

## PROBLEMS OF TRANSLATING ENGLISH AND UZBEK PROVERBS IN INTERCULTURAL COMMUNICATION

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**Abstract:** *This article studies the problems of translating English and Uzbek proverbs in the process of intercultural communication on the basis of comparative analysis. The study analyzes the semantic content, national-cultural characteristics and speech-pragmatic functions of proverbs. It also highlights the issues of alternativeness, loss of imagery, linguo-cultural differences and stylistic adaptation that arise in the translation process. Direct, partially compatible or incompatible translation options of English and Uzbek proverbs are identified, and their communicative significance in intercultural communication is substantiated. The results of the study indicate the need to take into account the national mentality, historical experience and pragmatic context when translating proverbs.*

**Keywords:** *proverb, translation problems, intercultural communication, comparative analysis, linguo-cultural studies, semantic compatibility, pragmatic characteristics, stylistic adaptation, national mentality, English, Uzbek.*

**Аннотация:** В данной статье на основе сравнительного анализа исследуются проблемы перевода английских и узбекских пословиц в процессе межкультурной коммуникации. Анализируются семантическое содержание, национально-культурные особенности и рече-прагматические функции пословиц. Также освещаются вопросы альтернативности, потери образности, лингвокультурных различий и стилистической адаптации, возникающие в процессе перевода. Выявляются прямые, частично совместимые или несовместимые варианты перевода английских и узбекских пословиц, обосновывается их коммуникативное значение в межкультурной коммуникации. Результаты исследования указывают на необходимость учета национального менталитета, исторического опыта и прагматического контекста при переводе пословиц.

**Ключевые слова:** *пословица, проблемы перевода, межкультурная коммуникация, сравнительный анализ, лингвокультурные исследования, семантическая совместимость, прагматические*

особенности, стилистическая адаптация, национальный менталитет, английский язык, узбекский язык.

**Annotatsiya:** Mazkur maqolada ingliz va o'zbek maqollarining madaniyatlararo kommunikatsiya jarayonida tarjima qilinishiga oid muammolar qiyosiy tahlil asosida o'rganiladi. Tadqiqotda maqollarning semantik mazmuni, milliy-madaniy xususiyatlari hamda nutqiy-pragmatik vazifalari tahlil qilinadi. Shuningdek, tarjima jarayonida yuzaga keladigan muqobilik masalasi, obrazlilikning yo'qolishi, lingvokulturologik tafovutlar va stilistik moslashuv muammolari yoritiladi. Ingliz va o'zbek maqollarining to'g'ridan-to'g'ri, qisman mos yoki mos kelmaydigan tarjima variantlari aniqlanib, ularning madaniyatlararo muloqotdagi kommunikativ ahamiyati asoslab beriladi. Tadqiqot natijalari maqollarni tarjima qilishda milliy mentalitet, tarixiy tajriba va pragmatik kontekstni hisobga olish zarurligini ko'rsatadi.

**Kalit so'zlar:** maqol, tarjima muammolari, madaniyatlararo kommunikatsiya, qiyosiy tahlil, lingvokulturologiya, semantik moslik, pragmatik xususiyat, stilistik moslashuv, milliy mentalitet, ingliz tili, o'zbek tili.

**Introduction:** Proverbs are one of the important objects of research in linguistics and translation studies as language units that embody the centuries-old life experience, worldview and spiritual values of the people. They are short, figurative and generalizing, reflecting the national mentality and cultural identity of a particular people. Therefore, the process of translating proverbs into another language is not considered a simple linguistic replacement, but an important component of the process of intercultural communication. In particular, a comparative study of proverbs belonging to the English and Uzbek languages makes it possible to identify similarities and differences between different cultural systems.

In the translation process, it is important to preserve the semantic content of proverbs, as well as to convey their imagery, stylistic tone and pragmatic function. Often, metaphorical images or national realities that are characteristic of one language may not be understandable to representatives of other languages. As a result, the translator is forced to use strategies such as finding a direct alternative, partial adaptation or interpretation. This leads to the emergence of linguo-cultural problems in the process of translating proverbs.

The relevance of this article is that the study of the translation features of English and Uzbek proverbs in intercultural communication is of not only

theoretical but also practical importance. The study sheds light on the semantic compatibility, national-cultural context and speech-pragmatic functions of proverbs on the basis of comparative analysis. Through this, the goal is to identify effective methods for translating proverbs and to demonstrate their communicative significance in intercultural communication.

### **Research methods**

This study used a complex of several scientific methods to determine the characteristics of the translation of English and Uzbek proverbs in intercultural communication. First, proverbs belonging to both languages were selected based on the descriptive-analytical method and their semantic content, level of imagery, and features of speech use were consistently studied. This method made it possible to determine the communicative function of proverbs and systematically analyze the problems that arise in translation [2].

The comparative (contrast) method is one of the main methods of research, which served to identify similar and different aspects of English and Uzbek proverbs. Through this approach, proverbs were divided into groups of units with direct alternatives, partially compatible variants, and proverbs that are not compatible in terms of national and cultural aspects. As a result, their semantic compatibility level and translation strategies were determined.

