



EXPRESSING CULTURAL PECULIARITIES IN TRANSLATION FROM UZBEK TO ENGLISH

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Annotation. This article examines the difficulties involved in conveying cultural elements during the translation process from Uzbek into English. It emphasizes the considerable distinctions between the two languages in terms of cultural heritage, traditions, and perspectives, which make direct translation challenging. Various translation approaches, such as domestication, foreignization, transliteration, and the use of explanatory notes, are explored. The results highlight the crucial role of cultural awareness in enabling translators to achieve dynamic equivalence while preserving cultural essence.

Keywords: translation, cultural peculiarities, Uzbek-English, domestication, foreignization, dynamic equivalence.

Introduction. the Resolution of the President of the Republic of Uzbekistan dated May 19, 2021 No PP-5117 "On measures to bring the promotion of foreign languages in the Republic of Uzbekistan to a qualitatively new level: ... education in foreign languages. It is no coincidence that the need to develop as a policy priority, radically improve the quality of education in this area, attract qualified teachers to the field and increase the population's interest in learning foreign languages¹."

In the modern era of globalization, translation plays a vital role in bridging communication gaps among different nations and cultures. It is not simply a process of converting words from one language to another; rather, it is a sophisticated act of intercultural communication that requires a deep understanding of both linguistic and cultural contexts. Every language embodies the history, worldview, and collective consciousness of its speakers. Therefore, translation is not only about linguistic accuracy but also about conveying the cultural meanings embedded within the source language.

Main body. Translating between Uzbek and English is particularly challenging because these languages belong to different language families and represent vastly different cultural systems. Uzbek, as a Turkic language, is deeply rooted in the traditions, customs, and historical experiences of the Central Asian region, while English, a Germanic language, reflects the worldview of Western societies. These differences create significant difficulties when attempting to express culture-specific concepts, metaphors, idioms, and traditions in translation.

The translation of culturally specific elements has been one of the central concerns in translation studies. According to Eugene Nida (1964), the concept of *dynamic equivalence* plays a key role in achieving effective translation. Dynamic equivalence focuses on producing a similar response in the target audience as the original text did in its original audience. For instance, an Uzbek proverb like "*Ona duosi – farishta*" could be domesticated as "*A mother's*

¹ The Resolution of the President of the Republic of Uzbekistan dated May 19, 2021 No PP-5117

blessing is a treasure," or foreignized by keeping the cultural image closer to the original, such as *"A mother's blessing is like an angel's protection."*

Andrey Komissarov (1990) emphasized that translation is not merely linguistic substitution but a creative process involving interpretation and adaptation. His theory of equivalence highlights different levels of correspondence, from the semantic level to the pragmatic level, where the translator considers the reader's background and expectations.

Cultural Peculiarities in the Uzbek Language. The Uzbek language is rich in culturally bound expressions, many of which do not have direct equivalents in English. These peculiarities can be classified into several categories.

Lexical Items Related to National Identity:

Food: *osh* (pilaf), *somsa* (samosa-like pastry), *non* (bread).

Clothing: *do'ppi* (traditional skullcap), *atlas* (silk fabric).

Social Relations: *ota-ona* (parents), *amaki* (paternal uncle), *tog'a* (maternal uncle).

Idioms and Proverbs:

"Olma pish, og'zimga tush" – literally "Apple, ripen and fall into my mouth," meaning waiting passively for success.

"Ko'rmagan ko'rgani qursin" – literally "Let the unseeing be cursed for what they have seen," meaning misfortune comes from new experiences.

Religious and Ritual Concepts:

iftor (breaking fast during Ramadan), *qurbonlik* (sacrificial offering), *duo olish* (receiving a blessing).

Cultural Realities:

National holidays such as *Navro'z* (Uzbek New Year celebrated in March), *Mustaqillik kuni* (Independence Day).

Traditional ceremonies such as *nikoh to'yi* (wedding), *sunnat to'yi* (circumcision ceremony).

Metaphors and Figurative Expressions:

"Ko'ngil oynasi" – "The mirror of the soul/heart."

