

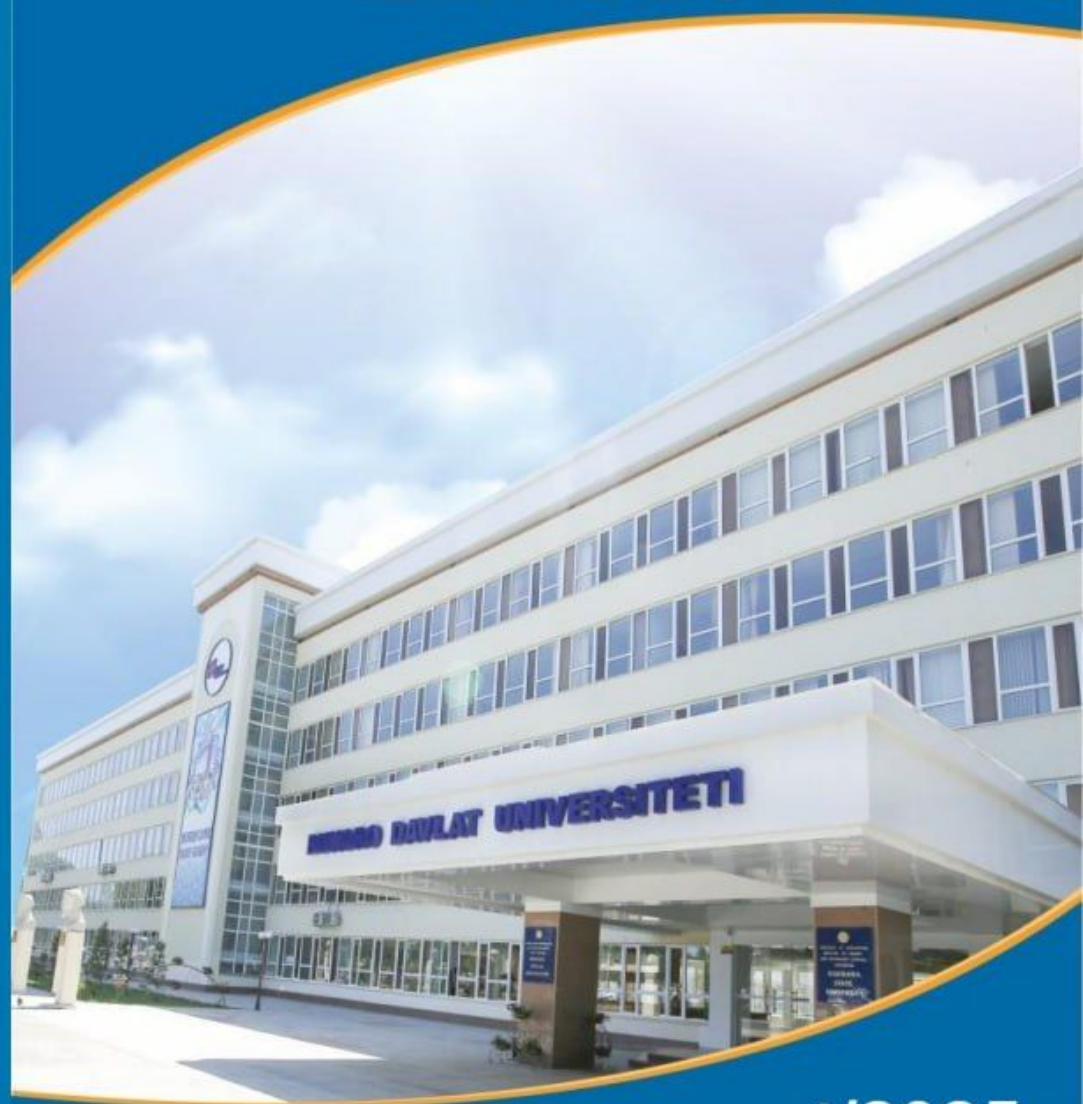


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DIFFICULTIES IN TRANSLATING ENGLISH SOMATIC PROVERBS INTO UZBEK

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Abstract. The translation of English somatic proverbs into Uzbek presents unique linguistic and cultural challenges due to their metaphorical and idiomatic nature. Somatisms, which are metaphors related to the human body, serve as an important expression of cultural knowledge and human cognition, often reflecting a society's values, emotions, behavior, and moral concepts. However, these metaphors may not have the same meaning across different languages, as their symbolic associations, grammatical structures, and cultural interpretations vary. This study explores the complexities involved in translating somatic proverbs from English to Uzbek, highlighting issues such as semantic flexibility, cognitive differences, and pragmatic aspects. Based on translation theories, cognitive linguistics, and cultural studies, the research emphasizes the necessity of applying key translation strategies such as semantic and functional equivalence, cultural mediation, and contextual adaptation.

