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PROVIDING PRAGMATIC EQUIVALENCY IN LITERARY TEXT TRANSLATION

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Annotation: This article deals with the method of pragmatic equivalency used in modern translation on the basis of literary text translation. In literary translation, it is important to consider both coherence and implicature in order to provide pragmatic equivalency. This means not only finding equivalent words and phrases in the TL, but also conveying the intended meaning and implications of the SL text in a way that makes sense to TL readers.

Key words: equivalency, pragmatic equivalents, coherence, implicature.

252

Аннотация: В статье рассматривается метод прагматической эквивалентности, применяемый в современном переводе на основе перевода художественного текста. В художественном переводе важно учитывать как связность, так и импликацию, чтобы обеспечить прагматическую эквивалентность. Это означает не только поиск эквивалентных слов и фраз в ПЯ, но и передачу предполагаемого значения и смыслов текста ПЯ так, чтобы это было понятно читателям ПЯ.

Ключевые слова: эквивалентность, прагматические эквиваленты, когерентность, импликатура**.**

Annotatsiya: Ushbu maqolada badiiy matn tarjimasi asosida zamonaviy tarjimada qoʻllaniladigan pragmatik ekvivalentlik usuli koʻrib chiqiladi. Badiiy tarjimada pragmatik ekvivalentlikni taʼminlash uchun ham izchillik, ham implikaturani hisobga olish zarur. Bu nafaqat TLda ekvivalent soʻz va iboralarni topish, balki SL matnining moʻljallangan maʼnosi va oqibatlarini TL oʻquvchilariga mantiqiy tarzda etkazishni anglatadi.

Kalit soʻzlar: ekvivalentlik, pragmatik ekvivalentlar, izchillik, implikatura.

The translation process involves two languages and cultures, with the goal of conveying the message from the source language to the target language. However, there are differences in language structure and cultural context between the two languages, which can result in pragmatic shift such as ambiguity, incompatibility, and incomplete information. To address these challenges, translators must find ways to clarify meaning and enrich the content of the translation.

The implicit meaning of the word should be sought for its true meaning behind its explicit meaning. And in the content of an explicit and implicit proposition, it

must also appear in the context of whether the utterance was born. Therefore, the translation cannot be one hundred percent the same as the source text. Especially in pragmatic equations that contain hidden elements, it is difficult to find the equivalent words from the Source Language (SL) to the Target Language (TL). The difficulty with translation problems is finding an equivalent match or equivalence between the source and recipient languages, or the Target Language (TL), thus requiring more interpretive translation activities at that level to produce the correct translation.

According to M. Baker, there are five different kinds of equivalence, that is, at the level of word, phrase, grammar, text and pragmatics[1;45]. Thus, translation is not only replacing the source text into another language, but transferring the equivalent meaning or message and manifesting a reasonable translation into Target Language (TL). As for equivalence in translation, Newmark's definition is the most well-known one. He pointed out that "rendering the meaning of a text into another language in the way that the author intended the text" [3;18]. This definition stresses on rendering meaning of the Source Language (SL) text into the Target Language (TL) text as what is intended by the author.

As we know, Pragmatics is the study of utterance meaning, sentences which are used in communication and also the study of meaning in language interaction between a speaker and hearer. Pragmatic equivalence refers to words in both languages having the same effect on the readers in both languages [2;159]. According to Baker, form the variety of notions that are central to this particular area of language study, Baker have chosen two which she believes to be particularly helpful in exploring the question of 'making sense' and in highlighting areas of difficulty in cross-cultural communication[1;50]. These are coherence and implicature.

253

Coherence is the network of surface connections that connect words and expressions to other words and expressions in a text, and it is a network of links that organize and form a text. Coherence is mostly receiver-centered. It depends on the ability of the hearer/reader to interpret a stretch of language on the basis of his/her expectation and experience of the world. Which in their turn are influenced by the society he/she lives in.

Coherence and process of interpretation form implicature. Baker said that Grice uses the term implicature to refer to what the speaker/writer means or implies rather than what he or she literally says. Implicature is not to be confused with non-literal meaning such as idiomatic meaning [4;6]. Idiomatic meanings are conventional, and is interpretation depends on a good mastery of the linguistic system in question rather than on a successful interpretation of a particular speaker's intended or implied meaning in a given context. For instance, in the following exchange:

A. Shall we go for walk?

B. Could I take a rain check on that?

The interpretation depends on knowing the meaning of the expression "take a rain check" in American English, and will be "if you don't mind, we'll do it another time".

With regard to analysis, we have selected a novel "The Scorpion from the Altar" by Abdulla Kadiri.

*Solih maxdumning joʻmardligʻi koʻpincha yigirma paysa1 etdan narigʻa oshmas, shunda ham bolalardan moʻmayroq "ozodliq" kelib qolsa yoki "**panjshanbalik**" kutkandan ortigʻroq tushsa* [5].

In this example, the term "panjanbalik" is a cultural reference and while translating this extract, it is vital to pay attention to coherence and implicature in order to make a translation high in quality and comprehensive. However, this sentence was translated as following:

*This also would be brought if there was normal "freedom" by children or if he could get more that he expected **"from the Thursday"*** [6].

Translators used the method of foreignization to render the term "panjshanbalik" as "Thursday". Nonetheless, the reader does not fully understand its pragmatic meaning. It is mainly due to the fact that the concept of "Thursday" must be defined by the translator. Even Uzbek native speaker may not comprehend the use of Thursday in that context. Here, translator should address target language and culture searching for an appropriate equivalent. According to Uzbek explanatory dictionary, "panjshanbalik" is any kind of gift such as money, bread and other forms of food given to "domlas" – teachers in religious old schools. As it is a part of Uzbek culture, it could be hard to make it pragmatically accepted by English reader. In this case, the best way would be giving definition to the word for the first time and adding some extra details so that the reader would have clear imagination of what is going to be implied by the writer. Besides, in some cases, the writer used the word "panjshanbalik" in the meaning of money and in other cases as food. The translator would replace them with implied words and the text would be pragmatically equivalent in both languages.

In conclusion, providing pragmatic equivalency in literary translation is a complex process that requires careful consideration of both explicit and implicit meanings, coherence, and implicature. Translators must find ways to clarify meaning and enrich content in order to overcome differences in language structure and cultural context between the SL and TL. This requires a deep understanding of both languages and cultures, as well as the ability to creatively adapt language and structure to fit the TL context while maintaining the author's voice and style.

254

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