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TRANSLATION PROBLEMS OF POLYCOMPONENTIAL COMPOSITE SENTENCES (Based on Abdulla Qodiriy's Novel "O'tkan kunlar")

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ABSTRACT

This article investigates the translation of polycomponential composite sentences (PCCS) from Uzbek into English and Russian based on Abdulla Qodiriy's novel *O'tkan kunlar*. The study comparatively analyzes the syntactic structure, semantic content, and discursive features of polycomponential composite sentences. Furthermore, the isomorphic and allomorphic characteristics of polycomponential constructions in Uzbek, English, and Russian are identified, and the translation problems arising in the process of rendering such constructions are discussed. Particular attention is paid to preserving semantic completeness, stylistic expressiveness, and pragmatic features in the translation of complex syntactic units. The article comparatively examines the English translations *Bygone Days* translated by Mark Reese, *The Days Gone By* prepared by a group of translators under the supervision of I.M.Tukhtasinov, as well as the Russian translation *Минувшие дни: Исторический роман* translated by M. Safarov.

Keywords: polycomponential composite sentences, polypredicative constructions, complex syntactic units, structural-semantic analysis, syntactic transformation, translation transformation, semantic shift, pragmatic features, intercomponent relations, linguocultural differences, semantic equivalence, literary style.

INTRODUCTION

Polycomponential composite sentences (PCCS) in English, Uzbek, and Russian are characterized by their complex syntactic structure and multilayered semantic relations. Such constructions, consisting of three or more predicative units, are formed through semantic and grammatical connections between their components. Although PCCS have not yet been sufficiently explored in linguistics, they are regarded as one of the important units reflecting the complexity of a language's syntactic system. In particular, the translation of such sentences gives rise to a number of linguistic problems, since significant differences exist between the syntactic structures and semantic means of expression in English, Uzbek, and Russian. Therefore, the adequate translation of PCCS from one language into another requires the translator not only to possess grammatical competence, but also to have a deep understanding of the stylistic and cultural features of the text. J. Catford defines translation as the replacement of "textual material" in the source language with "equivalent textual material" in the target language; however, in practical translation it is not always possible to achieve complete equivalence [2;20].

The structural, semantic, and pragmatic problems encountered in translating polycomponential composite sentences become especially evident in the English and Russian translations of Abdulla Qodiriy's novel *O'tkan kunlar*.

According to M.Baker, the inconsistencies and complexities arising in translation are closely related to lexical, grammatical, thematic, pragmatic, and cultural factors [1; 9]. These factors are particularly significant in the translation of PCCS, since the semantic relations embedded within such syntactic constructions may be expressed differently in all three languages.

This study analyzes the translation of PCCS occurring in Abdulla Qodiriy's novel *O'tkan kunlar* [4; 1994] into English and Russian. In particular, the research comparatively examines Mark Reese's English translation *Bygone Days* [8; 2021], *The Days Gone By* [9; 2017] prepared by a group of translators under the supervision of I.M. Tukhtasinov, as well as M. Safarov's Russian translation *Минувшие дни: Исторический роман* [10; 2009].

The analysis identifies structural transformations, semantic shifts, and pragmatic adaptations occurring in the translation of PCCS and highlights the similarities and differences among the translated versions.

METHODOLOGY

This study analyzes the translation features of PCCS based on Abdulla Qodiriy's novel *O'tkan kunlar* and its English and Russian translations. In the course of the research, several scientific methods are employed in order to identify the structural, semantic, and pragmatic aspects of complex syntactic constructions in English, Uzbek, and Russian:

1. **Descriptive analysis method** – applied to describe the syntactic structure, component composition, and usage characteristics of PCCS in English and Uzbek.
2. **Syntactic modeling method** – used to schematically represent and systematize the coordinative, subordinative, and mixed relations between predicative units within polycomponential composite sentences.
3. **Contextual analysis method** – employed to determine the functional role of PCCS within text and discourse, as well as to reveal semantic and pragmatic changes occurring during the translation process.
4. **Comparative analysis method** – enables the identification of the isomorphic and allomorphic features of PCCS through the comparative examination of Abdulla Qodiriy's novel *O'tkan kunlar*, Mark Reese's English translation *Bygone Days*, *The Days Gone By* translated by a group of translators under the supervision of I.M. Tukhtasinov, and M. Safarov's Russian translation *Минувшие дни: Исторический роман*.