Keywords: culture, proverbs, phraseological units, somatisms, metaphor, lexical, semantic meanings, anthropocentric paradigm.

INGLIZCHA SOMATIK MAQOLLARNI O'ZBEK TILIGA TARJIMA QILISHDAGI QIYINCHILIKLAR

Annotatsiya. Ingliz tilidagi somatik maqollarni o'zbek tiliga tarjima qilish metaforik va idiomatik xususiyatlari tufayli o'ziga xos lingvistik va madaniy qiyinchiliklarni keltirib chiqaradi. Somatizmlar, ya'ni inson tanasi bilan bog'liq metaforalar, madaniy bilimlar va inson tafakkurining muhim ifodasi bo'lib, ko'pincha jamiyatning qadriyatlari, hissiyotlari, xulq-atvori va axloqiy tushunchalarini aks ettiradi. Biroq bu metaforalar turli tillarda bir xil ma'noga ega bo'lmasligi mumkin, chunki ularning ramziy bog'liqligi, grammatik tuzilishi va madaniy talqini farq qiladi. Ushbu tadqiqot ingliz tilidan o'zbek tiliga somatik maqollarni tarjima qilish jarayonidagi murakkabliklarni o'rganadi va semantik moslashuvchanlik, kognitiv tafovutlar hamda pragmatik jihatlar kabi muammolarni yoritib beradi. Tarjima nazariyalari, kognitiv lingvistika va madaniyatshunoslikka asoslangan holda, tadqiqot semantik va funksional ekvivalentlik, madaniy vositachilik hamda kontekstga moslashuv kabi muhim tarjima strategiyalarini qo'llash zarurligini ta'kidlaydi.

Kalit so'zlar: madaniyat, maqollar, frazeologik birliklar, somatizmlar, metafora, leksik ma'no, semantik ma'no, antropotsentrik paradigma.

ТРУДНОСТИ ПЕРЕВОДА АНГЛИЙСКИХ СОМАТИЧЕСКИХ ПОСЛОВИЦ НА УЗБЕКСКИЙ ЯЗЫК

Аннотация. Перевод соматических пословиц с английского языка на узбекский представляет собой уникальные лингвистические и культурные трудности из-за их метафорического и идиоматического характера. Соматизмы, то есть метафоры, связанные с человеческим телом, являются важным выражением культурных знаний и человеческого мышления, часто отражая ценности общества, эмоции, поведение и моральные концепции. Однако эти метафоры могут иметь разные значения в различных языках, так как их символические ассоциации, грамматические структуры и культурные интерпретации отличаются. В данном исследовании рассматриваются сложности перевода соматических пословиц с английского языка на узбекский, включая такие проблемы, как семантическая гибкость, когнитивные различия и прагматические аспекты. Основываясь на теориях перевода, когнитивной лингвистике и культурологии, исследование подчеркивает необходимость применения ключевых стратегий перевода, таких как семантический и функциональный эквивалент, культурное посредничество и адаптация к контексту.

Ключевые слова: культура, пословицы, фразеологические единицы, соматизмы, метафора, лексические, семантические значения, антропоцентрическая парадигма.

Introduction. Somatisms, linguistic expressions that reference parts of the human body, constitute a significant and ancient layer of vocabulary in any language. These expressions extend beyond their literal meanings, offering insight into human cognition, culture, and communication. They bridge the gap between the physical and the abstract, enabling individuals to express complex emotions, ideas, and societal norms in a more tangible and relatable form. Somatisms play a central role in conveying thoughts about the human experience, reflecting how the body is used as a metaphorical tool to represent mental, emotional, and social states.

Somatisms encompass a broad range of lexical features, such as their semantic flexibility, metaphorical richness, and cultural specificity. They range from simple bodily descriptions to more intricate idiomatic expressions that encapsulate deep emotional and psychological insights. These expressions rely heavily on metaphor and figurative language, offering a way to map human experiences onto the body, facilitating a more profound understanding of human emotions and abstract concepts. The use of body-related terminology in somatisms allows speakers to communicate complex internal states, transforming intangible feelings into more concrete and accessible expressions.

