muloqot va ekvivalentlik tamoyillari asosida lisoniy tafovutlarni bartaraf etish hamda amaliy tarjimada noaniqliklarning oldini olish bo‘yicha ilmiy-amaliy takliflar berilgan.

Kalit so‘zlar: turizm terminologiyasi, strukturaviy-semantik tahlil, xitoy tili, o‘zbek tili, tarjima pragmatikasi, kalkalash, madaniy ekvivalentlik, realiyalar.

АННОТАЦИЯ

В данной статье проводится сравнительно-сопоставительный анализ структурно-семантических особенностей туристических терминов в китайском и узбекском языках. В исследовании изучены способы образования лексических единиц сферы туризма, их семантическое поле, а также прагматические проблемы, возникающие при переводе с китайского языка на узбекский (и наоборот). Кроме того, на основе принципов межкультурной коммуникации и эквивалентности даны научно-практические рекомендации по устранению языковых различий и предупреждению неточностей в практическом переводе.

Ключевые слова: туристическая терминология, структурно-семантический анализ, китайский язык, узбекский язык, прагматика перевода, калькирование, культурная эквивалентность, реалии.

ABSTRACT

This article presents a comparative-typological analysis of the structural and semantic features of tourism terminology in the Chinese and Uzbek languages. The study investigates the word-formation patterns, semantic fields of tourism-related lexical units, and the pragmatic issues that arise when translating them between Chinese and Uzbek (and vice versa). Furthermore, based on the principles of intercultural communication and equivalence, scientific and practical recommendations are proposed for overcoming linguistic disparities and preventing inaccuracies in professional translation.

Keywords: tourism terminology, structural-semantic analysis, Chinese language, Uzbek language, translation pragmatics, calquing, cultural equivalence, realia.

Introduction

In the modern world, the tourism industry has evolved into one of the most vital drivers not only of economic development but also of intercultural communication. The rapid advancement of comprehensive strategic partnership and socio-cultural ties between the Republic of Uzbekistan and the

People's Republic of China increasingly highlights the demand for qualified translators specialized in the tourism sector, as well as for domain-specific lexicography.

Tourism terminology constitutes a distinctively complex linguistic system encompassing geographical, historical, cultural, and socio-economic concepts. Given that the Chinese and Uzbek languages belong to entirely different language families (Sino-Tibetan and Turkic, respectively), the structural architecture and semantic scopes of their terms exhibit sharp contrasts. This article is dedicated to a scholarly analysis of the structural-semantic characteristics of tourism terms in both languages and the pragmatic challenges involved in their translation.

Literature Review

Issues of domain-specific terminology and translation theory have been explored by numerous orientalists and linguists. Regarding Chinese lexicology and terminology, Chinese scholars such as Lu Shuxiang (吕叔湘) and Zhu Dexi (朱德熙) analyzed hierarchical structures and word-formation regularities, whereas in the field of translation pragmatics, the theories of E. Nida, P. Newmark, and V. Komissarov occupy a foundational position.

Within the Uzbek school of oriental studies and linguistics, matters of translation from Chinese and terminology are reflected in the research of A. Khojayev, A. Karimov, and other specialists. However, a comprehensive (structural, semantic, and pragmatic) study of tourism vocabulary specifically between the Chinese and Uzbek languages acquires particular relevance today.

Research Methodology

During the research process, comparative-typological analysis, structural-semantic component analysis, the study of lexicographical sources, and pragmatic transformation methods were utilized. As research material, over 200 domain-specific terms selected from tourist guidebooks, official tourism portals, and dictionaries in Chinese and Uzbek were analyzed.

Analysis and Results

The formation of tourism terms in the Chinese language is primarily based on the principles of compounding (word combination) and morphemic affixation. For example, the morpheme "旅游" (lǚyóu – tourism) in Chinese combines with other words to form new, complex terms. The lexicon of the Chinese language is predominantly formed through the mutual combination of monosyllabic hieroglyphic morphemes. This process is also highly active in tourism terminology. The morpheme "旅游" (lǚyóu – tourism, travel) in Chinese joins with other root morphemes to form highly compact complex terms with high semantic capacity.[1]

For instance:旅游 (lǚyóu – tourism) + 社 (shè – house, organization) = 旅行社 (lǚxíngshè – travel agency).

生态 (shēngtài – ecology) + 旅游 (lǚyóu – tourism) = 生态旅游 (shēngtài lǚyóu – ecotourism).

