Ulugbek Yuldoshev[1], Muhlisa Yuldosheva[2]

Lingvostylistic and lingvocultural features of literary translation

Ulugbek Yuldoshev[1], Muhlisa Yuldosheva[2]

Abstract

This article was devoted to literary translation's linguistic, stylistic, and linguocultural features by analyzing Uzbek folk anecdotes' translations into English by Marilyn Peterson, Idris Shah, and Ruslan Khakimov. Linguistic and stylistic features of literary translation included the original and translated texts' methodological features, reflecting stylistic means used in the original text in the translated text. In the research, the collection of B. Sarimsakov and F. Yuldasheva's "Afandi anecdotes" and their English translation variants were analyzed, including 770 anecdotes. Descriptive, comparative-typological, transformational, component, semantic field analysis, and lingvostatic methods were used in the study. This article also discussed translation strategies used to translate stylistic devices and translation transformations used to translate national-cultural lexical units into the target language. Finally, the results and conclusions of the linguostatistical analysis of the research were presented.

INTRODUCTION

The translation of fiction is a written translation of novels, essays, fiction, short stories, comedies, folk tales, folk anecdotes, critical works, science fiction, and other written literary genres from one language to another type of literary creation. Recognizing the complexity of translating poetry, translators now point out that translating prose works can now be many problems (1). These problems included the specificity of the languages of origin and translation and the linguistic and extralinguistic features of the text, the stylistic tools used in the creation of artistic and aesthetic value, and their connotative meanings.

In particular, if the original language and the original text belong to different cultures, the first problem a prose translator faced was to find the most appropriate variant of the lexical units in the text for the specific meaning of words in their native language (2). In this case, translation transformations were significant in facilitating the translation process and making the translated text have the same artistic and aesthetic value as the original. Also, the artistic means used in the original, stylistic means can cause specific problems in the process of expression in the language of translation because the linguistic landscape of the world can be different in every nation. For example, the phrase "to be busy as a bee" can be equivalent to the Uzbek phrase "hardworking like an ant" (3). In this case, the British's quality of labor is imagined as a bee, while an ant imagines the Uzbeks. We had studied such problematic situations by analyzing the English translations of Uzbek folk anecdotes.

Translations of Uzbek folk anecdotes into English can be found in I.Shoh, Marilyn Peterson, Ruslan Hakimov. In 1974, Idris Shah's The Exploits of Incomparable Mulla Nasreddin (4) was published in London. It contains 111 English translations of anecdotes about Nasreddin, 38 of

[1]International Islamic Academy of Uzbekistan, Tashkent, Uzbekistan E-mail: Author.uzb@mail.ru

which were Uzbek folk anecdotes. The "Treasury of Uzbek Legends and Lore" (5), published in the United States in 2000, is a collection of translations of Uzbek folk tales, legends, customs, and anecdotes. This collection was compiled by Marilyn Peterson and translated directly into English. This collection includes translations of 30 Uzbek folk anecdotes into English. The title of the anecdote section is called the "Tales of Nasreddin Afandi." The translator caused the two genres of folklore - fairy tales and anecdotes - to interfere in the reader's understands (6).

The following collection was Hoca Nasreddin (7), published by "San'at" Publishing House in 2007. The number of anecdotes included in it is 52. During the analysis, it became clear that 22 of them were Uzbek folk anecdotes. The anecdotes in this collection were presented in English, Russian, Italian, French, German, and Japanese. Uzbek folk anecdotes were indirectly translated into English by Ruslan Hakimov. It did not contain samples of the original. Also, the translation version did not include headlines. Given that the working title sometimes expresses the meaning of the anecdote in part, sometimes in full, the anecdotes' funny situations were sometimes expressed in the titles. For this reason, the translation would have been much more prosperous if the translation of the titles had also been given in this collection, which had been translated into six languages.

In translation studies, there are fundamental concepts such as translation method, translation tools, translation technique, translation procedures, translation procedures, translation strategy, translation strategy. It is necessary to determine the difference between one. According to A. Hurtado, "Translation method, translation strategy and translation transformation are different categories" (8). We agreed with him because, in the translation process, these terms differ in terms of function, i.e., the translation style is chosen for the whole text. The translation transformation is chosen for the small lexical units in the text. The translation strategy determined the planning of the above selections. Vine and Darbelne were the first to classify translational transformations according to a clear methodological goal (9). They used the term "Procédés techniques de la traduction". It is clear that they interpreted the term "Translation procedure." Scientists had described transformations as applied at three levels (lexical, morphological, and syntactic). According to them, transformations were divided into literal (literal) and oblique (spiritual) translation types. The literal translation was used when there is a precise structural, lexical, and even morphological equivalence between two languages. According to the authors, this can only be used in translation between two languages that are very close to each other. P. Krings's definition of translation strategy can also be seen in the following: "Translation strategy is the translator's deliberately concealed plans to find solutions to specific translation problems that arise within the purpose of translation" (10). L. Venuti stated that the translation strategy is "Choosing a method for translating a foreign language text" (11). In this regard, P. Krings's commented on the translation strategy were relevant to L. Venuti's opinion. In short, a translation strategy is a plan that is developed before and during the translation process, according to which the translator examines factors such as the reader's goal, position, level of knowledge, style of the original text, and selects a method for translating the text. Translation method, translation technique, translation procedure, translation transformation are different names of a concept in translation studies. They are used to translate small lexical units in the text, i.e., words, compound words, phrases, proverbs, proverbs, and so on, as P. Newmark and A. Hurtado pointed out. Hence, translation strategies and translation transformations can be of great importance in translating stylistic tools and cultural words.