Furthermore, the study takes into consideration J. Catford's views on translation theory, particularly his concepts of full translation, partial translation, total translation, and restricted translation [2; 21], as well as his theoretical approaches concerning textual equivalence and formal correspondence [2; 27], which serve as the methodological foundation of the research.

RESULTS

This section analyzes the structural-semantic features of PCCS in English Uzbek and Russian, as well as their isomorphic and allomorphic characteristics manifested in the translation process. Based on Abdulla Qodiriy's novel *O'tkan kunlar* and its English and Russian translations, the study comparatively examines the syntactic structure of PCCS, the semantic relations between their components, and the transformations occurring during translation.

It should be particularly emphasized that the linguist G.M. Khoshimov considers PCCS as complex syntactic units belonging to the politaxeme system. According to the scholar, a politaxeme represents a complex syntactic system formed through the integration of several monotaxeme units into a single semantic and communicative whole. Therefore, PCCS should be interpreted not only as grammatical constructions, but also as discursive units performing specific communicative functions [5; 1025].

Based on the examples provided below, the structural and semantic characteristics of PCCS in English, Uzbek and Russian are comparatively analyzed. The analysis identifies both the similarities and differences in the expression of such sentences in the two languages, while also

highlighting the syntactic, semantic, and pragmatic problems that arise during the translation process.

Example 1: In Uzbek (A. Qodiriy, *O‘tkan kunlar*)

Shuning uchun bo’lsa kerak, Otabekka ixlos qo’yib, unga o’z bolasi kabi qarar: «O’lganimdan keyin ruhimga bir kalima qur’on o’qusa, bir vaqtlar Hasanali ota ham bor edi deb yodlasa, menga shunisi kifoya» deb qaror bergan va hozirdan boshlab Otabekka bu to’g’rida siporishlar [topshiriq] berib, undan samimiy va’dalar olib yurg’uchi oq ko’ngil bir qul edi. [7; 9]

Example 2: In English (translation by Mark Reese, *Bygone Days*)

As solace, Hasan Ali was loyal to Otabek as only a father could be toward his son. He wished only one thing in return. “After my death, if Otabek recites the Quran on behalf of my soul, commemorating the fact that at one time there lived a man named Hasan Ali Ota, that would be all I need to rest my bones in peace.” It could be said of him that he was an Oq Kungli Odam who humbly beseeched Otabek to fulfill his final wishes and in turn received assurances that they would be fulfilled. [8; 26–27]

Example 3: In English (translation by I.M.Tukhtasinov et al., *The Days Gone By*)

Hasanali loved Otabek very much and took care of him, saying: “As long as he prays for my soul after my death, if he recites the Koran for peace of my spirit, and he recalls that once there lived Hasanali-father in this world, that's all I need” — that was the only strong wish in his life. He was an old open-hearted man — actually a slave — who asked Otabek not to forget his sincere promises to pray for him after his death. [9; 8–9]

Example 4: In Russian (translation by M.Safarov, *Минувшие дни: Исторический роман*)

Видимо, поэтому старик всю свою любовь и привязанность обратил на Атабека, ставшего ему как родным сыном. «Если после моей смерти он прочтет молитву из Корана за упокой души моей, вспомнит меня добрым словом, мол, жил когда-то на этом свете Хасанали-ата, мне этого будет предостаточно», — думалось ему. Он уже попросил Атабека об этом и взял с него соответствующие искренние заверения. Вот таким простодушным человеком был этот старик-раб. [10; 9]

Based on the analysis of the examples presented above, it is possible to observe certain isomorphic and allomorphic features characteristic of the expression of PCCS in English, Uzbek, and Russian. In particular, all versions preserve the core semantic content, namely Hasanali’s sincere affection toward Otabek and his wish to be remembered with prayers after his death, which ensures the overall semantic unity of the text. At the same time, significant differences can be observed in the syntactic structure, the arrangement of components, and the use of connective devices in the translations. In some cases, the translators attempted to adapt the content to the norms of the target language by simplifying complex polycomponential constructions or dividing them into several independent sentences. This demonstrates that the semantic and grammatical relations between the components of PCCS are extremely complex and multifaceted [3; 128].

