

LINGUISTIC CONTRASTIVE AND LINGUA-METHODICAL PROBLEMS OF ANTHROPOCENTRIC PROVERBS

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Abstract:

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.

Key words: literal translation, free translation, substitution translation, distributional characteristics, senility and youth

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The translation of proverbs has always been a difficult issue. Every society is different and preserves distinct inner organization and values, which is reflected in its language, including proverbs. Proverbs are found in almost in any part of the world. Proverb is a short, well-known pithy saying, stating a general truth or piece of advice.

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.

Finally, these English proverbs will enrich Uzbek language and culture. Now we will give some proverbs with two kinds of Translation methods of proverbs literal translation combination of literal and free translation free translation substitution translation translations - the first one is free translation and the second one is literal translation.

1. Sour grapes can never make sweet wine.
Nordon uzumdan hech qachon shirin musallas chiqmas.
2. Barking dogs seldom bite.

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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 qor qalab 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, for example,

English proverb: Children and fools tell the truth.

Uzbek proverb: Bola aldamaydi yoki mastlike rostlik.

Calf love, half love; old love, cold love → Yoshlikdag isevgi - yarim sevgi, qarilikdagi sevgi – sovuq sevgi; Sevgining bahori bilan shodlanma, Yoz-u qishi ham border → Молодой дружок, что вешний ледок.

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. For example, Rule youth well, for age will rule itself → Yoshlikni yaxshi boshqaring, qarilik o'zini-o'zi boshqarar; Yoshlikda hunar olgan, Qarigach, ishga solar.

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 qirqta bo'ladi", 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.

Now we compare English and Uzbek proverbs: expressing senility and youth and their meanings. For example, one proverb in English as following: "Young men think old men fools, and old men know young men to be so". This proverb is given in the book of "A dictionary of English proverbs in modern use", is written by Маргарита Владимировна Буковская и другие; by the narration of "Русский Язык", Moscow 1985.

There is also such a kind of proverb in Uzbek. "Qarilikni donolik bezar, Yoshlikni - kamtarlik". This verb is given in the book of "Ўзбек тили фразеологияси ҳақида" at the page of 10-24, by the narration of Пинхасов.Я. Tashkent 1957. This book is about the classification of phraseological proverb, sayings and aphorisms which is taken from this book. We can also see another typological proverb which is given by Uzbek and English writers. The Uzbek variant is: "Qari bilganni pari bilmas". This proverb is taken from the book of "Ўзбек болалар фольклори" is written by Жаҳонгиров Гани by the narration "Ўқитувчи", Tashkent 1975. This book is about Uzbek proverbs and sayings and some puzzles.

The English variant: "Devil knows many things because he is old". This proverb is taken from the book of "A dictionary of English proverb in modern use", at the page of 176, is written by Маргарита Владимировна Буковская, Светлана Вяльцева и Зоя Иосифовна Дубянская; by the narration of "Русский Язык", Moscow 1985. Now we will compare Uzbek and English proverbs with some English writers' books which they write about Uzbek proverbs and their meaning. Poppe Nicholas wrote article on the title of "Uzbek newspaper reader" which were consisted of 4 Uzbek proverbs and sayings, by the narration of "Bloomington"- The Hague, 1962.

On that book there are some Uzbek and English proverbs typological meanings.

- The first one is: "Ahmoq qarimas, Qarisa ham, ahmoqligi arimas"- English equivalent is "Fool like an old fool". It is written on the page of 9th.

- Then another Uzbek proverb is: "Wild oats, To sow one's"- the English variant is: "Yoshlik - beboshlik - Молодо", is taken from the page of 38th.

- The third one is: "Yoshlikda hunar olgan, Qarigach, ishga solar"- the English comparison is as following as: "Rule youth well, for age will rule itself", this proverb is given on the page of 38th.