文化 (wénhuà – culture) + 旅游 (lǚyóu – tourism) = 文化旅游 (wénhuà lǚyóu – cultural tourism).

This process demonstrates that in Chinese, terms are formed densely and compactly according to the rules of morphemic compounding (compound word formation) rather than syntactic aggregation.

[1] 吕叔湘 (Lu, Shuxiang). (1999). *Xiandai Hanyu Babai Ci (Eight Hundred Words of Modern Chinese)*. Beijing: The Commercial Press.– 537 p.

In contrast, tourism terms in the Uzbek language are frequently formed through the syntactic combination of two or more independent words (attribute + head noun) or via the adoption of globally accepted international words. Compact composite terms that have merged into a single monolithic word—as seen in Chinese—are less common in Uzbek, where the phrasal construction format predominates.[2]

Chinese terms	Uzbek equivalent / Meaning	Structural-semantic type
生态旅游 (shēngtài lǚyóu)	Ekoturizm	Composite
自助游 (zìzhù yóu)	Mustaqil (shaxsiy) sayohat	syntactic word combination
农家乐 (nóngjiālè)	Agroturizm	linguistic-cultural realia (Semantic)
导游词 (dǎoyóu cí)	Gid-tarjimon matni (ekskursiya matni)	terminological collocation)

Analysis shows that most tourism terms in the Chinese language have a compact morphemic structure, which often requires the use of descriptive translation or calquing when rendering them into Uzbek.

Pragmatic Problems in Translation

Cultural Lacunae and Realia: Chinese tourism vocabulary contains concepts with distinct national and cultural characteristics (for example, "农家乐" - nóngjiālè, "茶文化游" - cháwénhuàyóu), which lack direct equivalents in the Uzbek language. Translating them literally fails to convey the actual meaning to the reader. For example:The term 农家乐 (nóngjiālè) — Rural tourism / Agritourism destination.This term consists of three characters: 农 (nóng – farmer, rural), 家 (jiā – house, family), and 乐 (lè – joy, leisure, pleasure). Translated literally, it means "joy/leisure in a farmer's home." This concept refers to a specific type of tourism that developed in China in the late 20th century, where urban residents spend their weekends visiting ordinary rural households, living alongside farmers, preparing national dishes, and enjoying rural life.[3] Translating this literally into Uzbek as "dehqon quvonchi" (farmer's joy) does not explain to the reader what kind of facility this is (whether it is a hotel, a restaurant, or a recreation area). In Uzbek, this constitutes a cultural lacuna. Therefore, translating it requires employing pragmatic adaptation by utilizing equivalents such as "agroturizm maskani"(agritourism destination).

茶文化游 (cháwénhuàyóu) — Tea culture tourism / Tea tour. This term comprises 茶 (chá – tea), 文化 (wénhuà – culture), and 游 (yóu – travel, tourism). In Chinese civilization, tea drinking is not merely a daily necessity, but a deep philosophical-aesthetic ritual and an integral part of national culture. This type of tourism allows travelers to visit ancient tea plantations, familiarize themselves with tea cultivation processes, and participate in traditional tea ceremonies. Although Uzbek culture also places a high value on tea-drinking (choyxona) and hospitality traditions, the philosophical-ritual layer embedded in the Chinese compound "茶文化游" lacks a ready-made terminological equivalent in Uzbek language. Translating it simply as "choy sayohati" (tea journey/tour) could be misconstrued as an ordinary walk or excursion. Hence, to fill this cultural lacuna in translation, it is appropriate to use expanded phrases such as "choy madaniyati turizmi" (tea culture tourism) or "an'anaviy choy marosimlari turizmi" (traditional tea ceremony tourism).

[2] Khojayev, A. (2018). Issues of Chinese Language and Translation Theory. Tashkent.– 180 p
[3] Nida, E. A. (1964). *Toward a Science of Translating*. Leiden: E. J. Brill. 331 p.

2. Connotative Meaning and Contextual Compatibility: A group of Chinese terms may acquire negative or alternative stylistic coloring in translation. During the translation process, it is not sufficient merely to find the correct literal meaning of words; it is equally essential to account for their connotative meaning and contextual compatibility. In Chinese tourism vocabulary, certain terms possess unique connotations due to specific historical, cultural, or socio-political contexts. If a translator overlooks this subtle stylistic layer, the translated text may be misunderstood in Uzbek, acquiring an unintended negative, overly formal, or cold stylistic tint. [4]For example, nóngjiālè (农家乐), which is widely used in Chinese tourism and agriculture, or certain administrative terms denoting mass travel formats, carry positive connotations for Chinese tourists, evoking warmth, a home-like atmosphere, and comfort. However, translating it literally or failing to find contextual compatibility in translation may cause this concept to evoke impressions of ordinary agriculture or domestic life in remote areas rather than a tourist attraction. The translator must take psychological and cultural perception into account, eliminating negative or obscure stylistic colorings to select an appealing tourist equivalent.

