AMERICAN Journal of Language, Literacy and Learning in STEM Education
Volume 02, Issue 02, 2024 ISSN (E): 2993-2769

Pragmatic Adequacy or Pragmatic Compatibility between the Original and the Translation

Berdiyev Ma'rufjon
Faculty of "English philology and translation studies" of the Samarkand State Institute of Foreign Languages, Master's student

Akram Shermatov
Associate professor, head of the department of English theory and practice Samarkand State Institute of Foreign Languages

Abstract: This article explores the pragmatic problems in translation, with a focus on achieving pragmatic adequacy between the original and the translated text. The article discusses various challenges, including genre characteristics, background knowledge of the intended reader, communicative purpose, and sociolinguistic factors. Pragmatic adequacy is defined as a translation that fully reflects the original, emphasizing the importance of maintaining linguistic norms and rules. The study delves into the role of dialects, modernization, and other factors in ensuring pragmatic adequacy. The article addresses the challenges posed by regional dialects in translation, emphasizing the loss of pragmatic features when elements specific to dialects are not translated.

Keywords: Pragmatic adequacy, pragmatic compatibility, Semantic relationship, Syntactic relationship, Pragmatic relationship, Interlingua communication, distortion in the text.

Methods:

Each field will have its own research direction, system of problems to be studied. Similarly, translation has a number of problems, and the problems we will consider are pragmatic problems. Pragmatic problems of translation have not yet been thoroughly studied and are still being researched.

There are many pragmatic problems in translation, and the following can be included in it: adequacy, genre characteristics of the original and background knowledge of the intended reader, communicative purpose, pragmatic neutrality, reality, generalization (generalization), concretization, dialects, modernization of the original, and so on.[7]

Pragmatic adequacy is one of the most challenging aspects of translation. An appropriate translation is a flawless translation. Authors of the concept of adequate translation A.V. Fedorov and Ya. I. Resker urges not to understand the translation as telling a clear story. Both translation and narration, if they are done at a high level, are in accordance with the norms and rules of the translated language.

A.V. Fedorov and Ya. According to I. Resker, a perfect translation is a translation that fully reflects the original, corresponds to it and is equal to it - an adequate translation. [1]

As an example, let us pay attention to the translation of the following proverbs:

- In English: - It is raining cats and dogs.

- O’zbek tilida: - Jala yomgir yog’ayapti.
- In English: - Strike the while it is hot.
- O’zbek tilida: - Temirni qizig’ida bos.

Making a translation that is entirely compatible with the source is necessary to achieve pragmatic adequacy in translation. However, achieving pragmatic adequacy is not always possible. Sociolinguistic elements, such as the usage of inferior forms like regional-dialect, social-dialect particular and altered speech employed by speakers, also play a significant part in guaranteeing pragmatic adequacy.

It is noted that the high-level supplementary knowledge of the dialogue participants is directly tied to the pragmatic component of language communication, which has drawn the attention of scholars more and more in recent years. In addition to having a thorough understanding of language, translators must also be knowledgeable about a wide range of other sciences and cultures due to the non-scientific differences between the original and translated languages in most circumstances.

A language symbol is a word. The pragmatic meaning of the word includes its stylistic feature, i.e., its indicator, which expresses feelings and emotions, and its connotative meaning. Therefore, the pragmatic requirement in translation requires the accuracy of the translated text at the level of the original text. Difficulty with translation is overcome by pragmatics, i.e. selection of methodological equivalent units. The pragmatic relationship between language signs and the people who use them is that these signs, or rather their meanings, should be clear and understandable for the same people, and should affect them to a certain extent. Only the interpretation of information in this way preserves the communicative effectiveness of the original in the translation. [8]

Any language symbol usually embodies three types of relations. They are semantic, syntactic and pragmatic relations:

Semantic relationship - reflects the relationship between the language sign and the object it represents;

Syntactic relationship - connects the language sign with other signs related to this system;

Pragmatic relationship is a relationship between a language sign and persons who use it in the process of communication, which determines the relationship.

