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Peculiarities In Translating Proverbs And Sayings In The Literature

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ABSTRACT

This article provides a comparative analysis of the translation of proverbs and sayings in Uzbek, English and Russian. Proverbs and sayings are the product of the people's historical, oral and written creation, and are an expression of the people's centuries-old experiences and attitudes to various events in their lives.

KEYWORDS

Proverb, saying, notion, compound, phraseology, direct translation

INTRODUCTION

Folklore has always been dedicated to the national languages, competing with the words and writings of great thinkers. In addition, thinkers found themselves happy when their thoughts turned into winged emotions and were used side by side with proverbs in the

daily communication of an entire generation. In proverbs and sayings, the expression of thought, national characteristics are more vivid. Knowing the proverbs in the language he created will help you not to get lost in a foreign language environment, will open the door to

mutual understanding and trust, and will increase the reader's reputation in the field of language. The enrichment and refinement of any national language is mainly due to the resources that make up that language. Each national language has its own vocabulary and grammatical structure, which develops, enriches and constantly strives for perfection, mainly on the basis of its own internal laws of development.

MATERIALS AND METHODS

The current development of the science of literature shows that no nation can separate literature from other literatures and study it separately. One of the problems a translator faces when translating proverbs and sayings is that he must be familiar with the customs, culture, and history of the people to whom the proverb he is translating belongs.

Proverbs, sayings, wise sayings, and idiomatic expressions are difficult to translate because they reflect the unique characteristics of each language. It is not easy to express such features with other language tools, of course, proverbs and sayings are a treasure trove of language. The problem of translating phraseologies has been worked out quite perfectly in recent years on a number of bases of translation theory. For example, G. Salomov in his book "Proverbs and Idioms" and in his dissertation on this topic described proverbs and idioms, showing their differences, as well as the principles of translation into Uzbek. developed

We see the similarities and dissimilarities between the proverbs and aphorisms observed in the translated works and the Uzbek folk proverbs and sayings. It is a testament to the friendship and mutual understanding that has existed between

nations since ancient times. For example, "Swallow poison for your friend," "Avoid slandering your friend," "A foolish friend is worse than a wolf," and so on.

We find in the works of scholars and writers some ideas and considerations that the translation of phraseological expressions is a very complex task. In the works of many writers, poets and scholars, it is emphasized that translating proverbs, sayings and idioms from one language to another is an important and complex task: "Each language has its own phrases, its own proverbs, phrases cannot be translated into other languages with alternative words "(A.S Pushkin); each language has its own tools and characteristics. In order to express an image or a sentence, it is sometimes necessary to change them in the translation (V.G. Belinsky).

Many of our idiomatic expressions are not reflected in our existing bilingual dictionaries, and many of them are limited to alternatives that are inconsistent and sometimes unrealistic. The creation of English-Uzbek, Uzbek-English dictionaries can eliminate the confusion of phraseology in the practice of translation.

There are proverbs and sayings in other languages that the wisdom that comes from them is not reflected in the words in the embarrassed translation. There are many such proverbs and sayings. Thus, the wisdom reflected in many proverbs, parables, and idioms in other languages can only be realized by replacing them with alternatives in our mother tongue. A.V. Fyodorov writes: "Thus, the original author of the translation, who moved to our side, will remain in force.

But neither this type of translation nor any other type that we travel to other countries

can be universal. Not every one of them is crucial. These types of translations are inextricably linked, one complementing the other, except in cases where the translation reaches the point of negation.

A firm decision in this regard always depends on the conditions under which we use the types of translation! ” In the process of translating proverbs and sayings, they can be translated and classified according to the following characteristics.

- Translation of idioms derived from the names of animals;
- Translation of phraseologies that reflect the object number and the relationship of numbers;
- Translation of phraseology from the names of the body parts of the object;

The content of certain events and happenings is understood through certain things and concepts. In the study of the phraseology of languages, to determine the names of things that people perceive as symbols of events. This means that the name of an animal or bird, whether it is an object for a proverb or a parable, whether it moves for better or for worse, or its place in the household, is not determined by the benefits or harms it brings to man.

The English proverb "Hawks will not pick hawks eyes out" has an Uzbek equivalent of "qarg'a qarg'ani ko'zini cho'qimas"

In French it is interpreted as "Corbeux contre corbeuse he se crevent jamais lis yeux". The reason why this proverbial object corresponds to each other in different nations is that in almost all nations the crow is a symbol of unhappiness, war is a symbol of strife. That is why the people used the name of the crow

when they created the proverb that "two evils do not harm each other." For example:

- The fish rots from the head;
- Do not burn the blanket bitterly;
- Death of a dog to a dog;
- Does not hurt ants;
- Turtle step;
- Satan's step;

The equivalents of 1,2,3,4 are based on the same object, while the objects of the second proverb are slightly different, but the sixth idiom is based on a completely different object.

