



SEMANTIC AND PRAGMATIC FAILURE IN TRANSLATING LITERARY TEXTS: TRANSLATORS' INCONSISTENCY AND/OR TEXTUAL RESISTANCE

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Annotation: *Inadequacy in translation results from the translators' failure to locate the necessary corresponding collocation in the TL. As a result, translators tend to use specific ways to solve the difficulty of obtaining relevant equivalency. The purpose of this research is to discover ways for translating religious phrases and expressions from Uzbek into English based on the Uzbek novel.*

Keywords: *religious lexemes; transliteration; cultural norms; figurative language; approaches of translation; idiom interpretation; cultural context; rendering.*

INTRODUCTION

Translation is commonly thought of as a method of bridging the gap between languages and cultures. Furthermore, it is a communication process that converts the message of a source language text to a target language. Translation is often characterized as neither a creative nor an imitative craft, but rather as a hybrid of the two. Furthermore, it is a discipline that places an undue emphasis on structure and significance. As a result, before translating a certain text, the translator should consider both the structure and the meaning.

MATERIALS AND METHODS

To be more explicit, Basil Hatim and Mason argue that the translator's job as reader is one of developing a model of the intended meaning of the source text and making judgments about the likely effects of the source text on intended receivers (1,13). This demonstrates how translators must select the suitable words and idioms to communicate the correct meaning. Translators' primary responsibility is to create a new text in which they communicate their desired meaning. Furthermore, in order to make an influence on readers, they must be highly successful in their assessments. However, while translating from Uzbek to English, translators frequently face a slew of issues being categorized such as

- The author of the text,
- Translator,
- Readers,
- Norms,
- Culture,
- The theme.

RESULTS AND DISCUSSION

According to Kr. Nord, some of these terms denote the pragmatic aspect of the problem, for example: "similarity of impact" and the identical function of TL and SL, oriented to the same recipient (the recipient of the translation reacts in the same way as the



recipient of the original). But functional equivalence between TL and SL is the exception rather than the rule. If the translation imitates the structure of the source text, then we are talking about intratext factors, namely: form and content. If we are talking about an identical transmission of meaning, or equivalence, then equivalence is understood as the interaction of intratextual and extralinguistic factors, mainly related to the recipient (3, 26). The solution could be to perform a pre-translation analysis of the analysis text, which is the only basis for determining equivalence.

Komissarov classifies three approaches to equivalence (Komissarov):

1. Equivalence = identities (“exhaustive transfer” A.V. Fedorov).
2. Equivalence exists in the presence of a meaningful invariant (function or situation), in particular the Leipzig school of Jaeger.
3. The third approach to the definition of translation equivalence can be called empirical. Conclusion of equivalence based on the analysis of originals and translations.

At the initial stage, the TL interpreted the concept of equivalence at the level of individual lexical units, that is, equivalence is the relationship between units of the FL and TL, it was not transferred to intertext relations, under equivalence was understood as a constant equivalent correspondence, which did not depend on the speech context (4, 10) In such approach, the influence of comparative systems linguistics is clearly visible.

The problematic aspects here involve the combination of cultural and religious features of the nation. Additionally, the both can be exposed by the linguacultural specificities of the source text which interferes to find appropriate equivalent during the interpretation of the lexemes. During the translation of the novel Notes in the margins of a notebook by Utkir Hoshimov, we have faced a number of problems in the case of religious contexts. This book contains philosophical quotes noted down by the author during his lifetime. The topics are distinctive which varies from the childhood to the criticism of the governmental system. There are such quotes which reflect both Uzbek culture and Islamic principles. Below, we are going to give the analysis of some of the quotes that we found challenging during the translation.

We have classified those problems into several categories. First example that illustrates the problem of equivalence at the lexical level or the choice of terms in religious contexts is the Prophetic saying. There is a quotation that is devoted to neighbours which is called “Andisha”.

ANDISHA

Ota-boblarimiz shunday deb tanbeh beradilar: “O’choqboshini hech qachon qo’shning devoriga yopishtirib solma. Taom pishirayotganda o’chog’ingdan chiqqan tutun qo’shning ko’zini achitsa, yegan ovqating harom bo’ladi!”

At a first glance it may seem that there is no the reference to the Prophetic saying of Mohammad (s.a.w) from this quote. However, in process of our research and translation we have found the following:

“In fact, the Prophet Mohammad (s.a.w) said: “Angel Jibril advised me continuously to take care of the neighbor till I thought that Allah is to make him an inheritor.” Before we



can sincerely help the needy, fight poverty, and strengthen our bonds in the Muslim community, we have to first understand our duty to our neighbors”

Basing on such Prophetic saying we tried to translate this part as following:

ANDISHA

Our ancestors used to remark so: “when you are constructing ochakboshi (here in the meaning of kitchen) never build it up close to next- door neighbour’s wall. If the smoke goes and stings the eyes of your neighbours, what you cooked and ate will be haram!”

... To prove how the Uzbek have andisha, there is no better example except it.

Besides, there are also concepts like “ochakboshi” and “haram” that are culturally and religiously unfamiliar concept for target source reader. For that purpose, we decided to clarify their meanings by giving reference along with transcription of the words. In the meantime, the other example we have analysed is “nafs” which is used in this book several times and in different meanings. This word itself owns plenty of meanings in religious contexts.

For instance, in the quotation of “Yoqimli dushman” (a pleasant enemy), we can see the usage of the concept “nafs” as its real meaning.

CONCLUSION

In light of the study’s findings, it is suggested that:

- The translator of religious literature must be fluent in Uzbek (including Arabic religious terms) and English, as well as both cultures, in order to avoid missing any fragment or component of the meaning of the collocations found in religious texts.
- As a translation approach, the translator should use footnotes to provide deeper contextual information that would be extremely useful to the TL reader in the communicative process.
- When the SL collocations and TL are shared linguistically by the two languages but culturally dissimilar “makrooh”, “haram”, translators should use transliteration.
- The most important method for dealing with semantic collocations is one that focuses on conveying the message’s inferred meanings rather than just words.

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