

THE ROLE OF CULTURAL CONTEXT IN PROVERB TRANSLATION

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Abstract

In this article the author discussed the influence of cultural features while translating a particular text in Uzbek and English languages in which proverbs are used. As we know that proverbs are a concise, brief, clear form of oral wisdom and can represent a particular country and its inhabitants' lifestyle, tradition, culture. This article discussed the relevance and significance of culture in proverb translation as well as the clarified conclusions drawn from the writings of well-known authors and academics. These issues have been discussed: 1. How culture influence translation; 2. What is the role of text in proverb translation, and 3. What is the main role of translators in proverb translation? This article highly emphasizes the challenges of interpreting cultural nuances while translating proverbs, and reveals the key points to overcome this issue.

Key words: culture, proverb translation, translators, text, cultural nuances.

Introduction

The translator may underestimate the complexity of culture and the intercultural competence and awareness that arise from cultural experience. A translator's proficiency increases with their understanding of the nuances of cultural variances. It is likely accurate to state that the translator community has always been aware of cultural variations and how important they are to translation. At least since ancient

Rome, translation theorists have been aware of the issues of diversity and cultural knowledge. Understanding cultural differences and knowledge has been a main emphasis of translation theory and training for as long as they have existed. Historically, the primary issue has been with terminology and expressions that are so strongly and solely rooted in one culture that they are nearly hard to translate into the spoken or nonverbal language of another. There have been hotly debated topics: when to paraphrase, when to use the closest local equivalent, when to create a new word by translating it precisely, and when to transcribe. These "untranslatable" culturally specific terms and expressions all remained fascinating for both translation theorists and translators.

Proverbs are a vital form of communication that capture significant cultural values in both the English and Uzbek cultures. However, each culture's distinct historical, geographical, and social conditions influence the particular customs that are portrayed in these proverbs. We can better comprehend the parallels and discrepancies between the values and habits of English-speaking and Uzbek-speaking people by contrasting proverbs from these two linguistic traditions. English proverbs often reflect the values of individualism, practicality, and social etiquette that are prevalent in Western societies. On the other hand, the social and cultural dynamics of Central Asia influence Uzbek proverbs. The Uzbek people have a long history of oral literature, and their proverbs frequently highlight the value of nature, hospitality, community, and respect for elders.

Literature review

Scholars have clarified how to overcome the issue of translating proverbs for ages, as they have the features of culture which represent difficulties for TR while adapting them from SL into TR. Mounin presented the first theory in this area in 1963. He emphasized the significance of a lexical item's connotation and asserted that the translated item would only properly serve its purpose if this idea was taken into account. Although opinions on whether or not language is a part of culture vary, the

concepts of culture and language seem to be interwoven and are crucial when thinking about the consequences for translation. In 1964, Nida talked about the issues of correspondence in translation, gave equal weight to linguistic and cultural distinctions between the source and target languages, and came to the conclusion that cultural differences could provide the translator with more serious challenges than linguistic structure differences. One may argue that the first idea in cultural translation studies was the "cultural turn," which was foreshadowed by Even-Zohar's 1978 work on polysystems and translation standards and Toury's 1980 work. The linguistic theories of translation are rejected by them, and they are described as having went as a whole from word to text, but not more. Beyond language, they themselves concentrate on the relationship between culture and translation, how culture influences and limits translation, and the more general concerns of history, context, and convention. Thus, in translation studies, the shift from translation as a text to translation as culture and politics is known as a "Cultural Turn," and it served as the foundation for a metaphor that Bassnett and Lefevere (1990). Skopos hypothesis, which is Greek for "aim" or "purpose," was first proposed by Vermeer in the middle of the 1980s. As a technical word for the act of translating and its goal, it is incorporated into translation theory. Skopos theory prioritizes the goal of translation, which chooses the translation technique and tactics to be used in order to get a result that is functionally sufficient. Vermeer refers to the outcome as *translatum*, or TT. Therefore, it is essential for the translator to understand why SL needs to be translated and what the purpose of TT would be. In their book "Groundwork for a General Theory of Translation," published in 1984, Reiss and Vermeer focused on the fundamental "rules" of this theory.

