



## WORKING WITH THE TRANSLATION OF PROVERBS AND SIMILES IN THE LITERARY WORKS OF CENTRAL ASIAN WRITERS

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If language were simply a way to categorize a universal set of concepts, translating from one language to another would be quite straightforward. However, the concepts expressed in one language can be vastly different from those in another because each language structures and organizes the world in its own unique way. The greater the difference between the source language and the target language, the more challenging the translation becomes. Additionally, cultural differences between the two languages add complexity to the translation process. Various factors, such as differences in form, style, meaning, and the use of proverbs and idioms, all contribute to the difficulties faced in translation.

Effective translation necessitates a thorough understanding of the customs, traditions, social behaviors, and lifestyles of a particular community to accurately convey its cultural perspective. Translation involves rendering a written text from a source language into a target language while preserving the original meaning. In this process, the original text is referred to as the "source text," and the resulting version that conveys the same message in the target language is called the "target text" or "translated text." Historically, translation has been conducted manually. However, in contemporary practice, alongside traditional manual translation, there exists automated translation of natural language texts—commonly known as machine translation or computer-assisted translation—which utilizes computer technology to facilitate the translation process. Ultimately, translation serves as a vital tool in fostering cross-cultural understanding and bringing diverse communities closer together.

The main aim of any translator is to convey both the semantic meaning of work and cultural component to meet the demands of readers to be acquainted with the world picture of other people through the author's vision. From this point, cultural information constitutes the major difficulty in translating, and cultural factors should never be neglected as far as translation is concerned. To succeed in translating culture-bound elements translator can use any applicable strategy or, as they are overlapping with each other, use some of them together.[1, p10]



The translator needs the same in-depth knowledge to re-encode the meaning in the [target language](#). In fact, in general, translators' knowledge of the target language is more important, and needs to be deeper, than their knowledge of the [source language](#). For this reason, most translators translate into a language of which they are [native speakers](#). The basic determination of translation is to reproduce various types of texts, comprising literary, religious, scientific, philosophical texts etc. in another language and thus making them available to wider readers, to a greater number of target audience and to bring the world closer.

Translator must convey adequately the national character connected with the real representation of life. It means that he must know social conditions and nation development whose literature he translates, he must know and understand the specific spiritual way of life, find explanations of problems caused with peculiarities of this nation and originality of his development. Translation is not only outward form of these mutual relations; it is also dialectic unity of the national and international coloring of its essence.

-Bolalaligini eslatadigan guvala devorlar bilan qurshalgan ko`chalar, cho`milgan jimjit soylar, olisda sadafdek chaq nab turgan cho`qqilar, yam-yashil o`tloqlar ko`ngliga taskin berarku. (S.Ahmad "Jimjitlik", 3-b)

Улицы, окруженные стенами, тихие ручьи, вершины словно блестящие жемчуга вдали, сочные зеленые луга обнадеживая напоминали ему детство.

Probably, the streets surrounded by walls, silent streams, peaks glistening like pearls in the distance, green meadows which can make him relief.

We use substitution with the simile. After getting married, she is living in clover. (English) – Выйдя замуж, она живет как сыр в масле. (Russian) U turmushga chiqib, bekamu ko'st yashayapti. (Uzbek)

In three languages, there are given different expressions in order to describe her life of style but the meaning of the sentence is the same. The simile also contains an image, so it is as expressive as the metaphor

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*Sopol piyolada choy ichib yurgan choyxo`rlar o`ris poshshoning piyolasida choy ichaylik, deb samovarga aridek yopirildi. (S.Ahmad "Kiprikda qolgan tong", 2b)*

*Любители чая, привыкшие пить его из глиняной пиалы, бросились в чайхану словно пчелы, чтобы попробовать чай из чашки русского царя.*

*The tea-lovers, who used to drink tea in Uzbek ceramic bowl, rushed to the samovar like bees to taste it in Russian tsar's cup.*

*- Isitmangiz ancha baland, tinchroq joyda yotib, dam olib, bir kungina davolansangiz, otdek bo`lib ketasiz, - dedi keksa feldsher. (S. Ahmad. "Kiprikdaqolgantong", 12-b)*

*«У вас довольно высокая температура, если приляжете в тихом месте, отдохнёте и подлечитесь денёк, полностью выздоровеете», - сказал старый фельдшер.*

*An old paramedic mentioned: "Your temperature is too high, if you treat it for a day and have some rest in a much quieter place you will become as healthy as a horse."*

