



CONVEYING NATIONAL COLOR IN THE ENGLISH TRANSLATION OF
UZBEK LITERATURE

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Аннотация: В данной статье анализируются вопросы передачи национального колорита в процессе перевода произведений узбекской литературы на английский язык. В частности, освещаются способы адекватного отражения в переводе национальных обычаев, ценностей, менталитета, историко-культурных единиц, фразеологических выражений, а также реалий, представленных в художественных произведениях. Раскрывается значение таких принципов, как лингвокультурологический подход, эквивалентность, прагматическая соотнесённость и стилистическая адекватность в переводческом процессе.

Ключевые слова: национальный колорит, теория перевода, узбекская литература, английский язык, лингвокультурология, реалии, фразеологические единицы, эквивалентность, прагматическая адекватность, художественный перевод, культурные ценности, стилистическая соотнесённость.

Abstract: This article analyzes the issues of conveying national color in the process of translating works of Uzbek literature into English. In particular, it highlights the ways of adequately rendering national customs, values, mentality, historical and cultural units, phraseological expressions, and realia reflected in literary works. The importance of such principles as the linguocultural approach, equivalence, pragmatic correspondence, and stylistic adequacy in the translation process is revealed.

Keywords: national color, translation theory, Uzbek literature, English language, linguoculturology, realia, phraseological units, equivalence, pragmatic adequacy, literary translation, cultural values, stylistic correspondence.

Introduction. In today's process of globalization, translating samples of national literature into foreign languages plays an important role in strengthening cultural ties among peoples, introducing literary heritage to a wider international readership, and promoting national values. In particular, translating Uzbek literature into English requires not only the accurate rendering of artistic content, but also the full expression of the national spirit, cultural uniqueness, and the people's mentality embodied in the work. From this perspective, the issue of preserving national colorfulness in translation is considered one of the most relevant directions in modern translation studies. In Uzbek literary works, the people's customs, traditions, historical memory, everyday lifestyle, national clothing, cuisine, kinship relations, and distinctive linguistic units are widely reflected. Such elements are among the main factors that determine the aesthetic value and artistic impact of a literary text. In translating them into





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English, finding equivalent units, accurately conveying realia, and preserving the semantic and stylistic load of phraseological expressions are regarded as some of the most complex tasks facing the translator. A linguocultural approach occupies a special place in conveying national color, since language and culture are closely interconnected, and the transfer of cultural units from one language to another requires consideration not only of linguistic but also of pragmatic and cultural factors. Therefore, the translator must preserve the artistic spirit of the original text while expressing the national features of the literary work in a form that is understandable to the foreign reader.

In today's process of globalization, translating samples of national literature into foreign languages plays an important role in strengthening cultural ties among peoples, introducing literary heritage to a wider international readership, and promoting national values. In particular, translating Uzbek literature into English requires not only the accurate rendering of artistic content, but also the full expression of the national spirit, cultural uniqueness, and the people's mentality embodied in the work. From this perspective, the issue of preserving national colorfulness in translation is considered one of the most relevant directions in modern translation studies. In Uzbek literary works, the people's customs, traditions, historical memory, everyday lifestyle, national clothing, cuisine, kinship relations, and distinctive linguistic units are widely reflected. Such elements are among the main factors that determine the aesthetic value and artistic impact of a literary text. In translating them into English, finding equivalent units, accurately conveying realia, and preserving the semantic and stylistic load of phraseological expressions are regarded as some of the most complex tasks facing the translator. A linguocultural approach occupies a special place in conveying national color, since language and culture are closely interconnected, and the transfer of cultural units from one language to another requires consideration not only of linguistic but also of pragmatic and cultural factors. Therefore, the translator must preserve the artistic spirit of the original text while expressing the national features of the literary work in a form that is understandable to the foreign reader.

