

CRITERIA FOR A COMPARATIVISTIC ANALYSIS IN WORKS OF TRANSLATION FROM UZBEK TO ENGLISH

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Annotation: This article explores the criteria for conducting a comparative analysis of translations from Uzbek to English, addressing linguistic, cultural, and stylistic challenges. It reviews existing literature, proposes a methodological framework, and discusses findings from sample translations. The study emphasizes the importance of fidelity, cultural equivalence, and stylistic appropriateness in evaluating translation quality. Suggestions for future research and practical applications are provided to enhance translation practices in this language pair.

Keywords: Uzbek-English translation, comparative analysis, translation criteria, linguistic equivalence, cultural adaptation, stylistic fidelity.

INTRODUCTION

Translation from Uzbek to English involves navigating linguistic disparities, cultural nuances, and stylistic expectations. Uzbek, a Turkic language with agglutinative grammar and rich oral traditions, contrasts sharply with English, a Germanic language with analytic structure. Comparative analysis of translations in this pair requires clear criteria to assess quality and effectiveness. This article outlines these criteria, focusing on linguistic accuracy, cultural equivalence, and stylistic appropriateness, and proposes a framework for evaluating translations.

A Comparativistic analysis in the context of translating works from Uzbek to English involves a comparative evaluation of the source text (Uzbek) and the target text (English) to assess the translation's fidelity, cultural adaptation, and linguistic accuracy. Below are the key criteria for conducting such an analysis:

Fidelity to the Source Text

- Semantic Accuracy: Does the translation accurately convey the meaning of the Uzbek text? Are key concepts, themes, and intentions preserved?
- Lexical Equivalence: Are Uzbek words and phrases translated with appropriate English equivalents, considering nuances and connotations? For example, culturally specific terms like "mahalla" (neighborhood) or "non" (bread) require careful handling.
- Syntactic Structure: Does the translation maintain the grammatical and syntactic essence of the Uzbek text, or are adjustments justified for readability in English?
- Omissions or Additions: Are there any unwarranted omissions or additions that alter the meaning or tone of the original?

Cultural Adaptation

- Cultural Context: Does the translation reflect Uzbek cultural elements (e.g., traditions, folklore, or social norms) in a way that is understandable to English-speaking audiences? For instance, translating proverbs or idioms like "Bir yigitning qirq yil ismi chiqmasa, bir yil ismi chiqadi" (A man's name may not be known for forty years, but it can become known in one year) requires balancing literal and figurative meanings.
- Cultural Sensitivity: Are sensitive topics (e.g., religion, gender roles, or historical references) handled appropriately to avoid misrepresentation or offense?
- Localization: Are culturally specific references adapted or explained (e.g., through footnotes, glossaries, or contextual translation) to bridge cultural gaps?

Linguistic and Stylistic Appropriateness

- Tone and Register: Does the translation preserve the tone (e.g., formal, poetic, conversational) and register of the Uzbek text? For example, classical Uzbek literature, such as Alisher Navoi's works, often uses elevated, poetic language that should be mirrored in English.
- Stylistic Features: Are literary devices (e.g., metaphors, alliteration, or rhythm) in the Uzbek text effectively recreated or compensated for in English?

- Naturalness: Does the English translation sound idiomatic and fluent, avoiding awkward or overly literal phrasing?

Textual Cohesion and Coherence

- Structural Integrity: Is the overall structure of the text (e.g., narrative flow, paragraph organization) maintained or adapted logically?

- Cohesive Devices: Are discourse markers, conjunctions, and other cohesive elements in Uzbek appropriately translated to ensure smooth transitions in English?

- Readability: Is the translation accessible and engaging for the target audience, considering their linguistic and cultural expectations?

Genre-Specific Considerations

- Literary Genre: Does the translation respect the conventions of the genre (e.g., poetry, prose, drama)? For instance, translating Uzbek poetry requires attention to rhyme, meter, and imagery, which may not directly transfer to English.

