LEVELS OF EQUIVALENCE

Jurayeva Yorqinoy Iqboljon Qizi
Student of TSPU named after Nizami.
Scientific adviser: ***Sayfullin R.***

The term "equivalence" has a complicated history. It once meant that the sum of the meanings of the words of the source text corresponds to the sum of the meanings of the words of the translated text. In modern translation theory, it means that the translated text corresponds to the original text. Equivalence It has an objective linguistic basis and is therefore sometimes called linguistic equivalence in order to limit the possible interpretations of the term associated with a literary approach to translation. It includes the idea of translation and the means to achieve this result. Various concepts of equivalence have developed in the history of translation. Some of them are still relevant today. The modern scientific view of equivalence is based on the old metaphysical idea that it is possible to achieve a translation that is an exact copy of the original. got rid of the concept. Is each of these texts repeated separately in the translation? It corresponded to the metaphysical view of mkin as an arithmetical sum of elements. Therefore, from time to time, doubts arose about the possibility of translation in general - whenever the development of knowledge about language revealed more complex laws (linguistic-ethnic identity; the nature of the sign; the psychology of speech perception, etc.). . it is known that it is not possible to transfer information one hundred percent, nor to reproduce the unity of the text one hundred percent through translation. And this does not mean that translation is impossible at all, only that the translation is not an absolute similarity with the original. Thus, translation equivalence involves achieving maximum similarity; equivalence theory is a possible theory based on the maximum competence of the translator. Equivalence is a complex concept; researchers use a whole palette of parameters to describe it. V. Koller, for example, names 5 factors that determine certain conditions for achieving equivalence:

1. Extralinguistic conceptual content conveyed by the text - and denotative equivalence aimed at it.

2. Connotations transmitted through the text, determined by methodological, socio-lectal, geographical factors and connotative equivalence aimed at them.

3. Textual and linguistic norms and text-normative (normative-traditional) equivalence directed at them.

4. The receiver (reader) to which translation must be "adjusted" is pragmatic equivalence.

All these factors are reflected in different concepts of equivalence in one way or another.Historical concepts and universal models of translation equivalence text

translation equivalence is neo-hermeneutic. Man has always strived for the translation to be fully consistent with the original. This correspondence was understood in different ways, but there was always a theoretical basis for it. This basis has become truly scientific in our days, but the earlier generalized ideas were based on the real text and its translation, had its own integrity, coherence, and not by chance, but partially, are still valid today. is relevant. The concept of formal compliance. This is one of the oldest concepts of equivalence. "One", because it can be assumed that the first spontaneous principles of oral translation, from which everything began, were still different from it. The concept of formal correspondence appeared as the basis for the transmission of a written text. It is important for us to imagine how people reacted to the text at that time, what role it played for them. A new faith - Christianity - appeared among people, and with it came a holy text, one of the symbols of this faith - the Bible. Not only did the sacred written text enter people's lives with Christianity, but writing in general appeared among the peoples of Europe as a medium for the written translation of the Bible. Until now, humans have never had a written text of such significance. The main sacred text and the accompanying texts that appeared later were regarded as the hypostasis of God, and it was natural to have an idea of the symbolic nature of each sign of the original text. At that time, the idea of a random connection between the sign of the language code and the object of reality was unthinkable. A natural consequence of the idea of the iconic character of the language sign was the concept of literal translation or formal correspondence, because according to this concept, the word, which is the main and only unit of translation, had formal properties. , which led to the transfer of the translation to the text along with the meaning of the word.[1]Indeed, in the beginning was the Word, and the Word was God. According to the concept of formal correspondence, all components of linearity, verbatim, content and form are maximally transferred from the written text to the translated text. Such a translated text was often filled with primarily intralinguistic information that blocked cognitive information and, accordingly, the denotative and significant components of the content. the translation of religious books with some corrections has survived to this day. We see the elements of the concept of official correspondence in the translation principles of the ACADEMIA publishing house - they are related to the scientific, philological approach to the original text. the first step is to prepare it for translation. Later, in the translation principles of the Soviet translators of the 1930s-1950s, the official principle became a dogma and had the character of coercion. Many translations of this period were not perceived by the reader and were now forgotten, because the abundance of intralinguistic information was lost to the aesthetic information of the original. caused the greatest damage and was almost completely blocked. In modern scientific philological research, literal translation is an effective research method in the analysis of a foreign language text. The concept of normative