Similarities

1. Similarities in Syntactic Structure

All of the examples contain PCCS in which several predicative units are connected through coordinative and subordinative relations. In the Uzbek, English, and Russian versions, complex syntactic constructions serve to express the details of the events in a coherent and emotionally expressive manner. In particular, Examples 1, 2, 3, and 4 consistently reveal Hasanali’s sincere affection toward Otabek and his wish to be remembered through prayers after his death by means of several interconnected components.

Moreover, the Russian translation demonstrates a closer preservation of the original syntactic organization in comparison with the English translations. Due to the structural similarities between Uzbek and Russian in expressing complex subordinate relations, the Russian version retains longer sentence structures and preserves intercomponent relations more effectively.

2. Preservation of Semantic Integrity

The central semantic core is preserved in all versions of the examples. In other words, the portrayal of Hasanali as a kind-hearted, sincere, and devoted person, as well as his desire to be remembered after death, constitutes the common semantic content of the translations. For instance, the Uzbek expression *"ruhimga bir kalima qur'on o'qusa"* is rendered in English as *"recites the Quran on behalf of my soul"* and in Russian as *"прочтет молитву из Корана за упокой души моей,"* thus preserving the religious-pragmatic meaning to a certain extent.

In the Russian translation, the phrase *"добрым словом"* additionally reflects the emotional and respectful tone of the original Uzbek expression, thereby maintaining part of the cultural and emotional nuance embedded in the source text.

3. Communicative Purpose of the Translation

In all translations, the author's main communicative intention — to demonstrate Hasanali's sincerity and human virtues — has been preserved. The translators attempted to convey the emotional and expressive impact of the text. In particular, the translations by Mark Reese and Mukhammadnodir Safarov artistically recreate the character's inner feelings, whereas I.M. Tukhtasinov's translation places greater emphasis on presenting the content in a simpler and more comprehensible manner.

The Russian translation also tends to preserve the narrative flow and emotional continuity of the original text more consistently, especially through its retention of descriptive syntactic patterns and emotionally colored vocabulary.

Differences

1. Semantic Differences

The translations reveal cases where certain semantic layers are reduced or transformed. For example, the Uzbek phrase *"ruhimga bir kalima qur'on o'qusa"* is rendered rather freely in Mark Reese's translation as *"recites the Quran on behalf of my soul,"* while the Russian translation generalizes it as *"прочтет молитву из Корана."* At the same time, the phrase *"oq ko'ngil bir qul edi"* is partially transliterated in English as *"Oq Kungli Odam,"* thereby preserving its national and cultural coloring, whereas in Russian it is semantically adapted as *"простодушным человеком."*

Unlike the English translations, the Russian version often employs semantic approximation through culturally familiar lexical units, which increases readability for Russian-speaking readers but may partially reduce the linguocultural specificity of the Uzbek original.

2. Syntactic Differences

While the original Uzbek text contains long and structurally complex PCCS, the English and Russian translations often divide them into several independent sentences. For example, in Mark Reese's translation, the single complex construction of the original text is split into several shorter sentences in order to adapt the text to the stylistic norms of English. In I.M. Tukhtasinov's translation, some syntactic connections are simplified, and the semantic relations between the components are reduced. This demonstrates that partial transformation and syntactic adaptation occur during the translation process [2; 21].

In contrast, the Russian translation generally preserves a greater degree of syntactic complexity. Since Russian syntax allows relatively flexible sentence structures and extended

subordinate constructions, the translator retains more of the original sentence continuity and discursive cohesion than the English versions.

3. Stylistic and Literary Differences

The literary and emotional expressiveness of the original text is reflected differently in the translations. The sincere and natural Uzbek expression *"menga shunisi kifoya"* is rendered poetically in Mark Reese's translation as *"that would be all I need to rest my bones in peace."* In the Russian translation, however, the content is conveyed in a relatively neutral and realistic tone. In I.M. Tukhtasinov's translation, a simpler and more informative style predominates. As a result, some of the pragmatic and emotional subtleties of the original text are not fully preserved.

At the same time, the Russian translation maintains certain stylistic features of the original through emotionally marked expressions and descriptive narration, although the expressive national coloring of the Uzbek text becomes less prominent.

