

## TRANSLATION PROBLEMS OF PROVERBS FROM ENGLISH INTO UZBEK

*Department of Linguistics and Literature  
of the Uzbek State World Languages University*

*Project Advisor:*

**Israil M.I**

*Student:*

**Mohlaroyim Erdonova**

**Abstract:** *This article is devoted to express main challenges of proverb translation from target language into mother tongue. Translating proverbs has always been challenging for those who mainly focus on acquiring foreign languages so far. While proverbs are considered to be the far easiest source to be found in almost in any part of the world as means of national wisdom, translating them into another language has always faced with significant issues related to its own peculiarities in every language due to the fact that every nation preserves its cultural values and inner organizations. Wolfgang Mieder states that proverbs contain traditional views, moral beliefs, wisdom, truths, and memorable forms that are inherited from generation to generation. In this paper work, free translation, literal translation, substitution translation and combination of literal and free translation methods were conducted to analyze how form, connotation, eloquence, local characteristics and the ethnic are deployed in proverbs. Having conducted the research, the following findings were revealed: (1) Translation of proverbs demands to be the master enough in English cultural backgrounds, otherwise it would be difficult to grasp their whole meaning. (2) As often idiomatic expressions proverbs are not always transferable word-for-word due to its specific meaning. (3) While translating proverbs from English to Uzbek, preserving the meaning and essence can be struggling owing to their syntax, stylistic devices and grammatical structure. Lastly, to tackle these issues translator should consider linguistic structures and the cultural nuances of Uzbek and English languages in order to ensure to maintain accuracy in both languages.*

**Key words:** *Connotation, SL and Tl culture, free translation, literal translation, substitution translation, accuracy, syntax, cultural nuances.*

### INTRODUCTION

There have been major factors why proverb translation can meet some challenges from one language to another one. As proverbs are purely mirrors of a particular nation that conveys its own origins, cultural beliefs, myths, local positions, even its own stylistic properties like alliteration, simile, metaphor and others, they demand some cultural background knowledge. One of the major concerns of proverb translation is to get to the bottom of preserving meaning, lexical, grammatical, syntaxes features, and delivering them into another nation in the form of equivalence, in the sense that, it does not create any problems for people who are not familiar with others` culture. A famous uzbek translogist Ghaybullala Salomov cited a number of scholars in his book while differing the translation in

both languages and he mentioned that proverbs are „miraculous language”. According to Belinskiy, in idiomatic expressions it is not possible to add or omit the words as they are untranslatable. Emery (1997) claims that what makes a challenge while translating proverbs is their culturally-bound nature. Very few investigations have been carried out to research the difference between SL culture and TL culture as cultural aspects vary from one language to another, and therefore, it leads to some difficulties in proverbial expressions translation. While literal texts are often opted for being translated by majority, proverbial expression`s use in context puts translator into difficulty. For this reason, this research questions became the central objective of the research and thus this was an attempt to fill the above-mentioned gap.

### **LITERATURE REVIEW**

Multiple research has been conducted to investigate proverb translation from different prospective i.e. Emery (1997), Classe (2000), Newmark (1988), Ray (2008), Bekkai (2009) and others. Classe (2000) argues that the main cause why proverb may lose its meaning is challenges between target and source language cultures. Because some features are unique (lifestyle or habits) and unusual that do not appear in target language during translation. This view is also proposed by Emery (1997) who clarifies that culture is the thing that always makes the translation process difficult. He expresses that translator is a mediator between different cultures and he should provide figurative and literal meaning of proverbs as well as their interactive effect. Similarly, Ray (2008) considers that „linguistic and cultural” factors are the main concerns while translating from one language to another. Newmark (1988) has claimed that foreign expressions convey religious, political, artistic, habits and gestures as social and ecological cultures. In this case, translating proverbs can be challenging as it demands translators to be able to know about the culture they are supposed to translate from and translate to. Thus, as a cultural aspect proverbs are not easy to translate. Wierzbicka (2006) classifies cultural keywords that represent one nation and its cultural values. She mentions that in order to analyze proverbs into another language translator should be aware of each word`s meaning. Therefore, there are no strict rules to translate proverbs into SL. Lawrence Venuti (2019) highlights the challenges in proverb translation. He claims that translators should preserve the tone and message of the original text rather than just adjust strictly to the literal text. Similarly, Eugene Nida (2010) states the importance of finding equivalence in target language. He advocated for maintaining the originality of words while adapting to another language.