3.Abbreviation and Polysemy of Hieroglyphic Terms**:** Terms consisting of 2–3 characters in Chinese can contain multiple layers of meaning, which may lead to information loss during translation. Most tourism terms in Chinese are formed through morphemic reduction, where a complete concept comprising 3–4 words condenses into a 2-character abbreviation. Consequently, a single character or abbreviation acquires denotative polysemy, encompassing multiple concepts or various functional domains. [5]For instance, the term biāojiān (标间), widely used in Chinese hotel and tourism practice, is an abbreviation of the full phrase biāozhǔnjiān (标准间 – standard room). For a Chinese tourist or specialist, this abbreviation simultaneously implies not only the category of the room but also its twin beds, basic amenities, and compliance with tourism service standards. When translated literally into Uzbek simply as “standart xona” (standard room), the precise parameters of the room, its bed capacity, and the level of service remain obscured, leading to a partial loss of denotative meaning through the abbreviated form.

In Chinese tourism vocabulary, 2–3 character combinations can acquire entirely different layers of meaning depending on the text context. If a comprehensive concept is used in a narrow sense within the text, or conversely, if a narrow term is used in a general sense, a direct translation by the translator will diminish the scientific and practical value of the text.

For example, sànkè (散客) consists of the characters 散 (sàn – scattered, individual) and 客 (kè – guest, traveler). In tourism, it denotes both an individual tourist (a person not part of a group) and a walk-in client arriving at hotels without a prior booking. If a translator renders this simply as “tarqoq mehmon” (scattered guest), the true meaning within the fields of tourism marketing and logistics is entirely lost.

Solutions and Recommendations

In the process of translating texts related to the Chinese tourism industry into Uzbek language, overcoming linguistic disparities, cultural realia, and translation gaps is of paramount importance. Relying solely on literal translation can lead to misunderstandings. Therefore, to enhance the quality of translation in the tourism sector and create a welcoming environment for Chinese tourists, it is necessary to implement the following scientific and practical solutions and recommendations:

1.Use of Descriptive and Annotated Translation: When rendering cultural realia and gaps into Uzbek, brief explanations or glosses should be provided alongside the terms.

[4] Newmark P. A Textbook of Translation. – New York: Prentice Hall, 1988.– 292 p.

[5] 吕叔湘 (Lu Shuxiang). 现代汉语八百词. – 北京: 商务印书馆, 1999.

2.Creation of a Chinese-Uzbek Specialized Tourism Glossary: It is essential to establish a standardized terminological database between the two languages.

3.Pragmatic Adaptation: In guidebooks and texts intended for travelers, avoid dry linguistic translation and apply translated variants adapted to the stylistic and cultural norms of the Uzbek language.

Conclusion

The structural-semantic analysis of tourism terms in the Chinese and Uzbek languages demonstrates their distinct linguistic and cultural nature. Overcoming pragmatic problems in translation requires not only lexical equivalence, but also intercultural adaptation and a linguoculturological approach. In particular, rendering Chinese cultural realia, historical-geographical names, and national tourist concepts into Uzbek while preserving their functional-pragmatic characteristics is of significant scientific and practical importance. Research in this direction serves to further develop tourism and cultural ties between the two countries.

References

1. Nida, E. A. (1964). Toward a Science of Translating. Leiden: E. J. Brill. 331 p. https://archive.org/details/towardscienceoft0000nida
2. Newmark, P. (1988). A Textbook of Translation. New York: Prentice Hall. 292 p. https://archive.org/stream/ATextbookOfTranslationByPeterNewmark/a%20textbook%20of%20translation%20by%20peter%20newmark_djvu.txt
3. 吕叔湘 (Lu, Shuxiang). (1999). Xiandai Hanyu Babai Ci (Eight Hundred Words of Modern Chinese). Beijing: The Commercial Press.– 537 p.
4. Khojayev, A. (2018). Issues of Chinese Language and Translation Theory. Tashkent.– 180 p
5. Karimov, A. (2021). Terminology of Oriental Languages and Translation Practice. Tashkent: TSOSI (Tashkent State University of Oriental Studies).– 45p.