The conclusion is that the figurative expressions of animal names are a linguistic reflection of man's long-standing relationship with the animal kingdom and his careful observations. They play an important role in the phraseology of any language.

RESULTS AND DISCUSSIONS

The issue of changing and preserving the object of proverbs and sayings in translation has not been studied in Uzbek translation studies. In what cases, in what layers of phraseology do their objects coincide, and what are the causes and consequences? These issues are discussed below.

While it is difficult to always preserve the object of the association, in any case, replacing them with their own local objects can give the text a national color.

Thus, in translation, the study of the object of a compound is one of the main factors determining how it should be translated. For example, the object of a compound is important in determining whether it should be translated precisely, replaced with the Uzbek equivalent or alternative, or expressed in other

ways: the object of phraseology is what determines how it should be translated. .

On the other hand, some proverbs, parables, and idioms, whose objects and forms are very similar to each other, may not replace each other in content. In such cases, there is sometimes a risk that fake equivalents will be used. In many cases, the translator translates the compound mechanically, depending on its objects, to avoid ambiguity and artificiality in the artistic expression. Hence, the object of the compound is also one of the factors determining how not to translate it.

The study of the object of phraseology is also of great importance in lexicology: if the existing bilingual dictionaries did not place proverbs, parables, and idiomatic expressions according to their objects, it would not be possible to reflect them only in terms of meaning.

However, in some bilingual dictionaries (for example, in the Uzbek-English dictionary) many compounds are repeated several times depending on the object. This is due to the fact that in bilingual dictionaries the principles of placement of phraseology according to the object are not well developed. (When expressing phraseology in the dictionary, it is necessary to place them according to the object of the leading meaning and to point to the main object in alphabetical order when it comes to the additional object). Comparing the objects of bilingual phraseology also provides valuable material for creating comparative and comparative grammar. Finally, the writer-translator style of this principle is of great importance in determining the specific features of the language of the characters and the notion of the national character of the work.

A comparison of phraseological units in English, Russian and Uzbek shows that some phraseological units in one language representing certain concepts in one language have equivalent or alternative phraseological units in another, and in a third language such expressions in general. This is due to the fact that indirect translations do not use the existing expressions of the language and do not fully express the emotional expressiveness of the original. The following are some examples: A person's nervous mood is expressed in English by the phraseological unit "to be in a devil of a state". In Uzbek, the phrase has the equivalent of "catching the devil" and "getting mad." There is also an alternative to the phrase "to cast one's eyes, not to open one's lips" with the equivalent of "to cast one's eyes." However, in Russian there are no phraseological units that can fully cover the meaning of these phrases. Therefore, such phrases are translated literally or figuratively. English phrases, which have undergone the following changes in their Russian translations, are, of course, not reflected in the Uzbek language:

In English: "He is in a devil of a state". In Russian translation: "Он в ужасном состоянии". Translated into Uzbek: "The situation is very serious." The phrase "in a terrible state" is widely used in Russian. But the Uzbek sentence, which is very close to the Russian translation, has a completely different logical meaning. The context expressed that the protagonist was in a state of nervousness and required to be translated as possessed by the devil or possessed by madness, and in the translation it was as if his health were deteriorating or he was in a difficult situation. The phraseological phrase found in the following English passages is used in both

Russian and Uzbek translations not in a phraseological sense, but in a lexical sense:

1. In English: And our feet were very sore. In the morning when I hit the trail, I sweated to keep down the cry when the pain of the snow shoes smote me. Passuk never opened her lips, but stepped to the fore to break the way. . . (J. London short stories, p 143). The Russian translation reads: "... В ночью сильно болели. По утром двигались, в дорогу едва сдержались крик, такую боль причинили позже Пасюк, не разжимая губ, в передо допору." Uzbek translation: "Our legs hurt a lot. When we hit the road in the morning, we almost screamed, and the skis hurt our feet so much. Passuk would squeeze our lips, bite us, put his teeth in front of us, and open the way for us. " The direct translation from English is as follows: "Our feet were sore. When I got off the road in the morning, the ski on the road hurt my leg so much that I almost moaned. Passuk would move forward to open the way without blinking..
2. In English: "You are as the midsummer sun... And whatever way I cult my eyes I behold the sun." (J London, short stories)
3. Uzbek translation: "... I think you were the summer sun. I could see my face no matter which way my eyes looked."

CONCLUSION

We can summarize that trying to translate phraseological combinations with their own object in a translation can lead to confusion and misunderstanding. There is a lot of confusion in translating similar phrases as we mentioned above.

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