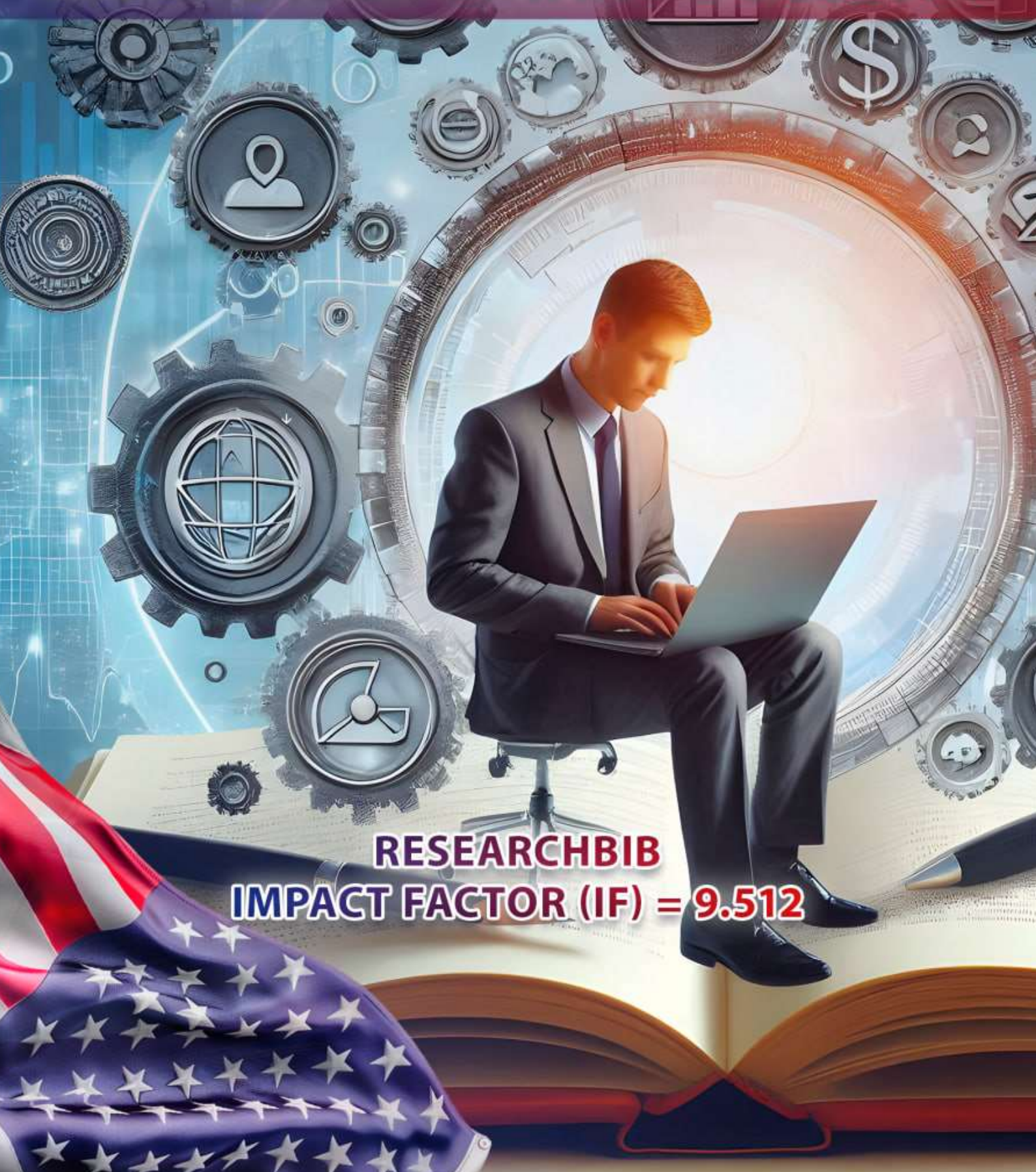


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## THE NATURE OF TRANSLATION NORMS

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### Abstract

The article examines translation norms in terms of differences between the source and target languages, as well as the translator's cognitive abilities. Since translation is not only a normative activity but also one that provides the translator with freedom of choice, translators must select a behavioral model within specific sociocultural contexts, whether unconsciously or deliberately, as they assume full responsibility for the outcome of their work. In this light, the article analyzes the translator's behavior and tactics as a mediator between two languages and cultures.

### Keywords

translation norms, translation model, source text, target text, culture, cognitive translation, mental process, foreignization, domestication.

### Introduction

When reflecting on the nature of translation norms, we must always remember that they are a socio-cultural phenomenon. Taking into account the influence of this factor, we can assume that the translation process occurs within certain constraints that vary in character and degree of influence. These constraints extend beyond the differences between the source and target languages, as well as the capabilities of the translator's cognitive mechanism. Socio-cultural constraints can be categorized into rules, norms, and subjective behavioral characteristics. If we consider the existing societal rules and subjective behavioral characteristics as two ends of a straight line, then norms occupy an intermediate position between them. Some norms are close to rules due to their broad scope and coverage, while others manifest only in relation to subjective personal characteristics. Thus, defining the boundaries between different sociocultural constraints becomes problematic. Norms can go through several stages in the process of their formation. For example, an initially subjective behavior pattern may spread over time and, approaching the status of rules, acquire a mandatory nature. However, we often encounter the reverse process.

