

## **BASIC PRINCIPLES AND POSSIBILITIES OF TRANSLATION OF PROVERBS FROM ENGLISH INTO UZBEK LANGUAGE**

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The issue of bilingualism and trilingualism is of great importance not only in language learning, but also in the formation of a person and his worldview.

Translation is one of the main factors in language learning.

Translation serves the interests of friendship and cooperation between nations. Translation accelerates the development of languages, increases and improves vocabulary.

The purpose of translation is to recreate the text created using the tools of the foreign language on the basis of the material of the native language. The task of translation is to be able to give complete information to another language with the help of a language tool. It follows from this that the appearance of proverbs and sayings in different versions indicates the need to adequately translate them.

Along with several important issues of translation theory, the problem of translating proverbs, sayings, idioms, puns or figurative expressions from one language to another is of great importance. Phraseological issues are a general problem of the different combinations of words in different languages, and are extremely important for translation theory as well as translation practice. Because the meaning and stylistic functions of words with the same material meaning in different languages differ from each other, because of the differences of such word combinations in different languages, it creates a great difficulty in the practice of translation and arouses great interest from a theoretical point of view. [4; 169].

It is often emphasized in the works of writers, poets and scientists that the translation of proverbs, sayings and idioms from one language to another is an important and complex task. In addition to these statements, I would like to quote the opinions of Pushkin and Belinsky. "Each language has its own expressions, proverbs, which cannot be translated into another language" [3; 239] - said A.S.

Pushkin. According to Belinsky: "Each language has its own tools and features, and in order to express an image or sentence correctly, it is sometimes necessary to completely change them in translation."

"It is crucial to be able to choose lexical and phraseological tools in order to convey the author's style in translation" [3; 239].

The translation of proverbs is of great importance in reflecting the individual style of the author in translation: the results of the study of proverbs and idiomatic problems of translation theory provide valuable material for lexicology, thanks to literary translation, the phraseology of the language is enriched; The role of phraseology in reflecting the national spirit expressed in the language of an artistic work is great: the translation of proverbs distorts the language of the work and undermines its value.

Translation of phraseologisms, that is, proverbs, is one of the most difficult issues in translation studies. Difficulties in translation related to proverbs and sayings include:

1. Multiple meanings of proverbs;
2. Re-understanding of meaning;
3. Color in the context - the presence of a variety of stylistic colors;
4. Emotional color;
5. Characteristic national color.

While criticizing the confusion that occurs in the translation of proverbs and sayings, it does not follow from this that all translators must inevitably translate the same phraseological expression with the same stamp equivalent or alternative. Even when many translators did not find exact equivalents of phraseological combinations and allowed for differences, they still tried to find and use alternative phrases from the Uzbek language that reveal the core of these combinations in later editions of the work or when translating other works.

This shows that they worked hard to create an adequate translation. Idiomatic expressions, like words, can have different shades of meaning in different contexts. In such cases, they should undoubtedly be translated with a variant according to the

meaning required by that context. If all proverbs, sayings and idioms were translated word for word, there would be no problem of phraseology.

Word for word translation of other people's proverbs and sayings requires great skill and caution. Otherwise, it is possible to turn the proverb into an empty statement, saying that it reflects the national mentality of another nation. So, a lot of diligence is required in the translation.

Each nation has its own characteristics that distinguish it from other nations, as well as universal characteristics. For example, there is a universal obligation. This has led to common phenomena and similarities in the languages of nations. Uzbeks have a saying "*Nima eksang, shuni o'rasan.*" In English it is "*As you sow, so you reap*".

In Russian "*Даренному коню в зубы не смотрят*" is also used in other languages. For example in English:

*"Look, not a gift horse in the mouth".*

When studying common and alternative proverbs, sayings and idioms in the world's languages, the following will stand out:

1. They correspond exactly to each other in terms of content and form.
2. The content is alternative and the objects are differentiated. For example, in the Uzbek language, "*Qo'ychivon ko'p bo'sa, qo'y xarom o'ladi*".

