

PROVERBS AND SAYINGS ARE AS THE CULTURALLY MARKED UNITS. THE WAYS OF TRANSLATION

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Abstract: Idiomatic expressions such as idioms, proverbs and sayings are closely connected with the culture which belongs to a particular nation and express their history, lifestyle, manners, customs, traditions, values. In that case, these folk genres are hardly understood by other nations. This is one of the reasons why some linguists show that those kinds of lexical units cannot be translated for the reasons of being specific and culture expressing items, however some other scholars propose different translation techniques to tackle such kind of problems without losing the original meaning to some extent. This article is dedicated to analyze particularly this problem. In conducting this research, comparative, contrastive and conceptual analyses were utilized. Considering of different scholars' opposite views, the author have chosen ten English proverbs and sayings randomly and tried to give appropriate translations.

Keywords: culture relevant units, equivalent of proverbs, phraseological units, cultural value, relative equivalent, absolute equivalent, proverbs, sayings.

I. Introduction

Phraseological units are the one of the main national-cultural specifics which convey cultural information. Cultural values of idiomatic expressions consist in unquestionable evidence of their content certain. Analyzing them we can trace history of the country, partially get acquainted with traditions, customs, lifestyle, literature, religions, in short, get an idea about native people's mentality. As is known, proverbs and sayings reflect some nations' wisdom, experience and appraisals and therefore cultural values are mostly expressed with the help of these linguistic units. It is acknowledged that politeness and consideration are regarded as cultural values and peculiar qualities of English culture and people, therefore the 'English language is more polite, more concerned about the feelings of the individual' (Terminasova, 2004). For instance: *You can catch more flies with honey than with vinegar, Good words cost nothing and are worth much.* Uzbek people are famous for their hospitality and known as a child-loved nation. And, certainly, these values are reflected in Uzbek proverbs such as

Mehmon kelar eshikdan,

Rizqi kelar teshikdan.

Bolali uy-bozor,

Bolasiz uy-mozor.

Of course, some universal values are specific for both nations such as the notion of time, love, friendship, thus, these kinds of proverbs and sayings are easily understood and translated into both languages.

Mieder (1985:119) defined the proverb as 'short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation'. From this definition we can

conclude that they express specific features belong to a nation and are memorable form. Because, their pithiness and stylistic devices (metaphor, parallelism, alliteration, rhyme) that they contain encourage listeners to remember, repeat and learn them easily. *For example: Little strokes fell great oaks.*

Now, we return to the translation problems; how we translate English proverbs and sayings into Uzbek language as there is almost no record of the British in our history. It is difficult to compare the peoples of Central Asia with the peoples of Europe. They have almost no common features from the point of lifestyle, mentality, religion and language. However, we should not forget about the important fact that we are humanity and thus, some experiences we come across during our life can be similar and for this reason it would be easier to find alternative translations of some English proverbs and sayings which can help to understand the meaning of them for Uzbek people. In addition, there is a notion of a universal value for some nations and it helps to give absolute equivalents of some proverbs with a little grammatical change like adding extra words or changing word order. However, if a specific feature is conveyed, then it causes some problems during the translation.

II. Literature review

According to V. G. Belinskiy (as cited G. Salomov, 1961, p34) translating a literary work of one nation into another leads to interconnecting, exchanging points of views and as result it will appear a new work. On the other hand, direct translation of a proverb may have a bad impact on style and difficultly understood in other nations. V.G. Belinskiy argued that literary art had to be translated how it had been in original without adding and omitting a word. G. Salomov, being followed to this view, he added that translating was not simple, but creative work. Exactness and creativeness in translation process can fill each other, not separate. It causes some difficultness to translate proverbs and sayings without a context because their translations vary in different works and situations. Salomov claimed that in some circumstances, equivalents of proverbs could be easily found because of the fact language images in both languages are similar. For instance: *Like mother like daughter (Onasi kabi qizi)* in Uzbek we can give alternative translation to this saying *Onasini ko'rib qizini ol*.

