LINGUISTIC AND CULTURAL CHALLENGES IN TRANSLATING IDIOMS AND PROVERBS COMPARING UZBEK, RUSSIAN AND ENGLISH LANGUAGES

Iskanova Nasiba Parmonovna
Senior teacher, Navoi state university,
nasibaparmonovna@mail.ru
+99890 739 65 95
ORCID ID 0009 -0001-1498-5862

Abstract This article explores the complexities of translating idiomatic expressions and proverbs across three languages: Uzbek, Russian, and English. It examines the linguistic obstacles, such as differences in syntax, vocabulary, and idiomatic structures that translators face when conveying the meaning of these expressions. By comparing examples from Uzbek, Russian, and English, the study highlights the difficulties in achieving accurate translations that preserve both the intended message and cultural nuance. The article also suggests strategies for translators, including adaptation, compensation, and the use of equivalent expressions, to effectively bridge the linguistic and cultural gaps between these languages. Ultimately, this research aims to provide insights into the translation process and contribute to a better understanding of the challenges involved in translating culturally bound idiomatic language.

Key words: culture, intercultural, potential solutions, challenges, cultural gap, adaptation

ЛИНГВИСТИЧЕСКИЕ И КУЛЬТУРНЫЕ ТРУДНОСТИ ПРИ ПЕРЕВОДЕ ИДИОМ И ПОСЛОВИЦ: СРАВНЕНИЕ УЗБЕКСКОГО, РУССКОГО И АНГЛИЙСКОГО ЯЗЫКОВ

Аннотация Эта статья исследует сложности перевода идиоматических выражений и пословиц на трех языках: узбекском, русском и английском. Рассматриваются лингвистические препятствия, такие как различия в синтаксисе, лексике и идиоматических структурах, с которыми сталкиваются переводчики при передаче смысла этих выражений. Сравнивая примеры с узбекского, русского и английского языков, исследование подчеркивает трудности достижения точных переводов, которые сохраняют как исходное сообщение, так и культурные нюансы. В статье также предлагаются стратегии для переводчиков, включая адаптацию, компенсацию и использование эквивалентных выражений, чтобы эффективно преодолевать лингвистические и культурные различия между этими языками. В конечном итоге это исследование направлено на предоставление новых сведений о процессе перевода и

способствует лучшему пониманию трудностей, связанных с переводом идиоматического языка, обусловленного культурой.

Ключевые слова: культура, межкультурный, возможные решения, проблемы, адаптация

O'ZBEK, RUS VA INGLIZ TILLARIDAGI IBORA VA MAQOLLARNI TARJIMA QILISHDA UCHRAYDIGAN LINGVISTIK VA MADANIY QIYINCHILIKLAR

Annotatsiya Ushbu maqola o'zbek, rus va ingliz tillaridagi idiomatik ifodalar va maqollarning tarjima qilinishining murakkabliklarini o'rganadi. Maqolada tarjimonlar duch keladigan muammolardan masalan, sintaksis, leksika va idiomatik tuzilmalar farqlari misollar orqali tahlil qilingan. O'zbek, rus va ingliz tillaridan misollarni taqqoslash orqali, tarjimon e'tibor berishi lozim bo'lgan madaniyatga xos noziklikni saqlab qolishdagi qiyinchiliklarni yoritadi. Shuningdek, maqola tarjimonlar uchun moslashtirish, kompensatsiya qilish va ekvivalent ifodalardan foydalanish kabi strategiyalarni taklif qiladi. Nihoyat, ushbu tadqiqot tarjima jarayonini yaxshiroq tushunishga yordam berish va madaniy jihatdan bog'langan idiomatik tildagi tarjimaning murakkabliklarini chuqurroq anglashga hissa qo'shishni maqsad qiladi.

