



LEXICAL COMPRESSION IN TRANSLATING PROVERBS IN SIMULTANEOUS INTERPRETATION: A COMPREHENSIVE ANALYSIS

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In the field of language interpretation, the translation of proverbs presents a unique set of challenges, particularly in the context of simultaneous interpretation. This article seeks to delve into the intricate process of lexical compression as it pertains to the translation of proverbs during real-time interpretation, providing a comprehensive analysis of the linguistic and cultural considerations that shape this complex endeavor.

Proverbs are very important in every language and culture. However, translators sometimes mistranslate them. Thus, this study sheds light on the translation quality assessment of proverbs¹

Proverbs - "the biography of the nation", "it is the mirror of culture" ² . About this nation and its culture, analyzing the proverbs of this or that nation you can learn a lot.

"A proverb is a verdict, a discussion, an admonition, spoken with sarcasm and polished by the people and used."³.

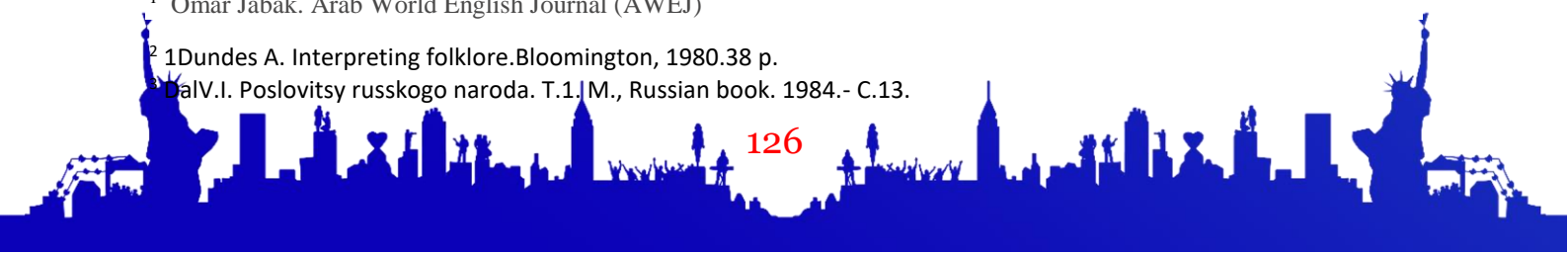
When a proverb is encountered during simultaneous interpretation, the interpreter is tasked with rendering the essence of the proverb in a succinct and culturally relevant manner, often within a matter of seconds. This necessitates a process of lexical compression, involving the condensation of the original language's expression into a concise, yet contextually accurate, rendition in the target language. Given the idiosyncratic nature of proverbs, this process demands a nuanced understanding of the cultural connotations and linguistic nuances embedded within these expressions.

A primary challenge in the translation of proverbs is the preservation of the proverb's semantic and cultural richness. Proverbs often encapsulate deep-seated cultural wisdom, historical insights, and social values, making them inherently difficult to convey in a different linguistic and cultural context. Moreover, the brevity and metaphorical nature of proverbs necessitate a high degree of lexical precision and sensitivity to cultural resonances. As such, the interpreter must navigate a complex interplay of lexical choices, cultural

¹ Omar Jabak. Arab World English Journal (AWEJ)

² Dundes A. Interpreting folklore. Bloomington, 1980. 38 p.

³ Dal V. I. Poslovitsy russkogo naroda. T.1. M., Russian book. 1984. - C.13.





references, and linguistic constraints when compressing and conveying the proverb's meaning in real time. Uzbek scientists Sh. Shomaksudov and Sh. In the work "Hikmatnama" written by Shorahmedov, "colorful proverbs that embody wise thought, sharp truth, deep meaning, and precious gems of the vocabulary are expressive (that is, affecting, emotional) of our speech⁴. The importance of proverbs in language and literature is clear, and in them, the present response and a treasure of wisdom and a priceless gem of human experience is hidden.

Zabulmasals cannot be molded in any enterprise, it cannot be created alone. It is passed down step by step and then through books from one generation to another and from one country to another. According to the Indian scientist Ahmad Qureshi, "the proverb is such a well-polished gem that it becomes polished and developed over the centuries, and through use it shines and shines like a diamond"⁵.

"A proverb is a verdict, a discussion, an admonition, spoken with sarcasm and polished by the people and used."⁶

As for the pattern of the proverb, it is "an expression embodying a lexically blurred and extinguished emotion"⁷This is the whole of the spiritual culture created by the people are proverbs of the people. The oral or personal memory of each nation let's take a look at it, the myths that are vividly preserved in the memory of mankind, primitive ideas and concepts from the depths of long history, centuries The cream of life wisdom derived from observations during the course is human we see the reflection of thought experience. There are also English and Uzbek folk proverbs it is a product of scientific and artistic thinking that has been collected and polished over thousands of years It is the best that has arisen as, is said among the people, refined, and passed from generation to generation It is one of the spiritual heritages. Created and used in the past The best proverbs of the bride, as an example of folk wisdom, now is also of great educational importance. Such proverbs and wise words It is a precious treasure of the spiritual wealth of every nation.⁸