However, in some cases, some proverbs and sayings convey cultural information which is only specific for one nation. As we know English people are considered to be a self-loved nation and it reflects in their proverbs and sayings as well. *Love me, love my dog (Meni sevsang itimni ham sev)*. From word-by word translation it seems strange to Uzbek people what this saying means, but if we give alternative translation to this saying like *Meni borimcha sev*. In that case it is clear that they want to be loved despite of their weak points which are expressed by their dog.

G. Salomov stated that proverbs were actually not be translated by their components, in other words, word-for-word translation; he also did not deny the fact that some proverbs could be easily rendered from one language into another in case both a target language and mother tongue share common metaphoric and abstract features. For example: *Walls have ears-Devorning ham qulog'i bor*. Here, only one extra word 'ham' was added. Therefore, we can say it has an absolute translation in Uzbek language.

In 1680 John Dryden who was an English poet and translator classified translation strategies into three, that is, metaphrasing (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 giving equivalence in

rendering a proverb from one language into another. Nida (2000: 129) differentiated two kinds of equivalences such as formal and dynamic. In formal equivalence we can observe the correspondence of words in structure and meaning in two languages whereas dynamic equivalence implies means the same effective message shares in both original and translated versions. Some other scholars like Zohar, Toury, Lefevere held the view that while translating one should consider specific features and socio-cultural characteristics of the target language. Bahman Gorjian suggested three types of translation strategies of proverbs and sayings: 1) exact equivalence, 2) near equivalence, 3) literal meaning. According to Gorjian, 'there could be three versions based on these three strategies', that is, strong, moderate, and weak. He also mentioned that a translator must be able to explain the translation with an ordinary language. Duff (in Gorjian, 2006) pointed that 'idiomatic expressions are notoriously untranslatable. These include similes, metaphors, proverbs and sayings (as good as jargon, slang, and colloquialisms)'. Duff also added that if these expressions have no equivalents in the target language, the translator may approach to target language equivalents as follows: 1. Literal translation; 2. Original word in inverted commas, 3. Close equivalents, and 4. Non-idiomatic translation. Finally, he said that it would be better not to translate paremiological units like proverbs and sayings if their translated variants are unacceptable.

Research Methodology

To conduct the research several steps were performed. First, different theories of some scholars on translating folk genres-proverbs and sayings contrastively studied. Then, ten English proverbs and sayings were randomly chosen. Thirdly, their alternative translation variants were searched from both monolingual Uzbek proverbial dictionaries and the book of English proverbs translated into Uzbek and Russian languages by K. M. Karomatova, H. S. Karomatov. Fourth, ten proverbs were translated into Uzbek by using criteria of Gorjian and John Drydens'.

Research materials

We used mainly two dictionaries by Uzbek scholars. The first is a monolingual proverbial dictionary "O'zbek xalq maqollari" [Uzbek people proverbs] was compiled by T. Mirzaev. A. Musokulov and B. Sarimsokov published in 2016. Proverbs were arranged according to a specific theme. The second one is "Proverbs, Maqollar, Пословицы" by K. M. Karomatova, H. S. Karomatov published in 2000. It is a dictionary which English proverbs were translated into Uzbek and Russian languages and provided with word-for-word translation and alternative variants in Uzbek and Russian.

The next research material is Oxford Dictionary of Proverbs which was compiled by J. Speake and published in 2015. This valuable resource provided explanations, origins and themes of the proverbs. We used online dictionary <https://proverbs.the-free-dictionary.com> along with Oxford Dictionary of Proverbs to identify meanings of proverbs and sayings in the original text. And the last helpful resource is English-Russian phraseological dictionary by A. V. Kunin published in 1984.

Analysis and discussion

It is obvious that the people who speak different languages have their own culture and history of words, thus when we translate such linguoculteremes we must be careful in order not to lose their original meaning. For this case a translator must be aware of the phrases or words exact meaning used in contexts. To find the appropriate translation of any foreign words in other languages are always a difficult task that require much effort from the translator. For instance,

this English proverb "The early bird catches the worm" can be translated word-by-word like "Erta qush qurtni ushlaydi". However, this translation is somehow difficult to understand for Uzbek readers, in that case we try to find alternative translations for this proverb from Uzbek proverbs. a) Erta turgan kishini, Xudo berar ishini, b) Avval kelgan ho'kiz, Suvning tozasini ichar. From these translations we can easily understand the meaning of the English proverb. It is visible that the translation is far from the English meaning. From above mentioned, we have come to conclusion, when we translate English proverbs, it requires to research more effectively, learn more and more about the original meaning of proverbs and sayings. For this reason, we tried to give appropriate translations of English proverbs by studying their definition, contextual and conceptual meanings.