Using the linguoculturological method, the national mentality, historical experience, and cultural realities reflected in the proverbs were analyzed. This approach helped to determine how figurative units are adapted in the translation process and how they are interpreted in a cross-cultural context.

The method of pragmatic analysis was also focused on studying the discourse function of proverbs. In particular, such communicative strategies as reinforcing ideas, giving advice, warning, or influencing the interlocutor were studied through proverbs. The set of methods used allowed to comprehensively cover the problems of translating English and Uzbek proverbs [2].

### **Results**

The results of the study showed that there are a number of important features in the translation of English and Uzbek proverbs in the process of intercultural communication. First of all, it was found that proverbs are divided into three groups according to the degree of semantic

compatibility: proverbs with a direct alternative, partially compatible proverbs, and nationally and culturally incompatible units. For example, the Uzbek proverb “Yov qochsa botir ko‘payar” can be used as a close semantic alternative to the English phrase “After the battle everyone is a general”. In such cases, the translation process is relatively easy and the main meaning of the proverb is preserved.

Partially compatible proverbs are distinguished by stylistic and figurative differences in translation. For example, the English version of the proverb “Teng-tengi bilan, tezak qopi bilan” is “Birds of a feather flock together”, and although there is a semantic similarity, the metaphorical basis and cultural context are different. This requires the translator to use an adaptation strategy.

The study also showed that some proverbs cannot be translated directly because they are related to national realities. In such cases, interpretation or free translation methods are used. The results confirmed that when translating proverbs, along with semantic accuracy, preserving their pragmatic function and cultural content is of great importance [7].

### **Analysis**

A comparative analysis of English and Uzbek proverbs shows that there are certain similarities and differences in their semantic structure, level of imagery, and speech-pragmatic functions. In the process of analysis, it was found that some proverbs are semantically compatible in different languages, since they are based on common human experience and moral views. For example, the Uzbek proverb “Yov kochsa botir ko‘payar” is consistent in content with the English phrase “After the battle everyone is a general”. In both units, false courage that appears after the danger has passed is criticized. This confirms the universality of proverbs.

However, since some proverbs are closely related to the cultural context, it is difficult to find a complete semantic alternative in translation. For example, although the proverb “Teng-tengi bilin, tezak qopi bilan” expresses the idea of social conformity, the image of “dung” in it does not have a clear equivalent in English culture. Therefore, in the translation, a close-meaning unit such as “Birds of a feather flock together” is used, but in this case the national diversity is partially lost.

Also, pragmatic analysis has shown that proverbs implement communicative strategies such as influencing, warning or advising in the speech process. For example, the Uzbek proverb “Pichoqni o‘zingga ur, og‘rimasa o‘zgaga sol” is expressed in English as “Put yourself in someone

else's shoes", serving as a rhetorical device that encourages empathy in the interlocutor [3].

The analysis shows that in the process of translating proverbs, along with preserving the semantic content, it is necessary to take into account their figurative and pragmatic features.

**Discussion:** The discussion of the translation of English and Uzbek proverbs in intercultural communication shows that this process is not limited to the exchange of language units, but also requires the harmonization of different cultural values and systems of thought. The study found that proverbs based on common human experience and moral standards are relatively easy to adapt in translation. For example, proverbs criticizing false courage or promoting patience may have close semantic expressions in different languages. This facilitates mutual understanding in intercultural communication.

However, proverbs related to national lifestyles, historical realities and social traditions create difficulties in translation. Some images found in Uzbek proverbs, for example, concepts related to traditional economic activities or family relationships, do not have a direct equivalent in English. Therefore, the translator is often forced to use strategies such as adaptation, interpretation or free translation. In this case, although the main content of the proverb is preserved, its national color and figurative effect may be partially lost [5]. The pragmatic function of proverbs is also important. They are used in speech as a means of reinforcing an idea, persuading the interlocutor, or giving a moral conclusion. Preservation of this communicative effect in the translation process ensures the effectiveness of intercultural communication. Therefore, when translating proverbs, along with semantic accuracy, it is necessary to take into account linguo-cultural and pragmatic factors.

### **Conclusion:**

The results of the study of the translation of English and Uzbek proverbs in intercultural communication once again confirmed their inextricable link between language and culture. The study showed that proverbs are semantic units that embody the historical experience, national mentality and social values of the people, and the process of their translation is a more complex linguocultural process than simple lexical substitution.

As a result of the comparative analysis, it was found that proverbs can be divided into groups with direct alternatives, partially compatible and nationally and culturally incompatible according to the degree of

semantic compatibility. Proverbs that have universality are relatively easily adapted in translation, but units associated with national realities and figurative expressions pose difficulties in translation. In such cases, it is necessary to use adaptation, interpretation or free translation strategies.

It was also emphasized that the pragmatic function of proverbs — that is, their ability to influence speech, give advice, or draw moral conclusions — should be preserved in the translation process. Because it is this factor that determines the effectiveness of intercultural communication.

In general, when translating proverbs, it is necessary to ensure a balance between semantic accuracy, cultural context, and communicative purpose. This depends not only on the translator's knowledge of the language, but also on his intercultural thinking and pragmatic sensitivity.

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