

## IDENTIFYING THE PROBLEMS IN TRANSLATING ENGLISH PROVERBS INTO UZBEK

*Scientifik adviser: Shakhlo Khalilova*

*Student: Dilorom Sa'dullayeva*

**Abstract:** Proverbs represent the collective wisdom, cultural norms, and linguistic features of a language community. Translating proverbs from English into Uzbek is a complex task that goes beyond linguistic equivalence. This article aims to identify and analyze the major challenges faced during the translation process, focusing on cultural, linguistic, and semantic aspects. The study highlights the necessity of cultural sensitivity and interpretative flexibility when dealing with proverb translation.

**Key words:** proverb translation, cultural equivalence, idiomatic expressions, English-Uzbek translation, linguistic challenges

### 1. Introduction

Proverbs are concise, metaphorical expressions that convey universal truths, advice, or moral lessons. Due to their cultural specificity, translating proverbs is considered one of the most difficult tasks in the field of translation studies. When translating English proverbs into Uzbek, translators frequently encounter issues that stem from differences in culture, language structure, idiomatic usage, and conceptual worldview. This article explores these issues and provides insights into possible strategies for overcoming them.

### 2. Cultural Differences

Culture plays a central role in the formation and interpretation of proverbs. English and Uzbek societies have distinct cultural experiences and values, which are often reflected in their proverbial expressions. A literal translation of a proverb may sound unnatural or even meaningless in the target language if cultural context is not taken into account.

Example: English: "The early bird catches the worm."

Closest Uzbek equivalent: "Erta turganning rizqi ko'p."

Although both proverbs emphasize the benefits of waking up early, they use different imagery rooted in their respective cultures.

### 3. Lack of Exact Equivalents

Many English proverbs do not have a direct equivalent in Uzbek. In such cases, translators must either find an approximate equivalent or explain the meaning in a paraphrased form.

Example: English: "Don't count your chickens before they hatch."

Uzbek: No exact equivalent; possible paraphrase: "Ish bitmasdan oldin quvonma." (Do not rejoice before the task is completed.)

#### 4. Idiomatic and Figurative Language

Proverbs often contain idiomatic expressions or figurative language that does not translate easily into another language. Translating these expressions literally may result in loss of meaning or misinterpretation.

Example: English: "Curiosity killed the cat."

Literal translation into Uzbek may confuse readers unfamiliar with the metaphorical use of animals in English culture.

#### 5. Structural and Syntactic Differences

English and Uzbek differ significantly in syntax, grammar, and word order. These differences can make direct translation awkward or grammatically incorrect.

Example: English: "A stitch in time saves nine."

Uzbek: Literal translation lacks clarity; it must be adapted to reflect urgency and prevention.

#### 6. Semantic Challenges and Connotative Differences

Words or expressions in a source language may carry different connotations in the target language. A word-for-word translation may therefore result in unintended meanings or emotional tones.

Example: English: "Let sleeping dogs lie."

In Uzbek, the concept of "letting sleeping dogs lie" may need to be interpreted in terms of avoiding trouble, possibly using a different metaphor altogether.

#### 7. Risk of Misinterpretation

When a proverb is mistranslated or misinterpreted, its original meaning can be distorted. This is particularly problematic in educational or literary contexts where the proverb's function is didactic or rhetorical.

8. Conclusion. Translating English proverbs into Uzbek is a delicate process that involves more than linguistic equivalence. It requires an understanding of both source and target cultures, as well as flexibility in adapting figurative expressions. Translators must be cautious not only to convey the literal meaning but also to preserve the cultural and emotional resonance of the original proverb.

Future research may focus on compiling a bilingual proverb dictionary or developing standardized strategies for culturally adaptive translations.

**Literature:**

1. Nosek Juri “Metaphor in Modern Colloquial English”. Prague. 1967
2. Quirk Randolf “The use of English” London. 1962
3. Riffaterre M. “Criteria for Style Analysis”, “Word”. №2. 1954
4. 4. Jalilovna, K. S. (2022). Common Similarities and Differences of Uzbek and English Fairy Tales. European Journal of Innovation in Nonformal Education, 2(1), 366-369.
5. 5. Jalilovna, K. S. (2022). COMPARATIVE ANALYSIS OF UZBEK AND ENGLISH FAIRY TALES. IJTIMOIY FANLARDA INNOVASIYA ONLAYN ILMIY JURNALI, 80-83.
6. 6. Jalilovna, K. S. (2022, February). A CASE STUDY ON VOCABULARY LEARNING THROUGH READING FAIRY TALES. In E-Conference Globe (pp. 5-6).