



THE USE OF IMPLICATURES IN UZBEK NOVELS AND APPROACHES OF TRANSLATING THEM INTO ENGLISH

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ABSTRACT

This article explores the challenges of understanding linguistic meaning, particularly the study of conversational implicatures in pragmatics. It emphasizes Paul Herbert Grice's theory of Conversational Implicatures, which involves the Cooperative Principle and the Maxims of Conversation, and how it relates to translation procedures. Moreover, analysis was based on Uzbek novels involving cultural references.

KEYWORDS: *implicature, conversational implicature, four maxims, translations*

INTRODUCTION

Meaning appears to be both the most obvious part of language and the most challenging to master. These characteristics appear evident given that language is used by people to efficiently and effectively convey “what they mean” to one another. However, because a word may indicate more than one meaning, the procedures in developing understanding can occasionally be unclear. When a word or phrase is used in the context of a sentence or text, its intended meaning can be clearly understood because communication involves more than just the use of words or idioms that express views, events, or feelings; it also involves how those words or idioms are used in a given scenario.

Leech distinguishes seven categories of linguistic meaning based on the purpose of language use: conceptual, connotative, collocative, social, emotive, reflective, and thematic (Leech 1974:15-23). However, the study of linguistic meaning is the focus of the subject of semantics. According to Crystal it is – the study of the meaning of the words and sentences (p.102) that is the uttered meaning. However, the way that humans link words to one another within a context is currently the main area of interest which is studied within the field of pragmatics. Specifically, there are two main categories of meaning:

- (1) word/phrase/sentence meaning,
- (2) what a speaker intends to convey. (Grice 1975:44).

What we are going to focus is implied meaning which is a study object of pragmatics, namely implicatures. Contrary to entailments and presuppositions, implicatures are pragmatic inferences that are not based on the specific words or phrases used in an utterance but rather on the context and the knowledge that conventions are followed in discourse. Paul Herbert Grice is acknowledged for developing the notion of conversational implicatures. He noted that in conversations, what is meant frequently extends beyond what is uttered and that this additional meaning is inferred and predictable. Different from the various other topics in pragmatics, implicature does not have an extension in the history of Western culture (Mustafa 35). Thus, it is necessary to precisely define the term implicature. Etymologically, the word – “implicature” is derived from the verb – to imply, as is its cognate – implication. To imply means – to fold; hence that which is implied is folded in to the meaning and thus must be unfolded in order to be understood (M.Ahmad 2015: 28)

GRICE'S THEORY OF CONVERSATIONAL IMPLICATURES

Grice proposed that participants in a communicative exchange are guided by a principle that determines the way in which language is used with maximum efficiency and effect to achieve rational communication. He called it the ‘Cooperative Principle’ which makes your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged. This cooperative principle is an umbrella term for nine components that guide how we communicate. These nine components are grouped together into four categories, called the Maxims of Conversation: the maxim of quality (truthfulness), the maxim of quantity (informativeness), the maxim of relation (relevance), and the maxim of manner (perspicuity).

Following the cooperative principle and its maxims ensures that in an exchange, the right amount of information is provided and that the exchange is conducted in a truthful, relevant, perspicuous fashion.



Thus, Grice’s Theory of Conversational Implicatures involve

- i. The Cooperative Principle
- ii. The Maxims of Conversation
 - 1. *Quality*: Try to make your contribution one that is true
 - 2. *Quantity*: Make your contribution as informative and no more so than is required.
 - 3. *Relation*: Be relevant
 - 4. *Manner*: Be perspicuous

THE LINK BETWEEN IMPLICATURES AND TRANSLATION PROCEDURES

Competent readers can interpret texts differently regardless of the passage of time or cultural context, as well as from diverse eras, perspectives, and reading objectives (including gender, ethnicity, belief, values, and worldview). The meaning is unavoidably influenced by culture and circumstance while the text is, on the one hand, a historical document and a material truth. It is a challenging and hard topic to determine whether the text truly means what it means to a particular reader, a group, or traditionally. The question that comes to mind while considering the translation of implicature, as was indicated above, is: Which should be translated more accurately, the sentence’s implicature or its meaning?

The fundamental issue is whether to translate the sentence’s implicature or its meaning. This would imply that meaning and implicature are two separate notions that are not the same. There is no guarantee that an implicature intended in the source language would have an equivalent in the target language, even if someone is pleased with a literal translation. Additionally, if the implicature is translated, it signifies that the implicature is no longer applicable because it needs a sentence from which to be formed, as shown below.

