O'ZBEKISTON RESPUBLIKASI
OLIY TA'LIM VA INNOVATSIYALAR VAZIRLIGI

OLIY TA'LIM TIZIMI PEDAGOG VA RAHBAR KADRLARINI QAYTA TAYYORLASH VA ULARNING MALAKASINI OSHIRISHNI TASHKIL ETISH BOSH ILMIY - METODIK MARKAZI

TOSHKENT DAVLAT O'ZBEK TILI VA ADABIYOTI UNIVERSITETI HUZURIDAGI PEDAGOG KADRLARNI QAYTA TAYYORLASH VA ULARNING MALAKASINI OSHIRISH TARMOQ MARKAZI

Tarjimaning lingvistik aspektlari

moduli uchun

O'QUV-USLUBIY MAJMUA

Malaka oshirish kursi yo'nalishi: Tarjima nazariyasi va amaliyoti

Toshkent – 2023

Modulning o'quv-uslubiy majmuasi Oliy va o'rta maxsus ta'lim vazirligining 20__-yil _____dagi ___-sonli buyrug'i bilan tasdiqlangan o'quv dasturi va o'quv rejasiga muvofiq ishlab chiqilgan.

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Ushbu o'quv-uslubiy majmua Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti Kengashining qarori bilan nashrga tavsiya qilingan.
(20__-yil _____dagi __-sonli qarori)

MUNDARIJA

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Dastur O'zbekiston Respublikasining 2020-yil 23-sentabrda tasdiqlangan "Ta'lim to'g'risida"gi Qonuni, O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi PF-4947-sonli, 2019-yil 27-avgustdagi "Oliy ta'lim muassasalari rahbar va pedagog kadrlarining uzluksiz malakasini oshirish tizimini joriy etish to'g'risida"gi PF-5789-sonli, 2019-yil 8-oktabrdagi "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi PF-5847-sonli, 2019-yil 21-oktabrdagi "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to'g'risida"gi PF-5850-sonli farmonlari hamda O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 23-sentabrdagi "Oliy ta'lim muassasalari rahbar va pedagog kadrlarining malakasini oshirish tizimini yanada takomillashtirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida"gi 797-sonli, 2020-yil 29-yanvardagi "O'zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi atamalar komissiyasining faoliyatini tashkil qilish chora-tadbirlari to'g'risida"gi 40-sonli qarorlarida belgilangan ustuvor vazifalar mazmunidan kelib chiqqan holda tuzilgan bo'lib, u oliy ta'lim muassasalari pedagog kadrlarining kasb mahorati hamda innovatsion kompetentligini rivojlantirish, sohaga oid ilg'or xorijiy tajribalar, yangi bilim va malakalarni o'zlashtirish, shuningdek, amaliyotga joriy etish ko'nikmalarini takomillashtirishni maqsad qiladi.

Bugungi globallashuv va integrallashuv jarayonida kompyuter texnologiyalari kiberfazoning muhim va ajralmas qismiga aylanib ulgurdi. Sohalararo fanlarning yuzaga kelishida kompyuter taraqqiyotida erishilgan natijalar kuchli ta'sir qilganligi hech kimga sir emas. Endilikda filologik sohalar axborot texnologiyalariga va aksincha axborot texnologiyalarning filologik ta'limga ta'sirlashuvi natijasida fan oldida turgan murakkab masalalar o'z yechimlarini topib kelmoqda.

"Tarjimaning lingvistik aspektlari" moduli Oliy ta'lim professor-o'qituvchilari malakasini oshirish tizimi oldidagi davr talabiga mos ravishda tuzilgan kurs sifatida e'tirof etish mumkin. So'ngi yillarda mamlakat hayotida yuz berayotgan keng ko'lamli islohatlar samarasini oshirish maqsadida xorijiy tillarini yoshlarga chuqur o'rgatish, ularini zamon talablariga mos yetuk kadr etib tayyorlash til ta'limida yangi pedogogik metodlar va texnologiyalarini yaratishni taqozo etmoqda.

Til ijtimoiy hodisa ekan undagi muammolarni yechishda axborot kommunikatsion texnologiyalarning o'rni beqiyos. Tarjimaning lingvistik aspektlari fani shu sohada faoliyat olib borayotgan yosh kadrlar, professor-o'qituvshilarining sohadagi so'ngi yangiliklar va bilimlarni o'rganishda muhim ahamiyat kasb etadi. Lingvistik bilimlarni rivojlantirish bo'yicha dunyo tajribasiga tayanish hamda erishilgan yuksak natijalardan oqilona foydalanish talab etiladi.

Erishilgan ilmiy yutuqlardan foydalangan holda ushbu kurs tarjimada lingvistik muammolar, tarjimagan lingvistik tomondan yondashish

tarjimaning qardosh bo'lmagan tillar orasida

tarjimaning lingvistik yangi texnologik metodlar va til texnologiyasi uchun qo'llaniladigan lingvistik instrumentlardan foydalanib, o'zbek tilining internet tilini (kompyuterda qayta ishlash mumkin bo'lgan mashina o'qiy oladigan til) yaratishga qaratilgan ustuvor vazifalarni maqsad qilib qo'yadi.

Modulning maqsad va vazifalari

"Tarjimaning lingvistik aspektlari" modulining maqsadi malaka oshirish kursi tinglovchilarida sohaga doir bilimlarni rivojlantirish, ilmiy, amaliy tadqiqotlar olib borish, tajriba natijalarini qayta ishlash va ular asosida ilmiy asoslangan xulosalar chiqarish, kasbiy faoliyatiga oid hujjatlar va ishlar mohiyatini tushuntirish, ilmiy tadqiqot va pedagogika metodologiya borasida tinglovchilarga zamonaviy bilimlarni egallash. Ushbu maqsadga erishish uchun fan talablari nazariy bilimlar, amaliy ko'nikmalalar ilmiy jarayonlarga uslubiy

yondashuv hamda ilmiy dunyoqarashini shakllantirish orqali erishiladi. Tarjimaning lingvistik aspektlari kursi malaka oshirish kursi tinglovchilarida yangicha ilmiy yondashuvlarni ta'lim sohasi va ilmiy tadqiqot uchun keng tadbiq etishga ko'maklashish, ularni amalda qo'llash ko'nikmalarini o'rgatishni ko'zda tutadi.

Ushbu modulning vazifalari quyidagilardan iborat:

– kurs tinglovchilarini tarjimaning lingvistik aspektlari bilan bog'liq tilshunoslikdagi tarjima sohasida olib borilayotgan ilmiy yangiliklar bilan tanishtirish;

– professor-o'qituvchilarda OTMlarda tarjima sohasidagi yangi metodlar va innovatsion texnologiyalarni o'zlashtirish orqali yozma va og'zaki tarjima usullarini egallashi va ularni tinglovchilar pedogogik faoliyat joriylantirish;

– qardosh bo'lmagan tillar o'rtasida tarjima jarayonida yuzaga keladigan lingvokultrologik muammolar va ularga lingvistik yondashish;

– tarjima sohasida xalqaro tashkilotlar va ularning faoliyati, jahon tarjima maktablarining sohadagi tajribasi bilan tanishtirish;

– pedodgogik faoliyat davomida namunaviy texnologik jarayonlarni ishlab chiqish va ularni qo'llash tamoyillari bilan tanishtirish.

Modul yuzasidan tinglovchilar bilim, ko'nikma, malaka darajasiga qo'yiladigan talablar

"Til texnologiyasi" moduli yuzasidan tinglovchilar quyidagi **bilim**larga ega bo'lishi kerak:

- yozma va og'zaki tarjima usullarini egallashi va ulardan unumli foydalanishi;

- xalqaro tashkilotlar va ularning faoliyati haqida yetarli ma'lumotga ega bo'lishi;

- namunaviy texnologik jarayonlarni ishlab chiqish va ularni qo'llashi;

- ilmiy va amaliy faoliyatda sohaga mos tizimni rivojlantirish va ulardan foydalanishi;

- ilmiy, amaliy tadqiqotlarni oʻtkazish, tajriba natijalarini tahlil qilish va ular asosida ilmiy asoslangan xulosalar chiqarish, ilmiy yangiliklarni kashf etish;

- ilmiy adabiyotlar va internet tarmogʻida eng yangi ilmiy, texnologik va ekspluatasion yutuqlar haqidagi maʼlumotlarni maqsadga yoʻnalgan holda qidirish va topish;

- auditoriya va pedagogik jamoani boshqarish hamda oʻquv jarayonini oʻrnatilgan tartibda tashkil qilish;

- jamoa psixologiyasiga oid tizimli bilimlarni, tashkiliy ishlarda menejment asoslarini qoʻllashni bilish;

- e-learning va m-learning texnologiyalari asosida korporativ oʻqitishni tashkil qilish va korporativ maʼlumotlar bazasini rivojlantirish qobiliyatiga ega boʻlishi;

- ekspert-tahliliy ishlarni amalga oshirish maqsadida, induktiv va deduktiv kuzatish, tahlil qilish, baholash va statistik tahlil qilish;

- oʻquv fanining oʻqitish metodikasini egallashi;

- zamonaviy axborot va pedagogik texnologiyalardan foydalanib noanʼanaviy oʻquv mashgʻulotlarini oʻtkazish qobiliyatiga ega boʻlishi;

- oʻqitilayotgan fan boʻyicha mashgʻulotlarni oʻtkazish uchun oʻqitishning texnik vositalaridan foydalanish qobiliyatiga ega boʻlishi;

- mustaqil taʼlim va ijodiy qidiruv natijasida oʻqitilayotgan fan hamda pedagogik faoliyat sohasidagi metodlar, vositalar va boshqa sohalarida oʻz-oʻzini muntazam takomillashtirib borish qobiliyatiga ega boʻlishi.

Ushbu modul tinglovchida quyidagi **koʻnikmalarni** shakllantirishga xizmat qiladi:

– tarjimaning lingvistik aspektlari boʻyicha ilgʻor tajribalardan foydalanish;

– tarjima jarayonida qoʻllaniladigan lingvistik aspektlar/taʼmoyillar umumiy va farqli jihatlarini chuqur oʻzlashtirish;

– kurs boʻyicha egallangan nazariy bilimlarni taʼlim jarayonida foydalana olish;

– pedogogik faoliyat davomida kursda egallangan bilam va malakalarini ta'limda joriylanishini baholash va yutuq va kamchiliklarini ajrata olish.

Ushbu modulni o'zlashtirish orqali tinglovchilar quyidagi **malakalar**ni egallashlari mo'ljal qilinadi:

- tarjimaning madaniy jarayoni, madaniy xilma-xillik tarjima nazariyasiga oid fundamental bilimlar va asoslari, tarjimaning asosiy shakl va turlari, tarjima metodlarini bilish haqida tasavvurga ega bo'lishi;

- tarjimaning lingvistik jihatlariga oid etno-psixologik aspektlarni farqlash; madaniyat va til o'zaro bog'liqligi va uning tarjima jarayonida uyg'un holda yuzaga kelishini o'rganish; tarjima jarayonida turli badiiy matnlarni leksika-semantik va stilistik taxlil kilishni o'rganish; chet va ona tilidagi leksik, stilistik va grammatik mutanosiblik farqlay olish; og'zaki va yozma tarjima uslublarini filologik jihatdan tahlil qila olishi;

- xalqaro etiket normalarini bilish va amalda rioya qilish; tarjimaning lingvistik aspektlariga oid turli diskurslarni tushunish, tahlil qilish va tarjima qilish, tarjimada madaniyatlar mulokot vositalarining to'g'ri ifodalanishiga erishish malakalariga ega bo'lishi kerak.

Modulni tashkil etish va o'tkazish bo'yicha tavsiyalar

"Tarjimaning lingvistik aspektlari" moduli ma'ruza va amaliy mashg'ulotlar shaklida olib boriladi. Moduldagi ilmiy qarashlar mohiyatini tinglovchilarga yetkazish jarayonida o'qitishning zamonaviy usullari, badiiy adabiyot va estetika ilmidagi eng so'nggi yutuqlardan foydalanish ko'zda tutilgan:

– ma'ruza shaklidagi saboqlarda milliy va chet el adabiyot metodikasi fanlaridagi so'nggi yutuqlardan foydalanish;

– masofadan o'qitish orqali tinglovchilarning adabiyot o'qitishga doir yangiliklarni mustaqil egallab olishlariga imkon yaratish;

– amaliy mashg'ulotlarda ta'limning fikriy hujum, kichik guruhlar bilan ishlash singari interfaol usullarini qo'llash ko'zda tutiladi.

Modulning o'quv rejadagi boshqa modullar bilan bog'liqligi va uzviyligi

"Tarjimaning lingvistik aspektlari" moduli o'quv rejadagi mutaxassislik fanlarining barchasi bilan uzviy bog'langan.

Modulning Oliy ta'limdagi o'rni

Modulni o'zlashtirish orqali tinglovchilar "tarjimaning lingvistik aspektlari" mutaxassislik fanini o'qitishning eng ilg'or yo'llarini egallaydilar, ularda har qanday ilmiy darajadagi auditoriya ahli bilan adabiy yaratiqlar to'g'risida fikr bildirish ko'nikmasi shakllantiriladi. Natijada, fanni o'qitish samaradorligini sezilarli oshiradi.

Modul bo'yicha soatlar taqsimoti

№	Modul mavzulari	Auditoriya o'quv yuklamasi		
			Jumladan:	
		Jami	Nazaiy	Amaliy
1.	On linguistic aspects of translation	2	2	
2.	Linguistic and cognitive aspects of translation and interpretation skills	2	2	
3.	Pragmatic equivalence: coherence, processes of interpretation, implicature and translation strategies	2	2	
4.	On linguistic aspects of translation	2		2
5.	The position of psycholinguistic and cognitive science in translation and interpreting	2		2

6.	Pragmatic equivalence: coherence, processes of interpretation, implicature and translation strategies	2		2
7.	Beyond equivalence: ethics and morality in translation	2		2
	JAMI	**14**	**6**	**8**

NAZARIY MASHG'ULOTLAR MAZMUNI

1-mavzu. On linguistic aspects of translation. Ushbu ma'ruza mashg'uloti tajimaning lingvistik aspektlariga oid bo'lgan bilim va ma'lumotlar bazasiga kirish qismi hisoblanadi va bunda tinglovchi tarjimaning lingvistik aspektlari, ahamiyati va dolzarbligi xususida fikr yuritadi hamda o'zaro bahs-munozara olib boradi.

2-mavzu. Linguistic and cognitive aspects of translation and interpretation skills. Tarjima nazariyasi va amaliyoti, tajimaning lingvistik aspektlari fani ancha yillardan beri fan sifatida o'qitilib kelinmoqda. Kursning ushbu 2-ma'ruza mashg'ulotida tarjimaning ligvistik va kognitiv aspektlari haqida so'z boradi. O'quvchi ushbu ma'ruza vaqtida tarjimaning tilshunoslik va inson onggi bilan qanday bog'liqligi borligi haqida fikr almashadi.

3-mavzu Pragmatic equivalence: coherence, processes of interpretation, implicature and translation strategies. Tarjimashunoslik metodlari va tarjima jarayonida qo'llaniladigan strategiyalar haqida kursning joriy qismida ma'lumot beriladi. Bir paytning o'zida tarjimashunoslikning pragmatika fani bilan bog'liqligi haqida so'z boradi.

AMALIY MASHG'ULOTLAR MAZMUNI

Amaliy mashg'ulotlar zamonaviy didaktik ta'minot va laboratoriya jihozlariga ega bo'lgan auditoriyalarda hamda internet tarmog'iga ulangan kompyuter sinflarida, tayanch oliy ta'lim muassasalarining kafedralarida tashkil etiladi.

1-mavzu. On linguistic aspects of translation. Jahon tarjimashunosligining o'ziga xos xususiyatlari, unga lingvistik nuqtai nazardan yondashish to'g'risida fikr-mulohaza yuritish va ma'ruza jarayonida olingan bilim-ko'nikmalarni mustahkamlash ushbu amaliy mashg'ulot jarayonida amalga oshiriladi.

2-mavzu. The position of psycholinguistic and cognitive science in translation and interpreting. Og'zaki va yozma tarjimaning xususiyatlari, uning psixolingvistika va kognitiv lingvistika bilan aloqadorlik jihatlari bu amaliy mashg'ulotda muhokama qilinadi va bilim, malaka va ko'nikmalar yanada mustahkamlanadi.

3-mavzu. Pragmatic equivalence: coherence, processes of interpretation, implicature and translation strategies. Tarjima jarayonida qo'llaniladigan metod va strategiyalar turlari, ularning farqli jihatlari va o'ziga xos xususiyatlari haqida amaliy mashg'ulotlar olib boriladi.