- And then the last proverb of this book which was written by P. Nicholas, who was the English writer. The Hague 1996 [11, 84]. The Uzbek variant of the last proverb is: "Qarilikni donolik bezar, Yoshlikni-kamtarlik", now we look this proverb's English variant, this is given as following as: "Young men

International Conference

HUMANISTIC ROLE OF LANGUAGE AND LITERATURE IN THE CONTEMPORARY GLOBALIZATION

think old men fools, and old men know young men to be so”, which is taken on the page of 16th. These all the proverbs which are given both Uzbek and English languages are best ones which we will learn and memorize them in the future, because they are very useful and very needful for us when work or anything do in future life and also our during studies at the universities or anywhere where we can study.

There are also other comparable proverbs which we know. For example: “Dog will learn no new tricks”. The Uzbek variant is under the following: “It qarisa, yotgan yeridan huradi”. 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: “Yosh kelsa - ishga, Qari kelsa – oshga”. And we will see some of the examples: Youth will have its course - (Yosh o’z navbatida o’rinli bo’ladi). Yoshi yetmay ishi yetmas - Молодорастет, астаростарится. Abundance of money ruins the youth - (Mo’may pul yoshlikni xarob qiladi. Yomon o’g’il molga o’rtoq, Yaxshi o’g’il- jonga. Rule youth well, for age will rule itself - (Yoshlikni yaxshi boshqaring, qarilik o’zini-o’zi boshqarar – Yoshlikda hunar olgan, Qarigach, ishga solar.

There are some Uzbek and English equivalents of proverbs which we learn and compare them into each other. In the book of “Ўзбек тили фразеологияси ҳақида” by Pinhasov. Y Tashkent 1957, on the page of 24.

In this book held in the classification of phraseological units, proverbs, sayings and aphorisms. The data showed that English proverbs are described in terms of form, pattern, distribution and variety. This analytical description helped the researcher looked into the proverbial forms such as the structure of the proverbs; its wider range of distribution and foresee if the English proverbs has conformed to the regular arrangement of English sentence order or not.

1. Fool like an old fool

Form: SVCA

Pattern: regular pattern (arrangement of word order)

Distribution: senility

Variety: subject + predicate

2. Cock crows, As the old/ so doth the young

Form: SVC

Pattern: regular

Distribution: senility

Variety: Subject + predicate

3. Devil knows many things because he is old

Form: SVC

Pattern: regular

Distribution: senility

Variety: Subject + predicate

4. Dog will learn no new tricks

Form: SVC

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Fool like an old fool - To adequately describe the data some of the proverbs have showed similarity while others have shown partial differentiation according to form, pattern, distribution and variety.

For example: Yosh xo'roz qari xo'roz singari qichqiradi

Form: Verbal Phr +AdvPhr +NP

Pattern: regular

Distribution: senility and youth

Variety: Verb + Object.

Qari bilganni pari bilmas

Form: AdjPhr + VP + NP

Pattern: regular

Distribution: senility

Variety: Subject + predicate

It qarisa, yotgan yeridan huradi

Form: NP + VP +AdjPhr

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Ahmoq qarimas, Qarisa ham, ahmoqligi arimas

Form: AdjPhr +VP + AdvPhr

Pattern: regular

Distribution: senility

Variety: Subject + predicate

Yoshlikdagi sevgi – yarim sevgi, qarilikdagi sevgi – sovuq sevgi.

Form: NP +VP +AdjPhr

Pattern: regular

Distribution: senility and youth

Variety: Subject + predicate

Yoshlikni yaxshi boshqaring, qarilik o'zini-o'zi boshqarar

Form: AdjPhr + VP + NP

Pattern: regular

The distributional characteristics of English proverbs are mostly warning, advice and admonishing. Such as: A great talker is a great liar, all that glitters are not gold, and once bitten twice shy etc. While in Uzbek proverbs, it differs because of the descriptive nature of the language.

Uzbek proverbs however, discourage laziness; encourage hardworking, contentment, goodness and precaution etc. But among them there are proverbs expressing senility and youth.

For example: In some cases, therefore, both English and Uzbek proverbs share similar distributional characteristics, for example: English proverb: Rule youth well, for age will rule itself (senility and youth). Uzbek proverb: Yoshlikda hunar olgan, Qarigach, ishga solar (senility and youth).

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