LEXICAL TRANSLATIONAL PECULARITIES OF ENGLISH AND UZBEK PROVERBS

Hamid Ro'zmetov
Lecturer, Urgench State University
hamid1008@mail.ru

Dilshod Olimboy o'g'li Atamuratov
Teacher, Urgench State University
dilshod.officiale-@mail.ru

Mohinur Allabergan qizi Komiljonova
Master student, Urgench State University

ABSTRACT

This article is devoted to help to learn English proverbs in the variants of Uzbek proverbs. The article demonstrates lexical translational peculiarities of English and Uzbek proverbs. The article also shows the similarities and differences between English and Uzbek proverbs. This research paper also can be useful to other students who are interested in this field, as there is given the list of the most often used proverbs in English with their Uzbek form.

Keywords: folklore, proverb, lexical, peculiarity, meaning.

INTRODUCTION

Folklore is one of the factors which reflecting the culture and national values of people. One of the most important genres in folklore is proverbs. It is said that it is one of the most important topics to be studied and researched in linguistics and folklore. Proverbs are wise sayings that give advice about life. They are the gems of wisdom. Proverbs are culturally specific, yet their meaning has the universality; everyone can relate to them in some way and on some level. There is a proverb for almost any situation. We may sometimes not understand a big lecture; however we understand a small proverb very easily, because the truth they speak can span the globe.

The proverbs are solidly based on old life experiences and the conclusions of daily observations. Therefore, it is important to pay close attention to each word in the proverb. Because, depending on their application, their scope of meaning constant expands [5]. As an example of word art, proverbs are also anecdotal. There are

dozens of words in them which we can find all the examples of meaning; the means of art, the poetic movement. Summarizing above, proverbs were born on the basis of human life experiences. They differ from other genres in his work because of short, often poetic words of wisdom, profound, compelling, durable and well-spoken. In spite of their own specific features proverbs have general sides which also belong to the other types of folklore. One of such features of the proverbs is that they are created in language in a very long time and disappear in a long period. It is connected with the formal feature of the content of the proverb. The idea expressed in the proverb must have global character. It means that those proverbs that describe the characters related to the human beings are the same in all the languages. Proverbs serve as rare base in researching or studying of people: the level of their cultural, politic, economic life in ancient time or periods. As proverbs reflect the life practice of people over different periods and also they reflect moral norms and religious faith of nation. One more feature of proverbs is that proverbs are often used in colloquial speech of people and are extended in varied forms.

Proverbs have characteristic properties that make them useful for everyday purposes. They are relatively short, poetic, typically concrete, and used as indirect comments. They have the power and wisdom of many people behind them, and they perform categorization and pragmatic functions. These properties strongly suggest that they can be used to facilitate memory, teach and persuade. Of course, these properties are precisely why many proverbs develop in cultures in the first place. Regarding the practicality of proverbs he adds "the proverbs are also used for treatment for sociopsychological problems such as substance abuse, psychotherapy, tests of mental status, as a way of teaching children to think more abstractly, as an imaginary mnemonic by the elderly, as a means of assessing workers' attitudes about work and life, and even as tests of a defendant's competency to stand trial [6].

In folklore among all the variety and richness of its poetical significance and form it is difficult to find more interesting and researchable genre than proverbs and sayings. It was the subject of deep study of scientists in most different ideological branches. Most of the scientists agreed that the proverbs and sayings are folklore speech, where was not only the person’s point of view but also general people’s outlook is expressed. Proverbs and sayings play important role in language. They give emotionality, expressiveness to the speech. Proverbs are concise, easy to remember and useful in every situation in life due to their content of everyday experiences. They have certain pure linguistic features that must always be taken into account in order to distinguish them from ordinary sentences. Proverbs are brief statements showing uncondensed from of the accumulated life experience of the

community and serving as conventional, practical symbols for abstract ideas. They are usually didactic and image bearing. Many of them become very polished and there is no extra word in proverbs. Summarizing above mentioned information the following definition can be given to a proverb: It is a short; meaningful has the rhythmic organization in poetic style – which people had created for centuries in their social and historical life [1].

THE ANALYSIS AND METHODOLOGY OF REFERENCES

The books that are written by Uzbek and British researchers on proverbs are used in the article. The main resource of this article is "Uzbek folk proverbs", which contains all the proverbs of the Uzbek nation. The literature in the article also includes scientific works by several researchers. These publications serve to enhance the analysis of the study.

RESULTS AND DISCUSSION

There are given proverbs in English languages and their versions and translations in Uzbek one.

