

LANGUAGE AND CULTURE: PROBLEMS OF TRANSLATING ENGLISH REALIA INTO UZBEK.

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Abstract

Translation is a crucial tool in modern integrative intercultural communication. It's a bridge that strengthens relationships between two languages and their respective cultures. This process has involved a thorough examination of the interconnection between language and culture, as well as the broad spectrum of national-cultural units reflected within them. We've explored their formation, application, and how they manifest at the linguistic level, in both oral and written communication. The study aims to identify the national-cultural, lexical-semantic, and stylistic characteristics of realia in English literary contexts, and to shed light on their translation into the Uzbek language.

Keywords: linguoculturology, realia, cultural unit, literary text, translation, national-cultural features.

Аннотация

Перевод является важнейшим инструментом современной интегративной межкультурной коммуникации. Перевод — это связь, которая укрепляет отношения между двумя языками, а также культурами. В этом процессе были тщательно изучены такие вопросы, как взаимосвязь языка и культуры, а также широкий спектр отраженных в них национально-культурных единиц, процессы их формирования и области применения, их проявление на языковом уровне, проявление в устной и письменной речи. Цель исследования — определить национально-культурные, лексико-семантические, стилистические характеристики реалий в английском литературном контексте, а также осветить вопросы их перевода на узбекский язык.

Ключевые слова: лингвокультурология, реалия, культурная единица, художественный текст, перевод, национально-культурные особенности.

Annotatsiya

Tarjima zamonaviy integrativ madaniyatlararo muloqotning hal qiluvchi vositasidir. Tarjima ikki til, shuningdek, madaniyatlar o'rtasidagi munosabatlarni mustahkamlovchi bog'liqdir. Ushbu jarayonda til va madaniyatning o'zaro bog'liqligi, shuningdek, ularda aks etgan milliy-madaniy birliklarning keng doirasi, ularning shakllanish jarayonlari va qo'llash sohalari,

ularning til darajasida namoyon bo'lishi, og'zaki va yozma nutqda aks etishi kabi masalalar chuqur o'rganildi. Tadqiqotning maqsadi ingliz adabiy kontekstida **realialarning milliy-madaniy, leksik-semantik, stilistik xususiyatlarini** aniqlash, shuningdek, ularni o'zbek tiliga tarjima qilish masalalarini yoritishdan iborat.

Kalit so'zlar: lingvomadaniyatshunoslik, realiya, madaniy birlik, badiiy matn, tarjima, milliy-madaniy xususiyatlar.

Realia are linguoculturemes that reflect the unique characteristics of a society and belong to the category of culturally determined non-equivalent lexical units. We study realia from a different perspective, as these lexical units are certainly expressed by a corresponding word in other languages and are used as their equivalents, but in a figurative sense, they convey our understanding of them in relation to our national and cultural aspects. In particular, when analyzing the content of expressive cultural terms and the logical features of linguistic culture, we can see that in addition to the denotative meaning, connotations reflecting cultural characteristics are also expressed. Furthermore, these words show that we are connected to our way of life, customs, as well as the plants and wildlife around us. Definitions of **realia** have been provided, indicating that these are words or phrases denoting objects, phenomena, and entities characteristic of the life, daily existence, culture, and socio-historical experience of a specific people. They are little known or foreign to other peoples and lack precise equivalents in their languages, expressing a national flavor; they are a type of **non-equivalent vocabulary**. [1.44] The term "realia" is one of the most widely used, and in general, it's defined as "an object of material culture serving as the basis for the nominative meaning of a word. [2.18] The cultural background of an ethnocentric order, created through the reference or use of realia, is considered an integral element of speech.

Recurring realia, which are stable elements of folk traditions, become a **symbol** of a specific work because without them, it's impossible to grasp the deep meaning and semantic foundations of the piece. In many cases, we pay more attention to the social aspect of language. Customs and traditions drawn from life, as well as household items in the English language, are also illustrated with examples of their **denotative and connotative features**, with their appearance explained by the country's geographical location. Naturally, most realia in the United Kingdom, an island nation, are directly linked to the specificities of its historical and economic development: **maritime navigation, a powerful navy, shipbuilding, fishing, interlingual lexicology**, and other

factors have been reflected in the English language system and are, of course, used, especially in literary texts. The social side organically mirrors the lifestyle of the people speaking that language. Additionally, the characteristics present in the English language are also connected to the country's geographical location, environment, climate, and a range of similar phenomena.