Methods. In this study, a number of modern scientific methods were employed to investigate the issues of conveying national colorfulness in the translation of Uzbek literature into English. First of all, a comparative-analytical method was used to compare Uzbek literary texts with their English translations. Through this method, it was determined to what extent linguistic means representing national realia, phraseological units, customs, and cultural markers were preserved in translation. In addition, the linguocultural method occupied an important place in the research. By means of this method, the semantic, pragmatic, and stylistic features of units related to national culture in the literary text were analyzed. This made it possible to reveal more deeply the interrelationship between language and culture in the translation process. During the research, the contextual analysis method was also applied. Through this approach, the function of units expressing national color within the context of the work, their artistic load, and their place in the speech of the characters were examined. In





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particular, this method proved effective in selecting appropriate English equivalents for national customs, ceremonies, kinship terms, and everyday concepts.

Based on the equivalence and adequacy methods of translation studies, the ways of re-expressing national units from Uzbek into English were evaluated. The effectiveness of strategies used by translators—such as transliteration, explanatory translation, functional equivalence, and adaptation—was examined through practical examples. The integration of these methods served as an important methodological foundation for comprehensively illuminating the research topic, identifying the mechanisms for preserving national colorfulness in English translations of Uzbek literature, and developing effective translation strategies.

Results. The results of the study demonstrated that conveying national colorfulness in the translation of Uzbek literary works into English is an important factor in preserving the artistic and aesthetic value of the text. The analyzed translation samples revealed that various translation strategies were employed in rendering national customs, ceremonies, kinship terms, names of traditional foods, clothing, and realia related to everyday life into English. In translating units specific to Uzbek national culture—such as mahalla, sumalak, doppi, Navruz, and kelin salom—transliteration and explanatory translation proved to be the most effective methods. Through these approaches, it was observed that the national spirit, historical and cultural content, as well as the folk color of the original text were preserved to a considerable extent. The analysis of phraseological units showed that the method of functional equivalence yielded more successful results in English translation. Replacing figurative Uzbek expressions with semantically and stylistically corresponding English units enhanced the artistic expressiveness of the work. This, in turn, positively influenced the reader's natural perception of the text and enabled them to better appreciate the author's style.

The results of contextual analysis also indicated that adaptation and pragmatic adjustment strategies play an important role in preserving national colorfulness. In particular, it was observed that providing short explanations or revealing the meaning of unfamiliar cultural units within the context was highly effective for English readers. This approach not only increased the comprehensibility of the translated text but also helped retain its national uniqueness. The findings confirmed that the most appropriate approach for conveying national color in the translation of Uzbek literature into English is the integrated use of transliteration, explanatory translation, functional equivalence, and contextual adaptation. These results contribute to translation studies practice by supporting the high-quality international promotion of Uzbek literary works.

Conclusion. In conclusion, conveying national color in the process of translating Uzbek literature into English is considered one of the most important and complex aspects of literary translation. The study revealed that national customs, realia, kinship terms, phraseological units, and cultural markers are the main means that determine the aesthetic value and folk spirit of a literary work. Rendering them adequately into English requires the translator not only to possess linguistic competence, but also to demonstrate deep





linguocultural thinking and a creative approach. The analysis showed that such methods as transliteration, explanatory translation, functional equivalence, and contextual adaptation are the most effective strategies for preserving national color. In particular, presenting culture-specific units such as mahalla, Navruz, sumalak, and kelin salom in their original form accompanied by explanations helps create a text that is both comprehensible to the foreign reader and culturally rich. Observing pragmatic correspondence and stylistic adequacy in translating phraseological units and figurative expressions also contributes to preserving the author's style and enhancing the artistic impact of the work. Therefore, a comprehensive approach based on the harmony of language and culture is essential for fully conveying national color in the English translations of Uzbek literature. The findings of this study are of significant importance in promoting Uzbek literary heritage on the international stage, introducing national values to other peoples, and enriching translation studies theory with new scholarly perspectives.

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