

Semantic Equivalence in Synonymy and its Representation in Lexicographic Sources

Nurillayeva Madinabonu Yusuf kizi

1st year master's student Uzbekistan State University of World Languages

Albina Bazarbaeva, Ph.D

In philology, Associate professor Uzbekistan State University of World Languages

Abstract: This article examines the semantic equivalence of the English language in synonymy and its representation in lexicographical sources based on explanatory dictionaries. One of the criteria for the lexicographic description of a lexical unit is the presence of synonyms that perform the function of additional interpretation. However, the object of description in our study is a term that is an ambiguous concept in modern linguistics.

Key words: equivalence, lexicographical, description, dictionaries, linguistic.

The most important factor of culture that connects different nations is translation studies. Translation is the most important form of inter-ethnic communication, and through translation, the works of scholars and poets are translated into different languages, and ties between peoples are connected to each other. The most laborious type of translation for any language is the translation by finding the equivalent version.

The translation text is equal to the original text and should create an impression of unity with it. Accordingly, one of the tasks of translation is that the translated text takes the full communicative place of the original and presents a harmonious balance of artistic pleasure, content and structure equal to the possibility of the reader of the original. Such a balance should cover all aspects of translation.

Linguists and translators have different opinions on the issue of equivalence. According to some translators, giving the main content while strictly adhering to the norms of the language being translated is an equivalent translation, and it is emphasized that this is an acceptable situation. In general, "equivalent" is equality, firstly, when equivalence implies total dissimilarity, and secondly, equivalent is substitution. In this case, it is possible to achieve equivalence in translation by giving its main meaning without compromising the level of translation. Therefore, in the process of working on a piece of the original text, several variants of translation arise. It is important that the translator can choose the best alternative. In this case, the translator selects individual elements of the text according to the level of importance, which are grammatically and semantically correct. Choosing the translation option with the least loss is the most important factor that determines the level of translation [3].

In achieving equivalence in translation, recognition of its levels is essential. This has been interpreted differently by linguists and translators. Translation, as a special type of interlingual communication, is a creative process that requires focusing on the meaning aspect of two language systems. Because the basis of completeness of information is the spiritual harmony of the texts of different languages. One of the tasks of the goal of communication is to fully ensure the aspects of the semantic alternative of any image means in translation.

The general structure and content of the text, which is the main unit of communication, is the field of experience that forms the communicative meaning of linguistic units. The semantic (spiritual) content of the text, which is a complete communicative linguistic structure, consists of denotative and significant

parts. The first of these refers to the aspects of the content of the text related to the events taking place in reality, while the second is related to the verbal thinking activity of the creator of the text or speech.

We have mentioned above that the content of communicative units requires the combination of all spiritual elements, the expression of a single content, the goal of communication. Accordingly, in the field of communicative semantics, we are interested not in the relations outside the sign, but in the manifestation of these relations in the speech structure through the sign.

J. Lyonz, the author of the book "Semantics", which is popular among semasiologists, says that the speaker, while performing an action, chooses a linguistic phrase purposefully and "expresses the reference in the content of this phrase" [1]. According to him, "reference-interpretation is not the result of a one-way act of the speaker or writer, but a type of linguistic activity that is formed on the basis of a two-way, i.e., "interpersonal action" involving the speaker and the listener. does"[2]. We also like this approach, because any linguistic activity requires a communicative environment, and linguistic communication is a manifestation of interpersonal relations, regardless of what form it takes. In addition to or together with the description of a situation, the purpose of communication may be to express a feeling, an emotional reaction to the information provided or the situation being described. There are special tools in the language to express this attitude: a specific tone, signs, etc. We are not talking about a specific emotional component of this sign, but about special signs that provide information about the assessment of the entire situation being described. By interacting with the content of other levels, this information is often an important aspect of the communicative act.