and meaningful compatibility. Since ancient times, a different approach to translation has emerged. [2] It was related to the texts that people use every day, and here the language code performed its main function - the function of information transfer. This concept of equivalence has two main principles: 1) the most complete transfer of content; 2) adhere to the norms of the language being studied. However, this concept took its final form when people needed another translation of the Bible. It gradually took shape, and the moment came when the holy wonder of the original was combined with the desire to understand the meaning of the Word in it; man wanted to know God independently, without intermediaries, through the Holy Scriptures.It was at that time that the concept of formal conformity, which stopped satisfying people, fell into the background, and the concept of normative-substantive conformity spread surprisingly quickly. This concept ensures the equivalence of not only written, but also oral translation. The concept of aesthetic conformity. Thus, we can define the principles of approach to the source text as a basis for creating a specific material, an ideal text that corresponds to some extratextual aesthetic ideal through translation. Translation without relying on the objective parameters of the source text led to the complete blocking of all types of information, did not reflect the content of the original, and as a result, a fairly stable composition of aesthetic information prevailed in the translation. serves as an illustration of the principles of the same and ideal aesthetics for all texts. The concept of completeness of translation. The concept of completeness of translation was formed in the 19th and 20th centuries. when translating a written literary text. The translation of the period of Romanticism aimed at the transfer of national identity was, in fact, the first, incomplete version of this concept. In the middle of the 20th century, the concept received its final design. Its authors are A.V. Fedorov and Ya.I. Based on the experience of artistic translation, Retsker actually set himself the task of getting rid of extratextual aesthetic attitude and defining objective criteria of translation equivalence. The following criteria were put forward: 1) full transfer of content; 2) transfer of content by equivalent means. In addition, the equivalence of means is understood not as their formal similarity, but as the equivalence of their functions, i.e. equivalence of means of expression in the original and in the translation. Translation texts that meet these two criteria can be recognized as complete or adequate. [3] The concept of dynamic equivalence. The concept of dynamic equivalence was formulated in the late 1950s. American scientist Yevgeny Nida. Yu. Naida suggests establishing equivalence not by comparing the original text with the translated text, but by comparing the reaction of the recipient of the original text in the native language with the reaction of the recipient of the same text through the translator. target language. If these reactions correspond intellectually and emotionally, the translation is equal to the original. The equivalence of reactions is understood not as their similarity, but as their similarity. Currently, the concept of dynamic (functional) equivalence does not have

clear parameters for measuring and comparing reactions. The term "reaction" itself requires an explanation.

Of course, we are not talking about individual human reactions, but about average reactions - constructions - characteristic of a speaker of a certain language. They are abstract and predictive in nature. They do not include personal reactions at the interpreter level. The object of comparison is linguistic-ethnic reactions (LER). translator, professional competence with high level, works as a specialist of average (linguistic-ethnic) reactions of the language community.[4]

Conclusion:

Concepts of equivalence have developed in different periods and reflect various historically interpretable approaches to the text, currently being refined on the basis of modern linguistic concepts, primarily text theory and language theory. communication, allows to develop the basics of any text translation methodology.

References:

1. A. Gofurov Theory of translation Tashkent-2016[1]
2. A. Rahimov Theory and practice of translation Tashkent-2019[2]
3. E. Ochilov Theory of translation Tashkent-2018 [3]
4. www.ziyonet.uz [4]