

## MAIN PROBLEMS OF TRANSLATION OF LINGUOCULTURAL CONCEPTS

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**Annotatsiya:** Ushbu maqolada lingvokulturologik konseptlarni tarjima qilishda uchraydigan asosiy muammolar tahlil qilinadi. Konseptlarning tarkibida nafaqat leksik ma’no, balki madaniy qadriyatlar, milliy mentalitet, tarixiy xotira va emotsiyonal konnotatsiyalar mujassam bo’lgani sababli, ularni boshqa tilga adekvat yetkazish murakkab jarayon hisoblanadi. Maqolada ushbu murakkabliklarning asosiy manbalari va ularni bartaraf etishga xizmat qiluvchi samarali tarjima strategiyalari ko’rib chiqiladi.

**Kalit so‘zlar:** Lingvokulturologiya, konsept, milliy mentalitet, madaniy qadriyatlar, tarjima strategiyalari, semantik yo‘qotish, madaniy konnotatsiya, realiyalar, frazeologiya, madaniyatlararo kommunikatsiya.

**Annotation:** This article analyzes the main challenges in translating linguocultural concepts. Since these concepts encompass not only lexical meaning but also cultural values, national mentality, historical memory, and emotional connotations, transferring them adequately into another language is a complex process. The article examines the primary sources of these difficulties and discusses effective translation strategies to overcome them.

**Keywords:** Linguoculturology, concept, national mentality, cultural values, translation strategies, semantic loss, cultural connotation, realia, phraseology, intercultural communication.

**Аннотация:** В данной статье анализируются основные проблемы перевода лингвокультурных концептов. Поскольку эти концепты включают не только лексическое значение, но и культурные ценности, национальный менталитет, историческую память и эмоциональные коннотации, их адекватная передача на другой язык представляет собой сложный процесс. В статье рассматриваются ключевые источники этих трудностей и предлагаются эффективные переводческие стратегии для их преодоления.

**Ключевые слова:** Лингвокультурология, концепт, национальный менталитет, культурные ценности, стратегии перевода, семантические потери, культурная коннотация, реалии, фразеология, межкультурная коммуникация.

Linguocultural concepts represent culturally loaded units that embody not only lexical meaning but also national mentality, social values, historical memory, and symbolic associations. The translation of such concepts poses significant challenges because language and culture are inseparable: every word reflects the worldview, traditions, and experiences of the community that uses it. Therefore, the translator must navigate not only linguistic differences but also deep cultural layers that influence the interpretation of meaning. According to Vereshchagin and Kostomarov, the linguistic sign is inseparable from the cultural knowledge embedded within it, which means that translating a culturally marked unit is equivalent to transferring a fragment of a different worldview to the target audience.[1,15-16]

One of the major difficulties is cultural untranslatability. Many linguocultural concepts reflect unique cultural realities that do not exist in the target language. For example, the Uzbek concept “mahalla” denotes not only a residential area but also a complex social institution involving communal solidarity, self-governance, and mutual assistance. There is no direct English equivalent for this concept, and attempts to translate it literally often result in semantic loss. As Kadirova notes, such nationally specific units cannot be rendered accurately without additional descriptive or

explanatory translation, because their cultural significance goes far beyond their lexical structure.[2,42-45] Thus, translators must decide whether to preserve the original form or to provide extended explanations.

Another problem is semantic loss and distortion. Even when a close lexical equivalent exists in the target language, part of the concept's cultural meaning may be lost. Many metaphors, symbolic images, and emotional connotations are culture-dependent. For instance, the color white (*oq*) in Uzbek culture symbolizes purity, blessing, and auspiciousness, while color symbolism in other cultures may differ considerably. Wierzbicka emphasizes that such culturally encoded associations cannot always be transferred directly, since the receiver interprets them according to their own cultural background.[3,22-28] When such concepts are translated literally, the emotional effect may change or disappear altogether.

A further difficulty lies in the translator's limited background cultural knowledge. Linguocultural concepts cannot be translated effectively through linguistic knowledge alone; the translator must be aware of cultural traditions, historical associations, religious symbolism, and national mentality. For example, the Uzbek idiom *ko'ngli tog'dek* ("his heart is like a mountain") expresses generosity, reliability, and inner strength. Without understanding the cultural symbolism of the mountain in Uzbek culture, the translator may interpret the phrase in a purely literal sense, missing its emotional nuance. Sharipov notes that phraseological units reflect unique cultural codes, and insufficient cultural knowledge often leads to incorrect decoding of meaning.[4,101-108]

Translating idioms and phraseological units presents another major challenge. Idioms are deeply rooted in cultural traditions, and their meanings often cannot be inferred from individual words. For example, the English idiom "to spill the beans" and the Uzbek idiom "og'zi qochib ketdi" express similar meanings, yet they originate from completely different cultural backgrounds. A literal translation of either idiom would be incomprehensible. According to Baker, translators must often use functional equivalents to convey the same pragmatic effect, even when the lexical

structure of the idioms differs significantly.[5,67-72] This requires creative thinking as well as a strong grasp of cross-cultural pragmatics.

Realia and culture-specific items also pose considerable difficulties. Names of traditional foods, clothing, festivals, social institutions, and everyday objects carry cultural meanings that cannot be adequately captured by simple lexical substitutes. Words such as *sumalak*, *dasturxon*, *navro'z*, or *beshik to'yi* refer to cultural practices that are unfamiliar to many foreign readers. Newmark highlights that realia often require a combination of translation strategies: transcription when focusing on authenticity, descriptive translation to ensure comprehension, and footnotes when cultural explanation is essential for full understanding.[6,94]

To address these challenges, scholars propose several translation strategies. One common approach is transcription or transliteration, which preserves the original form of the culturally specific concept, such as *plov*, *kurash*, or *Navro'z*. This strategy is particularly useful when the concept is new to the target audience or when authenticity is important. Another widely used method is descriptive translation, which conveys the meaning through explanation, such as “mahalla – a traditional neighborhood-based community institution.” Functional equivalents are also important, especially when the target culture has an analogous concept that performs the same social or emotional function. Venuti argues that domestication and foreignization strategies must be applied thoughtfully, depending on whether the translator prioritizes readability or preservation of cultural identity.[7,13]

Thus, the translation of linguocultural concepts is a complex and multifaceted process requiring not only linguistic accuracy but also deep intercultural understanding. The main problems include cultural untranslatability, semantic loss, background knowledge deficiencies, difficulties with idioms and phraseology, and challenges associated with realia. Effective translation demands a combination of strategies tailored to the specific context, audience, and purpose of the text. The translator acts as a mediator between cultures and must ensure that the cultural value of the original concept is preserved while making the message accessible to the target

audience. Thus, translating linguocultural concepts is not merely a linguistic operation but a cultural negotiation that requires sensitivity, expertise, and creativity.

In conclusion, the translation of linguocultural concepts remains one of the most complex tasks in intercultural communication, as these units carry not only lexical meaning but also deep cultural, historical, and symbolic layers. The difficulties arise from cultural untranslatability, semantic loss, and insufficient background knowledge, as well as the challenge of conveying idioms, phraseology, and realia that reflect the worldview of a particular community. Successful translation requires a combination of strategies—descriptive translation, functional equivalents, transliteration, and cultural commentary—applied with careful consideration of the target audience and purpose of communication. Ultimately, the translator acts as a cultural mediator who ensures that the unique cultural identity encoded in linguocultural concepts is preserved while making the text understandable and meaningful to readers of another linguistic and cultural background.

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