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TARJIMADA LINGVOKULTUROLOGIK BIRLIKLARNING BERILISHI: INGLIZ, RUS VA O‘ZBEK TILLARI MATERIALLARI ASOSIDA

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Annotatsiya

Ushbu maqolada ingliz, rus va o‘zbek tillari materiallari asosida lingvokulturologik birliklarning tarjimada berilishi tahlil qilinadi. E‘tibor to‘g‘ridan-to‘g‘ri ekvivalentga ega bo‘lmagan madaniy realiyalar, ramziy birliklar, muomala formulalari va ijtimoiy-madaniy atamalarga qaratiladi. Maqsad – tarjimada takrorlanadigan strategiyalarni aniqlash hamda bunday birliklar boshqa til va auditoriyaga o‘tganda semantik va pragmatik siljishlar qanday yuz berishini ko‘rsatishdir. Tahlil kichik uch tilli korpusga tayanadi va tavsifiy tarjimashunoslik, semantik, kontekstual hamda pragmatik yondashuvlarni birlashtiradi. Natijalar qarz olish va izohlash madaniy zichlikni yaxshi saqlashini, moslashtirish va neytrallashtirish esa o‘qish qulayligini oshirsada, ramziy kuchni pasaytirishi mumkinligini ko‘rsatdi. [3], [4], [5], [14]

Kalit so‘zlar: lingvokulturologik birlik, madaniy realiya, tarjima strategiyasi, ingliz tili, rus tili, o‘zbek tili.

ПЕРЕДАЧА ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИХ ЕДИНИЦ В ПЕРЕВОДЕ: НА МАТЕРИАЛЕ АНГЛИЙСКОГО, РУССКОГО И УЗБЕКСКОГО ЯЗЫКОВ

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Аннотация

В статье анализируется передача лингвокультурологических единиц в переводе на материале английского, русского и узбекского языков. В центре внимания находятся культурно маркированные реалии, символические единицы, формулы речевого этикета и социально-культурные обозначения, не имеющие прямых эквивалентов. Цель исследования – выявить повторяющиеся переводческие стратегии и показать, как меняются семантические и прагматические эффекты при переносе таких единиц в другой язык и иную аудиторию. Анализ основан на небольшом трехязычном корпусе и сочетает дескриптивный переводоведческий, семантический, контекстуальный и прагматический подходы. Результаты показывают, что заимствование и комментарий лучше сохраняют культурную плотность, тогда как адаптация и нейтрализация повышают читаемость, но ослабляют символическую силу единиц. [3], [4], [5], [14]

Ключевые слова: лингвокультурологическая единица, культурная реалья, стратегия перевода, английский, русский, узбекский.

RENDERING LINGUOCULTURAL UNITS IN TRANSLATION: EVIDENCE FROM ENGLISH, RUSSIAN, AND UZBEK

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Abstract

This article examines how linguocultural units are rendered in translation on the basis of English, Russian, and Uzbek material. The study focuses on culture-bound words, symbolic markers, etiquette formulas, and social realia that resist direct equivalence. Its aim is to identify recurrent translation strategies and to explain how semantic and pragmatic effects shift when such units move across languages and readerships. The analysis draws on a small trilingual corpus and combines descriptive translation studies with semantic, contextual, and pragmatic methods. The findings show that borrowing and glossing preserve cultural density, while adaptation and neutralization increase readability but may weaken symbolic force. The most successful solutions balance semantic precision with audience-oriented mediation. [3], [4], [5], [14]

Keywords: linguocultural unit, culture-specific item, translation strategy, English, Russian, Uzbek, pragmatics.

Translation becomes especially demanding when the source text contains linguocultural units, that is, words or expressions whose meaning depends on shared historical memory, social practice, symbolic value, or etiquette norms. Such units often seem transparent to insiders and opaque to outsiders. As a result, the translator is forced to negotiate between semantic accuracy, stylistic naturalness, and the expectations of a new readership. This problem is particularly visible in contact zones where English, Russian, and Uzbek coexist as languages of literature, media, education, and cultural mediation [4], [5], [8].