The translation of somatic proverbs from English to Uzbek presents a particularly intriguing challenge, as it requires more than just linguistic proficiency. Proverbs, especially those that utilize body-related metaphors, are deeply ingrained in the cultural and historical contexts of the language in which they are spoken. The use of the body as a metaphorical tool often reflects a society's values, beliefs, and conceptualizations of the human experience. In English, somatic proverbs may draw on specific body parts or physical sensations to convey abstract ideas or emotions, but these associations may not always hold the same significance in Uzbek culture. As such, translating these proverbs is not simply a matter of substituting words; it involves navigating the complexities of metaphor, culture, and context to preserve the intended meaning and emotional resonance.

The difficulty is further compounded by the structural and grammatical differences between English and Uzbek. While English may rely on certain idiomatic expressions and word choices tied to somatic metaphors, Uzbek may use entirely different body-related references or cultural frames to convey similar concepts. In some cases, a direct translation could lead to awkward or even nonsensical interpretations in the target language. Therefore, the translator must strike a balance between staying true to the original meaning and adapting the proverb to fit the cultural context of Uzbek, ensuring that it resonates with the target audience while preserving its original intent.

Moreover, the nuances of meaning in somatic proverbs are often shaped by the collective psychology of the language speakers. In English, certain body metaphors might evoke particular emotions or states of being, but the corresponding metaphors in Uzbek might carry entirely different connotations or be associated with different emotional states. Thus, translating somatic proverbs is not only a linguistic task but also a cultural one, requiring a deep understanding of both the source and target cultures.

Literature review: It is evident that translation studies often intersect with other disciplines, such as cognitive linguistics, anthropology, and cultural studies, to fully address the complexities of translating metaphors that are rooted in bodily experiences. While the previous sections highlight the theoretical frameworks that have contributed to understanding somatic proverbs, the specific challenges involved in translating them from English into Uzbek deserve further exploration. Translation scholars like Baker have emphasized the importance of cultural mediation in translation, which involves addressing not just linguistic differences but also cultural perceptions and practices. In the case of somatic proverbs, body metaphors often carry layers of meaning that are intricately tied to the cultural context of the source language. Baker argues that when translating idiomatic expressions, particularly those linked to the body, the translator must work to identify culturally appropriate equivalents in the target language or find strategies to convey the same message. This is especially pertinent in languages like English and Uzbek, where not only the metaphors but also the symbolic associations of body parts can differ.

Moreover, other scholars, including Krennmayr have noted that translating metaphors, such as those found in somatic proverbs, requires an understanding of both the linguistic form and the conceptual content behind the expression. This distinction is crucial when working with somatic proverbs, as the literal meaning of the expression (the linguistic form) may not align with the culturally specific associations and conceptual representations (the conceptual content) of the metaphor. As cognitive linguists argue, the use of body parts as metaphors can be highly culture-dependent, with one culture viewing the heart as a symbol of love and emotions, while another culture may rely on the liver or the head to express similar sentiments. For example, while in English, the term "heartfelt" directly conveys deep emotions, in Uzbek culture, another body part like

"mind" might be invoked for a similar concept. Translators, therefore, face the challenge of navigating these conceptual variations to ensure the proverb remains emotionally resonant and contextually meaningful.

The body of work on metaphor translation has also been enriched by scholars focusing on the conceptual blending theory (Fauconnier and Turner) which suggests that metaphors and expressions, such as those involving the body, emerge from the blending of multiple conceptual domains. This theory proposes that when translating metaphors between languages, especially somatic proverbs, it is essential to consider how these blended domains differ between the cultures of the source and target languages. Translators must navigate the cognitive connections between physical experiences and abstract ideas, as somatic proverbs rely heavily on these mental blends. In some cases, translating these proverbs requires creating new blends or finding idiomatic phrases that can elicit similar cognitive associations in the target audience.

According to V.G. Belinskiy, the process of translating a literary work from one language to another fosters cultural exchange, facilitates the sharing of perspectives, and ultimately results in the creation of a new artistic piece. This transformation occurs because each language carries its own unique nuances, expressions, and stylistic elements that shape the final translation. However, when it comes to translating proverbs within literary texts, a direct, word-for-word translation can be detrimental to the overall style and impact of the work. Proverbs often hold deep cultural meanings, idiomatic expressions, and figurative language that may not easily transfer into another language without adaptation'.

Belinskiy maintained that literary translations should remain as faithful as possible to the original text, preserving its essence without unnecessary additions or omissions. G'aybulla Salomov supported this perspective but further emphasized that translation is not merely a mechanical process; rather, it is a highly creative endeavor. He argued that accuracy and artistic expression in translation should complement each other rather than be seen as separate or opposing forces.

