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### CULTURAL NUANCES IN LITERARY TRANSLATION: A COMPARATIVE ANALYSIS OF METAPHORS IN UZBEK AND ENGLISH POETRY

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#### **Abstract**

This comprehensive study delves into the intricacies of metaphor translation in literary texts, focusing on Uzbek and English poetry. Using selected poems by Abdulla Oripov and William Blake, the research uncovers how culturally embedded metaphors are rendered across languages. The study combines comparative literary analysis with translation theory to investigate strategies such as domestication, foreignization, adaptation, and literal translation. The findings emphasize the importance of understanding cultural context, historical background, and literary conventions to preserve aesthetic and semantic depth. Additional insights include the cognitive load metaphors impose on readers, the role of paratexts in preserving cultural meaning, and ethical considerations when translating politically sensitive metaphors. This expanded version also explores interlingual creativity, metaphor adaptation in multimedia formats, and the pedagogical implications of metaphor translation research.

#### **Introduction**

Translation is a cultural act that bridges languages and worldviews. Metaphors in poetry operate as condensed cultural packages that encode religion, history, social norms, and intertextual references. Uzbek metaphors often draw on Islamic, Turkic, and Persian imagery, while English metaphors frequently reference Judeo-Christian, Greco-Roman, and Romantic traditions. Translating metaphors requires balancing semantic faithfulness and functional communicability. Translators act as bicultural mediators, deciding when to preserve foreignness and when to domesticate for the target readership. Contextual framing—whether academic, popular, or performative—affects strategic choices. Intertextual echoes complicate metaphor transfer, as do prosodic and rhythmic features that carry meaning beyond semantics. Cognitive metaphor theory reveals that some mappings are near-universal, while others are culture-specific and demand adaptive solutions. The translator's presence or invisibility affects reception, and translational ethics require sensitivity to historical trauma, national symbolism, and religious signifiers.

Additional points:

Metaphors serve as cultural time capsules, preserving historical viewpoints.

Urban versus rural cultural contexts influence metaphor choice.

Globalization introduces hybrid metaphors that blend multiple traditions.

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Religious festivals and rituals provide recurring metaphor sources.

Oral traditions maintain metaphor continuity across generations.

Migration and diaspora literature alter metaphor reception.

Regional dialects influence metaphor imagery.

Environmental changes shift metaphorical associations (e.g., climate imagery).

Political transitions reshape metaphor usage in public discourse.

New literary movements reframe traditional metaphors with modern symbolism.

#### Methods

This research uses a qualitative comparative design, integrating close reading, corpus analysis, and translator interviews. The corpus contains five poems by Abdulla Oripov and five by William Blake. Analytical tools include the Metaphor Identification Procedure (MIP), Conceptual Metaphor Theory, and Newmark's semantic/communicative distinction. The study triangulates textual analysis with translator notes and interviews. Coding categories capture metaphor type, cultural load, translatability, and strategy. Evaluation criteria include semantic fidelity, aesthetic equivalence, reader accessibility, and cultural transparency.

#### Additional methodological details:

Detailed genre analysis to understand stylistic constraints.

Inclusion of multimedia translations for comparison.

Application of ethnographic observation in poetry readings.

Tracking metaphor adaptation in subtitled performances.

Comparison with prose translations to highlight genre-specific differences.

Statistical modeling of metaphor frequency patterns.

Use of eye-tracking data for reader engagement analysis. Cross-checking with parallel corpora from related Turkic languages. Archival research on historical translations.

Iterative peer review of analysis to ensure validity.

#### Results

Analysis shows domestication dominated when metaphors relied on religious or agricultural imagery, while foreignization was common for politically charged or identity-related metaphors. Literal translation was rare and reserved for universal metaphors. Adaptation and paraphrase were common for absent cultural scripts. Footnotes and paratexts proved crucial where foreignization risked obscurity. Emotional tone often shifted in translation.

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Additional findings:

Seasonal imagery translated differently depending on hemisphere.

Color symbolism sometimes conflicted between cultures.

Nature metaphors adapted to align with target culture fauna/flora.

Mythological references selectively replaced with equivalent local myths.

War-related metaphors tempered in pacifist contexts.

Certain agricultural metaphors modernized for urban readers.

Culinary metaphors adapted to familiar dishes in the target culture.

References to outdated technology replaced with modern equivalents.

Archaisms preserved or modernized depending on audience age.

Some metaphors intentionally altered for humor in cross-cultural editions.

#### **Discussion**

Metaphor translation exists on a continuum of strategies. Audience, context, and translator ideology shape choices. Paratexts can reconcile foreignization with accessibility. Universal metaphors are easier to translate than culturally bound ones. Additional insights:

Collaborative workshops improve metaphor translation quality.

Translator's own poetic style influences output.

Skopos theory aligns well with cultural adaptation decisions.

Metaphor translation benefits from cross-disciplinary collaboration.

Performance-based feedback refines metaphor choices.

Digital platforms influence metaphor presentation.

Reader familiarity with source culture increases tolerance for foreignization.

National identity politics influence metaphor interpretation.

Translators sometimes deliberately subvert original metaphors for artistic effect.

Visual illustrations in published works support metaphor comprehension.

#### **Conclusion**

Metaphor translation in poetry blends linguistic skill, cultural literacy, and aesthetic judgment. This study advocates for translator education combining cognitive linguistics, comparative literature, and practical workshops. Mixed strategies with paratextual support can preserve cultural meaning. Interdisciplinary training should be mandatory for literary translators. Community-based feedback loops improve metaphor resonance. Digital archives should document multiple translation variants.

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Bilingual poetry anthologies can educate readers. Translator commentaries enhance transparency. Translation funding should prioritize culturally rich works. Comparative metaphor studies should extend beyond poetry.

Machine-assisted metaphor detection needs human refinement. Reader studies can track emotional impact over time. Translators play a role in evolving metaphor traditions.

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