*Uni ko`rib chehram yorishgandek bo`ldi. "Odam taftini odam oladi" deganlari shu bo`lsa kerak-da. (Said Ahmad "Kiprikda qolgan tong", 12 b)*

*Когда увидел его, в душе словно просветлело. И вправду говорят: «Человек жив человеком».*

*Seeing him, my face brightened like the sun. There is the true saying, "Man takes man pain."*

**For.eg.** Qazisan, qartasan asl zotingga tortasan. As the old cock crows, so doth the young, As the tree, so the fruit. [2, p.101] Яблоко от яблони недалеко падает. In the lessons of Discourse analyses, Theory and Practice of Translation and Stylistics, students try to read Chingiz Aimatov's masterpieces by comparing three languages as, Kirgiz, Uzbek and English. Any literary work appears on the national ground, reflects national problems, features and at the same time the problems common to all humankind. Passing from one nation to another literature enriches and extends the notion of peoples about each other. It is one of the most difficult cases to convey national coloring.

Some stylistic devices as proverbs and simile, we found out very interesting details and compared them with English language. We worked hard with the translation of Ch. Aitmatov's literary work "Jamila" and tried to find out the main ideas and specific features of his novel.

1 -Bir tomoni yangam, ikkinchi tomoni mendan bir oz katta, lekin biz xuddi tengqur do'stlardek edik. [1, p 88]

- In one hand she was my sister-in-law, in the other hand, she was a bit older than me, but we were friends like the same age.



2 - Meni “kichkina bola”deb o‘z ukasidek erkalatganini aytmaysizmi. [1, p 88]

– She fondled me as if I was her little brother and called me “kiddy”.

3 –Obbo siz-ey,- dedi u,- agar to‘rt muchcham sog‘ bo‘lib, qo‘limdan kelsa, o‘zimoq ilgargidek qoplarni aravaga irg‘itib-irg‘itib,otlarni choptirib ketmasdim. [1, p 89] – “Oh, it is a pity!” – said he,”If I were really in good health, I would throw the heavy sacks to the carts and ride on horses by myself as previous time of mine”

4 – To‘g‘ri chol-kampirlarning cho‘chiganicha bor edi: Jamila juda sho‘x yosh bolaga o‘xshardi. [1, p 93]– It was undoubtedly that the old couples were in trouble because Jamila was very mischievous, naughty and she was like a child.

5 –Haydasa haydayversin, nima,bo‘ri yeb ketarmidi! –deb xuddi aravakashlardek chirt etkizib tupurdim-da, qamchini sudraganimcha salmoq bilan qadam tashladim. [1, p 93]–I can easily go, I am not afraid of anything!- he said. He spit sharply like a carter and began marching by holding the crop.

6 – Biz u bilan apoq-chapoq,bir biridan hech narsani yashirmaydigan,sirdosh do‘stlardek edik. [1, p 95] – We were on friendly terms with her and we could not hide any secrets like faithful and confident friends.

7 – Ichagi uzilib kulgan Jamila baliqdek sirg‘anib, qo‘ldan chiqib ketar, xotinlarini yordamga chaqirib qichqirar, lekin ular qiy-chuv ko‘tarib, o‘zlarining suvda oqib borayotgan ro‘mollarini ushlab bilan ovora edilar. [1, p 95]

Bursting into laughter, Jamila tries to act like a fish in order to escape from hands by shouting to help others. Nevertheless, the women were yielding and screaming by attempting to catch their kerchiefs, which were floating in the stream.

8 – Qayoqlarda tentirab yuribsan bolam, sochlaring o‘sib, devonaga o‘xshab ketibsan-ku. [1, p 90]

– Where have you been wandering, like a foolish one, darling? Your hair has grown and untidy.

*Birinchi kursda o‘qib yurganida, Elmira guldek qiz edi. Hech kimni pisand qilmasdi. ... (O‘tkir Hoshimov, “Nur borki, soya bor”, 126 bet)*

*When she was a freshman, she was so beautiful like a flower. She ignored everybody.*

Here, without any difficulties, we can easily compare the girl with a flower in three languages. A *flower* (English) - *gul* (Uzbek) - *цветок* (Russian) For this reason, the translator plays an important role as a bilingual or multi-lingual cross-cultural transmitter of culture and truths by attempting to interpret concepts and speech in a variety of texts as faithfully and accurately as possible.

