The analysis of similarities and differences of English and Uzbek proverbs with proper names in linguocultural field

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Annotation: This article explores the similarities and differences between English and Uzbek proverbs that incorporate proper names, examining their linguistic and cultural significance. By analyzing a selection of proverbs from both languages, the study highlights how cultural contexts shape the meanings and uses of these expressions. It delves into the role of proper names in conveying cultural values, social norms, and historical references, revealing insights into the worldview of each culture.

Key words: translation process, theory of signs, referential or emotive meaning, cultural contexts and conceptual frameworks.

АНАЛИЗ СХОДСТВ И РАЗЛИЧИЙ АНГЛИЙСКИХ И УЗБЕКСКИХ ПОСЛОВИЦ С СОБСТВЕННЫМИ ИМЕНАМИ В ЛИНГВОКУЛЬТУРНОЙ СФЕРЕ.

Аннотация: В данной статье исследуются сходства и различия между английскими и узбекскими пословицами, содержащими собственные имена, с акцентом на их лингвистическое и культурное значение. Анализируя выборку пословиц из обоих языков, исследование подчеркивает, как культурные контексты формируют значения и использование этих выражений. Рассматривается роль собственных имен в передаче культурных ценностей, социальных норм и исторических отсылок, что позволяет получить представление о мировоззрении каждой культуры.

Ключевые слова: процесс перевода, теория знаков, референтное или эмоциональное значение, культурные контексты и концептуальные рамки.

Translating individual words can be a straightforward task; one can simply refer to a dictionary to ascertain the meaning or meanings associated with a specific word. This process is accessible to anyone, as using a dictionary to translate isolated terms does not

require any specialized skills or innate abilities. However, the complexity of translation escalates significantly when words are arranged into sentences, which in turn form paragraphs and entire pages of text. This increased difficulty arises because individual words, when viewed in isolation, lack depth. Yet, when combined in a particular context to convey a specific message, these words acquire a unique character and essence - a "soul" that reflects the personality and intent of the writer.

For a translator, it is crucial to grasp this character and absorb the essence of the text before attempting to translate it for a different audience. This task is far from simple, as the text represents a fragment of the author's thoughts and emotions, regardless of whether it is a casual news article or a profound literary work. Each author's style imparts a distinct flavor to their writing, making the translation process even more challenging when dealing with texts authored by multiple individuals. The difficulty multiplies exponentially when the text is a product of an entire nation or culture, rich with its historical context and legacy. Such texts often take the form of proverbs.

Apart from philosophical works, translating proverbs presents a particularly demanding challenge. This is because the translator's goal extends beyond merely substituting words; they must also convey the same underlying message while reconstructing the translated proverb in a manner that retains its original form - be it poetic, figurative, or otherwise.

There are numerous approaches and models for translating proverbs from one language to another. One such model, proposed by Wilson, emphasizes essential components that translators must consider: the message, meanings, context, connotations, and linguistic structure. It also highlights specific mapping processes and cognitive behaviors involved in translation.

To reflect this dual perspective, Wilson's model encompasses both the mechanics of how translation occurs and what is being translated. By adopting a multidisciplinary approach, this model integrates insights from contemporary theories across cognitive science, translation studies, semiotics, and comparative linguistics. In doing so, it provides a comprehensive framework for understanding the complexities involved in translating proverbs and other culturally rich texts.

To start, Wilson's model is grounded in a core principle of translation, accompanied by distinct perspectives on the notions of message and meaning. The foundational idea behind the translation process is that when a translator engages in translating, they experience a series of cognitive activities - specifically analyzing, interpreting, and reformulating. This

