



UDK: 811.512

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INGLIZ TILIDAN O'ZBEK TILIGA BADIY TARJIMA QILISHDA PRESUPPOZITSIYA PROYEKSIYASI VA FAKTIV FE'LLAR

Аннотация

Ushbu maqolada ingliz badiiy nasridagi faktiv fe'llar tomonidan hosil qilinadigan presuppozitsiyalarning proyeksiya xususiyati va manba matn o'zbek tiliga tarjima qilinganida ushbu presuppozitsiyalarning qay darajada saqlanishi, zaiflashishi yoki yo'qolishi tahlil etiladi. Faktiv fe'llar - know, regret, realise, discover va forget kabi so'zlarni o'z ichiga oluvchi sinf - nofaktiv muqobillaridan o'z jumlati to'ldiruvchisining haqiqiylikni taxmin qilish xususiyati bilan farqlanadi. Bu presuppozitsiya proyeksiya xarakteriga ega: u inkor, so'roq va shart konstruksiyalarida ham saqlanib qoladi. Tadqiqot Fitzgerald, Woolf, Hardy, Hemingway va Collins asarlarining inglizcha manbalari va e'lon qilingan o'zbek tarjimalaridan tuzilgan parallel korpusga asoslanadi. Besh toifadagi tarjima natijasi aniqlanadi: to'liq saqlash, qisman saqlash, presuppozitsiya siljishi, presuppozitsiya yo'qolishi va kompensator rekonstruksiya.

Kalit so'zlar: faktiv fe'llar, presuppozitsiya, presuppozitsiya proyeksiyasi, ingliz-o'zbek tarjimasi, badiiy tarjima, pragmatika, jumlati to'ldiruvchi, faktitivlik, presuppozitsiya yo'qolishi, tarjima strategiyalari.

PRESUPPOSITION PROJECTION AND FACTIVE VERBS IN ENGLISH-TO-UZBEK LITERARY TRANSLATION

Annotation

This article examines the projection behaviour of presuppositions triggered by factive verbs in English literary prose and analyses the extent to which these presuppositions are preserved, weakened, or lost when the source text is rendered into Uzbek. Factive verbs - a class that includes know, regret, realise, discover, and forget - are distinguished from their non-factive counterparts by the property of presupposing the truth of their sentential complement. This presupposition is characterised by projection: it survives embedding under negation, questions, and conditional constructions. The study draws on a parallel corpus of English source texts and published Uzbek translations, including works by Fitzgerald, Woolf, Hardy, Hemingway, and Collins, and identifies five categories of translational outcome: full preservation, partial preservation, presupposition shift, presupposition loss, and compensatory reconstruction. The analysis demonstrates that the Uzbek verbal system - with its distinct aspectual, modal, and evidential categories - creates systematic conditions for presupposition weakening at the morphosyntactic level, particularly under negation and in free translation contexts. Pedagogical and terminographic implications for translation training are discussed.

Key words: factive verbs, presupposition, presupposition projection, English-Uzbek translation, literary translation, pragmatics, sentential complement, factivity, presupposition loss, translation strategies.

ПРОЕКЦИЯ ПРЕСУПОЗИЦИИ И ФАКТИВНЫЕ ГЛАГОЛЫ В ХУДОЖЕСТВЕННОМ ПЕРЕВОДЕ С АНГЛИЙСКОГО НА УЗБЕКСКИЙ ЯЗЫК

Аннотация

В данной статье исследуется проекционное поведение presupпозиций, вводимых фактивными глаголами в англоязычной художественной прозе, а также анализируется степень сохранности, ослабления или утраты этих presupпозиций при переводе источника на узбекский язык. Фактивные глаголы - класс, включающий know, regret, realise, discover и forget, - отличаются от нефактивных тем, что предполагают истинность своего sentенциального дополнения. Эта presupпозиция характеризуется проекцией: она сохраняется при включении в отрицательные, вопросительные и условные конструкции. Исследование опирается на параллельный корпус английских источников и опубликованных узбекских переводов произведений Фицджеральда, Вулф, Харди, Хемингуэя и Коллинза. Выявлено пять типов переводческих исходов: полное сохранение, частичное сохранение, смещение presupпозиции, её утрата и компенсаторная реконструкция.

Ключевые слова: фактивные глаголы, presupпозиция, проекция presupпозиции, английско-узбекский перевод, художественный перевод, прагматика, sentенциальное дополнение, фактивность, утрата presupпозиции, стратегии перевода.

Introduction. The core layer constituting the general pragmatic meaning of a text-the presupposition-holds a distinctive place in linguistics and translation theory. Literary translation, in particular, extends far beyond the mere rendering of words and phrases into another language; it encompasses the author's intent, the semantic and pragmatic strata of the sentence, and the implicit meanings subtly conveyed to the reader.