Kalit so'zlar: madaniyat, madaniyatlararo, mumkin bo'lgan yechimlar, qiyinchiliklar, moslashish

INTRODUCTION

"Languages differ widely in the nature of their vocabularies. Distinctions which seem inevitable to us may be utterly ignored in languages which reflect an entirely different type of culture, while these in turn insist on distinctions which are all but unintelligible to us." [129]

The way people live and the words they use are deeply connected. This is true both for the visible, outward parts of life—like how we work and interact—and for the inner, personal aspects—such as our thoughts and emotions. The language a society speaks reflects and shapes its values, culture, and experiences.

Translation is closely tied to the cultures of both the source and target languages. When we teach translation, we help students find ways to deal with cultural terms, reducing the loss of meaning and keeping cultural elements intact. This process bridges different cultures and helps promote better communication across them. This paper explores the importance of intercultural competence and discusses various techniques for translating culture-specific terms, idioms etc. When we compare target language and source language, it is clear that different

---

[129]Wierzbicka Anna. (1997) *Understanding Cultures through Their Key Words*. New York Oxford. Oxford university press.

cultures have noticed similar social patterns and, based on their unique knowledge and experiences, they have developed their own ways of expressing them. This shows that differences between languages can be challenging for language learners and translators. The greater the gap between the concepts in each language, the harder it becomes to convey messages accurately. One of the main difficulties in translation is dealing with the transfer of not just meaning, but also form, style, idioms, proverbs, and other nuances.

DIFFICULTIES FACED BY LANGUAGE LEARNERS AND TRANSLATORS

Linguistic Challenges. Each language is unique, with own origins, historical backgrounds, roots and word building. An irony in one language can lose all its meaning when is translated to another language, so if an irony is not rendered perfectly, the target reader might not actually get the sense of irony implied in the source text. As a result, the entire essence of the subject in question might get lost in translation. The next linguistic challenge lies in the correct translation of idioms and proverbs. For example, *"osmon bilan yerdek farqi bor", "как небо и земля"* an idiom in the English language means, *"As like as chalk and cheese"*. This expression would be out of context if translated literally into another language.

Proverbs, idioms are linguistic expressions or lexical items expressing objects, models or phenomena of material life particular to a given culture. They are necessary to any language in order to keep the local and cultural color of that language. By comparing Uzbek idiom *"tuyani dumi yerga tekkanda"* with Russian and English equivalents, we can notice that the grammatical structures of an idiom cannot be changed but nouns are totally different each other's. *"When **pigs** fly", «Когда **рак** на горе свистнет"* When we compare three languages we can discover that different cultures have identified similar social observations and according to their knowledge and experience create their own idioms, expressions. While translating them as a foreign language learner, as an English teacher, we have to identify their own etymology, definitions, and similarities by comparing with three languages. Translating process will be very touching and exciting moment. If translator knows English and their own mother tongue well, it will not difficult for them to identify and translate the given material. [130]

Cultural challenges. Translating/rendering culture-specific models seem to be one of the most challenging tasks to be performed by a foreign language learner; in other words, culture and intercultural awareness, are far more difficult thing than it may seem to the students. The more a foreign language learner is aware of complexities of differences between cultures, the better a student will be. It is obviously right to mention that there has never been a time students were unaware of cultural differences and their significance for translation.

It is also worth mentioning that some studies focus only on specific translation procedures that should be used when dealing with cultural elements. This is the case with Graedler (3), who cites four: (i) making up a new word, (ii) explaining the meaning of the SL expression in

---

[130] Iskanova Nasiba. The interplay between language, literature and culture. Monograph. Navoi-2022.

lieu of translating it, (iii) preserving the SL term intact, and (iv) replacing it using any term in the TL that has the same "relevance" as the SL term. Harvey (2-6) also proposes four ways: (i) functional equivalence, using a term with the same "function", (ii) formal or linguistic equivalence, or word-by-word translation, (iii) transcription or borrowing, which may include notes, and (iv) descriptive or self-explanatory translation.[131]

2.1. Adaptation is used when a situation mentioned in the source language when source language does not exist or is not familiar in the target culture. In these cases, translators, language learners create a new situation that fits the context and makes sense in the target culture, ensuring the message remains meaningful. This process is often asked to learners in order to find equivalence.

