THEORETICAL AND PRACTICAL ISSUES OF EQUIVALENCE IN TRANSLATION BETWEEN UZBEK AND ENGLISH

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Abstract. The article examines the key theoretical and practical issues of equivalence in translation between Uzbek and English. In fact, equivalence means that the translation conveys the same meaning, style, and emotional effect as the original text. However, due to significant grammatical, cultural, and lexical differences between the two languages, achieving full equivalence is often challenging. Therefore, the concept of equivalence, its main types, and real examples of translation difficulties are outlined in this article. It also describes strategies that translators may use to solve these problems and ensure accurate and culturally appropriate translations.

Key words: translation equivalence; Uzbek–English translation; dynamic equivalence; formal equivalence; linguistic differences; cultural translation; translation strategies

Translation is the process of transferring meaning from one language into another. Indeed, one of the core goals in translation is achieving equivalence, meaning the translated text should deliver the same message and emotional impact as the original. However, this goal is difficult to reach, especially between two linguistically and culturally distant languages such as Uzbek and English. Uzbek, being considered as a Turkic language with agglutinative

grammar, and English - a Germanic analytic language, differ in both structure and worldview. These differences make direct, word-for-word translation nearly impossible. As Nida (1964) emphasized, translators should prioritize meaning and communicative effect over literal accuracy. Thus, both the theoretical foundations and practical challenges of equivalence between Uzbek and English will be discussed further.

Equivalence refers to the relationship between source and target texts where the translation conveys the same meaning, style, and communicative function. Jakobson (1959) noted that complete equivalence between languages is rare; translators must find approximate meaning rather than identical wording, whereas Nida (1964) distinguished between formal equivalence (literal, form-based translation) and dynamic equivalence (meaning- and effect-based translation). Dynamic equivalence is often more suitable for Uzbek–English translation because it focuses more on the reader's response.

Similarly, Newmark (1988) described two translation methods: semantic translation, focusing on the original meaning, and communicative translation, focusing on the effect on the target audience. The translator's choice depends on the purpose, audience, and text type.

Many Uzbek words have no direct English equivalent. For example, mehmondo'stlik expresses deep hospitality and generosity that cannot really be expressed with the English word hospitality. Ganieva (2020) explained that such cultural concepts often require paraphrasing or short explanations to preserve meaning. Furthermore, Baker (1992) recommended using paraphrase or descriptive phrases when no single equivalent exists.

Idioms and Proverbs - Idioms and proverbs are culture-bound expressions that rarely translate literally. Example:

Uzbek: Ko'z qorachig'iday asramoq

Word-for-word in English: To protect like the pupil of the eye

Better translation: To cherish or To protect dearly

Khalilova (2021) emphasized that idioms carry deep emotional meaning; translators should use equivalent English idioms or explanatory phrases. Akhmedova (2022) also showed how Uzbek proverbs can be translated using either similar English expressions or brief explanations.

Style and Formality - Uzbek literature and official documents often use poetic or formal tones. Literal translation into English can sound unnatural. As Hatim and Mason (1997) explained, translators should adjust style and formality to suit the expectations of English readers while maintaining the original tone.

Translators apply several strategies to overcome these challenges. Vinay and Darbelnet (1995) proposed key methods: Borrowing: Using the same word (e.g., Navro'z). Transposition: Changing grammatical form (noun → verb). Modulation: Changing perspective to express meaning naturally. Adaptation: Replacing a cultural reference with a similar one. Baker (1992) also discussed compensation, where meaning lost in one part is restored elsewhere. For instance, the Uzbek greeting Choy iching! ("Drink tea!") can be translated as "Would you like some tea?"-maintaining the polite hospitality implied in Uzbek culture.

Equivalence in translation aims to preserve meaning and emotional impact across languages. However, between Uzbek and English, perfect equivalence is rare due to structural, grammatical, and cultural differences. Scholars such as Nida (1964), Jakobson (1959), Newmark (1988), and Baker (1992) have provided valuable frameworks for addressing these challenges. As researchers like Ganieva (2020) and Khudoyberganova (2018) have shown, successful translation between Uzbek and English requires not only

linguistic knowledge but also cultural sensitivity. Translators must select the most appropriate strategy to preserve message, tone, and style. With proper understanding and creativity, a high level of equivalence can be achieved, even if perfect equivalence is unattainable.

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