

Proverbs and Sayings of the Russian Language and Methods of their Translation into the Karakalpak Language

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Abstract: *This article discusses the comparative typology of paremia of the Russian and Karakalpak languages, and provides translation methods. The work can serve as additional material in the compilation of the dictionary of Russian and Karakalpak languages and in the work of teaching Russian and Karakalpak languages in a native school.*

Keywords: paremia, proverbs and sayings, aphorisms, concept, compensation, analogy, synonym, equivalent, descriptive, combined, tracing, axiology

1. Introduction

It is important and interesting to study the language in the linguoculturological aspect, which implies understanding it as a form of expression of national culture, and as a natural phenomenon, as the relationship between the language and the history of the people, where cultural features and traditions that go back to the living conditions of the people are reflected and transmitted from generation to generation. The linguoculturological aspect of language learning is present at all its levels; it is especially clearly manifested in military units, which include paremias. The value of paremia in the cultural aspect appears in two respects: as integral signs and as a reflection of the national-cultural component, which makes it possible to analyze in a comparative sense a variety of axiological concepts. Paremias are a separate genre of oral folk art and reflect the relationship of people, social and natural phenomena, traditions.

Paremias in the broad sense in linguistics mean short folk sayings, i.e. linguistic aphorisms that go back to folklore and have both literal and figurative meanings and have a poetic form in their structure, and in grammatical terms constitute a complete sentence.

In this sense, paremias in the work mean the proverbial and proverbial fund, which reflects information about the life of the people of his worldview as a special kind of maxim. Proverbs, as V.P. Zhukov points out, in contrast to sayings, have two planes - direct and figurative and can only have a figurative plan, and sayings have only a literal plan. [V.P. Zhukov M.1968: 11]

Proverbs and sayings have been repeatedly emphasized as a cognitive value and have been the object of scientific research. However, the presence of separate investigations about some thematic groups as a whole does not change the picture of the general knowledge. Especially when it comes to translating from Russian into Karakalpak or vice versa. Therefore, our chosen topic is still relevant. Paremia, along with grammatical, structural differences, also have lexical-semantic and thematic differences. In the thematic and lexical-semantic classification, we adhere to the

classification of V.P. Felitsina, Yu.E. Prokhorov, where the lists of paremias in alphabetical order reflect the life of the people and their history:

- 1) Activity, initiative: strike while the iron is hot;
- 2) Trouble, grief, misfortune: Tears cannot help grief;
- 3) Poverty, lack of anything: A shoemaker without boots;
- 4) Calamity, carelessness: Go hunting - feed boots;
- 5) Thrift: saves the ruble a penny;
- 6) Talkativeness, silence: My tongue is my enemy;
- 7) Chagrin, pain: Whoever hurts, he talks about it;
- 8) Mutual assistance, partnership: With the world on a thread-naked shirt;
- 9) Visibility and essence: Not all is gold that glitters;
- 10) Guilt and retribution: Not caught - not a thief;
- 11) Benefit: Not worth the candle;
- 12) Stupidity: The law is not written for fools; etc.

There are 84 topics in the linguistic and cultural dictionary. In the course of studying such a rich factual material, various structural, lexico-semantic, thematic groups of paremias were identified. Therefore, in this work, as the material to be translated, we decided to study the paremias by the method of translation, i.e. by translatability. Translation according to the definition of D. E. Rosenthal and M. A. Telenkova is "the transfer of the content of an oral or written text by means of another language" [D. E. Rosenthal. and Telenkova MA 1972: 250].

The issue of translating proverbs and sayings as figurative means of language occupies a certain place in the theory and practice of translation and in the methodology of teaching language and literature, as well as in mastering apt expressions of compared languages and in the mutual enrichment of their cultures. Through translation, the disclosure of the meaning of proverbs and sayings and the identification of analogies to them will help to comprehend the instructive content of the ideas about life, about the innermost thoughts of the two peoples. Taking these circumstances into account, the object of our research is the methods of translating the Russian language paremias into the Karakalpak language.

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The purpose of our study is to determine the ways of transferring the meanings of the paremia created on the basis of the Russian mentality to the Karakalpak language.