E.g. Prohibitions and warnings in English (cannot/ should not/ must not do it). It is expressed differently from the Uzbek language, and is not as strict as "impossible".

-Hoy, Xolisa! O'pkangizni bosib oling! Mening bolam arpangizni xom o'rdimi, buncha **bobilaysiz?** *[132]*

- Hey, Kholisa! Do not be crazy one! Be gentle! Did my son create a criminal? Why are you **'barking'?**

- Эй, Холиса! Не будь сумасшедшей! Будь потише! Мой сын стал преступником? Почему ты «лаешь»?

2.2. Borrowing a word is taking a word or expression straight from another language, without translation. The procedure is normally used when a term does not exist in the target language, or when the translator tries to get some stylistic or exotic effect. For example, many lexemes such as image -imij, coca-cola-koka-kola, minimarket-minimarket, cheeseburger-chizburger, hot-dog-xot-dog, chips- chipsi, net book-netbook, Bluetooth -blutus, sensor-sensor, Wi-Fi- vay-fay, computer-kompyuter should be set in our glossary. In any case, borrowings are one of the main ways of enriching a language. When translating texts with a great amount of cultural terms, however, we should be cautious, unless we want to maintain a certain local colour or exoticism.

2.3. Omission of information is not common when translating cultural terms and, when it occurs; it is usually to avoid repetitions, misleading information, or lack of naturalness.

-Thomas Gipson denied being lewd and obscene.

- Tomas Gipson odobsizligini tan olmadi.

- Том Гипсон отрицал свою непристойность.

2.4. Description. As the term itself indicates, a term or expression is replaced by a description of its form or function.

---

[131] Fernández Guerra Ana. (2012)Translating culture: problems, strategies and practical realities. Broj 1 - Godina 3 - 12/2012. Art and Subversion

[132] Tohir Malik "Eng kichi jinoyat" qissa, www.ziyouz.com/ tohirmalik.uz

For example. U ustiga yaktak kiygan edi[133]

He wore a yaktak (oriental robe) on his shoulder.

Он накинул на плечо "яктак".

Yaktak - Oriental robe. Translation method: descriptive. Here, the descriptive method is used in the translation to explain to the reader while preserving the nationality, since the word "yaktak" is a national word, i.e. realia

HOW TO ACHIEVE CULTURAL EQUIVALENCE IN TRANSLATION

3.1. Equivalence refers to a strategy that describes the same situation by using completely different stylistic or structural methods for producing equivalent texts.

All are not saint that go to the church

This proverb is very specific to Christian nations. Because the church is basically a Western concept. However, in translating this one, we have to find the equivalent of it. *Не всяк праведник, кто в церковь ходит.*

When we translate this proverb into Uzbek, we do so in a way that reflects Uzbek national character and the understanding of the Uzbek readers.

Eshak Makkaga borgani bilan hoji bo'lmas

The English expression "to dance to somebody's pipe" cannot be translated directly into Uzbek. This is because it is more appropriate to use a musical instrument specific to the Uzbek culture in the translation. The correct translation would be *"birovni nog'orasiga o'ynamoq."* In other words, instead of using *"pipe,"* we should use *"nog'ora.*" The translation of this idiom into Russian will be exactly the same as *"плясать под чью-то дудку"*

In the translation of the proverb given below, the Russian and English versions are the same, while the Uzbek translation differs, but the meaning and essence are very similar.

-Bolaning qanday bo'lishi boshidan ma'lum

- A bird may be known by its flight

-You can understand the bird by how it flies

3.2. Explicitation / expansion / amplification / diffusion. Explicitation means that we express in the TL something that is implicit in the context of the SL. Examples of these procedures could be the following ones: **English:** *"They went to the park."* Explicitation in Uzbek: *"Ular dam olish uchun, parkka bordilar."* *(Here, the purpose of going to the park is explained in the Uzbek version with "dam olish uchun" (for relaxation), which was not mentioned explicitly in the English sentence.)*

3.3. Generalization often involves replacing a specific word with a broader term, sometimes making the meaning less precise but more widely applicable. Here are examples of generalization in both English and Uzbek: **English:**

---

[133] Bakiyev, F. J. (2023). Translation strategy as a basic concept of translating subtitles. Golden brain, 1(15), 220-223. [4]

"He gave me a bouquet of roses."