According to A.D. Schweitzer, the most important thing in translation is the communicative equivalence of the original and translated texts based on the invariant communicative effect. Communicative equivalence is related to functional equivalence, which implies preserving the functional dominance of the original text in the translation. In his theories, it is emphasized that if communicative equivalence is applied to the semantic and pragmatic levels and supplemented by functional equivalence, it is possible to talk about complete equivalence.

From the point of view that language is primarily a means of mutual communication, Sh.Sirojiddinov, based on the approaches of the communicative model of translation, uniquely explained the issue of translation equivalence in his research. His model includes the following six approaches:

1. Reflecting the statement of the objective entity expressed in the original language (denotative);
2. Revealing the attitude of the author of the original to the text being created (expressive);
3. Determining and ensuring the level of compatibility of speech signals in the language, facial expressions, gestures and general phrases related to mutual contact (phatic);
4. Analysis of language features used in interaction (metalinguistic function);
5. Expressing orders and commands in translation (will function);
6. Full provision of artistic image tools and semantic alternative aspects in translation (poetic function) [5].

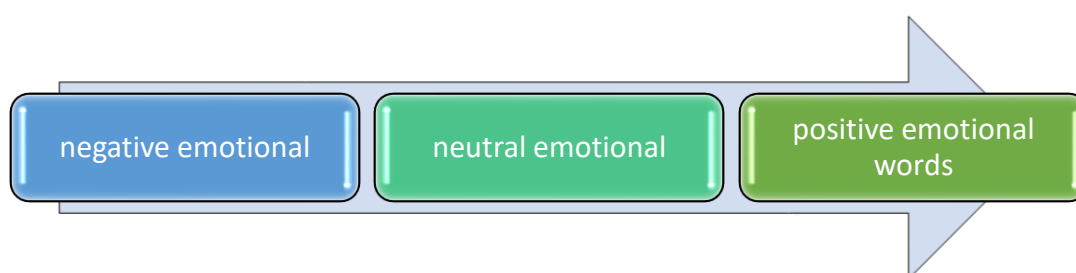
A.D. Schweitzer describes the types of equivalence based on the results of semiotics, that is, the science that studies the sign system. Communication is carried out through these signs. According to his classification, he emphasizes the inclusion of neologisms, aphorisms, folk proverbs and expressions in maintaining the purpose of communication [3]. "This type is very difficult for translation, because there is a risk of not being able to distinguish their original meaning due to the cultural peculiarities of the original language," says [4].

V. N. Komissarov presents a broader model of equivalence level. In the last refined variant, his proposed model consists of 5 interrelated hierarchical layers:

1. The level of the purpose of communication (communication);
2. Level of describing the situation;
3. The level of the method of describing the situation;
4. Level of phrase structure;
5. Level of lexical-semantic compatibility [2].

V.N. According to Komissarov's theory, translation equivalence is the maximum similarity of the content of the original and translated texts. In every language there are words with an emotional color depending on the positive or negative attitude of the speaker.

Words that do not have any emotional coloring, which are found in many dictionaries, are called neutral emotional words. Based on this, lexical combinations can be divided into three types:



The emotional color of words is created in two different ways, by choosing the context-appropriate meaning of ambiguous words and by adding emotional coloring to words. We have examined this emotional coloring in our research, that is, through similes given in the original and in the translation.

In addition, expressions have a special place among the means of expressing imagery in the language, because they express negative meanings such as cursing, hatred, disgust, swearing, cursing, and positive additional meanings such as caressing, humor, encouragement. are figurative compounds. Every writer has their own style and direction of using phrases. If it is necessary to translate a work created in a certain language into another language, in particular, in the process of turning phrases, alternative options, synonyms or equivalents available in the language are used.

There are expressions whose meaning cannot be deduced directly from some of the words in its composition. At the same time, there is no contradiction between the meaning derived from the phrase as a whole and the meanings of the words in the phrase. The words that make up the phrase do not retain their independent center of meaning. The meaning of the phrase is derived as a common denominator of the meanings inherent in the words contained in it. This general figurative meaning preserves the integrity of the phrase, does not allow it to fall apart.

