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PROVERBS IN TERMS OF TRANSLATION

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ABSTRACT

Unquestionable, passing through the world of translation opens new windows for acquaintance with the literature, language and culture of those who think, behave and look at the world in the same way and differently. While walking through many linguistic features seems much less problematic, capturing what will be conveyed through non-linguistic features is the most difficult. Among these non-linguistic features, including figurative techniques, proverbs will be considered in this article. First, some definitions are presented, then the characteristics and classifications of proverbs are given, and at the end we will consider the strategies proposed for the translation of proverbs by various theorists. Examples of English and Uzbek proverbs.

Proverbs are interesting, important and complex. That is why so many different perspectives have emerged to analyze them: personal, formal, religious, literary, practical, cultural, and cognitive. These views have different goals that have been implemented using different methods, so they provide us with different information. The study of proverbs is called paremiology (from the Greek παροιμία - paroimía, "proverb") and goes back to Aristotle (Wikipedia, the free encyclopedia). According to Kindstrand (1978) and Rousseau (1983), "The definition of a proverb has caused great distress to scholars from many disciplines over the centuries. From Aristotle to the present,

many attempts have been made to define it, ranging from philosophical considerations to abbreviation. and-dry lexicographic definitions" (in Meider, 2004:1).

Meider (1985: 119) defined a proverb as "a short, common saying of the people, containing wisdom, truth, morality, and traditional views in a metaphorical, fixed, and memorable form, and passed down from generation to generation".

He also points to some proverbs that relate, for example, to the definition of proverbs; "Parables are children of experience", "Parables are the wisdom of the streets" and "Parables are true words". "Proverbs obviously contain a lot of common sense,



experience, wisdom and truth, and as such they are ready-made traditional strategies in oral speech acts and letters from high literature to the media" (ibid: 3-4.)

Mollanazar (2001: 53) defined a proverb as "a unit of meaning in a certain context, thanks to which the speaker and listener arrive at the same meaning."

Last but not least, Norrick (1985:78) offered the following definition of a proverb: "A proverb is a traditional, colloquial, didactic genre with a general meaning, a potential free colloquialism, preferably with a figurative meaning."

Characteristics of proverbs

Various scholars in the field of paremiology have proposed different characteristics of proverbs. The ideas of two influential scientists will be mentioned here. Norrick (1985: 32-34), having collected disparate features proposed by various scholars, has proposed the following characteristics that help us distinguish proverbs from other similar items. These characteristics are as follows:

Proverbs are self-sufficient: Sailer argued that proverbs must be self-sufficient, meaning that none of their basic grammatical units can be replaced. According to Norrick, "Sailer introduces this definitional criterion solely to distinguish proverbs from proverbs. Given these characteristics in Norrick's words, "proverb phrases like 'facing the music' and 'brown as a berry' are immediately excluded from the class

of proverbs. because they lack precisely essential grammatical units, which, therefore, can be replaced by them at will.

Proverbs are a (propositional) statement: Abrahams is perhaps more precise in requiring the proverb to be a complete statement.

Proverbs are (grammatical) sentences: Taylor specifies that proverbs must be complete (if they are elliptical) sentences. In addition, writers such as Abrahams, Holneck, and Mader also recognize the status of a complete sentence as a property of proverbs.

Proverbs are tradition. The traditional nature of proverbs is closely related to their status as folklore works.

Another theorist who has mentioned some of the characteristics of proverbs is Trench (1853). He claims that three things are part of the proverb, i.e. e. brevity, meaning and salt. These characteristics are summarized (16-17):

1. Brevity (Brevity): According to Trench, "a proverb should be short, it should be short, spoken in one breath." He points out that "it is indeed quite obvious that a good proverb will be short - as this is compatible with a complete and convincing transmission of what it means. Brevity, "the soul of wit," will be in the highest degree the soul of the wit of a proverb. Often it will consist of two, three or four, and sometimes monosyllabic words. This characterization is evident in proverbs such as "extremes meet";



warned, armed and a thousand more.

In addition, he mentions that:

Brevity is only a relative concept, and perhaps it would be more correct to say that a proverb should be short, that is, to the smallest possible number of words; condensed, the quintessence of wisdom, but as long as it satisfies this condition of being as brief as possible, it need not be absolutely very short, there are enough examples to prove it.

2. Meaning: Trench claims that the meaning is sometimes distorted into alliteration.

3. Salt: Trench states that "there must be salt in a proverb, that is, in addition to its common sense, it must be sharp and sharp in its manner and external form, have a sting in itself, a notch that will not allow it to fall easily. from memory".

Different scholars have proposed different classifications of proverbs. For the purposes of this article, two main categories will be presented.