Translating proverbs and idiomatic expressions poses a significant challenge, especially without a clear context, as their meanings and suitable translations can vary depending on the work and situation in which they appear. G'aybulla Salomov noted that in some cases, finding an equivalent proverb in another language is relatively easy because different languages often share similar imagery and conceptual metaphors. This similarity allows for a more direct translation without losing the original meaning. However, in other instances, certain phrases carry cultural or symbolic significance unique to a specific nation, reflecting its customs, traditions, and worldview.

A relevant example of this can be observed in the eating habits of Western nations, particularly the British. In English culture, people primarily use forks while eating, yet in informal or situational contexts, eating with one's hands is considered acceptable. This cultural perspective is reflected in the English proverb: "Fingers were made before forks." The phrase implies that using one's hands for eating is natural and sometimes preferable.

However, how would Uzbek speakers interpret this proverb? Would they translate it word-for-word, or would they provide an equivalent expression that conveys the intended meaning? A literal translation into Uzbek—"Vilkalar barmoqlardan avval paydo bo'lgan"—while understandable, does not fully capture the proverb's intended message in Uzbek culture. Instead, a more natural and contextually appropriate interpretation might be: "Biz qo'lda yeyaveramiz" or "Men qo'lda yeyaveraman", which effectively conveys the idea in a way that aligns with the Uzbek linguistic and cultural framework.

This example highlights the complexities of translating proverbs and idioms. A direct translation may preserve the words but fail to retain the intended meaning, while an adaptive translation ensures that the message is understood within the target culture. Therefore, translators must carefully balance linguistic accuracy with cultural relevance to achieve an effective and meaningful translation.

In 1680, John Dryden, an English poet and translator, classified translation strategies into three categories: metaphrasing (word-for-word translation), paraphrasing (restating the original meaning in different words), and imitating (free translation). Later, scholars such as Vinay and Darbelnet, Newmark, and Nida supported the idea of equivalence in translation, particularly in rendering proverbs from one language to another.

Nida distinguished between two types of equivalence: formal equivalence and dynamic equivalence. Formal equivalence focuses on maintaining the structure and meaning of words between two languages. In contrast, dynamic equivalence ensures that both the original and translated versions convey the same effective message to the audience.

The translation of somatic proverbs from English into Uzbek is a multifaceted process that requires an understanding of linguistic, cultural, cognitive, and pragmatic factors. While there is a growing body of literature on the translation of idiomatic expressions and proverbs, the specific challenges posed by somatic proverbs highlight the need for a nuanced approach to translation. Theoretical frameworks from cognitive

linguistics, contrastive linguistics, cultural translation, and pragmatics provide valuable insights into how translators can navigate the complexities of body metaphors to ensure that the translation remains faithful to the source material while resonating with the target audience's cultural and emotional sensibilities.

Discussion: The translation of English somatic proverbs into Uzbek provides valuable insight into the deep connections between language, culture, and cognition. However, this task is fraught with challenges due to the culturally specific nature of body-related metaphors, the figurative use of language, and differences in worldview. Successfully addressing these challenges requires a nuanced understanding of both the source and target languages, as well as a careful balance between preserving meaning and ensuring cultural adaptation.

One of the most significant challenges in translating somatic proverbs lies in their metaphorical and symbolic use of body parts. In many cases, the same body part may carry different connotations or symbolic meanings in English and Uzbek. For example, the English proverb "the tongue is sharper than the sword," which highlights the power of words over physical actions, might not resonate in the same way in Uzbek culture if the symbolic use of "tongue" is not commonly associated with such abstract concepts. In Uzbek, a similar idea might be expressed using a different body part or imagery, reflecting distinct cultural perspectives. Therefore, translators must navigate this symbolic divergence and find equivalent expressions that align with the cultural and linguistic norms of the target language.

Another difficulty arises from the semantic flexibility and polysemy of somatisms in proverbs. For instance, the English phrase "Keep your chin up," which encourages someone to remain optimistic, uses "chin" metaphorically to signify pride or confidence. In Uzbek, this expression may not translate literally, as the symbolic use of "chin" might not convey the same figurative meaning. A direct translation could sound unnatural or fail to carry the intended encouragement. Instead, translators must identify an equivalent Uzbek expression that encapsulates the same idea while reflecting local idiomatic usage, such as a phrase emphasizing hope, perseverance, or determination.