1. *The grass is always greener on the other side (of the fence)*

Definition: The phrase 'The grass is always greener on the other side' is a proverb that originated in the mid-19 century. It's often used to express the idea that people tend to perceive others' situations as better than their own. The metaphor of grass being greener symbolizes the belief that what others have or experience seems more desirable from a distance. The exact origin of the phrase is uncertain, but it has become a common expression in English-speaking cultures.

Alternative translations in Uzbek language:

1. Birovni xotini birovga qiz ko'rinar (colloquial)
2. Qo'shnining tovug'i g'oz ko'rinar

Kelini-qiz.

If we translate this proverb word-by-word like "Boshqa tomondagi o't yashilroq ko'rinadi", it is somehow unclear for Uzbek nation what is the exact meaning of this proverb, however, the alternative translation is much clearer than the word-by-word translation. For the given translations, English proverb has been absolutely changed with other words in Uzbek language as we gave free translation in order to make clearer. This proverb is used someone who is envious of other person's belongings even though he owns the same things. If we analyze this proverb from linguocultural point of view, English people often define smth with environment, nature or animals however, Uzbek people's many proverbs are expressed by properties, housework items, to be more exact, personal belongings. It is worth mentioning that English people love speaking mostly about weather, nature not their own lives, whereas The Uzbek enjoy speaking about personal life. From these reasons, English proverb is explained by grass, but in Uzbek proverb we find its translation connected to personal belongings.

Example: - I'm jealous of all the free time my single friends have.

- Yeah, but your friends are probably jealous of you too in some ways. The grass is always greener on the other side.

2. *A bird in the hand is worth two in the bush*

Meaning: It is better to have something small and reliable than something big and risky. Its origin traced back to The Bible, Old Testament like A living dog is better than a dead lion. It is clear from the English version, whilst we chose our alternative translation from Uzbek language "Uzoqdagi quyruqdan yaqindagi o'pka yaxshi". If we translate the proverb word-for-word like 'Qo'ldagi bitta qush, butadagi ikkitasiga arziydi'. /Nasiya saryog'dan, naqd o'pka yaxshi.

3. *Hope for the best and prepare for the worst.*

This simple proverbial sentence warns a person about considering positive and negative results of a particular activity [<https://idioms.thefreedictionary.com>] In any situation, be optimistic about

the result, but always be ready for the worst outcome. The proverb was first used in the 1833 book *The wondrous Tale of Alroy* by British novelist, essayist, and twice Prime Minister of the UK, Benjamin Disraeli. In chapter 3 of his book, he writes "I am prepared for the worst, but hope for the best"

In Uzbek we found the proverb near to this meaning "Yaxshilik yog'och boshida, Yomonlik oyoq ostida" however, we interpreted this proverb into as Yaxshiga umid bog'la, yomonga o'zingni shayla. Although the exist version "Yaxshilik yog'och boshida. Yomonlik oyoq ostida" can be relative equivalence, it cannot be coincident for the given original text. Thus, we think there is no equivalent of this proverb in Uzbek language, so we translated literally according to origin. Though 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 original was omitted and the word o'zingni [yourself] was added in translation.

4. *Don't put off until tomorrow what you can do today.*

The proverb means if you can do something today, do it. Don't wait until tomorrow; don't procrastinate. The proverb likely belongs to Benjamin Franklin, however, there are some other assumptions about the origin of the quote. "You have 6 hours of free time now. Don't put off until tomorrow what you can do today". According to this context we translate it "Bugungi ishni ertaga qo'yma." The translation suits the first criteria which is considered as an absolute equivalent.