The first classification was proposed by Norrick (in Honeck, 1997:130-135), who analyzed a sample of proverbs from the Oxford Dictionary of English Proverbs. He developed a more empirically oriented and less grandiose schematization that categorizes proverbs according to the type of figuration they use. He identified five types of figurative proverbs: synecdoche, metaphorical, metonymic, hyperbolic and paradoxical. It should be noted that figurative proverbs in Norrick's words have figurative meanings

different from their literal meaning.

Let's take a quick look at these types:

A. Parables about the synecdoche

Proverbs in which the literal reading and standard interpretation of the proverbs or SPI "stand in relation to the macrocosm to the microcosm" (ibid: 108). This includes examples such as the early bird catches the worm, cuts the hay while the sun is shining, and honest words don't break bones. In these proverbs, the literal meaning is very different from the figurative meaning.

B. Metaphorical Proverbs

In metaphorical proverbs, the nominal becomes metaphorical due to interaction with another component of the proverb, or the nominal symbolizes some characteristic feature. An example of the former is that favor will perish as inevitably as life, and of the latter, fair play is precious.

C. Metonymic Proverbs

This type of proverb is based on an association between something that is literally named and something that is meant. One example of a metonymic proverb is "he who has a beautiful wife needs more than two eyes", in which an eye means "sight" metonymically.

D. Hyperbolic Proverbs

According to Norrick (ibid: 131), "hyperbole has traditionally been regarded as a rhetorical figure along with synecdoche, metaphor and metonymy, although not of the same importance." In fact, hyperbole is considered an amplification. Gain says more than it needs to. For



example, the proverb "a weak heart never defeated a beautiful lady" is a hyperbolic proverb due to the existence of never in it.

E. Paradoxical Proverbs

Proverbs in which there is a contradiction or whose interpretation entails a logical contradiction are considered as paradoxical proverbs. In fact, paradoxical proverbs have a "second interpretation". An example of a paradoxical proverb: "Fair is not fair, but what you like." The first sentence of this proverb asserts a clear logical contradiction. A paradoxical proverb is the proverb "A man's house is both heaven and hell."

What is called a proverb, parable, or idiom in Persian is divided into several categories in Western culture. Of course, these categories overlap in some way (Moosavi, 2000: 1-10). Proverbs are divided into the following classifications:

Proverb:

However, there is no similarity between the English version and the Uzbek version of this proverb. The Uzbek equivalent is very different from the English version. None of the words, such as "Kuymoq", "Qalampir chaynamoq" exist in the

English version.

Money or your life, Your! (English).

Pulning bir uchi bilakda,

Bir uchi yurakda. (Uzbek).

Take, for example, "Olma pish, og'zimga tush" as an equivalent of this proverb.

Because a person can achieve something only if he or she tries. We can never succeed if we sit without any action.

Money makes the mare go. (English).

Puli borlar - yo'rg'a-yo'rg'a,

Puli yo'qlar - zo'rg'a-zo'rg'a. (Uzbek).

The Uzbek translation of this proverb is that "Pulga biya ham yo'rg'alar".

That is, money has such power that even moves a mare.

The analysis shows that in the English version there are not words "puli borlar", "puli yo'qlar" or you can not find any words which are close to them. In the Uzbek version of this proverb there are antonyms. Words "Puli borlar" and "Puli yo'qlar" have an opposite meaning.

Money spent on the brain is never spent in vain. (English).

Pul topguncha aql top. (Uzbek).

There now exist some kinds of people who have a great deal of money, they are powerful enough for everything due to the money. There, the word "aql" does not mean "bilimsiz", "aqtsiz", contrary, it means without any life experience or the comprehension. Those kinds of people do not respect even older people and look down on those around them. It is appropriate to call these people as "Pul topib, aql topmaganlar".

Money has no smell. (English).

Pul otang kim, onang kim demaydi. (Uzbek).

Money can bring a rift between a child and a father, between two couples and close friends. It is widely acknowledged that there are people in life who sell their children because of their poor living conditions. In this case, they do not think about their children's bad future, they are only concerned about their life.

FUNCTIONS OF PROVERBS



All or nearly all cultures have a repertoire of language and use it primarily as a rhetorically effective means of conveying accumulated knowledge and experience. Proverbs are units of speech that can be used in all aspects of discussion, such as poetry, wise sayings and contemplative arguments, as well as in the daily life of all cultures to solve situations or just in a leisurely conversation. Mieder (2004: 108–109) mentions that "Proverbs can be found in many parts of the world, but in some areas proverb stocks appear to be richer than in others (such as West Africa), while in others there are almost none (North and South America). Regarding the functions of proverbs, Honeck (1997: 26-29) proposed the following functions for proverbs:

A. Literary function

Proverbs are used in prose, poetry and songs. The reasons depend on the genre. Poetry and song tend to follow a certain rhythmic structure, so the poetic and balanced syntactic structure of some proverbs can be appealing. In addition, they pack a lot of information into a short statement, and poets and songwriters often aim for verbal economy. For writers of prose and some poetry, the goals may be different, with a shift in emphasis to the rhetorical, sometimes oblique, detached style typical of proverbs. Perhaps the most fundamental reason why proverbs appear in literary sources is that they carry an emotional and aesthetic load. This effect can be traced not only in their frequent use of poetic devices, but also in their general timeless (timeless) form and in their awakening of affective universal ideas about human affairs. Writers such as Shakespeare, Emily Dickinson, and Bernard Shaw used proverbs in their writings.