4-mavzu. Beyond equivalence: ethics and morality in translation. Tarjima qilish juda ham nozik va muhim jarayon hisoblanadi. Shu bilan bir qatorda tarjimada qator amal qilinishi lozim bo'lgan etika qonun-qoidalari mavjud. Bu xususda 5-amaliy mashg'ulotda fikr yuritiladi.

O'QITISH SHAKLLARI

Ushbu modul bo'yicha quyidagi o'qitish shakllaridan foydalaniladi:

– ma'ruzalar, amaliy mashg'ulotlar (ta'lim texnologiyalarini anglab olish, nazariy bilimlarni amaliyotga qo'llash);

– suhbatlar orqali tinglovchida muayyan muammoga munosabat bildirish qobiliyatini shakllantirish, unda adabiy ta'limga doir masalani eshitish, idrok qilish va mantiqiy xulosalar chiqarish xususiyatini qaror topdirish;

– tinglovchilarni bahs-munozaralar paytida muammolar yechimi bo'yicha dalil va asosli argumentlar taqdim qilishga, o'z fikrini asoslashga o'rgatish.

– yangicha yondashuv metodlari ustida izlanishlar olib borish;

– aniq bir matn tarjimasi talqiniga olingan nazariy bilimlarni tatbiq etish.

II. MODULNI O'QITISHDA FOYDALANILADIGAN INTERFAOL TA'LIM METODLARI

"SWOT-tahlil" metodi

Metodning maqsadi: mavjud nazariy bilimlar va amaliy tajribalarni tahlil qilish, taqqoslash orqali muammoni hal etish yo'llarni topishga, bilimlarni mustahkamlash, takrorlash, baholashga, mustaqil, tanqidiy fikrlashni, nostandart tafakkurni shakllantirishga xizmat qiladi.

S (strength)	- kuchli tomonlari
W (weakness)	- zaif, kuchsiz tomonlari
O (opportunity)	- imkoniyatlari
T (threat)	- to'siqlar

Namuna: Matning tarjimasiga lingvistika yondashuvning tahlili haqida fikr yuriting

S	Matn tarjimasiga lingvistik yondashuvning tahlilining kuchli tomonlari.	
W	Matn tarjimasiga lingvistik yondashuvning tahlilining kuchsiz tomonlari.	
O	Matn tarjimasiga lingvistik yondashuvning tahlil (ichki) imkoniyatlari.	
T	To'siqlar (tashqi).	

"Xulosalash" (Rezyume, Veer) metodi

Metodning maqsadi: Bu metod murakkab, ko'p tarmoqli, mumkin qadar, muammoli xarakterdagi mavzularni o'rganishga qaratilgan. Metodning mohiyati shundan iboratki, bunda mavzuning turli tarmoqlari bo'yicha bir xil axborot beriladi va ayni paytda, ularning har biri alohida aspektlarda muhokama etiladi. Masalan, muammo ijobiy va salbiy tomonlari, afzallik, fazilat va kamchiliklari, foyda va zararlari bo'yicha o'rganiladi. Bu interfaol metod tanqidiy, tahliliy, aniq mantiqiy fikrlashni muvaffaqiyatli rivojlantirishga hamda o'quvchilarning mustaqil g'oyalari, fikrlarini yozma va og'zaki shaklda tizimli bayon etish, himoya qilishga imkoniyat yaratadi. "Xulosalash" metodidan ma'ruza mashg'ulotlarida individual va juftliklardagi ish shaklida, amaliy va ko'chma mashg'ulotlarida kichik guruhlardagi ish shaklida mavzu yuzasidan bilimlarni mustahkamlash, tahlili qilish va taqqoslash maqsadida foydalanish mumkin.

Metodni amalga oshirish tartibi:

trener-o'qituvchi ishtirokchilarni 5-6 kishidan iborat kichik guruhlarga ajratadi;

trening maqsadi, shartlari va tartibi bilan ishtirokchilarni tanishtirgach, har bir guruhga umumiy muammoni tahlil qilinishi;

har bir guruh o'ziga berilgan muammoni atroflicha tahlil qilib, o'z mulohazalarini yozma bayon qiladi;

navbatdagi bosqichda barcha guruhlar o'z taqdimotlarini o'tkazadilar.Shundan so'ng,trener tomonidan tahlillar umumlashtiriladi.

Tarjima metodlari					
Ekvivalent tarjima metodi		GTM tarjima metodi		Pragmatik tarjima metodi	
afzalligi	kamchiligi	afzalligi	kamchiligi	afzalligi	kamchiligi
Xulosa:					

"Keys-study" metodi

"Keys-study" - inglizcha soʻz boʻlib, ("case" – aniq vaziyat, hodisa, "stadi" – oʻrganmoq, tahlil qilmoq) aniq vaziyatlarni oʻrganish, tahlil qilish asosida oʻqitishni amalga oshirishga qaratilgan metod hisoblanadi. Mazkur metod dastlab 1921-yil Garvard universitetida amaliy vaziyatlardan iqtisodiy boshqaruv fanlarini oʻrganishda foydalanish tartibida qoʻllanilgan. Keysda ochiq axborotlardan yoki aniq voqea-hodisadan vaziyat sifatida tahlil uchun foydalanish mumkin. Keys harakatlari oʻz ichiga quyidagilarni qamrab oladi: Kim (Who), Qachon (When), Qayerda (Where), Nima uchun (Why), Qanday/ Qanaqa (How), Nima-natija (What).

"Keys metodi" ni amalga oshirish bosqichlari

Ish bosqichlari	Faoliyat shakli va mazmuni
1-bosqich: Keys va uning axborot ta'minoti bilan tanishtirish.	− yakka tartibdagi audiovizual harakat; − keys bilan tanishish (matnli, audio yoki media shaklda); − axborotni umumlashtirish.

	– axborot tahlili; – muammolarni aniqlash.
2-bosqich: Keysni aniqlashtirish va o'quv topshirig'ni belgilash.	– individual va guruhda ishlash; – muammolarni dolzarblik ierarxiyasini aniqlash; – asosiy muammoli vaziyatni belgilash.
3-bosqich: Keysdagi asosiy muammoni tahlil etish orqali o'quv topshirig'ining yechimini izlash, hal etish yo'llarini ishlab chiqish.	– individual va guruhda ishlash; – muqobil yechim yo'llarini ishlab chiqish; – har bir yechimning imkoniyatlari va to'siqlarni tahlil qilish; – muqobil yechimlarni tanlash.
4-bosqich: Keys yechimini yechimini shakllantirish va asoslash, taqdimot.	– yakka va guruhda ishlash; – muqobil variantlarni amalda qo'llash imkoniyatlarini asoslash; – ijodiy-loyiha taqdimotini tayyorlash; – yakuniy xulosa va vaziyat yechimining amaliy aspektlarini yoritish.

Keys. Kichikroq matnni tahlil qilish uchun yo'riqnoma ishlab chiqiladi, mazkur jarayonda qo'llanilgan metodning ijobiy va salbiy tomonlari qiyoslanadi va xulosa chiqariladi.

> *Keysni bajarish bosqichlari va topshiriqlari:*

– Keysdagi muammoni keltirib chiqargan asosiy sabablarni belgilang (individual va kichik guruhda);

– Bu jarayonda yuzaga kelgan muammolarni hal qilish yol-yo'riqlari haqida fikr yuriting.

"FSMU" metodi

Texnologiyaning maqsadi: Mazkur texnologiya ishtirokchilardagi umumiy fikrlardan xususiy xulosalar chiqarish, taqqoslash, qiyoslash orqali axborotni o'zlashtirish, xulosalash, shuningdek, mustaqil ijodiy fikrlash ko'nikmalarini shakllantirishga xizmat qiladi. Mazkur texnologiyadan ma'ruza mashg'ulotlarida, mustahkamlashda, o'tilgan mavzuni so'rashda, uyga vazifa berishda hamda amaliy mashg'ulot natijalarini tahlil etishda foydalanish tavsiya etiladi.

Texnologiyani amalga oshirish tartibi:

− qatnashchilarga mavzuga oid bo'lgan yakuniy xulosa yoki g'oya taklif etiladi;

− har bir ishtirokchiga FSMU texnologiyasining bosqichlari yozilgan qog'ozlarni tarqatiladi;

− ishtirokchilarning munosabatlari individual yoki guruhiy tartibda taqdimot qilinadi.

F	- **fikringizni bayon eting**
S	- **fikringizni bayoniga sabab ko'rsating**
M	- **ko'rsatgan sababingizni isbotlab misol keltiring**
U	- **fikringizni umumlashtiring**

FSMU tahlili qatnashchilarda kasbiy-nazariy bilimlarni amaliy mashqlar va mavjud tajribalar asosida tezroq va muvaffaqiyatli o'zlashtirilishiga asos bo'ladi.

Namuna: Fikr: "Tarjima jarayoni psixolingvistika va kognitiv lingvistika sohalari bilan o'zaro uzviy bog'liq hisoblanadi".

Topshiriq: Mazkur fikrga nisbatan munosabatingizni FSMU orqali tahlil qiling.

"Assesment" metodi

Metodning maqsadi: Mazkur metod ta'lim oluvchilarning bilim darajasini   baholash, nazorat qilish, o'zlashtirish ko'rsatkichi va amaliy ko'nikmalarini tekshirishga yo'naltirilgan.   Mazkur texnika orqali ta'lim oluvchilarning   bilish   faoliyati turli   yo'nalishlar (test, amaliy ko'nikmalar, muammoli vaziyatlar mashqi, qiyosiy tahlil, simptomlarni aniqlash) bo'yicha tashxis qilinadi va baholanadi.

Metodni amalga oshirish tartibi: "Assesment"lardan   ma'ruza mashg'ulotlarida talabalarning yoki qatnashchilarning mavjud bilim darajasini o'rganishda,   yangi   ma'lumotlarni   bayon   qilishda,   seminar,   amaliy mashg'ulotlarda esa mavzu yoki ma'lumotlarni o'zlashtirish darajasini baholash, shuningdek, o'z-o'zini baholash maqsadida individual shaklda   foydalanish tavsiya etiladi. Shuningdek, o'qituvchining ijodiy yondashuvi hamda o'quv maqsadlaridan kelib chiqib,   assesmentga qo'shimcha topshiriqlarni kiritish mumkin.

Namuna: Har bir katakdagi to'g'ri javob 5 ball yoki 1-5 balgacha baholanishi mumkin.

TEST

TEST

TEST

TEST

"Tushunchalar tahlili" metodi

Metodning maqsadi: mazkur metod talabalar yoki qatnashchilarni mavzu bo'yicha tayanch tushunchalarni o'zlashtirish darajasini aniqlash, o'z bilimlarini mustaqil ravishda tekshirish, baholash, shuningdek, yangi mavzu buyicha dastlabki bilimlar darajasini tashxis qilish maqsadida qo'llaniladi. Metodni amalga oshirish tartibi:

– ishtirokchilar mashg'ulot qoidalari bilan tanishtiriladi;

– o'quvchilarga mavzuga yoki bobga tegishli bo'lgan so'zlar, tushunchalar nomi tushirilgan tarqatmalar beriladi (individual yoki guruhli tartibda);

– o'quvchilar mazkur tushunchalar qanday ma'no anglatishi, qachon, qanday holatlarda qo'llanilishi haqida yozma ma'lumot beradilar;

– belgilangan vaqt yakuniga yetgach o'qituvchi berilgan tushunchalarning to'g'ri va to'liq izohini o'qib eshittiradi yoki slayd orqali namoyish etadi;

– har bir ishtirokchi berilgan to'gri javoblar bilan o'zining shaxsiy munosabatini taqqoslaydi, farqlarini aniqlaydi va o'z bilim darajasini tekshirib, baholaydi.

Namuna: "Moduldagi tayanch tushunchalar tahlili".

Tushunchalar	Sizningcha bu tushuncha qanday ma'noni anglatadi?	Qo'shimcha ma'lumot
Badiiy tarjima		
GTM		
Pragmatik tarjima metodi		
Mashina tarjimasi		
Interlingual tarjima		

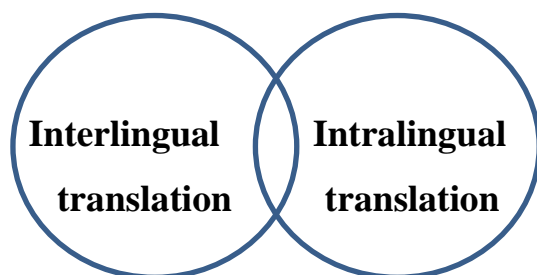| Intersemiotic tarjima		
Intralingual tarjima		

Izoh: Ikkinchi va uchinchi ustunchaga qatnashchilar tomonidan fikr bildiriladi. Mazkur tushunchalar haqida qo'shimcha ma'lumot glossariyda keltirilgan.


"Venn diagrammasi" metodi

Metodning maqsadi: Bu metod grafik tasvir orqali o'qitishni tashkil etish shakli bo'lib, u ikkita o'zaro kesishgan aylana tasviri orqali ifodalanadi. Mazkur metod turli tushunchalar, asoslar, tasavvurlarning analiz va sintezini ikki aspekt orqali ko'rib chiqish, ularning umumiy va farqlovchi jihatlarini aniqlash, taqqoslash imkonini beradi.

Metodni amalga oshirish tartibi:

− ishtirokchilar ikki kishidan iborat juftliklarga birlashtiriladi va ularga ko'rib chiqilayotgan tushuncha yoki asosning o'ziga xos, farqli jihatlarini (yoki aksi) doiralar ichiga yozib chiqish taklif etiladi;

− navbatdagi bosqichda ishtirokchilar to'rt kishidan iborat kichik guruhlarga birlashtiriladi va har bir juftlik o'z tahlili bilan guruh a'zolarini tanishtiradilar;

− juftliklarning tahlili eshitilgach, ular birgalashib, ko'rib chiqilayotgan muammo yohud tushunchalarning umumiy jihatlarini (yoki farqli) izlab topadilar, umumlashtiradilar va doirachalarning kesishgan qismiga yozadilar.

Tarjimaning lingvistik aspektlari asosida

Interlingual translation

Intralingual translation

III. THEORY-BASED CLASSES
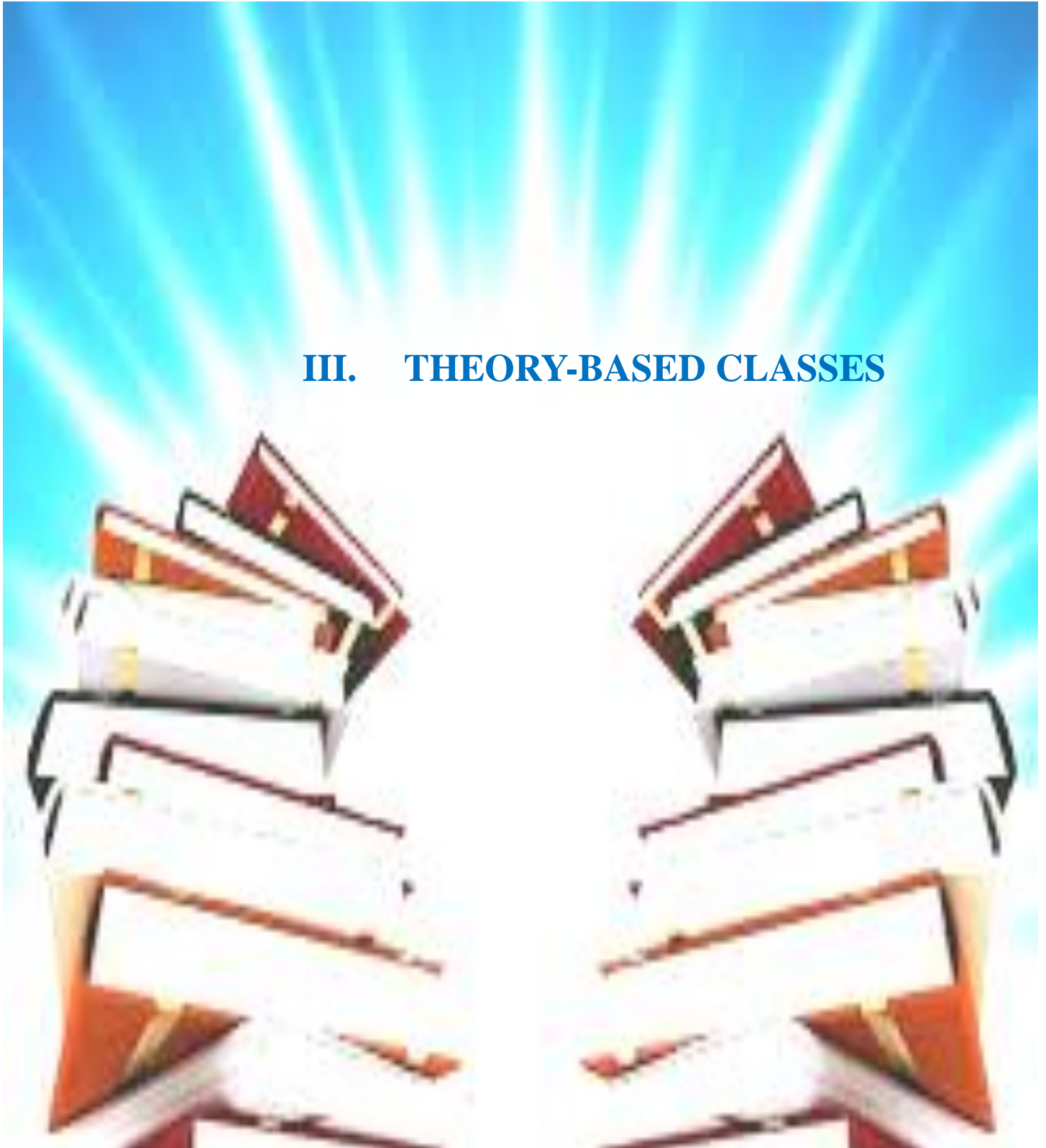
1st THEME:

1st THEME:

ON LINGUISTIC ASPECTS OF TRANSLATION

PLAN:

1. *Types of translation*
2. *Notion of interlingual translation and its problems*
3. *What is intersemiotic translation*
4. *Notion of literary translation*

Key words: intralingual translation, interlingual translation, intersemiotic translation, literary translation

1. TYPES OF TRANSLATION

Deemed as one of the most influential linguist in the 20th century, Roman Jakobson started his article with a differing opinion from Bertrand Russell"s theory about "understanding the meaning of any word by having a non-linguistic acquaintance" with its object. Instead, according to Jakobson, one"s understanding of any word is due to us knowing it linguistically, in other words, we know a word not because we are acquainted by the object itself but because we know the verbal signs pertaining to the object. He then gave the words "ambrosia" and "nectar" as examples to lay his claim which according to him, since we have not consumed these objects, we only know them through a linguistic sense of knowing what and whom they are used for e.g. "food for the gods".

