

CULTURAL ASPECT OF IDIOMS AND THEIR WAYS OF TRANSLATION

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Abstract

The Research Proposal, prepared for the Master's Dissertation at the Worlds Languages University of Uzbekistan in the field of Linguistics. This Proposal summarize the ideas about cultural aspect of idioms their ways of translation, the attitude to idioms and related theoretical views also, processes of translation of idioms from one language into another. Firstly, the paper introduces idioms along with their cultural aspect. Secondly, different approaches to the process of translation are discussed. Finally, some conclusions, as well as some further areas of research are proposed.

Introduction

Language is a system of vocabulary and grammar combined with sound and meaning. It is the most important communication tool for human being. As well as it is a tool for human thinking and social transmission of information (Wang,1997). Idiomatic expressions are important parts and building materials of language. They are relatively fixed phrases and there can be variants in their forms. The meaning of idiomatic expressions is not mere addition of literal meaning. They are holistic and also have rich cultural connotations. In the process of language research, language level should not only be studied, but also its potential cultural connotations. Idioms offer cultural understanding into a society's way of being, customs, rituals, beliefs, principles, the weather, food. Edward Tylor said that, "Culture is a complex whole, including knowledge, belief, art, morals, law and custom. And people, as members of the society, get the ability and habits" (Tylor, 2010). Language is a reflection of culture and acts as the transmitter for culture. Idioms as a special form of language convey an abundance of cultural information. One probably knows the idioms; one might not fully grasp the cultural allusions and the meaning of linguistic signs if one could not have the cultural experience (Wu, 2011). An EFL learner, alternatively, can explore a culture by translating its idioms. In other words, translation is like a cultural practice (Wu, 2011a).

Research Gap

Because language is one aspect of a cultural elements, culture must also be conveyed in a language. As Barthes said, "Culture can not be separated from language in all respects" (Barthes, 1984). Due to the differences in historical backgrounds, cultural traditions and customs, coupled with the fuzzy nature of the human brain's classifications of things, two kinds of stimulus can not produce the exact same response. It is easy to cause translation mistakes in the same phenomenon with differences among languages, which requires that translators must grasp the cultural connotation in each translation. It is for this reason that we should understand the meaning of culture and the whole meaning of idiomatic expressions when translating. Only a few studies have shown that with the proper translation method, the source language and target language are approached to achieve the equivalent effect. Idiomatic expressions have structural solidification and sense of integrity, contain rich connotation of national culture and show prominent personality characteristics of the language. Due to the lack of universal common basis between different languages in their internal structure and mode of representation, it is much more difficult to translate idiomatic expressions.

Literature Review

According to WANG Ping(Shanghai University of Engineering Science, Shanghai, China Journal of Literature and Art Studies, February 2018, Vol. 8, No. 2, 295-300) idiomatic

expressions are a whole, and the whole meaning cannot be directly inferred through the individual lexical meaning. The essential attribute is the whole meaning is more significant than the individual lexical meaning. There has long been a debate for atomism and holism in linguistic. Atomic theory holds that there are language units of different sizes, and large language units are composed of small units until the smallest atoms are undivided. In the atomic theory, large language units are the sum of small individual units. As opposes to atomism, holism states that the whole shape is not a simple combination of partial shapes because of the new relationships generated in the whole process. In other words, the whole is greater than the sum of the parts. From the various combinations of language, atomism and holism are the fundamental attributes of language. The general free combination reflects the atomic properties of language, while idiomatic expressions reflect the overall properties of language. Since the whole meaning is the fundamental attribute of idiomatic expressions, their conversions are more applicable to the overall processing in translation. Therefore, idiomatic expressions can not be completely equivalent in form. If idiomatic expressions are translated according to the literal meaning, it will not only fail to show their characteristics, but also destroy the true meaning they want to express. Additionally, Iskandarova Dilduza Xudayqul qizi(Master's student

Uzbek State World Languages University, Tashkent, Uzbekistan) points out that the formation of phraseological units in each nation depends on national world picture of each nation, so the same concept might be expressed using different idioms in studied languages and through analyzing English idiomatic units using their equivalents in Uzbek it can be stated that idioms reflect the nation's worldview and cultural identity. Moreover, from the point of Boni Fasius Parningotas Siregar(FACULTY OF CULTURAL SCIENCES UNIVERSITY OF SUMATERA UTARA MEDAN) four strategies of translation are used to solve the problems in translating the idiomatic expressions: 1) using an idiom of similar meaning and form; 2) Using an idiom of similar meaning but dissimilar form; 3) Translation by paraphrase; and 4) Translation by omission. The research shows that the translation by paraphrase is the most frequent used by 82.7 %. It is found that 82.7% of the data loss of the culture of the SL, cultural gain is found by 14.7% of the data.

Methodology

In this work, contextual description, comparative and statistical as well methods of semantic and lingvoculturological analysis are used. Moreover, conceptual analysis and cross-cultural analysis methods are also used.

Experiment: the following tasks have been included in this paper:

to deal with the cultural aspect of the idioms and analyze them.

to show their components or equivalents if they exist in compared languages, and the ways of their translation.

Equipment: books, dictionaries, folklores, computers, encyclopedic dictionaries and books, literature journals, independent researchers, compulsory participants (scientists, lexicographers, orientalis, philologists, phonetics, historians, ethnolinguists, religious specialists)

Timeline

April 2022-June 2022

The researcher will collect practical works and a relevant literature to become familiar with cultural aspect of idioms and their ways of translation. The researcher will prepare a data sheet in which he will take down all idiomatic expressions which he will be able to find. The researcher will search for idioms in articles from different materials.

July 2022-September 2022

The researcher will conduct a lexical analysis in order to analyze the cultural aspects of idioms and to define their objectives. The researcher will determine the frequency of the usage of the idioms by means of statistical approach. The researcher will request the monitor and peer-observers to check the objectivity of the conducted analysis and then the researcher will integrate extra theoretical materials in order to ensure credibility of the research.

October 2022-November 2022

The researcher will put her research into words and write his thesis.

Conclusion

Language is an integral part of culture, at the same time, it is also a carrier of culture. The transmission of culture inevitably achieves with the benefit of language. Language is influenced by culture, which in turn exerts influence on culture (Wang, 2007). Language reflects the characteristics of a nation, which not only contains the cultural history and cultural background of a nation, but also contains the thoughts, lifestyle and the mode of thinking of the people in life (Deng & Liu, 1989). Idiomatic expressions have deep cultural connotations. They have historical origins, map out the psychology of different nationalities and imply certain customs of life. Their formations are arbitrary and rational. However, not all of the idiomatic expressions can be found in their origins, some have failed to be verified, and some can be very difficult to understand in terms of their origins due to cultural differences and language differences. However, idiomatic expressions reflect the rich and colorful cultural patterns, and their formation and development reflect the characteristics and connotations. Further understanding of traditional culture contained in idiomatic expressions will enable us to have deeper comprehension and realizing of their cultural connotations so as to catch on to the close relationship between language and culture. Of course, translation is a complex cross-cultural communication activity. In addition to conveying information, there are also cultural tasks for transmitting the source language. How to keep the national culture in the source language in translation and how to handle the relationship between cultural differences and communicative effects are very important in translation studies (Venuti, 1995).

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