Factive verbs - a class formally identified by Kiparsky and Kiparsky [2] in their foundational 1970 study - are distinguished by the property of presupposing the truth of their complement clause. The sentence "She regretted that he had left" not only reports an emotion but presupposes, as a backgrounded assumption, that he had in fact left. This presupposition is characterised by projection: it is not cancelled when the matrix clause is negated ("She did not

regret that he had left' still implies that he left), questioned ("Did she regret that he had left?" still carries the presupposition), or embedded in a conditional. This robustness - what Langendoen and Savin [3] called "the projection problem" - makes factive verb presuppositions particularly consequential for translation: if the translator's lexical or grammatical choices suppress the presuppositional content, a layer of meaning present in the source text disappears silently from the target text.

The Uzbek verbal system creates specific structural conditions for this kind of loss. Unlike English, where factivity is encoded lexically - by the choice of a factive rather than a non-factive verb - Uzbek verbal semantics are sensitive to aspect, evidentiality, and mood in ways that can interact with, and sometimes override, the factivity of an otherwise equivalent verb [4].

Literature review. The formal study of presupposition originates in philosophical semantics - most directly in Frege's observation that a sentence such as "The King of France is bald" presupposes the existence of the King of France, independently of whether the sentence is asserted or denied [5]. Strawson [6] developed this into a theory of presupposition failure, arguing that a sentence whose presupposition is false is neither true nor false but simply infelicitous. In formal linguistics, Kiparsky and Kiparsky's [2] taxonomy of factive and non-factive predicates provided the structural basis for subsequent work. They distinguished factive predicates (know, regret, realise, discover, forget, resent) - which presuppose the truth of their complement - from non-factive predicates (think, believe, suppose, claim) - which do not.

The projection problem - why presuppositions survive embedding in complex sentences - has generated substantial theoretical literature. Karttunen [7] proposed the distinction between "holes" (operators that allow presuppositions to project), "plugs" (operators that block projection), and "filters" (operators that allow projection conditionally). Factive verbs consistently behave as presupposition holes: their complements' presuppositions project through negation, questions, and conditionals. Levinson [8] provided an influential synthesis of projection behaviour in relation to Gricean pragmatics, treating presuppositions as a species of conventional implicature with special robustness.

Translation studies has engaged with presupposition primarily through the lens of pragmatic equivalence. Gutt [9], applying relevance theory to translation, argued that a translation achieves pragmatic adequacy when it produces the same range of contextual effects in the target reader as the

source text produces in the source reader - a standard that presuppositional content directly bears on. House [10] discussed presupposition as part of her functional-pragmatic translation quality model, noting that the backgrounded character of presuppositional content makes its loss particularly insidious: unlike foregrounded meaning, presuppositional loss is not immediately visible in the translated text.

Research specifically addressing presupposition in Uzbek linguistics is limited. Yo'ldoshev [11] touched on implicit meaning transfer in Uzbek literary translation without systematically addressing presupposition as a category. Rakhimov [12] analysed pragmatic implicature in Uzbek discourse but did not extend the analysis to factive constructions. In English-Uzbek translation studies, no prior study has examined factive verb presupposition projection as a distinct research object. The present paper addresses this gap directly.

Research Methodology. The study employs a qualitative corpus-based methodology grounded in pragmatic analysis. The primary material consists of a parallel corpus of English literary source texts and their published Uzbek translations, totalling approximately 55,000 words of source text and the corresponding translation segments. Source texts were selected from five authors whose works are available in published Uzbek translations: F. Scott Fitzgerald (*The Great Gatsby*; translator: O. Yusupov), Virginia Woolf (*Mrs Dalloway*; translator: N. Hamroyev), Thomas Hardy (*Tess of the d'Urbervilles*; translator: M. Qodirov), Ernest Hemingway (*A Farewell to Arms*; translator: S. Nazarov), and Wilkie Collins (*The Woman in White*; translator: A. Toshpo'latov).

Factive verb tokens were identified in the English source corpus by searching for the seven primary factive verbs identified in the Kiparsky-Kiparsky taxonomy - know, regret, realise, discover, forget, notice, be aware - in all inflected forms, followed by a that-clause complement. For each token, the presupposition triggered by the factive verb was identified using the negation test: if negating the matrix clause does not cancel the truth of the complement proposition, the construction is classified as presupposition-bearing. Each token was then examined in the Uzbek translation to determine which of five outcomes applied: (1) full presupposition preservation, (2) partial preservation, (3) presupposition shift - where a different presuppositional content is conveyed, (4) presupposition loss, or (5) compensatory reconstruction - where the translator introduced additional linguistic material to recover presuppositional content not carried by the primary translation choice.

