



THE PROBLEMS OF RESTORING PRAGMATIC POTENTIAL OF PRESUPPOSITION IN TRANSLATION OF FALSE SPEECH ACTS

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Abstract: The concept of translating false speech acts with a focus on presupposition introduces complexities that involve maintaining the implicit assumptions or background knowledge of the original utterance, even when those assumptions are not aligned with reality (i.e., they are false). The pragmatic potential of presupposition in translating false speech acts lies in how the presuppositions influence communication and interpretation, despite their falsity.

Key words: presupposition, false speech acts, pragmatic potential, discourse, pragmatics, translation, implied meaning, context.

Introduction

The problem of pragmatic influence of language units in the process of translating a literary text is closely linked to the pragmatic, communicative, and sociocultural competencies of the translator, as well as pragmatic presuppositions based on the translator's assessment of the sender's overall knowledge base. In literary discourse, any idea can be expressed incompletely, based on presuppositions of some communicative goal. It is precisely presupposition that plays a significant role in defining the implicit content of speech structures of different types of literary discourse. In translation studies, presupposition is widely used, as it makes a significant contribution to revealing the hidden possibilities of the language's communicative function. Summarizing various viewpoints, it can be said that presupposition is a common knowledge base, a common experience, a common thesaurus, and general initial information possessed by the communicators. Presupposition and context are one of the factors determining the choice of linguistic means that make up the sentences of the communicators. In translating such statements, maintaining or adapting these presuppositions is vital to ensure that the falsehood and its pragmatic effects are understood in the target language.

Literature review

In his work on the context and presupposition theory, Stalnaker emphasizes the importance of presuppositions in shaping the common ground between speaker and listener. Even when presuppositions are false, they can influence how an utterance is interpreted and responded to. Translators need to handle these false presuppositions carefully to preserve the intended pragmatic effect in the target language. In false speech acts, the presuppositions should still contribute to the communicative goal, even if the facts they rely on are incorrect.

P. Grice's work on Implicature and Cooperation Principle suggests that speakers often imply more than what is explicitly stated. In cases of false presuppositions, there is still an expectation that the listener will understand what is meant, even when presuppositions are untrue. Translators must ensure that the implicature remains intact in translation. The false presupposition may be a rhetorical strategy that adds layers to the meaning of the speech act, and this must be preserved in the translation process.

Karttunen explores how presuppositions behave in different syntactic structures, particularly how presuppositions are inherited or projected through complex sentences. When translating false speech acts, the preservation of presupposition triggers across different languages can be challenging due to syntactic

and semantic differences. False presuppositions should be recognized as having pragmatic functions that extend beyond truth conditions, making their accurate transfer essential for maintaining the speech act's force.

P. Levinson argues that presuppositions function as constraints on what can be assumed within a conversation. In the case of false speech acts, translators must consider whether the presupposition is clear or needs explication in the target language. False presuppositions often engage readers or listeners in re-evaluating the shared knowledge or assumptions. According to author, the translator must ensure that the false presupposition engages the target audience similarly, prompting the same pragmatic inferences.

Moreover, Wilson and Sperber's Relevance Theory explains how communication relies on the balance between effort and cognitive effects. In the case of false presuppositions, the listener processes the utterance based on what is relevant, even when the presuppositions are untrue. Translating false speech acts requires an understanding of what the speaker intends to communicate and ensuring the target language allows for similar interpretive paths. They suggest that, translators should consider the cognitive effort required by the audience in processing false presuppositions and aim for a balance that preserves the original's relevance.

Methods and discussion.

An example of a false presupposition in literature translated from Uzbek into English can be drawn from works that utilize culturally specific or historically false assumptions embedded within their narrative structure. Here, the presuppositions may reflect outdated beliefs, historical contexts, or ironic commentaries that are not literally true but serve a communicative or stylistic function. Let's look at a potential scenario in Uzbek literature that involves a false presupposition:

In this famous Uzbek novel, written in the 1920s and considered a classic of Uzbek literature, there are several instances where presuppositions about historical or cultural conditions play a significant role in shaping the narrative. The novel takes place in the 19th century and reflects the sociopolitical conditions of that time.

Example: "Amirning yurtida har kim o'z huquqini biladi va unga amal qiladi."
(Translation: "In the Amir's land, everyone knows their rights and abides by them.")