Results

Newmark recognized that every linguistic group has distinctive cultural characteristics when he defined culture in 1988 as "the lifestyle and its manifestations that are unique to an ethnic group that uses a particular language as its means of expression." Consider following examples:

1. Material culture: clothes, food, houses and towns, transport-., Too many cooks spoil the broth", „ Home is where the heart is", "The bigger the house, the harder the fall."
2. Ecology: flora, fauna, winds, hills, plains- „", „ The frog does not drink up the pond in which he lives", „ A setting hen never grows fat"-, „ An elephant never forgets", „ Better a big fish in a little pond than a little fish in a big pond", „ Life is just (but) a bowl of cherries.
3. Organizations, customs, procedures, activities- "Rome wasn't built in a day"
4. Social culture: social culture- "It takes a village to raise a child.", "You can't choose your family, but you can choose your friends." , "Respect is earned, not given." "An eye for an eye makes the whole world blind." "Don't do unto others what you don't want done to you."

A closer examination of a few English proverbs related to customs offers a glimpse into the cultural framework they support. "A stitch in time saves nine"- This proverb, which reflects a pragmatic and effective approach to problem-solving, highlights the importance of quick action and preventive measures. The tradition emphasizes independence and foresight, where people are urged to address difficulties as soon as they emerge in order to prevent more serious ones later. This principle is closely related to the Western pragmatist tradition, which holds that people should be personally accountable for their affairs and well-being. In Uzbek language this proverb's equivalence is „Qolgan ishga qor yog`ar". Next proverb is opposite to this: "Don't count your chickens before they hatch"- „Podadan oldin chang chiqarma", „Suv ko`rmay ishtoningni yechma". This adage cautions against forming hasty judgments or plans based on unpredictable results. It represents the cautious optimism of the English, which encourages individuals to wait for events to unfold before celebrating or acting. This notion has its origins in the English tradition of measured, taciturn conduct,

particularly in social and commercial contexts where boasting before the outcome is known is deemed impolite. "The early bird catches the worm" -, „Erta turganga Baraka yor”. This proverb emphasizes how important hard work and timeliness are in Western civilization. It motivates people to move rapidly in order to seize chances. In English-speaking cultures, where success is frequently viewed as a reward for hard work and preparation, this proverb captures the traditions of timeliness and productivity. The "early bird" metaphor encapsulates the societal expectation that individuals should be proactive and conscientious in their endeavors. It is evident from these examples that English proverbs pertaining to customs place a strong emphasis on virtues like personal accountability, forethought, caution, and diligence. These sayings capture a culture that values productivity, organization, and individual success. Proverbs pertaining to Uzbek customs might shed light on the importance of preserving family ties and traditions as well as the community-oriented mentality. "A good guest is better than a bad neighbor" -, „Yomon qo`shnidan yaxshi mehmon afzal”. This saying emphasizes the value of being hospitable and preserving positive interpersonal ties. It embodies the tradition of showing hospitality and respect to visitors, which is fundamental to Uzbek and Central Asian culture in general. Guests are seen as gifts in these communities, and it is an unspoken rule that one should always put the comfort and welfare of a guest first, frequently at the expense of one's own. "It is better to be poor with a good reputation than rich with a bad one" -, „Pul ketsa, ketsin , obro` ketmasin”. This proverb emphasizes how important moral integrity and reputation preservation are to the Uzbek. It represents a tradition of honor and respectability in which one's reputation—both personal and familial—is of utmost importance.

Conclusion

To conclude, both cultures include family norms, but English proverbs stress the dynamics of the nuclear family or individual behavior within a social network, whereas Uzbek proverbs frequently highlight extended family relationships and the respect shown to elders. According to Robinson, "we need a new approach to the teaching and

learning process, which is definitely felt in translators and interpreters, training initiatives worldwide as well”. Translators must therefore be familiar with both SL and TL culture, including its relationships to religion, rituals, ceremonies, languages, geographical locations, climate, and every facet of both languages' literary and cultural past.

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