



The Peerian Journal

Open Access | Peer Reviewed

Volume 4, March, 2022.

Website: www.peerianjournal.com

ISSN (E): 2788-0303

Email: editor@peerianjournal.com

To the Problem of Transfer of the National Uniqueness of Proverbs, Sayings and Other Units in Literary Translation

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Annotation: The article provides a comparative study of the proverbs, parables and phraseological units in the Russian and Deutsch versions of the novel "Navoi" by Oybek.

Key words and expressions: text, language, translation, language alternative, phraseological units, word-by-word translation.

The problem of translating phraseological units and, in particular, proverbs, sayings, idioms is one of the most difficult tasks of literary translation. In truly artistic works of literature, phraseological units are distinguished by the brightness of national color, the colorfulness of the images on the basis of which they are built, and the metaphorical nature of the language. Each phraseological unit expresses the spiritual and cultural image of the people in whose language of proverbs it was created.

In order to convey to a foreign reader all the depth and charm of the original, their national identity, the translator needs, first of all, to understand their meaning and imagery. Otherwise, the translation may contain linguistic units that do not correspond to the original, contradicting the spirit and content of the work where they are used. Such proverbs often do not fit into the creation of readers brought up in a different language culture, and in some cases, misunderstanding of a proverb can lead to a distortion of its semantic content. During the process of translation, the translator constantly asks himself whether he translated this way, and whether it is possible to translate it differently.

In practice, there are 3 ways to translate phraseological units in the basics:

Language equivalents;

Similar phraseological units;

Word-for-word translation (or tracing paper).

In the absence of the possibility of using these methods, translators turn to language units that convey the general meaning of the phraseological units of the original.

So in Aibek's novel "Navoi" phraseological units are used, which most clearly convey the ideological and artistic conception. Proverbs, sayings and idioms, which the author used with great skill, help him create vivid, memorable images, serve to reveal the character of the heroes of the work, whether



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they are images of the palace nobility, representatives of the clergy, military leaders or ordinary people from ordinary sections of the population. This is facilitated, in particular, by the speech of the characters, saturated with the indicated linguistic means, the situations in which they act.

Let us pay attention to how they are transmitted in translation: "... bundan keyin ehtiyot bulmoq kerak. Elning bir suzi bor: ýzingga ehtiyot býl, kýshningni kri tutma" (228).

In the Russian translation, this proverb is presented as follows: "... henceforth we must be more careful. In our city they say: "Look after your house, do not catch a thief from a neighbor" (172).

As a result, the translator did not understand the meaning of the word "tutma" ("tutmok", "uzini erkin tutmok" - "keep yourself free", "brovni uziga dost tutmok" - "consider someone else"), he used in the translation of the above proverb words "catch" and thus distorted its meaning. When translating the novel into the non-messian language, the proverb was generally omitted.

Further, the proverb, "Dastlab: "Bulsa bular, bulmasa qovlab ketar" degan er andy hotinning kungliga karab qiziqsindi" (327).

In the Uzbek-Russian dictionary, which includes 40 thousand words, the words "rovlamok" are used in this saying, translated as "growing wildly", "go to the tops" and this saying is given as an example with its concise, brief translation "Come what may" (644), and in the Russian language there are still similar sayings: "Yes - it is, but no - so then there will be more" and also "There is - so it is, no - so it is not."

In the Nemean translation of the work, an attempt was made to preserve the general meaning of this saying.

"Ogay ota, yeshi ulgayib farzand kurmagan esada, "otning asli kartadir, asli tagiga tortadir", degan gapga ishonganidan bulsa kerak, etimga kun bermadi" (368).

Translator M. Salier briefly, in a nutshell, conveyed this as follows. "The stepfather disliked Abdu-as-Samad" (288), although there are similar sayings in Russian: "Don't feed the wolf, he always looks into the forest" or, more mildly, "The apple does not fall far from the apple tree."

The translator did not bother to look for a similar proverb in the German language and left it without translation. But if the Russian and Nemean translators would have shown more perseverance in the search for a more complete correspondence of the proverbs, they would have been able to achieve the goal of providing them with an adequate translation. Many proverbs, sayings, idioms in Russian with a common meaning, and in the Nemean language are omitted. The translators did not even try to convey their general meaning and thus impoverished the content and artistic merit of the work. However, in other cases, the translators creatively approached the work on the translation of the novel "Navoi". They managed to find equivalents in languages, as well as analogues that correspond both in content and in form to the phraseological units of the original.

Temirni qizigida boss.

Strike while the iron is hot.

Schmie das Eisen, solange es heiss ist.

Och Kornim, Tinch Kulogim.

The stomach is empty, but there is silence in the ears.

Es ist leer im Bauch, aber es ist Stille in den Ohren.



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It hurar, karvon ýtar.
The dog barks, the caravan passes.
Der Hund bellt, der Wohnwagen geht durch..

Toma toma kul bulur.
From the drops the lake merges.
Aus den Tropfen fließt der See.

Thus, comparing phraseological units (proverbs, sayings, idioms, phraseological units found in Aibek's novel "Navoi" in Russian and German translations) with the Uzbek original, we came to the following conclusions:

In some cases, when translating these phraseological units, the method of their tracing or word-by-word translation was used.

In other cases, translations have found analogues and equivalents of phraseological units.

It is not uncommon for translators to omit proverbs, leaving them without translation.

Translation is a work that requires great talent and skill, when it is required to preserve the entire gamut of semantic shades of the original. The surest way to fulfill this condition is, in our opinion, the search for analogues of equivalents of phraseological units.

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