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ABSTRACT: Translation is a complex intercultural and communicative activity that involves much more than the transfer of words, grammatical structures, and lexical meanings from one language into another. In the process of translation, the translator is expected to reproduce the communicative intention of the source text, preserve its pragmatic meaning, and create an appropriate communicative effect on the target audience. This requirement becomes particularly challenging when translating between English and Uzbek, as the two languages represent different linguistic systems, cultural traditions, patterns of social interaction, and conventions of politeness. The present study investigates the major pragmatic challenges encountered in English–Uzbek and Uzbek–English translation. Particular attention is given to contextual meaning, speech acts, politeness strategies, forms of address, directness and indirectness, implicature, presupposition, modality, irony, sarcasm, culture-specific expressions, and pragmatic equivalence. The study employs descriptive, comparative, contextual, and functional approaches to analyze the ways in which pragmatic meaning is constructed and transferred between English and Uzbek. The findings demonstrate that literal translation does not always guarantee communicative adequacy because the same linguistic structure may perform different pragmatic functions in different cultural contexts. The research also emphasizes the importance of contextual adaptation, pragmatic compensation, explicitation, functional substitution, and cultural adaptation as effective translation strategies. It is argued that successful English–Uzbek translation requires an integrated combination of linguistic competence, pragmatic awareness, intercultural competence, and professional translation skills. The study concludes that pragmatic equivalence should be regarded as one of the fundamental criteria for assessing translation quality, particularly in contexts where cultural and communicative differences significantly influence the interpretation of meaning.

KEYWORDS: pragmatics, translation, English, Uzbek, pragmatic equivalence, speech acts, context, politeness, implicature, presupposition, intercultural communication, translation strategies.

Translation has played a fundamental role in the development of communication between different linguistic and cultural communities throughout human history. In the

modern era, the importance of translation has increased considerably as a result of globalization, international education, scientific cooperation, diplomacy, tourism, business, migration, and technological development. People from different linguistic backgrounds communicate with one another more frequently than ever before, creating an increasing demand for accurate, natural, and culturally appropriate translation.

However, translation cannot be understood as a simple process of replacing words in one language with corresponding words in another. Languages are embedded in cultural systems, social relationships, historical experiences, and patterns of communication. As a result, the meaning of an utterance is often determined not only by its lexical and grammatical structure but also by the context in which it occurs, the relationship between the participants, the speaker's intentions, shared knowledge, and culturally established conventions.

Pragmatics is the branch of linguistics that investigates meaning in relation to language use and context. It examines how speakers communicate intended meanings and how listeners interpret meanings that may not always be explicitly expressed. In translation, pragmatic meaning is particularly important because a translator must transfer not only what the source text says but also what it means in a particular communicative situation.

The distinction between semantic and pragmatic meaning is essential in this respect. Semantic meaning is generally associated with the conventional meaning of linguistic expressions, whereas pragmatic meaning emerges from the interaction between linguistic form and contextual factors. For example, the sentence "Can you pass me the salt?" is grammatically structured as a question about ability. Pragmatically, however, it normally functions as a request. A translator who focuses exclusively on the literal meaning may fail to reproduce the communicative function of the utterance.

The problem becomes even more complex in intercultural translation. English and Uzbek belong to different linguistic and cultural traditions and demonstrate differences in patterns of politeness, forms of address, social hierarchy, directness, indirectness, and the expression of interpersonal relationships. These differences may create pragmatic gaps that cannot be overcome through literal translation alone. Uzbek communication may use forms such as professional titles and kinship-based honorifics. Expressions such as "aka," "opa," and "ustoz" can carry pragmatic meanings that extend beyond their basic lexical meanings.

For example, "ustoz" may literally refer to a teacher or mentor, but in certain contexts it can also function as a respectful form of address. A translator should therefore determine whether the term is being used descriptively or as a form of interpersonal recognition.

RESULTS

The research identifies several major findings. First, pragmatic equivalence is an essential component of translation quality. Second, linguistic equivalence does not necessarily guarantee pragmatic equivalence. Third, contextual interpretation is necessary for understanding indirect and implicit meanings. Fourth, English and Uzbek differ significantly in their use of politeness strategies and forms of address. Fifth, culture-specific expressions require careful adaptation and contextual interpretation. Sixth, pragmatic challenges are particularly significant in literary, audiovisual, academic, diplomatic, and business translation. Seventh, translators can overcome pragmatic difficulties through contextual adaptation, explicitation, implicitation, pragmatic compensation, functional substitution, and cultural adaptation. Finally, effective translation requires the integration of linguistic, pragmatic, cultural, and communicative competence.

IMPLICATIONS FOR TRANSLATOR EDUCATION

The findings of the study have important implications for translator education. Traditional translation training often focuses heavily on vocabulary, grammar, terminology, and translation techniques. While these components are essential, they are insufficient for developing complete translation competence. Students should be trained to analyze communicative situations and identify pragmatic meanings. Translation exercises should include:

- indirect requests;
- culturally specific greetings;
- forms of address;
- ironic expressions;
- implied meanings;
- presuppositions;
- politeness strategies;
- modality;
- culturally bound expressions.

Students should also compare multiple possible translations and discuss how each version changes the pragmatic effect. For example, learners may analyze the following sentence: "Would you mind waiting outside?" They should identify:

1. the literal meaning;
2. the speech act;
3. the level of politeness;
4. the social relationship;
5. possible target-language equivalents;

6. differences in pragmatic effect.

Such activities can help students develop practical pragmatic awareness.

CONCLUSION

Pragmatic challenges constitute a fundamental issue in English–Uzbek translation. Translation is not merely a linguistic process involving the replacement of words and grammatical structures. It is an intercultural communicative activity that requires the transfer of meaning, intention, social relationships, cultural references, and communicative effects. The study demonstrates that pragmatic differences between English and Uzbek may create considerable difficulties in translating speech acts, politeness strategies, forms of address, indirect expressions, implicatures, presuppositions, modal meanings, irony, sarcasm, and culture-specific elements. Context plays a central role in the interpretation of pragmatic meaning. The same linguistic expression may perform different communicative functions depending on the situation, relationship between participants, and cultural background.

The research also demonstrates that pragmatic equivalence should be considered an essential criterion of translation quality. A translation may be grammatically accurate and lexically appropriate while still failing to communicate the intended pragmatic meaning. To achieve pragmatic equivalence, translators may employ contextual adaptation, explicitation, implicitation, pragmatic compensation, functional substitution, and cultural adaptation. The choice of strategy depends on the type of text, communicative purpose, target audience, and cultural context.

The findings emphasize that successful English–Uzbek translation requires a combination of linguistic competence, pragmatic awareness, intercultural competence, and professional translation skills. Translators must understand not only what the source text says but also why it is said, to whom it is addressed, under what circumstances it is communicated, and what effect it is intended to produce.

In the context of globalization and increasing intercultural communication, pragmatic competence has become increasingly important. Future research may investigate pragmatic challenges in specialized areas such as literary translation, audiovisual translation, diplomatic discourse, academic writing, legal translation, and digital communication.

Ultimately, the successful translation of pragmatic meaning contributes significantly to effective intercultural communication. A translator who can recognize and reproduce both explicit and implicit meanings is better equipped to create translations that are accurate, natural, culturally appropriate, and communicatively effective.

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