Linguocultural units occupy a special place in translation because they combine lexical meaning with cultural positioning. Terms such as *mahalla*, *dacha*, *pub*, *samovar*, *Navruz*, *gentleman*, *hashar*, or *to‘y* refer not only to an object or institution but also to a script of behavior, a value frame, and a culturally recognizable way of seeing the world [1], [4], [14]. When these units are transferred into another language, the translator must decide which component deserves priority: denotation, connotation, symbolic resonance, readability, or stylistic economy.

The present article addresses this problem through a trilingual lens. English, Russian, and Uzbek form a productive analytical triangle because they belong to different historical and sociocultural traditions and because they frequently interact in translation practice in Central Asia and beyond. The article aims to identify the strategies used to render linguocultural units across these languages and to assess their semantic and pragmatic consequences. The working hypothesis is that no single strategy guarantees adequacy; rather, successful translation depends on matching the strategy to the cultural density of the unit and to the interpretive competence of the target audience [3], [5], [8].

The objectives are fourfold: first, to define linguocultural units as a translation category; second, to review the scholarship on culture-specific items and translation strategies; third, to analyze a sample corpus of English, Russian, and Uzbek units in context; and fourth, to formulate practical recommendations for translators dealing with highly culture-bound material. The article is structured according to the IMRAD model and supplements qualitative analysis with compact visual summaries of the corpus data.

Literature Review

Research on culture-specific items has long shown that translation problems emerge when a source-language unit activates background knowledge that is not shared by the target readership. Newmark distinguishes between cultural words and ordinary referential items and argues that the former require a more differentiated set of procedures, including transference,

componential analysis, descriptive equivalents, and notes [4]. Aixelá refines the discussion by grouping solutions into conservation and substitution strategies, thus foregrounding the tension between cultural preservation and target-text accessibility [14].

The debate also intersects with broader translation theory. Nida's dynamic equivalence highlights receptor response and supports context-sensitive mediation when literal transfer fails [3]. Venuti, by contrast, problematizes fluency and invisibility, insisting that some degree of foreignness may be ethically and aesthetically necessary in order to preserve the alterity of the source culture [5]. Baker's work on equivalence at different levels further demonstrates that lexical mismatch is often resolved only at the textual and pragmatic levels, not at the level of isolated words [8].

Within linguocultural approaches, Wierzbicka's notion of cultural key words and semantic scripts provides a way of showing why seemingly simple words carry culturally dense assumptions [1]. Lotman's semiotic model is equally useful because it treats literary and cultural communication as interaction among codes rather than as the transfer of self-contained signs [10]. In the Russian and post-Soviet tradition, Karasik and Maslova stress the close relation between language, values, and culturally marked concepts [12], [13]. Taken together, these approaches suggest that translation must be evaluated not only by lexical correspondence but also by its capacity to preserve cultural modeling.

More recent scholarship in intercultural pragmatics has strengthened this argument by showing that lexical items are interpreted through scenario-based expectations rather than through dictionary meaning alone. This is why the same unit may appear deceptively familiar across languages while still triggering different scripts of politeness, authority, intimacy, or communal obligation. The translation of culture-bound items must therefore be evaluated within a layered model that includes discourse position, genre, and target-audience competence, not merely lexical proximity.

Methods and Methodology

The empirical basis of the article is a compact corpus of 60 linguocultural units drawn from literary prose, memoiristic narrative, and essayistic discourse where English, Russian, and Uzbek material could be aligned or compared. The corpus includes social institutions (*mahalla*, *pub*, *dacha*), festive and ritual terms (*Navruz*, *to'y*, *wedding tea*), etiquette formulas, symbolic domestic objects (*samovar*, *dasturxon*), and evaluative identity markers (*gentleman*, *интеллигент*, *oriyat*). Each item was examined in a short contextual frame rather than as a dictionary entry in isolation.

