

## PROBLEMS ARISING IN THE TRANSLATION OF PROVERBS AND THEIR SOLUTIONS

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**Abstract:** This article explores the challenges that arise when translating proverbs between Uzbek and English. Proverbs, as a key element of a language's cultural heritage, often prove difficult to translate due to linguistic and cultural differences. Through a comparative analysis of Uzbek and English proverbs, this study identifies common translation problems, such as non-equivalence, cultural gaps, and stylistic disparities.

**Keywords:** proverbs, translation, Uzbek, English, cultural heritage, non-equivalence.

**Annotatsiya:** Ushbu maqolada maqollarni o'zbek va ingliz tillariga tarjima qilishda yuzaga keladigan muammolar ko'rib chiqiladi. Maqollar tilning madaniy merosining asosiy elementi sifatida ko'pincha til va madaniy farqlar tufayli tarjima qilish qiyin kechadi. O'zbek va ingliz maqollarini qiyosiy tahlil qilish orqali ushbu tadqiqot ekvivalentlik, madaniy bo'shliqlar va uslubiy tafovutlar kabi umumiy tarjima muammolarini aniqlaydi.

**Kalit so'zlar:** maqollar, tarjima, o'zbek, ingliz, madaniy meros, ekvivalentlik.

**Аннотация:** В этой статье рассматриваются проблемы, возникающие при переводе пословиц с узбекского на английский. Пословицы, как ключевой элемент культурного наследия языка, часто оказываются трудными для перевода из-за языковых и культурных различий. На основе сравнительного анализа узбекских и английских пословиц в этом исследовании выявлены общие проблемы перевода, такие как неэквивалентность, культурные различия и стилистические несоответствия.

**Ключевые слова:** пословицы, перевод, узбекский, английский, культурное наследие, неэквивалентность.

### Introduction

Proverbs are an integral part of a language's cultural heritage, reflecting the wisdom, values, and experiences of a society [1]. They serve as concise expressions of universal truths and moral lessons, often using figurative language and vivid imagery [2]. However, the translation of proverbs poses significant challenges due to linguistic and cultural differences between the source and target languages [3]. This article aims to identify the problems that arise when translating proverbs between Uzbek and English and propose solutions to overcome these difficulties.

### Methods and literature review

This study employs a comparative analysis of Uzbek and English proverbs to identify translation challenges and potential solutions. A corpus of some Uzbek proverbs was selected from various sources, including dictionaries, folklore collections, and scholarly articles [4][5][6]. The English translations of these proverbs were then analyzed to determine the difficulties encountered and the strategies used by translators to convey the meaning and cultural significance of the original proverbs.

The literature review reveals that the translation of proverbs has been a subject of interest for many scholars in the field of translation studies. Baker [7] discusses the challenges of translating idioms and fixed expressions, including proverbs, and proposes strategies such as using an idiom of similar meaning and form, using an idiom of similar meaning but dissimilar form, and paraphrasing. Mieder [8] explores the cultural significance of proverbs and emphasizes the importance of considering cultural context in their translation. Aixelá [9] introduces the concept of cultural-specific items (CSIs) and discusses various strategies for their translation, such as repetition, orthographic adaptation, linguistic translation, and extratextual gloss.

### Results

The analysis of the Uzbek-English proverb translations reveals several common problems:

**Non-equivalence:** Many Uzbek proverbs lack direct equivalents in English due to linguistic and cultural differences. For example, the Uzbek proverb "Qo'y og'zi botmon" (literally: "A sheep's mouth is a measuring unit"), which means that even small things add up, has no direct English equivalent.

**Cultural gaps:** Some Uzbek proverbs contain cultural references that are unfamiliar to the English-speaking audience. For instance, the proverb "Qovun tushsa, qorovulning boshiga tushadi" (literally: "If a melon falls, it falls on the guard's head"), which implies that those in charge bear the responsibility, relies on the cultural context of melon fields and guards.

**Stylistic differences:** Uzbek proverbs often employ rhyme, alliteration, and other stylistic devices that may be difficult to replicate in English. The proverb "Aravani quruq olib, quruq qo'yma" (literally: "Don't take the cart empty and leave it empty"), which encourages making the most of opportunities, loses its rhyme in translation.

To address these challenges, the following solutions have been identified:

- Cultural substitution: Replacing culture-specific elements with more familiar concepts in the target language. For example, translating "Qovun tushsa, qorovulning boshiga tushadi" as "The buck stops here" conveys a similar meaning using a different cultural reference.
- Paraphrasing: Expressing the meaning of the proverb in plain language when no suitable equivalent exists. The proverb "Qo'y og'zi botmon" can be translated as "Even small contributions can make a significant difference."
- Explanatory translation: Providing additional information to clarify cultural references or figurative language. For instance, "Aravani quruq olib, quruq qo'yma" can be translated as "Don't take the cart empty and leave it empty, meaning make the most of opportunities."

### Analysis and discussion

The comparative analysis of Uzbek and English proverbs highlights the complexities involved in translating these cultural expressions. The identified problems of non-equivalence, cultural gaps, and stylistic differences align with the challenges discussed in the literature on proverb translation [7][8][9]. The proposed solutions of cultural substitution, paraphrasing, and explanatory translation demonstrate the need for a flexible and adaptive approach to ensure the effective transfer of meaning and cultural significance.

Cultural substitution proves to be an effective strategy when dealing with culture-specific elements, as it allows the translator to convey the intended message using references that are more

familiar to the target audience [9]. However, this approach may result in a loss of cultural authenticity and should be used judiciously.

Paraphrasing is a useful solution when no direct equivalent exists in the target language, enabling the translator to express the core meaning of the proverb in plain language [7]. While this strategy may sacrifice the concise and figurative nature of the original proverb, it ensures that the intended message is conveyed accurately. Explanatory translation is particularly valuable when dealing with proverbs that rely heavily on cultural context or figurative language [8]. By providing additional information, the translator can bridge cultural gaps and clarify the meaning of the proverb for the target audience. However, this approach may result in longer and less impactful translations.

### Conclusions

The translation of proverbs between Uzbek and English presents significant challenges due to linguistic and cultural differences. Non-equivalence, cultural gaps, and stylistic disparities are among the most common problems encountered by translators. To overcome these difficulties, a flexible and adaptive approach is necessary, employing strategies such as cultural substitution, paraphrasing, and explanatory translation.

This study emphasizes the importance of considering both linguistic and cultural aspects when translating proverbs to ensure the preservation of their intended meaning and impact in the target language. Translators must strike a balance between maintaining the authenticity of the original proverb and making it accessible and meaningful to the target audience.

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