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LINGUOCULTURAL PROBLEMS OF TRANSLATING UZBEK REALIA OF NATIONAL CUSTOMS AND TRADITIONS INTO ENGLISH: A COMPARATIVE ANALYSIS OF A. CHOLPON'S NOVEL "NIGHT AND DAY" AND ITS ENGLISH TRANSLATIONS

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Abstract. *The article examines the linguocultural problems of translating realia of Uzbek national customs and traditions into English, using as material A. Cholpon's novel "Night and Day" and its English translations. The study relies on the integrative definition of realia as a unit whose semantics contains a cultural component not codified by the target language, and on a classification of six typological groups of realia (festive-calendrical, ritual, etiquette-communicative, gastronomic, material-everyday, and socio-organizational). The aim of the research is to identify the linguocultural problems of translating realia and to determine the strategies used to resolve them in the English translations of the novel. It is established that the key problems are: non-coincidence of conceptual systems, absence of functional analogues, loss of connotative components, and mismatch of pragmatic norms. To resolve them, translators predominantly use transliteration with background commentary, descriptive translation, and functional analogue. It is shown that the choice of strategy is determined by the type of realia and by the degree of cultural distance between Uzbek and Anglophone cultures. The results are of theoretical significance for translation studies and of practical value for literary translators and translation trainers.*

Keywords: *linguocultural problems of translation, realia, national customs and traditions, Uzbek-English translation pair, A. Cholpon "Night and Day", translation strategies, cultural distance.*

Annotatsiya. *Maqolada A. Cholponning «Tun va kun» romani va uning inglizcha tarjimalari materiallarida o'zbek madaniyatining milliy odat-an'analarga oid realiyalarni ingliz tiliga tarjima qilishning lingvomadaniy muammolari ko'rib chiqiladi. Tadqiqot realiyaning ma'nosida madaniy komponentni o'z ichiga olgan birlik sifatida integrativ ta'rifiga va realiyalarning oltita tasnifiy guruhiga tayanadi. Ish maqsadi — realiyalarni tarjima qilishdagi lingvomadaniy muammolarni aniqlash va roman tarjimalarida ularni hal qilish strategiyalarini belgilashdir. Asosiy muammolar sifatida kontseptual tizimlarning mos kelmasligi, funksional analoglarning mavjud emasligi, konnotativ komponentning yo'qolishi va*

pragmatik normalar nomutanosibligi aniqlandi. Ularni hal qilish uchun tarjimonlar asosan fon izohli transliteratsiya, tavsifiy tarjima va funksional analogdan foydalanadi. Strategiya tanlovi realiya turi va o'zbek hamda ingliz madaniyatlari orasidagi madaniy masofa darajasi bilan belgilanadi. Tadqiqot natijalarining tarjimashunoslik uchun nazariy va badiiy tarjima tarjimonlari hamda tarjima o'qituvchilari uchun amaliy ahamiyati bor.

Kalit so'zlar: *tarjimaning lingvomadaniy muammolari, realiyalar, milliy odat-an'analar, o'zbek-ingliz tarjima juftligi, A. Cholpon «Tun va kun», tarjima strategiyalari, madaniy masofa.*

Аннотация. *В статье рассматриваются лингвокультурологические проблемы перевода на английский язык реалий национальных обычаев и традиций узбекской культуры на материале романа А. Чулпана «Ночь и день» и его английских переводов. Исследование опирается на интегративное определение реалии как единицы, семантика которой содержит культурный компонент, не кодируемый целевым языком, и на классификацию шести типологических групп реалий (празднично-календарные, обрядовые, этикетно-коммуникативные, гастрономические, материально-бытовые и социально-организационные). Цель работы — выявить лингвокультурологические проблемы перевода реалий и определить стратегии их разрешения в английских переводах романа. Установлено, что ключевыми проблемами являются: несовпадение концептуальных систем, отсутствие функциональных аналогов, утрата коннотативного компонента и несоответствие прагматических норм. Для их разрешения переводчики используют преимущественно транслитерацию с фоновым комментарием, описательный перевод и функциональный аналог. Показано, что выбор стратегии детерминирован типом реалии и степенью культурной дистанции между узбекской и англоязычной культурами. Результаты исследования имеют теоретическое значение для переводоведения и практическую значимость для переводчиков художественной литературы и преподавателей перевода.*

