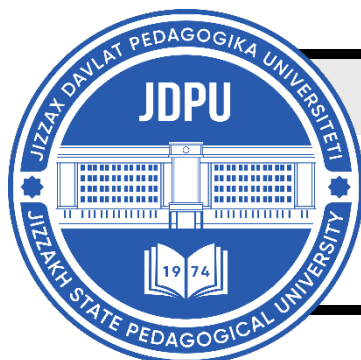


## MENTAL ENLIGHTENMENT SCIENTIFIC – METHODOLOGICAL JOURNAL



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#### TRANSLATION PROBLEMS AND SOLUTIONS

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#### ABOUT ARTICLE

**Key words:** culture, equivalent of English and Uzbek languages, paremiological units, translating techniques of proverbs, untranslatable.

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**Abstract:** Idiomatic expressions, proverbs and sayings are closely connected with a particular nation's culture and history. For this reason, they are hardly understood by other nations. This is one of the reasons causes some scholars have a point that those kinds of lexical items cannot be translated; however, other authors proposed different translation techniques to find solutions to this problem. This article analyzes particularly this problem. In conducting this research, comparative, contrastive, and content analyses were utilized. To test different scholars' opposite views, nine English proverbs were randomly selected and translated into Uzbek. Descriptive analysis revealed that one out of nine proverbs could not be translated word-for-word. Nevertheless, eight English proverbs were translated successfully into Uzbek, which means untranslatable or translatable of proverbs depend on availability of some notions in two languages.

#### INTRODUCTION

A well-known Uzbek translogist Ghaybulla Salomov defined proverbs, sayings, and idioms as miracles of the language.

Mieder defined the proverb as "a 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". It raises a question why the

proverbs are in memorizable form? The answer is simple their pithiness and stylistic devices (metaphor, antithesis, parallelism, alliteration, rhyme) that they contain encourage listeners to remember, repeat and learn them easily.

We return to our question if proverbs are easily memorized, and most of proverbs have equivalents in mother tongue, is there any necessity of translating them? We will discuss this problem in the following paragraphs in detail.

According to V.G.Belinskiy (as cited G.Salomov, 1961 p.34) 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, directly translating a proverb in literary works may have a bad impact on style. V.G.Belinskiy argued that literary art had to be translated how it had been in original without adding and omitting a word. G'aybulla Salomov, by supporting his view, he added that translating was not simple, but creative work. Exactness and creativeness in translating should be filled each other, rather separated. However, it should be to remember that in some circumstances, one of them might be important than another.

Lexical-semantic issues can be determined by referring dictionaries, word lists, vocabulary banks and professionals. These complications comprise language choices, neologisms, semantic breaks, appropriate synonyms and antonyms.

Pragmatic problems actually appear with the variance in the both formal and informal styles of speech that making use that "you", along with colloquial idioms, proverbs, sarcasm, comicality and cynicism.

These problems also consist of other defies; for instance, in the translation of a promotion transcript from English into French, particularly with the conversion of the particular pronoun "you". The translator should take decision whether you need formal or the informal "you" is highly suitable, a verdict which is not every time accurate.

Rhetorical issues are connected to the recognition and reformation of data of thought (contrast, comparison, metonymy, synecdoche, oxymoron, paradox, etc.) and diction.

Cultural problems mainly appear from dissimilarities among cultural orientations, like you can say terms of food, festivities and cultural ceremonies, on the whole. The translator will make use of a language localization process to properly accept the transformation of contents to the culture focused one.

These touch polysemic components: synonyms and antonyms are only intended at a recognition which mainly depends on the background to define which meaning is accurate, semantic contiguity a constancy process which works by finding semantic features common to two or more words) and vocabulary linkages.

Grammatical errors comprise, for instance, questions of temporality, aspectuality as the presence specifies how the procedure is characterized or the state articulated by the verb from the viewpoint of its expansion. It also includes pronouns and whether to make clear the subject pronoun or not at all.

Syntactical issues might create in syntactic matches, the exact position of the passive voice, the emphasis (the viewpoint from which a story is structured), even though rhetorical statistics of speech, comprising of hyperbaton (the overturn of the natural order of language) or an anaphora (more reprise of a word or section at the start of a line or an expression).