RESULTS

One of the issues stemming from cross-culture communications as a specific language may reflect the culture shared by a particular social group of people and influence their interpretations of the meaning of other people’s behaviors. No one might deny that the differences between English and Uzbek linguistically and culturally affect the accuracy of the translation. Therefore, the translation of the conversational implicature needs a competent and qualified translator who has wide knowledge of both the culture and related matters of the target language (Guessabi2013:226). Followings are some of the extracts taken from the book “Scorpion from the Altar” by A.Kadiri and its translation in English.

Example: (1)

In Uzbek (SL)	In English (TL)
<i>Nigor oyim “Ra’noni egasiga topshirmag‘uningizcha...” deb garchi bir muncha qo‘polroq ta‘bir bilan bo‘lsa ham “Ra’noning egasi” borlig‘ini so‘zlar, Ra’no esa “egasi”ning kim ekanligini yaxshi bilgani va uni qanot qoqib qarshi olg‘ani uchun jodu ko‘zida rizosizliq emas surur ma’nolari o‘ynatar edi.</i>	<i>Although her mother Nigoroyim had said the phrase “until she gets married” a little bit cruel Rano knew whom she was going to get married and she liked him very much so she was very happy to hear those words from her mother.</i>

This extract involves some cultural features of the Uzbek nation. In Uzbek, the expression “egasiga topshirmoq” has multiple meanings. The implicature here mentioned by the writer was interpreted as “get married” in English. In the second time usage “Ra’noning egasi” (literally “The owner of Ra’no”) was implied to Anvar who loves Ra’no so much.

Example: (2)

In Uzbek (SL)	In English (TL)
<i>Balli Ra’no, ana jinnilik! – dedi Maxdum, – atlas ko‘ylak senga hayf, senga bo‘zdan boshqasi albatta hayf!</i>	<i>You are not worth the atlas dress!</i>

In this context, “atlas ko‘ylak” is considered an ethnographism, and according to Uzbek traditions, it is a dress worn on holidays. That is, in this sentence, Rana’s playing in the mud in a satin dress was condemned by her father Salih Maxhdum by saying “atlas ko‘ylak senga hayf”. In the process of translation, simply saying “bo‘z” dress caused the loss of national color. In this case, it is necessary to ensure colourity through the word “such” or through another means. In this context, gray and “bo‘z” are antonyms of simple and luxurious clothes.

DISCUSSIONS

Regarding the first example (1), there are some issues appeared in the English translation of the novel. Particularly, during the translation process, in both situations the same expression (get married) have been used and it causes the violation of one of the



maxims proposed by P. Grice, namely, the maxim of Quantity. The writer wanted to imply Anvar in this context as a person who is in love with Ra'no while in the translation there is too much information and implicature disappeared there. Besides, there is cultural gap between English and Uzbek nations which means translator needs to take it into account to deliver pragmatic meaning of the novel. To call "fiancée" or a loved one as "an owner" may seem weird for English readers so instead of giving those options we can use "beloved one" instead or the phrase "to be in love". Additionally, in the SL there is a point that using the word "owner" was a bit rude and Ra'no was supposed to get upset there. But, in the translated part, we can see that stylistic feature of using rude phrase has disappeared which means pragmatic meaning of the SL was not delivered to the reader. Considering all of them, we tried to provide our own translated version as follows:

Although her mother the phrase "until she finds her spouse" may seem a bit straightforward, Ra'no knew whom she was in love so she was very happy to hear those words from her mother.

When it comes to the example (2), it is quite difficult to comprehend why "atlas dress" is being used there. In order to get implicature used by the writer, translator should have prior knowledge about why "Uzbek atlas" is luxurious fabric and it is highly appreciated. In this context, as Ra'no was playing with her siblings, she was wearing atlas dress. Her father's anger seeing dirt on her dress represents how valuable the "atlas" is. Our version could be like:

What are you doing Ra'no with your atlas dress? – said Makhdam. You are not worth such atlas dress. You are worth only satin with such behaviour!

CONCLUSION

In conclusion, translation is unquestionably an essential tool for communication. By converting a message from an unknown language into a known one, translation's main purpose is to forge linguistic connections between speakers of other languages. Although selecting the most appropriate translation for the text to minimize meaning loss is the fundamental challenge in translating, there are other issues that call for further thought and study, such as idioms, proverbs, and metaphors used in the context of speech. In this study, we tried to focus on the procedures to be used when translating implicature in novels as well as linguistic and pragmatic issues linked to translating conversational implicature. The ambiguity in the circumstances was discussed by recognizing the contrasts between English and Uzbek cultures.

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