1. A drowning man will clutch at a straw. The sense of the proverb is when someone is in a difficult situation, s/he will take any available opportunity to improve it. The Uzbek form of this proverb is «**Umidli – dunyo, noumid – shayton**» (*world is hopeful, devil is hopeless*).

2. A leopard can't/ doesn't change its spots, this is the proverb in English language. The meaning of the proverb is a person can't change its innate character, especially bad. In Uzbek language there is a proverb which has the same meaning, however, snake is used instead of leopard in Uzbek form of this proverb. The Uzbek proverb: *Ilon po'stini tashlagan bilan qilig'ini tashlamas.*

3. All that glitters is not gold [7]. This proverb has the same sense in Uzbek language and English language. This proverb indicates that you do not make judgments about other people because of how they look or dress. Because *outside is shining, inside is unpleasant* (usti yaltiroq, ichi qaltiroq).Things that look good outwardly may not be as valuable or good.

4. Appearances can be deceptive [7]. The meaning of the proverb is «outward appearance may not be what you believe them to be». And the Uzbek version of this proverb is «**Zarhal ko'rinar soxta, avval bilib so'ng maqta**» (*Gold can be shown fake, know it clearly then praise it*).

5. Beauty is in the eye of the beholder. This proverb indicates that what may seem beautiful to one person may not seem to another. In Uzbek language it means

that «Chiroyli chiroyli emas, suyganing chiroyli» (*Your love is beautiful for only yourself*).

6. Don't bite the hand that feeds you. This proverb means that you do not have to act badly toward the person who has helped you or from whom you derive some benefits, for you may lose those benefits in future. In Uzbek language this is translated that «Ko'r bo'lsang ham, ko'rnamak bo'lma» [2].

7. Beggars can't be choosers. The sense of the proverb is that people who depend on the generosity of others can't pick and choose things as per their liking. They've to accept what is given to them. The Uzbek version of this proverb is «Yirtiq to'nni it qopar» [3] (*The torn coat is torn by the dog*).

8. Easy come, easy go. In English language you can use this proverb when you get something easily and then lose it as easily. In Uzbek language it has also the same meaning «Tez kelgan davlatning qadri yo'q» (*There is no value in wealth that comes quickly*).

9. Empty bags cannot stand upright. In English language this proverb indicates that a poor or hungry person cannot discharge his duties well. The Uzbek form of the proverb is the same *«Bo'sh qop tik turmas»*.

10. It's better to be safe than sorry. The sense of the proverb is that it's better to be cautious than regret later. The variant of the proverb in Uzbek language is «*So'nggi pushaymon o'zingga dushman»(The last remorse is your own enemy).*

CONCLUSION

In conclusion, proverbs are a source based on experiences accumulated over the centuries rather than in a single day. Every word and phrase in the proverb has not lost its educational value for thousands of years. Proverbs will always lead people to the right direction no matter what language or nation they are created in. Also proverbs, besides being an important part of culture, are an important tool for effective communication and for the comprehension of different spoken and written discourses. The person who does not acquire competence in using proverbs will be limited in conversation, will have difficulty comprehending a wide variety of printed matter, radio, television, songs etc., and will not understand proverb parodies which presuppose a familiarity with a stock proverb.

For the language learner, proverbs are useful and enjoyable to know and understand, but with all idiomatic expressions, care should be taken when using them. Work with proverbs and sayings at the lessons not only helps to diversify educational process and to make its brighter and interesting [4]. Moreover it helps to solve a number of very important educational problems: proverbs in the classroom can

improve students' learning experiences, their language skills, and their understanding of themselves and the world.

Proverbs are basically conversational, but occur commonly in both spoken and written communication, e.g. lectures, newspapers, speeches, books, fables and poetry. Proverbs are used in a wide range of situations and there are no limits to the use of the proverb.

REFERENCES

1. Archer Taylor (1931). *"The proverb".* Harvard University Press.
2. Karamatova, K.M. Karamatov, H.S. (2002). *"Proverbs, maqollar, пословицы"*. Mehnat.
3. Mirzayev, T. Musoqulov, A. Sarimsoqov, B. (2005). *"Uzbek folk proverbs".* Sharq.
4. Rowland, Durbin. (1926). "The use of proverbs in beginners' classes in the modern languages". *Modern Language Journal.*
5. Obelkevich, James. (1994). "Proverbs and social history". In Wolfgang Mieder (Ed.) *Wise Words. Essays on the Proverb.* New York: Garland Publishing Inc.
6. Mieder (Ed.) *Wise Words. Essays on the Proverb.* New York: Garland Publishing Inc., 297-316.
7. Jennifer Speake. *«The Oxford dictionary of proverbs»*. Oxford paperback reference.