It is difficult to translate proverbs and idioms without a context because their translations vary in different works and situations. Salomov asserted that in some circumstances equivalents of proverbs could be found easily due to the fact that language images in each were similar. However, in other circumstances, some phrases are considered a symbol of a particular nation which express beliefs and customs of them. For instance, eating habit of western people, especially British people are a good example to our point. English people mainly use forks while they are eating; however, it is acceptable to eat with hands if a situation requires to. In this situation, they say fingers were made before forks. How do Uzbek people understand this English proverb? Do they translate for word-for-word or give its equivalent? If is translated into Uzbek word-for-word it is "vilkalar barmoqlardan avval paydo bo'lgan". Although it is clear by translation, it is more appropriate to interpret whole meaning with a simple sentence *biz qo'lda yeyaveramiz/ Men qo'lda yeyaverman*.

Ghaybullu 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 some proverbs (Russian: *U odnoy ovechki da sem pasturxov* - Uzbek: *Bir qo'yga yetti qo'ychivon*) could be easily rendered from one language into another in case both a target language and mother tongue share common metaphoric and abstract features.

In 1680 John Dryden who was a 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. Formal equivalence implies that correspondence of words in two languages in structure and meaning. While dynamic equivalence means the same effective message shares in both original and translated versions.

Some scholars like Zohar, Toury, and Lefevere held the view that translators should consider peculiarities and socio-cultural features of the target language. Bahman Gorjian (2016) proposed three types of translation strategies of proverbs: 1) exact equivalence, (2) near equivalence, and (3) literal meaning. According to Gorjian, "there could be three versions based on these three strategies", that is, strong, moderate, and weak. He also added that if the proverbs are idiomatic, in that case, a translator should explain it with an ordinary language.

Duff (in Gorjian, 2006) claimed 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 (in Gorjian, 2006) it is better not to translate paremiological units if their translated variants are unacceptable.

To conduct research several steps were performed. First, different theories of scholars on translating proverbs contrastively studied. Second, nine English proverbs were randomly selected. In the next step, their equivalents were searched from both monolingual Uzbek proverbial dictionaries. Fourth, nine proverbs were translated into Uzbek (see Table 1 Appendix) by using criteria by Corpas (2003). The last, the findings were discussed qualitatively and summarized briefly.

We employed mainly two monolingual Uzbek proverbial dictionaries. O'zbek xalq maqollari. [Uzbek proverbs] was compiled T.Mirzayev, A.Musoqulov & B.Sarimsoqov and published in 2005. Proverbs were arranged according to specific theme. Ma'nolar mahzani [Treasure of meanings] was compiled by Sh.Shomaqsudov & Sh. Shorahmedov and published in 2001. It is an explanatory proverbial dictionary of Uzbek language which was provided with a definition of the proverb and other similar and contradictory proverbs. The second research material is Oxford Dictionary of Proverbs (6 ed.) 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://idioms.thefreedictionary.com> along with Oxford Dictionary of Proverbs to identify meanings of proverbs in the original text.

Translations of nine English proverbs into Uzbek

In translating nine selected proverbs into Uzbek we followed translation criteria by Corpas. According to Corpas (2003: 215-222), the phraseological translation process is structured in three sequential stages:

- The identification of the Phraseological Units (PUs) in the original text.

- The interpretation of the identified PUs.
- The establishment of a correspondence in the target language, first at the lexical level

and then at the textual level

1. First impressions are the most lasting - Birinchi taassurot – kishi xotirasida uzoq saqlanadi

The proverb “first impressions are the most lasting” means that “I should attempt to show my personality, by my neat clothes, good communication and professional skills for the first time when I meet the manager. Otherwise, the manager will hardly change his attitude towards me or seems to be strange no matter I will try to behave myself positively next time.” We translated the proverb “First impressions are the most lasting” word-for-word as birinchi taassurot juda uzoq davom etadi. We considered some information is missing in translation, for this reason in our translation, we added some Uzbek phrases “kishi xotirasida”.

2. Fingers were made before forks - men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin

This proverb expresses that someone who prefers eating with their fingers instead of utensils. (<https://idioms.thefreedictionary.com/fingers+were+made+before+forks>). We can see cultural a key word, forks which shows British people are accustomed to eating most foods with a fork, a knife, and spoon. A word-for-word Uzbek translation of this proverb is Barmoqlar vilkalaridan avval paydo bo‘lgan. Although the word vilkalar is associated with food, whole sentence can hardly provide the meaning of the original proverb. Moreover, there is no equivalent to this proverb so we omitted the word forks and translated the proverb freely by considering the whole message. Our translation is men qo‘limda yeyman, men qo‘limda yeyaveraman/ o‘zimni qo‘limdan qo‘ymasin.