Similarity of phrases in different languages is explained in most cases by the commonality of living conditions, customs and logical observations of peoples. After all, phrases, like language tools, are created on the basis of different standards of universal thought and life observations.

In terms of meaning and stylistic function, the expressions of the two languages are different from each other in a number of cases. Such expressions are in a relationship of mutual equivalence. Phrases serve to preserve the purpose of communication in the text. In achieving this goal, the translator serves to convey the figurative meaning of the word given in the text to the receiver. As the problems of pragmatics arise in connection with the implementation of interlingual communication, the task of the translator is to recreate the purpose of the translation process on the basis of the requirements and standards of the translation language. Fulfilling the pragmatic task of a particular translation requires the translator to prioritize the reader's level of aesthetic impact, sometimes sacrificing a high level of

coherence. Because too much precision can lead to pragmatic uncertainty, that is, the original of the translation may not be able to create the level of impact it has shown to its reader [1].

The translator must fully understand the communicative desire of the author of the work while working on the text. All the spiritual knowledge acquired by the translator in the field of fiction is used here. The author of the work uses various phraseological units (phrases) in order to realize his communicative desire.

It is inevitable that there will be differences in expressions in translations. Based on their subject-logical, connotative properties, it ensures harmony of content and meaning between language units [4]. The purpose of communication is to enable the translator to reveal ways to impress the receiver with the meanings of the words he is translating. For this purpose, the translator translated in a wider scope by replacing the original phrases by adding them while preserving their meanings.

In conclusion, it can be said that the original and translation units can be equivalent at all levels or at some of them. Fully or partially equivalent units and potentially equivalent definitions objectively exist in the original language and in the translated language, but their correct evaluation, selection and application depends on the knowledge, skills and creativity of the translator, his language and depends on the skill of considering and comparing extralinguistic factors. When studying the translation of phrases, the translator's skill is evident mainly in finding equivalents and alternatives, because the words given in plain language in Hindi are represented by phrases in the translation. It was observed that the meaning shifts in the equivalent phrases in the original and translated texts, and when the original phrases move to the translation field, their meaning narrows and they take on a new meaning as an addition. The translator originally translated the given similes in a way specific to the culture of Uzbek readers and managed to preserve the meaning in both languages.

Adequate interpretation of phrases in translation is one of the most complex and, at the same time, very responsible issues of translation practice. Because they, as artistic and descriptive means of speech, participate in the expression of various methodological tasks more than a simple, neutral statement of thought.

From the researches of many researchers, it became clear that phrases as a whole lexical unit of the language can be studied grammatically, semantically, functionally, even sociologically. In addition, many expressions have a national character, which creates difficulties for translators. Social events, moral and spiritual-cultural standards, mental states, religious imagination, national traditions and customs are reflected in the structure of each language phraseology.

From the above, it can be said that in the translation, the translator has achieved equivalence of translation by changing the words that correspond exactly to the content and meaning. We were convinced that the deeper and wider the translator's spiritual knowledge, the higher the equivalence level of the literary translation text.

References

1. Abdullaeva R. M. (2021). Linguistic aspects of literary translation and translation skills. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1 (1), 175-182.
2. Joraboyev B. & Mamadiyurova H. (2021). Theoretical and practical issues of translation in eastern languages. *Scientific progress*, 2 (2), 546-553.
3. Fathutdinova, I. A. (2021). Means of expressing the communicative purpose of equivalence in translation. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1 (Special Issue 2), 140-149.

4. Ivanova G. A. Terminological synonymy as a communicative-pragmatic phenomenon // Vestnik Nizhegorodskogo universiteta im. N. I. Lobachevsky. 2015. No. 2 (2). S. 406-410.
5. Rulevskaya E. S. (2021). Semantic relationships of synonymous terms// Philological sciences. Issues in theory and practice, 14 (11), 3587-3591.