

Problems of Translation and Finding Equivalents of the English Proverbs

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Abstract: The article analyzes problems of translation and finding their equivalents of the English proverbs into Uzbek and Russian languages on the basis of factual materials. English, Uzbek, Russian folk proverbs were selected from paremiological dictionaries, and the features of their equivalence to each other were determined.

Keywords: proverbs, English language, Uzbek language, English people, Uzbek people.

Comparison of proverbs and sayings of different peoples shows how much these peoples have in common, which, in turn, contributes to their better understanding and rapprochement. It should be noted that many English, Russian and Uzbek proverbs and sayings are multi-valued, which makes them difficult to interpret and compare. When selecting Russian and Uzbek correspondences of the English proverb, the obligatory criterion was the coincidence of one of the meanings (as a rule, the main one). Nevertheless, it is important to remember that, developing in different historical conditions, English, Russian and Uzbek proverbs often used different images to express the same or similar thought, which, in turn, reflect the different social structure and way of life of the three peoples and often are not absolute equivalents.

For example, the proverb: *The grass is always greener on the other side of the fence*. The literal translation of this proverb sounds like this: *The grass always turns green on the other side of the fence*. But there is no such proverb in the Russian language, but there is another proverb: *Хорошо там, где нас нет*. The Uzbek proverb *Биз йўқ жойда ҳамма нарса яхши*.

Proverbs are a widespread genre of oral folk art. They have been accompanying people since ancient times. Such expressive means as exact rhyme, simple form, brevity, made proverbs and sayings persistent, memorable and necessary in speech.

Proverbs and sayings are an ancient genre of folk art. They arose in a long time, and go back centuries. Many of them appeared even when there was no written language. Therefore, the question of primary sources is still open. One can single out such basic sources of English proverbs and sayings: folk, literary, Biblical origin, borrowing and using Shakespeare's quotations as proverbs and sayings.

When pigs can fly (Russian "(русское «когда рак на горе свиснет»)

When two Sundays come together (Russian "«когда луна солнцем встретится», Uzbek proverbs "тоғ тоғ билан учрашмайди").

Sometimes it is very difficult to distinguish a proverb from a proverb or to draw a clear line between these genres. The proverb is bordered on the proverb, and if one word is added to it or a word order is changed, the proverb becomes a proverb. In oral speech, sayings are often proverbs, and proverbs are proverbs.

Sources of proverbs and sayings are very diverse. To become a proverb, the utterance must be perceived and mastered by ordinary people. At the same time, the source of the statement is often forgotten. Turning into a proverb, it becomes part of the public consciousness; Saying the proverb

ISSN 2792-1883 (online), Published in Vol: 3 No: 1 for the month of Jan-2023

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does not matter who invented it. One can unerringly assume that any proverb was created by a certain person in certain circumstances, but for so many old proverbs the source of their origin is completely lost. Therefore, it will be more correct to say that proverbs and sayings have a national origin that their source is in the collective mind of the people. In the variety of utterances that summarize everyday experience, the meaning of words seems to have developed into a proverbial form gradually, without any explicit declaration. The phrase "*Make hay while the sun shines*", derived from the practice of field work, is an example of such a proverb. Any farmer feels the rightness of this thought, not necessarily expressed by these words. But after many hundreds of people expressed this thought in many different ways, after many trial and error this thought finally got its memorable form and began its life as a proverb. Similarly, the saying "*Do not put all your eggs in one basket*" arose from the practical experience of trading relationships. On the other hand, it is also obvious that many proverbs were created by quite certain clever people. If this happened to intelligent people in an oral version, then, of course, there were no witness records left, but if this happened to an intelligent person who had a habit of writing down his thoughts, then in some cases one can get to the source of the proverb. In general, it is fair to suggest that most proverbs of an abstract nature began their life in this way. For example, "*The end justifies the means*", stemming from the theological doctrine of the seventeenth century, or the golden thought "*The wish is father to the thought*," which was first voiced by Julius Caesar, or the saying "*A so answer turns away wrath*" Undoubtedly, borrowed in its completed form from the Bible. But who can say that these proverbs did not become part of the oral tradition long before they found their written form. The use of proverbs reached its peak in the days of Shakespeare, and it is more than likely that many of them attributed to Shakespeare existed before, albeit in a less memorable form. The same with the Bible. The wisdom of her proverbs is certainly not original. In any case, both sources, both folk and literary, are fused together.

Thanks to the spread of the printed word, intelligent people's statements increasingly came to ordinary people who, if they liked them, turned them into proverbs. Another important source of English proverbs is proverbs and sayings in other languages. Again, it is difficult to be sure of the source. If the proverb before it became English, existed in Latin, French or Spanish, then there is no certainty that it was not previously borrowed from any other language. It is possible that she was originally English, but was not written down.

Some of our borrowed proverbs were completely assimilated in England, but many of them failed to do so. We do not need to think much about the Latin proverb that formed the basis of our "*He gives twice who gives quickly*", but the proverb "*Through hard ship to the stars*" sounds somehow alien and less like a proverb than the Latin "*Per aspera ad astra*". A large number of borrowed proverbs remained in the original: **Noblesse oblige. In vino veritas.** Many statements from literary works are used occasionally as proverbs, but they do not become them, remaining halfway between the quotation and the proverb. These include, for example, the following: *The wages of sin is death (Romans)*. *No man but a block head ever wrote except for money (Samuel Johnson)*. So, proverbs have mobility and are in constant motion. To them are constantly added obsolete. Frequently used idiomatic phrases, similar to proverbs, should be separated from the proverbs themselves. "*To cry for the moon*" - one of such turns. By itself, it does not give any advice and does not contain a warning, therefore it is not a proverb. But it can easily be turned into a proverb, giving the form of advice, for example: "*Do not cry for the moon*" or "*Only fools cry for the moon*".

English is very rich in idiomatic expressions, proverbs and sayings that are constantly found in literature, in newspapers, in films, in radio and television broadcasts, as well as in every day

communication of Englishmen, Americans, Canadians, Australians. English idiomatics, very diverse, are quite complex for students of English.

Proverbs and sayings, being an inalienable attribute of folk folklore, and in turn, an attribute of the culture of this people, reflect the life of the nation to which they belong, this is the way of thinking and the character of the people.

Proverbs and sayings are diverse; they are as if outside the time space. Indeed, at whatever time we live, proverbs, and sayings will always remain relevant, always coming to the place. Proverbs and sayings reflect the rich historical experience of the people, representations related to work, life and culture of people. Correct and appropriate use of proverbs and sayings gives speech a unique identity and special expressiveness.

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