The task is to adequately transfer the meanings of the Russian language into Karakalpak. When translating proverbs and sayings, two cultures collide and we will witness the interaction of these two cultures, therefore, the translator must know the history of these peoples, their traditions, culture, living conditions, and in this connection we proceed from the generally accepted definitions of translation as a type of linguistic mediation, in which the same text is created in the translating language, communicatively equivalent to the original, moreover, its communicative equivalence is manifested in its identification by the receptors of the translation with the original in functional, content and structural terms, therefore the communicative approach in our work is the leading principle and the comparative analysis of the translation serves as a research method.

Many scientists and writers are convinced that a literary work should be translated only "literally", that is, semantically accurate reproduction, when the finest nuances of the original are conveyed.

The communicative approach to translation requires from the translator the adequacy of the translation to the original in semantic-stylistic, in pragmatic terms.

Comparison of the paremias of the Russian and Karakalpak languages shows the commonality of some of them in thematic and lexico-semantic terms and is easily translated, while others need explanation, since they have nothing in common and are not literally translated. For example: What you sow, you reap (неексенсоньорасан), not worth a broken penny (бирпулғақымбат), do not wash dirty linen in public (уйдинсырынсыртқашиғарма), be in seventh heaven (басыкөккежету), by the devil (барсақелмес), strike while the iron is hot (темирдиқызғандасоғыуилитандырдықызғандажабыу), etc. And the following examples have nothing in common: disservice (an obliging fool is more dangerous than the enemy), тақаншайысуу (stop, end friendly relations), сиркесисуукотермеу (dislike, be in a bad attitude).

As you can see from the examples, some proverbs completely coincide, some coincide only partially, and some do not correspond at all, and in this regard, in the selection of equivalents to Russian proverbs and sayings, we use three types of translation: semantic full or partial, semantic and literal.

1) Grandmother (grandmother) <more> said in two (wondered); This <more> is written with a pitchfork on the water (Шенгелгуллегенде), (туйенинкуйрыгыжергежеткенде); b) For distant lands (Near the devil on the kulichi, where the raven will not bring bones; where Makar did not drive calves) - Барсақелмес; The women shouted hurray and threw their caps into the air (Do not remember yourself for joy) Топпысынаспангаатыу; - where the semantics are similar in both languages, although their literal translation does not match

- 2) The semantic type includes: a) complete: They do not go to Tula with their own samovar-Тоғайғашопшекалыпбармайды; Being a guest is good, but being at home is better - Қонақжайдажақсы, алүйдеоннанжақсырақ; What you sow is what you reap - Неексенсоньорасан. Under the king of peas - Алмисақтанқалған; the meaning of such proverbs is close.
- a) Partial: The family has its black sheep - бесбармақбирдеймес; One foot in the grave - Бираяғыгөрде, бираяғыжерде. They did not lead to execute, lead the word to utter - Бирқасыққанымнанкешиң. The same Savka, on the same sled - баяғы- баяғыбайхожаныңтаяғы. The literal translation of such proverbs absolutely does not give what was in the original.
- b) Literal: Happy hours are not observed - Бахытлыадамларсағатқақарамайды; Seven times measure cut once - Жетиөлшепбиркес; Birds of a feather flock together - Балықшыбалықшыныузактантандыды; Burnt in milk, blowing on water - аузыкуйгенкатыктыдауплепишеди. Hurry to make people laugh - Асықсаңадамларғақұлқиболасаң. You were born a fool - a fool and you will die - Ақмақболыптуылсаңақмақболыпөлесең. In this type of translation, everything is the same, structurally and literally.

In addition to direct translation, reverse translation is also used, which helps to control how the translated pairs are learned and helps to implement a communicative approach.

2. Conclusions

Thus, in our work, we examined the ways of transferring the paremias of the Russian language to Karakalpak. Our analysis has shown that paremias have both universal and national cultural characteristics. When translating, we relied on the functional aspect of the paremias and mainly used semantic, semantic and literal translations. This work can serve as an example in the creation of the Russian-Karakalpak dictionary of paremias, in improving the speech culture of those who study the language and contributing to the mutual enrichment of the cultures of the two peoples.

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