To further explain his theory, he presented three kinds of translation which are the intralingual, interlingual and intersemiotic. Intralingual translation is the translation of words from a particular language to the same language (usually

with the use of synonymous words or through circumlocution) whereas interlingual translation is the translation from a particular language to a different language (e.g. English to Spanish and vice versa). On the other hand, intersemiotic translation is the non-verbal translation of a particular language which usually occurs when the messenger and receiver have no knowledge of each other's languages. It is usually done by way of gestures or pointing to objects which may have the same meaning as the word being pertained to.

Example:

Intralingual Cold (English) ・ Freezing (English)

Interlingual Cold (English) ・ Malamig (Filipino)

Intersemiotic Cold ・ „a person can gesture hugging his/herself while rubbing his/her hands against their shoulders tom convey the feeling of being cold "

Synonymy though (which is often used in an intralingual translation), Jakobson clarifies, does not equate equivalence which means the word "freezing" although synonymous to "cold" does not entirely mean the same as cold. Same can be said with "icy" and "chilly" which, when fully examined, are words with differing levels of coldness. It is also prevalent with the word "hot" which if we are to use intralingual translation, can be translated to "scorching" or "blistering" or, in a circumlocution way of interpreting, "very warm".

2. NOTION OF INTERLINGUAL TRANSLATION AND ITS PROBLEMS

For interlingual translation however, it is an entirely different process. If one would interpret "I am feeling cold." and translate it to Filipino, it would not entirely translate the exact same way as it means in its original language depending on the understanding of the one doing the translation. A translator may say "Nilalamig ako." which omits the word "feeling" as it is not as necessary to convey the meaning of what is being said in English to Filipino. Here then lies one of the problems Jakobson had pointed out in the article which is the „examination of two languages" mutual translatability". It is important indeed

that a person who is attempting to translate from one language to another should have the same level of mastery for both languages. It is only then can he or she attest the translatability of the two languages he or she is trying to use. As a translator will most often than not consult a dictionary to help with the interpretation, Jakobson also pointed out that it is of utmost importance that dictionaries be constantly scrutinized by linguists who can be counted on to constantly practice the analysing and theorizing grammatical concepts of languages which can better help translators.

Another problem in interlingual translation cited by Jakobson in the article (which this writer thinks is one of the most problematic situations in translation) is the existence of a certain category in one language and it‟s non-existence in another. Take for example the word "sibling‟ in English which, if we are to translate in Korean, we would have to determine first if the sibling being referred to is a male or female as well as if he or she is older or younger before it can be translated.

Two problems can be examined in this situation; one is the whole difference of system being used in English and Korean languages as the former uses the Greek alphabet while the other uses what is called „featural alphabet‟. Albeit both languages are phonetic in nature, the writing style is different. Another problem is in the sensitivity in gender of the Korean alphabet. If we are to translate the English word "sibling" in Korean, a translator would have to investigate more if the sibling being referred to is male or female, if the sibling is older or not as well if the one referring to it is a male or female. The word "sibling" in English can be translated to the Korean words "형 " (read as "hyeong") and "누나 " (read as "noona) if the person referring to it is male and younger while it can be translated to "오빠 " (read as "oppa") and "언니 " (read as "eonnie") if the person referring to it is female. If the sibling being referred to is younger than the person referring to it, it can be translated to "남동생 " (read as namdeongsaeng) if the younger sibling is male and "여동생 " (read as

yeodongsaeng) if female, regardless whether the person referring to it is male or female. In the example given, gender sensitivity is shown in the language in terms of the person using it while in other languages, such as Spanish, it is the words themselves which are gender sensitive, as explained by Jakobson in the third page of his article.

He also mentioned the problem of „deficiency‟ in trying „to translate a language which has a certain grammatical category to a language which is devoid of such a category‟. Let‟s take for example the plural English word "bananas" and try to translate it to Filipino. The singular word "banana" in Filipino is translated as "saging" and to make it plural, we have to add the marker "mga" and say "mga saging" to show the plurality of the word "bananas". Albeit the structure of the word from the English language has changed due to the translation process, Jakobson is right when he mentioned that „no lack of grammatical device in the language translated into makes impossible a literal translation of the entire conceptual information contained in the original‟ as we are able to translate the word "bananas" into Filipino without losing the information of the original word.

3. WHAT IS INTERSEMIOTIC TRANSLATION?

As for intersemiotic translation, this humble writer would try to explain it like this: Imagine a Filipina marrying a Korean man and she is about to meet her in-laws for the first time. In the Filipino tradition of greeting and giving respect to an elder, one would reach for the hand of the elder in question and press it to the forehead of the one doing the greeting. However, if she does this to her Korean parent-in-laws, they will most probably get confused as to why she is doing that and, in the worst case scenario; reject the gesture in turn embarrassing their daughter-in-law. Likewise, if the Korean husband will be greeting his Filipino in-laws in the Korean tradition of bowing and prostrating before their elders, his in-laws may also get confused and instead ask him to stand up. In the same sense, the Thai greeting of putting their hands together and saying "Sawadika" as if in

prayer may be confused by a Filipino Catholic who doesn"t understand Thai language who may associate the gesture as a religious gesture of starting a prayer. How about if an English man tries to thank a Japanese man but the latter doesn"t know an ounce of English? Most likely, he will try to convey the message through a gesture, the common of which is the „thumbs up". Although if closely examined, „thumbs up" doesn"t really equate to "Thank you" in any Japanese gesture but because it is well known, the Japanese man may get the message that everything is ok with the English man he has helped and thus he may now be trying to thank him for doing so.

Thus, relating all these theories, problems and concepts involved in translation, how then can a student of literature make use of the aforementioned in their practice? In the humble opinion of this writer, an understanding of how the different kinds of translations work is a useful tool in understanding different literary works which, most often than not, are also translated work from their original languages. The works of Plato and Aristotle which are originally in Greek has been translated into so many versions in English that it is useful to have a background in translation to know which translations can effectively convey the closest meaning of what is being said in the original language. In an attempt to understand the Japanese Haikus, a student of literature (unless he or she knows Japanese) will most likely seek the help of a translated version as they wouldn"t know how to interpret, much less, read the said type of poetry.

4. NOTION OF LITERARY TRANSLATION

Literary translation is as important, if not more, as any other types of translation. Through literary translation, we are allowed to enjoy and understand different literary works from all parts of the world and be introduced with an author"s ideas and values which are most often than not, a reflection of his origin"s culture and tradition. How then can a student of literature from the Philippines read and study „One Hundred Years of Solitude" by Gabriel Garcia Marquez if it wasn"t translated from Spanish to English or perhaps, Filipino?

What about a student of literature from South Korea trying to study J.K. Rowling‟s Harry Potter series in its original language? Unless the students in question are adept in the Spanish or English languages, it can be concluded that they will face immense difficulty in trying to read the aforementioned literary works should there be no translations available for them to read. Literary translation, for this humble writer, is an important part of the study of literature as it allows us to study literary works from across the globe conveniently and with as less hassle as it would normally have.

FOLLOW-UP QUESTIONS:

1. What types of translation do you know?
2. What problems can be observed in interlingual translation?
3. Can you explain the notion of intersemiotic translation?
4. Can you give examples for intersemiotic translation?
5. What is the importance of literary translation?

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2nd THEME:

LINGUISTIC AND COGNITIVE ASPECTS OF TRANSLATION AND INTERPRETATION SKILLS
PLAN:

> 1. *Background: A historical reminder*
> 2. *Translation studies: An academic entity with a wide spectrum of interests*
> 3. *The current volume: Psycholinguistic and cognitive intersections and studies*
> 4. *Concluding remarks*

Key words: formal equivalence, dynamic equivalence, linguistic system, audiovisual translation, screen translation, psycholoinguist

1. Background: A historical reminder

Translation Studies (TS), the young academic discipline which has developed around research on translation and interpreting, spans a remarkably wide spectrum of approaches, theories and research methods. he present collection highlights the input of psycholinguistics and cognitive science to TS through a scrutiny of recent indings and current theories and research. Before presenting the contributions offered in this volume, it is perhaps useful to recall some historical and contextual background to gain a better overall perspective and view of where and how they it in the wider framework of past and present TS.

1.1 The beginnings

Relection on translation is at least as old as (written) human history, and (prescriptive) statements on how to translate were made through the ages by numerous important personalities, including translators, but also philosophers, religious leaders, and writers (see for instance Robinson 1997). When the idea of scientifically investigating translation eventually emerged in the 1950s, the pioneers were linguists who were primarily interested in linguistic aspects of translation; that is, in relationships between linguistic systems and the reality they describe, between the linguistic systems as such, and between source texts and target texts as linguistic assemblies. Nida (1964), who worked with Bible translators, was perhaps the first linguist who considered translation under the light of its communicative function. This led him to a signiicant departure from a purely linguistic analysis of relations between source texts and target texts, and into the idea of distinguishing between 'formal equivalence', which is linguistically based, and 'dynamic equivalence', which is communication oriented. his distinction, along with Vinay and Darbelnet's (1958) classiication of translation 'techniques', was perhaps what paved the way to later work on translation as targeted behaviour as opposed to a quest for linguistic equivalence.

Levý (1967) was one of the irst investigators to shit the angle from the linguistic systems or texts to the translators and their behaviour. He applied the principles of mathematical game theory by considering that the translators' decisions were based on strategic considerations aiming for maximum 'gain'.

Translation Studies as a would-be autonomous academic field with disciplinary aspirations, expressed most illustratively in Holmes' (1972/1988) famous paper "he name and nature of Translation Studies," started developing about half a decade later in Western Europe. he scholars who made up the academic kernel of the movement worked mostly around comparative literature, the foci being literary texts and their translation(s), translation and culture, translation and society. At the same time, throughout Europe and in the USSR, academics involved in translator and interpreter training started developing their

own theories. Those theories moved away from formal linguistic approaches and into more sociocultural and communication-based approaches: such was the case of German functionalist theories, in particular the Skopos theory (Reiß & Vermeer 1984) and the theory of translatorial action (Holz Mänttääri 1984) or into more cognitive considerations, mostly without relying on input from cognitive psychology. This was the case of Interpretive heory, also known as the theory of Sense (théorie du sens), developed by Seleskovitch and Lederer (see Seleskovitch 1977, 1981; Seleskovitch & Lederer 1989) for interpreting before it was extended to written translation, though Chernov, whose interest was also in conference interpreting, (see Chernov's 1994 model of the interpreting process), did work with psycholinguists.

1.2 The rise of empirical research

Early academic activities around translation were deinitely part of the humanities or 'liberal arts', and included relection, theory, and translation critique rather than empirical research, which is central to cognitive science. Interestingly, some pioneers who were essentially theoreticians called for an 'empirical discipline' (Holmes 1972/1988) and for empirical research (Toury 1995), though they did not engage in much empirical research themselves. The same can be said about Chesterman, who devoted much relection to empirical research under a Popperian angle. Empirical research did eventually gain some impetus starting in the early 1990s. Arguably, it was driven by two main developments, which were not unrelated.

One was the beginning of 'process research', pioneered by Krings (1986) and Lörscher (1991) on the basis of Ericsson and Simon's hink-Aloud-Protocol (TAP) paradigm developed in psychology. his was the irst highly visible contribution of psychology to research into written translation – in interpreting, such influence had been observed as early as the 1960s and 1970s (see Gerver 1976). The TAP paradigm raised much interest in the TS community, especially

in Germany and in the Nordic countries (see, among many other contributions, the collective volume edited by Tirkkonen-Condit and Jääskeläinen 2000).

The other important driving force of empirical research in TS was the increasing involvement of translation practitioners and trainers of translators and interpreters in research. Their interest was directed less towards theory and more towards practical issues having to do with training and with professional practice such as quality perception, translation tactics (commonly referred to as 'strategies' in the literature: see Gambier 2008, on this terminological issue), translation competence, language diferences, and their practical impact. his generated field observation initially, and empirical research proper later.

Meanwhile the Internet developed and facilitated cross-border exchanges between translation scholars, and an international TS community emerged. At the initiative of José Lambert, a Belgian TS scholar based at the KUL University in Leuven, the CERA chair (now renamed CETRA), a yearly research summer school program, was set up in 1989 to train young doctoral students specializing in translation-related topics who came from all over the world. CE(T)RA became an important meeting point for translation scholars who served on the 'staf' and for trainees, several hundred of them by 2013. Similar programs were then set up elsewhere and had a stimulating efect. In 1992, the European Society for Translation Studies was established in Vienna.

Both CETRA and EST have had a federating inluence in bringing together TS scholars from numerous horizons and with diversiied interests. Their numerousmmeetings and exchanges probably had a positive role in opening TS scholars to interdisciplinary work.

2. Translation studies: An academic entity with a wide spectrum of interests

A comprehensive account of the progress and achievements of TS scholars would require a full book, or several. In the following paragraphs, a few examples will be highlighted to show the diversity of the present landscape and the

theoretical and methodological input from neighboring disciplines, in particular cognitive science and psycholinguistics.

Scientometric evidence (see Franco Aixelá 2013) indicates that Gideon Toury is the most quoted and presumably one of the most inluential authors in TS. His main contribution, linked to literary and sociological theories, was the idea that translation should be studied not prescriptively, on the basis of what critiques believe translation should be like, but descriptively, taking relevant social norms in the target culture as a key element in the analysis of translation choices observed (Toury 1978). In its wake, further conceptual work with classiications and deinitions of norms was done by authors such as heo Hermans and Andrew Chesterman, and numerous analyses of existing translations were conducted within this new paradigm (see Chesterman 1993; Hermans 1991; and Toury 1978, 1995). Beyond the concept of norms, sociology has actually inspired much theoretical work in research into written translation. In particular, Bourdieu's ideas and concepts and some of Gofman's concepts have been used as tools for the analysis of various translational phenomena in what has come to be called the 'sociological turn in Translation Studies' (Gouanvic 1999; Diriker 2004; Pym, Shlesinger, and Jettmarová 2006; Wolf and Fukari 2007).

Cultural studies can be seen as an extension of sociology. Many TS authors with background in sociology such as Pym or interest in sociology such as Toury are involved in cultural studies and have been relecting on translation from that viewpoint. Actually, the academic departments and research centres they belong to oten associate translation with cultural studies oicially. In some cases, the cultural studies viewpoint is linked to ideology, in particular when looking at the very fundamental choice of either 'naturalizing' texts so that they read line 'native' texts or 'foreignizing' them by translating them in a way which preserves some of their 'foreignness'. his latter choice was advocated by French TS scholar and philosopher Antoine Berman (1984), but also by Lawrence Venuti (1986), who further posited that translators who belong to cultures that consider

themselves 'weak' tend to foreignize and those who belong to cultures that consider themselves 'strong' tend to naturalize. he sociological issue of power is clearly part of this analysis, and is associated with other issues such as feminism, post-colonialism, censorship and self-censorship in translation under totalitarian regimes. All these have generated a considerable volume of literature in TS, both theoretical and empirical. Sociological considerations also underlie some general and scientometric analyses of TS as a discipline, when authors consider the action of and interaction between groups of scholars in terms of power and inluence in their analysis of the evolution of TS (Gile 1995; 2006).