message encompasses at least two components: the concept itself and its expression or vehicle. It can be understood through the lens of Saussure's theory of signs, which posits that translation can be achieved through established rules and methodologies as outlined in Holmes' translation model.
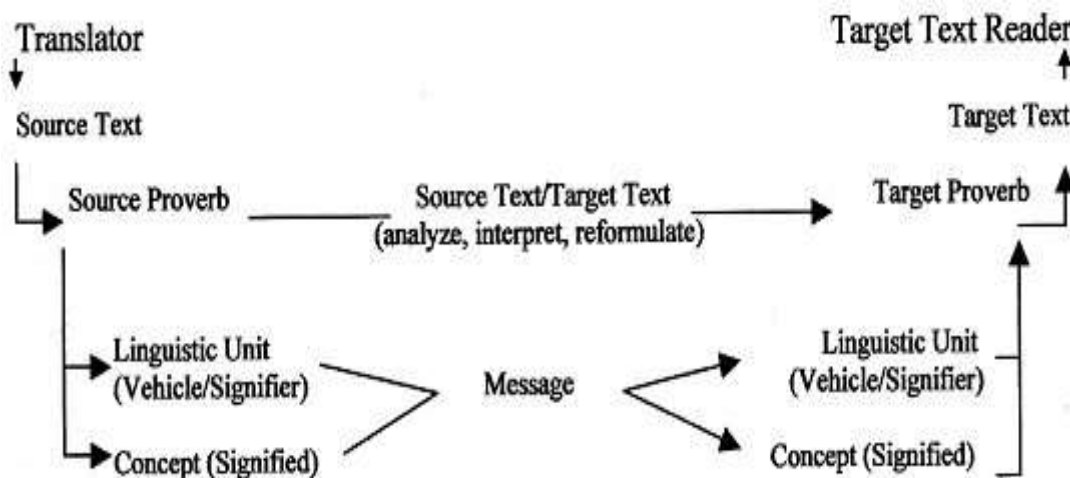
Figure 1. Basic Concept of Translation

The proverb's signifier exists as two entities, linguistic meaning and linguistic structure, in terms of the duality that Eugene Nida specifies for linguistic meaning. Linguistic meaning must be carefully distinguished from other types of meaning, for the linguistic signification of a form does not refer to anything outside of the language itself, as does referential or emotive meaning, but rather to the meaningful relationships which exist within the language. On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship.

For instance, the proverb "beggars can't be choosers" exhibits a specific linguistic structure that includes nouns, a verb, and negation. Each of these elements carries its own significance and function, collectively forming a tangible aspect of the message conveyed. Beyond its structural components, the proverb also conveys a deeper linguistic meaning: "people who beg do not have choices." This meaning serves as one of the interpretations within the overall message. The structural elements fulfill a linguistic role, acting as a vehicle for the message, while the linguistic meaning adds depth and significance to that message. Therefore, since each message consists of both linguistic structure and meaning, it is essential for translators to consider both aspects when transferring the message from the source language to the target language.

Just as the translator attends to both linguistic meaning and linguistic structure, he or she must also ensure that the plurality of the meanings for a given signified is maintained.

Examine the proverb *you can't be in two places at once*. Several meanings are evident: you have to make a choice. Being in one place means not being in another place, and you want both options, in addition to the linguistic meaning (you cannot be in two places at once). All of these meanings are relevant to the translation of this proverb. Other factors, such as context and connotations, affect these meanings and, in turn, contribute to the signified as well. In other words, a text evokes more entities than the message and meaning(s), none of which entities exists in isolation from the others and must be accounted for in the target-language text.

With set concepts of translation, message, and meaning(s) in place, other relevant components of Wilson's model, specifically connotations and context, fall into place. Connotative values are those that reflect human factors. Due to the proverb's reliance on axiological values, connotations are a prevalent element in the translation of proverbs; therefore, the model treats connotation as one of the important components of translation, one which must be accounted for separately, although connotations would generally fall under the umbrella of context.

The French proverb emerges from a context that emphasizes the importance of receiving acknowledgment for one's actions, suggesting that honor and recognition should not be primary motivations for one's deeds. The concept of posthumous recognition is familiar to both cultures, making it reasonable to create an analogy based on this shared understanding in the target language. One potential solution is that a literal translation could serve as an equivalent in this scenario: "honor flowers on the grave." This option effectively maps both the context and connotations of humility and benevolence directly onto the English version. An analysis indicates that the various meanings encapsulated in the original proverb can indeed be represented through the English translation "honor flowers on the grave."

In summary, the task of translating proverbs involves not only recognizing existing equivalents but also creatively engaging with cultural contexts and conceptual frameworks to ensure that the essence of the original message is preserved in a way that resonates with speakers of the target language.

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