

PROBLEMS IN TRANSLATING OF ENGLISH PROVERBS INTO UZBEK

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Abstract: The translation of English proverbs into Uzbek presents a significant and multifaceted linguistic challenge for translators, scholars, and language learners alike. Proverbs, as a form of folklore, encapsulate centuries of collective wisdom, moral lessons, and cultural identity within concise and memorable expressions. When translating English proverbs into Uzbek, one must recognize that these succinct statements are often deeply embedded within the source culture's worldview, values, and lived experiences. This gives rise to a wide array of issues, ranging from lexical and semantic equivalence to cultural and pragmatic adaptation, all of which come to the fore and require careful consideration.

Key words: translation, proverbs, English, Uzbek, cultural differences, semantic challenges, linguistic equivalence, idiomatic expressions, adaptation, phraseology.

To begin with, one of the fundamental problems confronting the translator is the disparity in cultural context. English, spoken in societies marked with their own historical heritage, social customs, and philosophical orientations, produces proverbs that sometimes reflect concepts that are unfamiliar or even alien within Uzbek society. Consequently, the literal translation of such English proverbs into Uzbek runs the risk of obscuring or distorting their intended meaning, rendering them unintelligible or irrelevant for the target audience. This cultural gap complicates the translation process and forces the translator to seek not only linguistic but also cultural equivalents, which may not always be available or appropriate in the Uzbek context. Furthermore, the syntactic structure and stylistic features characteristic of English proverbs often do not match those found in Uzbek. English proverbs tend to be concise and sometimes metaphorical, relying heavily on puns, rhymes, or alliteration for memorability. When rendering these features into Uzbek, a language with its unique rhythms, prosody, and

idiomatic conventions, the translator must make careful stylistic choices. These choices might involve reshaping and sometimes even recreating the proverb to preserve the essence and impact of the original, without losing the brevity and elegance expected of a proverb. This is particularly challenging since the idiomatic strength and rhetorical force of a proverb often hinge on its original linguistic form [1].

Semantic ambiguity presents another significant obstacle. Many English proverbs carry meanings that are context-dependent or contain words with multiple senses. In translation, selecting the correct equivalent in Uzbek requires not only linguistic accuracy but also a nuanced understanding of the situations in which the proverb is typically used. Erroneous translation or misinterpretation at this stage can result in the communication of unintended meanings, which diminishes the effectiveness or even reverses the intended message of the proverb. Therefore, achieving semantic precision is paramount but difficult due to the flexible, often ambiguous nature of proverbial language. Translators must also grapple with the issue of cultural references and allusions that are implicit in English proverbs. These allusions may relate to historical events, classical literature, folklore, or even religious traditions that are specific to English-speaking cultures. When such references are not shared by the Uzbek audience, the proverbial wisdom encoded within the expression suffers a loss of meaning or resonance. In some cases, there may be no direct equivalent in Uzbek, compelling the translator to opt for a similar proverb that conveys a broadly compatible lesson, or to paraphrase and thereby risk losing the pithiness and proverbial quality. The delicate balance between fidelity to the source and acceptability in the target language is therefore exceedingly hard to negotiate [2].

Even in cases where apparent equivalents exist between English and Uzbek proverbs, subtle differences in connotation and application emerge. What might be a common, benign piece of advice in English could carry different social or moral implications in Uzbek. Therefore, even the most straightforward translation might not convey the same shade of meaning or emotional effect. This highlights the inherently subjective nature of the proverb's interpretation and translation, calling into question

the possibility of a truly universal translation strategy for proverbial language. The process of translating English proverbs into Uzbek is further rendered complex by the historical evolution of both languages. English proverbs, having developed over centuries and influenced by a variety of sources such as Latin, French, and German, reflect a mixed heritage. Uzbek, with its own set of influences from Persian, Arabic, and Russian, carries expressions that may align only tangentially with their English counterparts. The lexical gaps resulting from these divergent evolutionary trajectories mean that sometimes, inventive linguistic strategies or neologisms are necessary to bridge the divide, which may or may not be readily understood or accepted by Uzbek speakers [3]

Pragmatic factors also come into play in the translation of proverbs. English proverbs may be used in specific discourse contexts: to offer advice, resolve disputes, or provide moral justification within conversation. Uzbek speakers may have different norms concerning when and how proverbs are deployed in speech. Thus, the successful translation is not limited to the words themselves but extends to their use and function in communication. Failure to match the pragmatic usage can lead to awkwardness or misunderstanding among Uzbek listeners or readers. Another issue arises with the degree of formality and register inherent to proverbial speech. English proverbs frequently occupy a space that is semi-formal or colloquial, easily woven into both casual and dignified conversation. Uzbek, with its complex system of politeness and social hierarchy, may require the translator to adjust the register to suit the norms of appropriateness, elevating or simplifying the proverb as needed. This process calls for linguistic sensitivity and clear awareness of social factors that govern speech in the Uzbek context, and misjudgment here can be jarring or even offensive to the target audience. Despite all these challenges, there remains a persistent expectation for the translation to be elegant, concise, and memorable, mirroring the features of the original English proverb. Meeting this expectation places significant creative demands on the translator, who must operate at the intersection of accuracy, naturalness, and cultural suitability. The result is often an act of negotiation and compromise, where the

translator chooses which aspects to prioritize—literal accuracy, cultural resonance, or stylistic elegance. This task is made even more arduous by the limitations of bilingual dictionaries and reference materials, which frequently fail to capture the breadth and depth of proverbial language and its usage. Translators must also be aware of the dynamic and evolving nature of both languages. New proverbs are coined, and older ones fall out of use or change in meaning. The choice of which proverbs to translate and how to do so must take into account the living, changing character of the target language, ensuring relevance and comprehension for contemporary Uzbek speakers. This process is ongoing and never static, requiring translators to remain vigilant both to trends in source and target language cultures [4].

Finally, the translation of proverbs is not only an intellectual but also an emotional task, as these expressions are repositories of cultural memory and identity. The loss of tone, humor, or irony in translation may be as significant as the loss of meaning. The ultimate goal of the translator is to create a product that reads as naturally in Uzbek as it does in English, conveying the same sense of wisdom and familiarity that proverbs inherently possess [5]

Conclusion:

In summary, the translation of English proverbs into Uzbek is a complex, nuanced process fraught with linguistic, semantic, cultural, and pragmatic challenges. These difficulties stem from differences in cultural background, lexical and syntactic structure, value systems, and discourse conventions between the two languages. The translator's role goes far beyond mechanical substitution; it involves sensitive and creative adaptation that takes into account the living context of both languages, striving for balance between accuracy and naturalness. While some degree of loss or transformation is inevitable in the process, the careful, thoughtful translator can bring these proverbial pearls of wisdom across linguistic borders, enriching the target language while honoring the spirit of the original.

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