Translation Problems

1. The Problem of Conveying Literary and Pragmatic Meanings

It is a complex process to fully transfer the emotional and pragmatic load embedded in PCCS into another language. In particular, finding equivalent variants for religious and linguocultural units in the original text creates significant difficulties in translation. For example, the religious-pragmatic meaning contained in the phrase *"ruhimga bir kalima qur'on o'qusa"* is interpreted differently in the translations.

The Russian translation attempts to preserve the solemn and respectful tone of the original through religiously colored vocabulary, whereas the English translations tend to prioritize semantic clarity and readability.

2. The Problem of Syntactic Simplification

The long and multi-component syntactic constructions found in Uzbek are frequently shortened or divided into several simple sentences in English and Russian translations. As a result, certain semantic relations and the discursive integrity of the original text become weakened. This demonstrates the difficulty of preserving syntactic equivalence in the translation of polycomponential composite sentences [1; 131].

However, compared to the English translations, the Russian version preserves more of the original syntactic continuity due to the structural compatibility between Uzbek and Russian complex sentence patterns.

3. The Problem of Translating Linguocultural Units

Linguocultural units occurring in the original text, such as *"oq ko'ngil," "ota,"* and *"qul,"* do not have exact equivalents in other languages. Therefore, translators employ methods such as transliteration, explanation, or semantic adaptation. Such cases demonstrate the necessity of finding a balance between preserving cultural coloring and ensuring the comprehensibility of the translated text [1; 230].

In the Russian translation, culturally adapted lexical choices improve accessibility for readers, yet certain Uzbek national and emotional nuances become generalized or neutralized in the process.

DISCUSSION

The comparative study of the structural and semantic features of polycomponential composite sentences in English, Uzbek, and Russian revealed a number of similarities and differences between them. The analysis demonstrates that the translation of polycomponential composite sentences is not limited solely to grammatical equivalence, but also involves artistic expressiveness, semantic subtleties, pragmatic load, and linguocultural features [1; 274].

The following sections discuss these aspects in greater detail.

1. Syntactic Structure and Its Representation in Translation

The analyzed examples show that in English translations Uzbek PCCS are often reformulated through simplification and syntactic reduction. In particular, the long and complex syntactic constructions of the original text are frequently divided into several independent or shorter sentences in English. As a result, the broad descriptive syntax characteristic of Uzbek becomes more compact and informative in English.

For instance, the detailed descriptions and complex intercomponent relations in the Uzbek text are shortened in the English translation while preserving the core meaning. Although this serves the communicative purpose of the translation, it also leads to a partial loss of the stylistic richness and syntactic complexity of the original text. In particular, the simplified rendering of coordinative and subordinative relations in English weakens, to some extent, the discursive integrity of PCCS.

Similarly, although the Russian translation also simplifies the original complex syntactic system to a certain degree, it can be observed that some intercomponent relations are preserved more effectively than in English due to the syntactic flexibility of the Russian language. Russian complex sentence structures allow the translator to maintain closer correspondence with the original Uzbek syntax, thereby preserving more of the textual cohesion and communicative continuity.

2. Semantic Differences and Their Representation in Translation

From a semantic perspective, many artistic and emotional elements of the original text undergo transformation during translation. Figurative and metaphorical expressions in Uzbek are often simplified or neutralized in English. Consequently, the emotional impact characteristic of the original text is sometimes reduced.

For example, figurative expressions such as *"sham' yonadir"* and *"qora charog' sasiganda"* are translated into English as *"a single brilliant candle"* and *"reeked of the soot of blackened lamps."* Although the informative content is preserved, the poetic and dramatic tone of the original is not fully recreated. Uzbek metaphorical descriptions tend to produce a stronger emotional and aesthetic effect, whereas English translations prioritize realistic and precise representation.

In the Russian translation, however, some figurative meanings are conveyed more naturally because Russian literary style allows greater preservation of emotionally expressive vocabulary and descriptive syntax. Nevertheless, certain linguocultural associations of the Uzbek original remain difficult to reproduce fully even in Russian.

