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A CONTRASTIVE STUDY OF MICROTEXT TRANSLATION STRATEGIES IN ENGLISH AND UZBEK LANGUAGES

Abstract. *This study investigates translation strategies employed in rendering microtexts - proverbs, riddles, and tongue twisters - between English and Uzbek languages through corpus-based comparative analysis. Findings demonstrate that successful microtext translation requires dynamic, function-driven approaches rather than consistent theoretical positioning, with translators functioning as cultural mediators who actively construct intercultural bridges. The study introduces the concept of "functional density" to describe how multiple textual functions compressed within minimal space intensify translation decisions.*

Keywords: *microtext translation, English-Uzbek translation, proverbs, riddles, tongue twisters, translation strategies, cultural mediation, contrastive linguistics, folklore translation, functional density*

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INGLIZ VA O'ZBEK TILLARIDAGI MIKROMATNLARNI TARJIMA QILISH STRATEGIYALARINING QIYOSIY TADQIQI

Annotatsiya. *Ushbu tadqiqot ingliz va o'zbek tillari o'rtasida mikromatnlar (matallar, topishmoqlar va tez aytishlar) ni tarjima qilishda qo'llaniladigan tarjima strategiyalarini korpus asosidagi qiyosiy tahlil orqali o'rganadi. Natijalar shuni ko'rsatadiki, mikromatnlarni muvaffaqiyatli tarjima qilish izchil nazariy pozitsiyadan ko'ra dinamik, funktsiyaga yo'naltirilgan yondashuvlarni talab qiladi, bunda tarjimonlar madaniyatlararo ko'priklar quruvchi madaniy vositachilar sifatida faoliyat yuritadilar. Tadqiqotda minimal maydonda siqilgan ko'plab*

matniy funktsiyalar qanday qilib tarjima qarorlarini kuchaytirishini tasvirlash uchun "funktsional zichlik" tushunchasi kiritilgan.

Kalit so'zlar: *mikromatn tarjimasi, ingliz-o'zbek tarjimasi, matallar, topishmoqlar, tez aytishlar, tarjima strategiyalari, madaniy vositachilik, qiyosiy tilshunoslik, folklor tarjimasi, funktsional zichlik*

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СОПОСТАВИТЕЛЬНОЕ ИССЛЕДОВАНИЕ СТРАТЕГИЙ ПЕРЕВОДА МИКРОТЕКСТОВ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

Аннотация. Данное исследование изучает переводческие стратегии, применяемые при переводе микротекстов - пословиц, загадок и скороговорок - между английским и узбекским языками посредством корпусного сравнительного анализа. Результаты показывают, что успешный перевод микротекстов требует динамических, функционально-ориентированных подходов, а не последовательного теоретического позиционирования, при этом переводчики функционируют как культурные медиаторы, активно выстраивающие межкультурные мосты. В исследовании вводится концепция «функциональной плотности» для описания того, как множественные текстовые функции, сжатые в минимальном пространстве, усиливают переводческие решения.

Ключевые слова: перевод микротекстов, англо-узбекский перевод, пословицы, загадки, скороговорки, переводческие стратегии, культурная медиация, сопоставительная лингвистика, перевод фольклора, функциональная плотность

Introduction

In the vast landscape of translation studies, certain textual forms present unique challenges that test the boundaries of linguistic creativity and cultural mediation. Among these, microtexts - brief, self-contained linguistic units such as

proverbs, riddles, and tongue twisters - occupy a particularly complex position, demanding translators to navigate the intricate intersection of form, meaning, and cultural specificity within severely constrained textual space. This study examines the translation strategies employed in rendering such microtexts between English and Uzbek, two typologically distinct languages that represent different linguistic families, writing systems, and cultural paradigms.[1]

The significance of microtext translation extends far beyond mere linguistic curiosity. These compact verbal forms serve as repositories of cultural wisdom, vehicles of entertainment, and tools of social cohesion, carrying within their brief structures centuries of accumulated human experience and cultural knowledge. Proverbs distill complex life philosophies into memorable phrases; riddles engage cognitive faculties through metaphorical play; and tongue twisters challenge phonetic dexterity while celebrating the musical qualities of language. When these forms cross linguistic boundaries, they carry with them not only semantic content but also cultural worldviews, aesthetic sensibilities, and communicative traditions that may find no direct equivalent in the target language.[6]

Literature Review

The scholarly investigation of microtext translation operates at the intersection of multiple academic disciplines, drawing from translation studies, folklore research, comparative linguistics, and cultural studies. While comprehensive research specifically addressing English-Uzbek microtext translation remains limited, substantial theoretical groundwork has been established across related areas that inform this specialized field of inquiry. The translation of culturally-embedded texts has been a concern since the earliest theoretical writings in translation studies. Eugene Nida's foundational work on dynamic equivalence established crucial distinctions between formal and functional approaches to translation that remain relevant to microtext translation. Nida's emphasis on the receptor's response as a measure of translation adequacy proves particularly pertinent when considering the communicative functions of

proverbs, riddles, and tongue twisters. Lawrence Venuti's influential critique of "invisibility" in translation (1995) offers essential insights into the cultural politics of translating folklore materials.[10] His advocacy for "foreignizing" translation strategies raises important questions about how much cultural specificity should be preserved in microtext translation versus how much adaptation is necessary for target audience comprehension.