This statement presupposes that the Amir's land is a place where legal rights are clearly defined, and everyone follows them. However, the novel often critiques the corruption, social inequality, and arbitrary rule that were prevalent in the Amir's domain, making this presupposition false in the context of the narrative. Original Pragmatic Potential (Uzbek): In Uzbek, the false presupposition (that everyone knows and follows their rights) is deeply ironic. The readers, familiar with the historical and cultural context of the Amir's rule, recognize that the statement is not true. Instead, it reflects the opposite reality: injustice, lack of rights, and arbitrary rule. The statement critiques the political system, and the irony enhances its rhetorical power, indirectly exposing corruption.

Translated Pragmatic Potential (English): The English translation, "In the Amir's land, everyone knows their rights and adheres to them," preserves the literal meaning of the original, including the presupposition. However, the pragmatic effect (especially the irony) may not be fully preserved if the reader is unfamiliar with the historical context of the Amir's rule. The irony relies on the audience knowing that the statement contrasts with the reality of the time. Without this cultural context, the English reader might take the presupposition at face value, potentially losing the critical edge of the original.

Degree of Preservation: Partial. The literal false presupposition is preserved, but the ironic tone and critical function may not fully carry over to English readers unfamiliar with the Uzbek historical context. A more culturally explicit translation might help preserve the pragmatic force, such as:

Another Example:

"O'sha zamonda, ayollar hamma narsani erlaridan yaxshiroq bilganlar."

(Translation: "In those days, women knew everything better than their husbands.")

This sentence presupposes that women were more knowledgeable or more aware than men during a certain historical period. While this presupposition may reflect the author's critique or social commentary on gender roles, it is false in terms of the historical or cultural reality it describes (especially in a patriarchal society where women's voices were often suppressed).

"In those days, women knew everything better than their husbands."

In this case, the presupposition of women's superior knowledge is clearly false within the historical context, but it might be used for literary, rhetorical, or ironic purposes. A translator needs to ensure that this false presupposition is conveyed in a way that preserves the original tone and intent of the text.

Original Pragmatic Potential (Uzbek): In the Uzbek context, this statement presupposes a reversal of traditional gender roles in a time when patriarchal norms dominated. The presupposition is obviously false, given the historical and cultural setting. The pragmatic potential lies in its sarcastic or ironic tone, critiquing how men, in reality, may have been perceived as more knowledgeable even when they were not. The false presupposition works as a social commentary on gender roles.

Translated Pragmatic Potential (English): The English translation, "In those days, women knew everything better than their husbands," also carries the false presupposition in a literal sense. However, the pragmatic effect may not be as clear to English readers if they don't recognize the irony or satire intended in the original. The statement could be interpreted straightforwardly, potentially missing the underlying critique of gender norms. English-speaking readers may not immediately grasp the intended inversion of roles without further cultural context.

Degree of Preservation: Moderate. The literal false presupposition is retained, but the ironic function and commentary on gender may not be fully evident unless the reader understands the cultural and historical context. A more explicit translation might help, such as:

"In those days, it was said that women knew better than their husbands—though, of course, society didn't see it that way." This makes the irony clearer and preserves the critical edge.

Results

In both examples, while the literal meaning and the false presuppositions are preserved in the English translations, the pragmatic potential (especially the irony, critique, and social commentary) may not be fully accessible to an English-speaking audience unfamiliar with the Uzbek cultural or historical context. The implicit critique embedded in the false presuppositions might not be immediately recognized, which can reduce the pragmatic impact in the target language.

To enhance the preservation of pragmatic potential, the translator could:

- Add subtle contextual clues to highlight the irony or falsehood.
- Adapt the tone or structure to make the intended social or historical critique more apparent to readers unfamiliar with the source culture.
- Consider explicating cultural references that are key to understanding the false presuppositions.

While the literal false presuppositions are retained, the pragmatic potential in these translations is only partially preserved, and additional contextual or linguistic adjustments could help maintain the full communicative force of the original Uzbek text.

Conclusion

The pragmatic potential of presupposition in translating false speech acts is deeply tied to how implicit assumptions are communicated across languages and cultures. Presuppositions—whether true or false—shape the communicative dynamics of speech acts, and maintaining their pragmatic functions in translation is essential for ensuring that the target language audience experiences the same interpretive effects as the source language audience.

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