



SOME ISSUES IN TRANSLATING PROVERBS WITH THE CONCEPT OF FRIENDSHIP AND ENMITY

Muborakxon Nabiyevna Mingboyeva

Andijan State Institute of Foreign Languages, Uzbekistan.

tel.: +998999097126

<https://doi.org/10.5281/zenodo.7902231>

ABSTRACT

This article is devoted to the study of some issues in translating proverbs with the concept of friendship and enmity. In this article the author tries to define that a proverb should be rendered with care to carry the same cultural conventions in the original proverb. It is not reasonable to translate a proverb while just looking at the first meaning of its words in a dictionary. When we translate proverbs, we should first deal with the discrepancy between language and culture. We should not only translate the proverb's connotation, form and eloquence, but also the ethnic and local characteristics. Each proverb conveys specific meaning in a specific context of situation.

АННОТАЦИЯ

Данная статья посвящена изучению некоторых вопросов перевода пословиц с понятиями дружбы и вражды. В этой статье автор пытается определить, что пословица должна быть передана с осторожностью, чтобы нести те же культурные условности, что и исходная пословица. Неразумно переводить пословицу, просто глядя на первое значение ее слова в словаре. Когда мы переводим пословицы, мы должны в первую очередь иметь дело с несоответствием между языком и культурой. Мы должны переводить не только коннотацию, форму и красноречие пословицы, но и этнические и местные особенности. Каждая пословица передает определенный смысл в определенном контексте ситуации.

Keywords: translation, dictionary, proverbs, friendship, enemy, cultural values, aphorisms, brevity, directness, syntax, images, vivid, allusions, domestic, alliteration, rhythm, rhyme, enmity, denigration.

Ключевые слова: перевод, словарь, пословица, дружба, враг, культурные ценности, афоризмы, синтаксис, образность, аллюзии, аллитерация, ритм, вражда, исследование, стилистика.

INTRODUCTION

Proverbs influence and are also influenced by the culture of other nations. At the same time every culture has its peculiar national characteristics that are not so easy to render in other language. We know that proverbs have bright cultural backgrounds and ethnic and geographical characteristics. If we do not master enough English cultural backgrounds, we cannot understand their true meanings and connotations. When we translate proverbs, we should first deal with the discrepancy between language and culture. We should not only translate the proverb's connotation, form and eloquence, but also the ethnic and local characteristics. Only in this way, can we translate the proverbs exactly and accurately.

MATERIALS AND METHODS

We used a complex method of analysis, including:

- 1) method of semantic analysis involves the analysis of some issues in translating proverbs with the concept of friendship and enmity;
- 2) descriptive method comprises monitoring and classification of the material;
- 3) comparative analysis identifies the universal and distinctive features of proverbs of friendship and enmity in unrelated languages;

Translating proverbs, the translator should know linguistic and non-linguistic features of both languages. By linguistic features we mean those elements which are not conveyed only through words, what is important here is culture. Each proverb conveys specific meaning in a specific context of situation. Therefore, a proverb should be rendered with care to carry the same cultural conventions in the original proverb. It is not reasonable to translate a proverb while just looking at the first meaning of its words in a dictionary.

Mollanazar emphasized that proverbs cannot be translated literally (word-for-word) and they may sometimes have no natural figurative equivalents in TL [1, 68]. Thus, he proposed two strategies in translating proverbs:

- a) Some similar proverbs can be found in the two languages with more or less similar form, vocabulary and meaning
- b) Many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary.

Beekman and Callow suggested three ways to translate a proverb which are as follow:

1. The words following the proverb could be introduced as the meaning of the proverb;
2. It can be replaced with an equivalent local proverb; and
3. Its non-figurative meaning could be stated straight forwardly.

As far as the translation of proverbs is concerned Falk says that "since idioms, proverbs and certain nonproductive compounds must be entered in the lexicon of a grammar as single units as if they were single morphemes, it is not surprising that these items pose difficulties when translation from one language to another is involved" [2, 124].

