

DIFFERENT WAYS OF TRANSLATION OF UZBEK AND ENGLISH PROVERBS

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Abstract. *This paper explores various approaches to translating Uzbek and English proverbs, focusing on cultural nuances and linguistic challenges. Proverbs reflect a society's worldview and wisdom, and translating them requires careful consideration of both literal and contextual meanings. This study examines literal, equivalent, meaning-based, and adaptive translation techniques with examples, highlighting the complexity and creativity involved in translating proverbs accurately.*

Key words. *Uzbek proverbs, English proverbs, translation methods, cultural adaptation, literal translation, equivalent translation, meaning-based translation, adaptation, linguistic challenges, cross-cultural communication.*

Introduction. Proverbs, or well-known traditional sayings, encapsulate the wisdom, values, and everyday experiences of a culture. Uzbek and English proverbs, while serving similar functions in their respective societies, often differ significantly in terms of imagery, structure, and underlying cultural references. Translating proverbs from one language to another involves capturing not only the literal meaning but also the deeper cultural context. This paper aims to analyze the various methods used in translating Uzbek and English proverbs, examining the effectiveness of each approach and identifying the cultural nuances that translators must consider.

Translation Methods

1. Literal Translation

Literal translation, or 'word-for-word' translation, attempts to retain the original structure and vocabulary of a proverb. This approach works well when the imagery and meaning are universally understandable. For example:

Uzbek: 'Tog' tog' bilan uchrashmaydi, odam odam bilan uchrashadi.'

Translation: 'Mountains do not meet, but people do.'

In this instance, the universal concept of human interactions transcending geographical boundaries allows for a close literal translation.

2. Equivalent Translation

Equivalent translation replaces the original proverb with a corresponding proverb in the target language that conveys the same meaning. This approach prioritizes conveying intent and function over word-for-word accuracy, especially useful when the original metaphor does not resonate with the target culture. Examples include:

Uzbek: 'Etni ko'rib suyak yutma.'

Equivalent in English: 'Don't bite off more than you can chew.'

Here, both proverbs advise against overextending oneself, even though the imagery differs.

3. Meaning-Based Translation

This approach captures the essence or underlying message of a proverb, adapting the wording to suit the target language. Meaning-based translation works well when neither literal nor equivalent translations convey the intended message accurately. For example:

Uzbek: 'Qizil o'rin uzil, qalin o'rin bo'lin.'

Translation: 'Be mindful of who you associate closely with.'

This translation conveys the wisdom without adhering strictly to the original structure.

4. Adaptation

Adaptation modifies a proverb to make it culturally relatable for the target audience. Often, adaptations maintain the spirit of the proverb while using imagery or references familiar to the target culture. This method works best when cultural concepts in the original proverb are unknown in the target language. An example:

Uzbek: 'To'q yashagan gado, och yashagan podshoga qaraganda baxtli.'

Adapted Translation: 'Contentment is worth more than wealth.'

This adaptation maintains the essence of the Uzbek proverb without requiring the reader to understand cultural references.

Comparative Examples and Analysis. Each translation method offers unique advantages and challenges. Literal translations preserve the exact words and structure but may not always be comprehensible or meaningful. Equivalent translations are ideal for shared concepts but may lack the original's specific cultural context. Meaning-based translations allow flexibility and are useful when the original imagery does not translate easily, while adaptation bridges cultural gaps by modifying proverbs into familiar terms for the audience.

For instance, the Uzbek proverb 'Oq o'limdan qora umr yaxshi,' literally meaning 'Better a hard life than a disgraceful death,' could be translated equivalently as 'A hard life is better than no life at all' in English. This equivalent conveys the message effectively, though the nuances of 'honor' and 'disgrace' may vary slightly between cultures.

Conclusion. Translating proverbs is a delicate task that requires balancing literal accuracy with cultural relevance. Each method—literal, equivalent, meaning-based, and adaptive—has distinct applications depending on the proverb and the audience. Understanding the unique challenges of translating Uzbek and English proverbs enables translators to approach the task creatively, preserving cultural wisdom in a form that resonates with diverse audiences. Further research could expand on this topic by examining additional languages and exploring the impact of digital translation tools on cultural translation accuracy.

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