Recent developments in translation studies have increasingly recognized the creative and mediating role of translators. Susan Bassnett and André Lefevere's cultural turn in translation studies (1990s) emphasizes translation as cultural rewriting, a perspective particularly relevant to folklore translation where cultural authenticity and accessibility must be balanced.[1] Maria Tymoczko's work on translation and postcolonial contexts (2007) provides valuable frameworks for understanding how power dynamics affect the translation of culturally-specific materials.[9] Her insights into translation as representation become crucial when considering how English and Uzbek microtexts carry different cultural authorities in global contexts.

Methodology

This study employs a mixed-method approach combining corpus-based comparative analysis with qualitative translation strategy examination to investigate microtext translation between English and Uzbek languages. The research corpus consists of 300 microtexts equally distributed across three genres: 100 proverbs, 100 riddles, and 100 tongue twisters, collected from authoritative folklore collections, educational materials, and documented oral traditions in both languages. Source texts were selected based on cultural authenticity, contemporary relevance, and availability of existing translations or parallel forms. The corpus compilation involved collaboration with native speakers and folklore specialists to ensure representative sampling across different thematic categories, difficulty levels, and cultural contexts. Each microtext underwent systematic linguistic analysis examining phonetic patterns (alliteration, rhyme, rhythm), semantic

structures (metaphorical content, cultural references, implicit meanings), syntactic arrangements (word order, grammatical constructions), and pragmatic functions (social roles, communicative purposes, cultural transmission mechanisms). Translation strategies were identified through detailed comparison of source and target texts, categorized using a modified version of established translation strategy taxonomies adapted for microtext-specific challenges.

Results and Discussion

The analysis of 300 microtext translations revealed distinct patterns in strategy selection across genres. For tongue twisters, phonetic adaptation emerged as the dominant approach (47%), followed by functional recreation (31%) and literal translation attempts (22%). Proverb translations showed greater strategy diversity, with cultural substitution accounting for 38% of cases, semantic adaptation for 29%, literal translation for 21%, and creative recreation for 12%. Riddle translations demonstrated the most varied approach distribution: metaphorical substitution (35%), structural preservation with content adaptation (28%), complete recreation (24%), and direct translation with cultural notes (13%).

The findings reveal fundamental tensions between competing translation objectives that extend existing translation theory. The concept of "functional density" emerges as crucial—microtexts pack multiple functions (phonetic, semantic, cultural, pragmatic) into extremely limited textual space, making every translation decision consequential. This challenges traditional concepts of translation equivalence, suggesting need for multidimensional evaluation criteria that account for the simultaneous preservation of multiple textual functions. The study's findings support and extend Venuti's foreignization-domestication continuum, revealing that microtext translation requires dynamic strategy selection rather than consistent philosophical positioning. Successful translations often employed mixed approaches within single texts—foreignizing cultural content while domesticating linguistic structures, or vice versa. This suggests that

microtext translation operates through "strategic code-switching" between translation philosophies based on textual function hierarchy.

Conclusion

This contrastive study of microtext translation strategies between English and Uzbek has revealed the complex challenges and creative solutions inherent in translating culturally dense, formally constrained textual forms. The research demonstrates that successful microtext translation requires a fundamental reconceptualization of traditional translation approaches, moving beyond binary oppositions of fidelity versus adaptation to embrace dynamic, function-driven strategies that prioritize the preservation of communicative effectiveness over linguistic form. The findings indicate that tongue twisters present the greatest translation challenges due to their phonetic dependence, while proverbs prove most amenable to cultural adaptation through substitution strategies, and riddles occupy a middle ground requiring careful balance between mystery preservation and cultural accessibility. The study's identification of "functional density" as a crucial concept in microtext translation contributes to translation theory by highlighting how the compression of multiple textual functions within minimal space intensifies every translation decision. The research reveals that translators working with microtexts function as cultural mediators who must possess deep bicultural competence and creative adaptation skills, actively constructing intercultural bridges that maintain both source culture authenticity and target culture resonance. These findings have significant practical implications for translator training, educational material development, and cultural preservation initiatives, while contributing to broader theoretical understanding of translation as creative cultural mediation.

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