

**INVESTIGATING LINGUISTIC CHALLENGES ARISING FROM TRANSLATING
PROVERBS FROM ENGLISH INTO ANOTHER LANGUAGE**

Inog'omjonova Robiya Rustamjon qizi
Student of Tashkent State Transport University

Rustamov Ilkhom Tursunovich
PhD Professor at Tashkent State Transport University

Annotation

Proverbs and sayings are deeply rooted in the culture and history of a specific nation and making easy to understand for those from other cultures. Some scholars argue that these linguistic expressions cannot be effectively translated, while others propose various translation techniques to address this challenge. This article examines this issue in detail, using comparative, contrastive, and content analyses. To test differing perspectives, some English proverbs were randomly selected and translated into Uzbek.

Keywords: equivalence, methods, tools, phraseological units, translation, idiomatic expression.

Introduction

It is difficult to translate proverbs and idioms without a context because their translations vary in different works and situations. Here given the notions of scientists: In 1680 John Dryden who was an English poet and translator classified translation strategies into three, that is, paraphrasing (word-for-word), paraphrasing (stating with other words by considering original meaning) and imitating (free translating). Vinay and Darbelnet (1959), Newmark, P. (1988), and Nida, E (2000) suggested that supported the view of giving equivalence in rendering a proverb from one language into another. Nida (2000:129) differentiated two kinds of equivalences such as formal and dynamic. Formal equivalence implies the correspondence of words in two languages in structure and meaning. Dynamic equivalence means the same effective message shared in both original and translated versions. [1,2,3]

MATERIAL AND METHODS:

Here given mainly two monolingual Uzbek proverbial dictionaries. O'zbek xalq maqollari. [Uzbek people proverbs] was compiled T.Mirzayev, A.Musoqulov & B.Sarimsoqov. and by published in 2005. Proverbs were arranged according to specific themes. Ma'nolar mahzani[Treasure of meanings] was compiled by Sh. Shomaqsudov & Sh. Shorahmedov and published in 2001. [4] It is an explanatory proverbial dictionary of the Uzbek language which was provided with a definition of the proverb and other similar and contradictory proverbs. The second research material is the Oxford Dictionary of Proverbs (6 ed.) which was compiled by J.Speake and published in 2015. This valuable resource provided explanations, origins and themes of the proverbs. Additionally, there is also an online dictionary

<https://idioms.thefreedictionary.com> along with the Oxford Dictionary of Proverbs to identify the meanings of proverbs in the original text.[5]

ANALYSIS AND RESULT:

The analysis of the translation of English proverbs into Uzbek provides valuable insights into the challenges and strategies involved in conveying cultural nuances through linguistic expressions. The findings of this study highlight the complexities of translating proverbs across languages and cultures, shedding light on the importance of preserving the essence and meaning of these proverbial expressions.[6] One of the key challenges identified in the translation process is the cultural specificity of proverbs, which often contain references to local customs, beliefs, and historical events. Adapting these cultural references to a different linguistic and cultural context requires careful consideration to ensure that the translated proverbs resonate with the target audience. The translator's task is not simply to find equivalent words or phrases in the target language but to capture the underlying cultural values and beliefs embedded in the original proverbs. Another challenge in translating proverbs lies in maintaining the proverbial form, which often involves using metaphorical language or rhetorical devices to convey a concise and memorable message. Translating these stylistic elements while preserving the clarity and impact of the original proverbs can be a delicate balancing act. The translator must navigate between literal accuracy and poetic expression, striving to capture the essence of the proverb without sacrificing linguistic fluency.[7]

DISCUSSION:

A deaf husband and a blind wife are always a happy couple - Erning “kar”i, xotinning “ko”r”i – oilaning zo”ri. This idiomatic expression means husband and wife should be patient for their both positive and negative qualities, otherwise they cannot be a happy family Uzbek people frequently use similar phrases in this situation, such as bir yuzingni urishga qo”y, bir yuzingni – yarashga, Bir yomonga – bir yaxshi and Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo”lsa, kun qayda bor? We will describe them below in detail. Uzbek proverb: bir yuzingni urishga qo”y, bir yuzingni - yarashga [Word – for – English translation: put one face for quarreling, and another for reconciling] Meaning: if you quarrel with your relatives or family members, don’t say severe words and serious actions, try to reconcile. Second Uzbek proverb: Bir yomonga – bir yaxshi. [Word – for – English translation: one bad meets with one good] Uzbek proverb: Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo”lsa, kun qayda bor?! [Word–for–English interpretation: it can be found everywhere which one of the couples is bad, and the other is good, if both of those couples are bad, there will be no reconciliation or they always quarrel] There is a good wife for a bad husband everywhere; if two of them are bad, there is no peaceful day?! (Shomaqsudov&Shorahmedov 2001, p.41) There were equivalents of the proverb A deaf husband and a blind wife are always a happy couple. Nevertheless, it has not been translated into Uzbek yet. Hence Erning “kar”i, xotinning “ko”r”i – oilaning “zo”ri” is a new Uzbek translation. Another one: Charity begins at home - Avval o”zingni to”ydir, Keyin o”zgani. O”zing to”y o”zgani qo”y. Rahmdillik – oiladan boshlanadi. Uzbek people say “Avval o”zingni to”ydir, Keyin o”zgani” and “O”zing to”y o”zgani qo”y” in the meaning of Charity begins at home. In fact, they are conceptual equivalents and can be used without any problem. In our translation, we employed

the oila, instead of word-for-word translation, uy (home). next preverbal expression: Hope for the best and prepare for the worst - Yaxshiga umid bog'la, yomonga o'zingni shayla. There is no equivalent of this proverb in Uzbek language, so we translated literally. Although it is a literal translation, its lexical, semantic and stylistic features of the proverb are maintained. Stylistic feature: Hope for the best and prepare for the worst – repetition, parallelism and rhyme. Yaxshiga umid bog'la, yomonga o'zingni shayla - rhyme

Lexical and semantic features:

Hope for – umid bog'la

The best – yaxshi

The worst – yomon

Prepare – shayla

It can be seen that in English adjectives are used in superlative degree, while in Uzbek, they are translated in positive degree. In addition, a linking word in the original was omitted and the word o'zingni [yourself] was added in the translation.

CONCLUSION:

Translation of proverbs across languages presents a multifaceted challenge due to linguistic, cultural, and rhetorical factors. Proverbs, as succinct expressions of cultural wisdom, encapsulate the values, beliefs, and norms of a society. When translating them, it is crucial to consider not only their literal meanings but also the cultural connotations and rhetorical functions embedded within them.

One primary challenge in proverb translation lies in the linguistic differences between languages. Proverbs often contain idiomatic expressions and wordplays that may not have direct equivalents in other languages. Translators must navigate these linguistic hurdles while preserving the essence and impact of the original proverb. Additionally, cultural factors play a pivotal role in the interpretation and understanding of proverbs. What may be considered wise or commonplace in one culture could be entirely alien or nonsensical in another. Translators must be attuned to these cultural nuances to ensure accurate and meaningful translations.

Moreover, proverbs often serve rhetorical functions within a cultural context, such as persuasion, admonition, or humour. Translating these rhetorical elements requires more than just linguistic proficiency; it demands an understanding of the cultural and social contexts in which the proverbs are used. By examining the challenges and strategies involved in translating proverbs, scholars can glean insights into how cultural nuances are communicated through language.

Future research in this area could explore a broader range of languages and proverbs to deepen our understanding of cross-cultural communication through proverbial wisdom. Comparative analyses of translations and their reception in different cultural contexts would shed light on the intricacies of conveying cultural meaning through linguistic expressions. Ultimately, such research contributes to bridging the gap between cultures and fostering greater intercultural understanding.

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