One of the primary challenges in translating English somatic proverbs into Uzbek is the failure of word-for-word translation. Since English and Uzbek belong to different language families—Germanic and Turkic, respectively—their grammatical structures and idiomatic expressions often do not align. A direct translation of an English proverb can result in confusion or a loss of meaning. For instance, the proverb "to keep one's head above water," which metaphorically means to survive financially despite difficulties, does not have a direct equivalent in Uzbek. A literal translation might be misunderstood, as it does not carry the same figurative sense in Uzbek culture. Instead, a translator must find an alternative phrase that conveys the same idea, such as "moliyaviy qiyinchiliklarga bardosh berish" (enduring financial hardships) or an existing Uzbek proverb that captures a similar meaning. This difficulty highlights the importance of dynamic equivalence in translation, where the focus is on preserving the intended message rather than the exact words.

Cultural context greatly influences the interpretation and usage of proverbs, making translation a complex task. English somatic proverbs often reflect cultural norms, humor, and historical perspectives that may not directly correspond to Uzbek traditions. For instance, the phrase "pulling someone's leg," which means to tease or joke with someone playfully, does not have a direct equivalent in Uzbek and may be taken literally, leading to confusion. Similarly, the proverb "the way to a man's heart is through his stomach," which suggests that cooking good food is a way to win a man's affection, aligns with Western cultural ideas but may not fully resonate in Uzbek traditions, where hospitality and family dynamics play a slightly different role. To ensure clarity and cultural appropriateness, translators must either find an equivalent Uzbek proverb or adapt the phrase in a way that maintains its intended meaning while fitting within the cultural framework of the target audience.

The brevity of proverbs, combined with their reliance on cultural and metaphorical imagery, poses an additional challenge in translation. English proverbs like "Don't bite the hand that feeds you," which warns against ingratitude, rely on imagery that may not be directly translatable into Uzbek without elaboration. A literal translation might sound awkward or fail to convey the same cultural wisdom. Instead, translators must seek or create an Uzbek equivalent that captures the same core message while maintaining the concise and impactful nature characteristic of proverbs. This process often involves reimagining the proverb in a way that aligns with the cultural and linguistic traditions of the target audience.

Cognitive and worldview differences between English and Uzbek-speaking cultures also influence how somatic proverbs are interpreted and translated. According to cognitive linguistics, somatic metaphors often reflect shared human experiences but are shaped by culturally specific interpretations. For example, in English, the "head" is commonly associated with intelligence or rationality, as in the proverb "Use your head," which encourages logical thinking. In Uzbek culture, a similar concept might involve references to the "mind" or "reason" in a way that aligns with local conceptualizations. These differences underscore the importance of

considering cognitive frameworks when translating somatic proverbs to ensure that the intended meaning is preserved and resonates with the target audience.

In addition to linguistic and cultural differences, several other challenges make translating English somatic proverbs into Uzbek a complex task. One major issue is contextual ambiguity, as some English proverbs have multiple meanings depending on the situation. For example, "to wash one's hands of something" metaphorically means to distance oneself from responsibility, but if translated literally, it may be misunderstood as an act of physical cleansing rather than a moral or ethical decision.

English allows for a greater range of structural manipulation, such as passive constructions, which may not translate smoothly into Uzbek. For example, "His hands are tied" (meaning he has no choice or power to act) does not have a direct grammatical counterpart in Uzbek, requiring rephrasing.

Another challenge is the emotional and stylistic impact of proverbs. Many proverbs carry deep connotations, humor, sarcasm, or wisdom that might be lost in translation. A direct translation may not evoke the same emotional response in the target language, requiring the translator to find an alternative phrase that preserves the original sentiment. For instance, English proverbs often use irony, which might not have an exact counterpart in Uzbek.

Lastly, dialectal variations within the Uzbek language present additional difficulties. Certain proverbs might be more familiar or relevant to speakers of one regional dialect than another. A phrase that resonates in Tashkent may not carry the same weight in Samarkand or Khorezm, necessitating careful selection or adaptation of the translated proverb. Given these challenges, translators must approach somatic proverbs with flexibility, considering both meaning and cultural resonance to ensure accurate and effective communication.

Pragmatic considerations, including the social context and tone of proverbs, further complicate their translation. Proverbs are often used in specific communicative situations, where their meaning is influenced by the relationship between the speaker and listener and the cultural norms governing interaction. For instance, the English proverb "Don't let your left hand know what your right hand is doing," which advises discretion and modesty, may need to be adapted to fit the pragmatic conventions of Uzbek culture. A literal translation might not carry the same subtlety or appropriateness, requiring adjustments to align with the expectations of the target audience. This highlights the role of cultural sensitivity in translation, ensuring that proverbs retain their intended impact and function effectively in a new linguistic and cultural context.