### **RESEARCH METHOD AND PROCESS**

During the research a wide range of methods were used in order to analyze the proverb translation in a relevant way. Primarily, the most used method was translation method that contains literal translation, free translation, substitution translation and combination of literal and free translation. Corpus data of the words and dictionaries were utilized by applying componential analysis. Since it is a linguistic method that can break down the phrases into their component part. To understand the cultural significance of proverbs and underlying meanings componential analysis could be a beneficial tool. As proverbs contain far more cultural references and metaphorical language, linguists can analyze proverbs by breaking

down them into tiny parts. According to Charles Filmore with the help of componential analysis it is possible to clarify proverbs` whole meaning by dividing them into small parts and he explains the process by clarifying some categories: semantic features, cultural context, metaphorical expressions, proverbial wisdom. Intricate meaning of proverbs and insights that are used in cultural text were offered by applying componential analysis. Apart from it, descriptive qualitative method was used in this research, conducted to review of translation, especially the study on translation of proverbs from English to Uzbek at Uzbekistan State World Languages University. Interview and documentation were used in conducting the research. 10(ten) of fourth-semester students are informants who will be asked. Interviews are aimed at obtaining any useful information about challenges of proverb translation into both languages. Another method was comparative method used in the study of proverbs including comparing and analyzing proverbs from different languages, cultures and regions to clarify basic values, themes, and underlying ideas. While implementing this method, there were several key stages done step by step. Firstly, identifying common themes can be helpful to clarify the difference between cultures. For example, proverbs about the importance of relationship or the value of kindness may be given in multiple contexts. Secondly, by exploring cultural differences based on proverbs can reveal basic values, beliefs and societal norms. Lastly, cross cultural communication and intercultural dialogues facilitated to explore different cultural contexts and it shed light on cross-cultural exchange and shared aspects of human situation using proverbs. The primary reason why this phenomenon was investigated by means of the above-mentioned methods is that these techniques ensured the accuracy and reliability of the investigation.

## DATA ANALYSIS

### Translations methods

#### 1.Literal translation

Some proverbs in both languages have the same meaning and form, and such kind of proverbs have no specific background. When we translate these proverbs, we do it literally as it is far easy to catch the meaning due to its common features for both nations.

1. Sour grapes can never make sweet wine.

Nordon uzumdan hech qachon shirin musallas chiqmas.

2. Barking dogs seldom bite.

Huradigan itlar kamdan-kam qopadi.

From the above example, it is clear that literal translation not maintain the syntax, grammatical and lexical structures, but its originality in the context given.

#### Substitution translation

It mostly relies on differences between nations based on their own cultural values, relies and beliefs. In this case, it would be efficient to use substitute word that meets the demand with another word in target language.

1. A cat has nine lives.

Ayolning joni qirqta.

2. Do not cry over spilled milk.

O` tgan ishga qor yog` ar.

There was a religious belief in England that cat is a powerful animal since it is able to alive even when it falls from the high place. It is really difficult for Uzbek people to understand the meaning of this proverb. In this case, we should find its substitute, women are seen as a strong humankind in Uzbek culture as they are able to do different things at the same time.

Combining literal and free translation

Proverbs primary meaning and connotation are saved when we use this translation method.

For example:

Rule youth well, for age will rule itself.

Yoshlikda mehnat qilsang, qariganda rohatini topasan.

Componential analysis

A stitch in time saves nine- temirni qizig`ida bos

„a stich in time“ – means that if you do something earlier, it prevents from a bad luck. „saves nine“- the number „nine“ here suggests the bigger amount of time. It expresses the big amount of time.

Componential analysis helps us to clarify the proverb clearly by breaking down into tiny parts.

Better late than never- hechdan ko`ra kech

„better late“- doing something later is somehow better in a particular situation. „than never“- just not doing something is not a better choice, anyway try to do it even it is late.

Every cloud has a silver lining- oying 15 qorong`u, 15 yorug`/hammasi yaxshilikka

„every cloud“- here it represents people. „Silver lining“- difficulties that happen on daily basis.

Comparative method

"Birds of a feather flock together" (English)- Do`sting kimligini ayt men senga kimligingni aytaman ( Uzbek);

By analyzing this proverb we can define similar features in both languages. „Birds“ here is similar to human characters like friendship and relationship. This word suggests the same traits and values that people share with social groups.

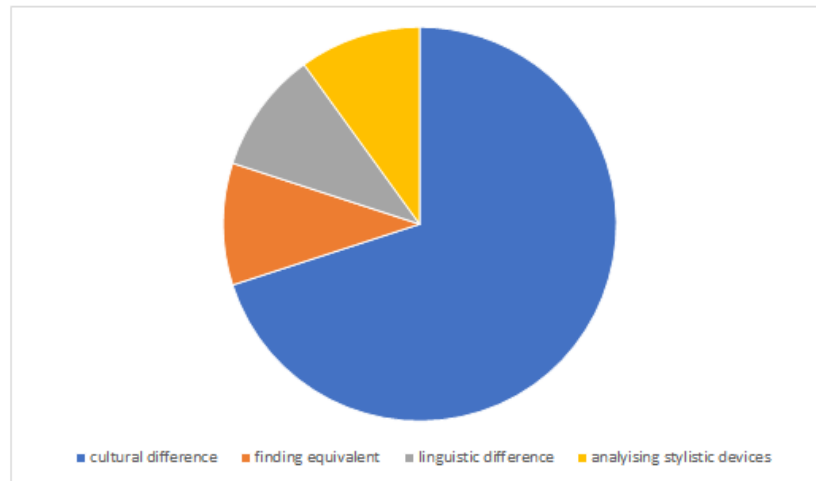
"The early bird catches the worm"(English)- Erta qilsang harakat hosil berar barakat (Uzbek)

„The early bird“ is a symbol of productivity, in Uzbek we do not take the word bird, instead of it we use another expression like doing something early. „Catches the worm“ here worm is opted for since it connects with birds, it is the main diet for birds. In Uzbek, it is represented in the word „harvest“.