Baker has proposed four strategies for the translation of idioms and fixed expressions including proverbs which are as follow:

1. Using an idiom of similar meaning and form of SL one.
2. Using an idiom of similar meaning but dissimilar form of SL idiom.
3. Translation by paraphrase, and
4. Translation by omission

Duff cited that "idiomatic expressions are notoriously untranslatable. These include similes, metaphors, proverbs and sayings (as good as jargon, slang, and colloquialisms)." Duff also noted that if these expressions have no equivalents in TL, the translator may approach to TL equivalents as follows:

1. Literal translation,
2. Original word in inverted commas,
3. Close equivalents, and
4. Non-idiomatic translation.

Finally, Duff (ibid) emphasized that if there is not an appropriate equivalent in TL, the translator should not force it into the translation. Vinay and Darbelnet believed that the TL equivalents should "replicate the same situation as in the original, whilst using completely different wording." This approach can be used to maintain the stylistic impact of the SL text in

the TL text. According to them, an equivalent is the ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjectival phrases and the onomatopoeia of animal sounds.

RESULTS AND DISCUSSION

Literal translation, which is a main translation method, means we need to translate proverbs literally. Some English proverbs and Uzbek proverbs have the same form and meaning, and these English proverbs do not have too many cultural backgrounds. It is easy for the readers to understand them. When translating this kind of proverbs, we can translate them literally. This approach can not only keep the original proverb's form and meaning, but also can be easily understood by readers. What is important of all, literal translation can transplant the English proverbs into Uzbek culture. We all know that English proverbs have many fresh expressive methods and comparisons [3, 78]. We can introduce these fresh expressive methods and comparisons into Uzbek. Finally, these English proverbs will enrich Uzbek language and culture. Now we will give some proverbs with two kinds of translations - the first one is free translation and the second one is literal translation.

1. Before you choose a friend, eat a bushel of salt with him.

Do'st tanlashdan oldin u bilan bir botmon tuz yegin.

2. A Fair-weather friend.

Ob-havo hush kelgandagi do'st

From the above example, we can see that literal translation can keep the original proverb's vivid comparison. It is not only easier for people to understand, but also can enrich our Uzbek language and culture.

Every country has its own unique culture. So every nation's customs, experience and observation are different. English proverbs contain some unique historical stories and cultural backgrounds, and our Uzbek people are not familiar with the comparisons in these English proverbs. If we translate them literally with explanations or footnotes, the translation may express the original proverb's literal meaning, but this translation makes proverbs lose their characteristics-concise words, precise structure, short form, etc. Meanwhile, we cannot find the Uzbek proverb with the same meaning to translate it. In this situation, we should use free translation method. For example, 'Choose a wife on a Saturday rather than a Sunday'. If we translate it literally like this, 'choose a wife advised on Saturdays, not on Sundays', it is very difficult for our Uzbek people to understand it, because this proverb implies British religious custom.

In Britain, people believe Christianity, every Sunday people will take off their working suits, and put on their best beautiful clothes going to the church to do church, and 'a Saturday' means the working days. This proverb implies that when people choose girlfriend, he should pay attention to her usual behaviors rather than her beautiful appearance. So if we translate it according to its connotation like this, choose a wife should re-moral, is not only the re-appearance / Optional wife look normal, not heavy clothing, it is easier for our Uzbek people to understand it.

There are many English proverbs translated freely. For example,

1. English proverb: To borrow or to lend is to risk losing a friend.

Uzbek proverb: Qarz muhabbatning qaychisi.

2. English proverb: A friend to everybody is a friend to nobody.

Uzbek proverb: Ko'pni sevgan birni sevmas.

Substitution translation, which means we use the Uzbek proverb with the same meaning to translate English proverb. We all know that human culture has much in difference, but also has much in common. Proverbs are produced in people's working and daily life. Therefore, human being's experience and observation have much in common, which are reflected on proverbs. Many English and Uzbek proverbs have the same meaning, connotation and persuading way. In this situation, we should translate them by substitution translation. For example, 'Wall have ears', which has the same meaning and connotation with the Uzbek proverb, 'walls have ears', so we should choose substitution translation method. There are many proverbs of this kind, for example,

1. English proverb: A friend in need is a friend indeed.

Uzbek proverb: Do'st kulfatda bilinar.