Methodologically, the study combines descriptive translation studies with semantic and pragmatic analysis. First, each unit was categorized according to its cultural load: institutional, ritual, material, etiquette-related, or evaluative-symbolic. Second, the translation solution was coded as borrowing, calque, glossing/explicitation, adaptation, neutralization, or contextual substitution. Third, the effect of the solution was assessed on three parameters: semantic precision, cultural visibility, and reader accessibility. This procedure made it possible to compare not only what translators did but also what was gained or lost through each decision [4], [7], [14].

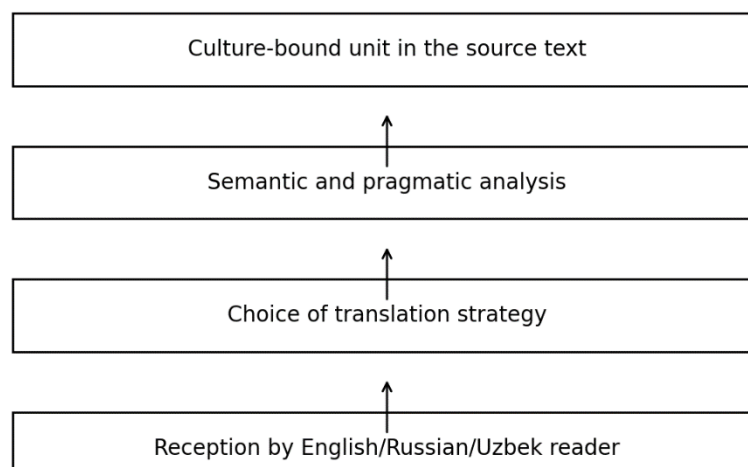
Because the corpus is intentionally small, the quantitative observations presented in charts serve only as heuristic support for qualitative interpretation. The aim is not statistical generalization but patterned explanation. The methodological premise is that a translation decision becomes more persuasive when it is tied to an explicit account of the unit's semantic core, pragmatic function, and symbolic role within the source culture.

To improve comparability, the corpus was also coded for translator visibility: whether the solution made cultural otherness overt, partially overt, or largely invisible. This parameter proved useful when assessing whether a translation favored reader comfort over source-culture presence. The coding did not rank one solution as universally superior; instead, it highlighted the consequences of each choice under specific textual conditions.

Table 1. Analytical categories used in the trilingual corpus

Unit type	Examples	Primary risk	Preferred strategy
Institutional	<i>mahalla, dacha, pub</i>	loss of social script	borrowing + gloss
Ritual	<i>Navruz, to‘y</i>	exoticization or flattening	descriptive equivalent
Domestic-symbolic	<i>samovar, dasturxon</i>	metonymic loss	contextual explicitation
Etiquette/evaluative	<i>gentleman, oriyat</i>	pragmatic shift	contextual substitution

Scheme 1. Model for rendering linguocultural units



Discussion

The analysis confirmed that institutional and communal units are among the most resistant to direct translation. *Mahalla*, for example, may be rendered as *neighborhood community*, *local quarter*, or left as *mahalla* with a gloss. Each option foregrounds a different facet. The first prioritizes social function, the second spatial organization, and the third cultural specificity. In English-facing contexts, glossed borrowing often proved optimal because it preserved the local institution while giving readers minimal interpretive support. In Russian, where historical experience with communal structures is partly comparable, a shorter explanatory bridge was often sufficient.

Material and domestic symbols posed a different problem. *Samovar*, *dasturxon*, and *pub* are tangible objects or spaces, yet each invokes a social ritual. Replacing *pub* with *restaurant* or *café* may help comprehension in some cases, but it erases the British social script of informality, ale culture, and neighborhood sociability. Likewise, translating *dasturxon* as *tablecloth* is semantically narrow, since in Uzbek discourse it often metonymically refers to the whole hospitality scene and not merely to a textile object. Such examples show that denotational equivalence without script equivalence leads to semantic flattening.

