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DOMESTICATION AS A TRANSLATION STRATEGY IN UZBEK–ENGLISH TRANSLATION

Annotation. *Translation is essential for cross-cultural communication, particularly between linguistically and culturally distant languages such as Uzbek and English. This article explores domestication as a translation strategy in Uzbek–English translation, focusing on the adaptation of proverbs, idioms, metaphors, and culturally specific references. A qualitative analysis of twenty literary, media, and educational texts examines the impact of domestication on readability, fluency, and cultural representation. The findings indicate that domestication improves accessibility and comprehension for English-speaking audiences, though some stylistic and cultural nuances may be reduced. The study emphasizes the need for strategic use of domestication to balance accessibility and cultural meaning.*

Keywords: *translation theory, domestication, Uzbek–English translation, cultural adaptation, dynamic equivalence, translator's role, readability, target audience.*

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O'ZBEK-INGLIZ TARJIMASIDA DOMESTIKATSIYA TARJIMA STRATEGIYASI SIFATIDA

Annotatsiya. *Tarjima tillar va madaniyatlar o'rtasidagi muloqotda muhim o'rin tutadi, ayniqsa o'zbek va ingliz kabi lingvistik hamda madaniy jihatdan uzoq tillar o'rtasida. Ushbu maqolada o'zbek-ingliz tarjimasida domestikatsiya tarjima strategiyasi sifatida tahlil qilinib, maqol, ibora, metafora va madaniy birliklarning moslashtirilishi ko'rib chiqiladi. Yigirma badiiy, mediatekst va ta'limiy matnning sifatli tahlili domestikatsiyaning o'qilish qulayligi va tushunarlilikka ta'sirini aniqlaydi. Natijalar domestikatsiya matnni yanada tushunarli qilishini ko'rsatadi, biroq ayrim uslubiy va madaniy jihatlar qisqarishi mumkin.*

Kalit so'zlar: *tarjima nazariyasi, domestikatsiya, o'zbek–ingliz tarjimasi, madaniy moslashtirish, dinamik ekvivalentlik, tarjimon roli, o'qilish qulayligi, maqsadli auditoriya.*

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ДОМЕСТИКАЦИЯ КАК ПЕРЕВОДЧЕСКАЯ СТРАТЕГИЯ В УЗБЕКСКО-АНГЛИЙСКОМ ПЕРЕВОДЕ

Аннотация. *Перевод является важным средством межкультурной коммуникации, особенно между лингвистически и культурно удалёнными языками, такими как узбекский и английский. В статье рассматривается доместикация как переводческая стратегия в узбекско-английском переводе с акцентом на адаптацию пословиц, идиом, метафор и культурно обусловленных реалий. На основе качественного анализа двадцати художественных, медийных и учебных текстов оценивается влияние доместикации на читабельность, плавность и передачу культурного содержания. Результаты показывают, что доместикация повышает понятность текста, хотя отдельные стилистические и культурные нюансы могут утрачиваться.*

Ключевые слова: *теория перевода, доместикация, узбекско-английский перевод, культурная адаптация, динамическая эквивалентность, роль переводчика, читабельность, целевая аудитория*

Introduction. Translation enables communication across languages and cultures, extending beyond word-for-word substitution to convey meaning, context, and cultural norms. This is particularly important between linguistically and culturally distant languages, such as Uzbek and English, which differ in grammar, syntax, idiomatic expressions, and culturally specific concepts. One key challenge in translation is presenting culturally specific elements in a way that is accessible to the target audience. Domestication, defined as adapting source-text elements to the norms of the target language, facilitates comprehension but may reduce stylistic and cultural nuances. In Uzbek-English translation, domestication is especially relevant for proverbs, idioms, metaphors, and cultural references, such as Navruz (spring festival) or chak-chak (traditional sweets). Proverbs, idioms, metaphors, and culturally embedded expressions often require adaptation to convey their meaning naturally and effectively in EnglishThis study explores:

1. How translators adapt Uzbek proverbs, idioms, metaphors, and cultural references into English.
2. The effects of domestication on readability, fluency, and audience comprehension.
3. How translators balance cultural preservation with target-language accessibility.

By answering these questions, this research contributes to translation studies by providing insights into the strategic use of domestication in a linguistically and culturally unique context, highlighting the translator's role as both mediator and interpreter.

Literature Review. Translation studies increasingly conceptualize translation as a culturally mediated communicative act shaped by audience expectations, purpose, and sociocultural context rather than as a purely linguistic transfer [1 9–10 p.]. While early approaches emphasized formal equivalence, later functional and cultural theories highlighted meaning, readability, and pragmatic effectiveness in the target language [9; 8–9-p.]. This shift provided the theoretical foundation for target-oriented strategies that prioritize comprehension and communicative impact [1;25–26 p.].

Within this framework, Venuti's distinction between domestication and foreignization has become central to discussions of translation strategy [11;12–13-p.]. Domestication refers to adapting source-text elements to the linguistic and cultural norms of the target language in order to produce fluent and accessible translations [11;14–15-p.]. Although Venuti criticizes domestication for minimizing cultural difference and rendering the translator invisible, subsequent research acknowledges its practical value, particularly in media, educational, and general-interest texts where clarity is essential [6;45–46 p.]. The concept of dynamic equivalence further supports domestication by emphasizing equivalent audience response over formal correspondence [9;13–14 p.]. Baker and Newmark similarly note that idioms, proverbs, and culturally bound expressions often lack direct equivalents and therefore require functional adaptation based on text type and communicative purpose [1;25–26 p.; 8;9–10 p.].

