



PRAGMATIC ADEQUACY OF TRANSLATION OR PRAGMATIC COMPATIBILITY BETWEEN ORIGINALITY AND TRANSLATION

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ABSTRACT

The main idea of this article is to describe pragmatic adequacy of translation. The article issued to solve the most problems which readers come across in their literary translation. The author tried to explain that pragmatic adequacy of translation is clearer than direct translation.

KEY WORDS: *pragmatic adequacy, sociolinguistic factors, translation, adequate, linguistic features.*

DISCUSSION

There is a perfect system for studying each area of study. The same translation has a number of problems, and the problems we will be addressing are still in-depth study and are still being studied. There are a lot of pragmatic problems in translation, including genre features of originality and the reader's background knowledge of the communicative purpose of pragmatic neutral realism generalization of dialects as well as a number of problems.

One of the main problems of translation is pragmatic adequacy. Adequate translation is a perfect translation. The authors of the concept of adequate translation are A.V. Fedorov and Ya. I. Resker encourages the translation should not be interpreted as an accurate story. Both translation and story -telling are in accordance with the rules and regulations of the language in which they are translated, if implemented at a high level.

According to A.V. Fedorov and Ya. I. Resker's opinion, a perfect translation is a suitable and an equivalent translation which fully reflects the original.

As an example, consider the following proverb: A Press Iron in the Uzbek language.

Achieving pragmatic adequacy in translation means making a translation that is fully compatible with the original. But pragmatic adequacy is not always achieved. Sociolinguistic factors such as the use of substandard forms, such as speech-specific and altered to the social-dialect, are used by speakers to promote pragmatic adequacy.

It has been argued that the pragmatic aspect of language communication that has attracted the attention

of researchers in recent years is closely related to the high level of additional knowledge of communication participants. In many cases the differences between the original and the non-humanistic factors of the languages require that the interpreter be well informed by many other disciplines, in addition to deep linguistic knowledge.

The pragmatic relationship between language labels and the people who use them is that these symbols should be influenced to some extent by the fact that their meanings are clear and understandable to those individuals. Only this way of information retains the communicative effect of originality in translation.

Any language symbol usually has three types. They are semantic syntactic and pragmatic: Semantic correspondence is the relation of the sign of the language with the subject it represents; Syntactic interconnection links the elf with other symbols associated with this system;

Pragmatic relevance is the relationship that determines the communication between the sign and the persons using it in the communication.

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

In fact, the study of pragmatic relevance depends on the choice of the translator in the translation process. To do this, he must be aware of all the background knowledge available in the original language. Successful translation is due to the fact that the original language of the translator has a profound knowledge of the specifics of the culture of the literary language of its culture.



Different social-language factors, which speak in different dialects of the language, also play an important role in ensuring the pragmatic adequacy of the translation. In particular, the use of dialect-specific words for stylistic purposes in deviating from language norms in the original text presents some difficulties with the use of contamination.

Words specific to the dialects in the original language are not translated automatically. Their use in the text is dual. At the same time, this work may be written entirely in a foreign language. In this case, if the dialect language is translated, it will act as a means of inter-language communication and the translation will be the same as any other national language. Naturally, the translator should be aware of the specifics of the dialect language. Dialect-specific elements, on the other hand, are also used by the author to show the specific features of the language of individual characters as a typical representative of the people who speak in a particular area. In this case, the translation of the pragmatic features of the original language dialects into translation will have no effect. If a person in the original language is speaking in a London dialect called "kokni" (sokney dialect), adding words that are not in the literary language in English sentences or lowering that tone.

And it would be utterly absurd if the translator used a language that did not exist in the language to maintain this feature, instead of simply saying, "he has good hearing ability." At this point, the translator may not use certain dialects in the Uzbek language in translation. They are words that are typical of Uzbek dialects. For example, the translation of Mark Twain, a Negro resident in Missouri into Uzbek, with the language of the population living in Tashkent or Khorezm, is not theoretically practicable. But in this case the pragmatic nature of translation is lost, and the level of adequacy of the original with the translation falls one step further. This, in turn, poses a problem of pragmatic adequacy in translation.

The language of many indigenous dialects is related to the social characteristics of the speakers of the language. In fact, the use of such dialects is an indication that the character is representative of a particular social group. Often the linguistic features of a particular social dialect may be of a general nature, depending on the regional character. This is because it is possible to break up societies that form a particular social group engaged in the same profession.

For this reason, the translation of additional meanings in the social dialect expressions is also made easier. If in fact, even a foreign language, a contaminated speech does not have a standard form of contaminated language, the translator creates his or her own version of the communicative situation, taking into account the peculiarities of the character. Another pragmatic problem of translation is contaminated

speech translation. Most languages have a standard form of deception, and the way they speak is different in different languages.

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