The spectrum of topics covered in the Benjamins Translation Library, which was launched in 1994 with a volume on Language Engineering and Translation (Sager 1994) and now comprises more than 100 volumes, is an illustration of the branching out of Translation Studies. Besides fundamental theoretical issues and several volumes devoted to translator and interpreter training, the collection offers volumes on topics which range from process research (e.g. Alves 2003; Alvstad, Hild, and Tiselius 2011; Englund Dimitrova 2005; Tirkkonen-Condit and Jääskeläinen 2000) to language-speciic and language-pair speciic phenomena in translation (Schmid 1999), from court interpreting (Edwards 1995; Hale 2004) to community interpreting (starting with Carr, Roberts, Dufour, and Steyn 1997) from Media Translation (Gambier and Gottlieb 2001) to audiovisual translation, (Díaz Cintas 2008; Orero 2004), screen translation (Chiaro et al. 2008), game localization (O'Hagan and Mangiron 2013) and subtitling for television (Pedersen 2011) – see the Benjamins Translation Library website. A similarly wide spectrum of research topics can be seen in special issues of translation journals and in recent doctoral dissertations. he continued diversity and ever-deepening exploration of various aspects of translation and interpreting are naturally associated with interdisciplinarity, and as is shown in the contributions collected in this volume, the input of cognitive science has been considerable.

3. The current volume: Psycholinguistic and cognitive intersections and studies

In the chapters of this volume, multiple research methods are presented which yield results that have implications for future research in translation and interpreting studies. Some of the chapters discuss the methodological and theoretical constructs commonly used in translation and interpreting research, resulting in in-depth reviews. Part I, Psycholinguistic and cognitive intersections in translation and interpreting, features two chapters written by leading scholars whose central positions in translation and interpreting studies are brought forward, aiming to bring a critical overview on the contributions of cognitive studies, psychology, and psycholinguistics in both translation and interpreting studies. In Part II, Studies from psycholinguistics and cognitive perspectives, ive studies are presented which explore various issues in translation and interpreting from several approaches. The role of working memory and expertise in simultaneous interpreting, as well as the role of language competence and strategies during the process of translation are some of the topics discussed in the chapters. More recent approaches to the study of translation processes, such as post-editing machine translation, and more traditional ones, such as the use of verbal protocols to empirically investigate translation process, are some of the methodologies which are employed and discussed in this volume.

In all, this volume consists of chapters that highlight theoretical and empirical implications for translation and interpreting, whether focusing on the performance of expert or novice translators and interpreters. The chapter contributions feature international researchers from both translation and interpreting communities in order to foster a more universal, scientiic set of perspectives.

By discussing valid empirical and experimental designs and critically reviewing and building on existing theories, this volume demonstrates a collaborative research efort that results in beneits for both translation and

interpreting studies. This volume provides diferent perspectives on the state of the field of interpreting and translation studies, oriented toward the growing number of readers interested in the development of the two disciplines. he intriguing elements that are presented in the "black box" of the translator or interpreter are discussed throughout this volume from diferent paradigms. his volume also gathers together theoretical and practical discussions not only for translation and interpreting scholars but also for linguists, psycholinguists, students, teachers, translators, and interpreters.

In Chapter 2, Alves presents a piece in which the scholar describes how the young disciplines of cognitive science, expertise studies, and psycholinguistics are developing as intersecting research ields, relecting on their respective potential contributions to and impact on translation process research (TPR). Although most studies do not necessarily claim an ailiation to those disciplines, there are clear indications that such links exist and traditions from them do indeed have an impact on how TPR has evolved. As a result, in addition to presenting an overview on some of the most recent publications on TPR, the chapter revisits some of the main assumptions of cognitive science, expertise studies, and psycholinguistics and discusses how they interface with TPR. Alves describes how the first generation of TPR studies ailiated itself within cognitive science and how the second generation (from around the late 1990s) was more able to narrowly focus on better-deined questions and hypotheses, based on the combined use of different methods of data elicitation and analyses. Alves' chapter brings a consistent overview of how psycholinguistic experiments have developed theories and methodologies in translation studies in order to grow and develop on its own. It also describes how metacognition plays a key role in the development of translation expertise and explains the links between TPR and studies on expertise and expert performance. he chapter is a valuable contribution not only because it aims at examining the interface between TPR and cognitive science, but also because it sparks a discussion on how TPR interfaces with

expertise, a topic of constant interest among researchers in translation studies. his interaction, in Alves' words, is "a question which has been revisited many times and will probably continue to demand further scrutiny in the years to come."

Following Alves' review, Chapter 3 by Gile brings forth an overview which comments on the contributions of cognitive psychology and psycholinguistics to conference interpreting. It reports on the development of interpreting studies that have used psychology as a means of theoretical reference to the field. The chapter is a comprehensive review that starts with the irst academic work on conference interpreting in the 1930s, and presents a description on how interpreting practitioners became interested in carrying out studies from diferent perspectives and methodologies. As such, this chapter is beneicial for those who are interested in carrying out research on interpreting, as it points out some methodological issues that remain unresolved, such as neglecting ecological validity and prioritizing control and measurability. At the same time, the chapter is also relevant for more experienced researchers since it brings a critical debate on the contribution of psychology to research into conference interpreting by considering empirical indings, methods and tools developed, and ideas formulated. Cognitive psychology and cognitive science have demonstrated their value to professional conference interpreting researchers, though those insights have sometimes been misunderstood within the interpreting research community. Critiques presented in Gile's chapter shed light on the questions raised on methodologies and ecological validity for future studies, mostly related to the promising physiological measurements that have been adapted from psychology.

Part II begins with a contribution which investigates high-level discourse processes in simultaneous interpreting. Chapter 4 by Hild reports a two-dimensional quasi-experimental study in which results from two diferent groups of participants (experts and novices) and two diferent texts (level of information redundancy) are experimentally contrasted. he chapter features a theoretical contribution which discusses research assumptions not only related to interpreting

studies, but also to textual comprehension, the process of inference in the discourse framework, the role of the individual diferences in terms of reading skills, and working memory capacity. he latter is explained in order to analyze its role in the complex cognitive activities that take part during interpreting and, more speciically, how expert professionals demonstrate superior performance. he chapter shows how experts are able to construct a coherent mental representation and to adapt their strategies according to the source text.

In the study presented, experts demonstrated higher performance accuracy on all variables analyzed in which comprehension processes were eiciently performed. The analysis of the retrospective protocols, a standard research method used to investigate the general strategies applied to the diiculties of carrying out a task, show how expert interpreters are more able to apply strategies which mediate higher-level comprehension processes. Hild's chapter is a contribution for exploratory studies on interpreting, since it brings an experimental design that can potentially be replicated and might lead to new contributions to studies on conference interpreting that, according to Gile (this volume), still present unresolved methodological issues.

In Chapter 5, Timarová, Čeňková, Meylaerts, Hertog, Szmalec, and Duyck present an overview of the studies that correlate working memory capacity and simultaneous interpreting at diferent skill levels which are measured via diferent cognitive tasks. In both current cognitive and interpreting research, working memory is one of the most prominent topics and results from empirical studies correlating working memory and higher-cognitive abilities and processes may not only lead to contributions to interpreting studies but also to additional psycholinguistic research. he chapter presents a study with professional interpreters to test whether there is a relationship between working memory capacity and simultaneous interpreting performance. Twenty-eight professional interpreters performed a battery of tests measuring working memory capacity (letter span task, Corsi task, complex span task), in addition to a several measures

of interpreting performance (lexical, semantic, and syntactic processing, temporal delay, vocabulary richness, and dealing with speed). Interestingly, the results of Timarová et al.'s chapter revealed no signiicant results for extensive working memory capacity involvement in simultaneous interpreting performed by professional interpreters. The authors explained this as being due to methodological diferences between previous research (e.g., participants) and that the storage component of working memory might not play a crucial role in professionals with a higher degree of skill acquisition, a claim which is diferent for less-skilled groups such as interpreting students and untrained bilinguals. Timarová et al.'s study is an example of how the collaborative involvement of scholars from both interpreting studies and cognitive psychology might be especially beneicial for research. Future studies will need to hone in on the exact role of working memory capacity during interpreting, a question that remains unresolved.

Focusing on the translation process of igurative language, Chapter 6 by Vandepitte, Hartsuiker, and Van Assche presents three cases studies to examine whether or not metonymic language constitutes a translation problem for translation students. Vandepitte et al.'s study reveals that metonymic language is indeed a translation problem and because metonymic construction constitutes a bigger challenge than non-metonymic construction, the process will take longer for both trained and untrained students. he study also presents a detailed description of the distribution of pauses during the translation process, supporting the view that cognitive efort can be measured by means of the pause patterns, which may also contribute to the studies on writing (Dam-Jensen and Heine 2013). Their chapter conirms that keystroke-logging data is quite useful in studying writing processes in translation (see also Carl, Gutermuth, and Hansen-Schirra, this volume). These results provide a substantial contribution to translation training, the chapter also demonstrates a need for more studies on metonymic translation problems, including professional translators and larger

samples, and also demanding eye-tracking data to identify the items that have been ixated during the translation. Furthermore, results from the quantitative analysis carried out in this study yielded the formulation of new hypotheses for interpreting and translation studies that can and should be tested in future studies. Carl, Gutermuth, and Hansen-Schirra's Chapter 7 is an example of how theory, research, and practice in translation can be combined in a single study. As in Timarová et al.'s study, Carl et al. present a multi-methodological approach. In order to examine post-editing machine translation, Carl et al.'s study uses keylogging, eye-tracking, and interviews to explore the cognitive processes triggered by problems involved in three diferent tasks which were administered to professional translators and translation students in diferent conditions. One aim of the study is to analyze human processes involved in post-editing, as well as post-editing strategies, in order to explain how post-editing (PE) improves eiciency during translation tasks. It revisits the main aspects involved in PE, such as the type of documents to be translated, users, efort, technical aspects, translation training, and the translator's role in the process. Triangulation – a common approach in the social sciences and now in translation process studies – was used in order to empirically investigate the translation process and the process of post-editing. he quantitative results related to editing time, eye ixation duration, and ixation counts revealed a contradiction, between the translator's personal judgments that were reported in the interviews and the data. This is a contribution for studies comparing conscious and unconscious processes during translation, and also suggests that future studies on the quality of the target texts could shed light on this conlict. he study enlightens the reader about how post-editing machine translation has grown and the impact of its use on professionals. As a consequence of this growth, scholars such as Carl et al. have mirrored this interest in their research. In all, this chapter is a contribution to translation studies as it discusses several aspects analyzed during the tasks that can be scrutinized in

future studies for the sake of the continuing engagement of machine translation and post-editing in translation studies.

The final chapter, Chapter 8 by da Silva, presents a discussion on the beneits of combining research methods to investigate the translation process. As the notion of triangulation suggests, the results found that, while one method can be contrasted with the results found with the other, convergences and divergences across results can actually be evidence to help better understand a phenomenon. Although triangulation has been extensively applied to empirical research on translation studies, this chapter is relevant to the ield given the fact that it ofers a methodological proposal to approach verbal protocols in a less anecdotal way in order to increase the validity of the results. he study is based on the notions of representation and segmentation, explored by using retrospective protocols and key-logging data, respectively. The analyses of the protocols were carried out by using sotware designed to analyze qualitative data and the key-logging data was analyzed by means of Translog. he chapter presents a review of recent studies that have employed multiple research methods (e.g., combining key logging, eye tracking, and protocols) and have had strong results. Unlike Carl et al.'s study presented in Chapter 7, which compared the performance of translation students and professionals, da Silva investigates aspects related to the performance of ield specialists who are accustomed to writing in their second language. He hypothesizes that segmentation and representation at higher levels of specialization indicate expert performance. he chapter ofers a contribution not only to translation studies but also to studies on expertise, presenting a description of how the analysis of those variables may help to evaluate translation problems and strategies. It contributes to a better understanding of how segmentation and retrospection can be more strictly analysed and it also calls for future studies to be conducted to explore idiosyncrasies among translation students and professional translators in order to explain the diferent levels of representation and strategies applied when carrying out translation tasks.

4. Concluding remarks

Although translation and interpreting research has experienced an increase in methodological innovation as a result of new technological developments, many questions still remain unresolved. However, the improvement in the quality of research in recent years has allowed scholars such as those in the present volume to carry out experiments that generate more reliable results. Perhaps the best way to establish some common ground for interpreting studies, translation studies, and cognitive studies is to foster collaboration on an international and interdisciplinary level. This interdisciplinary nature has been present in translation and interpreting studies since the very beginning of their existence and has yielded fruitful results such as those presented in this book. he chapters included in this volume ofer a set of studies that have been carried out from broad and international perspectives. Although new and already-existing challenges are elaborated on within the chapters of this book (e.g., experimental designs), the commentaries and implications of these studies are a step forward in the direction of improving translation and interpreting research through mutual cooperation among researchers of future studies.

FOLLOW-UP QUESTIONS:

1. Who are the representatives of empirical discipline?
2. What was based on the beginnings of "process research"?
3. What does scientometric evidence indicate?
4. What do you understand in "Psycholinguistic and cognitive intersections in translation and interpreting" ?

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3rd THEME:

PRAGMATIC EQUIVALENCE: COHERENCE, PROCESSES OF INTERPRETATION, IMPLICATURE AND TRANSLATION STRATEGIES

PLAN:

1. *What is coherence?*
2. *Coherence and processes of interpretation: implicature*
3. *Coherence, implicature and translation strategies*
4. *The context, linguistic or otherwise, of the utterance*

Key words: coherence, supplementary coherence, explanatory coherence, implicature, cooperative principle, conversational implicature, standard implicature, semantic prosody, translation by cultural substitution.

In this chapter, we move our discussion of language and translation forward with a brief look at how a given text comes to 'make sense' to a given readership. In doing this, we will be venturing beyond the textual level of connecting sentences and paragraphs together and identifying various textual features. Here, we will be concerned with the way utterances are used in

communicative situations and the way we interpret them in context. This is a highly complex but fascinating area of language study, known as **pragmatics**. Pragmatics is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation. Of the variety of notions that are central to this particular area of language study, I have chosen two that I believe to be particularly helpful in exploring the question of 'making sense' and in highlighting areas of diffi culty in cross-cultural communication.

These are **coherence** and **implicature**. Those interested in exploring this area further will fi nd references to other relevant notions in the notes at the end

of this chapter.

1 COHERENCE

1.1 Coherence versus cohesion

Like cohesion, **coherence** is a network of relations that organize and create a

text; cohesion is the network of surface relations which link words and expressions to other words and expressions in a text, and coherence is the network of conceptual relations which underlie the surface text. Both concern the way stretches of language are connected to each other. In the case of cohesion, stretches of language are connected to each other by virtue of lexical and grammatical dependencies. In the case of coherence, they are connected by virtue of conceptual or meaning dependencies as perceived by language users. Hoey (1991 :12) sums up the difference between cohesion and coherence as follows:

> We will assume that cohesion is a property of the text and that coherence is a facet of the reader's evaluation of a text. In other words, cohesion isobjective, capable in principle of automatic recognition, while coherence is subjective and judgements concerning it may vary from reader to reader.

We could say that cohesion is the surface expression of coherence relations, that it is a device for making conceptual relations explicit. For instance, a conjunction such as *therefore* may express a conceptual notion of reason or consequence.

However, if the reader cannot perceive an underlying semantic relation of reason or consequence between the propositions connected by *therefore* , he or she will not be able to make sense of the text in question; in other words, the text will not 'cohere' for this particular reader. Generally speaking, the mere presence of cohesive markers cannot create a coherent text; cohesive markers have to refl ect conceptual relations which make sense. Enkvist (1978 :110–111) gives an example of a highly cohesive text that is nevertheless incoherent:

I bought a Ford. The car in which President Wilson rode down the Champs Elysees was black. Black English has been widely discussed. The discussions between the presidents ended last week. A week has seven days. Every day I feed my cat. Cats have four legs. The cat is on the mat. Mat has three letters.

The possibility of creating a semblance of cohesion which is not supported by underlying semantic relations is sometimes exploited in a few restricted genres, for instance in comedy. However, the fact that we cannot normally make sense of stretches of language like the one just quoted, in spite of the presence of a number of cohesive markers, suggests that what actually gives texture to a stretch of language is not the presence of cohesive markers but our ability to recognize underlying semantic relations that establish continuity of sense. The main value of cohesive markers seems to be that they can be used to facilitate and possibly control the interpretation of underlying semantic relations.

