



**TRANSLATION AND INTERCULTURAL
COMMUNICATION THROUGH THE
ENGLISH LITERATURE
AND LINGUISTICS**

Xalqaro miqyosdagi ilmiy-amaliy anjuman



**MATERIALLARI
TO'PLAMI**

13 May, 2023

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БУХОРО ДАВЛАТ УНИВЕРСИТЕТИ

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Мақолаларни тўпловчи ва нашрга тайёрловчи Таржимашунослик ва лингводидактика кафедраси ўқитувчилари Л.Х.Хайдарова ва Ш.Д.Холова

Ушбу тўпламда жамланган мақолалар қиёсий тилшунослик, таржимашунослик ва маданиятлараро мулоқот масалалари, қиёсий адабиётшунослик ва адабий оқимлар ривож масалалари, хорижий тилларни ўқитишнинг замонавий ёндашувлари ва истиқболлари, Ўзбекистонда таржима мактаби яратиш ва уни ривожлантиришда инновацион ғоя ва технологияларни қўллаш масалалари доирасида мутахассисларнинг тажриба ва фикр алмашинувини таъминлашга хизмат қилади.

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TRANSLATION EQUIVALENCE PROBLEM

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Abstract: The main requirement for translation is the maximum possible degree of its equivalence to the original both in terms of semantic and structural similarity and in terms of potential impact on the addressee. In other words, it is far from always possible to “automatically” replace a source text unit (hereinafter referred to as ST) with units of a translated text (hereinafter referred to as TT) with the simultaneous implementation of the translation goal. In such cases, the language intermediary is forced to resort to deviation from linguistic parallels, and sometimes a priori to look for other ways to convey the content of ST by means of the TL due to the absence in this case of such parallels between the SL and the TL.

Key words: translation, translator, source text/language, target text/language, equivalence, addressee, recipient, converting a text, communication.

Translation is one of the types of human activity. Like any other professional activity, the activity of a translator is regulated by society. Objectively, i.e. quite independently of anyone's will, there is a certain public or (which is the same) social order for translation, which has been formed in the course of several millennia of social practice and has a relatively stable character. It is this public order that guides the translator in his work, knowing that, deviating excessively from the tradition and accepted norms of translation (i.e., the public order for translation), he may incur various kinds of sanctions on the part of persons called upon to control the quality of the translation or from the side of the customer.

Based on the provision on the social purpose of translation, it can be said that the subject of the linguistic theory of translation is the scientific description of the translation process as the process of creating a certain “copy” of ST, in other words, the process of converting a text from one language in certain respects to an equivalent text in another language. In this regard, a reasonable question arises about the degree of equivalence of ST and TT.

The starting point of theoretical reasoning regarding the conditions under which a text in one language is recognized as equivalent to a text in another language is the provision on the public purpose of translation - meeting the needs of society in bilingual communication, as close as possible to natural, monolingual. Reproduction in the process of translation of a communicative task creates for the recipient the prerequisites that exist for the recipient's perception of the original text, equalizing the prerequisites for the recipients of the text in SL and TL to respond to the received message.

Since texts are created and used in speech for the sake of exerting a regulatory influence on people, this influence, in a certain sense, is the main property of each text. Therefore, the position of the modern science of translation is quite natural, according to which the source and translated texts, first of all, must be equivalent in their potential to influence the addressee.

Here, however, a significant clarification is required. ST and TT should provide the same psychological and aesthetic effect only in principle, “in abstraction from individual associations,” Otto Kade points out. “The goal of linguistic mediation, according to Otto Kade, is to create the prerequisites for the implementation of certain communicative goals, to create the opportunity to cause a certain communicative effect in the addressee, but not the call of the communicative effect itself”. Therefore, we emphasize that in the question of the equivalence of the regulatory impact of ST and TT, we are talking about the potential impact on the addressee, i.e. about what is inherent in the text objectively, and not at all about what the subjective view of the addressee or even the author himself can see in it. By neutralizing the linguistic-ethnic barrier, translation provides native speakers of the source language (SL) and native speakers of the target language (TL) with only objectively equal opportunities for perceiving and interpreting the message in its original and translated versions, including the opportunity to respond to it in the same way; and what kind of reaction will follow in reality depends on the individual and personal characteristics of each individual recipient of the original and translation.

Speaking about the second requirement for translation, it seems important to emphasize that the classification feature of translation, which distinguishes it from other types of linguistic mediation, is that, in addition to the potential impact of the original, it must reproduce, to a certain extent, the semantic and structural features of the latter.

This measure is in the range, the boundaries of which, on the one hand, mark the area of translation liberties, and on the other hand, the area of literalisms, such quasi-translations, which are characterized by excessive semantic-structural similarity of ST and TT, as a result of which they suffer in one or another component. communicative-functional equivalence: the original content is not accurately reproduced, the meaning is distorted, due to the unusual (“strangeness”) of the form of expression, difficulties arise in semantic and / or emotional perception, etc. Specifically, for each individual case of translation, the optimal measure of semantic-structural similarity is determined by the complex interaction of a number of factors. Therefore, we fully share the point of view of M.Ya. Zwilling that translation is not a universal substitute for the original, that it replaces the original only in a certain specific situation.

