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## Translation Problems Of Proverbs With The Concept Senility And Youth In English And Uzbek Languages

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**Summary:** The given article is devoted to learn translation problems of proverbs, sayings with the concept senility, youth and their peculiarities in English, Uzbek.

**Key words:** Translation problem of proverbs, free translation, literal translation, sayings, senility, youth.

*Proverb* is a short, well-known pithy saying, stating a general truth or piece of advice. Origin: Middle English: from Old French proverbe, from Latin proverbium, from pro- '(put) forth' + verbum 'word' [6, 44].

Proverbs embrace the wide sphere of human existence, they take all the colors of life, they are often exquisite strokes of genius, they delight by their airy sarcasm or their caustic satire, the luxuriance of their humor, the playfulness of their turn, and even by the elegance of their imagery, and the tenderness of their sentiment.

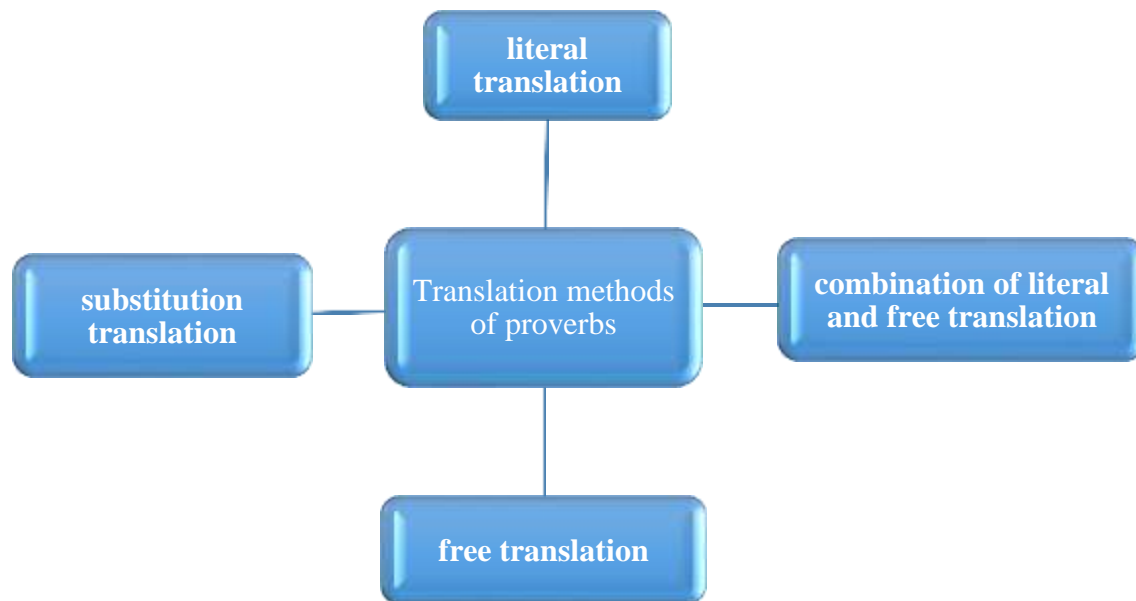
They give a deep insight into domestic life, and open for us the heart of man, in all the various states which he may occupy; a frequent review of proverbs should enter into our readings; and although they are no longer the ornaments of conversation, they have not ceased to be the treasuries of thought" [2, 11].

We know that proverbs have bright cultural backgrounds and ethnic and geographical characteristics. If we do not master enough English cultural backgrounds, we cannot understand their true meanings and connotations.

When we translate proverbs, we should first deal with the discrepancy between language and culture. We should not only translate the proverb's connotation, form

and eloquence, but also the ethnic and local characteristics. Only in this way, can we translate the proverbs exactly and accurately.

According to the different characteristics of proverbs, we will mainly introduce four translations methods *literal translation*, *free translation*, *substitution translation* and *combination of literal and free translation*:



*Literal translation*, which is a main translation method, means we need to translate proverbs literally. Some English proverbs and Uzbek proverbs have the same form and meaning, and these English proverbs do not have too many cultural backgrounds. It is easy for the readers to understand them.