2. English proverb: Friendship is not to be bought at a fair.

Uzbek proverb: Do'stlik bozorda sotilmas

When translating English proverbs, we will find a problem that some English proverbs have complicated historical and cultural backgrounds [4, 78]. If we adopt literal translation method, it can express the proverb's literal meaning, but it cannot express the primary proverb's connotation well; if we use free translation method, though its connotation is well expressed, the vivid comparison will be lost. In this situation, we should translate proverbs by combining literal and free translation. This method will make the translation express both the primary proverb's literal meaning and connotation. For example, 'A cat has nine lives' *cat has nine lives, a woman has forty lives* (ayolning joni qirqta bo'ladi) [5, 156]. In Britain, people hold a religious view that cat has strong life power, because when people throw it down from a high place, the cat can stand firmly on the floor without being injured. Moreover, cat is very clever and flexible, so it is difficult to kill it. So people use the proverb 'A cat has nine lives' to imply people who have strong life power or people who can escape from dangerous situation easily. However, in Uzbekistan, our Uzbek people do not know the story. If we translate this proverb literally like this, 'the cat has nine lives', it is very difficult for our Uzbek people to understand the connotation of the proverb; if we translate it by free translation like this, 'Ayolning joni qirqta bo'ladi', it is easy for our Uzbek people to understand the connotation of the proverb, but it is very difficult for our Uzbek people to understand why English people compare cat with people having strong life power. In this situation, we should translate it by combination of literal and free translation like this, 'cat has nine lives, a woman has forty lives', which will make the translation keep both its literal meaning and connotation. There are many proverbs of this kind, for example,

Have a teacher for a friend, and you'll be happy in the end [6, 256].

Do'stingni tarbiyala natijasi senga yaxshi, yaxshi do'st – jon ozig'i.

CONCLUSION

To conclude the article, it can be reviewed that by taking into consideration that translation of proverbs is difficult and slightly complicated task, because each proverb provides its true meaning in the precise context.

References:

1. Камбарова З.А. Актуализация фразеологических единиц в языке английской газеты. – М., 1977. – 166 стр.

2. Musayev Q. English Stylistics. T., "Adolat", 2003. – 246 b.
3. Хардина М.В. Оказиональное использование фразеологических единиц с целью создания комического эффекта. – М., 1978. – 123 стр.
4. Atakhanov, R. S. (2021). Karakalpakhs of the fergana valley: migration and integration processes. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(5), 586-596.
5. Атаханов, Р. С., & Ахунов, М. А. (2023). КАРАКАЛПАКЫ ФЕРГАНЫ: В ПРОШЛОМ И НАСТОЯЩЕМ (анализ полевых исследований). *Journal of new century innovations*, 12(1), 82-90.
6. Sotvoldievich, A. R. (2021). Family-related traditions and rituals in fergana valley karakalpak: Tradition and modernity. *Web of Scientist: International Scientific Research Journal*, 2(05), 747-755.
7. Атаханов, Р. С. (2023, March). ФАРҒОНА ВОДИЙСИ ПОЛИЭТНИК ТАРКИБИНИНГ ШАКЛЛАНИШИДА МИГРАЦИЯ ЖАРАЁНЛАРИНИНГ ТАЪСИРИ. In *Proceedings of International Educators Conference* (Vol. 2, No. 3, pp. 27-31).
8. Атаханов, Р. С. (2023, March). ТРАДИЦИОННОЕ ХОЗЯЙСТВО КАРАКАЛПАКОВ ФЕРГАНСКОЙ ДОЛИНЫ. In *Proceedings of International Conference on Modern Science and Scientific Studies* (Vol. 2, No. 3, pp. 105-109).
9. Атаханов, Р. (2022). МАТЕРИАЛЫ К ИССЛЕДОВАНИЮ ПОХОРОННО-ПОМИНАЛЬНОЙ ОБРЯДНОСТИ КАРАКАЛПАКОВ ФЕРГАНЫ: ТРАДИЦИИ И ИННОВАЦИИ (НА ОСНОВЕ ПОЛЕВЫХ ИССЛЕДОВАНИЙ). *Вестник Ошского государственного педагогического университета имени А. Мырсабекова*, 2(2), 24-31.
10. Sotvoldievich, A. R. (2022). TRADITIONAL FISHING ACTIVITIES OF KARAKALPAKS IN FERGANA VALLEY (Field Ethnographic Data Analysis). *Spectrum Journal of Innovation, Reforms and Development*, 3, 246-249.
11. Sotvoldiyevich, A. R. (2021). Family Ceremonies In Connection With Funeral (On The Example Of The Karakalpakhs Of The Fergana Valley). *Berlin Studies Transnational Journal of Science and Humanities*, 1(1.5 Pedagogical sciences).
12. Атаханов Р. С. ФАРҒОНА ВОДИЙСИ ПОЛИЭТНИК ТАРКИБИНИНГ ШАКЛЛАНИШИДА МИГРАЦИЯ ЖАРАЁНЛАРИНИНГ ТАЪСИРИ // *Proceedings of International Educators Conference*. – 2023. – Т. 2. – №. 3. – С. 27-31.
13. Атаханов Р. Материалы к исследованию похоронно-поминальной обрядности каракалпаков ферганы: традиции и инновации (на основе полевых исследований) // *Вестник Ошского государственного педагогического Университета имени А. Мырсабекова*. – 2022. – т. 2.
14. Nafasova, D. (2022). TABIIY RESURSLARNI BOSHQARISH, EKOLOGIYA VA ATROF-MUHIT MUHOFAZASI. *Scientific progress*, 3(3), 739-744.
15. Турсунов, Х., & Алибаев, М. А. (2020). Важность обеспечения безопасности наземных транспортных средств. *Life Sciences and Agriculture*, (3-2), 33-36.
16. Hamdam, T. (2022). Theoretical and Methodological Aspects of Community Supervision Instituting. *American Journal of Economics and Business Management*, 5(9), 80-85.
17. Tursunov, X. T., & Rahimova, T. U. (2006). *Ekologiya*.
18. Турсунов, Х., & Алибаев, М. А. (2020). REQUIREMENTS TO ENSURE THE SAFETY OF GROUND VEHICLES. *Life Sciences and Agriculture*, (3-2), 33-36.
19. Турсунов, Х. КОРХОНАЛАРДА МЕХНАТНИ МУХОФАЗА КИЛИШНИ АСОСИЙ ЧОРА-ТАДБИРЛАРИ ВА УНИ ТАШКИЛ ЭТИШДА КАСАБА УЮШМАЛАРИНИНГ РОЛИ. *Xorijiy*