Thus, the language sign is distinguished by its semantic (denotative), syntactic and pragmatic meanings. [10]

The establishment of pragmatic relations in accordance with the original depends in many ways on the translator's choice of language tools in the process of translation. For this, he must be aware of all the background knowledge available in the original language. The successful and adequate implementation of the translation depends on the translator's in-depth knowledge of the native language people, their culture, traditions, literature, and specific words related to their lifestyle.

In ensuring the pragmatic adequacy of the translation, the socio-linguistic factors that speak different dialects of the language and differ from each other play an important role. Deviations from language rules in the original text, the use of dialectal terminology for stylistic purposes, and contamination (spoofing the language) all contribute to difficulties. [2]

Words specific to the source language's dialects are not translated into the target language. Their use in the text has a twofold meaning. On the one hand, it is also possible that the entire work of art is written in a certain language of a foreign language. In this case, if this dialect language is translated, it will act as a means of Interlingua communication, and the translation will be considered as if it was made from any national language.

It is understood that the translator in this situation needs to be aware of the unique characteristics of this dialect language. On the other hand, the author to show the specific features of the language of individual characters, that he is a typical representative of the people who speak in a certain region, also uses dialectal elements. In this case, restoring the dialectal pragmatic features of the original language in the translation will not give any results.

If a character in the original language speaks in the so-called "cockney dialect" London dialect, adds letters to words that do not exist in the literary language, or drops this sound when it is not necessary, for example:

If he pronounces, "He has a good _ear" instead of "He has a good hear" and the translator uses a convention that does not exist in the language to preserve this feature, instead of saying «u yaxshi eshitish qobiliyatiga ega», he says «xu yaxshi xeshitish_obiliyatiga ega», it would be completely absurd.

In this case, the translator cannot use words specific to some dialects of the Uzbek language in the translation. Because they are words specific to Uzbek dialects. For example, in the Uzbek translation of Mark Twain's Negro who lives in Missouri, he speaks the language of the people living in Tashkent or Khorezm, neither theoretically nor practically.

Therefore, the elements specific to the regional dialects of the original language in the original text are not given in the translation. But at this point, the pragmatic feature of the translation is lost, and the level of adequacy of the translation with the original drops another step. This, in turn, causes the problem of pragmatic adequacy in translation.

The language of many local dialects is related to the social characteristics of the people who speak this language. In fact, the use of such dialects is a sign that the character is a representative of a certain social group. Often, the linguistic features of a particular social dialect can become general rather than regional. Because communities engaged in the same profession, forming a certain social group can be found in every nation. Therefore, it becomes easier to recreate the additional meanings expressed by words in social dialects in translation. [4]

For example, the translator can turn the words and phrases used by an English people into the words and phrases used by Uzbek people, or express the words typical of criminal groups with Uzbek slang words used by such people.

Another way to solve this problem is that the local dialect differs from the national language only in some linguistic features and indicators. The presence of such indicators specific to the dialect makes it necessary to use such opportunities in the native language to express it in translation:

- “He do look quiet, don't 'e? D'e know 'oo 'e is, Sir?”.
- “Ko‘rinishidan juda mo‘minga o‘xshaydi, to‘g‘rimi? Magarkim, uning kimligini aytolmaysizmi, janob?”

The use of "doesn't" instead of "don't" in the original grammatical sign, "he" instead of "e" and "who" instead of "oo" is a sign that the speaking character is speaking in a simple vernacular, and it is a simple vernacular expression. He had to turn around with the words, "Can't you tell me?”.

Results:

Reproducing foreign speakers' original speech in translation has other advantages as well. Actually, there are two ways to view the use of tainted word forms.

In the first case, such distortion in the text is a mistake due to the author's lack of knowledge of this language, and in the second case, the author deliberately uses this form to show the specific features of the character's language. In the first case, a reader belonging to the original language, who reads the thought expressed in such a corrupt language, immediately notices that the speaking character is a person of a different nationality and tries to "translate" it in his own way.

The translator also has no choice but to correctly translate the meaning of the contaminated word during the translation process. In the second case, the author's use of corrupt language to represent the character's language defines the text's pragmatic potential, allowing the translator to translate the text into such a corrupt language or change how a word or phrase is said in his own language by using the tools of his native tongue. It is necessary to create. [8]

If, in fact, the contaminated speech of a person speaking a foreign language does not have a standard form of contamination in the translated language, the translator creates his own version, taking into account the communicative situation and the character of the speaking character.

