

THE EQUIVALENCE OF SOME ENGLISH PROVERBS IN THE UZBEK LANGUAGE

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Abstract. *Proverbs describe a particular nation's culture and history. That's why other nations come across comprehension difficulties. Because there are some proverbs which cannot be translated from one language to another language. This can cause a problem. Different translation techniques were proposed by some scholars in order to tackle this problem. This article is devoted to find the equivalences of some English proverbs in Uzbek and analyze types of equivalences.*

Key words. *Proverbs, equivalents, translation, exact, near, literal*

Proverb is an inseparable part of a specific culture. Because it describes the wisdom and spirit of people. One of the principal aim of the proverbs is to express people's assessment of the objective reality of phenomena as an expression of the world. Traditions, geography, history and lifestyle of one single nation are illustrated by proverbs. Proverbs are studied in the field of paremiology. Paremiology is derived from the Greek language and it means that "proverb". There are a lot of definitions about proverb which were proposed by different scholars. For example V. Dahl [1] states that "Proverb as a product of the extremely popular medium of communication". W. Mieder [2] defines that "A proverb is 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". Proverbs are very essential for every culture. So, they are always the center of attention of linguists. Hence, many researches were conducted in order to study proverbs. Basically, while translating proverbs from the English language into the Uzbek language, researchers have a problem with finding the equivalence of the proverbs. Because

English and Uzbek don't belong to same language family. The structures of speech in two languages are opposite. This article aims to find the equivalences in English and Uzbek proverbs.

According to phraseology, translating English proverbs into Uzbek is not easy. There is big difference between the structure of English and Uzbek proverbs. According to V. G. Belinskiy (as cited G'.Salomov) [3] translating a literary work of one nation into another leads to interconnecting, exchanging points of views, and as result it will appear a new work. On the other hand, directly translating a proverb in literary works may have a bad impact on style. V. G. Belinskiy argued that literary art had to be translated how it had been in original without adding and omitting a word. This view is supported by well-known translator G'. Salomov. He states that " Translating was not simple but creative work. Exactness and creativeness in translating should be filled each other, rather separated. However, it should be to remember that in some circumstances, one of them might be important than another". Translating proverbs without a context can lead to a difficulty. Because in some situations and works proverb translations differentiate. English poet and translator John Dryden divided translation techniques into three classification in 1680. These are metaphrasing (word-for-word), paraphrasing (stating with other words by considering original meaning) and imitating (free translating). Nida [4] differentiates two types of translation equivalence: formal and dynamic. Formal equivalence focus only the message, in both form and content. Dynamic equivalence's purpose is to reveal the whole naturalness of the source language in the target language. According to B. Gorjian [5] the equivalence of proverbs in the target language could be a three-fold strategy. They are follows: exact equivalents, near equivalents and literal translation. Exact equivalents are strong version, near equivalents are moderate version and literal translation are weak version.

This research was carried out by means of comparative method. Comparison of proverbs illustrate how much people have in common. In order to carry out this research several stages were performed. Firstly, translating theories by different

scholars were contrastively studied. Secondly, to compare English proverbs with Uzbek proverbs, several proverbs were selected in the source language. Lastly, these proverbs' equivalents were searched in the target language. While searching their equivalents in the target language, Uzbek proverbial dictionary was used. Especially, research materials include O'zbek xalq maqollari (Uzbek people proverbs) and Oxford Dictionary of Proverbs. O'zbek xalq maqollari was compiled by T. Mirzayev, A. Musoqulov and B. Sarimsoqov [6] and it was published in 2015. Oxford Dictionary of Proverbs (6ed.) was collected by J. Speake [7] and published in 2015. Selected proverbs were translated into the Uzbek language by making use of classification by B. Gorjian. Discussion and summary of results were given briefly. In terms of equivalence proverbs can be divided into three groups: 1) absolute or fully equivalents, 2) partial or relative equivalents, 3) non-equivalent

According to B. Gorjian proverbs can be translated from source language into target language by means of: (1) exact equivalence, (2) near equivalence, and (3) literal meaning. An exact equivalence means that there are linguistic and discourse similarities in source and target languages. A near equivalence refers to linguistic differences but discourse similarities in both languages. Proverb's literal translation means that literal meaning of translation in target language. It means that a proverb in the source language is translated to a non-proverbial simple sentence in the target language.