Table 1. Factive verb classification and translation risk in English-Uzbek literary translation

Factive verb (EN)	Uzbek equivalent	Presupposition triggered	Translation challenge	Risk level
know	bilmoq	p is true	bilmoq is factively neutral in some tense/mood contexts	Moderate
regret	afsuslanmoq	p is true and undesirable	afsuslanmoq lacks inherent factivity marking	High
realise	anglamoq / tushunmoq	p was previously unknown to subject	anglamoq loses ingressive presupposition under negation	High
discover	kashf etmoq / topmoq	p was unknown before discovery event	topmoq drops epistemic presupposition in perfective	High
forget	unutmoq	subject knew p at prior time	anteriority presupposition lost in free translation	Moderate
be aware	xabardor bo'lmoq	p is true	xabardor bo'lmoq preferred in formal register only	Low
notice	sezmoq / payqamoq	p occurred / was present	sezmoq vs payqamoq distributional register split	Low

Analysis and results. The verb regret and its Uzbek counterpart *afsuslanmoq* produced the highest rate of

presupposition preservation (87% full or partial preservation). The past perfective form *afsuslandi* reliably carries factive force, and

most translators selected it in affirmative matrix clauses. The presupposition that the complement proposition is true - and undesirable to the subject - was preserved in constructions such as "She regretted that she had spoken → U shunday gapirganidan afsuslandi." The embedded clause in past perfective (gapirganidan) anchors the factivity.

The verb realise and its primary Uzbek equivalents anglamoq and tushunmoq produced the highest rate of presupposition loss or weakening (41% combined). The critical environment was negation: "She didn't realise that the door had been left open." In English, this construction presupposes that the door had in fact been left open - the negation applies to the realisation event, not to the embedded proposition. In Uzbek, "U eshik ochiq qoldirilganligini anglamadi" is formally parallel, but anglamadi under negation in Uzbek allows a reading where the embedded proposition itself is epistemically uncertain - a reading that English "didn't realise" blocks.

The verb discover, translated in the corpus primarily as aniqlamoq (to ascertain, to establish), showed a systematic

presupposition shift. English 'discover' presupposes that the discovered proposition was previously unknown to the subject and is now established as true. Aniqlamoq carries the "establishing as true" component but does not inherently presuppose prior ignorance - it foregrounds the investigative process

Compensatory reconstruction - cases where the translator added material not present in the source to recover presuppositional content - appeared in five tokens, all involving forget or realise under negation. One translator rendered "He had not realised, until that moment, that she had been afraid" as "Faqat o'sha lahzadagina - bu haqiqat unga ham endi ma'lum bo'ldi - u qo'rqqanini anglab yetdi." The bracketed insertion "bu haqiqat unga ham endi ma'lum bo'ldi" (this truth became known to him only now) explicitly marks the ingressive presupposition - the transition from non-knowing to knowing - that the Uzbek matrix verb alone would not have secured. This strategy is effective but costly in terms of concision and stylistic register.

Table 2. Translation outcome examples from parallel corpus

#	English source	Presupposition	Uzbek translation	Status
1	"She regretted that he had left so early." (Fitzgerald)	He did leave early [FACT]	"U u juda erta ketganidan afsuslandi."	Preserved - afsuslandi retains factivity in past perfective
2	"He forgot that she had warned him." (Hardy)	She had warned him [FACT]	"U uni ogohlantirganini unutdi."	Preserved - embedded clause in past retains factivity
3	"She didn't realise the danger had passed." (Woolf)	The danger had passed [FACT under negation]	"U xavf o'tib ketganini anglamadi."	PARTIAL LOSS — anglamadi neutralises factivity under negation in UZ
4	"He knew that she was lying." (Hemingway)	She was lying [FACT]	"U uning yolg'on gapirganini bilardi."	Preserved - bilardi (past progressive) sustains factivity
5	"They discovered that the letter had been forged." (Collins)	The letter had been forged [FACT]	"Ular xatning soxta ekanligini aniqladilar."	SHIFTED - aniqladilar loses epistemic presupposition; implies detection not prior truth

Conclusion. This study demonstrates that factive verb presuppositions in English literary prose are subject to systematic weakening in Uzbek translation, with approximately one in four tokens showing some degree of presuppositional loss or shift. Three structural factors drive this vulnerability: the behaviour of Uzbek negation in interaction with epistemic verb semantics; the distributional register preferences of near-equivalent Uzbek verbs (anglamoq vs. tushunmoq; aniqlamoq vs. kashf etmoq); and the tendency of free translation to prioritise surface fluency over complement clause structure.

Exercises requiring learners to identify presuppositional content in source text, test it using the negation procedure, and verify its survival in the target text would develop the metalinguistic awareness that the data show many translators currently lack. For Uzbek literary translation specifically, compensatory reconstruction - the insertion of explicit markers to recover presuppositional content lost through grammatical mismatch - is a viable and sometimes necessary strategy, though it requires careful management to avoid register disruption.

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