MATERIALS AND METHODS

Ulugbek Yuldoshev[1], Muhlisa Yuldosheva[2]

In this article, Uzbek folk anecdotes M.Peterson, I.Shoh, R. Hakimov's translations into English and the translation transformations used in their translation were studied. Descriptive, comparative-typological, transformational, component, semantic field analysis, and lingvostatic methods were selected as research methods.

RESULTS

The study revealed that 90 anecdotes in the collection of Uzbek folk anecdotes were translated into English. The linguistic and stylistic features in 184 cases were reflected in the translation only in 79 cases, and the national-cultural lexical units in 33 cases were reflected in only 9 cases. During the analysis, a linguostatistical analysis of the tropes used in Uzbek folk anecdotes was carried out; some had been found to have lost their figurative expressiveness in the translated text; the reflection rate of stylistic means in the translated text was defined as follows: metaphor 48%, metonymy 16%, satire 22%, exaggeration 6%, personalization 6%, allusion 0%.

In the anecdotes, a linguostatistical analysis was conducted on the national-cultural lexical units representing the Uzbek people's national values, customs, traditions, customs, and way of life. The following indicator was set: 37% in the original anecdotes and 10% in the translated anecdotes.

Table 1 Linguostatic analysis of English translations of Uzbek folk anecdotes

Research material	Original translation	The number of anecdotes	Stylistic methods						National-cultural feature
			Metaphor	Irony	Metonymy	Exaggeration	Personalization	Allusion	
Idris Shah	originality	770	54	10	13	5	2	0	17
	translation	38	17	7	4	2	2	0	3
Marilyn Peterson	originality	770	42	10	11	4	2	1	13
	translation	30	16	8	5	3	3	0	5
Ruslan Hakimov	originality	770	23	4	12	2	1	1	3
	translation	22	15	4	5	0	0	0	1
Total	**originality**	**770**	**119**	**24**	**23**	**11**	**5**	**2**	**33**
	translation	**90**	**38**	**19**	**13**	**5**	**5**	**0**	**9**

DISCUSSION

The concept of culture is critical when examining the consequences for translation, and despite disagreements over whether language is a component of culture or not, the two concepts appear to be inextricably linked. In regards to the cultural implications for translation, a number of alternative methodologies have been investigated. When the text is culture bound, as it is here, it is vital to assess various techniques while keeping in mind the inevitability of translation loss.
Due to the linguistic features of the Uzbek and English languages and the differences in the two peoples' cultures, the translators faced difficulties in achieving equivalent and adequate translation

of stylistic devices and national-cultural lexical units that created a humorous effect in the English translation of Uzbek folk anecdotes.

Every piece of writing must have a distinct style, and there is no doubt that various writings will have distinct styles. However, viewpoints differ on the subject of the original style's translatability. As was studied and found in our research, the differences in the representation of stylistic means used in the literary text in English were due to the differences between the Uzbek and English languages and the two different representations of the two languages' stylistic features. Linguistic units and stylistic devices based on cultural symbols, such as national values, customs, traditions, and traditions, which reflected the nation's culture in their anecdotes, were not sufficiently taken into account by translators' ambiguities in the English translations of Afandi's anecdotes. The difficulties faced by translators in translating anecdotes that are part of a culture into a foreign language were determined by the following factors: a) the translator did not have sufficient background knowledge, b) he encountered different cultural codes of two different cultures; c) specific features of the two languages; g) in the text of the original laughter should be based on different rituals, views, customs.

CONCLUSION

1. In translation studies, the translation method is selected according to the stylistic type of the text (artistic, journalistic, scientific, formal-administrative, and colloquial). In the translation of anecdotes were used verbal, adaptive, creative translation methods.

