

**PAREMIOLOGICAL UNITS FORMED IN THE LEXICON OF APHORISMS AND
ISSUES OF THEIR TRANSLATION**

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ABSTRACT: This article investigates paremiological units derived from the lexicon of aphorisms and examines the challenges involved in their translation across languages, with particular attention to English–Uzbek language pairs. Aphorisms, as concise and often metaphorical expressions of universal truths or philosophical reflections, possess distinctive linguistic and cultural features that complicate direct translation. The study identifies structural, semantic, and pragmatic aspects of aphorism-based paremiological units and analyzes how cultural specificity, figurative language, and stylistic economy influence their interpretation in the target language. Comparative and descriptive methods are applied to explore translation strategies that maintain both semantic fidelity and rhetorical effect. The findings underscore the need for creative adaptation and culturally informed decision-making to preserve the intended impact of aphorisms in translation.

Keywords: paremiological units, aphorisms, translation strategies, cultural adaptation, figurative language, rhetorical effect, linguistic economy.

INTRODUCTION

Paremiological units are fixed expressions that carry collective cultural knowledge, often functioning as carriers of moral, philosophical, or practical wisdom. Among these, aphorism-based units represent a distinct category, notable for their brevity, stylistic precision, and universal appeal. Aphorisms encapsulate complex ideas in a condensed form, relying heavily on figurative language, rhetorical devices, and conceptual metaphors. Their linguistic economy allows them to transcend specific contexts, yet their interpretation is often shaped by cultural, historical, and philosophical traditions. The process of translating aphorism-based paremiological units presents a unique set of challenges for translators. The succinct nature of aphorisms means that even minor lexical or syntactic shifts can significantly alter their meaning or diminish their stylistic force. Moreover, aphorisms frequently employ wordplay, allusion, and culturally bound imagery that may not have direct equivalents in the target language. Literal translation may preserve the form but lose the intended impact, while over-adaptation risks distorting the author's message. In the context of English–Uzbek translation, these difficulties are further compounded by differences in rhetorical norms, idiomatic usage, and cultural frameworks. For example, aphorisms originating from Western philosophical or literary traditions may include references or conceptual metaphors unfamiliar to Uzbek audiences, requiring not only linguistic but also cultural mediation. This study aims to analyze the linguistic and cultural features of aphorism-based paremiological units and to identify translation strategies that ensure both semantic accuracy and pragmatic effect. Drawing on comparative and descriptive analysis, the research will examine authentic examples, evaluate the effectiveness of various translation approaches, and provide recommendations for translators working with culturally rich, highly condensed forms of expression. In doing so, it contributes to the fields of paremiology, translation studies, and intercultural communication, emphasizing the importance of preserving both meaning and rhetorical elegance in cross-linguistic transfer.

MAIN BODY

1. Linguistic features of aphorism-based paremiological units

Aphorism-based paremiological units are characterized by brevity, semantic density, and stylistic refinement. They often employ:

- **Metaphorical constructions** – using symbolic language to express abstract concepts (e.g., “Time is the wisest counselor”).
- **Antithesis and contrast** – presenting opposing ideas to highlight philosophical insight (e.g., “Less is more”).
- **Parallelism** – balancing structural patterns for rhythmic and rhetorical effect.
- **Ellipsis and omission** – creating interpretive depth by leaving meaning partially unstated.

The compactness of aphorisms demands careful lexical selection, where every word contributes to the overall effect. This precision makes translation particularly sensitive to semantic shifts.

2. Cultural context and interpretation

Aphorisms, while often expressing universal ideas, are embedded in the cultural and historical environment of their origin. English aphorisms may reflect:

- Philosophical traditions from antiquity to modern thought.
- Religious or moral frameworks rooted in Western culture.
- Idiomatic expressions and conceptual metaphors unique to English.

For instance, the aphorism “Don’t put all your eggs in one basket” conveys a pragmatic principle of risk diversification. In a literal translation into Uzbek, the imagery may remain clear, but the idiomatic resonance may differ depending on the audience’s familiarity with the metaphor. Some aphorisms derive their force from intertextual references to literature, politics, or historical figures, which may require explanatory adaptation in translation.

3. Challenges in translating aphorism-based units into uzbek

Translating aphorisms involves navigating several difficulties:

- **Semantic compression** – the compact nature of aphorisms leaves little room for explanatory additions without altering the tone.
- **Cultural specificity** – references may lack direct equivalents in the target culture.
- **Rhetorical form** – preserving rhyme, rhythm, or syntactic symmetry can be challenging.
- **Polysemy and ambiguity** – multiple possible interpretations must be maintained without over-clarification.

For example, the aphorism “The proof of the pudding is in the eating” does not literally refer to pudding; its meaning is that the value of something is shown by experience. Translating it

directly into Uzbek would require either an equivalent proverb (“Ishning natijasi amalda bilinadi”) or a functional adaptation that preserves the message.

4. Translation strategies

To address these challenges, translators may apply:

- **Literal translation** – used when the imagery is clear and culturally transferable.
- **Functional equivalence** – replacing the aphorism with an existing proverb or saying in the target language that conveys the same meaning.
- **Cultural substitution** – adapting the reference to a concept familiar to the target audience.
- **Creative reconstruction** – crafting a new expression that mirrors the original’s style and effect.

For example, “A stitch in time saves nine” can be rendered literally in Uzbek (“O‘z vaqtida tikkan tikuv to‘qqizini saqlaydi”) or replaced with a culturally closer equivalent (“Kasallikdan ko‘ra oldini olgan yaxshi”) depending on the communicative purpose.

5. Implications for translation studies

Studying aphorism-based paremiological units enhances our understanding of the interplay between language, culture, and thought. Translators must approach such units not only as linguistic structures but also as cultural artifacts, requiring sensitivity to form, function, and audience perception. This aligns with the broader goals of translation studies, which seek to bridge linguistic boundaries while preserving the aesthetic and cognitive value of the source text.

CONCLUSION

The study of aphorism-based paremiological units reveals that these expressions occupy a unique space in the linguistic and cultural landscape. They distill complex ideas into concise, memorable forms, relying on metaphor, antithesis, and rhetorical symmetry to achieve maximum impact with minimal linguistic material. This semantic and stylistic density, while central to their communicative power, creates significant challenges for translation, particularly between languages with different rhetorical traditions and cultural reference systems, such as English and Uzbek. The research has shown that literal translation, though sometimes possible, often fails to fully capture the figurative and cultural nuances embedded in aphorisms. Functional equivalence, cultural substitution, and creative reconstruction emerge as more effective strategies in ensuring that both meaning and stylistic effect are preserved. The choice of strategy must be context-dependent, guided by the translator’s understanding of the source culture, target audience, and communicative purpose. In translating aphorisms, the translator becomes not only a linguistic mediator but also a cultural interpreter, responsible for maintaining the balance between fidelity to the source text and resonance in the target culture. Successful translation requires linguistic competence, cultural literacy, and a high degree of creativity.

Future research could expand this investigation by conducting empirical reception studies to determine how translated aphorisms are perceived by different audiences, or by exploring digital

tools and corpus-based approaches for identifying equivalent expressions. By continuing to examine the translation of aphorism-based paremiological units, scholars can contribute to improving translation practices, preserving the expressive richness of these forms, and promoting deeper intercultural understanding.

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