When translating this kind of proverbs, we can translate them literally. This approach can not only keep the original proverb's form and meaning, but also can be easily understood by readers. What is important of all, literal translation can transplant the *English proverbs into Uzbek culture*. We all know that English proverbs have many fresh expressive methods and comparisons. We can introduce these fresh expressive methods and comparisons into Uzbek.

These English **proverbs** will enrich Uzbek language and culture. Now we will give some **proverbs** with two kinds of translations - the first one is free translation and the second one is literal translation.

1. *Sour grapes can never make sweet wine.*
2. *Nordon uzumdan hech qachon shirin musallas chiqmas.*
3. *Barking dogs seldom bite.*
4. *Huradigan itlar kamdan-kam qopadi.*

From the above example, we can see that *literal translation* can keep the original proverb's vivid comparison. It is not only easier for people to understand, but also can enrich our Uzbek language and culture.

Every country has its own unique culture. Therefore, every nation's customs, experience and observation are different. English proverbs contain some unique historical stories and cultural backgrounds, and our Uzbek people are not familiar with the comparisons in these English proverbs. If we translate them literally with explanations or footnotes, the translation may express the original proverb's literal meaning, but this translation makes proverbs lose their characteristics-concise words, precise structure, short form, etc.

Meanwhile, we cannot find the Uzbek proverb with the same meaning to translate it. In this situation, we should use *free translation* method. For example, “*Fire, Set the Thames on*”. If we translate it literally like this, 'fire, set the Thames on', it is very difficult for our Uzbek people to understand it. We know, The Thames is situated in the England and English people connect this proverb with their river, but if Uzbeks want to express such situation, they cannot use this river.

So, they can translate it as their culture “*Epchil xotin qorqalab qozon qaynatar*”.

*Substitution translation*, which means we use the Uzbek proverb with the same meaning to translate English proverb. We all know that human culture has much in difference, but also has much in common. Proverbs are produced in people's working and daily life. Therefore, human being's experience and observation have much in common, which are reflected on proverbs.

Many English and Uzbek proverbs have the same meaning, connotation and persuading way. In this situation, we should translate them by substitution translation. For example, 'Wall have ears', which has the same meaning and connotation with the Uzbek proverb, 'walls have ears', so we should choose substitution translation method.

There are many proverbs denoting senility and youth.

**English proverb:** *Children and fools tell the truth.*

**Uzbek proverb:** *Bola aldamaydi yoki mastlik rostlik.*

**English proverb:** *Calf love, half love; old love, cold love.*

**Uzbek proverb:** *Yoshlikdagi sevgi — yarim sevgi, qarilikdagi sevgi — sovuqsevgi; Sevgining bahori bilan shodlanma, Yoz-u qishi ham bordir.*

When translating English proverbs expressing the senility and youth, we will find a problem that some English proverbs have complicated historical and cultural backgrounds. If we adopt literal translation method, it can express the proverb's literal meaning, but it cannot express the primary proverb's connotation well; if we use free translation method, though its connotation is well expressed, the vivid comparison will be lost. In this situation, we should translate proverbs by *combining literal and free translation*. This method will make the translation express both the primary proverb's literal meaning and connotation.

**English proverb:** *Rule youth well, for age will rule itself.*

**Uzbek proverb:** *Yoshlikni yaxshi boshqaring, qariliko'zini-o'ziboshqarar; Yoshlikda hunar olgan, Qarigach, ishga solar[4; 156].*

In Britain, people hold a religious view that cat has strong life power, because when people throw it down from a high place, the cat can stand firmly on the floor without being injured. Moreover, cat is very clever and flexible, so it is difficult to kill it. So people use the proverb '*A cat has nine lives*' to imply people who have strong life power or people who can escape from dangerous situation easily. However, in Uzbekistan, our Uzbek people do not know the story.

If we translate this proverb literally like this, 'the cat has nine lives', it is very difficult for our Uzbek people to understand the connotation of the proverb; if we translate it by free translation like this, 'Ayolning joni', it is easy for our Uzbek people to understand the connotation of the **proverb**, but it is very difficult for our Uzbek people to understand why English people compare cat with people having strong life power.