Any translation must be in some degree both communicative and semantic, social and individual. Nothing is more obvious than the creation of a translation,



whether communicative, literal or semantic one must be its measure of accuracy, value and importance.

*...Buyoqda singlisi tag`in "bir ishkali" orttirdi: shoshqaloq bodomga o`xshab" erta gullab qo`yib, sovuq urib ketgan "qizlarning qismati shunaqa bo`ladi o`zi. [5, p40]*

*Тут еще и сестра заварила кашу: такова судьба девушки, что «рано расцветает и замерзает» словно торопливый миндаль.*

*... His sister aggravated the problem again like a "hurried almond", which blooms early in spring and die in the spring cold. I can compare girls' fate with it.*

In the translation below, any simile, image or comparison should usually be as familiar to the target language as to the source language reader. We are assuming that the three local referents are more common in Uzbek, Russian and English.

*Hali ishq nimaligini bilmagan yurakda juda nozik, shamchiroqdek bir o`l – sevgiga chanqoq o`l yiltillab turarkan. [5, p47]*

*В сердце, еще не познавшем любви, сияет очень нежный, словно свеча огонь, огонь, что жаждет любви.*

*In a heart, that does not yet know what love is, a very gentle fire shines, a fire like a candle that longs for love.*

As with a lot of figurative language, when talking to someone from another region or someone not speaking in their native language they might not get the meaning of many similes. Similes can make our language more descriptive and enjoyable. Writers, poets, and songwriters make use of similes often to add depth and emphasize what they are trying to convey to the reader or listener. Similes can be funny, serious, mean, or creative. The translators must put some aim to reflect the spirit and image of the period in the language of translation as if it is the original. The realization of this goal depends, of course, on the translators and their skill

We believe that translation is an exceptionally difficult and challenging job; that it demands the translator to become very careful in choosing and selecting words, word phrases, sentences by comparing the languages. The translator needs in-depth knowledge in translating and then gives the meaning in the target language. The point of the translation is a bridge between national and international coloring. By comparing three languages as Uzbek, Russian and English sometimes we see no differences, sometimes very different words but close its meanings.

*U xuddi noyob narsaga ega bo`lgandek uzoq duo qiladi, bir pasda hamma qo`shnilarga ko`z-ko`z qilib chiqadi, shundoq "mehrison" o`g`li borligini aytib maqtanadi. [4, p18]*

*She prays for a long time as if she has something unique, which was brought by her son. Taking this one, she began **boasting** that she had "very generous" son. Qazisan,*



*qartasan asl zotingga tortasan. (Uzb.) As the old cockcrows, so doth the young, as the tree, so the fruit. (Eng) Яблокоотяблонинедалеконпадает. (Rus)*

In the lessons of Discourse analyses, Theory and Practice of Translation and Stylistics, students try to read writers' masterpieces by comparing three languages: Russian, Uzbek and English. Any literary work appears on the national ground, reflects on national problems, features and at the same time describes the problems common to all humankind. Transmitting the literature from one nation to another it enriches and extends the culture of peoples about each other. It is one of the most difficult tasks to convey national coloring. A linguistically difficult sentence maybe defined as a sentence where one to one translation is impossible and the unit of translation is likely to be at least sentenceto-sentence. The translator must not use a word or phrase that sounds unnatural or artificial to him. Translation is complicated as it is bilateral. The grammatical scale of morpheme, word, phrase, sentence and paragraph are generally known. The lexical scale which is perhaps more important in translation.

Some words, word combinations or sentences found in our national works create a pragmatic situation in the text that is unique to our Uzbek nation. In order to understand these discernments, it is necessary to be a representative of the Uzbek nation.

For. eg., *As obstinate as a mule - eshakdek qaysar, - упря́м, како́ёл As quick as lightning - yashindek tez, - бы́стр, какмо́лния*

*As red as blood - qip-qizil qondek – каккро́вьалая As sweet as honey - asaldek totli, - сла́цеме́да*

*As light as a feather - qushdek yengil and so on. – какпуши́нкалёгок.*

Some stylistic devices as proverbs and simile, we found out very interesting details and compared them with English ones. Learning proverbs, quotations, sayings need to be fostered so that learners can cope with more and more about them, and deal with them efficiently: quickly, appropriately and skillfully. There are various reasons why our students remember some proverbs better than others: the nature of the proverbs, stylistic devices themselves, under what circumstances they are learnt, the method of teaching and so on. Working with them language learners learn not only a foreign language, but also a second language also comparing three languages.

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