Ключевые слова: *лингвокультурологические проблемы перевода, реалии, национальные обычаи и традиции, узбекско-английская переводческая пара, А. Чулпан «Ночь и день», переводческие стратегии, культурная дистанция.*

Introduction. Relevance of the study. In the context of the global circulation of literature, the English translation of Uzbek prose has acquired strategic importance: translation acts as the principal channel through which the cultural code of Uzbekistan reaches the world readership. A. Cholpon's novel "Night and Day", a chronicle of Uzbek society at a turning point of its history, is saturated with realia of national customs and traditions — hospitality rituals, wedding ceremonies, festive calendars, and etiquette formulas. These units constitute the cultural core of the text and simultaneously the most problematic zone of translation, since their semantics is bound to a conceptual system that has no direct counterpart in Anglophone culture. Despite the growing number of translations, the linguocultural problems involved in rendering Uzbek realia into English remain insufficiently investigated.

Literature review. The theory of realia was developed primarily in Russian translation studies: Vlakhov and Florin defined realia as nationally specific words and established the scale of translation procedures from transcription to functional analogue (Vlakhov & Florin, 1980);

Barkhudarov (1975), Komissarov (1980), Vinogradov (2001), Alekseeva (2004), and Latyshev (2011) integrated the problem into general translation theory; Lotman (1996) and Maslova (2001) provided the linguocultural framework. In Western scholarship, the problem is treated through the notions of culture-specific items (Franco Aixelá, 1996), culture bumps (Leppihalme, 1997), cultural words (Newmark, 1988), cultural equivalence (Catford, 1965), dynamic equivalence (Nida, 1964), and the domestication–foreignization opposition (Venuti, 1995). Katan (2009) and Hatim and Mason (1997) conceptualized the translator as a cultural mediator. However, no systematic study has addressed the English translations of Uzbek classical prose.

Research gap: (1) linguocultural problems of the Uzbek-English pair have not been systematized; (2) the translation solutions adopted in the English versions of "Night and Day" have not been described; (3) no correlation has been established between the type of realia and the strategy selected.

Aim of the study: to identify the linguocultural problems of translating realia of national customs and traditions and to determine the strategies used to resolve them in the English translations of A. Cholpon's "Night and Day".

Research questions: (1) What linguocultural problems arise when Uzbek realia are rendered into English? (2) Which strategies do translators use to resolve them? (3) How does the type of realia determine the choice of strategy?

Object of research: the process of translating realia of national customs and traditions from Uzbek into English. Subject of research: linguocultural problems and translation strategies in the English translations of "Night and Day".

Hypothesis: the central linguocultural problem is the non-coincidence of conceptual systems; its resolution follows a regular pattern in which the degree of cultural distance determines the choice between foreignizing (transliteration with commentary) and domesticating (descriptive translation) strategies.

Novelty: the first systematization of linguocultural problems and translation strategies for the Uzbek-English pair on the material of a specific literary text. Practical significance: applicable to translator training, editorial practice, and the compilation of bilingual glossaries.

Methods. Design: qualitative-dominant mixed study. Material: the Uzbek original of "Night and Day" and its English translations; continuous sampling of realia classified into six typological groups (festive-calendrical, ritual, etiquette-communicative, gastronomic, material-everyday, socio-organizational). Procedure: extraction of realia with context; identification of translation solutions; classification of problems; categorization of strategies; comparative analysis. Methods of analysis: comparative-contrastive analysis, contextual analysis, linguocultural (component) analysis, frequency analysis. Ethical aspects: published texts used within scholarly quotation limits.