Etiquette formulas and evaluative identity terms generated the sharpest pragmatic shifts. *Gentleman* in English may denote class-coded politeness, moral self-control, or a stylized masculine ideal. Russian *интеллигент* and Uzbek *ziyoli* partially overlap with it but activate different historical biographies. Similarly, *oriyat* and *nomus* can overlap with *honor* or *dignity*, yet they often carry stronger communal and ethical surveillance components. Literal translation may therefore preserve a moral label while distorting the balance between individual and collective evaluation. Here contextual substitution, short appositional glosses, or cumulative translation

within a wider passage often produce better results than a single-word equivalent.

A second pattern concerns the trade-off between readability and cultural visibility. Borrowing keeps the source culture visible but can burden the reader if overused. Adaptation improves fluency but can push the unit into the semantic orbit of the target culture and thereby conceal the original worldview. The choice is especially delicate in translations aimed at international audiences with uneven familiarity. The data suggest that glossed borrowing and restrained explicitation frequently offer the best compromise for high-density units, whereas adaptation may be justified when the cultural frame is secondary to plot progression.

Genre also influenced strategy choice. In memoir and essayistic prose, where explanatory framing is more acceptable, glossing can be woven into the sentence with little stylistic damage. In compact literary narration, however, excessive explanation may disrupt rhythm and point of view. Under such conditions, translators often rely on distributed compensation: one element is borrowed, another is described, and the broader scene provides the missing script. This confirms that adequate rendering is often achieved at the paragraph level rather than at the level of an isolated token.

Table 2. Problematic equivalences and improved solutions

Unit	Literal equivalent	Why it falls short	More effective rendering
<i>mahalla</i>	neighborhood	loses institutional dimension	<i>mahalla</i> (local neighborhood community)
<i>pub</i>	bar	erases British social script	<i>pub</i> / neighborhood pub
<i>dasturxon</i>	tablecloth	misses ritual hospitality frame	ceremonial table spread
<i>oriyat</i>	honor	collective-ethical nuance reduced	sense of honor and self-respect

Results

Across the sample corpus, glossing/explicitation emerged as the most frequent strategy, followed by borrowing and adaptation. This distribution indicates that translators often seek a middle path between preserving foreignness and ensuring readability. The strategy profile also varied by unit type: ritual and institutional terms favored borrowing plus glossing, domestic symbols favored descriptive equivalents, and etiquette formulas more often required contextual substitution.

The qualitative results point to four major conclusions. First, the semantic core of a linguocultural unit can rarely be captured by direct substitution alone. Second, pragmatic effects are highly sensitive to the social scripts attached to a unit. Third, triadic comparison among English, Russian, and Uzbek reveals both unexpected bridges and sharp asymmetries; Russian may mediate some post-Soviet cultural notions more easily than English, while English may better absorb globally circulated institutional labels. Fourth, successful solutions are usually layered rather than single-step: a translator preserves the term, supports it contextually, and redistributes part of its meaning elsewhere in the sentence or paragraph.

On the basis of the corpus, a practical decision model can be proposed. If a unit is central to cultural atmosphere and thematic design, preserve it overtly and support comprehension through a minimal gloss. If the unit is functionally secondary but still culturally marked, use a descriptive equivalent that keeps at least one symbolic component. If the source text already explains the unit internally, avoid redundant notes and let narrative context do part of the work. This model does not eliminate translator choice, but it clarifies the parameters of a justified choice.

The results also revealed that some units function as nodal points in a text's value system. When a translator neutralizes such a node, the consequences spread beyond the sentence to characterization and narrative tone. Conversely, when the node is preserved but minimally supported, readers are often able to infer the remaining meaning from repeated contextual cues.

This finding supports a dynamic model of equivalence in which understanding is distributed across the text and not concentrated in a single lexical substitution.