Generalization in Uzbek: "U menga gullar berdi."

"Он подарил мне букет роз."

(In this case, the specific "bouquet of roses" is generalized to just "gullar" (flowers) in Uzbek. The translator chose a more general term to avoid specifying the type of flowers.)

3.4. Modulation consists of using a phrase that is different in the SL and TL to convey the same idea. It is similar to transposition and, sometimes, necessary in order to avoid lack of fluency or exoticism in the translation.

-But <u>outside</u> it was raining.

-Но <u>на улице</u> шел дождь.

- <u>Tashqarida</u> yomg'ir yog'ayapdi.

3.5. Particularisation is in opposition to generalisation. It refers to the procedure in which the translator uses in the TL hyponyms or more precise or concrete terms, as in *"She is a great person" "U juda ajoyib inson"*, in which particularisation disambiguates whether 'person' is male or female, since there is no translation of 'she' in this case. **-**"He drove a vehicle."

Particularization   in   Uzbek: *"U   avtomobil   haydagan   edi."* *(Here, the general term "vehicle" is made more specific as "avtomobil" (car) in the Uzbek translation.)*

3.6. Lexical substitution, or putting one word in place of another. It often results from the different semantic structures of the source language and target language words. Thus, the word *молодой* is not always translated as young; rather, it depends on its word combinability: *молодой картофель* is equal to new potatoes. What about the Uzbek language? –*Yangi uzilgan kartoshka* or *yangi kartoshka.*

3.7. Transposition can also take place when we change the negation modality of the sentence:

- She is not unworthy of your attention.

- Она вполне достойна вашего внимания.

- Bu sizning e'tiboringizga loyiq qiz.

3.8. Metaphoric transformations are based on transferring the meaning due to the similarity of notions.

1. - Do not dirty your hands with that money!

- Не пачкай руки этими деньгами!

- Bu pullar bilan qo'lingni iflos qilma!

2. - He will pay us our money back when hell freezes over.

- Он вернет нам деньги, когда рак свистнет.

- Undan pullaringni tuyani dumi yerga tekkanda olasan.

The source language metaphor can be destroyed if there is no similar idiom in the target language:

-Bahor-<u>etak qoqmoqda</u>.

-*Spring* <u>*is coming very soon.*</u>

-*Весна* <u>*уже на пороге.*</u>

RESULTS AND DISCUSSION

In the process of teaching translation, both linguistic and cultural challenges play a significant role. These challenges stem from the complex nature of translating between languages with different linguistic structures, idiomatic expressions, and cultural contexts. Below, we try to mention the key findings related to these challenges and their implications for translation pedagogy.

1. Linguistic Challenges

One of the main linguistic challenges in translation is the difference in grammar and syntax among English, Russian and Uzbek languages. For example, subject-verb-object word order might differ, which can lead to misunderstandings or awkward phrasing when translating. For example, in English, the phrase "They sent him a parcel" follows a subject-verb-object structure, but in languages like Uzbek or Turkish, the sentence might be arranged differently, leading to challenges in sentence structure.

Idiomatic expressions and puns are often difficult to translate because their meanings are not always literal and are tied to the cultural and social context of the source language. For example, the English idiom "couch potato" refers to a person who spends a lot of time sitting or lying on a couch, typically watching television, and is often associated with a lack of physical activity or a sedentary lifestyle. It is used in a somewhat humorous or critical way to describe someone who is inactive or lazy. The Uzbek translation for *"couch potato"* would be ***"tez-tez televizor ko'rgan, harakatsiz odam"***, which conveys the idea of someone who is inactive and spends a lot of time sitting or lying around.