A foreign speaker's contaminated speech may be delivered entirely or in part in the translated language. When translation occurs through cross-contamination, all or most of the speech is captured. For illustration, consider the way a person of French descent talks English and how translations convey it:

- “Eel ees the story of a leetle Franch girl, who comes to a beeg ceety”,
- “Just like New York, and falls een love wees a leetle boy from Brookleen”.
- “Bu ko‘shik juda katta shakarga kilgan va Bruklinlik kichkina bolachani sivgan kichkina bir fransuz kizchasi xakida”.

The Uzbek translator made the French speak in a corrupt language by using the letters k, u, x instead of the Uzbek sounds q, o', h, using the letter i instead of the letter u, and making the word order incorrectly increased.

During the selective contamination and translation of foreign contaminated speech, some words that can be distorted are selected, and this allows to achieve pragmatic adequacy, albeit partially.

In the use of contaminated forms, it is usually observed to avoid the forms formed in ordinary vernacular, the way of speaking; complex grammatical and syntactic forms, for example, following conjunctions, adjectives.

Discussion:

It is important that the use and selection of contaminated elements in translation correspond to the pragmatic characteristics of the original text. The translator's attempt to simplify the pragmatic features of the original, that is, to ignore the emotional-stylistic, associative image aspects and give the "main meaning" does not give good results. Such a translation can be justified only if it is done in a short period of time to acquaint the Receptor with the main content of the text. On the other hand, this kind of reduced translation might be seen as the first step toward a satisfactory translation.

When re-creating the pragmatic features of the original in the translation, the translator's attempt to modernize the original text also causes the original text to change. In this case, the time and place of the events described in the original and the time and place of the events in the translation are completely different from each other. The translator often has to deal with the translation of works created in another historical period. The language of such a text and the development of events are not very understandable for modern readers, even if it is written in their native language. The development of this language is also related to the worldviews of people and writers who lived in a certain era. Therefore, the translation of an artistic work created in a certain historical period also presents a number of problems to the translator. [5]

Conclusion:

Pragmatic factors are considered a structural element of equivalence, and their reproduction creates communicative compatibility of the translation with the original.

As a result, the translation acquires an alternative stylistic feature, and the reader who reads it is affected by the level of impression that the original owner gets from reading the work. As problems of pragmatics arise in connection with the implementation of Interlingua communication, the task of the translator is to recreate the purpose of the translation process based on the requirements and standards of the translation language.

REFERENCES:

1. Encyclopedia of Uzbekistan" State Scientific Publishing House, 2016. - 176 p.
2. K. Musayev. Tarjima nazariyasi asoslari. – Toshkent, 2005. – 60-93bet.
3. Kholmirzaev B. Features of the translation of socio-political works of the period of independence. Dissertation written for Ph.D. in Philology. - T.: 2010.
4. Kwofie, E. (1999): “On the relationship of translator to linguistics and stylistics” in Eureka, vol.13, June, pp.40-50.
5. R.C. Stalnaker. (1970). “Pragmatics”, Synthese, 22– PP. 272–289.
6. Rahimov G. Theory and practice of translation: textbook-complex. - T.: "National
7. Safarov Sh. "Pragmalinguistics". - T.: - 2008. - 77 p.
8. Salomov G. "Fundamentals of translation theory". 1983.
9. The idea of national independence: basic concepts and principles. Guide for higher education institutions. - T.: New age generation, 2001.
10. Б. П. Найдов. (1977). Ещё раз о прагматическом аспекте лексического значения. – Исследования по романской и германской филологии. – Киев, – 15-bet.
11. Шерматов, А. (2018). Илмий матнларда дейктик ҳаволаларнинг прагматик хусусиятларига доир. *Иностранная филология: язык, литература, образование*,*3*(3(68)), 48-50.
12. Шерматов, А.А. (2013). Инглиз ва ўзбек бадиий матнларида дискурс дейксисининг қиёсий таҳлилига доир айрим мулоҳазалар. Конференция материаллари, 234-237.