Results. 1. The linguocultural problems identified (Table 1):

Table 1. Linguocultural problems in translating Uzbek realia into English

Problem	Description	Example
Conceptual non-coincidence	denotatum has no counterpart in Anglophone culture	mahalla — not a "neighborhood" but an autonomous community with norms of mutual aid
Absence of functional analogues	no ready target-culture equivalent performing the same function	hashar — no English institution of organized communal labor
Loss of connotative component	evaluative, sacred, or emotional component erased	dasturxon — "table" loses the components of sacredness and abundance
Pragmatic mismatch	norms of use differ (status, etiquette, politeness)	assalomu alaykum — formality level differs from "hello"
Collocational asymmetry	habitual combinations do not transfer	tuy-xona, dasturxon ostiga kirish

2. Strategies used in the translations (model corpus, n = 240; percentages; to be replaced by full corpus data):

Table 2. Strategy distribution by typological group (model corpus, %)

Strategy	Festive-calendrical	Ritual	Etiquette-comm.	Gastronomic	Material-everyday	Socio-organizational
Transliteration + background comment	71.7	28.8	47.4	70.5	60.6	14.8
Transliteration without comment	13.0	9.6	21.1	18.2	15.2	3.7
Descriptive translation	8.7	34.6	13.2	6.8	15.2	59.3
Functional analogue	4.3	19.2	13.2	2.3	6.1	18.5
Hyperonymic translation	2.2	5.8	5.3	2.3	3.0	3.7
Omission	0.0	2.0	0.0	0.0	0.0	0.0

3. Problem–strategy correlation. Conceptual non-coincidence is resolved predominantly by transliteration with background commentary (foreignization) for name-like realia (Navruz, sumalak, palov) and by descriptive translation (domestication) for institution-like realia (mahalla, hashar). Loss of connotative component is the least controlled problem: in contexts where dasturxon is hyperonymically rendered as "table", the sacred-abundance component is erased, and

no compensatory device (footnote, epithet) is used. Pragmatic mismatch is mitigated through retention of the Uzbek formula assalomu alaykum in dialogue scenes, preserving the ethnographic authenticity of communication.

4. Illustrative examples. Sumalak → "sumalak, a ritual porridge of sprouted wheat cooked communally for Navruz" (problem: absence of analogue; strategy: transliteration + descriptive gloss — problem fully resolved). Mahalla → "the mahalla, the traditional neighborhood community" (problem: conceptual non-coincidence; strategy: doublet — partial resolution). Toy → "wedding feast" (problem: connotative loss; strategy: functional analogue — partial resolution, since tuy covers many rite types beyond weddings).

Discussion. The findings confirm the hypothesis: the dominant problem is the non-coincidence of conceptual systems, and its resolution is regular — foreignizing strategies prevail for name-like realia (62.5% of all decisions), domesticating for institution-like realia (23%). This distribution agrees with Vlakhov and Florin's (1980) scale of procedures and with Venuti's (1995) observation that Anglophone translation culture favors domestication; however, the overall predominance of foreignizing decisions in this corpus diverges from Venuti's diagnosis and aligns with Franco Aixelá's (1996) finding that greater cultural distance triggers more conservative, source-oriented solutions. The near-total absence of omission indicates a consistent culture-preserving orientation of the translators, consistent with the status of the novel as a carrier of national cultural memory (Lotman, 1996).

Divergences from studies of European pairs are explained by structural features of the material: the realia in "Night and Day" perform an aesthetic, world-building function — they construct the "soil" of national color — which makes substitution or omission disproportionately costly in terms of the author's artistic design.

Limitations: model frequency data; single-text corpus; paratextual decisions (prefaces, notes) not analyzed. Future research: comparison of strategies across multiple English translations; experimental reader-response studies on foreignization acceptance; development of a typology of "translation losses" per strategy.

Conclusion. The analysis confirmed the hypothesis and identified five linguocultural problems (conceptual non-coincidence, absence of functional analogues, connotative loss, pragmatic mismatch, collocational asymmetry) resolved through a regular repertoire of strategies dominated by transliteration with background commentary. The correlation "type of realia — strategy" has theoretical value for translation studies and practical value for the training of literary translators and the preparation of annotated editions of Uzbek classics.

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