### Methodology

The change in the nature of norms is related to the change in their position in society. Norms are formed as a result of the transformation of common values into adequate and inadequate, correct and incorrect concepts, which in a certain situation become specific patterns of behavior. Based on existing norms, a set of behavioral patterns, skills, and methods is developed, which ultimately serve as the basis for the formation of activity strategies<sup>20</sup>. G. Turi, studying the implicit nature of norms, emphasizes that they control people's activities and behavior, while the norm does not require a clear formulation. However, the possibility of norm verbalization remains. In general, norms operate in cases where there is a need to choose between alternative behavioral models. At the same time, a person chooses the behavior that is most acceptable to them, and, interestingly, this choice is not random. According to J. Davis, the repeated appeal of the same person to the same behavioral model in repeated situations leads to the regularity and activation of these actions. This, he believes, testifies to a person's desire to observe order and norms in their activities<sup>21</sup>. In our view, the concept of a norm should be considered as a criterion for evaluating the results of a specific person's activity in society. The translation process, of course, includes such components as the translator's activity, the translated text, and the communicative situation. Naturally, the question arises of how the concept of norm can be related to the translation process. It is known that the social phenomenon has penetrated all spheres of our activity, based on this, the translation process is also a sociocultural activity. Accordingly, the norms acting in a certain social group also have a direct impact on the translation process. The sociocultural concepts of norms as a mental process must correspond to a certain extent to the context of the translation. The mismatch between translation as a cognitive process and translation as a sociocultural phenomenon is often exaggerated - such a mismatch loses its meaning if we draw a distinctive line between concepts such as the act of translation, which actually represents a cognitive process, and the phenomenon of translation. This serves to determine the context in which the translation act takes place<sup>22</sup>.

### Outcome

The phenomenon of translation is not only a normative activity, but also a type of activity that gives the translator freedom of choice. The translator chooses a model of behavior in specific conditions of the socio-cultural context, whether involuntarily or consciously, as he takes full responsibility for the result of his

<sup>20</sup>Бархударов Л.С. Язык и перевод. Вопросы общей и частной теории перевода. – Москва, 1975. – С. 45.

<sup>21</sup>Davis J. Social creativity. In C.M. Hann (ed.) When History Accelerates: Essays on Rapid Social Change, Complexity and Creativity. – London and Atlantic Highlands, NJ: The Athlone Press. 1994. – P. 92-102.

<sup>22</sup>Toury G. Descriptive Translation Studies and Beyond. – Amsterdam and Philadelphia: Benjamins. 1995. – P. 103-105.

activity<sup>23</sup>. It should be noted that the translator always has the opportunity to make non-standard or out-of-norm decisions in a specific situation.

It is known that every culture has its own socio-cultural norms. Therefore, in the process of translation, we encounter a "contradiction" of language and cultural traditions. The dominant influence of one group of norms on another leads to the emergence of two types of translation texts:

1. assimilation of the translation text (TP) with the culture of the target language (TC);

2. Translated text (TP), reflecting another culture in the target language (TL).

In this regard, a legitimate question arises about which norm prevails in the translation process. In this case, it is necessary to choose between the original language (OR) and the translation language (TR). The translator can translate based on the norms adopted within the SI or actively using the norms of the PI. The predominance of AI norms in the translation process is related to the translator's desire to achieve maximum translation adequacy. In the second case, on the contrary, in the translation process, the norms and traditions of the cultural system of PI prevail, while, naturally, there is a distance from AI and the norms acting in it. Next, we will consider how the same word is translated by different translators:

**Source text:** *Туробжон эшикдан ҳовлиқиб кирар экан, қалами яктагининг енги зулфинга илиниб тирсаккача йиртилди. Унинг шашти қайтди.* (А.Қаҳҳор. Анор, 6)

**Target text:** *As Turobjon was coming hurriedly through the door, the sleeve of his kalami robe caught on safety chain. It tore up to his elbow. He sat down.* (A.Kahhor. Pomegranate, 6)

**Source text:** *Самоварчи асра кал деган хипчадан келган, қотма, энчил йигит эди. Устида олди очиқ яктак, оёғида қала кавуш, зангори шоҳи қийиқ боғлаган, елкасига холпаранг рўмол ташилаган хушфеъл йигит эди.* (Ғ.Ғулом. Шум бола, 5)

**Target text:** *Asra, the owner of the tea house, was a bald, thin, and a prompt man. He wore a yaktak<sup>24</sup> on his shoulder, leather-shoes on his legs, and a glittering blue belt on his waist and covered his shoulders with a shawl.* (G.Gulom. A Naughty boy, 5)

As a result of translation occurring at the intersection of two cultures – the culture in which the original text was created and the culture of the recipient language, the translation product remains belonging to these two cultures. The heterogeneous nature of the linguistic and cultural spheres can lead to assimilation, in other words, acculturation, adaptation or hybridization of the content of the text in the literary translation. At the same time, the degree of application of these

<sup>23</sup>Snel T. Aspects of a theory of norms and some issues in teaching translation // Riccardi A. Translation studies perspectives on an emerging discipline. – Cambridge, 2003. – P. 115.