1.2 Is coherence a feature of text or situation?

No text is inherently coherent or incoherent. In the end, it all depends on the receiver, and on his ability to interpret the indications present in the discourse so that, fi nally, he manages to understand it in a way which seems coherent to him – in a way which corresponds with his idea of what it is that makes a series of actions into an integrated whole.

The ability to make sense of a stretch of language depends on the hearer's or reader's expectations and experience of the world. Different societies, and indeed different individuals and groups of individuals within the same society,

have differentexperiences of the world and different views on the way events and situations are organized or related to each other. A network of relations which is valid and makes sense in one society may not be valid in another. This is not just a question of agreeing or disagreeing with a certain view of the world but of being able to make sense of it in the fi rst place. Whether a text is judged as acceptable or not does not depend on how closely it corresponds to some state of affairs in the world but rather on whether the reader fi nds the presented version of reality believable, homogeneous or relevant.

The coherence of a text is a result of the interaction between knowledge presented in the text and the reader's own knowledge and experience of the world, the latter being infl uenced by a variety of factors, such as age, sex, race, nationality, education, occupation, and political and religious affi liations. Even a simple cohesive relation of co-reference cannot be recognized and therefore cannot be said to contribute to the coherence of a text, if it does not fi t in with a reader's prior knowledge of the world. Consider, for instance, the following extract from *A Hero from Zero* (p. i), where Tiny Rowland gives an account of how he lost control of the House of Fraser:

The purchasing power of the proposed fi fteen hundred shop outlets would have meant excellent price reductions to customers across Britain and the United States. The fl agship, Harrods, had never been integrated with the rest and would demerge to retain its particular character and choice.

It's often written, as a handy journalist's tag, that I suffered from an obsession to control the splendid Knightsbridge store. It would be a very static and limited aim, I think. For Lonrho's purpose, it could have been any well-spread stores group. It was chance, and also roulette, that brought Hugh Fraser, the seller, and Lonrho, the buyer, together in 1977.

There is no explicit cohesive relation in this extract which tells us that *Harrods* and *the splendid Knightsbridge store* refer to the same thing, except perhaps the use of the defi nite article in *the splendid Knightsbridge store* and the

synonymy between *shop outlets* and *store* (but even that depends for its interpretation on recognizing that *Harrods* is a shop or store of some sort). There is no pronominal reference, for instance, or direct repetition. The relation between the two, and therefore the continuity of sense between the two paragraphs, is, of course, perfectly accessible to any British reader as well as to anyone who is familiar with the famous Harrods store and knows that it is located in Knightsbridge. In translating a document like this, however, one cannot take it for granted that the target reader will have the necessary background knowledge to interpret the coreference successfully, unless, of course, the translation is aimed at expatriate or immigrant communities in Britain. The Arabic translation provides an explicit link through repetition of 'store'. This makes it clear that Harrods is a store and also establishes continuity of sense in the mind of the target reader by linking *Harrods* in the fi rst paragraph and *the splendid Knightsbridge store* in the second:

English translation:

*The combined purchasing power of 1500 stores meant excellent reductions in prices for buyers in all parts of Britain and the United States. As for **the main store Harrods**, it was not integrated with the rest of the stores and was kept separate from the rest in order to retain its distinctive character and the areas of choice available in it. It has often been written about me in journalistic circles that I suffer from a sick obsession which pushes me to try and control **the splendid Knightsbridge store** . . .*

We could perhaps say that texts are neither coherent nor incoherent by themselves, that whether a text coheres or not depends on the ability of the reader to make sense of it by relating it to what he or she already knows or to a familiar world, whether this world is real or fi ctional. A text which coheres for one reader may therefore not cohere for another. Different linguists have different views as to whether this phenomenon implies that meaning is a property of a text or a property of a communicative situation involving participants and settings in

addition to a text. Blum-Kulka's defi nition of coherence as 'a covert potential meaning relationship among parts of a text, made overt by the reader or listener through processes of interpretation' (1986 :17) implies that she sees meaning, or coherence, as a property of a text, even though it is only accessible through processes of interpretation. Sinclair (personal communication) similarly states that processes such as 'the recall of past experience and knowledge of the world... are not part of the meaning of a text, but part of the human apparatus working out the meaning of a text', which again suggests that meaning exists in texts but can only be accessed through various processes of interpretation on the part of the reader. By contrast, Firth (1964 :111) asserts that '"meaning" is a property of the mutually relevant people, things, events in the situation', and Kirsten Malmkjar (personal communication) does not accept the view that meaning is *in* text and suggests instead that 'meanings arise in situations involving language'.

Whether one holds the view that meaning exists in text or in situations involving text in addition to other variables, such as participants and settings, one cannot deny that a reader's cultural and intellectual background determines how much sense he or she gets out of a text. In the fi nal analysis, a reader can only make sense of a text by analyzing the linguistic elements that constitute it against the backdrop of his or her own knowledge and experience. It therefore seems reasonable to suggest that, regardless of whether meaning is a property of text or situation, coherence is not a feature of text as such but of the judgement made by a reader on a text. As far as translation is concerned, this means that the range and type of diffi culties encountered will not so much depend on the source text itself as 'on the signifi cance of the translated text for its readers as members of a certain culture, or of a sub-group within that culture, with the constellation of knowledge, judgement and perception they have developed from it' (Snell-Hornby 1988 :42). Even when addressing members of their own linguistic community, writers will word their messages differently depending on the nature of the audience they have in mind, whether it consists of adults or children,

specialists or non-specialists, and so on. Like any writer, a translator has to take account of the range of knowledge available to his or her target readers and of the expectations they are likely to have about such things as the organization of the world, the organization of language in general, the organization and conventions of particular text types, the structure of social relations, and the appropriateness or inappropriateness of certain kinds of linguistic and non-linguistic behaviour, among other things. These are all factors that infl uence the coherence of a text in varying degrees because, as human beings, we can only make sense of new information in terms of our own knowledge, beliefs and previous experience of both linguistic and non-linguistic events.

2. COHERENCE AND PROCESSES OF INTERPRETATION: IMPLICATURE

Charolles (1983) suggests that a reader may see a certain continuity of sense between parts of an utterance and still fail to understand it fully (inasmuch as it is possible to understand any stretch of language 'fully'). Consider, for instance, the following stretch of language:

I went to the cinema. The beer was good.

This is a perfectly coherent, if decontextualized, piece of language. Charolles explains that anyone who hears or reads it will reach the following interpretation: the speaker says that he or she went to the cinema, that he or she drank beer at the cinema and that the beer in question was good. Note that we naturally provide the necessary links to render the discourse coherent. There is nothing in the above utterance that tells us explicitly that the speaker drank the beer or that he or she did so at the cinema. Charolles calls this type of minimal coherence **supplemental coherence**. He suggests that there is another type of coherence, which he calls **explanatory coherence**, which not only establishes continuity of senses but, unlike supplemental coherence, also *justifi es* it. The difference between supplemental interpretations and explanatory interpretations, Charolles suggests (1983 :93), is that [T]he former never lead to the explication

of a thematic continuity (they indicate that an element is repeated from one segment to another), whereas the latter justify this continuity (they lead to the manifestation of the reason why a certain thing is said supplementally about an element).

Explanatory coherence is achieved when, given the right context and the necessary knowledge of setting and participants, one can reach an interpretation such as this: the speaker says he or she went to the cinema. The film the speaker saw was bad – so bad that the only good thing he or she can find to say about it is that the beer he or she drank there was good. But how does a speaker signal or a hearer interpret this kind of implied meaning? How do we achieve explanatory coherence?

One of the most important notions to have emerged in text studies is that of **implicature** – the question of how it is that we come to understand more than is actually said. Grice (1975) uses the term **implicature** to refer to what the speaker means or implies rather than what he or she literally says. Implicature is not to be confused with non-literal meaning, for instance with idiomatic meaning.

Idiomatic meaning is conventional, and its interpretation depends on a good mastery of the linguistic system in question rather than on a successful interpretation of a particular speaker's intended or implied meaning in a given context. For instance, in the following exchange

A: Shall we go for a walk?

B: Could I take a rain check on that?

the successful interpretation of B's response depends on knowing the conventional meaning of *take a rain check* in American English ('to decline to accept offer or invitation immediately but indicate willingness to accept it at a later date'). No conversational implicature is involved here. Compare this with a similar exchange that does not involve the use of an idiom:

A: Shall we go for a walk?

B: It's raining.

How does A, or anyone observing the scene, know how to relate the utterance 'It's raining '– a mere comment on the weather – to the question of going for a walk?

Why do we assume that 'It's raining' is meant as an answer to the question? One answer that has already been suggested is that we do it in order to maintain the assumption of coherence. If we do accept it as an answer, how do we know how to interpret it? Does it mean 'No, we'd better not because it's raining', 'OK, but we'd better take an umbrella', or perhaps 'Yes – we both like walking in the rain'? Note also that the same utterance *It's raining* can mean something totally different in a different context:

A: What is Jane up to these days?

B: It's raining!

Here, Speaker A would probably interpret B's comment on the weather as meaning something like 'I don't want to talk about this subject' or possibly, depending on B's tone of voice and facial expression, 'You're out of line – you shouldn't be asking me this question'.

Grice suggests that a speaker can signal an implied meaning conventionally or non-conventionally. To signal an implied meaning conventionally, a speaker uses the textual resources which are conventionally understood to signal certain relationships between propositions. Conjunctions such as *therefore*, *because* and *in spite of* are one such textual resource. Grammatical structure is another. For instance, in 'It's money that they want' the grammatical structure itself conventionally presupposes what is expressed in the subordinate clause, in this case 'they want something '(see discussion of information structure in Chapter 5, section 5.1.2). But how does a speaker signal (or a hearer interpret) meaning which is not conventionally coded in the language? Before I proceed to give an account of

Grice's answer to this question, I have to point out that Grice is not primarily concerned with written text. In fact, not only does he restrict his

comments to spoken exchanges, he restricts them to a very small sub-set of these – namely question/answer sequences. There is no doubt that Grice's preoccupation with speech means that his views are sometimes diffi cult to relate to written communication.

Although speech and writing share many features, they are not the same thing. Having said that, I believe that Grice's views do have important applications in translation. I therefore propose to play down the inadequacy of Grice's theory of implicature in terms of its application to written discourse in order to explore its general relevance to translation.

Grice suggests that discourse has certain important features: for instance, it is connected (i.e., it does not consist of unrelated sequences); it has a purpose; and it is a co-operative effort. These features give rise to a general principle of communication, the **Co-operative Principle**, which participants are expected to observe:

Make 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.

Implied meaning, which is not signalled conventionally, derives from the Co-operative Principle and a number of maxims associated with it: Quantity, Quality, Relevance (Relation) and Manner:

1. Quantity

(a) Make your contribution as informative as is required (for the current purposes of the exchange).

(b) Do not make your contribution more informative than is required.

2. Quality

'Try to make your contribution one that is true'; specifically,

(a) Do not say what you believe to be false.

(b) Do not say that for which you lack adequate evidence.

3. Relevance

Make your contributions relevant to the current exchange.

4. Manner

Be perspicuous; specifi cally,

(a) Avoid obscurity of expression.

(b) Avoid ambiguity.

(c) Be brief (avoid unnecessary prolixity).

(d) Be orderly.

The principles outlined here provide points of orientation rather than strict rules which have to be followed by language users. We can and do refuse to adhere to the maxims in some situations; for instance, a participant may try to avoid adhering to one or more of the maxims in order to evade a topic or question. This is often the case in political interviews. In spoken discourse, the other participant can always request that the maxims be adhered to. Blum-Kulka (1983) gives several such examples from political interviews on Israeli television. When an interviewer says to Mr Peres, 'Mr Peres, if we can get down to concrete facts . . .' (*ibid.* :138), he is in effect invoking the maxims of manner and relation by asking Mr Peres to address the point being raised. Grice's maxims thus provide a point of orientation for participants even when they are fl outed, so that fl outing them is recognized as a way of exploiting the convention in order to convey an intended meaning. This is explained in more detail later. For the moment, it is suffi cient to note that conversational maxims and the implicatures that result from observing or fl outing them are adapted to serve the purpose of the communication in hand. This purpose will vary according to the situation and participants: it may be conveying information, infl uencing the opinions or emotions of hearers, directing their actions and so on.

Now, if as language users we recognize and generally abide by something like Grice's Co-operative Principle, then the reason we assume that an utterance which follows a question provides an answer to that question becomes obvious: we assume that both addresser and addressee are operating the Co-operative

Principle and in particular the maxim of Relevance. We will therefore go out of our way to fi nd an interpretation that will connect it to the previous utterance. We attribute relevance to what we hear and read even when it appears, on the surface, to be unrelated to the preceding discourse and regardless of whether a relation is explicitly signalled. For example, on hearing or seeing the statement

Elizabeth is putting on a lot of weight. She smokes very heavily.

we will naturally strive to relate the two propositions somehow. We may infer that the speaker implies that Elizabeth is putting on a lot of weight *because* she is smoking too heavily, or the other way round: that she is smoking too heavily because she is putting on a lot of weight, perhaps as a way of controlling her appetite. A less likely, but nevertheless feasible, inference is that Elizabeth is putting on a lot of weight *in spite of* the fact that she is smoking too heavily. Yet another possible inference would be that Elizabeth is letting herself go, her health is on the decline, and she is not looking after herself as she should do. Pragmatic inferences of this type are essential to maintaining the coherence of discourse. Levinson (1983) overstates the case a little when he suggests that such inferences arise to preserve the assumption of co-operation and that without them many adjacent utterances wouldappear to be unrelated to each other or to the discourse hand. Nevertheless, there is a great deal of truth in what he says. Which inferences we do draw will naturally depend on a variety of factors, including our knowledge of the world, of such things as the relationship between smoking, appetite and weight; our knowledge of participants in the discourse, of the speaker, and of Elizabeth; our knowledge of and fl uency in the specifi c language being used, and so on.

Implicatures, then, are pragmatic inferences that allow us to achieve something like Charolles' explanatory coherence. They are aspects of meaning thatare over and above the literal and conventional meaning of an utterance, and they depend for their interpretation on a recognition of the Co-operative Principle and its maxims. Apart from observing the maxims, a language user can

deliberately flout a maxim and in doing so produce what Grice calls a **conversational implicature**. For instance, if used as a genuine question the utterance *Do you know what time it is?* conveys the meaning 'I do not know the time; I wish to know the time'. Levinson (1983) calls this type of meaning a **standard implicature**. If the same utterance is used as a rhetorical question, in the right context and with the appropriate intonation, it could convey a meaning such as 'You are very late'. This is what Grice would call a **conversational implicature**. It is achieved by flouting the maxim of Quality, which demands sincerity. Conversational implicature can be conveyed by fl outing any or several of the maxims. To use one of Grice's examples: imagine that a professor of philosophy is asked to supply a testimonial for a candidate for a position in the fi eld of philosophy. He or she replies that the candidate's manners are impeccable and his or her handwriting is extremely legible.

How does the addressee interpret this testimonial? Knowing that the professor in question is in a position to comment directly on the candidate's strengths and weaknesses in the area of philosophy but apparently refuses to do so, he or she must still assume that the professor is observing the maxims, particularly the maxim of Relevance. According to Grice, what is implicated by the speaker 'would be what he might expect the hearer to suppose him to think in order to preserve the idea that the maxims are, after all, not being violated' (1981 :185).

The addressee therefore infers that the professor is implying something by his or her reply, in this case that the candidate is no good at philosophy. The Co-operative Principle and its maxims can account for the fact that we do not abandon contributions such as those described above as irrelevant, but they do not directly explain how we arrive at a particular inference or, in Grice's terms, a conversational implicature. 2 This is a diffi cult topic that remains largely unresolved. For one thing, conversational implicatures are often indeterminate. For another, an utterance may be open to several possible interpretations. This

may or may not be intentional on the part of the speaker. In either case, it complicates the task of the translator who may knowingly or unknowingly eliminate certain possible interpretations of the original from the target text. The translator may even inadvertently give rise to other interpretations that are not derivable from the original text. Both situations can arise because of constraints imposed on the translator by the structure of the target language, the nature of the target audience and the conventions of the target culture.

Indeterminacy aside, Grice details a number of factors that can contribute to our success or failure in working out implicatures:

1. The conventional meaning of the words and structures used (i.e., a mastery of the language system), together with the identity of any references that may be involved.

2. The Co-operative Principle and its maxims.

3. The context, linguistic or otherwise, of the utterance.

4. Other items of background knowledge.

5. The fact (or supposed fact) that all relevant items falling under the previous headings are available to both participants, and both participants know or assume this to be the case.