Figure 1. Translation strategies in the trilingual corpus

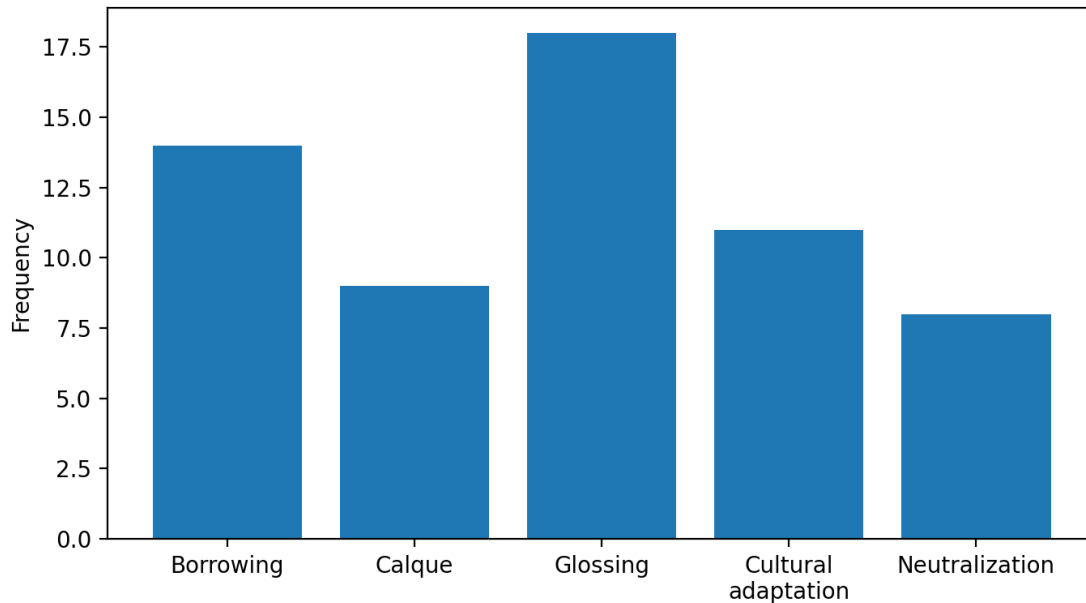


Table 3. Representative solutions and their semantic-pragmatic effects

Source unit	Translation option	Gain	Loss
<i>mahalla</i>	<i>mahalla</i> (local neighborhood community)	cultural visibility	slight processing load
<i>pub</i>	<i>pub</i> / neighborhood bar	script partially preserved	possible narrowing
<i>dasturxon</i>	ceremonial table spread	ritual frame made explicit	object term broadened
<i>oriyat</i>	sense of honor and self-respect	ethical nuance explained	brevity reduced

Conclusion

The study has shown that rendering linguocultural units across English, Russian, and Uzbek is a problem of semantic, pragmatic, and symbolic negotiation rather than lexical replacement. Cultural units encode scripts of behavior, value hierarchies, and identity positions; therefore, their translation must preserve more than denotation. The most reliable solutions in the present corpus combined preservation of the source-cultural signal with carefully measured mediation for the target reader. Glossed borrowing, contextual explicitation, and selective adaptation proved especially effective when applied with attention to genre and audience.

The theoretical contribution of the article lies in linking descriptive translation studies with a linguocultural reading of the unit's semantic core and pragmatic load. Its practical contribution is a compact decision model that can be used in translator training and editorial assessment. Future research may expand the corpus, test reader reception empirically, and compare literary translation with audiovisual subtitling, where time and space constraints often intensify the dilemmas observed here.

For translator education, the article recommends a workflow in which culture-bound units are identified before drafting, assigned a density level, and then translated according to a documented rationale. Such a workflow improves consistency, especially in book-length projects where the same unit may recur with shifting emphasis. It also encourages collaboration between translators and editors when deciding how much cultural visibility a target text should retain.

Table 4. Practical decision matrix for translator training

Density level	Recommended primary procedure	Typical support device
High	borrowing or retention	short in-text gloss
Medium	descriptive equivalent	contextual cue
Low	adaptation or neutralization	genre-consistent phrasing

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