5. *Don't put all of your eggs in one basket.*

The meaning of the proverb is not to put all of your hopes and resources into one goal or dream. It can be seen that this phrase is simply proverbial sentence, but it is actually an idiomatic expression. It implies that eggs are easily broken or damaged object. Typically we may buy eggs and put them into a particular container, for example a basket. Suddenly, because of something threatening, we dropped the basket and all of those eggs were damaged. Certainly, it is not a tragedy losing a basket of eggs; in reality, this proverb advises not to repeat this action in a serious activity, like spending all money in an unsuccessful business which leads to bankruptcy. "I know you really want to be an actor, but don't you think you're being financially irresponsible? Don't put all of your eggs in one basket". There is an Uzbek equivalent "Suvni ko'rmay etik yechma" as M. Koshgari defined that it is a warning that everyone should consider something carefully before making a decision, otherwise its result may harm them. Although this translation is lexically different, the meaning is the same. As well as this another equivalent we managed to find like "Boringni biringga tikma" which can convey the same meaning with the English proverb.

6. *"A burnt child dreads the fire".*

The saying means that if once you have experienced any difficulty and loss in life, you always try to avoid that situation again in life. From this definition we translate the saying as "Og'zi qaynoq sutga kuyan, qatqini ham puflab ichadi". It seems that there is no coincidence between two proverbs because of the fact that not a single word is the same however, The given two objects -fire and hot milk are similar which can cause burning, thus the meaning is generalized.

7. *"Strike while the iron is hot."*

The meaning is take advantage of favorable circumstances while they last. The image is from a blacksmith's shop; the smith can shape iron only by striking it with his hammer when it is red hot. This proverb has an absolute equivalent in Uzbek language like "Temirni qizig'ida bos". Both sayings emphasize the importance of seizing the moment and acting decisively when circumstances are conducive to success.

8. *"Beggars cannot be choosers"*

It is a proverbial expression implying that when someone is in a position of need or dependence, they cannot afford to be selective or demanding. The concept is about being grateful for what one receives, especially when it is given out of generosity or charity, rather than insisting on specific preferences or conditions. In Uzbek a proverb "Och kishi moy tanlamas/Qari qiz boy tanlamas" can be relative equivalence for the proverb, however, in some situations like "I was unemployed, and they offered me a job cleaning prison toilets. I did not like the job, but I accepted it. Beggars can't be choosers", the chosen translation is not likely suitable, thus, we would prefer to give a literal translation "Chorasiz odam tanlovchi bo'lolmaydi".

9. *After a storm comes a calm.*

The origin of this proverb is unknown, it generally means that after a difficult and tumultuous period of time, things will eventually become peaceful or settled. This proverb has other variants in English as well like "A blustering night, a fair day". Thus, we translate them giving several equivalents which can express the same meaning "Suv bir loyqalanib tinadi", "Zamonaning zindoni ham, xandoni ham bor", or "Oyning o'n beshi yorug', o'n beshi qorong'u". The given translations also depend on the context.

10. *When the cats away/The mice will play.*

When a person in authority is away, those under the person's rule will enjoy their freedom. This rhyming proverb has been used since 1600. It is clear that mice are afraid of cats, but here it gives a figurative sense, by expressing two animals which do not live together free. The similar structure and meaning is shown in this translation like "Mushukning o'lgani-sichqonga to'y". And another relative equivalent we found "Sulaymon o'ldi-devlar qutuldi". These proverbs can substitute the English version in translation, however, the second one is taken religious facts.

Conclusion

In this section we discussed translation problems of several English problems into Uzbek. More precisely, translations strategies that we used during this research and similarities and differences between English and Uzbek proverbs were highlighted. We consider that we could perform this task successfully to some extent by providing our own findings and translations of 10 English proverbs and sayings into Uzbek. The findings revealed that the hypothesis "idiomatic expressions are untranslatable" and "words cannot be added and omitted" cannot be generalized to all circumstances. In our instance, we had some difficulty in translating an English proverb "Beggars cannot be choosers" as we could not find the appropriate variant from Uzbek language. A large scale of English proverbs suit for the second criteria which a relative equivalent is existed even though the object and the structure are absolutely different.

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