The same position on this issue is taken by L.K. Latyshev, saying that "a good translation claims to replace the original in as many situations as possible, but it is not able to replace it in all conceivable situations." The reason for this, in his opinion, is as follows: “the consumer of the text refers to it, based on his own information needs, and seeks to find in it the information that he considers useful for himself and which he seeks to find. At the same time, even such representations, images and associations that were not foreseen by the author may sometimes arise in the mind of the consumer of the text. Like the original author, the translator also has in mind certain situations of communication in which the text he creates will be used, certain needs in the perspective of which he will be interpreted. However, he is not able to foresee all these situations and needs.

So, summing up the above, it seems important to emphasize once again that the source and translated texts should be as equal as possible both in terms of their potential regulatory impact on the addressees; and by its semantic-structural properties. The first ensures that addressees and addressees of the TT have objective equivalent prerequisites for perceiving the message in its two versions and reacting to it. The second allows: firstly, to preserve the identity of the author's thought in translation as much as possible; secondly, it increases the range of adequate replacement of the original text by the translated one; and thirdly, it increases the objectivity of the translation process and the translation decision. (The above is the constructive value of the semantic-structural proximity of ST and TT in the framework of social practice.)

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XUSHMUOMALALIK, EVFIMIZM VA FEYS REFLEKSIYASI

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Tarjimashunoslik va lingvodidaktika kafedrasida o'qituvchisi

Annotatsiya: Ushbu maqolada zamonaviy lingvistikaning kategoriyalaridan biri xushmuomalalikning evfemizm va feys tushunchalari bilan refleksivligi yoritilgan. Evfemizmni verbal strategiya sifatida o'rnatish va uning xushmuomalalik va feys- obro'ni saqlash muammolariga nisbatan ta'siri tahlil qilingan. **Kalit so'zlar:** evfemizm, xushmuomalalik, verbal strategiya, yumshatuvchi iboralar, ajratilgan so'roq gaplar, evfemistik mexanizmlar, diskursiv strategiyalar

Аннотация: В данной статье изучена рефлексивность вежливости, одной из категорий современной лингвистики с понятиями эвфемизма и лица. Анализируется становление эвфемизма как вербальной стратегии и его влияние на проблемы вежливости и лица.

Ключевые слова: эвфемизм, вежливость, вербальная стратегия, смягчающие фразы, отстраненные вопросительные формы, эвфемистические механизмы, дискурсивные стратегии

Abstract: In this article it has been studied the reflexivity of politeness, one of the categories of modern linguistics with the concepts of euphemism and face. The establishment of euphemism as a verbal strategy and its impact on the problems of politeness and face is analyzed.

Key words: euphemism, politeness, verbal strategy, mitigating phrases, detached interrogatives, euphemistic mechanisms, discursive strategies

Lisoniy xushmuomalalikka kommunikativ almashinuvdagi til birliklari va ijtimoiy xulq-atvor normalarining qo'llanilishi o'rtasidagi munosabat sifatida qarash kerakligi ko'pgina olimlar tomonidan ilgari surilgan (Fraser 1990; Held 1992; Watts et al. 1992). Bu taqqoslashda lingvistik va ijtimoiy darajalar o'rtasidagi shaxslararo muloqotda kuzatiladigan lingvistik xushmuomalalik va ijtimoiy xushmuomalalik qoidalari evfemizm bilan uzviy bog'liq bo'lgan hodisadir. Shu ma'noda leksik evfemizmlar va verbal yumshatishning diskursiv strategiyalari ma'lum nutq aktlari bilan bog'liq bo'lishi mumkin bo'lgan potentsial ziddiyatni kamaytirish yoki umuman yo'l qo'ymaslik uchun xizmat qiladi. Shu nuqtai nazardan, evfemizm silliqlash uchun kuchli lingvistik vosita vazifasini bajaradi. Shunday qilib, evfemizm, shubhasiz, bilvositalik tarafdorlari Lakoff, Lich, Braun va Levinsonlarning nazariyalarida o'z ifodasini topgan lingvistik xushmuomalalikning haqiqiy belgisi sifatida tan olinadi¹.

Xushmuomalalik	Leksik almashtirish	Yumshatuvchi iboralar	Ajratilgan so'roq gaplar (tag questions) Yumshatuvchi markerlar (hedgings) Downtoning adverbs Downtoning phrases Shart ergash gapli qo'shma gaplar
	Diskursiv strategiyalar	Psevdo-Imperativ gaplar	

Rasm 1. Xushmuomalalik bilan ifodalangan evfemistik mexanizmlar

Evfemizmni verbal strategiya sifatida o'rnatish va uning xushmuomalalik va feys- obro'ni saqlash muammolariga nisbatan ta'sirini tahlil qilish uchun lingvistik ta'qiqni o'rganishda odatda kuzatilganidan ko'ra kengroq nuqtai nazarni qabul qilish kerak. Aslida, evfemizm muloyim lingvistik foydalanish uchun yaroqsiz deb topilgan so'zlar va iboralarni almashtirish uchun ishlatiladigan sof leksik hodisa sifatida

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