3. You are what you eat - Yemagingiz siz haqingizda so‘zlaydi

Every person interprets differently when they read this proverb for the first time. For instance, we understood this proverb like ‘the food tells who you are, whether you are rich or poor’ ‘strong or weak’, muscular or skinny. In Uzbek language proverbs which are related to eating food and pointing person’s social condition, Uzbek: Et yeydigan qush ham bor, Etini yeydigan qush ham bor (Mirzaev, 2012:p.212) – word-for-word English translation: there is a bird which eats meat, there is a bird and which eats own meat. Parallelism is used in the Uzbek proverb which makes the reader think of its meaning carefully. Because the phrase Etini yeydigan qush may express ‘to get depressed of not having something.’ Uzbek: Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir. (Mirzaev, 2012:p.212) – Word-for-word English translation: He who has his cauldron boils, He who hasn’t his empty cauldron crackles. It can

be seen that Uzbek proverbs imply existence of rich and poor people in society and their conditions, and this means “et yeydigan qush ham bor, Etini yeydigan qush ham bor” and “Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir” cannot be equivalents with the proverb “You are what you eat” due to the fact this English proverb was used in the context of healthy eating and diet.

By considering the purpose and context of the proverb, that is healthy eating and diet, we suggested our free translation Yemagingiz siz haqingizda so‘zlaydi.

4. An apple a day keeps the doctor away - Kanda qilma olmani kunda, Yiroqdursan doktordan shunda; Sarim soq, sarim soq yeganning – tani sog‘

In Uzbek there is no exact equivalent to this proverb, but it can be found with a concept of another fruit and vegetable, namely garlic and a pomegranate which suggest a similar meaning with the proverb an apple a day keeps the doctor away.

What is the reason for actively using of some proverbs? The reason is they are mainly used for deductive purposes among people. Undoubtedly, deductive pieces of works like proverbs are not only the heritage of a particular nation, but also all humanity. To transfer this kind of heritage, translation and interpretation play a considerable role. We consider that we could perform this task successfully to some extent in this article by providing our own translations of nine English proverbs 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 only one difficulty in translating an English proverbs that is fingers were made before forks, as a result, gave with simple sentences (men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin).

Two of the proverbs, don’t put all your eggs in one basket and A deaf husband and a blind wife are always a happy couple are idiomatic expressions, one of them was translated metaphorically and another was interpreted literally. Importantly, in translating from English into Uzbek, their lexico-grammatic and stylistic features of the proverbs, especially rhymes (“An apple a day keeps the doctor away”, “After dinner sit a while after supper walk a mile”, “Hope for the best and prepare for the worst”, A deaf husband and a blind wife are always a happy couple”) maintained. Rhyming words are important feature to memorize the proverbs. No matter we carried out to translate nine English proverbs by considering their lexico-grammatic and stylistic features, the success of their familiarity depends on corresponding context. Hence, other researchers will have an opportunity to discuss about this issue in the next related studies.

Furthermore, highlight to specific language administration process, and also need to request for making up-to-date of your business dictionaries. This will surely assist you completely control the text that your company will utilize on the coming new market if you take decision to replace your provider.

It is great time to overlook about your budget. And must request to provider to evaluate his work in order to make sure the quality you actually want. This step is very important if you like to utilize a correct and steady vocabulary, to remove the configuring, punctuation, format and grammatical mistakes, to change elements of amount, and etc.

Besides, don't even overlook about the significance of making use of experts when going with highly specific transcripts.

The professionals will truly provide vocabulary constancy and recreate regularly translated axioms or ideas. They will also reduce the time limit for the translation of your brochures.

### **CONCLUSION**

As concerns to our point of view, we always search for products that have a tag which is properly able to get translated in our native language. However, we speak different other languages along with we just might understand the features. We also would like to find out that the company values us as a prospective customer and speeches us in our mother tongue.

That is a reason we need the expert translator who is professional, experienced and proficiency in translating any product into correct language. The translators are important to hire because they can also correct the words spoken wrongly and badly so, that it may create difficulty to others understanding their own languages. But as you start hiring the good translator that can help getting your translation mode that easy to understand and read as well.

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