

MODERN EDUCATIONAL SYSTEM AND INNOVATIVE TEACHING SOLUTIONS
SIMILARITIES OF ENGLISH AND UZBEK PROVERBS IN TERMS OF
SUBJECT MATTER

Kenjayeva Gulbadanbegim Alibek kizi

Teacher, Urgench State University, Faculty of Foreign Philology

Abstract. *Despite the fact that a lot of scientific work has been done on the grammatical, semantic, and methodological aspects of proverbs in Uzbek and English languages, the linguistic, cultural, and semantic features of proverbs in English and Uzbek languages are still incomplete in terms of comparative, linguistic, cultural, and pragmatic aspects. Accordingly, in this article the main goal is to study the linguistic-cultural and semantic features of English and Uzbek proverbs from a comparative, linguistic, cultural and thematic point of view.*

Introduction. There are many synonym words and phrases in a language, proverbs can be synonymous to one another. Sometimes their meanings are similar and they can substitute one another in a context. However, many of synonym proverbs cannot be absolute synonyms even they resemble one another semantically. Because the expressiveness in their meanings differs in some degree from each other, consequently they are used in different situations- so they own different pragmatic and sociolinguistic features: some of them are mostly applied in formal cases while some of them in informal conversations.

-A man is known by the company he keeps. -Do'sting kimligini ayt, sening kimligingni aytaman. (Tell me your friend, I shall tell who you are);

English version: Birds of a feather flock together. - Qxshatmasdan uchratmas. (They do not meet who do not look like each other);

In these proverbs it is said that man's qualities are determined by what kind of friends he has. In semantic point of view, these two proverbs seem identical, but their pragmatic features are different: The English proverb is usually used in more formal and literary styles, in its turn the Uzbek is mostly applied in colloquial speech.

-A friend in court is better than a penny in purse. -Boylik boylik emas, birlik boylik. (Wealth is not wealth, solidarity is wealth);

Uzbek version: It is good to have some friends both in heaven and hell- Do'sting yoningda bo'lsa, ishing oson bitadi. (When your friend is with you, you solve your problems fast); the proverb in Uzbek has more simple structure and literal meaning in comparison with the English one that owns figurative meaning.

Here are given some examples:

Uzbek form: "Yalqovga eshik ostonasi ham tog' tepasidek ko'ribadi".

English form: "For the lazy man a man threshold becomes a mountain pass"

Uzbek form: "O't degan bilan og'iz kuymas"

English form: "If someone says "Fire" his mouth does not catch fire. This is coined about someone who apologizes for something bad.

Uzbek form: "Tulki o'z uyasiga qarab irrilasa qo'tir bo'ladi"

English form: "When a fox yelps at its den he becomes angry". This is coined about someone blames his own tribe, to rebuke him and his fault finding.

Uzbek form: "Og'iz yesa, ko'z uyalar".

English form: "When the mouth eats, the eye is ashamed". This is coined about someone who has eaten another person's gift and then ashamed for failing to do what he should in return.

Uzbek form: "Qush qanoti bilan, er oti bilan".

English form: "The bird by wing, the man by horse" [5; 88p]

I want to talk about the translation and analysis of proverbs found in the work of Utkir Hoshimov's "The between of Two Doors". [6; 245p] While translating, we have come to realize that the art of translation is infinite, but also very interesting. Especially the translation of words, phrases, and texts that are unique to one nation has become even more appealing to us.

Jon omon bo'lsa mol topiladi. - You can find wealth, if you are healthy. Some of the components in this Uzbek proverb, which are of great significance and wisdom, are interpreted in terms of meaning and stylistic functions, without having to be understood

Haqiqat osmonda kaliti yerda. - All doors are open for everyone. If we translate this wise word as "The truth is in the sky, but the sky is in the land," it will break the meaning and stylistic functions.

Mehr ko'zda. Out of sight-out of mind. We can translate this two word-proverb neither word by word nor literally. We only translate using the alternative versions available in English. Both languages have both meaning and stylistic harmony.

Oyning o'n beshi yorug' o'n beshi qorong'u. - Every cloud has a silver lining. It is desirable to translate using alternative options to keep the content relevant. The bright and darkest nights in the proverb are used as antonyms, and the good and bad aspects of each job are described. This is expressed by the "cloud of silver" in a language that is comparable.

Shirin yolg'ondan achchiq haqiqat yaxshi. - Unpalatable truth is better than sweet lie. We translate each other with the meaning, lexical composition, function, and numerically equivalents of the word order.