Despite these challenges, translating somatic proverbs provides a valuable opportunity to explore the intersection of language and culture. Examining the metaphorical use of body parts in English and Uzbek proverbs reveals broader cultural patterns, such as how emotions, morality, and social values are conceptualized. This process not only deepens our understanding of linguistic diversity but also highlights the shared human experiences that underpin metaphorical language. By studying these linguistic phenomena, researchers and translators gain insights into how different cultures perceive and articulate fundamental aspects of human existence.

The translation of English somatic proverbs into Uzbek is a complex process that involves navigating cultural symbolism, semantic nuances, cognitive frameworks, and pragmatic considerations. Examples such as "The tongue is sharper than the sword," "Keep your chin up," and "Don't bite the hand that feeds you" illustrate how cultural and linguistic differences can complicate translation while emphasizing the need for creative adaptation. By employing culturally sensitive strategies and drawing on insights from cognitive linguistics and translation studies, translators can bridge the gap between languages and ensure that the wisdom and beauty of these proverbs are preserved in the target language. Moreover, successful translation of these proverbs fosters cross-cultural understanding and appreciation, enriching both linguistic communities in the process.

Conclusion. Translating somatic proverbs from English to Uzbek is a complex process that goes beyond mere linguistic substitution, as these expressions are deeply rooted in cultural and historical contexts. Somatism, which uses body-related terms to express abstract emotions and societal concepts, serves as a bridge between language and human experience. However, differences in metaphorical associations and grammatical structures between English and Uzbek make direct translations challenging, often leading to awkward or misleading interpretations. To preserve the intended meaning, translators must identify equivalent Uzbek proverbs, rephrase expressions while maintaining their essence, or create culturally relevant metaphors. Successfully conveying these proverbs requires not only linguistic skill but also a deep understanding of the cultural and emotional nuances of both languages to ensure the translation remains natural and impactful.

The translation of English somatic proverbs into Uzbek represents a multifaceted linguistic endeavor that goes beyond mere word-for-word substitution. Somatism, as linguistic units rooted in human cognition and culture, carries meanings that are deeply intertwined with the worldview and traditions of their speakers.

Translating these expressions involves navigating the interplay of metaphorical language, cultural symbolism, and cognitive frameworks, which often differ significantly between English and Uzbek.

Throughout this study, it has been emphasized that somatic proverbs are not just linguistic artifacts but reflections of cultural and cognitive identities. Challenges such as the cultural specificity of metaphors, the semantic complexity of somatisms, and differences in pragmatic usage highlight the intricate nature of this process. The translator's task, therefore, is to ensure that the cultural and emotional resonance of the source language proverbs is preserved while adapting them to the linguistic and cultural context of the target language.

Insights from cognitive linguistics, such as conceptual metaphor theory, underscore the universal nature of somatic metaphors while acknowledging their cultural specificity. English and Uzbek proverbs often rely on shared human experiences but conceptualize these experiences differently based on cultural norms and values. For instance, while the "heart" in English proverbs frequently symbolizes emotions, Uzbek culture might associate similar ideas with other body parts or concepts. Understanding these cognitive and cultural differences is key to producing translations that are both accurate and meaningful.

Furthermore, the brevity and figurative nature of proverbs present additional challenges, requiring translators to employ creative and adaptive strategies. Literal translations often fail to capture the essence of somatic proverbs, emphasizing the importance of cultural equivalence and contextual understanding. By employing techniques such as semantic translation, functional equivalence, and cultural adaptation, translators can ensure that the original meaning and impact of these proverbs are effectively conveyed in the target language.

Translating English somatic proverbs into Uzbek poses linguistic, cultural, and structural challenges due to differences in syntax, cultural relevance, and idiomatic meanings. Contextual ambiguity, emotional connotations, and dialectal variations further complicate the process. To overcome these difficulties, translators can use equivalent Uzbek proverbs when available, ensuring natural expression. If no direct equivalent exists, paraphrasing or creating a new metaphor that aligns with Uzbek cultural understanding can be effective. Additionally, providing explanatory notes in literary or academic translations can help convey the original meaning accurately. Achieving a balance between formal and dynamic equivalence is crucial for preserving both the message and the natural flow of the translation.

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