

TRANSLATION METHODS AND STRATEGIES IN RENDERING UZBEK LITERARY TEXTS INTO ENGLISH: A CASE STUDY OF “BOQIY DARBADAR” AND ITS TRANSLATION “ETERNAL WANDERER”

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Abstract: This article examines translation methods and strategies applied in rendering Uzbek literary texts into English, using Isajon Sulton’s novel *Boqiy darbadar* and its English translation *Eternal Wanderer* by Ch. Ford as a case study. The research identifies key translation techniques such as transliteration, calque, modulation, equivalence, and adaptation. Special attention is given to lexical, syntactic, and cultural transformations. The findings reveal that while the translation successfully conveys the general meaning, it often involves stylistic and semantic shifts due to structural differences between Uzbek and English. The study contributes to translation studies by highlighting the importance of balancing fidelity and readability.

Keywords: translation studies, Uzbek-English translation, calque, transliteration, equivalence, stylistics

Introduction

Translation studies has evolved into an interdisciplinary field that explores linguistic, cultural, and stylistic dimensions of transferring meaning between languages. Translating from Uzbek into English presents particular challenges due to typological differences: Uzbek is an agglutinative Turkic language, whereas English is an analytic Indo-European language. These differences significantly affect translation strategies and outcomes.

The literary work *Boqiy darbadar* by Isajon Sulton is an important example of modern Uzbek prose characterized by philosophical depth and expressive language. Its English translation *Eternal Wanderer* by Ch. Ford provides an opportunity to analyze how translation methods operate in practice.

This study aims to identify and analyze the main translation methods used in the English version, including transliteration, calque, equivalence, modulation, and adaptation. The research also evaluates their effectiveness in preserving stylistic and cultural features of the original text [1; p.25-26]

Methods

The analysis is based on key theoretical frameworks proposed by Peter Newmark and Eugene Nida, particularly communicative translation and dynamic

equivalence. The following translation methods are examined: transliteration, calque, literal translation, modulation, adaptation, equivalence

Results

1. Transliteration

Transliteration involves preserving the original word form in the target language. This method is typically used for culturally specific terms.

Example:

Uzbek: *Mahalla*

English: *Mahalla*

Here, the term is retained without translation. This preserves cultural specificity but may require explanation for foreign readers. Transliteration is effective in maintaining authenticity but reduces accessibility.

2. Calque (Kalkalash)

Calque is a literal translation of components of a phrase.

Example:

Uzbek: *ko'ngil ko'zi*

English: *eye of the heart*

This is a direct structural translation. While semantically understandable, it may sound unusual in English. Calque preserves imagery but sometimes results in unnatural phrasing.

3. Literal Translation

Literal translation transfers text word-for-word with minimal changes.

Example:

Uzbek: *U o'zini bu dunyoda ortiqcha his qilar edi.*

English: *He felt unnecessary in this world.*

Although accurate, the deeper connotation of existential alienation is partially lost. Literal translation ensures clarity but may weaken stylistic richness.

4. Modulation

Modulation changes the perspective or structure to produce a natural expression.

Example:

Uzbek: *Uning qalbini iztirob kemirar edi.*

English: *His heart was filled with suffering.*

The metaphor "gnawing pain" is replaced by a more abstract phrase. Modulation improves readability but reduces imagery intensity.

5. Adaptation

Adaptation replaces a cultural element with a more familiar one.

Example:

Uzbek: *Mahalla ahli*

English: *neighbors*

This simplifies the socio-cultural meaning. While understandable, it eliminates cultural depth.

6. Equivalence

Equivalence conveys the same meaning using different linguistic means.

Example:

Uzbek: *Go 'yo butun borliq unga begona edi.*

English: *It was as if the whole world was strange to him.*

This demonstrates successful equivalence, maintaining both meaning and emotional tone.

Discussion

The analysis shows that multiple translation methods are used simultaneously. However, there is a tendency toward domestication, as described by Lawrence Venuti. Key observations include: transliteration preserves culture but reduces clarity; calque maintains imagery but may sound unnatural; modulation and adaptation improve readability but reduce stylistic richness; equivalence is the most balanced method. The translator prioritizes accessibility for English readers, often at the expense of cultural and stylistic nuances [3; p.78-79]

Conclusion

This study demonstrates that translating Uzbek literary texts into English requires a complex interplay of methods. No single method is sufficient; instead, translators must combine strategies depending on context.

The analysis of *Boqiy darbadar* and *Eternal Wanderer* shows that while the translation effectively conveys the narrative, it often simplifies linguistic and cultural features.

References

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