TRANSFORMATIONS IN ARTISTICAL TEXT TRANSLATIONS

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Annotation : This article explores the crucial role of transformations in the translation of artistic texts, with a focus on preserving the original's emotional, cultural, and stylistic integrity. Drawing from theoretical frameworks such as Skopos Theory, Dynamic Equivalence, and cognitive approaches, the paper categorizes various transformation strategies—lexical-semantic, stylistic, grammatical, cultural, and ideological. Through case studies, particularly from Shakespeare's Romeo and Juliet, the article highlights how transformations enable translators to adapt poetic and dramatic elements across languages while maintaining artistic value. The ethical implications and creative responsibility of translators are also examined, asserting that transformation is not deviation but a necessary act of cross-cultural recreation.

Keywords: Artistic text translation; transformation; literary translation; Shakespeare; Romeo and Juliet; lexical adaptation; cultural equivalence; cognitive linguistics; Skopos Theory; Dynamic Equivalence.

Introduction

The translation of artistical or literary texts represents one of the most complex and multifaceted challenges within the field of translation studies. Literary texts do not merely convey information—they express emotions, cultural values, worldviews, and stylistic nuances. As a result, the translation process in this domain cannot be reduced to the mechanical substitution of words from one language to another. It involves a dynamic interplay between linguistic knowledge, cultural competence, aesthetic sensitivity, and creative intuition. A crucial concept in addressing these challenges is that of transformation, a set of strategies employed by translators to preserve meaning, style, and impact across languages and cultures.

This article explores the concept of transformations in artistical text translation, analyzing its types, theoretical grounding, application in practice, and the ethical dimensions it entails. The central argument is that transformation is not a deviation from faithful translation but an essential and creative tool for meaning reconstruction in the literary domain.

Theoretical Foundations of Transformation in Translation

The notion of transformation in translation has been approached from multiple theoretical perspectives. In structuralist linguistics, transformations were initially seen as deviations from a "norm." However, modern approaches, particularly those within Cognitive Linguistics and Functionalist Translation Theory, such as the Skopos Theory, reframe transformation as a goal-oriented and context-sensitive process.

Skopos Theory, introduced by Hans Vermeer, argues that the translator's primary task is to fulfill the purpose (skopos) of the translation in the target culture. Within this framework, transformations are not betrayals of the source text, but adaptations that ensure the translated text performs its intended function for the new audience.

Furthermore, Dynamic Equivalence, a concept developed by Eugene Nida, stresses that translation should strive for equivalence in effect rather than form. This idea legitimizes a broad range of transformations that help recreate the same emotional and cognitive resonance the original text produces in its readers.

Types of Transformations in Artistical Text Translation

1. Lexical-Semantic Transformations. These involve changes at the level of word choice and meaning. Literary texts often contain polysemy, connotation, and cultural associations that do not have direct equivalents in the target language.

• Synonymic substitution: Choosing a culturally or emotionally appropriate synonym instead of a literal translation.

• Modulation: Changing the viewpoint or semantic angle (e.g., "He lost his job" becomes "He was dismissed").

• Generalization and specification: Replacing a specific term with a more general one, or vice versa, to preserve clarity and stylistic effect.

2. Stylistic and Rhetorical Transformations. These focus on the form and tone of the text. They involve:

• Recreating stylistic devices: such as alliteration, parallelism, rhyme, and metaphor.

• Adjusting sentence rhythm and length to match the original's aesthetic appeal.

• Shifting registers: Adapting formality or informality to suit the target culture's literary conventions.

3. Grammatical and Syntactic Transformations. Literary syntax can deviate from standard norms to create mood or character voice. Transformations may include:

• Sentence restructuring: to retain stylistic nuance.

• Change of grammatical class: e.g., converting verbs to nouns or vice versa.

• Voice change: from active to passive, or vice versa, depending on stylistic need.

4. Cultural Transformations. Many artistic texts reference cultural elements such as customs, idioms, mythology, food, or historical events. These often require:

• Adaptation: replacing a culturally specific reference with a more familiar one.

• Footnoting or glossing: adding explanations without changing the text.

• Transcreation: fully recreating a culturally dependent passage to achieve a similar effect.

5. Ideological and Ethical Transformations. Sometimes, ideological or moral content is transformed intentionally or unconsciously to align with the translator's or society's values. These may involve:

• Omission or alteration of controversial content.

• Softening politically sensitive language.

• Framing characters or events differently to reflect different worldviews.

Case Study: Juliet's Monologue " –O Romeo, Romeo" (Act II, Scene II)

Original (English) Juliet:

O Romeo, Romeo! wherefore art thou Romeo?

Deny thy father and refuse thy name;

Or, if thou wilt not, be but sworn my love,

And I'll no longer be a Capulet.

Uzbek Translation (by Mirtemir):

Ey Romeo, nega sen Romeo bo'lding?

Otangdan kech, ismingdan voz kech!

Yoki, ismingdan kechmasang ham, meni sevishingga qasam ich,

Shunda men Kapulettadan voz kechaman.

This monologue demonstrates how semantic precision, cultural relevance, and poetic rhythm are maintained through careful transformations. Mirtemir's Uzbek translation simplifies archaic expressions and adapts emotionally charged concepts into linguistically and culturally appropriate equivalents.

Such transformations are not just linguistic adjustments—they represent deep interpretive decisions by the translator, who serves as a cultural and emotional bridge between the original text and its new audience.

Challenges and Limitations of Transformations.While transformations are indispensable, they raise several critical issues:

• Fidelity vs. Creativity: How far can a translator go in transforming the text before it becomes a new creation?

• Cultural Misinterpretation: In adapting cultural elements, the translator risks distorting or oversimplifying the original context.

• Reader Reception: Transformed texts may be more accessible but may lose authenticity or historical depth.

• Invisible Ideology: Some transformations may reflect unconscious biases, reinforcing dominant ideologies in the target culture.

Thus, transformation is a double-edged sword—it enables meaningful cross-cultural transmission but requires ethical and intellectual responsibility.

Ethical Considerations in Transformational Translation. The translator's role is increasingly seen not just as a linguistic technician but as a co-creator. This creative freedom, however, must be balanced with accountability. Ethical translation requires:

• Transparency: Indicating where and why major transformations occur.

• Cultural sensitivity: Avoiding erasure or stereotyping of the source culture.

• Respect for authorial voice: Striving to preserve the stylistic and thematic essence of the original work.

Professional standards and translator prefaces can help manage this tension by making the translator's choices visible and open to critique.

Conclusion

Transformations in the translation of artistical texts are essential strategies that enable literature to transcend linguistic and cultural boundaries. They are not signs of failure or betrayal but manifestations of the translator's interpretive, creative, and cultural engagement. Whether lexical, syntactic, stylistic, cultural, or ideological, transformations ensure that the translated work resonates with its new audience while retaining the soul of the original.

The success of such transformations lies in the translator's ability to navigate the fine line between fidelity and freedom, always with a deep respect for both the source and target cultures. In this sense, translation becomes an art form in its own right—one that demands both linguistic mastery and imaginative empathy.

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