
THEORETICAL CONSIDERATIONS ON ENGLISH AND UZBEK PROVERBS

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Abstract

Idiomatic expressions, proverbs and sayings are closely connected with a particular nation's culture and history. For this reason, they are hardly understood by other nations. This is one of the reasons causes some scholars have a point that those kinds of lexical items cannot be translated; however, other authors proposed different translation techniques to find solutions to this problem. This article analyzes particularly this problem. In conducting this research, comparative, contrastive, and content analyses were utilized. To test different scholars' opposite views, nine English proverbs were randomly selected and translated into Uzbek. Descriptive analysis revealed that one out of nine proverbs could not be translated word-for-word.

Keywords

culture, equivalent of English and Uzbek languages, translation, paremiological units, translating techniques of proverbs, untranslatable

Mieder (1985: 119) defined the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation". It raises a question why the proverbs are in memorable form? The answer is simple their pithiness and stylistic devices (metaphor, antithesis, parallelism, alliteration, rhyme) that they contain encourage listeners to remember, repeat and learn them easily. National values that show the identity of the nation, the culture of the people one of the expressive factors is folk art. The best of folklore proverbs, one of the most important genres, is in linguistics and folklore is one of the most important topics being studied. The most important of folklore study and research of proverbs, which are one of the genres, folk art in general to do is very important today. It arose as a unique phenomenon of

language, philosophy and artistic creativity folk proverbs are a compact form of folklore, but one that has a deep meaning is a genre.

The proverb has been a social-economic, political and compact, created on the basis of experiences and observations gathered in cultural life, it is one of the genres of oral creativity with deep content. Folk proverbs express the public's conclusions about specific events, events, it is unique, perfectly embodying judgments and recommendations it consists of expressions and phrases that have an artistic form. Uzbek folk proverbs are often proverbial, proverbs, proverbs, proverbs, wisdom, benefit, word of wisdom, rebuke, word of sages, wise men or the word of sages, the word of poets and the word of fathers among the people famous. The term proverb is often used in scientific context.

Proverbs are an international genre by their nature. Own in the world there is no nation without proverbs. Because every nation is vital he leaves his experiences to the generations in the form of proverbs. That's why they are different in the oral works of the peoples, they are close to each other in terms of content and form. There are many similar proverbs. Because there are many in the life and history of every nation there are similarities and commonalities. In English, the term proverb is mainly expressed by the word "proverb". Sometimes in many literatures: adages, dictums, maxims, mottoes, precepts, we can give the concept of a proverb through the words saws and truisms. English folk proverbs, like Uzbek folk proverbs, are the most popular of English folklore is one of the most common genres. Often its structure is studied in folklore and common the admonition character of proverbs makes them more lively and powerful increases its effectiveness. For example: English "A bad execute is better than none" in Uzbek - to ask for forgiveness unwillingly, saying that it is better than not asking at all will be translated. As an Uzbek alternative, "Yaxshi gap bilan ilonidan chiqar, Yomon gap bilan musulmon dinidan". Apparently as it stands, these proverbs give the meaning in the context of advice. That is, that a person should always be kind and kind means. Both versions of the proverb have the same meaning. What does its structure look like in the process of learning proverbs the fact that it is formed through syntactic units is an important factor. To the structure of proverbs according to it, it is formed on the basis of one or several syntactic units. A syntactic proverbs consisting of a whole, usually one-part proverbs are counted, often a figure it will be on point. Uzbek and English folk proverbs with these aspects very similar. We will try to prove our point through the following proverbs.

The absent is always in the wrong.

There is no accounting for tastes - Everyone drinks what he likes.

Actions speak louder than words.

Advise none to marry or go to war-Everyone has his own intention companion.

Most proverbs consist of two parts, one of which is descriptive has the essence, the second part consists of the conclusion:

After dinner sit a while,

After supper walk a mile.

Qorning ochmasdan ovqat yegin,

Qorning to'ymasdan qo'l artgin.

Art is long, life is short.

Ilmsiz – bir yashar,

Ilmli – ming yashar.

In the Uzbek language, there are sometimes proverbs with 4 components. But English proverbs with 4 components are rare among proverbs

Zamon seni o'qitar,

Tayoq bilan so'kitar.

Sabog'ingni bilmasang,

Do'konda bo'z to'qitar.

Aspects similar to Uzbek proverbs in other respects shows. Ghaybullla Salomov stated that proverbs were actually not be translated by their components, in other words, word-for-word translation; he also did not deny the fact some proverbs (Russian: У одной овечки да семь пастухов - Uzbek: Bir qo'yga yetti qo'ychivon) could be easily rendered from one language into another in case both a target language and mother tongue share common metaphoric and abstract features.

What is the reason for actively using of some proverbs? The reason is they are mainly used for deductive purposes among people. Undoubtedly, deductive pieces of works like proverbs are not only the heritage of a particular nation, but also all humanity. To transfer this kind of heritage, translation and interpretation play a considerable role.

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