



TRANSLATION THEORY AND PRACTICE: WITH THE EXAMPLE OF IDIOMS

Ababakirova Marjona Sherzodbek qizi

Student of Uzbekistan State World Languages University

marjonamuk412@gmail.com

ABSTRACT The foundation of the multilingual and multicultural environment is translation theory and practice, which promotes efficient communication and comprehension across cultural boundaries. This abstract explores the complex relationships that exist between translation theory, guiding concepts, and real-world applications in the ever-changing field of language transfer. This paper explores the theoretical underpinnings of the art of translation, working through important ideas including cultural translation, equivalency, and the influence of technology on translation techniques. It looks at the changing ideas and methods in translation theory and clarifies how these affect the real-world applications of translation.

Key words: Translation theory, Translation practice, Skopos, Hans J. Vermeer, Equivalence, Dynamic equivalence.

The fields of linguistics and translation studies have long been interested in and debated about translation theory and practice. The procedures and tactics used to translate meaning from one language to another are analyzed, and the cultural, social, and historical settings that influence translation practice are also looked at in the study of translation. While translation practice applies these theories to actual translation projects, translation theory aims to comprehend the underlying ideas and principles that underpin the act of translation. Theory and practice have a dynamic and intricate interaction in which each informs and influences the other. The nature of equivalency in translation is one of the main issues that translation theory aims to solve. The relationship between the source and target texts, as well as how closely the original text's style and meaning may be translated into the new language, are referred to as equivalency. Many equivalency models have been put out by translation theorists; these range from exact word-for-word translation to more dynamic and culturally aware methods. A crucial aspect of translation theory is to the translator's function during the translation process. In their work, translators encounter a variety of linguistic, cultural, and ethical obstacles. Translation theory aims to comprehend the methods and approaches translators employ to get beyond these obstacles. The translator's job is not limited to word-for-word translation; it also includes interpreting and communicating the original text's content and intent in a way that is appropriate for the intended audience and loyal to the source material. We will examine the main ideas and discussions in translation theory and practice in this essay. To highlight the subtleties and complexity of the translation process, we will draw on a variety of theoretical vantage points and case studies. We seek to deepen our awareness of the opportunities and difficulties faced by translators in their work, as well as to make a contribution to the current discourse in the field of translation studies, by exploring the link between theory and practice.

Translation theory - investigation of translation with the goal of providing a theoretical justification for the process. It looks into things like translation models, semantics of the text, equivalency and equivalents, translations, translation concepts, and translation transformations.

The study of translation theory is a sophisticated and multifaceted discipline that incorporates many different methods and viewpoints. It aims to comprehend the procedures involved in this intricate and frequently difficult endeavor by studying the concepts and practices of translating texts from one



language to another. An overview of some of the major ideas and theories in translation theory will be given in this essay, along with a discussion of how they relate to translation practice.

The principle of equivalency is one of the main ideas in translation theory. The relationship between the source text—the text that is being translated—and the target text—the text that has been translated—as well as the degree to which the two texts are thought to have the same meaning are referred to as equivalence. Semantic equivalence, in which the meaning of the source text is maintained in the target text; pragmatic equivalence, in which the source text's communicative function is preserved in the target text; and formal equivalence, in which the form and structure of the source text are preserved in the target text, are among the various types of equivalence. Equivalency is a key idea in translation practice since translators have to continuously strike a balance between maintaining the integrity of the original material and making the target copy readable and natural.

Translatability is a fundamental principle in translation theory. The term "translatability" describes how well a text may be translated from one language to another. Depending on elements including cultural specificity, language complexity, and genre traditions, some writings are thought to be more translatable than others. In addition to considering the text's translatability while choosing the best translation techniques, translators also need to be mindful of the obstacles and constraints that could come up throughout the translation process.

One of the most influential theories in translation theory is the Skopos¹ theory,

In the history of translation studies, for a long time, when people assess the quality of a translation, they are likely to employ "equivalence" or "faithfulness" to the source text as the most authoritative criterion to judge whether the translation is successful or not. The translation evaluation method used here is overly simplistic and stereotypical. Despite the fact that this tendency is helpful in standardizing the translation industry and directing translation practice, other considerations should not be disregarded because translation is a complicated human endeavor and descriptive research is also necessary. The Skopos theory attempts to provide fresh insight into this situation by considering translation as an intentional action. This includes examining the status of the source and target texts, their relationship, the definition of translation, the translator's role, and translation standards and strategies.