The following proverbs can be the examples of exact equivalences in the English and Uzbek languages. For example: Better die with honor than live with shame -Nomussiz yurmoqdan nomusli o'lmoq yaxshi; Let not the left hand know what the right hand does- O'ng qo'ling bersin, chap qo'ling bilmasin; Love is not found in the market- Sevgi bozorda sotilmas; There is no smoke without fire- Tutunsiz olov bo'lmaydi; All that glitters is not gold-Yaltiragan har narsa ham oltin emas; Think first, then say- Avval o'yla keyin so'yla. All that glitters is not gold-Yaltiragan har narsa ham oltin emas. This proverb has the same meaning in the Uzbek language and the English language. It means that don't judge people

according to their look or dress. Because you can only see the outside and you don't know the inside. Think first, then say- Avval o'yla keyin so'yla. This proverb has the same meaning in the both languages. Also, its grammatical system is very close to each other. It indicates that consider your words before you say something. Because our words may impact others' feelings. While translating proverbs from the source language into the target language, the differences between nations should not be ignored. Because one nation looks at another one from their own perspective.

The next group of equivalents are near equivalent proverbs. Examples: All are not saint that go to the church- Eshak Makkaga borgani bilan hoji bo'lmas; Hope for the best and prepare for the worst- Yaxshiga umid bog'la, yomonga o'zingni shayla; The voice of one man is the voice of no one- Yolg'iz otning changi chiqmas; Before you choose a friend, eat a bushel of salt with him- Do'st safarda bilinar, og'a ini kulfatda; Don't count your chickens before they are hatched - Jo'ja kuzda sanalar; A burnt child dreads the fire- Og'zi kuygan qatiqni ham puflab ichadi; A rotten apple spoils the barrel- Bir tirraqi buzoq podani buzar. A burnt child dreads the fire- Og'zi kuygan qatiqni ham puflab ichadi (Those who have burnt their mouth, blow on the yogurt before tasting it). The definition of this proverb is that a person who has experienced consequences for bad decisions will try not to make that mistake. A rotten apple spoils the barrel- Bir tirraqi buzoq podani buzar (Thin lambs destroy the herd). It means that a bad-tempered person can influence the whole group. In English culture, in order to express a bad-tempered person they make use of the expression "spoilt apple".

The next type of equivalence is literal meaning. Examples: A word spoken is past recalling- Aytilgan so'z otilgan o'q; Don't wash your linen in the public- Uydagi gapni ko'chaga olib chiqma; Don't put all your eggs in one basket- Boringni biringga tikma; After dinner sit a while after supper walk a mile – Tushlikdan so'ng tin ol, kechkidan so'ng yo'l ol. A word spoken is past recalling- Aytilgan so'z otilgan o'q (The spoken word is the fired shot). This proverb refers to that it is impossible to withdraw one's words or undo their effects once they

have been spoken aloud. So before speaking something, think carefully. After dinner sit a while after supper walk a mile – Tushlikdan so'ng tin ol, kechkidan so'ng yo'l ol. In English culture, dinner is the main food in the middle of the day and supper is light food in the evening. Dinner doesn't require activity because it is eaten in the midday and can be easily digested during a day. After supper, exercise should be done to aid digestion.

Having conducted the research, it is possible to draw a number of conclusions. It becomes obvious that translating proverbs from the English language into the Uzbek language is difficult. Because there are some proverbs in English which don't have equivalents in Uzbek at all. In order to find the best equivalent of proverbs in both languages took a long time and much effort. According to the research, translation types of equivalence in proverbs fall into three main divisions. They are absolute, partial and non-equivalents. When it comes to absolute or exact equivalents, they are the same meaning and grammar in both languages. Having analyzed several proverbs, it becomes apparent that partial or near equivalents have the same meaning but the structure is different. Another conclusion which can be made is that non equivalents or literal meaning is utilized when there is no any equivalent form of the proverb in the target language. To be more specific, in the last type of equivalence especially use the direct translation.

In conclusion, proverbs plays an important role in language. It should be mentioned that, there are several proverbs in English which are very difficult to find their translations in Uzbek. By comparing two culture's proverbs, we can conclude that proverbs are the reflection of ideas which are related to culture, lifestyle and work of people. Without knowing the important aspects such as nationality, residence and history, it is impossible to comprehend the true meaning of the proverbs. Comparative analysis was conducted to analyze them. Having conducted the research, the following findings were revealed: some English proverbs don't have same equivalent forms in the Uzbek language; It is difficult to translate proverbs without context; Furthermore, it was revealed that, there are three main translation equivalences of proverbs.

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THE EFFECT OF LANGUAGE EXPERIENCE ON SPEECH PERCEPTION AND PRODUCTION

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***Abstract.** Language experience plays a pivotal role in shaping how individuals perceive and produce speech sounds. This article provides a comprehensive overview of the current understanding of how language experience influences speech perception and production across various linguistic contexts. It explores the mechanisms underlying the effect of language experience on phonetic categorization, speech perception in noise, and speech production accuracy. Furthermore, it discusses the neural correlates and plasticity associated with*