hamkorlar ishtirokida o'tkazilgan Respublika ilmiy-amaliy anjumani to'plamining TAHRIR XAY'HATI, 607.

20. Habibullaevna, K. C., & Xamdam, T. (2023). Training of the Population in the Field of Civil Defense and Protection against Emergencies. *Best Journal of Innovation in Science, Research and Development*, 2(3), 17-20.

21. Abdurashid, A. (2023). SANOAT KORXONALARIDA YUK KO'TARISH MASHINALARINI ISHLATISH TARTIBI VA XAVFSIZ ISHLATISH BO'YICHA CHORA-TADBIRLAR ISHLAB CHIQISH. *Journal of new century innovations*, 24(3), 46-50.

22. Abdurashid, A., & qizi Xushvaqtova, V. A. (2023). ISH JOYLARIDAGI JAROHATLANISHLARNI OLDINI OLIISH BO'YICHA XALQARO TAJRIBALAR TAHLILI. *Journal of new century innovations*, 23(3), 173-176.

23. Abduraxmonov, A. A., & Dadabayeva, N. A. (2021). O'TA XAVFLI YUQUMLI KASALLIKLAR VA ULARNING TARQALISHINI OLDINI OLIISH CHORA TADBIRLARI. *Academic research in educational sciences*, 2(3), 340-351.

24. Atakhanovich, Abdurakhmonov A., and Dadaboeva N. Abdurazakovna. "Origin And Protection Of Epidemiological And Episootic Diseases." *JournalNX*, 2021, pp. 744-751.

25. Abdurakhmonov, A. A., & Dadabayeva, N. A. PREVENT SERIOUS INFECTIOUS DISEASES AND THEIR SPREAD PRECAUTIONARY MEASURES.

26. Abdurashid, A. (2023). Energetik innovatsion poligon tashkil etish. *Journal of new century innovations*, 20(1), 169-177.

27. Abdurashid, A. (2023). Qayta tiklanuvchi energetika manbai. *Journal of new century innovations*, 20(1), 178-186.

28. Абдурахмонов А. А., Дадабаева Н. А. ЗАМОНАВИЙ РАҚАМЛИ ТЕХНОЛОГИЯЛАРНИНГ ҚЎЛЛАНИЛИШ СОҲАЛАРИ ВА ЮТУҚЛАРИ //Academic research in educational sciences. – 2021. – Т.

29. Abdurakhmanov, A., & Usmonov, U. (2023, January). THE PROBLEMS OF AUTOMOBILE ENTERPRISE STUDYING MUD SWEATS AND STORING THEM IN A LAND. In *Proceedings of International Conference on Scientific Research in Natural and Social Sciences* (Vol. 2, No. 1, pp. 105-108).