<sup>24</sup>Oriental robe

translation strategies depends on the communicative goals of the translator, and the translation can be either domesticated (domesticated) or alienated (alienated). In the given examples of translation, the word *yaktak* is translated using two different strategies. In the first case, the translator used the word *robe*, which has a local character and belongs to the cultural context of the English, trying to adapt this word to the perception of the receiving culture. As a result, the distance between the two cultures was reduced, and it was assumed that the reader of the translation would have the necessary idea. In the second case, the word *yaktak* was transliterated as *yaktak* within the framework of the forenization strategy, but this form could not have had the proper literary and aesthetic impact on the reader, and the lack of the opportunity to create the necessary representation in his mind required the addition of an explanation under the text. This approach of the translator realized intercultural assimilation and contributed to the enrichment of the recipient culture with a new element. In this sense, the transfer of the word *yaktak* to the English language in the form of *yaktak*, in our opinion, acquires cultural significance and not only enriches English culture with a new concept, but also serves to expand the range of dissemination and recognition of Uzbek culture.

### Dicussion

According to N.K. Garbovsky, regardless of historical conditions, communication situations, language combinations involved in translation, and differences in pragmatic orientation, translation as a special type of speech activity allows for the identification of universal inherent characteristics<sup>25</sup>. In this sense, it should be noted that the universality of translation is explained by the norms of translation. Along with the norms of translation, the norms of intercultural relations also require the presence of certain translation strategies. At the same time, it has been empirically established that the strategies of explication, simplification, normalization, interference, which are noted as universal translations, are the most common universals in the translation process<sup>26</sup>. In the following example of translation, we will consider these strategies:

**Source text:** *Бу йилги рўза ёз чилласига тўғри келган, жазирама кунларда тонг саҳардан кечқурун қоронғи тушгунча туз тотмай оч юриш кўп одамнинг силласини қуритар, бунинг устига ташналик азоби қўшилardi. Рўзадorлар кунни қандай кеч қилишларини билмай, тезроқ қош қорайишини интизорлик билан кутишardi.*(П.Қодиров. Юлдузли тунлар, 4)

<sup>25</sup>Гарбовский Н.К. Перевод и «переводной дискурс» // Вестник Московского университета. № 4. Серия 22. Теория перевода. – Москва, 2011. – С. 3-19.

<sup>26</sup>Кантышева Н.Г. Индикаторы переводного русскоязычного дискурса: текстовые и лексические параметры// Вестник Московского университета. № 3. Серия 22. Теория перевода. – Москва, 2021. – С. 135-149.



**Target text:** *The fast of this ear concurred with the hottest summer days. One could eat and drink at night till the dawn while there were shining stars in the sky, but one couldn't even rinse one's mouth with water from the morning to the night before the first star appeared. It was distressful to bear the hunger and particularly thirst during the whole long hot day. People looked forward to the twilight, the evening pray.* (P.Qodirov. Starry nights, 8)

In the norm of translation, explication (explanatory, interpretive translation) manifests itself in the translation process by introducing additional words, using discursive markers of a clarifying, restrictive nature, changing temporal categories. Considering that the phrase *from early morning to evening twilight* in the original text has the same contextual meaning as the appearance of stars in the sky, the translator included the phrase *until the first star appears* as a clarifying component. Similarly, the meaning that the fasting people can eat and drink only in the evening, dark part of the day, before the stars disappear from the sky, is conveyed in the translation text with the use of the phrase *as long as the stars were shining in the sky*, although this is not directly verbalized. Moreover, the suffering of thirst in the phrase *to which thirst pains were added* is equated to the suffering of hunger. However, the use of the clarifying, reinforcing meaning of the discursive marker *particularly* (especially thirst during the whole long hot day) in the translated text performed a connecting function in the text. Moreover, the translator, being a representative of the Uzbek nationality and knowing about the practice of washing the mouth in some cases of thirst sufferers, intensified the feeling of thirst in the summer heat in the translation with the help of the phrase “one couldn't even rinse one's mouth with water” (translated by – N.K.).

### Conclusion

Thus, while the predominance of source text norms (IT) in translation ensures the objectivity of the translation text (TT), TT norms equally influence the reader's perception of the translation. According to G. Turi, since the metatext norm (MT) is based on two fundamental concepts – adequacy and acceptability, it has an advantage over certain norms. Therefore, when a translator faces a certain problem in the translation process, he is forced to find a “golden middle” between the two aforementioned fundamental components defined in the MT norm, that is, to strive for their mutual complementarity in translation. As noted above, the mechanism for resolving contradictions between the two components of the norm does not have a ready-made algorithm, and each problematic situation in this case requires a special rational approach. This approach is, of course, developed only by the translator himself.

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