In English : "*Too many cooks, spoil the broth*".

3. Proverbs and sayings that usually express the same meaning are formed on the basis of the unique concepts of each nation, the natural and economic conditions in which it lives.

4. In some languages, proverbs and sayings, which have the same content and form, are composed on the basis of different objects in other languages.

5. Proverbs and sayings whose forms and objects correspond exactly are not always equivalent.

The question of changing and preserving the object of a proverb in translation has not been studied at all in Uzbek translation studies. Studying the object of a compound in translation is one of the main factors that determine the way in which

it should be translated. For example, the object of the compound is of great importance in determining whether it should be translated exactly, whether it should be replaced by an Uzbek equivalent or alternative, or whether it is appropriate to reflect it in other ways: phraseologism is what determines how it should be translated. On the other hand, some proverbs and sayings, whose objects and forms are very compatible with each other, may not replace each other in terms of content. In such cases, there is a risk that false equivalents will be used. In many cases, the translator mechanically translates the compound according to its objects, leading to absurdity and artificiality of language in artistic expression.

Attempting to duplicate phraseological units in translation with their object may cause confusion and misunderstandings.

*Muz kabi sovuq – Cold as ice.*

Certain numbers form the basis of phraseologisms that are used in the same sense in many languages of the world. As a result of the development of the language, a number of numbers have become more and more abstract meaning in phrases and turned into certain stylistic clichés. For example:

*“Yetti o’lchab, bir kes”.*

*“Score twice before you cut once”.*

Objects of phraseological expressions used in different languages with the same meaning and traditional numbers often correspond to each other. In translation, depending on the context, the traditional numbers in the compound can be replaced by another traditional number, which does not change the meaning.

Often, in proverbs and sayings whose object is numbers and their proportions, there is a connection between their structure and the shape features of other objects and the phonetic dress of numbers. It is extremely important to correctly reflect this feature in the translation. Mainly, if this rule is not observed, the proverb, which is the gem of a people's thinking, will turn into a series of illogical and ineffective words.

In many works translated from foreign languages into Uzbek through Russian translations, there are frequent cases of misinterpretation of the unity of form and content, which is mainly caused by Russian translations.: [2; 44]

*They are not no hand-shaking in this. Understand? They aren't nothing but scrap. No throwing up the spondee. This is a grudge-fight and it's to a finish. Understand?*

*Hechqanday takallufga hojat yo'q. Bildingmi? Ora ochiq bo'lganvha mushtlashamiz! Bahona qilish yo'q. Ikkiovimizning eski hisob kitobimiz bor. Orani ochiq qilish kerak. Bildingmi?*

While replacing Mark Twain's phraseology "not to hurt a fly" with the equivalent "Pashshaga ozor bermaslik" from Mark Twain's novel "Joan of Arc" provides adequacy, the main factor here is the use of the unit in its own form. [2; 44]

*... The idea of that gentle creature, that wouldn't hurt a fly...rushing into battle with a gang of soldiers at her back.*

*Bir o'ylab qarang-a, pashshaga ozor bermagan ana shu yuvosh qiz  
Janga borarmish, yana saldatlarni boshlab borarmish.*

In Shakespeare's tragedy "King Lear", the clown correctly assessed the cold relationship between Dir and his eldest daughter Gonerilla.: [2; 49]

*The hedge-sparrow fed the cuckoo so long,  
That it had it head bit off by it young.*

As he said, the phrase that appeared in his speech as a summary of life merits is materially translated into the Uzbek language:

*Chumchuq sho'rlik uzoq muddat haqqani boqdi.  
Haqqa o'sib, shu chumchuqning miyasini qoqdi.*

The vitality of the combination lying on the ground of the formed compounds, the conformity of the form given to them by the translators, the rhyming of the verses led to the natural resonance of the translations.

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