



## **A COMPARATIVE STYLISTIC ANALYSIS OF “THE ETERNAL WANDERER” AND ITS UZBEK ORIGINAL “BOQIY DARBADAR”**

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### **Abstract**

This article presents a stylistic analysis of Isajon Sulton's “Boqiy darbadar” and its English translation, “The Eternal Wanderer” by Christopher Fort. By comparing the use of various stylistic devices and phraseological units in both languages, the study highlights the challenges and strategies of literary translation. The focus is on key linguistic features such as metaphor, oxymoron, personification, metonymy, irony, and idiomatic expressions. The article examines how these devices are translated, focusing on shifts and adaptations that occur in the process, and how these shifts affect the meaning, tone, and cultural resonance of the text. The study also includes a detailed analysis of translational shifts, including lexical, syntactic, and cultural shifts, offering insights into the complex interplay between the two languages.

**Keywords:** Stylistic analysis, translation, figurative language, translational shifts, phraseological units, Uzbek literature, literary translation.

### **Introduction**

Isajon Sulton's Boqiy darbadar (translated as The Eternal Wanderer by Christopher Fort) is a significant work of Uzbek literature that explores themes of exile, identity, and self-discovery. The novel's profound philosophical and emotional depth is conveyed through a rich variety of stylistic devices, including metaphor, personification, irony, and metonymy. Translating these devices poses a unique challenge, as the translator must not only preserve the meaning but also convey the emotional weight and cultural nuances embedded in the text. This article aims to conduct a stylistic analysis of the English translation of Boqiy darbadar, focusing on how stylistic devices and phraseological units are translated from Uzbek to English. The analysis also examines the translational shifts that occur in the



process, such as lexical, syntactic, and cultural shifts, and evaluates their impact on the text's meaning and overall tone.

## **Methodology**

The methodology for this study combines comparative linguistic analysis with the principles of translation studies. Specifically, the article uses a contrastive analysis approach, comparing selected passages from the original Uzbek text and its English translation. Key stylistic devices, including metaphor, metonymy, personification, irony, and others, are analyzed for their linguistic and rhetorical impact. Additionally, the study examines phraseological units and translational shifts to explore how idioms, proverbs, and cultural expressions are adapted for the English-speaking audience. The selected passages represent both literal and figurative language, allowing for an in-depth analysis of the translator's choices. Examples are drawn from different parts of the novel to provide a comprehensive view of the stylistic devices used throughout the text.

## **Results and Discussion**

### **1. Metaphor**

Metaphors play a crucial role in conveying the emotional and philosophical depth of Boqiy darbadar. The translation of metaphors in *The Eternal Wanderer* shows the translator's effort to preserve the source text's imagery while making it accessible to English-speaking readers.

Example:

Uzbek: "Hayot — bu mahkumlik, qalb esa uning zindonisidir."

(Literal translation: "Life is imprisonment, and the heart is its prison.")

English: "Life is imprisonment, and the soul is its jail."

The metaphor is maintained in both languages, though the word *qalb* (heart) is reinterpreted as *soul* in the English version. This shift aligns with the emotional and existential connotations in English, where the soul often carries deeper philosophical implications than heart.

## 2. Oxymoron

An oxymoron involves the juxtaposition of contradictory or opposing ideas. This device is effectively used in *Boqiy Darbadar* to highlight the internal conflicts of the protagonist.

Example:

Uzbek: “Yolg‘izlik — eng sodiq hamroh.”

(Literal translation: “Loneliness is the most loyal companion.”)

English: "Loneliness was his most loyal companion."

The oxymoron of "loyal loneliness" is preserved in the translation, maintaining the contrast between the concepts of loyalty and isolation. The English version sustains the paradox of the protagonist's inner struggle with solitude.

## 3. Personification

Personification is used throughout the novel to attribute human characteristics to non-human entities, such as nature, emotions, or abstract concepts. This stylistic device helps to convey the protagonist's psychological and emotional states.

Example:

Uzbek: “Ko‘ngli tog‘day yengil tortdi.”

(Literal translation: “His heart became as light as a mountain.”)

English: "He felt a great weight lifted from his chest."

While the original uses a mountain to symbolize emotional relief, the English translation opts for the more familiar metaphor of "weight," a common expression in English to convey emotional release. This is an example of functional equivalence, where the translator substitutes the metaphor to ensure it resonates more clearly with English-speaking readers.

## 4. Irony

Irony is frequently employed in *Boqiy Darbadar* to highlight the absurdities and contradictions of life. The translator maintains this device by adapting it to English idiomatic expressions.