"Qorachiqdek asrash" – literally "to protect like the pupil of one's eye," meaning to cherish dearly.

These cultural elements present significant challenges for translators because English often lacks direct equivalents for these concepts.

Lack of Direct Equivalence. Many Uzbek cultural terms have no exact English equivalent. For example, *do'ppi* cannot simply be translated as "hat" because it carries deep cultural symbolism. The translator may need to use a descriptive phrase like *"an embroidered Uzbek skullcap"*.

Ineffectiveness of Literal Translation. Literal translations can lead to misunderstandings or awkward phrasing.

Uzbek: *"Qorachiqdek asramoq"*

Literal English: *"To protect like the pupil of the eye"* (unnatural).

Improved translation: *"To cherish dearly"* or *"To protect carefully."*

Religious Sensitivity. Some religious concepts are culturally bound and may not be fully understood by English speakers.

Uzbek: *"Duo olish"*

English: *"To receive a blessing"* – captures the basic idea but misses the deeper spiritual connotation.

Complex Kinship Terms. Uzbek kinship terminology is much more detailed than English. Words like *amakivachcha* (paternal uncle's child) or *tog'avachcha* (maternal uncle's child) have no direct equivalents. Translators must provide clarifications or use descriptive translations.

Loss of Emotional Impact. Cultural expressions often carry strong emotional connotations that are difficult to replicate. For instance, the Uzbek phrase *"Ona duosi – farishta"* (A mother's blessing is like an angel) has spiritual depth that may be lost if translated too literally.

Strategies for Overcoming Translation Challenges:

Use of Equivalent Terms Where Possible. Whenever a direct equivalent exists, it should be used to maintain naturalness: *Ko'ngil* → *heart* or *soul* depending on context.

Explanatory Translation (Explication). Adding brief explanations can help convey cultural meanings: *Navro'z* → *"Navruz, the traditional Uzbek spring celebration held in March."*

Transliteration. When a concept is entirely unique, the original word can be retained in transliterated form, sometimes with a brief explanation: *Palov* (*plov*), *do'ppi*.

Cultural Adaptation. Finding a similar concept in the target culture to make the text more accessible: *Iftor* → *"breaking the fast in Ramadan."*

Footnotes or Glosses. Particularly useful for literary translations, where preserving the cultural atmosphere is crucial.

Analysis of Resources. Works by Eugene Nida, Lawrence Venuti, and Andrey Komissarov provide foundational theories for understanding equivalence and cultural adaptation in translation. Nida's *dynamic equivalence* offers a practical approach to producing natural translations. Venuti's domestication and foreignization strategies help translators decide whether to adapt or preserve cultural elements. Komissarov's levels of equivalence theory guides translators in balancing meaning and form.

Conclusion. Translating from Uzbek into English is a complex and multi-layered process that extends beyond the mere substitution of words. It involves conveying the rich cultural, historical, and emotional meanings embedded in the Uzbek language to a target audience that may have little knowledge of Central Asian traditions. The research conducted in this study highlights the challenges and strategies involved in expressing cultural peculiarities in translation.

Cultural elements such as idioms, proverbs, kinship terms, and ritual concepts are among the most difficult aspects to translate. Literal translation often results in loss of meaning, awkward phrasing, or cultural misinterpretation. Therefore, translators must possess not only strong linguistic skills but also a deep understanding of both source and target cultures.

Different strategies should be applied depending on the text type and intended audience. For instance, literary translations may prioritize foreignization to preserve cultural color, while translations for mass media may require domestication to ensure clarity and accessibility.

In the era of globalization, where cross-cultural interaction is more frequent than ever, the task of translators becomes increasingly significant. Uzbek literature and historical narratives can only gain international recognition through translations that capture both their

linguistic and cultural essence. Thus, continued research and training in cultural translation are essential for the growth of the field.

This study has shown that while there is no universal solution to the problem of translating cultural peculiarities, a combination of strategies—such as explanatory translation, transliteration, and cultural adaptation—can help achieve dynamic equivalence.

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