Skopos theory put forward by Hans J. Vermeer² is the core of the functionalist translation theory developed in Germany in the 1970s. This is a new perspective of looking at translation, which is no longer limited by conventional source-text oriented views. Vermeer finds that, according to action theory, every action has a purpose, and, since translation is an action, it must have a purpose too. The purpose is assigned to every translation by means of commission. Skopos theory somewhat compensates for the shortcomings of traditional translation theories. Within the context of Skopos theory, the translation process is determined by Skopos, and there are no such concepts as right or wrong, faithfulness or unfaithfulness. Skopos theory takes into consideration many tactics in various circumstances where the source text is not the only element at play.

So, the Skopos theory states that the appropriate translation approach is determined by the goal or function of the translation (the "skopos"). Stated differently, the translator should not follow the form and content of the original text rigidly; instead, their main objective should be to provide a translation that fulfills the needs and expectations of the target audience. The Skopos theory, which highlights the significance of taking the communicative environment and the translation's aim into account when making translation decisions, has had a substantial influence on the practice of translation. The topic of translation theory is vast and varied, covering a broad spectrum of ideas and theories. A few of the fundamental ideas that are essential to the study of translation theory are equivalency, translatability,

¹"Skopos and Commission in Translational Action", in: Lawrence Venuti (ed.), *The Translation Studies Reader*. London. New York: Routledge, 221–32.

² Vermeer, H. J. 1989. "Skopos and Commission in Translational Action", in: Andrew Chesterman (ed.), *Readings in Translation Theory*



and the Skopos hypothesis. Translators can better grasp the intricacies and difficulties of the translation process and work toward producing translations that are accurate, natural, and successful in conveying the intended meaning to the target audience by comprehending these ideas and their implications for the practice of translation.

Equivalence in translation: The difficult task of translating meaning from one language to another while preserving the original meaning and intent of the source material is known as translation. Equivalency, or the extent to which the translated text faithfully captures the meaning of the source text, is one of the core ideas of translation theory. The principle of equivalency is essential for helping translators make decisions and guaranteeing the caliber of their translated work.

Two primary categories of equivalency are formal equivalency and dynamic equivalent, according to well-known translation theorist Eugene Nida.

Formal equivalency emphasizes the significance of considering both the message's form and content. The term "formal equivalency" refers to the requirement that the message in the target language correspond to the various components of the source language. The goal of formal equivalency is to provide a translation that is as accurate and correct as possible while also reflecting some of the linguistic characteristics of the source language, including syntax, pragmatic, grammar, vocabulary, and structure. For example: in pragmatics.

Pragmatics focuses on the use of language in specific contexts and the interpretation of meaning beyond the literal level. Translators must consider the pragmatic aspects of both the source and target languages to ensure effective communication. Cultural and social factors influence pragmatic choices, and translators must be aware of these nuances to produce culturally appropriate translations. As an example, with English and Uzbek language, as it governs how language is used in social contexts.

Politeness and Address Terms:

- Uzbek example: "*Salom, ismingiz nima?*" (*Hello, what is your name?*)

English translation with appropriate pragmatics: "Hello, what's your name, please?"

- In this instance, the addition of "please" in the English translation reflects the pragmatics of politeness often observed in English interactions. Ensuring the appropriate level of politeness is crucial in conveying the intended meaning, especially in introductory conversations.

Syntax. Syntax refers to the arrangement of words and phrases to form grammatically correct sentences. Translators must consider the syntactic structures of both languages to maintain coherence and readability in the target text. Failure to adhere to the syntactic rules of the target language can result in awkward or incomprehensible translations.

When it comes to syntactic equivalence in translation, comparing Uzbek and English languages presents some interesting challenges due to their structural differences. For example: In Uzbek grammar has a Subject-Object-Verb word order, while English typically follows a Subject-Verb-Object word order.

Uzbek: "Men kitob o'qiyman". (I book read)

English: " I read a book."

Dynamic Equivalence. Translating meaning and message is more important than translating words word for word, according to Eugene Nida's Dynamic Equivalence concept, which was put forth in the 1960s. According to this notion, for a translation to be effective, it must preserve the cultural quirks and background of the source material while yet being understandable and relevant to the intended audience. The audience's interpretation of the message is what matters most when translating. Significant messages, both in terms of their format and content, should be appreciated in addition to being understood. The translator can only attain "dynamic equivalency," which emphasizes the significance of conveying meaning rather than grammatical form, if he is able to articulate the original elements. Put simply, the "characteristic of a translation where the original text's message is so effectively translated



into the target language that the target language's response is essentially the same as the original receptors.