Example:

Uzbek: “Yolg‘izlik — eng sodiq hamroh.”

English: "Loneliness was his most loyal companion."



Here, the irony of loneliness being described as "loyal" is retained in the English version. This illustrates how the translator preserves the ironic tone and reflects the protagonist's contradictory feelings toward solitude.

## **5. Metonymy**

Metonymy is another important stylistic device used in the novel, where one thing is substituted for another based on a close association. The translator uses metonymy effectively to preserve the meaning while adapting to the English context.

Example:

Uzbek: "Qalam uni ozod qildi."

(Literal translation: "The pen freed him.")

English: "It was writing that set him free."

The metonymy of qalam (pen) is replaced with writing in the English translation, emphasizing the broader act of intellectual or creative freedom rather than the specific object (pen). This lexical shift maintains the intended meaning but is more natural in English.

## **6. Phraseological Unit — Uzbek Cultural Idiom**

Uzbek: "Ko'ngli tog'day yengil tortdi."

(Literal translation: "His heart became as light as a mountain.")

English: "He felt a great weight lifted from his chest."

In this case, the translator substitutes the metaphor involving a mountain, which may be culturally specific, with a more universally understood image of a weight being lifted from the chest.

## **7. Phraseological Unit — Proverbs and Sayings**

Uzbek: "Elga yoqmoqchi bo'lgan, ko'ngliga qaraydi."

English: "He who wants to please others must first listen to his own heart."

This example illustrates how a traditional Uzbek saying is rephrased in English. The essence is retained, but the metaphor is adapted for the target culture. This is a substitution, where the exact idiomatic structure is replaced by a similar one that fits English-speaking norms.

## **Translational Shifts: Detailed Analysis**

### **1. Lexical Shift**

In certain cases, the translator chooses different words to preserve meaning while ensuring the fluency of the English version. For example, “*qalam*” is translated as writing, which broadens the meaning beyond a physical pen to include the act of intellectual freedom.

### **2. Syntactic Shift**

When the sentence structure of the original text doesn't fit the grammar of the target language, a syntactic shift is made. For example, the tense and structure in “Yolg‘izlik — eng sodiq hamroh” is adjusted in English as "Loneliness was his most loyal companion."

### **3. Cultural Shift**

A cultural shift occurs when an idiom or metaphor is deeply rooted in one culture but may not resonate in another. For example, the phrase "Ko‘ngli tog‘day yengil tortdi” (his heart as light as a mountain) was creatively altered in English to "a great weight lifted from his chest," which is more universally understood.

### **4. Omission**

Certain cultural or contextual nuances may be omitted to avoid confusion or awkwardness in translation. For instance, some culturally specific terms or metaphors might be omitted if they don't have a direct equivalent in English.

### **5. Substitution**

Substitution occurs when a cultural reference or idiomatic expression in the source language is replaced with an equivalent in the target language. For example, replacing *qalam* (pen) with writing to maintain the intended meaning and resonance in English.

## **Conclusion and Recommendations**

This comparative stylistic analysis of Isajon Sulton's *Boqiy Darbadar* and its English translation *The Eternal Wanderer* reveals the intricate layers of linguistic choices and the challenges translators face in capturing the essence of the original



work. The study focused on key stylistic devices, including metaphor, oxymoron, personification, irony, and metonymy, and provided a detailed comparison between the two languages.

Through the analysis, several important observations were made: Metaphors, irony, and personification were effectively preserved in translation, with minimal loss of meaning or stylistic flair. The translator's ability to maintain the novel's emotional depth and philosophical nuances was evident in these areas.

Phraseological units in both languages, including idioms and proverbs, presented significant challenges in translation. However, the translator employed various strategies such as functional substitution, creative reinterpretation, and cultural adaptation to ensure that the meanings and effects of these phrases were successfully conveyed to English-speaking readers.

Translational shifts were an essential part of the translation process, and these shifts—whether lexical, syntactic, or cultural—were used to adapt the text for an English-speaking audience while retaining the core themes and stylistic richness of the original.

In conclusion, Christopher Fort's translation of *Boqiy darbadar* successfully bridges the linguistic and cultural gap between Uzbek and English, maintaining the integrity of the source text while making it accessible and impactful for a global readership. This analysis highlights the complex nature of literary translation, especially when dealing with culturally rich and stylistically intricate texts. Future studies could focus on a deeper examination of the sociocultural context in which these translations take place, as well as exploring the translator's strategies in more granular detail. Further linguistic analysis of sentence structure and syntax across languages could also enhance our understanding of how stylistic devices are conveyed across linguistic boundaries.

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