Honeck then (ibid., 27) hints that "one might ask if there is something unique about the genre of proverbs that makes its use in literature. One hypothesis is that proverbs are separable from their original context of use, yet may nevertheless remind the reader of the social norms they embody, i.e. proverbs may retain their general meaning despite having moved to some text.

B. Practical function

Another function that Honeck (ibid.) clarifies for proverbs is their use in practical situations. Proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, usually specific, and are used as indirect comments. They have the strength and wisdom of many people behind them, and they perform categorization and pragmatic functions. These properties strongly suggest that they can be used to facilitate memory, learning, and persuasion. Of course, it is thanks to these properties that many proverbs develop primarily in cultures. Regarding the practicality of proverbs, he adds that "Proverbs are also used to treat socio-psychological problems such as substance abuse, psychotherapy, mental state tests, as a way to teach children to think more abstractly, like an imaginary mnemonic by older people." a means of assessing workers' attitudes towards work and life, and even as a test of a defendant's ability to stand trial.

According to Mousavi (2000: 8-10), proverbs can be used for any of these functions;

1. Proverbs are used as the title of a book or the title of a literary work as a whole (for example, Shakespearean measure for



measure, the Persian equivalent of which is "koluh andaz raa paadaash sang ast").

2. In the press, hot news is spread through a proverb in the headline or text that reflects the topic of the news.

3. Statesmen and public authorities use proverbs in their speech in various cases.

4. Proverbs can grab the attention of consumers in advertising (both commercial and political).

ABOUT TRANSLATION OF PROVERBS

When translating proverbs, the translator must know the linguistic and non-linguistic features of both languages. By linguistic features, we mean those elements that are not transmitted only through words, culture is important here. Each proverb conveys a certain meaning in a certain context of the situation. Therefore, the proverb must be transmitted with care to carry the same cultural conventions as the original proverb. It is unwise to translate a proverb simply by looking at the first meaning of its word in the dictionary.

Mollanazar (2001: 54) emphasized that proverbs cannot be translated literally (literally) and sometimes they may not have natural figurative equivalents in TL. Thus, he proposed two strategies for translating proverbs:

a) In two languages, you can find several similar proverbs with more or less similar form, vocabulary and meaning.

and;

b) Many proverbs can be found in two languages that have a similar meaning and can be applied in the same contexts, but they have different forms and vocabulary.

Beekman and Callow (in Gorjian, 2006) have proposed three ways of translating the proverb, namely:

1. The words following the proverb can be entered as the meaning of the proverb;

2. It can be replaced by an equivalent local proverb; and 3. Its non-portable meaning can be stated directly.

With regard to the translation of proverbs, Falk (1978: 44) says that "since phraseological units, proverbs and some non-productive compounds should enter the lexicon of grammar as separate units, as if they were separate morphemes, it is not surprising that these points create difficulties when it's about translating from one language to another.

Baker (1992: 65) proposed four strategies for translating idioms and set expressions, including proverbs.

which are the following:

1. The use of an idiom that is close in meaning and form to a foreign language.

2. Using an idiom with a similar meaning but a different form of the SL idiom.

3. Translation by paraphrase and

4. Transfer by skipping

Duff (in Gorjian, 2006) quoted that "idiomatic expressions are notoriously untranslatable. These include comparisons, metaphors, proverbs and sayings (as well as jargon, slang and colloquial expressions)." Duff also noted that if these expressions do not have TL equivalents, the translator can approach the TL equivalents as follows:

1. Literal translation,

2. Original word in quotation marks,

3. Close equivalents and 4. Non-idiomatic translation.

Finally, Duff (ibid.) stressed that if there is no suitable TL equivalent, the translator should not be forced to include it in the translation. Vinay and Darbelnet (1995: 342) believed that TL equivalents should "reproduce the same situation as in the



original, using a completely different wording." This approach can be used to preserve the stylistic impact of FL text in TL text. In their opinion, the equivalent is an ideal method when the translator has to deal with proverbs, idioms, clichés, nominal or adjective phrases and onomatopoeia of animal sounds.

Proverbs have been and remain the most powerful and effective tool for transmitting culture, public morality,

morals and ideas of the people from one generation to another. The reason for their effectiveness has been and remains the most powerful and effective tool for transmitting culture, public morality, mores and ideas of the people from one generation to another. The reason for the effectiveness of the proverb is that it is an aphorism, a wise saying based on people's experience, a reflection of social values and people's feelings.

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