In this situation, we should translate it by combination of literal and free translation like this, '*cat has nine lives, a woman has forty lives*', which will make the translation keep both its literal meaning and connotation.

People - an instructor, people – a good educator. But nevertheless there is the necessity for further research on proverbs. Comparison of different nations proverbs reveal that how much these people have in common, and contributes to better understanding and rapprochement by turn.

Proverbs reflect the rich historical experience of the people, ideas which related with work, lifestyle and culture of people. Using proverbs correct and appropriate makes speech unique originality and the expressiveness.

In its basic form, the proverb is an ancient saying that takes wisdom and endows it with youthful vigor. The most concise, informative and perhaps, the most commonly used messages are proverbs. By their use, we make our communication bright and expressive.

Life is changed and there are being created new proverbs, forgotten the old proverbs expressing senility and youth, but accumulated with undeniably valuable proverbs for subsequent periods.

**English proverb:** *“Saints, Young / old devils.*

**Uzbek proverb:** *Yoshlikda — avliyo, qariganda — shayton (Qorining ham qorisibor, Parining ham parisi bor).*

Whatever is mentioned in proverbs - it is always a synthesis. They are spread widely from mouth to mouth. Proverbs are the result that people have achieved in the practice and expressed in beautiful words. Figurative reflection of reality in the proverb associated with the ethical evaluation of various phenomena of life.

That is why some proverbs expresses funny, and sad, and funny and even bitter things, senility and youth. Here we will be giving some proverbs expressing senility as well as youth and their translation.

**English proverb:** *Wild oats, To sow one's.*

**Uzbek proverb:** *Yoshlik — beboshlik .*

**English proverb:** *Young men think old men fools, and old men know young men to be so.*

**Uzbek proverb:** *Qarilikni donolik bezar, Yoshlikni — kamtarlik .*

**English proverb** *Youth and age will never agree.*

**Uzbek proverb:** *(Yoshlik va qarilik hech qachon kelisholmas.) - Yoshketaman deb qo'rqitar, Qari — o'laman deb.*

**English proverb** *Youth will serve.*

**Uzbek proverb:** *- (Yosh — xizmatda.) - Yoshkelsa — ishga, Qarikelsa — oshga.*

**English proverb** *Youth will have its course .*

**Uzbek proverb:** *(Yosh o'znavbatida o'rinli bo'ladi.)Yoshi yetmay ishiyetmas.*

**English proverb** *Birds are not to be caught with chaff.*

**Uzbek proverb:** *(Qariqushni tuzoq bilan tutib [aldab] bo'lmas.)*

**English proverb** *Devil knows many things because he is old.*

**Uzbek proverb:** *(Shayton ko'p narsani biladi, chunki ko'p yashagan.)Qari bilganni pari bilmas*

There are also other comparable proverbs which we know. “*Dog will learn no new tricks*”. The Uzbek variant is under the following: “*It qarisa, yotganyeridanxuradi*”. The derivation form of this proverb is-while there is life. Another variant of it. “*Qari it yangi hunar o'rganmas*”. Then we see another proverb like this: “*Youth and age will never agree*”. It's Uzbek variant is: “*Yosh ketaman deb qo'rqitar, Qari — o'laman deb*”.*The other variant of it:Yoshlik va qarilik hech qachon kelisholmas.*

One more proverb which is like to the last ones and they are giving the one meaning which we compare them: “*Youth will serve*”- the Uzbek variant is taken place it.”*Yoshkelsa — ishga, Qarikelsa — oshga*”.The examples above showed that the English proverbs have not more than (4-5) words class to talk of an idea while the Uzbek proverb because of it descriptive nature uses more than (6-8) to talk of an event.

The distributional characteristics of English proverbs is said to have fewer words to describe something but the Uzbek proverbs uses many forms word before it meaning can clearly be understood.

**In conclusion,** proverbs are very difficult to translate, in some cases almost impossible, because they are narrowly linked to the cultural and social system of the society in which they are produced. Researching of translating proverbs could be useful in translator training and translation courses at universities or colleges.

Such research could help students of translation practice proper translation strategies for proverbs which are an area that languages show significant differences.



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