One example of Dynamic Equivalence theory in action can be seen in the translation of idiomatic expressions between English and Uzbek. Idioms are phrases that have a figurative meaning different from the literal meaning of the words used. When translating idioms, a word-for-word approach may result in confusion or loss of meaning. For instance, the English idiom "raining cats and dogs" would not make sense if translated literally into Uzbek. Because, in Uzbek translation, if it is translated word by word, it means "Mushuklar va itlar yog'di." Instead, a translator would need to find an equivalent idiom in Uzbek that conveys the same idea of heavy rain.

English	Uzbek
Waiting in the wings - means to be ready or prepared to step in or take action if needed, often in a supportive or backup role. It refers to being in a position or situation where one is on standby, anticipating an opportunity to get involved or play a more prominent role when the time is right. This expression is commonly used in contexts where someone is waiting for a chance to take center stage or contribute in a significant way, while currently remaining in the background or not yet actively involved.	"When waiting in the wings," we refer to identifying and understanding the critical and acceptable situation, forgiving, and making decisions. In taking action, readiness to move to active motion and to be in a vibrant and competitive environment for attracting or conducting an acceptable situation is required. This expression typically denotes taking the first step when it is an important calling for someone, in a division of independent responsibilities, or equally communicating with opponents or rival devotees.
"Walk out on someone" means to abruptly leave or abandon someone, often in a situation where support, assistance, or companionship is expected or needed. It implies a sudden and usually unexpected departure, showing disregard or lack of concern for the feelings or well-being of the person being left behind.	The phrase "breaking up or walking away from relationships" refers to turning and walking away or stopping relationships between people or physical places. In this act, a person can leave someone, a friend, or a relationship behind or choose to change the content for the purpose of their diagnosis, interactions, relationships, or unchangeable differences.
"When pigs fly" is an idiom used to express that something is highly unlikely or impossible to happen. It denotes a situation or event that is so improbable that it is compared to the fantastical image of pigs flying, which is, of course, considered impossible in reality.	In Uzbek language and its religion, "pig" means HAREM, so that reason, uzbek people don't use it very often, this idiom equivalence " Tuyani dumi yerga tekkanda "
"Costs an arm and a leg" is an idiom used to indicate that something is very expensive or costly. It implies that the price of an item or service is so high that it figuratively feels as though one would have to pay a significant, exorbitant price equivalent to losing a limb.	It is used to indicate a very high cost or that something is expensive. It implies parting with an item or service that holds great personal value or importance due to its costliness. In uzbek translation, its equivalence " Otasini narxida ekkan ".
"Best of both worlds" is an idiom that refers to the optimal situation where someone can enjoy the advantages of two different choices or options simultaneously without having to choose one over the other. It signifies having the benefits or advantages of two contrasting things or experiences, blending the positive aspects of each to create an ideal or perfect scenario.	It means all the goodness in the world and paradise, it is often used for wishes. Uzbek equivalence " Ikki dunyo saodatini bersin ".



The translation of cultural allusions is another use of dynamic equivalency theory. Every culture has distinct traditions, rituals, and symbols that might not translate exactly into another language. A translator working between English and Uzbek must take into account the original text's cultural context and figure out how to communicate the same ideas in a way that is appropriate for the target culture. To wish someone luck in a performance, for instance, the English word "break a leg" would need to be translated into a culturally appropriate Uzbek phrase.

So, the dynamic functional equivalency technique advises against strictly adhering to the original text's grammatical structure in order to give the intended audience a natural reading experience. This method is applied in cases where the translation's readability supersedes the original grammatical structure.

Formal equivalency is more of an ideal than a reality because concepts may have words in one language that have no equivalents in another. As a result, certain buzzwords are coined in the target language during dynamic translation to symbolize particular notions.

It becomes extremely difficult to grasp a literal translation without rearrangement and modification of the target language's vocabulary if the source and target languages are completely different. Furthermore, formal equivalency can assist readers in becoming acquainted with the original language and understanding the message that was intended to be conveyed in the text. It captures the spirit of language and maintains original information by leaving untranslated idioms.

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