The term “**wooden-head**” (деревянная голова) is a linguocultureme through which we can observe the expression of the cultural aspect of a person's environment. This realia creates a connotative association with plants found in the surroundings. This example demonstrates how certain words, like “wooden-head,” can carry cultural connotations related to the natural environment and objects familiar to native speakers of that language. The “wooden” aspect of the term likely evokes associations with wood, trees, or other plant materials that are prevalent in the culture and environment of the language’s speakers. This illustrates how linguistic and cultural elements intertwine in the meaning and usage of such terms. The term “wooden-head” in English likely originates from the prevalence of wood and forests in the traditional environment of English speakers.

The connotation associated with someone being “**wooden-headed**” (stubborn, slow, or unperceptive) is directly linked to cultural associations with wood and wooden objects in the local environment. This demonstrates how linguistic expressions can be deeply rooted in the material culture and natural surroundings that shape the daily life and experiences of a linguistic community. The linguocultureme “wooden-head” reflects how the physical world is encoded in the semantics and pragmatics of language. Analyzing such culturally loaded terms provides valuable insight into the worldview and realities of the people who use them. The linguocultureme “wooden-head” in English often signifies a lack of intelligence or an unwillingness to accept new ideas or information. It's frequently used as a slightly pejorative term to criticize someone's actions or thought processes. When translating this term into Uzbek, the equivalent culturally resonant linguoculturemes would indeed be “**qovoq bosh**” or “**qovoq kalla**” (literally “pumpkin-head” in Uzbek).

These terms also evoke associations with **slow-wittedness, stubbornness, and an inability to understand or adapt to new information**, just like the English “wooden-head.” This explanation demonstrates a deep understanding of how these culturally specific linguistic expressions are rooted in the shared experiences and material realities of a language community. Identifying such culturally loaded terms and studying their nuanced meanings provides valuable

intercultural insight. The direct translation of “wooden-head” as “**qovoq bosh/kalla**” preserves the intended cultural connotations, ensuring effective communication and mutual understanding between the two linguistic contexts. In Herman Melville's *Moby Dick*, Captain Ahab, the novel's obsessed protagonist, can be seen as a character with “**wooden-headed**” (stubborn) tendencies. His relentless pursuit of revenge against the white whale leads him to ignore reason, endanger his crew, and become consumed by his obsession. [3.65] In the translated work, the extraordinary protagonist, Captain Ahab, can be seen as a character possessing the trait of “qovoq bosh” (wooden-head). His relentless pursuit of revenge against the white whale causes him to disregard reason and logic, putting his crew at risk.

Linguistic realia, which include terms, names of objects, and even names of natural phenomena, are often used in conjunction with one another in literary and cultural contexts. When used in fictional works, these realia, with their connotative meanings, primarily manifest as **linguoculturemes**—that is, they serve to convey national and cultural associations through the contextual depiction of events, characters, and the overall narrative. The interplay between the form of lexical units and their nuanced, culturally embedded connotations allows authors to infuse deeper layers of meaning and evoke specific national, social, and traditional frameworks within their works.

This underscores the importance of understanding the cultural and linguistic subtleties inherent in seemingly ordinary words and terms, as they can carry profound meaning when contextualized in literary and narrative settings. When discussing and translating linguistic realia, it is crucial to consider both linguistic and extralinguistic factors. The expression and enhancement of the cultural connotative meanings of realia are inextricably linked to the comparison of national and cultural characteristics. It is recognized that a key principle of translation is that each realia conveyed must maintain **pragmatic equivalence** in the target text and reflect its pragmatic features in a way that is understandable to other cultures. In other words, preserving the national-cultural specificity and pragmatic properties of realia is an essential requirement at the level of translation guidelines. The translator must carefully navigate both the linguistic forms and the broader cultural associations and contextual nuances to effectively convey the realia in a way that resonates with the target audience.

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