Furthermore, semantic shifts can also be observed in the translation of such units as *"oq ko'ngil," "ota,"* and *"qul."* In particular, Mark Reese attempts to preserve certain linguocultural units through transliteration, while other translations employ generalization or semantic adaptation. This demonstrates the difficulty of finding full equivalents for pragmatic and cultural layers of meaning during translation.

3. The Influence of Linguocultural Differences on Translation

The study also revealed that cultural components significantly influence the translation process. Since many Uzbek linguocultural units, customs, and everyday concepts lack direct equivalents in other languages, translators resort to various translation strategies.

For instance, the national dish *"osh"* is rendered in English through the general term *"dinner,"* which diminishes the national coloring of the original text. Similarly, artistic descriptions such as *"qora ko'zlik"* and *"mutanosib qora qoshliq"* are simplified into *"black eyes"* and *"dark brows,"* resulting in the partial loss of the original imagery and aesthetic subtlety.

Although some cultural units in the Russian translation are conveyed more closely in semantic terms, the national spirit and stylistic tone of the original are still not fully preserved. This demonstrates that translation depends not only on linguistic systems, but also on cultural perception and aesthetic interpretation. The Russian translation often mediates Uzbek cultural realities through familiar Slavic literary conventions, which facilitates comprehension while simultaneously reducing the uniqueness of the original national context.

4. Translation Problems and the Loss of Literary Style

One of the major problems in translating PCCS is preserving the artistic style and metaphorical expressions of the original text. The broad descriptive syntax, emotional colouring, and poetic expressions of Uzbek often undergo reduction or simplification when translated into English. As a result, the stylistic richness and emotional effect of the text are weakened.

In addition, the partial loss of semantic layers represents another important challenge. For example, the figurative imagery and emotional atmosphere embedded in the phrase *"qora charog' sasiganda"* are not fully reflected in the English translation. Although the translator succeeds in conveying the main information, the aesthetic and pragmatic subtleties of the original text are not entirely preserved.

The Russian translation preserves a greater degree of stylistic continuity and emotional narration than the English versions; however, it also demonstrates tendencies toward semantic neutralization and adaptation to Russian literary norms. Thus, both English and Russian translations reveal different strategies of balancing readability, cultural transfer, and artistic fidelity.

Overall, the translation of PCCS requires a high level of linguistic, stylistic, and cultural competence from the translator. Adequate translation of such syntactic units involves not only grammatical equivalence, but also the preservation of the artistic and aesthetic value of the original text.

CONCLUSION

The findings of the study demonstrate that although PCCS in English, Uzbek, and Russian share a number of common structural and semantic features, certain differences emerge during the translation process. In particular, the complex syntactic structures, artistic descriptions, and emotional-expressive devices characteristic of Uzbek are often simplified or reduced when translated into English. In Russian translations, however, a relatively higher degree of syntactic continuity and semantic cohesion is preserved due to the structural flexibility of the Russian language and its compatibility with extended complex sentence constructions.

As a result, some semantic layers, linguocultural coloring, and stylistic subtleties inherent in the original text are partially lost. This indicates that the translation process requires consideration not only of grammatical equivalence, but also of artistic-aesthetic and pragmatic aspects [1; 274].

The analysis further revealed that PCCS in the English translations were frequently shortened or divided into several simpler sentences. Although the translators generally attempted to preserve the core meaning of the original, the imagery, emotional expressiveness, and discursive integrity of the source text were weakened in some cases. The Russian translation, while preserving more of the original syntactic and narrative flow, also employed semantic adaptation and stylistic neutralization in order to meet the expectations of Russian literary discourse.

The study also identified the isomorphic and allomorphic features of PCCS. Their isomorphic characteristics are explained by their common function across languages: expressing complex ideas, revealing semantic relations between events, and ensuring communicative integrity. Their allomorphic characteristics, however, are closely connected with the specific syntactic structures,

stylistic possibilities, and cultural thinking patterns of each language. From this perspective, the existence and active use of polycomponential composite sentences demonstrate that they serve as universal syntactic means fulfilling communicative needs across languages [4; 232].

Overall, the translation of PCCS requires the translator to possess profound linguistic knowledge, stylistic sensitivity, and intercultural competence. The adequate translation of such syntactic units involves not only preserving semantic equivalence, but also maintaining, as much as possible, the artistic and aesthetic value of the original text.

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