

Methods Of Translating Proverbs

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Abstract. It is impossible to literally translate proverbs, which are oral works of the people. Correctly translating a proverb requires several steps and often requires the translator to study the culture of the source and target languages in depth to determine the idiomatic translation. In this article, broad recommendations on the translation of proverbs are given and analyzed with examples.

Key words: Phraseological Unit, Proverb, Matal, Cognitive Semantics, Foregrounding, Prototype theory, conceptual metaphors, and frame semantics.

Introduction. Proverbs frequently find counterparts in other languages, yet cultural nuances may still persist even with linguistic parallels. Translation variances, influenced by the destination culture, like the UK versus the US, highlight this. These differences often unveil the proverb's origin, particularly if it's not straightforward. When encountering an unfamiliar literary proverb, it's advisable not to force it into a familiar one in the target language. Instead, strive for alignment with both the source culture and the intended context of the proverb. Often, proverbs reflect specific social customs that don't seamlessly transfer to other cultures. In such instances, seeking a proverb aligned with the intended message can prove beneficial [1].

In essence, the challenge of translating proverbs varies depending on the circumstances, so it's ideal for translators to tailor their approach to each scenario. Nonetheless, here are a couple of instances demonstrating how specific proverbs can be rendered in translation.

To analyze examples from English, Uzbek and Russian proverbs: *Близок локоть, да не укусишь.* -Your elbow's close, but you can't bite it.- *Сизнинг тирсагингиз yaqin, lekin siz uni tishlay olmayisiz.*

В гостях хорошо, а дома лучше. -Being a guest is nice, but being at home is better. - *O'z uying, o'lan to'shaging.*

Слово – не воробей: вылетит – не поймаешь.-A word is not a sparrow: once it flies out, you can't catch it.- *Aytilgan so'z otilgan o'q.*

Век живи, век учись – дураком помрѐшь. -Live a century, learn a century – you'll still die a fool. - *Beshikdan to qabrgacha ilm izla.* [1,2,3,7].

Translation norms emphasize achieving a shared understanding between the source and target texts to the greatest extent possible. When the meaning in the target text strays too far, it constitutes a complete violation of equivalence norms, rendering the translation unsatisfactory. If the translation maintains a lower level of equivalence, norms are somewhat breached, but the translation remains deemed acceptable.

Materials and methods. Translation aims primarily to render diverse texts, spanning literary, religious, scientific, philosophical, and other genres, into another language, facilitating broader readership and tailored audience engagement. A translator must possess comprehensive translation expertise to convey meaning effectively in the target language. In numerous instances, the translator's proficiency in the target language may outweigh their proficiency in the source language [2,4,6].

The main purpose of translation is to reproduce various types of texts, including literary, religious, scientific, philosophical, etc. texts in another language and thereby reach a wider

readership and a more targeted audience. A translator needs in-depth knowledge of translation, and then gives meaning in the target language. In many cases, the translator's knowledge of the target language should be more important than his knowledge of the source language.

One can also inquire if students recognize any of the proverbs translated directly into their native language. Often, students are familiar with similar expressions in their own language, facilitating retention when they compare Uzbek, Russian, English, and their respective source languages. By elucidating these connections to students, comprehension upon hearing phrases may prove more beneficial than production. Encourage them to consider their reaction if the phrase were used in their language; our responses often align accordingly. For instance, distribute about ten proverbs and sayings, each halved, prompting students to match them up. In Uzbekistan, where Uzbek and Russian serve as second languages for our students, this exercise aids in language comparison and vocabulary expansion. Every translation activity harbors one or more specific objectives, yet regardless of these aims, the fundamental purpose of translation remains fostering cross-cultural bilingual communication. Therefore, the translator assumes a crucial role as a bilingual or multilingual intercultural mediator, endeavoring to interpret concepts and discourse across texts with utmost precision and accuracy [3,5].

Norms of translation equivalence require as much common understanding of the source and target text as possible. When the meaning in the target text is violated, the norms of equivalence are completely violated and the translation is considered unsatisfactory. If the translation is performed at a low level of equivalence, the norms are relatively violated and the translation is considered acceptable. The main purpose of translation is to reproduce various types of texts, including literary, religious, scientific, philosophical, etc. texts in another language and thereby reach a wider readership and a more targeted audience. and to bring the world closer together. A translator needs in-depth knowledge of translation, and then gives meaning in the target language. In many cases, the translator's knowledge of the target language should be more important than his knowledge of the source language. In our English lessons, we try to use a lot of proverbs and sayings to understand their meaning, to memorize and use them. We work with idioms and proverbs when they appear in their contexts, such as when they are used naturally in reading and listening tasks or in class. Teachers can use visuals and pictures to help students remember them. For example, draw a bird in the hand and two in a bush, a picture of a spring chicken or a little girl drinking milk, etc. You can also ask students if any of the proverbs are directly translated into their own language. Often, students know a similar phrase in their own language, and it helps them remember if they compare the differences between Uzbek, Russian, and English and their source languages.

Results. Explaining to students that understanding phrases when heard may be more beneficial than producing them. Prompt them to consider their reaction if a phrase were used in their language; responses often align accordingly. For instance, provide students with about ten proverbs and sayings, each halved, for them to match up. In Uzbekistan, where Uzbek and Russian serve as second languages for our students, this exercise aids in language comparison and vocabulary expansion. Most of our language learners are proficient in Uzbek and Russian. This helps them compare the three languages and broaden their vocabulary. Each translation activity harbors specific goals, yet the overarching aim remains facilitating cross-cultural bilingual communication. Hence, translators play a pivotal role as bilingual or multilingual intercultural conveyors of cultures and truths, striving for utmost accuracy in interpreting concepts and discourse across different texts. Uzbek translators and interpreters take an interest in the phraseology of the three languages and appreciate folk wisdom. Proverbs, differing from mere sayings, often carry instructive meaning. Translation theorists generally concur that translation involves transferring from a foreign or second language into the native tongue. When translating proverbs, sayings, or phrases, word-for-word translation is inadequate. By comparing the three languages, we can identify similarities and nuances between them, a process both intriguing and enlightening. Sometimes, finding equivalents for proverbs, idioms, or phraseological units is effortless, as they exhibit complete matches across languages.

Conclusion. We provided our students with a selection of proverbs, quotes, and examples, tasking them with translating them independently. Approximately 45% of the students successfully translated them, offering accurate equivalents in both Uzbek and Russian. Another 45% made some errors, often translating words too literally, while around 10% expressed dissatisfaction with their translations. It's crucial to foster the study of proverbs, quotes, and sayings so that students can become increasingly proficient in handling them swiftly, appropriately, and skillfully. Various factors influence why some proverbs are remembered better than others by our students, including the nature of the proverbs themselves, the circumstances in which they were learned, the teaching methodology employed, among others. Through this process, language learners not only acquire proficiency in a foreign language but also deepen their understanding of a second language by comparing all three languages.

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