Chuchvarani xom sanabsan. - Do not sell the bears before you have caught! The translation has been preserved with the help of alternative variants. If the Chuchwara in Uzbek is a meal, the word translated "sell the uncut bear skin" is literally interpreted as the translation of this proverb. However, the interpreter should translate it into the Uzbek-language equivalent, which means that the reader will be able to understand it.

Birov birovning ko'ziga cho'p soladi- To give a lemon to someone. In the translation using the alternative options, the phrase "pinch in the eye" in English is in line with the term "give a lemon" in English. The alternative option in both languages is stylistic, but it is similar in meaning.

Omadi ketganning tovug'i kurk qoladi, omadi kelganning xo'rozi tuxum qo'yadi- Misfortunate never comes alone! Nobody can avoid from misfortunate! At the same time, word by word translation leads to errors. So, based on the above theoretical considerations, I tried to translate it into the English version.

Sabrning tagi sariq oltin- Deligance is the mother of success!

Ikki kemani tutgan g'arq bo'ladi- If you run after two hares, you will catch none. Between two stools you fall to the ground.

Suv toshsa to'pig'iga chiqmaydi- As cool as cucumber. Having preserved national color, they are translated to each other by the stylistic and essential equivalents. The term "cool as cucumber" is used in English if the word "not water goes out to the ankle" is used in the Uzbek language against "indifferent", "careless".

Mol egasiga o'xshamasa harom o'ladi- Like master like man. Alternatively, alternative versions of the translation have been preserved in the translation of the human form by using an image of a human being's character in English and a human expression in English. They look stylistic in appearance.

Bo'sh qop tik turmas -Empty sack cannot stand upright! The translation of this article can be made literally. This proverb has the same meaning in two languages. In the theory of translation and practice, these phraseological units are fully compatible with translation.

Ot aylanib qozig'ini topadi- Every bird lives its own nest! In this proverb, you may find that translations are made using alternate variants. Here, though, the meaning and stylistic functions of each language are different. The proverb is illustrated by the figurative expressions of both languages.

Bo'rini yig'lasang qulog'i ko'rinadi- Talk of the devil and he will appear. In this proverb, we translate in two languages with alternative variants that are similar in two languages, while preserving national color. In English, the word "kurt" is used equally in the English word "devil". In both languages, these two images are described as terrible, evil, frightful. That is why we can be equivalently.

Conclusion. The translator will need not only the foreign language, but also the grammar, lexicology, and stylistics of his own language. The issue of translation of the national identity in art is the most widely studied field of translation. National identity is defined as realities representing a particular nationality, its concepts of living conditions, outlook, culture, clothing, home decoration. Such a feature is reflected in the behavior of the person, his thoughts, words, proverbs, jokes, and the attitude of the author to the events. These views have different goals that have been persuaded with different techniques, so they provide us with different information.

Proverbs have and remain the most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another. Translators should avoid the literal translation that makes it meaningless one and they should translate proverbs as one unit not to translate the words separately.

REFERENCES:

1. Panos Karagiorgos, "A proverb in mind: the cognitive science of proverbial wit and wisdom". The USA: Lawrence Erlbaum. 37p,1997.
2. Baker M. "In other words: a course book on translation", London and New York: Routledge. 126p,1992.
3. Norrick N.R. "How proverbs mean? Semantic studies in English proverbs", Amsterdam: Mouton. 78p, 1985.
4. Mollanazar. H. "Principles and methodology of translation", Tehran: SAMT. 54p, 2001.
5. Robert Dankoff, James Kelly. "Compendium of the Turkish dialects", Harward University Print. 88p, 1982.
6. U. Hoshimov. "Between two doors", Toshkent. 243p, 2006.
7. Мамаджанов, А. М., & Султонов, С. (2023). ЛЬГОТЫ ВОЕННОСЛУЖАЩИМ И ЧЛЕНАМ ИХ СЕМЕЙ. THEORY AND ANALYTICAL ASPECTS OF RECENT RESEARCH, 2(14), 156-164.
8. Мамаджанов, А. М. (2023). Изучение Проблемы Информационной Безопасности В Контексте Национальной Безопасности. Miasto Przyszłości, 36, 254-257.
9. Мамаджанов, А. М. (2023). Изучение Проблемы Информационной Безопасности В Контексте Национальной Безопасности. Miasto Przyszłości, 36, 254-257.