3. COHERENCE, IMPLICATURE AND TRANSLATION STRATEGIES

Let us now look at these factors in some detail. Grice himself suggested them as, in his own words, 'data' on which 'the hearer will reply' in working out whether a particular conversational implicature is present (1975 :50). But they also provide a good basis for exploring the whole question of coherence. The following discussion therefore considers how these factors might relate not only to working out implicatures but to the question of coherence in general and to common problems and strategies in translation.

For an alternative view of inferential processes in communication, see Sperber and Wilson (1986) and Gutt (1991/2000, 2005).

3.1 The conventional meanings of words andstructures and the identity of references

The conventional meanings of words and structures

This is an obvious point. If we do not understand the meanings of the words and structures used in a text, we cannot work out its implied meanings. Knowledgeof the language system may not be suffi cient, but it is essential if one is to und erstand what is going on in any kind of verbal communication. This means that any mistranslation of words and structures in the source text may well affect the calculability of implicatures in the target text. An example of this was given in Chapter 3 , repeated here for convenience. The example is from *A Hero from Zero* (p. 59):

All this represents only a part of all that Forbes Magazine reported on Fayed in the March issue mentioned before. In 1983, he had approached the industrialist Robert O. Anderson under the cover of a commission agent. The industrialist had been struck by his appearance as someone with *modest means*. Mr. Anderson was therefore astonished by his sudden acquisition of a considerable fortune.

The mistranslation of the description of Mohamed Fayed's appearance in the Arabic text, where *modest means* was rendered as 'his appearance suggests modesty and simplicity', makes the original implicature quite incalculable. The reader of both source and target texts must assume that the writer's description of Fayed's appearance is relevant and is meant to be as informative as is necessary for the purposes of the communication. The writer cannot be disregarding the maxims of

Relevance and Quantity unless the Co-operative Principle is not being adhered to, and there is no reason to suspect that it is not. Therefore, the writer is implying something by describing Fayed's appearance. Given the co-text and context of the extract and the relevant background knowledge, most readers of the source text will infer that Fayed has come to wealth suddenly and, quite possibly, by dishonest means. This implicature is diffi cult to calculate in Arabic because of

the mistranslation of *modest means*. The Arab reader is left feeling somewhat unsure of how to interpret the favourable description of Fayed as simple and modest in a context which otherwise seems to suggest that he is anything but a 'nice person'.

As well as the conventional meaning of words, each language also employs conventionalized expressions and patterns of conveying implicatures. In other words, in every language, there will be conventional associations between certain linguistic patterns and certain inferable meanings. These patterns are identifi able and are sometimes recorded in grammars. They are not necessarily associated with the same range of meanings in other languages. For instance, rhetorical questions, such as *Isn't that an ugly building?* (instead of 'This is an ugly building') or *How can you be so cruel?* (instead of 'You are very cruel'), are regularly used in English to express a range of emotive meanings, such as indignation, shock and amusement (*COBUILD English Grammar*, Sinclair 1990 :205–206). Fixed expressions modelled on rhetorical questions, such as *Haven't you done well?* or *Don't I know it?*, are often ironic. 3 Likewise, far from being a literal request for feedback, the expression *Correct me if I'm wrong* suggests 'I know I'm right' (Duff 1990) and can therefore be quite irritating.

Louw (1993, 2000) and Sinclair (1999) discuss a fascinating feature of language patterning, which was fi rst identifi ed, without being named as such, Sinclair (1987b, 1991). Now known as **semantic prosody**, this feature gives rise to very subtle implicatures which are often processed subliminally, without the speaker or hearer necessarily being conscious of the attitude being expressed by the item in question. 4 Louw (1993 :157) defi nes semantic prosody as 'a consistent aura of meaning with which a form is imbued by its collocates'. This 'aura of meaning' can be positive or negative, but more commonly, it is negative (Louw 2000).

Sinclair (1999) considers it an aspect of 'attitudinal or pragmatic meaning' and gives the example of *happen* in English. Here are some of the concordance

lines he uses to demonstrate that despite its standard, attitudinally neutral meaning of 'take place', *happen* is often imbued with negative meaning:

Something is going to *happen* to him unless he pulls himself together.

I knew something terrible would *happen*.

Accidents can *happen* in spite of rules and regulations.

What I had feared might *happen* was *happening*.

I was worried about what would *happen* when the public realized this.

I'm always expecting something calamitous to *happen*.

Semantic prosody is not restricted to single words, such as verbs and nouns. The expression *with / to / by the naked eye*, for example, has a semantic prosody of diffi culty (Sinclair 1991), as is evident in the following examples from the *Translational English Corpus*: 6

In painting, as in music and literature, what is often termed abstract strikes as being simply representative of a more delicate and elusive reality which is barely visible *to the naked eye*. (Source: *Discovering the World*, by Clarice Lispetor; translated from Brazilian Portuguese by Giovanni Pontiero)

Her eyesight was so strong that she was able to extract a tiny piece of glass, hardly visible *to the naked eye*, from Aziza's fi ngertip using a pair of eyebrow tweezers. (Source: *The Golden Chariot*, by Salwa Bakr; translated from Arabic by Dinah Manisty) [T]he dislocation could not be observed, at this altitude a speed of seven hundred and fi fty metres per hour cannot be captured *by the naked eye*, . . . (Source: *The Stone Raft*, by Jose Saramago; translated from Portuguese by Giovanni Pontiero)

What is particularly interesting about this feature of language patterning is that departure from the typical prosody of an item can generate irony or sarcasm, among other rhetorical effects, as is evident in this example of *with the naked eye*, also from the *Translational English Corpus*:

I was confronted with bags and boxes of provisions, and my mother tasting a bit of rice and saying, 'They're obviously mean. God help us! You can count the

odify   pods and cumin seeds *with the naked eye*.' (Source: *Women of Sand and Myrrh*, by Hanan Al-Shaykh; translated from Arabic by Catharine Cobham)

Translators need to be alert to the subtle implicatures conveyed by semantic prosody as well as those communicated when a prosody is exploited for rhetorical effect. Kenny (1998 :520) explains why:

There are instances, for example, where the reader of an original text and its translation may feel that the translation is somehow tamer than the original, or that it paints a less bleak picture of a situation than did the original. It is often diffi cult, however, to say precisely why one has this feeling.

One might be able to put one's fi nger on particular points in the text where certain passages have been toned down . . . but one may be left with a vague suspicion that there is more to it than that; that there is somehow a different attitude dispersed over the pages of the target text.

Finally, typographic features also play a role in conveying certain implicatures. In English, the use of inverted commas around a word or expression in the body of a text can suggest a range of implied meanings. It can suggest disagreement with the way a word or expression is used, emphasis, irony or tentativeness about the appropriateness or applicability of an expression. Other languages may prefer to convey similar meanings lexically or grammatically. Problems arise in translation when the function of such patterns is not recognized and a literal or near-literal transfer of form distorts the original implicature or conveys a different one. For example, Loveday (1982b :364) explains that in Japanese, 'it is generally regarded as unrefined to clearly mark the end of one's utterance, and so the ending is frequently left hanging with a word like "nevertheless"'. A literal translation of this type of pattern into English would no doubt confuse a reader and may encourage him or her to read more into the utterance than might be intended.

3.2 The identity and import of any references mentioned in the text

The ability to identify references to participants, entities, events and practices is essential for drawing inferences and for maintaining the coherence of a text. A proper name or even a reference to a type of food or gadget that is unknown to the reader can disrupt the continuity of the text and obscure the relevance of any statement associated with it. Many of the examples discussed under **translation by cultural substitution** in Chapter 2 illustrate the translator's awareness of this problem and offer one type of strategy for overcoming it. A further example is given below, from *A Hero from Zero*. The source language of this particular extract is French. It is the opening paragraph of an article on Mohamed Fayed, which appeared in one of Haiti's leading daily newspapers, *Le Matin*. The article is translated into English and incorporated into the English source document. The Arabic version of the article may have been translated from the French original or the English translation: French source text (p. 51):

Il y avait nombre d'années qu'on avait pas entendu parler de lui. Et voilà que dans son numéro du 7 Mars 1988. Le Magazine Américain 'forbes' le campe sous son vrai visage. Le odify catif 'd'aventurier oriental' que lui avait collé un journal Haitien édité par des membres de la diaspora à New-York n'est rien au regard de ce qu'il représente vraiment. En vérité, il ferait pâlir *Arsène Lupin*.

English translation (p. 57):

It's been quite a few years since we have heard him mentioned. And then, in its 7th March 1988 issue, the American Forbes Magazine painted his true picture. The description of 'oriental adventurer' given to him by a Haitian paper edited by members of the 'Diaspora' in New York is nothing in relation to what he really is. Indeed, he would frighten even **Arsène Lupin. (A French version of Boris Karloff.)**

For the truth is that he is a character capable of frightening **Arsène Lupin** himself.

　　　The reference to Arsene Lupin in the extract may not cause a problem to many Arab readers, or at least the Arab translator does not seem to think it would.

Most of Arsene Lupin's stories have been translated into Arabic, and his name will probably suggest the familiar image of a resourceful and cunning thief. The Arabic translation therefore does not provide an elaboration of the reference. 7 By contrast, Arsene Lupin is virtually unknown to the average English reader. The English translator attempts to bridge the gap between the textual world and the world of the target reader by explaining the unfamiliar (Arsene Lupin) in terms of the familiar (Boris Karloff). The strategy itself is fi ne, but Arsene Lupin has very little in common with Boris Karloff. The former is the hero of a series of French detective-type stories: a thief: fl amboyant, resourceful and elusive, but nevertheless a thief. The latter is a British actor associated mainly with horror fi lms.

Identifying reference is not just a question of identifying roughly who or what the referent is but, crucially, of knowing enough about the referent to interpret the particular associations it is meant to trigger in our minds in a given context. Referents are not featureless beings and entities; they have specifi c histories, physical and social features, and are associated with particular contexts. It is the ability to interpret the   odify   cance of a given reference and the way it links with other features of the context and co-text that contributes to the continuity of sense or coherence of a text and enables us to draw any intended implicatures. The distinction between identifying reference and other items of background knowledge (7.3.4) is perhaps not a useful one to draw.

The ability to identify a referent may also be infl uenced by one's perspective.

In the following example from *China's Panda Reserves*, 'we' is ambiguous in the English source text:

Many of the species growing wild here are familiar to *us* as plants cultivated in European gardens – species like this exotic lily.

Target text (Chinese):

这里野生的许多种类我们很熟悉,是欧洲园林内种植的种类 – 像这 – 奇

异的百合花等种类。

<With> many varieties of the wild life here **we** are very familiar,

<they> are the kinds grown in European gardens – varieties like this

strange unique lily   odify   .

The Chinese reader may fi nd it diffi cult to identify the referent of 'we', particularly since it contrasts with 'European gardens'. It may not be clear whether the text is written from the European or Chinese perspective.

3.3 The Co-operative Principle and its maxims

Grice suggests that the Co-operative Principle and its maxims are not arbitrary but are a feature of any rational   odify   , be it linguistic or non-linguistic. He gives examples of non-linguistic events in which all the maxims are seen to apply as they would in any verbal encounter. If someone is assisting you to mend a car and you ask for four screws, you do not expect to be handed two or six (quantity); if you are mixing ingredients for a cake, you do not expect to be handed a good book (relevance); and so on. This suggests that the Co-operative Principle and its maxims are universal, on the assumption that linguistic   odify   is just one type of rational   odify   and that all human beings are rational. Levinson (1983) seems to support this suggestion. However, not all linguists would accept it quite so readily, and there is, in fact, some evidence to the contrary. Bible translators, who regularly work with languages and cultures considerably different from those

at the centre of linguistic and academic enquiry, are quicker to voice their suspicion and to consider the possibility that the Co-operative Principle and its maxims are not universal. Thomson (1982 :11) considers the possibility that [A] certain type of implicature, say quality implicature, is never used by the speakers of a particular language, or that the contexts in which a type of implicature will be used will differ from one language community to the next.

Even within the same cultural and linguistic community, there are sometimes special contexts in which one or more of the maxims do not apply.

The maxim of Quantity is usually in abeyance in adversarial court questioning (Levinson 1983).

Here, it is mutually understood that it is the legal counsel's job to extract damaging statements from the defendant and that the latter's job is to resist that. This is an example of a non-co-operative context in which one participant, the defendant, tries to be as un-co-operative as possible.

There is also the question of whether the list of maxims proposed by Grice, is exhaustive and whether the maxims have the same value in different cultures. Grice himself conceded that the four maxims do not represent an exhaustive list and suggested that other maxims, such as 'Be polite', may be added. In some cultures, 'Be polite' indeed seems to override all other maxims. Loveday (1982b :364) explains that '"No" almost constitutes a term of abuse in Japanese and equivocation, exiting or even lying is preferred to its use'. If this is true, it would suggest that the maxims of Quality and Manner are easily overridden by considerations of politeness in some cultures. At any rate, it certainly seems to cause cross-cultural, diffi culties, with serious consequences in some cases. When Richard Nixon, former US president, expressed his concern about excessive Japanese textile exports to the United States to Premier Sato in 1970, 'Sato answered *zensho shimasu*, a phrase literally translated as "I'll handle it as well as I can". To Nixon, this meant, "I'll take care of it", that is, Sato would settle the problem and fi nd some way to curtail the exports. To Sato, however, it was merely a polite way of ending the conversation' (Gibney, quoted in Loveday 1982a :14).

Different cultures have different norms of 'polite'   odify   . They also have different ideas about what is and what is not a 'taboo' area. Sex, religion and defecation are taboo subjects in many societies, but not necessarily to the same degree within similar situations. Whatever the norms of polite   odify   in the target culture, it is important to note that in some translation contexts, being polite can be far more important than being accurate. A translator may decide to omit or

replace whole stretches of text which violate the reader's expectations of how a taboo subject should be handled – if at all – in order to avoid giving offence.

For example, if translated 'accurately' into Arabic, the following extract from *Arab Political Humour* by Kishtainy would no doubt be very offensive to the average Arab reader, for whom God is not a subject of ridicule and sexual organs are strictly taboo:

The intricate and delicate confi guration of the characters of the Arabic alphabet together with the customary omission of the vowels helped to create endless jibes and jokes which are completely confi ned to the Arabic reader. You only need a tiny dot, for example, to turn the letter R into Z. With the playful or accidental addition of such a dot the word *rabbi* (my God) can be turned into *zubbi* (my penis)! The door was thus opened for one satirical wit to make his dutiful comment and correct an otherwise unwarranted statement. Some humble person married a rich widow with whose money he built himself an imposing mansion which he piously adorned with the legend, carefully engraved over the door, 'Such are the blessings of my God' (*Hada min fadl rabbi*). The local wit hastened under cover of darkness to put matters right by adding the missing dot to change the hallowed phrase into 'Such are the blessings of my penis'.

(*1985 :12–13*)

In the published Arabic translation, all reference to *rabbi* and *zubbi* is omitted. This example is replaced by a much 'tamer' one, 8 where, by adding and omitting dots on various letters, the local wit turns a poem which is originally written in praise of Arabs into one that ridicules them. A similarly offensive extract (p. 14 in the English text), does not appear in the Arabic translation at all:

The sarcastic misuse of names has not been always as polite or free from resort to the equivalent of the English four-letter words. In the fi erce and often bloody strife between the Ba'th Party and the Nasserists and Communists, the opponents of the Ba'th played on the strange name of the founder and leader of the Ba'th Party, Michel Aflaq. One of the latest exercises in this respect was the discovery

in Al-Muhit lexicon that Aflaq meant in archaic Arabic 'wide and loose vagina and stupid, sluttish woman'.

The existence of the additional maxim 'Be polite' and the overriding importance it tends to assume in many cultures may explain intelligent decisions taken in the course of translation which could otherwise seem haphazard and irresponsible.

For interesting discussions and odify y cation of the notion of politeness in the context of translation and interpreting, see Berk-Seligson (1988), Hatim and Mason (1997, Chapter 5), Hickey (2000), Arnaiz (2006) and Glinert (2010).

Going back to the question of whether Grice's proposed maxims have the same value in different cultures, Headland (1981) explains that the Dumagats have great diffi culty in understanding the scriptures because of what he calls 'information overload'. By Dumagat standards, the Bible apparently gives far too much information. He illustrates his point through an overstatement of the case (*ibid.* :20):

A Koine Greek and a Dumagat would both describe the shooting of a duck, but in different ways. The Greek would say, in describing the event, 'A few minutes after dawn, a large and beautifully plumed white female duck flew overhead just south of my hiding place. I quickly fi red two shells with number sixteen lead shot, and the duck dropped nicely in front of me just five yards away, at the edge of the lake.' A Dumagat who had had the same experience would say, 'Yesterday I shot a duck.'

