

Translation Strategies for Rendering National Ritual Realias from Uzbek into English

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Abstract. *National ritual realias represent culturally specific linguistic units that reflect the traditions, customs, and worldview of a particular community. Their translation poses significant challenges due to the absence of direct equivalents in the target language and culture. This article examines translation strategies used in rendering Uzbek national ritual realias into English. The study aims to identify the most effective methods for preserving cultural meaning while ensuring communicative adequacy for the target audience. The research is based on examples taken from literary texts and ethnographic descriptions translated from Uzbek into English. The findings demonstrate that strategies such as transliteration, explication, descriptive translation, and cultural substitution are commonly employed, often in combination. The article concludes that a flexible, context-dependent approach is essential for achieving a balance between cultural preservation and reader comprehension.*

Key words: *national ritual realias, translation strategies, linguocultural studies, Uzbek–English translation, cultural meaning.*

Introduction. In modern translation studies, increasing attention is paid to the linguocultural dimension of translation, particularly to the problem of rendering culture-specific elements known as *realias*. National ritual realias occupy a special place among them, as they are closely connected with traditions, customs, ceremonies, and collective cultural memory. In the Uzbek language, ritual realias reflect centuries-old social practices such as weddings, funerals, hospitality rites, and seasonal celebrations.

The translation of such realias into English presents a complex task, since the target culture often lacks analogous concepts. Literal translation in these cases may result in semantic loss or misinterpretation, while excessive adaptation may lead to the erosion of national identity embedded in the source text. Therefore, the choice of translation strategy becomes a key factor in successful intercultural communication.

The purpose of this article is to analyze the main translation strategies used for rendering Uzbek national ritual realias into English and to evaluate their effectiveness from a linguocultural perspective.

Materials and Methods. The research material consists of Uzbek national ritual realias extracted from:

- Uzbek literary prose,

- ethnographic descriptions,
- folklore-based narratives and their English translations.

The methodological framework of the study includes:

- descriptive and comparative analysis,
- contextual analysis,
- functional-pragmatic approach to translation.

The analysis is based on established theories of realia translation proposed by scholars such as Vlahov and Florin, Komissarov, and Newmark [1–4]. The examples are examined to determine which translation strategies are applied and how they affect the preservation of cultural meaning.

Results. The analysis of the material revealed several dominant translation strategies used in rendering Uzbek national ritual realias into English.

Transliteration. Transliteration is frequently used when the realia has no equivalent in the target language and carries strong national coloring. Examples include *mahalla*, *nikoh*, *kelin salom*. This strategy preserves the original form but may require additional explanation for comprehension.

Explication. Explication involves providing additional information within the text or through footnotes. For example, *nikoh* may be translated as *nikoh (a traditional Islamic marriage ceremony)*. This strategy enhances understanding while maintaining cultural specificity.

Descriptive Translation. Descriptive translation replaces the realia with a descriptive phrase explaining its function or meaning, such as translating *kelin salom* as *a traditional bride's greeting ceremony*. While informative, this method may reduce stylistic conciseness.

Cultural Substitution. In some cases, translators use approximate cultural analogues familiar to the target audience. However, this strategy is applied cautiously, as it risks distorting the original cultural context.

Combined Strategies. The study shows that translators often combine strategies, for example, using transliteration together with explication. This hybrid approach proves to be the most effective in maintaining both meaning and cultural identity.

Discussion. The findings confirm that the translation of national ritual realias cannot rely on a single universal strategy. Each realia requires an individual approach depending on its cultural significance, textual function, and target audience. Transliteration alone may alienate readers unfamiliar with Uzbek culture, while excessive explanation may disrupt narrative flow.

From a functional-pragmatic perspective, the translator's task is to ensure that the target reader receives sufficient cultural information to interpret the text correctly, without sacrificing readability. This aligns with Komissarov's view that translation equivalence should be achieved at the level of communicative effect rather than formal correspondence [2].

Moreover, the use of explication reflects the translator's role as a cultural mediator, bridging the gap between source and target cultures. This is particularly important in translating ritual realias, which encode collective values and social norms.

Conclusion. The study demonstrates that national ritual realias represent one of the most challenging aspects of Uzbek–English translation due to their strong cultural embeddedness. Effective translation requires a flexible combination of strategies, primarily transliteration, explication, and descriptive translation.

The research confirms that preserving the linguocultural component of ritual realias is essential for maintaining the authenticity of the source text. At the same time, translators must consider the cognitive and cultural background of the target audience. The results of this study may be useful for translators, translation students, and researchers working in the field of linguocultural translation studies.

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