



# Challenges In Translation of Proverbs

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**ABSTRACT**

This article shows that proverbs and sayings, examples of folklore are distinguished from each other by their national characteristics and uniqueness, and specific difficulties arise during the translation process based on these cultural characteristics, and the translator should translate them in a manner specific to the culture of the nation

**Keywords:**

cultural nuances, idiomatic expressions, wordplay and puns, regional variations, loss of nuance, figurative translation, target audience consideration.

**Introduction.** The challenges in translating proverbs refer to the difficulties and complexities encountered when attempting to accurately convey the meaning, cultural context, and linguistic nuances of proverbs from one language to another. These challenges stem from differences in language structure, cultural references, idiomatic expressions, and the need to maintain the original message, tone, and impact of the proverb in the target language.

Translating proverbs can indeed be challenging due to several factors: **Cultural Nuances:** Proverbs are deeply rooted in culture and often convey cultural values, beliefs, and wisdom. Translating them into another language while preserving their original meaning and cultural context can be difficult.

**Idiomatic Expressions:** Proverbs are often idiomatic expressions whose meanings may not be directly translatable word-for-word. Finding equivalent expressions or conveying the underlying message accurately requires careful consideration.

**Language Structure:** Languages differ in their structure, syntax, and semantics. Translating proverbs between languages with different structures can pose challenges in maintaining the rhythm, rhyme, or wordplay of the original proverb.

**Historical and Contextual References:** Proverbs may contain references to historical events, characters, or contexts specific to a particular culture. Translating these references accurately requires cultural knowledge and may necessitate providing explanatory notes or finding culturally equivalent references in the target language.

**Wordplay and Puns:** Many proverbs rely on wordplay, puns, or rhymes for their effect. Translating these linguistic devices while retaining the intended meaning and impact can be challenging.

**Regional Variations:** Proverbs often have regional variations within the same language, and translating them requires understanding the specific dialect or regional usage.

Loss of Nuance: Some proverbs carry nuanced meanings that are difficult to convey in another language. Translating such proverbs may result in a loss of subtlety or depth.

Literal vs. Figurative Translation: Proverbs may be either literal or figurative, and translating them requires determining whether a literal or figurative translation best captures the intended meaning.

Target Audience Consideration: The target audience's cultural background, age, education level, and familiarity with the source language may influence translation choices to ensure the proverb resonates effectively.

Maintaining Poetic Elements: Proverbs often have a poetic or rhythmic quality that enhances their memorability and impact. Translating them while preserving these poetic elements can be challenging. Below we also want to give some examples comparing the three languages.

**Result and discussion** . “Обжѣгсяна молоке, дуети наводу. *Biror ish qilishdan qiynalgan odam hamma narsaga ehtiyot bo'lishni o'rgandi = Bir marta tishlab, ikki marta tortinadi. Kuygan bola (yoki) olovdan qo'rqadi. Kuygan it (yoki mushuk) sovuq suvdan qo'rqadi.* - Я произвожу машины и за машины отвечаю. Строить свинарники и птичники у меня нет возможности... Я имею выговор от Совмина за использование фондов не по прямому назначению. С меня хватит. Ну знаете, вы поступаете по пословице Обжѣгшись на молоке, дует и на воду. Расценивайте как вам угодно!” - “I make cars and I am responsible for it. "You are acting according to this article: Og'zi kuygan qatiqni ham puflab ichar". — Nima deb o'ylasangiz, o'zingiz bilasiz! When working with the translation of this proverb, we found that the Uzbek, Russian and English versions are the same, but the Uzbek translation is slightly different without changing the meaning[1,2,4,5].

“Терпи, казак, атаманом будешь. *Sabr qiling, hamma narsaga chidab turing, shunda sizning mavqeingiz yaxshilanadi.* Used (informally) as words of encouragement = never say die. It's a great life if you don't falter. As long as there is life, there is hope. — Скоро

запорожцы начали понемногу скучать бездействием... Андрей заметно скучал. Неразумная голова,-говорил ему Тарас.– Терпи, казак, атаман будешь. Не тот добрый воин, кто не потерял духа в важном деле, а тот добрый воин, кто и на безделье не соскучит. - *Tez orada zaporojiylar harakatsizlikdan charchay boshladilar...* Andrey ochiqchasiga zerikdi. "Sen qizg'in!" Taras unga dedi: "Hamma narsaga chida, kazak, va sen hali ataman bo'lasan!" He is not a good warrior who does not lose his spirit in the fiercest battle, but he is a person who can endure idleness.- Soon the Zaporozhians began to get bored of sitting still... Andrey was clearly bored. “Oh, you fool! However, the Uzbek language does not have the words "ataman" and "Cossack", but the meaning is very close. Translation requires a thorough understanding of the traditions, customs, habits, and lifestyle of a group of people in order to translate in a way that fits that culture's worldview. Below we can give an example of the so-called partial matching of phraseological units. — *Вор у вора дубинку украл-in uzbek- o'g'rini qaroqchi urdi.* It is used sarcastically in the sense that one thief was robbed by another thief (deceived, tricked) = not cheating the one who cheated. One devil provokes another [1,2,3].

The purpose of translation is to bridge the gap between national and international coloring. Any literary work appears on national soil, reflects national problems, characteristics, and at the same time common problems for all mankind. The transfer of literature from one nation to another enriches and expands the understanding of nations about each other. This is one of the most difficult cases of conveying the national color. Translation has made very important literary works appear in many other countries and become available to speakers of other languages. National diversity should be sufficiently reflected in the translation. The difficulties encountered in the translation process are primarily related to conveying the national character of this or that work: the brighter it reflects the national life, the brighter the characteristic situations, the more difficult it is for the translator to find

suitable functional figurative tools. The task of the translator is to find and direct the essence of national characteristics and unique characteristics. Correct acceptance of these elements of nationality opens the way to internationalization in the work. When working with phraseological units, proverbs, our students try to compare three languages in order to remember them [6,7].

“Er-xotinning urishi-doka ro‘molning qurishi. The falling out of lovers in the renewing of love. Милые бранятся только тешутся. Qazisan, qartasan asl zotingga tortasan. As the old cock crows, so doth the young, As the tree, so the fruit. Яблоко от яблони не далеко падает. Qarg‘a qarg‘ani ko‘zini cho‘qimaydi. Crows won’t pick crows eyes. Hawks will not pick hawks eyes out. Ворон ворону глаз не выклюет. Sulaymon o‘lib, devlar qutildi. The mouse lordships where a cat is not. When the cats away the mice will play. Пока кот на крыше, мыши устраивают пир. Qari bilganini pari bilmas. An old fox will find a shelter for himself. The devil knows many things because he is old. Старина с мозгом. Где старья, там и статья.” [1,2]. The above examples show that proverbs and proverbs are not literal translations, but their meanings are very close to each other and give a national look. During our lessons, we experimented with translation of proverbs, quotations, and phraseological units without using their own dictionaries and mobile dictionaries.

Addressing these challenges requires not only linguistic proficiency but also a deep understanding of the cultural and contextual nuances embedded within proverbs. Translators often need to strike a balance between fidelity to the original text and ensuring the translated proverb is meaningful and relatable to the target audience.

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