If Headland's comments are accurate, then how does the phenomenon of 'information overload' relate to Grice's maxim of Quantity? For one thing, it seems to suggest that the instruction 'do not make your contribution more informative than is required' can be interpreted quite differently by different cultures. Hatim and Mason's comment on this particular maxim is that 'What is "required" for any given communicative purpose within a TL cultural environment is . . . a matter for the ranslator's judgement' (1990 :94).

An important factor which seems to override Grice's maxims and support the possibility that they are both language- and culture-specifi c relates to norms of discourse organization and rhetorical functions in different languages. Clyne (1981) suggests that, unlike English, German discourse is non-linear and favours digressions. In some extreme cases, such as Fritz Schutze's *Sprache soziologisch*, there are 'not only digressions [*Exkurse*], but also digressions from digressions. Even within the conclusion, there are digressions' (*ibid.* :63). Not only does the maxim of Relevance need to be redefi ned in view of these comments, but the non-linear organization of German discourse also seems to require a reassessment of another maxim: 'Be brief'. Clyne (*ibid.*) explains how 'every time the author returns to the *main* line of argument, he has to recapitulate up to the point before the last digression, resulting in much repetition'. One wonders how an organizational feature such as this relates to the maxims of Relevance and Manner. Can this apparent violation of the maxims render a German text partially incoherent if it is not adjusted in translation? An English translation of a German book, Norbert Dittmar's *Soziolinguistik*, was apparently felt to be chaotic and lacking in focus and cohesiveness, although the original was considered a landmark in its fi eld by Germans (Clyne 1981).

Arabic is well known to use repetition as a major rhetorical device. This includes repetition of both form and substance, so that the same information is repeated again and again in a variety of ways in an effort to convince by assertion. This style of argumentative prose is seen by non-Arabs as too verbose and certainly anything but brief. The Japanese favourite 'dot-type' pattern in which anecdotes are strung together without an explicit link or conclusion can infuriate Western readers who demand relevance of a type familiar to them. Loveday notes that '[W]esterners often react to this with "so what!!", considering the presentation shallow' (1982b :364). Different rhetorical conventions are therefore seen to apply in different cultures, and they can override a maxim such as 'Be brief' or 'Be relevant'.

In fact, these conventions provide a context for interpreting the maxims. Grice's notion of implicature is extremely useful to anyone engaged in crosscultural communication, but it cannot be taken at face value. The maxims on which the Co-operative Principle is based have rightly been criticized as vague and ill-defined by various linguists. Sperber and Wilson, for instance, suggest that 'appeals to the "maxim of relation" are no more than dressed-up appeals to intuition' (1986 :36). One question which readily comes to mind is this: how does Grice's notion of Relevance relate to the issue of a participant's level of interest in a particular topic and the way this, in turn, relates to the maxim of Quantity? Does 'relevant' imply 'of personal interest', and does it control the interpretation of 'Make your contribution as informative as is required'? This issue is particularly important in any translation activity that involves some form of rewriting, such as editing or summarizing. It raises questions which are not easy to answer because they have to do with how well the maxims transfer from speech to writing, that is, from a context which involves a single receptor to one which often involves an undefi ned range of receptors. An example from a translation which involves a significant degree of rewriting may help to illustrate the problem.

A well-known Egyptian journalist, Mohammed Heikal, published a book in 1983 about the assassination of the former Egyptian president Anwar Sadat. He wrote the book, *Autumn of Fury*, originally in English and later translated it himself into Arabic. Being in the rather special position of author/translator, Heikal clearly felt free to make whatever changes seemed necessary to appeal to the Arab reader in the translated version. The Arabic version is   odify   cantly longer and more detailed than the English original. For instance, the description of Sadat's wounds and his state on arrival at the hospital is done in one paragraph in the version (see Chapter 5, p. 164) but is expanded into four pages in the Arabic version. A chapter entitled 'Organized loot' in the English version

describes the systematic looting of Egypt's resources by Sadat's relatives and favourites.

The description is far more detailed in the expanded Arabic version (twenty-nine pages compared with seventeen pages in the English version). How do writers/ translators such as Heikal balance the two maxims of Relevance and Quantity in renegotiating a text for a different readership?

Weaknesses of definition aside, it is interesting that Grice's maxims seem to reflect notions which are known to be valued in the English-speaking world, for instance sincerity, brevity and relevance. Robinson suggests that they are even more restricted in their applicability, describing them as 'redolent of the white masculine professional middle-class culture of the past hundred-odd years in England and the U.S.' (2003 :128). The values they encode do not necessarily have the same resonance or relevance in other cultures, nor should they be expected to represent any ideal basis for communication. Loveday (1982b :363) asserts that 'the highly cherished norm of linguistic precision in Western culture cannot be taken for granted and is not universally sanctioned by every society', and Clyne (1981 :65) rightly suggests that the emphasis on relevance 'may impede crossreference, one of the most important aspects of discourse', and wonders whether it might lead to the suppression of associations. 'Just as there are Anglo-Saxon readers who dismiss some German academic writings as "chaotic"', he suggests in another article, 'there are German readers who fi nd English-language publications too "narrow" or conclude that they are not saying very much' (1983 :43).

We have seen that the suggestion that Grice's maxims are universal is diffi cult to justify. A more plausible suggestion would be that all discourse, in any language, is essentially co-operative and that the phenomenon of implicature (rather than the specifi c maxims suggested by Grice) is universal. In other words, the interpretation of a maxim or the maxims themselves may differ from one linguistic community to another, but the process of conveying intended meaning

by means of exploiting whatever maxims are in operation in that community will be the same. This position is much more tenable, particularly since it seems to be a feature of language use in general that it is based partly on adhering to constraints and partly on manipulating constraints to produce special effects.

4. The context, linguistic or otherwise, of the utterance

The context in which an utterance occurs determines the range of implicatures that may sensibly be derived from it. Sperber and Wilson suggest that 'the context does much more than fi lter out inappropriate interpretations; it provides premises without which the implicature cannot be inferred at all' (1986 :37). Apart from the actual setting and the participants involved in an exchange, the context also includes the co-text and the linguistic conventions of a community in general. Tse (1988) explains that in translating a text that describes an experiment in which the medical histories of patients were recorded on micro-chip medical record cards, one of the main diffi culties resulted from differences in the source and target contexts. The text, 'Patients test micro-chip medical record card' (the *Independent*, 28 April 1988), states, Dr. Robert Stevens, whose study in Wales involves one group practice and one pharmacy, said patients' reaction to the cards had been favourable. In the United Kingdom, a pharmacy is an establishment which dispenses medicine on the basis of prescriptions signed by a doctor. For an English reader, therefore, it makes sense to suggest that both group practices (i.e., groups of doctors working through the same clinic) and pharmacies can be involved in recording the medical histories of patients. Tse explains that 'both in China and in Hong Kong, a patient can receive medical treatment and medicines from a doctor's surgery. A pharmacy is a place where one can buy tablets without prescriptions' (1988 :38).

It would thus not make sense to a Chinese reader to suggest that pharmacies can or should be involved in an exercise of this sort. If they do not dispense medicine on the basis of prescriptions, how can they be expected to monitor patients' medical histories?

The inability to relate a piece of information to his or her own context can lead the reader to draw the wrong inferences from a text. Rommel (1987) explains that whereas the size of a house or fl at is indicated in Britain by the number of, it is normally indicated in Switzerland by the total number of rooms.

A German version of Oscar Wilde's *The Importance of Being Earnest*, which was shown in Zurich some time ago, drew what Rommel refers to as a 'vulgar snigger' from the audience when Lady Bracknell asked *Wieviel Schlafzimmer* (literally 'How many bedrooms?') instead of adjusting the question to the realities of the Swiss context. The sexual connotations inferred by the Swiss audience were not intended by Oscar Wilde.

In addition to the actual 'realities' of a situation, the context also includes certain strategies that people regularly employ in order to impose some kind of structure on the world around them. When a person describes something, recounts an event or lists a number of items, he or she will normally follow a preferred sequence rather than a random one. For instance, in recounting a series of events, one would normally follow a temporal order, listing events in the order in which they occurred. This temporal order can, of course, be odify ed or even reversed provided appropriate signals, such as tense markers or time adjuncts, are used to clarify the alternative ordering. It nevertheless represents a 'preferred' or 'normal' ordering strategy which is regularly employed by most people.

Levinson relates the question of normal ordering of events in the real world to the sub-maxim of Manner, 'Be orderly'. He suggests that it is because we expect participants in a discourse to respect the maxim 'Be orderly' that we expect them to recount events in the order in which they happened (1983 :108). This explains why we would fi nd an utterance such as *The lone ranger rode into the sunset and jumped on his horse* odd. Temporal order may be a widespread or universal ordering strategy, but there are other types of preference for ordering strategies that tend to be language- and culture-specifi c. If we accept that the linguistic conventions of a community can provide a context for interpreting a maxim, then

the relation which exists between 'being orderly' and following a 'normal' ordering of events can also be said to exist between 'being orderly' and following whatever ordering strategies are considered normal in relation to such things as the listing of entities and linguistic items.

Brown and Yule suggest that constraints on the ordering of events and entities are usually followed by language users and that when the normal ordering is reversed 'some "special effect" (staging device, implicature) would be being created by the speaker/writer' (1983:146). It is generally conceded that it is impossible to determine exactly what 'natural orders' there are in different types of discourse and in different languages, though one intuitively knows when a deviant order is being used. Part of the problem is that the ordering of events and entities may be adapted to maintain point of view or thematic progression for instance.

Nevertheless, it is worth noting that even though an occasional divergence from referred ordering strategies may not noticeably affect the coherence of a text, repeated minor disturbances of preferred sequences may have a cumulative effect on the ease with which a reader can make sense of a stretch of language.

The following examples illustrate adjustments made in the course of translation to fulfi l target readers' expectations of normal ordering.

English source text:

In the Devon study, 8,500 patients will carry the cards, which can be both read and updated by *GPs, a pharmacist, a local dentist, and by hospital clinics at Exmouth and the Royal Devon and Exeter Hospital.*

Back-translation of target text (Chinese):

8,500 patients will take part in the Devon experiment, using the medical cards. **Royal Devon and Exeter Hospital, Exmouth Hospital clinic<s>, and doctor<s>, pharmacist, and local dentist**, may use a machine reader to read the medical card's content and store new information.

The source text ('Patients test micro-chip medical record card', the *Independent*, 28 April 1988) and its Chinese translation are cited in Tse (1988). Tse explains

that the order of the nominal groups italicized in the English text is odify ed in the Chinese translation to fulfi l the expectations of the Chinese reader, who is used to listing entities in order of size, from 'large' to 'small'. In this case, the normal ordering strategy in Chinese would be to start with the larger entities, that is, hospitals. The same strategy is used in listing addresses. An address in Chinese, as well as Russian, would start with the largest entity, the country, and work its way down to county, town, area, street, fl at, name and so on. In English, addresses are presented in the reverse order, starting with the name and ending with the country of destination. Any deviation from this normal order would encourage a reader to search for some kind of implicature or to reassess the context in which a text is encountered.

FOLLOW-UP QUESTIONS:

1. What is conventional meaning of words and structures?

2. What is supplementary coherence?

3. What is explanatory coherence?

4. What is implicature?

5. Is coherence a feature of text or situation?

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IV.PRACTICAL CLASSES

1ˢᵗ PRACTICAL CLASS:
ON LINGUISTIC ASPECTS OF TRANSLATION

TASKS:

Task 1. What are the types of translation?

Task 2. Could you explain the notion of interlingual translation and its problems?

Task 3. What is intersemiotic translation?

Task 4. Could you explain the notion of literary translation?

Task 5. *Read the extract taken from Uzbek drama and translate it.*

Sahnaga chiroyli kiyingan kelishgan bir yigit chiqadi. U Qilichbek.

Qilichbek — Assalomu alaykum. Bugungi davrani olib borish menga topshirilgan. Kechamiz hali uzoq. Davrada hammaga navbat tegadi. Xonandalarimiz sozni sozlaguncha men sizlarga bir hikoya aytib bermoqchiman.

(Muzika)

Bu voqea yaqin kunlarda Taqa mahallasida bo'lgan. Usha odamlar hozir ham bor. Mana ular:

Mo'min! *(qorovul xush-tagi ovozi keladi va milti_ osgan, fonus ko'targan Mo'min kiradi.)* Yoshi oltmishlarda bo'lsa kerak. Eski shahardagi do'konga qorovul.

Mo'min — Kim u bemahalda yurgan? *(Qilichbekka)* E-ha, sizmidingiz! Assalomu alaykum.

Qani, yuring, choy qilib beraman, qovun so'yaman... *(xushtagini chalib chiqib ketadi.)*

Qilichbek — Abdusalom. Uning qirq yillik qadrdoni. O'zi yamoqchi. Mo'minning aytishicha, undan besh yosh kichik, o'zining aytishicha, yetti yosh katta.

Abdusalom — *(Qilichbekka)* Akasi jonidan, mening gapimga ishonavering. U bekor aytibdi.

Qilichbek — Boshim kal, ko'nglim nozik, degan gap, asli, shu kishi to'g'risida aytilgan. *(Abdusalom chiqadi. Xurinisa kiradi.)* Xurinisa. Mo'minning xotini. Uni bekitiqcha kinnachilik qiladi, deganlar bekor aytibdi. Bu bir-ikkita ko'rolmaganlar tarkatgan gap.

Xurinisa — A? Nima? Ha, mayli, mayli. *(Chiqadi. Diloromning «Nodir» deb chaqirgan ovozi keladi, so'ng o'zi kiradi.)*

Qilichbek — Dilorom. Abdusalomning qizi. O'tmish-da bir shoir aytganday: chiqdi gulgun kiyibon, bo'ldi kiyomat, hay-hay! Ana husnu ana qaddu ana komat, hay-hay!

Dilorom — Nodir, bu yoqqa! *(Chiqadi. Nodir kiradi.)*

Qilichbek — Nodir. Mo'minning o'g'li. Usha qaddu qomat ishqida shoirlik dardiga giriftor bo'lgan bir bechora.

Nodir — «U bir Dilorom!» *(Chiqadi. Zuxra kira-di.)*

Qilichbek — Zuhra. Mo'minning kizi. Bu shayton kizda juda gap ko'p. *(Zuxra qax-xax urib, chiqadi. Mat-lab kiradi.)* Matlab. Bu yigitning Zuhrada ilinji bor. U hozir Arabistondagi bir qurilishda injener. U arab tilida boloxonador qilib so'ksa, bizning ba'zi chala mullalar, oyat o'qiyapti deb ko'zlariga yosh olishadi.

Matlab — Sog'indim, yorug' yulduzim. Qani bilsang eding, olis yurtlarda Senga intilganim, zor bo'lganlarim...

(Chiqadi. Saidmalik kiradi.)

Qilichbek — Saidmalik. Bir vaqtlar Darvozada zargarlik do'koni bor edi. Hozir xo'jalik ishlari bo'yicha muovin bo'lib ishlaydi. Lekin kamtarlik yuzasidan

piyoda yuradi. *(Saidmalik chiqadi. Shafoat kiradi.)* Shafoat. Mabodo bozorda yurganingizda chap yuzida yoʻlpashshadek xoli bor juvon yoningizda kelib: «Assalomu alaykum, mulla aka, sizga nima kerak?» deb soʻraganmi? U Saidmalik zargarning ikkinchi xotini boʻladi.

Shafoat — Uchta uzugimni zoʻrgʻa pulladim. Bugun bozor kasod. Hoy, xoʻjayin, toʻxtang, qayoqka? *(Chiqadi. Doktor kiradi.)*

Qilichbek — Doktor. Bu odamni aslida doktor desa ham boʻladi, demasa ham...

Doktor — Qayeringiz ogʻriyapti, uka?

Qilichbek — Men kasal emasman.

Doktor — Kechirasiz, uka, vazifamiz. *(Chiqadi.)*

Qilichbek — Doktor degandan demagan maʼqul, chunki doktor sira bunaqa boʻlmaydi.

(Oqsool kiradi.)

Oqsokol. Sobik maktab direktori. Hozir pensioner. Mahalla oksokoli. *(Oqsoqolga)*

Assalomu alaykum *(Xalqqa)* Bugungi davrani aslida shu kishi olib borishlari kerak edi. Lekin oqsoqolimiz qozonni birovga ishonmaydilar.

Oksoqol — Hay-hay. Odam degan shunaqa joyda ham hazillashadimi. E, qoʻying-e! *(Chiqadi.)*

Qilichbek — Qilichbek. Bu kaminai kamtarinlari. Haligi Saidmalik zargarga shogirdman.

Aslida... Ha, mayli, men oʻzimni oxirida tanishtiraman.

