PROBLEMS OF TRANSLATING CULTURAL REALIA IN LITERARY TRANSLATION (BASED ON ENGLISH-UZBEK LANGUAGES)

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Abstract

The article investigates the difficulties that arise when translators attempt to convert cultural realia from English into Uzbek for use in literary works. The study uses descriptive-analytical methods that analyze existing literature together with theoretical frameworks of translation techniques. The research identifies key difficulties translators encounter when dealing with culturally-bound lexical units and analyzes various approaches to their rendition which include transcription and transliteration and calque and descriptive translation and functional analogy. The findings suggest that the choice of translation strategy depends on the function of realia in the source text, the target audience's background knowledge, and the overall purpose of translation.

Keywords

cultural realia, literary translation, translation strategies, English-Uzbek translation, domestication, foreignization, cultural equivalence.

Аннотация

В данной статье рассматриваются трудности, связанные с переводом культурных реалий с английского языка на узбекский в художественных текстах. В исследовании используется описательно-аналитический метод, основанный на обзоре литературы и теоретическом анализе переводческих стратегий. Выявлены основные сложности, с которыми сталкиваются переводчики при передаче культурно обусловленных лексических единиц, а также проанализированы различные подходы к их переводу, включая транскрипцию, транслитерацию, калькирование, описательный перевод и функциональную аналогию. Результаты исследования показывают, что выбор переводческой стратегии зависит от функции реалии в исходном тексте, фоновых знаний целевой аудитории и общей цели перевода.

Ключевые слова

культурные реалии, художественный перевод, переводческие стратегии, англо-узбекский перевод, доместикация, форенизация, культурная эквивалентность.

Annotatsiya

Mazkur maqolada ingliz tilidan oʻzbek tiliga badiiy matnlarda madaniy realiyalarni tarjima qilish bilan bogʻliq muammolar tahlil qilinadi. Tadqiqot adabiyotlar sharhi hamda tarjima strategiyalarining nazariy tahliliga asoslangan tavsifiy-analitik metod yordamida olib borilgan. Unda madaniyatga xos leksik birliklarni tarjima qilish jarayonida tarjimonlar duch keladigan asosiy qiyinchiliklar aniqlanadi hamda ularni berishning turli usullari, jumladan, transkripsiya, transliteratsiya, kalkalash, tavsifiy tarjima va funksional analogiya kabi yondashuvlar tahlil qilinadi. Tadqiqot natijalari shuni koʻrsatadiki, tarjima strategiyasini tanlash realiyaning manba matndagi vazifasiga, maqsadli auditoriyaning fon bilimlariga va tarjimaning umumiy maqsadiga bogʻliq.

Kalit soʻzlar

madaniy realiyalar, badiiy tarjima, tarjima strategiyalari, inglizcha-o'zbekcha tarjima, domestikatsiya, forenizatsiya, madaniy ekvivalentlik.

INTRODUCTION

Literary translation represents one of the most complex forms of interlingual and intercultural communication which requires translators to bridge both linguistic and cultural boundaries between source and target languages. Translators encounter multiple challenges but cultural realia translation presents the most difficult task because it involves transforming culture-specific concepts which exist only in one language into another language. Cultural realia which translators face when translating between English and Uzbek languages include lexical units that describe objects and phenomena and traditions and concepts which exist exclusively in one culture [1]. The research gains importance from the increasing number of English literary works being translated into Uzbek which has created a need for theoretical development of cultural realia translation methods between these two languages. This article aims to examine the major difficulties which arise when translators transform cultural realia from English into Uzbek literary texts and to assess how well different translation methods handle these difficulties. The research focuses exclusively on theoretical analysis and literature review which combines existing scholarly perspectives with analytical observations about the English-Uzbek translation context.

METHODOLOGY AND LITERATURE REVIEW

The methodological foundation of this study comprises a descriptive-analytical approach based on comprehensive literature review and theoretical synthesis. The analysis uses multiple theoretical frameworks to create a thorough understanding of the problems and solutions connected to translating cultural realia. The concept of cultural realia has been extensively studied in translation theory through which scholars have developed multiple definitions and classification systems. Vlakhov and Florin create their fundamental definition of untranslatable elements in translation through their description of realia which includes words and expressions that refer to objects and concepts and phenomena that exist in specific geographical areas and material culture and social-historical traditions and folklore of particular nations yet remain unknown to other societies [2]. This definition has been widely adopted in post-Soviet translation studies and provides a useful framework for analyzing culture-specific vocabulary. Newmark uses the concept of cultural words to explain similar phenomena, which he describes as translation challenges that arise when source and target language communities lack common cultural understanding [3]. The classification of realia proposed by various scholars typically includes geographic, ethnographic, social-political, and linguistic-cultural categories, which create unique translation difficulties for each category [4].