'You can't have your cake and eat it( English)- Bir etikka ikki oyoqni tiqmoq(Uzbek)

„Cake“ represents something that people are supposed to do. In Uzbek, we do not mostly use the word „cake“ , since it is not our national food. Instead we use boots, as it is a national symbol for Uzbek people due to their habit.

Results of students who asked questions about problems of proverb translation.



## DISCUSSION

Having conducted the research, it is possible to draw a number of conclusions. It is obvious that the research paper includes three main conclusions about proverb translation and different method are used to analyze it effectively. Primarily, 10 of fourth course students at Uzbekistan State World Languages University were chosen randomly and interviewed about what is the most difficult part when it comes to translate proverbs from English to Uzbek. The majority of students opted for the cultural difference which really put students into tough situation as they are not able to analyze the cultural difference due to lack of background knowledge. Other findings such as finding equivalent, linguistic differences and difficulties of analyzing stylistic devices in proverb translation were all one third (30%) together. The pie chart above is the graph of these students` results. Additionally, other methods were also beneficial while identifying the main issues related to proverb translation. Another far used analyze is comparative method or cross-cultural method. It enables to translate proverbs from target language to source language by comparing each other. It shows that both languages have their own values, beliefs, cultural heritages and traits in terms of their religion and cultural nuances. With the help this method, it is possible to translate correctly without making mistakes based on comprehension process. Having analyzed numerous articles about proverbs, it has become obvious that being aware of cultural knowledge about target language is the best key to translate proverbs.

## CONCLUSION

Having finalized the research, it became clear that cultural difference between two nations was the main reason why translators had a difficulty to analyze proverbs. Yet, this research was conducted at university, to be specifically, it means that this research was limited and definite only these students at university and time. In other words, consequences might be different from others when it was conducted in other places although it has the same topic. In this case, it is suggested to do further investigation on this topic among huge number of people who hope to learn it for the future. Moreover, other used methods also helped to clarify this research paper as they suggest sufficient information in translating proverbs. Having conducted the research, the following findings were revealed: (1) the main demand of translating proverbs is deep understanding of cultural context. (2) Because proverbs are often idiomatic expressions, they cannot always be translated word-for-word due to their unique

meanings. (3) Translating proverbs from English to Uzbek can be challenging due to the syntax, stylistic devices, and grammatical structures that may make it difficult to preserve the original meaning and essence. Lastly, this implied research can be helpful in educational spheres, and for people who expertise in learning proverbs, such as teachers and students.

#### REFERENCES:

1. Bekkai, M. (2009). The influence of culture on Arabic/English/Arabic translation of idioms and proverbs.(Unpublished Master thesis) Mentouri University-Constantine, Algeria
2. Classe, O. (2000).Translation loss. In Encyclopedia of literary translation into English. (Vol.2 , P1419). USA:Fitzroy Dearborn Publishers. Retrieved from <https://books.google.com/>
3. Emery, P. (1997). Omani proverbs: problems in translation. In Smith,R & Smart,R & Pridham,R (Vol.4), NewArabian Studies (pp. 39-70). Great Britain: Short Run Press Limited, Exeter.
4. Mieder. W, “Proverbs speak louder than words: Folk wisdom in art, culture, folklore, history, literature, and mass media”, New York: Peter Lang, 2008.
5. M. Abdurahmanov, „ Peculiarities In Translating Proverbs And Sayings In The Literature”, The American Journal of Social Science and Education Innovations,2021.
6. Newmark, P, “a Textbook of Translation”, Prentice Hall International, 1988.
7. Lulu Atun Azizah, „Translating English into Indonesian Proverb Analysis”, Advances in Social Science, Education and Humanities Research, volume 297, 2018.
8. Ray, M. (2008) Studies in translation. India: Nice Printing Press.
9. Wolfgang Mieder, „Proverbs: handbook”, United States of America, 2004.
10. <https://journals.openedition.org/lexis/3514>
11. [http://library.navoiyuni.uz/files/o'zbek%20xalq%20maqollari%20\(2005\).pdf](http://library.navoiyuni.uz/files/o'zbek%20xalq%20maqollari%20(2005).pdf)
12. <https://www.researchgate.net/signup.SignUp.html>