Voqea mana bunday boʻldi... *(Erkin Vohidov. Oltin devor (komediya))*

Task 6. *Analyze the translated version of the text; explain what problems occurred during the translation process, literary, intersemiotic and interlingual translation.*

Follow-up questions:

1. What has been contributed by machine translation to the general theory of translation?

2. What constitutes an invariant in the process of translation?

3. What are the methods of confronting the elements of different languages?

4. What is the future of translation?

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2nd PRACTICAL CLASS:

THE POSITION OF PSYCHOLINGUISTIC AND COGNITIVE SCIENCE IN TRANSLATION AND INTERPRETING

TASKS:

Task 1. *What is formal equivalence and dynamic equivalence?*

Task 2. *What is linguistic system?*

Task 3. *Can you explain what audiovisual and screen translation are?*

Task 4. *What is the importance of psycholinguist*?

Task 5. *Please, translate the following poem into English language and find formal and dynamic equivalence from the extract.*

Manzara

Bedapoya to'ridagi juftin qidirib,

Sayray-sayray jimib qoldi bedana dilgir.

Suvsumbulni va'dasiga ko'mib, ko'ndirib,

O'ynatgani olib ketdi ipmoq qaygadir.

Qir tomondan poda qaytib kelarkan qator

Kumush sohil bo'ylariga changlar yastanib,

Qishloqning eng chekkasidan bahaybat chinor

Ufq tarafga qarab qo'ydi xavotirlanib.

Quyosh osmon etagiga osilib, mana,

Bir xo'rsinib ko'zdan g'oyib bo'ldiyu keyin –

Qo'shni qizning havasini keltirib yana

Tolko'chaga suv sepishni boshladi kelin…

Task 6. *Please, go through the link below and translate a piece of film into English language; then talk about the difficulties in screen translation.*

https://www.youtube.com/watch?v=gN7gAxXrkpo&t=142s

Follow-up questions:

1. What are the functions of formal equivalence and dynamic equivalence?
2. What problems can be witnessed in audiovisual and screen translation?

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3th PRACTICAL CLASS

PRAGMATIC EQUIVALENCE: COHERENCE, PROCESSES OF INTERPRETATION, IMPLICATURE AND TRANSLATION STRATEGIES

TASKS:

Task 1. *What do you understand in "coherence in translation"?*

Task 2. *What kind of translation strategies do yiu know?*

Task 3 . *Please, translate the piece of novel below into English language.*

* * * ...0'z onamni elas-elas xotirlayman. Pastak shift- li uyda, deraza tagida nuqul osmonga qarab yotar edi. Rangi sarg'ayib, ikki chakagi ich-ichidan kirib ketgan. Ko'zlari qop-qora, chiroyli. Uzun-uzun kipriklari qilt etmaydi. Derazadan allaqanday madrasaning kungurador peshtoqi ko'rinib turadi. Peshtoq chekkasida sherlar tasvirlangan. Kiyikni quvib ketayotgan dahshatli sher lar... Onam bir nuqtadan ko'z uzmay yotadi. Ba'zan ko'zi ochiqligicha uxlab qolganga o'xshaydi. Ammo uxlamaydi. Otamning eshikdan kirib kelishini kuta-kuta charchayman. Dadam - o'qituvchi. Men tengi qizlar dadamning maktabiga qatnaydi. Men bormayman, onamga ko'z-quloq boiib o'tiraman. Dadam ishdan kelib, oyimga qaraydi. Keyin patnisning orqasiga harf yozib, meni o'qitadi.- 0'qi qizim, o'qi! - deydi tajang boiib. - Yoshing to'qqizga chiqdi. Sen tengi bolalar yaqinda uchinchi sinfga ko'chadi, o'qi! Nima qilay? Kunbo'yi onamga qarasam, qomim och boisa, nima qilay?- Non... - deyman, yalinib. - Dadajon, non! Onam

yotgan joyida ingraydi. - Qiynamang bachamni. Payti kelib oʻqib olar. - Shu gapni aytguncha ham charchab qoladi. Entikib-entikibnafas oladi. - Men-ku qiltomoqman. Aqalli, Robiyajonga bir burda non topib bering... Dadam noilojlikdan battar tajanglashib hovoncha- da talqon tuyadi. Bir qoshigʻini onamga, bir qoshigʻini menga tutadi. Onamdan talqon oʻtmaydi. Koʻzi bilan menga imo qiladi.- Bachamga bering... ...Bir kuni ertalab uyimizga ancha odam yigʻildi. Olacha toʻn kiygan kishilar, oppoq koʻylak kiyib, boshiga oq roʻmol oʻragan xotinlar... Hamma uvvos soldi. Dadam boshimni koʻksiga bosgancha xoʻrsinib- xoʻrsinib yigiadi. Keyin onamning toʻshagi boʻshab qoldi. Yosh bola emasman-ku, onam olganiga allaqachon aqlim yetgan edi. Bir kuni dadam qoiida katta chamadon koʻtarib, meni vokzalga olib chiqdi. Gʻishtin binoga kirib kelave- rishda, zinada dumalab yotgan xotinni koʻrib, qoʻrqib ketdim.- Dada! Anavi semiz xotin nimaga zinada uxlab yotibdi? Dadam boshimni siladi.- Semiz emas, shishib ketgan. Qarama, Robiyajon. Yur. Poyezdga minib Toshkentga boramiz. Poyezdning taraqa-turuq ovozi, odamlaming shov- qin-suronidan boshim aylanib, uxlab. qolibman... Ertalab pastga tushdik. Tramvayga oʻtirdik. Tramvayning jiring- jiring qilib yurishi qiziq tuyulsa ham, qomim ochgan, non egim kelardi.- Dada, non... - dedim yalinib.- Shoshma, bacham, shoshma. Dadam tekis qilib dazmollangan oppoq ityoqa koʻy- lak kiyib, chuchvaranusxa boʻyinbogʻ bogiab yuradigan odam edi. Poʻrim koʻylak kiyadi-yu, noni yoʻq...

Task 4. *What translation strategies have you used during the translation process, and how did they help you to easen the process?*

Types of translation strategies	Their help in the process

Follow-up questions:

1. *What is the process of interpretation?*

2. *Please, talk about translation strategies that can be applied in the process?*

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4ᵗʰ PRACTICAL CLASS

BEYOND EQUIVALENCE: ETHICS AND MORALITY IN TRANSLATION

TASKS:

Task 1. *What problems related to ethics and morality in translation can be observed?*

Task 2. *What is ethics and morality in translation for you?*

Task 3. *Please, look through the text below and translate it into English language.*

Unashilgan kunning ertasiga ammasi Inobatning peshonasiga yana mushtlab dedi:

— Endi o'lding. Qaynonang tiriklayin yeb qo'yadi.

Inobat uni pisand qilmadi.

— Menimi? Ovora bo'ladi. Ignaning teshigidan o'tqazvoraman.

Xullasi, unisi u dedi, bunisi bu dedi. To'y bo'ldi. Inobat jindekkina pardoz bilan oydekkina kelin bo'ldi. Ayniqsa to'yning ertasiga gul-gul ochilib ketdi.

Shaharga doston bo'lgan to'y ham tugadi. Olti ovsin uch kun idish-tovoqlarni qatron qilishdi. Dasturxon-sochiqlarni qaynatib yuvib, dorga yoyishdi.

Qaynona ishga aralashmay, ayvonda tasbeh o'girib, kelinlarining ishlariga qarab o'tirardi. O'rtancha kelin tez-tez uning oldiga borib, orqasidagi yostiqni to'g'rilab, choyni yangilab berardi.

Inobat ular oldida bekor turishga xijolat bo'lib, naridan-beri ovsinlariga qarashardi. O'rtancha kelin choy damlab ayvonga, kampir oldiga ketdi. Inobatning yonida cho'nqayib o'tirgan kichik ovsini sekin turtdi:

— Ko'ryapsizmi, shpion o'lgurni? Shunga ehtiyot bo'ling. Shum kampirning agenti u.

Inobat piq etib kulib yubordi.

— Kulmang, aylanay ovsin, boshingizga tushganda bilasiz.

Bir hafta o'tmayoq bu uydagi sir-asror Inobatga oynadek ravshan bo'ldi-qo'ydi.

Inobat yettinchi kelin bo'lib tushgan edi. Kampir yetti o'g'il ko'rgan: yettovini ham o'qitib, oyoqqa turg'izgan. O'g'illar ona izmidan bir qadam chiqishmasdi. Topgan-tutganlarini ona qo'liga tutqazishardi. Yetti o'g'il, yetti kelin bir qozondan ovqat yeyishar, bironta kelin o'zicha qozon osolmasdi. Kampir ro'zg'orxonaning kalitini nimchasining tugmasiga bog'lab olgan, kechqurun masalliqlarni olib borib, qozon bir marta qaynaguncha oshxonadan chiqmasdi.

Kampir u yoq-bu yoqqa ketganda bu ishlarni faqat o'rtancha keliniga ishonardi. O'shanda ham kalit o'zida qolar, masalliqni bitta qog'oz paketga solib berardi.

Albatta, kampir kelinlarini ro'zg'ordan siqmasdi. Ammo rejani buzmay, masalliqni isrof qilmay ish tutardi. Kechqurun o'rtaga ovqat qo'yilganda, agar ortib qolgudek bo'lsa, javrab ketardi. To oxirigacha yeyilmasa, zo'rlab yedirardi. Juda bo'lmay qolganda, o'zi pishillab yeb qo'yardi.

Qelinlarining hammasi ishlashardi. Ertalab nonushtaga fotiha o'qilgandan keyin, kampir ichkaridan hamyonini opchiqib, kelinlariga ellik tiyindan, o'g'illariga bir so'mdan qo'yadi. Maktabga boradigan nevaralariga o'n tiyindan beradi. Keyin hamyonini yana opkirib ketadi.

Har oyning o'n beshida o'g'illar, kelinlar birin-ketin kelib, maoshlarini uning oldiga qo'yishadi. Kampir shoshmay sanab olaveradi. O'n besh kunlik maosh ming so'mga yetmasa, qovog'i osilib ketardi.

Kampirning yana bir odati bor edi. U kechqurun kelinlar, o'g'illar uy-uylariga kirib ketganlarida hammasining uyi ostonasida g'imirsib yuradi. Qaysi birisining

tuflisi yirtilgan, yo tag charmi yedirilgan bo'lsa, yig'ib oladi. Ertasiga ular ishdan qaytguncha guzardagi ustaga bir xalta qilib opchiqib, butlab olib keladi.

Xullasi, bu uyda kampir marshaldek edi. Ipdan-ignasigacha uning nazarida edi. Yetti oila kechqurun kampirning ayvoniga to'planishadi. Chunki shu yetti oila uchun bitta televizor bor edi. Hamma barobar ko'radi. Kampir esnadi deguncha, o'rtancha kelin darrov turib o'chiradi. Kino kinoligicha, kontsert kontsertligicha qoladi.

Ovsinlar bitta shu kampirdan, bitta shu o'rtancha ovsindan qo'rqishadi. Ro'zg'orda nimaiki achchiqlik bo'lsa, shu o'rtancha kelin sababchi. U kechalari mahsichan yurib, ovsinlarining derazasiga quloq soladi. Nima qilishyapti, nima deyishyapti, darrov kampirga yetkazadi. Kechasi aytilgan gap ertalab tong otmay kampirning og'zidan chiqadi.

Xullasi, bu uy o'z podshosi, o'z vaziri bor kichkinagina mamlakatga o'xshardi. Bu «mamlakat»ning o'z qonunlari, o'z tartiblari bor edi.

Inobat avvaliga kelinlik gashti bilan bu narsalarga uncha parvo qilmadi. O'rtancha ovsini yangi kelin, deb uni unchalik kutkilamadi. Oradan biron oylar o'tib, Inobatning ham «nuqson»lari chiqib qoldi.

Task 4. What problems related to ethics and morality in translation did you come across during the translation process, and what did you do to overcome them?

Follow-up questions:

1. *Please, explain ethics and morality in translation?*
2. *What is the importance of ethics in translation process?*

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V. KEYSLAR BANKI

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Keyslar uchun "keys-stady" metodi asos sanaladi. "Keys-stadi" - inglizcha soʻz boʻlib, ("case" — aniq vaziyat, hodisa, "stadi" — oʻrganmoq, tahlil qilmoq) aniq vaziyatlarni oʻrganish, tahlil qilish asosida oʻqitishni amalga oshirishga qaratilgan metod hisoblanadi. Mazkur metod dastlab 1921-yil Garvard universitetida amaliy vaziyatlardan iqtisodiy boshqaruv fanlarini oʻrganishda foydalanish tartibida qoʻllanilgan. Keysda ochiq axborotlardan yoki aniq voqea-hodisadan vaziyat sifatida tahlil uchun foydalanish mumkin. Keys harakatlari oʻz ichiga quyidagilarni qamrab oladi: Kim (Who), Qachon (When), Qayerda (Where), Nima uchun (Why), Qanday/ Qanaqa (How), Nima-natija (What).

Modul boʻyicha quyidagi keyslarni yechish maqsadga muvofiq sanaladi

1-keys. Biografik va psixologik metodlarning eng asosiy farqli qirralari nima?

2-keys. Psixoanalitik metodning ilmiy-nazariy asoslari toʻgʻrisida ma'lumot bering.

3-keys. Oʻzbek adabiyotshunosligida muallifni oʻrganish yoʻlida yozilgan asarlar qaysilar?

4-keys. Adabiyotshunoslikda badiiy asar mohiyatini oydinlashtirishga qaysi usullar koʻproq foyda beradi?

VI. GLOSSARIY

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Termin	Sharhi
Intralingual translation	an interpretation of verbal signs by means of other signs of the same language.
Interlingual translation	transposing the meaning of a text from one language into another to generate a target text that is as faithful as possible to the original text's sense and purpose.
Intersemiotic translation	any form of translation that uses at least two different semiotic codes, such as the translation from words to images, to numerical codes, or to non-verbal sounds.
Literary translation	the translation of creative and dramatic prose and poetry into other languages.
Formal equivalence	tends to emphasize fidelity to the lexical details and grammatical structure of the original language.
Dynamic equivalence	tends to emphasize fidelity to the lexical details and grammatical structure of the original language,
Linguistic system	a language-related grouping of components, which assists people in speaking or writing
Audiovisual translation	transferring the verbal components of one language into another, given that it is found in audiovisual products or works.
Screen translation	a general term that refers to the various language. versioning techniques now used by the post-production industry to make audio-

	visual material such as television programmes, films, videos, CD ROMs and. DVDs available to wider audiences than the original language format of such.
Psycholoinguist	an expert in or student of the relationships between linguistic behaviour and psychological processes.
Coherence	the quality of being logical and consistent.
Supplementary coherence	the outcome of actualizing meanings in order to make 'sense'.
Explanatory coherence	The theory consists of seven principles that establish relations of local coherence between a hypothesis and other propositions.
Implicature	the action of implying a meaning beyond the literal sense of what is explicitly stated
Cooperative principle	In social science generally and linguistics specifically, the cooperative principle describes how people achieve effective conversational communication in common social situations—that is, how listeners and speakers act cooperatively and mutually accept one another to be understood in a particular way.
Standard implicature	a conversational implicature based on an addressee's assumption that the speaker is being cooperative by directly observing the conversational maxims
Semantic prosody	the way in which certain seemingly neutral words can be perceived with positive or

	negative associations.
Translation by cultural substitution	by cultural substitution refers to a strategy replacing a culture- specific term or expression with a target-language item that does not have the same propositional meaning but is likely to have a similar impact on the target reader.
Conversational implicature	pragmatic inferences: unlike entailments and presuppositions, they are not tied to the particular words and phrases in an utterance but arise instead from contextual factors and the understanding that conventions are observed in conversation.

VII. ADABIYOTLAR RO‘YXATI

VII. ADABIYOTLAR RO'YXATI

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8.   Ўзбекистон Республикаси Президентининг 2017 йил 20 апрель "Олий таълим тизимини янада ривожлантириш чора-тадбирлари тўғрисида"ги ПҚ-2909-сонли Қарори.

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10.   Ўзбекистон Республикаси Президентининг 2019 йил 27 май "Ўзбекистон Республикасида коррупцияга қарши курашиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида"ги ПФ-5729-сонли Фармони.

11. Ўзбекистон Республикаси Президентининг 2019 йил 27 август "Олий таълим муассасалари раҳбар ва педагог кадрларининг узлуксиз малакасини ошириш тизимини жорий этиш тўғрисида"ги ПФ-5789-сонли [Фармони](#).

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16. Ўзбекистон Республикаси Вазирлар Маҳкамасининг 2020 йил 29 январдаги "Ўзбекистон Республикаси Вазирлар Маҳкамаси ҳузуридаги атамалар комиссиясининг фаолиятини ташкил қилиш чора-тадбирлари тўғрисида" ги 40-сонли Қарори.

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VIII. TAQRIZLAR