Despite extensive theoretical discussion of domestication, research on its application in Uzbek–English translation remains limited. Existing studies tend to focus on grammatical and lexical issues, while systematic analyses of cultural adaptation strategies across genres are relatively scarce. Given the prevalence of culturally specific expressions in Uzbek texts, domestication is frequently employed to ensure accessibility for English-speaking audiences. This study examines the use of domestication in literary, media, and educational texts, contributing to a clearer understanding of how this strategy functions in Uzbek–English cross-cultural translation.

Research Methodology. This study employs a qualitative comparative analysis to examine the use of domestication in Uzbek–English translation across multiple genres. A qualitative approach was chosen because it allows for a detailed exploration of translation strategies, cultural adaptation, and stylistic decisions, which cannot be fully captured through quantitative methods [6;45–46 p.; 8;9–10 p.].

The research corpus consisted of twenty Uzbek texts and their published English translations. Texts were selected based on representativeness and accessibility and included literary works such as folktales and short stories, media texts such as newspaper and magazine articles, and educational materials including textbooks and instructional content. This variety enabled an examination of domestication in contexts aimed at different audiences and levels of familiarity with Uzbek culture.

Analysis focused on identifying instances of domestication, particularly in proverbs, idioms, metaphors, culturally specific references, and syntactic structures. Each translation was assessed for fluency and readability, comprehension for English-speaking audiences, and the degree to which stylistic and cultural elements were preserved or adapted. Authentic Uzbek proverbs such as "Baliq boshidan sasiydi" ("The fish rots from the head") and "Teng tengi bilan, Tezak qopi bilan" ("Birds of a feather flock together") were examined to determine how translators adapted figurative meaning. Similarly, culturally specific terms such as Navruz and chak-chak were evaluated to see whether translators used descriptive translation, partial explanation, or culturally equivalent adaptations to enhance accessibility [1;25–26 p.; 11;14–15 p.].

The methodological design ensures internal validity by applying consistent evaluation criteria across all texts, allowing readers to assess the reliability of interpretations. External validity is supported by the inclusion of multiple genres, providing broader insights into translation practices between Uzbek and English.

Analysis and Results. The analysis revealed that domestication is the dominant translation strategy across literary, media, and educational texts. In literary works, proverbs and idiomatic expressions were adapted to English equivalents, preserving figurative meaning while enhancing readability [1;25–26 p.].

In media texts, domestication facilitated comprehension of cultural references for a broad audience. Festivals such as Navruz were translated as "spring festival" or "Persian New Year", and traditional foods like chak-chak as "Uzbek honey sweets". Political references, including O'zbekiston Respublikasi Prezidentining qarori, were simplified to "Uzbek presidential decree", ensuring clarity without disrupting text flow [1;25–26 p.].

Educational texts showed similar patterns: idioms and cultural examples were adapted to convey meaning clearly without altering instructional objectives. Across all genres, domestication enhanced

fluency and accessibility, making texts engaging for English-speaking readers, though some stylistic features and subtle cultural elements were occasionally diminished [6;45–46 p.].

Table 1

Examples of Domestication of Uzbek Expressions into English

Uzbek Expression	Literal Translation	Domesticated English Translation	Notes on Adaptation
Baliq boshidan sasiydi	The fish rots from the head	A fish rots from the head down	Preserves figurative meaning
Besh qo'l barobar emas	Five hands are not equal	Not everyone is the same	Simplified idiomatic meaning
Teng tengi bilan, Tezak qopi bilan	Like with like, hornet with its sting	Birds of a feather flock together	Cultural equivalence applied
Navruz	Spring festival	Persian New Year	Provides cultural context
Chak-chak	Uzbek sweets	Uzbek honey sweets	Descriptive adaptation

Conclusion. This study examined the use of domestication in Uzbek–English translation, focusing on proverbs, idioms, metaphors, and culturally specific references. The analysis of twenty literary, media, and educational texts shows that domestication is widely applied to enhance readability, fluency, and audience comprehension. Proverbs such as "Baliq boshidan sasiydi" were rendered as "A fish rots from the head down", and cultural items like Navruz and chak-chak were translated as "spring festival" and "Uzbek honey sweets", making culturally bound concepts accessible to English-speaking readers.

While domestication improves understanding and engagement, it may reduce stylistic and cultural nuances. Translators must therefore balance clarity with cultural preservation. In literary texts, combining domestication with selective foreignization–retaining key cultural elements with brief explanations—can preserve stylistic and cultural richness, whereas media and educational texts often prioritize fluency and comprehension.

Overall, this study highlights the translator's dual role as both mediator and interpreter, demonstrating that domestication is a practical and strategic approach in cross-cultural translation. Future research could expand the corpus, examine audience reception, or explore the combined use of domestication and selective foreignization to further optimize cultural and linguistic fidelity.

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ANALYSE DER SICHTBARKEIT DER DISKRIMINIERUNG IN TRAININGSDATEN FÜR SPRACHMODELLE UND DEREN FOLGEN

Anmerkung. *Diese Arbeit analysiert die Sichtbarkeit und Formen von Diskriminierung in Trainingsdaten für Sprachmodelle sowie deren potenzielle Auswirkungen auf die Ergebnisse künstlicher Intelligenz. Der Fokus liegt auf der Identifikation von Verzerrungen (Bias) in großen Textkorpora, die soziale Ungleichheiten, stereotype Darstellungen oder strukturelle Diskriminierung widerspiegeln können. Die Studie untersucht, wie solche Verzerrungen während des Trainingsprozesses entstehen und in der Modellleistung reproduziert oder verstärkt werden. Darüber hinaus werden die gesellschaftlichen, ethischen und technologischen Folgen diskriminierender Sprachmodelle diskutiert. Abschließend werden*