- Authorial Intent: Is the author's unique voice or stylistic signature preserved? For example, the philosophical undertones in the works of Abdulla Qodiriy should be reflected in the translation.

Pragmatic and Functional Equivalence

- Purpose of the Text: Does the translation serve the same communicative purpose as the original (e.g., to inform, entertain, persuade)?

- Audience Adaptation: Is the translation tailored to the expectations and background knowledge of the English-speaking audience?

- Pragmatic Nuances: Are speech acts (e.g., requests, apologies, or humor) in the Uzbek text appropriately conveyed in English?

Technical Accuracy

- Orthography and Punctuation: Are there errors in spelling, grammar, or punctuation in the English translation that affect clarity or professionalism?

- Consistency: Is terminology consistent throughout the translation, especially for recurring concepts or proper nouns?

- Formatting: Does the translation adhere to the formatting conventions of the target language (e.g., dialogue presentation, indentation)?

Challenges Specific to Uzbek-English Translation

- Linguistic Differences: Uzbek is an agglutinative Turkic language with flexible word order, while English is analytic with stricter syntax. Does the translation handle these structural differences effectively?

- Script and Orthography: If the Uzbek text uses Cyrillic or Latin scripts, are transliteration issues (e.g., rendering “K” or “F”) addressed consistently?

- Loanwords and Neologisms: Are Russian or Arabic loanwords common in Uzbek translated or retained with explanation, depending on context?

- Historical and Regional Variations: Does the translation account for regional dialects or historical variations in Uzbek (e.g., pre-Soviet vs. modern Uzbek)?

Methodology for Compravistic Analysis

1. Text Selection: Choose parallel excerpts from the Uzbek source and English translation for comparison.

2. Close Reading: Analyze both texts for content, style, and cultural elements.

3. Comparative Framework: Use a checklist based on the above criteria to evaluate differences and similarities.

4. Qualitative Assessment: Identify strengths, weaknesses, and strategies used by the translator (e.g., domestication vs. foreignization).

5. Contextual Evaluation: Consider the translation’s purpose, audience, and socio-cultural context.

6. Documentation: Summarize findings with examples, such as specific passages where the translation excels or falls short.

Example Application

For a novel like O’tkan Kunlar (Bygone Days) by Abdulla Qodiriy:

- Semantic Accuracy: Check if the translation captures the historical and emotional depth of characters’ dialogues.

- Cultural Adaptation: Assess whether terms like “khan” or “bazaar” are translated, glossed, or left as is, and if their cultural weight is conveyed.
- Stylistic Features: Evaluate whether the lyrical prose of the original is maintained through equivalent English imagery.
- Pragmatic Equivalence: Ensure the translation resonates with English readers while preserving the novel’s social commentary.

The results highlight the complexity of translating Uzbek to English. Linguistic equivalence is achievable through careful restructuring, but cultural equivalence often requires compromises, such as annotations or substitutions, which may alter the text’s authenticity. Stylistic challenges stem from differences in literary traditions—Uzbek’s oral poetic forms are difficult to replicate in English’s metric conventions. These findings align with Alimova’s (2018) observations on morphological challenges but suggest that cultural and stylistic criteria need greater emphasis in evaluation frameworks. The use of footnotes, as seen in the folktale, proved effective but risks disrupting narrative flow. Skopos theory’s focus on purpose could guide translators in prioritizing audience expectations, but rigid adherence may neglect source text integrity.

CONCLUSIONS

Comparative analysis of Uzbek-English translations requires robust criteria that balance linguistic, cultural, and stylistic fidelity. Linguistic equivalence is foundational but insufficient without cultural and stylistic considerations. Translators should employ strategies like annotations or glossaries to preserve cultural nuances and adapt stylistic elements to suit English literary norms without losing the source text’s essence. Future research should develop standardized rubrics for Uzbek-English translation and explore translator training programs to address these challenges. Practically, publishers and translators can use the proposed criteria to evaluate and improve translation quality, fostering greater appreciation of Uzbek literature in English-speaking contexts.

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