2. **Cultural Challenges**

a. Cultural Context and References: Each language carries with it cultural baggage—references, customs, and traditions that may not be universally understood. For instance, translating cultural references such as holidays, religious practices, or traditional foods may require explanation or substitution. In teaching translation, students must understand these cultural nuances and how to handle them when translating.

b. Values and Norms: Cultural values and social norms influence language use. A phrase that is polite or acceptable in one culture might be considered rude or inappropriate in another. For example, in English, directness in communication is often appreciated, while in some Central Asian cultures, indirectness and politeness are valued. Translators need to adjust their translations to suit the norms of the target culture, which often involves rephrasing or finding alternative expressions.

c. Humor and Irony: Humor, satire, and irony are closely tied to culture and can be particularly challenging in translation. Humor that works in one language may fall flat in another due to differences in humor styles, wordplay, or cultural references. Translators need to be

sensitive to these differences and may need to adapt or even omit some humor to ensure the target audience understands the message.

3. Pedagogical Implications

a. Incorporating Cultural Awareness: Teaching translation cannot focus solely on linguistic skills; it must also emphasize cultural awareness. Translation students need to be equipped with knowledge about the cultural contexts of both the source and target languages. This can be achieved through immersive experiences, reading cultural texts, and discussing cultural differences in class.

b. Developing Flexibility in Translation Strategies: Given the linguistic and cultural challenges, students need to develop flexibility and creativity in their approaches. This includes choosing between more literal translations or opting for adaptation, compensation, or omission strategies to account for cultural differences. Teachers should guide students in understanding when to prioritize accuracy versus cultural appropriateness.

c. Technological Tools and Resources: With the rise of machine translation and other digital tools, the teaching of translation now involves instructing students on how to use these resources effectively while maintaining a critical approach. While technology can assist in translation, it still cannot fully address cultural and contextual nuances, which remain the responsibility of human translators.

CONCLUSION

Teaching translation involves more than just linguistic skills—it also requires an understanding of cultural nuances and the ability to navigate differences between source and target languages. Both linguistic and cultural challenges are central to the translation process and must be addressed in the curriculum to prepare students for real-world translation tasks. By emphasizing cultural awareness, developing flexible translation strategies, and utilizing technological tools appropriately, educators can help students overcome these challenges and become proficient translators.

In short, every nation has its own unique spirit, mentality, and characteristics, which in turn shape its literature, traditions, and folklore. When comparing English, Russian and Uzbek idioms, proverbs, we have found that sometimes it is not enough to simply translate words literally. In some cases, it is essential to understand the deeper cultural and psychological aspects of the people, to grasp their mindset and mentality. The way these equivalents are found often depends on the students' or scholars' thinking, worldview, life experiences, and expertise.

REFERENCES

1. Wierzbicka Anna. (1997) Understanding Cultures through Their Key Words. New York Oxford. Oxford university press.

2. Fernández Guerra Ana. (2012)Translating culture: problems, strategies and practical realities. Broj 1 - Godina 3 - 12/2012. Art and Subversion

3. Bakiyev, F. J. (2023). Translation strategy as a basic concept of translating subtitles. Golden brain, 1(15), 220-223. [4]

4. Bakiev Fakhriddin, Nutfullaeva Dinara. Exploring Translation Strategies: A Study of English Translation in Gafur Gulom's "Shum bola" International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 8 Issue 1 January - 2024, Pages: 71-74

5. Qambarov N. Universal Lug'at - ma'lumotnoma, Universal handbook and dictionary for English learners and translators, Toshkent, "Turon-Iqbol", 2014.

6. Peter Newmark. Approaches to translation. Shanghai foreign language education press, 2001

7. Tohir Malik "Eng kichi jinoyat" qissa, www.ziyouz.com/ tohirmalik.uz

8. Iskanova Nasiba. The interplay between language, literature and culture. Monograph. Navoi-2022.