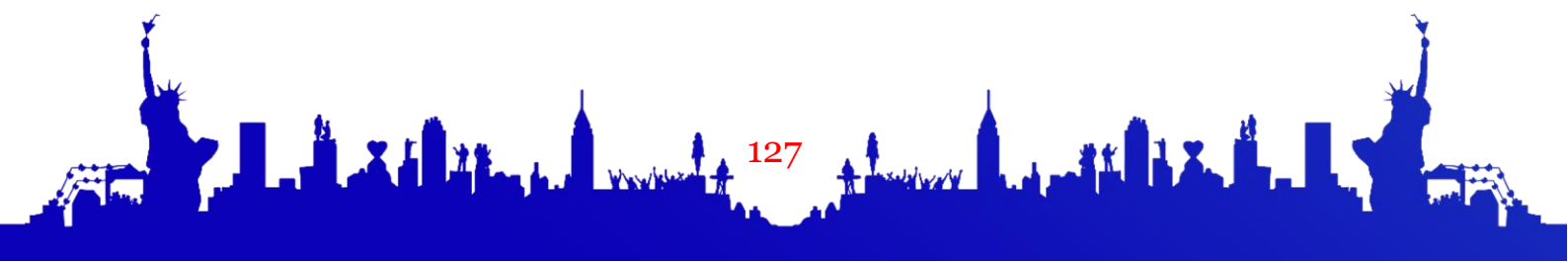
⁴ Shomaksudov Sh., Shorahmedov Sh. Wisdom. T.: 1990. B.7

⁵ Hamad Hussain Khan Bahadur "Goldestah proverbs" Mohtaba Jah Maa' Doy

⁶ DalV.I. Poslovitsy russkogo naroda. T.1. M., Russian book. 1984.- C.13.

⁷ Rosenthal D.E. Dictionary of linguistic terms. M., Prosveshchenie. 1985. C-390.

⁸ Hamad Hussain Khan Bahadur "Goldestah proverbs" Mohtaba Jah Maa' Doy





This article aims to explore the strategies and techniques employed by interpreters to effectively navigate the process of lexical compression in translating proverbs. By drawing on theoretical frameworks from translation studies, linguistic analysis, and cultural studies, it seeks to provide a holistic understanding of the multifaceted considerations at play. Additionally, the article will examine real-world examples of proverbial translations in simultaneous interpretation, highlighting instances of successful lexical compression and elucidating the underlying principles that govern these decisions.

Through this comprehensive analysis, the article endeavors to illuminate the intricate interplay of language, culture, and interpretation in the translation of proverbs during simultaneous interpretation. By shedding light on the complexities of lexical compression and the pivotal role it plays in conveying the essence of proverbs across languages, this article aims to contribute to a deeper understanding of the art and science of interpretation in the multilingual and multicultural world.

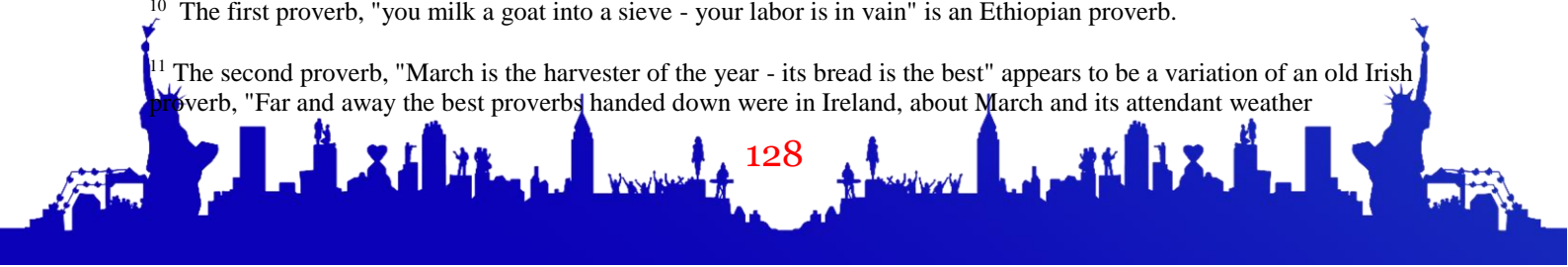
Speech compression is accompanied by semantic transformations: the lexico-semantic structure of sentences is compressed through the reduction and omission of semantic components; the semantic-syntactic organization of sentences is simplified and the figurative nature of syntactic links is usually enhanced. The emergence of proverbs goes back to the distant past of human history. Most scholars consider the Slavic tribes to be the originator of proverbs in their ethnic and linguistic unity. Ancient proverbs mostly expressed symbolic and mythical ideas. Their antiquity is beyond doubt⁹.

Proverbs come from the people who created them. Many proverbs cover different aspects of life, including business relations and social customs. The stylistic expression of these wise sayings is a literary form that reflects the practical experience in an artistic way, such as "You milk a goat into a sieve — your labor is in vain" or "March is the harvester of the year — its bread is the best."¹⁰ ¹¹The life and practical contents of these proverbs are the most important. They convey advice, daily rules, weather forecasts, express the

⁹ . "Translation of Uzbek Proverbs into English: Strategies and Difficulties" by Z. Muxamedova, published in 2019 by the Journal of Linguistics and Language Teaching.

¹⁰ The first proverb, "you milk a goat into a sieve - your labor is in vain" is an Ethiopian proverb.

¹¹ The second proverb, "March is the harvester of the year - its bread is the best" appears to be a variation of an old Irish proverb, "Far and away the best proverbs handed down were in Ireland, about March and its attendant weather





necessary social order, everything that can be found in the forms of business life. In these proverbs, the pragmatic and social order is directly reflected in them. These proverbs were born and used in daily life and did not exceed its limitations. This is the oldest type of folk proverbs expressing the moral, lifestyle, and unwritten rules and regulations of people.

Proverbs needed to be rhythmic and memorable since they did not have a written language. Their memorability indicates their stability. Proverbs' stability is helped by social customs and institutions connected with them. Regarding the issue of proverbs' brevity, it is important to note that the proverbial judgement itself does not require any proof, but relies on common experience.¹²

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