2. Translation transformation was used to translate small lexical units in the text, such as words, phrases, national-cultural lexical units, phrases, proverbs, sayings, and aphorisms, and their word acquisition, transliteration, literal translation, modification, modulation, equivalence, cultural equivalence, figurative equivalence, functional equivalence, formal equivalence, adaptation, omission, substitution, clarification, fragmentation, expansion, narrowing, amplification, reduction, deciphering, implicit meaning, generalization, detailing, word order change, antonymic (reverse) translation, transcription, transliteration, word addition, omission, an adaptation of word status to another language feature, expression, in other words, a combination of methods, types of notes were described.

3. In the translation process, it was determined that the method for translating the text and the choice of transformation for the translation of small units in the text is a translation strategy, and the following strategies for translating stylistic tools were developed in the study:

a) to translate the metaphor into a similar metaphor in translation, to replace the expression in the original language with a standard expression following the culture of the target language, to create a similar metaphor using its content, to reflect the meaning of the metaphor in the translated language;

b) in the translation of metonymy, adding, modifying, and expressing words in other words;

c) the use of literal translation, translation of "equivalent effect," other words and phrases in the translation of the film;

g) one-on-one translation of sentences in the translation of the phrase;

d) in the translation of personalization to replace the person being identified with an animal whose function corresponded to the language of translation, to transform the identification into an analogy, to interpret the identification in the original text in the reference;

e) replace the allusion in the source language with the name in the target language, using references, comments at the end of the text, and other detailed comments.

Ulugbek Yuldoshev[1], Muhlisa Yuldosheva[2]

4. Translational translations such as interpretation, transliteration, word acquisition, cultural equivalence, functional equivalence, figurative equivalence, notes, creation of a new word reflecting the meaning of NCLU (national-cultural lexical units), figurative translation, explanation of the meaning of the original language expression in the translation of national-cultural lexical units used in anecdotes were effective ways of translating the effect of laughter.

CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

The authors declare the absence of obvious and potential conflicts of interest related to the publication of this article and report on the contribution of each author.

SOURCE OF FINANCING

No funding was required for this research.

LIST OF REFERENCES

1. Yuldashev U. Specific problems of prose translation. Foreign philology. 3 (76) 2020. pp. 103-109.
2. Yuldoshev U.R.Peculiarities of translation of Uzbek national anecdotes into English. Philological sciences. Graduate School Scientific Papers 6 (2017): pp. 50-54.
3. Yusupova H.O. Representation of national color in English translations of Uzbek folklore (on the example of fairy tales, anecdotes). Phil.scien.cand.dissertation. - T., 2011. - p.117.
4. Hakimov R. Hoca Nasreddin. - T .: Art. 2007. - p.132.
5. Xodjakulova. F . R (2020) The analysis of cultural features of English proverbs. Inter-Science of the XVIII International Scientific and Practical Conference "Innovative Approaches in Modern Science" Moscow 17.04.2020. pp.152 – 155.
6. Stubbs, Michael. (2001). Words and Phrases: Corpus studies of lexical semantics. Blackwell Publishers Inc. Massachusetts.
7. Baker, Mona. (2000). Linguistic perspectives on translation. In The Oxford guide to literature in English translation. (Ed) Peter France. Oxford University Press. Oxford, New York. Pp.20-25.
8. Shah I. The Exploits of Incomparable Mulla Nasreddin. – London, 1974. – p.112.
9. Tamara A. Kazakova,Strategies of Literary Translation, Journal of Siberian Federal University. Humanities & Social Sciences 12 (2015 8) 2842-2847, St. Petersburg State University 7/9 Universitetskaya nab., St. Petersburg, 199034, Russia.
10. Peterson Marilyn. Treasury of Uzbek Legends and Lore. – T.: Qatortol-Kamolot. 2000. – p.188.
11. Allen, Esther. (Ed.). (2010). To be Translated or Not: PEN/IRLReport on the International Situation of Literary Translation. First published 2007.
12. Hurtado A. La traductología: lingüística y traductología, Trans 1,. 1996. – pp.151-160. Vinay, J, J. Darbelnet. Stylistique comparée du français et de l'anglais. –París: Georgetown University Press, 1977. – pp. 47-51.

13. Skrabec, Simona. (2007). 'Literary Translation: The International Panorama'. In To Be Translated or Not: PEN/IRL Report on the International Situation of Literary Translation. Retrieved 2010.
14. Grusa, Jiri. (2007). 'Translation and Linguistic Rights'. In Report on the International Situation of Literary Translation. Retrieved 2010.
15. Krings, H.P. Translation problems and translation strategies of advanced German learners of French. Interlingual and intercultural communication. – Tubingen: Gunter Narr, 1986. – pp. 263-75.
16. Venuti L. Strategies of translation. Encyclopedia of translation studies. – London and New York: Routledge, 1998. – pp. 240-244