The theoretical discussion about transferring cultural elements from one language to another directly relates to the ongoing discussion about different ways of handling translation through domestication and foreignization methods. Venuti argues that domestication which involves adapting the source text to target culture norms has historically dominated Anglo-American translation practice because it deletes cultural elements which exist between different cultures [5]. The foreignization method maintains elements from the original culture but this approach makes it hard for readers from the target audience to understand the content. The English-Uzbek translation process requires this division because both languages have distinct cultural elements which separate their speakers from each other. Komissarov proves through his functional analysis of translation that actual translation methods must depend on both the text's communication goals and the requirements of its intended readers [6]. Translators who work with cultural realia in literature contexts will find this practical method to be a valuable resource.

The field of Uzbek translation studies has helped people learn about the difficulties which arise when cultures interact with one another. Salomov's research on the theory and practice of

literary translation in Uzbek context highlights the importance of preserving national specificity while ensuring accessibility for readers [7]. The comprehensive studies on translation theory which Musaev conducted show how translators face cultural gaps between Uzbek and other languages which they must bridge during their work [8]. The works provide essential background information which helps readers understand the specific issues which arise during the process of translating English literature into Uzbek. The literature review created a theoretical framework which allows for organized study of translation techniques and their use in translating cultural elements.

RESULTS AND DISCUSSION

The examination of theoretical literature together with translation methods identifies three main strategies which translators use to transfer cultural realia from English into Uzbek. Transcription and transliteration which involve reproducing the phonetic or graphic form of the source language term preserve the foreign character of realia but may create comprehension barriers for Uzbek readers unfamiliar with Anglo-American culture. The terms "Halloween" and "Thanksgiving" and "brunch" have become common practice in Uzbek translations through their transcription which requires translators to use footnotes or contextual explanations to help readers understand their meaning [9]. The target audience's cultural understanding together with the presence of additional text resources determines how well this method works.

The method of calque or loan translation operates as a common technique that uses literal word-to-word translation to reproduce the original word structure of the source term. The method maintains some original meaning yet it does not succeed in showing all cultural aspects that belong to the specific realia. The process of descriptive translation uses explanatory paraphrase to explain cultural realia which helps readers understand the content but this method creates two problems because it makes the text longer and loses its original style, which affects the beauty of literary writing. The method of functional analogy replaces source culture realia with equivalent elements from the target culture to help readers understand but this practice creates two problems because it distorts the actual culture while losing the authentic cultural details of the location [10].

The analysis shows that no single strategy works as the best method to translate cultural realia because multiple elements determine the success of every translation method, which depends on the realia's semantic and functional features and its function in the source text and the literary work's genre and style and the target audience of the translation. A flexible, context-sensitive approach that combines various strategies appears most effective for achieving both fidelity to the source text and accessibility for Uzbek readers. The translator needs to use professional judgment to decide between keeping foreign elements in the text and making changes for better understanding while understanding that literary translation exists to serve both communicative and aesthetic and cultural purposes.

The examination of translation practices further reveals that the cultural distance between English-speaking societies and Uzbek culture significantly complicates the translator's task when dealing with realia related to social institutions, religious practices, and everyday life customs. English literary texts frequently contain references to phenomena deeply embedded in Western cultural consciousness, such as boarding schools, country clubs, baby showers, or specific holiday traditions, which lack direct equivalents in Uzbek culture. When translating such realia, the translator faces a fundamental dilemma: excessive foreignization may alienate Uzbek readers and impede their emotional engagement with the narrative, while aggressive domestication may distort the cultural authenticity of the original work and deprive readers of the opportunity to encounter and understand different cultural perspectives. This tension is particularly acute in contemporary literary translation, where global readerships increasingly expect both accessibility and cultural authenticity. The translator must therefore function as a cultural mediator, making strategic decisions about which elements to preserve in their foreign form and which to adapt,

always considering the cumulative effect of these choices on the reader's experience of the text as a coherent artistic whole.

Moreover, the translation of cultural realia in literary texts is inseparable from broader questions of style, register, and narrative voice, as the manner in which culture-specific elements are rendered inevitably affects the aesthetic texture of the translated work. A literary text is not merely a vehicle for conveying information but an artistic construct in which every element contributes to the overall aesthetic effect, and cultural realia often carry connotative meanings, evoke particular atmospheres, and contribute to characterization in ways that extend beyond their denotative content. When an English novel depicts characters enjoying afternoon tea or attending a village fête, these realia do more than denote activities; they evoke an entire social milieu, suggest class positions, and create a distinctive cultural ambiance that constitutes part of the work's literary value. The Uzbek translator must therefore consider not only how to convey the referential meaning of such realia but also how to preserve or compensate for their stylistic and atmospheric functions within the narrative.

CONCLUSION

The translation of cultural realia from English into Uzbek in literary texts presents significant challenges that require sophisticated theoretical understanding and practical skill. This study has identified transcription, transliteration, calque, descriptive translation, and functional analogy as the principal strategies available to translators, each with characteristic strengths and limitations. The analysis of scholarly literature demonstrates that successful rendition of cultural realia necessitates a balanced approach that considers the specific context, function, and intended audience of each translation. The findings support a flexible methodology that draws upon multiple strategies as appropriate to particular translation situations, rather than rigid adherence to any single approach. Future research should continue to develop English-Uzbek translation theory through analysis of specific literary translations and elaboration of guidelines for cultural transfer in this language pair.

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