

**RUSSIAN PROVERBS AND SAYINGS: SPECIFICS OF THEIR
TRANSLATION INTO THE KARAKALPAK LANGUAGE**

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 native schools.

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

The study of language from a linguoculturological perspective is both important and fascinating, as it considers language not only as a form of expressing national culture but also as a natural phenomenon. This approach highlights the connection between language and the history of a people, reflecting cultural features and traditions shaped by their way of life and passed down through generations. Linguistic and cultural aspects permeate all levels of language but are particularly evident in small linguistic units, such as paremias.

Paremias hold cultural significance in two main ways: they serve as integral symbols and reflect national cultural elements, enabling comparative analysis of various value-based concepts. As a distinct genre of oral folklore, paremias capture human relationships, societal and natural phenomena, and traditions. Broadly, paremias are understood as concise folk expressions—linguistic aphorisms rooted in folklore, featuring both literal and figurative

meanings, a poetic structure, and grammatical completeness. In this context, paremias encompass proverbs and sayings, presenting insights into a people's worldview and acting as a specific type of maxim.

According to V. P. Zhukov, proverbs differ from sayings in that they possess both literal and figurative meanings (or only figurative ones), whereas sayings only convey literal meanings [V.P. Zhukov, 1968:11]. Despite their recognized cognitive value and extensive scholarly attention, there is still a lack of comprehensive research on thematic groups, particularly in the context of translation between Russian and Karakalpak. This underscores the relevance of the present study.

In addition to grammatical and structural distinctions, paremias exhibit lexical-semantic and thematic differences. For thematic and lexical-semantic classifications, we follow the framework established by V. P. Felitsina and Yu. E. Prokhorov, where paremias are categorized to reflect aspects of life and history, such as:

1. Activity and initiative: "Strike while the iron is hot."
2. Trouble and grief: "It is no use crying over spilt milk."
3. Poverty: "The shoemaker's son always goes barefoot."
4. Carelessness: "To go hunting - to feed dogs."
5. Thrift: "A penny saved is a penny gained."
6. Talkativeness and taciturnity: "A man's ruin lies in his tongue."
7. Pain and chagrin: "What the heart thinks the tongue speaks."
8. Mutual assistance: "A single thread from everyone and there's a shirt for the naked one."
9. Appearance vs. essence: "All that glitters is not gold."
10. Guilt and retribution: "Innocent until proven guilty."
11. Benefit: "It is not worth the effort."
12. Foolishness: "Fools are fools – they observe no rules."

In total, 84 topics are covered in the linguistic and cultural dictionary. Analysis of this material reveals various structural, lexical-semantic, and thematic groups of paremias. Therefore, this study focuses on translating paremias and their translatability. As Rosenthal D. E. and Telenkova M. A. define, translation involves "the transmission of the content of an oral or written text by means of another language" [Rosenthal D.E. and Telenkova M.A., 1972:250]. The translation of proverbs and sayings as expressive linguistic elements occupies a critical role in translation theory and practice, as well as in language teaching, cultural exchange, and the enrichment of linguistic expression in both languages under comparison

Through translation, uncovering the meanings of proverbs and sayings and identifying their analogues facilitates a deeper understanding of the moral and philosophical ideas about life and the worldview of two peoples. Considering this, our research focuses on the methods of translating Russian paremias into the Karakalpak language. The aim of the study is to identify approaches to conveying the meanings of paremias shaped by the Russian mentality in the Karakalpak language. The primary task is to achieve an accurate transfer of the meanings of Russian paremias into Karakalpak.

Translation of proverbs and sayings involves the interaction of two cultures, requiring the translator to possess knowledge of the history, traditions, culture, and living conditions of both peoples. Therefore, we base our work on widely accepted definitions of translation as a type of linguistic mediation that results in a text in the target language, communicatively equivalent to the original. This equivalence is evident in the functional, substantive, and structural relations between the translation and the original. Consequently, the communicative approach serves as the principal method, while comparative analysis of translations is the primary research technique.

Many scholars argue that literary works should be translated "literally," ensuring semantic accuracy and preserving the original's finest nuances. A communicative approach, however, emphasizes semantic, stylistic, and pragmatic adequacy. Comparing Russian and Karakalpak proverbs reveals that some have thematic and lexical-semantic commonalities and are easily translatable, while others require explanation due to a lack of equivalence or literal correspondence.

For example:

As man sows, so shall he reap – не ексең соны орасаң

It is not worth a rush – бир пулға қымбат

To wash dirty linen in public – уйдиң сырын сыртқа шығарма

To be on top of the world – басы көкке жетиу

In the middle of nowhere – барса келмес

Strike while the iron is hot – темирди қызғанда соғыу / тандырды қызғанда жабыу

However, there are cases where equivalents do not exist, such as:

A disservice – (a helpful fool is more dangerous than an enemy)

Тақан шайысыу – (stop, end friendships)

Сиркеси суу котермеу – (dislike, be in a bad attitude)

From these examples, it becomes clear that some proverbs fully coincide, some partially, while others lack any correspondence. To address this, we utilize three translation types: full or partial semantic translation, and literal translation.

Examples of Translation Types:

1. Semantic Translation:

a) Complete:

They don't go to Tula with their samovar – Тоғайға шопшек алып бармайды

East or West, home is best – Қонақ жайда жақсы, ал үйде оннан жақсырақ

As man sows, so shall he reap – Не ексең соны орасан

b) Partial:

Every family has its black sheep – Бес бармақ бірдей емес

One foot in the grave – Бир аяғы гөрде, бир аяғы жерде

2. Literal Translation with Semantic Adaptation:

a) Grandmother said “more” in two (guessed) – Шенгел гүллегенде / Түйенің құйрығы жерге жеткенде

b) Far away (where the raven will not bring bones) – Барса келмес

c) The women shouted hooray and threw caps into the air – Топпысын аспанға атыу

Such examples demonstrate that achieving adequate translation often requires balancing semantic accuracy and cultural adaptation, ensuring the meaning resonates with the target audience while preserving the essence of the original.

They did not lead to execute, they led to utter a word – Бир қасық қанымнан кешің.

The same Savka, on the same sled – Баяғы-баяғы бай хожаның таяғы.

Literal translation of such proverbs fails to convey the original meaning.

Literal Translations:

Happiness takes no note of time – Бахытлы адамлар сағатқа қарамайды

Measure thrice, cut once – Жети өлшеп бир кес

Birds of a feather flock together – Балықшы балықшыны таныйды

Burned on milk, blows on water – Аузы куйген катықты да улеп ишеди

Haste makes waste – Асықсаң адамларға күлкі боласаң

A fool you were born, you will die as one – Ақмақ болып туылсаң, ақмақ болып өлесен

In these cases, the proverbs align both structurally and literally.

Reverse Translation:

Reverse translation is employed to verify how well the translated paremias are assimilated. This method supports a communicative approach by ensuring equivalence and cultural relevance.

Conclusions:

In our research, we examined methods for translating Russian paremias into Karakalpak. The analysis revealed that paremias exhibit both universal and culturally specific characteristics. Translation approaches, including semantic, semantic-literal, and literal methods, were applied depending on the paremias' structural and cultural contexts.

This study could serve as a foundation for creating a Russian-Karakalpak dictionary of paremias, improving linguistic proficiency for learners, and fostering cultural exchange and mutual enrichment between the two peoples.

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