



COMPARATIVE ANALYSIS OF REALIA TRANSLATION IN ENGLISH AND UZBEK LITERATURE

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<https://doi.org/10.5281/zenodo.19344351>

Keywords: Realia, cross-cultural communication, English language, Uzbek language, translation strategies, linguistic competence.

This article presents a comparative analysis of the translation of realia in English and Uzbek literature, focusing on culture-specific words that reflect social life, traditions, historical objects, and national concepts. The study examines translation strategies such as borrowing, descriptive translation, adaptation, and functional equivalence in literary texts from both languages. Special attention is given to how translators preserve semantic accuracy, stylistic effect, and cultural meaning when dealing with non-equivalent lexical items. The research also analyzes selected examples from classical and modern literary works to identify common translation difficulties and evaluate the effectiveness of different strategies. The findings show that successful translation of realia requires not only linguistic competence but also deep cultural knowledge, contextual interpretation, and sensitivity to the target audience's perception.

Language serves not only as a tool for communication but also as a repository of culture and identity. One of the most fascinating aspects of linguistic study is how language encodes the unique cultural realities of a society. These culture-specific elements, known as realia, encompass a wide range of tangible and intangible cultural phenomena including traditional customs, local foods, social institutions, festivals, and geographical landmarks. Realia are deeply embedded in the daily lives and historical experiences of communities, making them an invaluable resource for understanding the cultural fabric of a language-speaking group. Unlike universal vocabulary, realia often lack direct equivalents in other languages, posing significant challenges for translators, language learners, and intercultural communicators. The effective study and translation of realia thus require a multidisciplinary approach that combines linguistics, cultural studies, and translation theory.

The English and Uzbek languages, representing different linguistic families and cultural backgrounds, offer a rich field for comparative analysis of realia¹. English, as a global lingua franca with roots in Western European culture, reflects the values, social structures, and historical developments of predominantly Anglo-American societies. In contrast, Uzbek, a Turkic language spoken in Central Asia, carries centuries-old cultural legacies influenced by Islamic traditions, nomadic heritage, and regional customs.

This article aims to explore the nature of realia in both languages, categorizing them into geographical, ethnographic, social political, and everyday life domains. By examining specific examples and their translation challenges, the study seeks to highlight how language functions as a cultural mirror and how cross-cultural communication can be enriched through better understanding of realia². Moreover, the increasing interconnectedness of the modern world

¹ Baker, Mona. *In Other Words: A Coursebook on Translation*. 3rd ed. London: Routledge, 2018. 1–284 p.

² Newmark, Peter. *A Textbook of Translation*. London: Prentice Hall, 1988. 1–292 p.



calls for more sophisticated translation strategies to bridge cultural gaps. This research not only contributes to the field of comparative linguistics and translation studies but also offers practical insights for translators, educators, and cultural mediators working between English and Uzbek.

Realia can be divided into several categories:

1.Geographical realia: Related to countries, regions, natural features, and climate conditions. For example: In English: Outback (Australia's desert area) In Uzbek: *cho'l* (desert), *tepaliklar* (hills), *qishloq* (village).

2.Ethnographic realia: Include cultural traditions, clothing, national foods, holidays, and crafts. In English: Thanksgiving, Christmas, trousers In Uzbek: Navruz, *osh (pilaf)*, *do'ppi* (traditional hat).

3.Socio-political realia: Social structures, political institutions, and traditional practices. In English: Parliament, House of Commons. In Uzbek: *mahalla*, *kengash* (council), *oqsoqol*(elder).

4.Everyday life realia: Commonly used tools, habits, and customs. In English: bicycle, pub. In Uzbek: *lavash* (bread), *chaqmoq* (flint).

These 4 types of reality were analyzed based on the work of Peter Newmark.

Cultural characteristics of English and Uzbek Realia: The English language mainly reflects industrialized and urban culture³. Many English realia mirror modern society and political institutions rather than traditional rural life. For example, expressions like "the Queen's Speech" or "Black Friday" reflect unique British cultural concepts. The Uzbek language incorporates realia related to rural, familial, and traditional society influenced by Islamic traditions, Central Asian history, and local customs. For instance, "Navruz" is a culturally significant holiday, and "mahalla" represents a unique neighborhood social institution.

Some main challenges when translating realia include: Many realia have no direct counterparts in the target language. For example, translating "Thanksgiving" into Uzbek fully is difficult. Cultural misunderstanding: The audience may be unfamiliar with the cultural concept behind the realia. Loss of cultural context: The original cultural meaning of the realia can be lost during translation⁴.

Importance of Studying English and Uzbek Realia: Helps language learners better understand the culture behind the language. Assists translators in accurately conveying culturally bound elements. Improves intercultural communication. Enhances the understanding of the relationship between language and culture.

Analysis of literature. The translation of realia has been a subject of extensive scholarly attention due to its significant role in cross-cultural communication. Realia, as defined by Vlahov and Florin, are terms or concepts that are deeply rooted in the source culture and lack direct equivalents in the target language. Their translation, therefore, is not merely a linguistic exercise but also a cultural negotiation. According to Newmark, translating realia involves dealing with the intrinsic connection between language and culture, making it one of the most

³ Nida, Eugene A. and Taber, Charles R. *The Theory and Practice of Translation*. Leiden: Brill, 2003. 1–218 p.

⁴ Kadirova, M. "Cultural Realities in Translation: Uzbek–English Case Study." *Journal of Central Asian Studies*. Vol. 15, Issue 2. Tashkent: Central Asian Studies Press, 2019. 45–57 p.



complex challenges in the translation process. Several scholars argue that realia are markers of cultural identity and must be treated with special care.

Baker emphasizes that the translator's role is to preserve the cultural and historical significance of the realia while making the text accessible to the target audience. This aligns with the ideas proposed by Catford, who distinguished between formal equivalence and dynamic equivalence in translation. While formal equivalence aims for a direct linguistic match, dynamic equivalence focuses on conveying the meaning and impact of the text to ensure both linguistic accuracy and cultural appropriateness. These strategies have been widely discussed in the literature. The most commonly used strategies include transliteration, descriptive translation, borrowing, and cultural substitution.

In conclusion, the comparative analysis of realia translation in English and Uzbek literature shows that culture-specific words require flexible and context-sensitive translation strategies. While borrowing, explanation, and adaptation can preserve meaning, each method must balance semantic accuracy with cultural clarity. The study confirms that effective translation of realia depends on both linguistic competence and deep cultural awareness, as these units carry national identity, historical memory, and social values. Understanding their translation enhances literary interpretation, intercultural communication, and the preservation of cultural authenticity in English and Uzbek literary exchange.

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