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# UZBEK TRANSLATIONS OF SOME ENGLISH PROVERBS AND TRANSLATION PROBLEMS

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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. Nevertheless, eight English proverbs were translated successfully into Uzbek, which means untranslatable or translatable of proverbs depend on availability of some notions in two languages.

**Keywords:** culture, equivalent of English and Uzbek languages, paremiological units, translating techniques of proverbs, untranslatable

## INTRODUCTION

A well-known uzbek translogist Ghaybulla Salomov defined proverbs, sayings, and idioms as miracles of the language.

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 memorizable form and which is handed down from generation to generation". It raises a question why the proverbs are in memorizable

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.

### **Research problem**

“idiomatic expressions are untranslatable” and “words cannot be added and omitted” V.G.Belinskiy (as cited G.Salomov,1961)

### **Research questions**

1. Are selected English nine proverbs “idiomatic expressions are untranslatable” and “words cannot be added and omitted”?

We aim at discussing translating problems of proverbs and presenting our Uzbek versions of some English proverbs. In achieving our aim, the points of view of Uzbek and foreign scholars were employed.

### **Literature review**

We return to our question if proverbs are easily memorized, and most of proverbs have equivalents in mother tongue, is there any necessity of translating them? We will discuss this problem in the following paragraphs in detail.

According to V.G.Belinskiy (as cited G.Salomov,1961 p.34) 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. G'aybulla Salomov, by supporting his view, he added 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.

It is difficult to translate proverbs and idioms without a context because their translations vary in different works and situations.

Salomov asserted that in some circumstances equivalents of proverbs could be found easily due to the fact that language images in each were similar. However, in

other circumstances, some phrases are considered a symbol of a particular nation which express beliefs and customs of them. For instance, eating habit of western people, especially British people are a good example to our point. English people mainly use forks while they are eating; however, it is acceptable to eat with hands if a situation requires to. In this situation, they say fingers were made before forks. How do Uzbek people understand this English proverb? Do they translate for word-for-word or give its equivalent? If is translated into Uzbek word-for-word it is “*vilkalar barmoqlardan avval paydo bo‘lgan*”. Although it is clear by translation, it is more appropriate to interpret whole meaning with a simple sentence *biz qo‘lda yeyaveramiz/ Men qo‘lda yeyaverman*.

Ghaybulla 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: U odnoy ovechki da sem pasturxov - 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.

In 1680 John Dryden who was a an English poet and translator classified translation strategies into three, that is, metaphrasing (word-for-word), paraphrasing (stating with other words by considering original meaning) and imitating (free translating). Vinay and Darbelnet (1959), Newmark, P. (1988), and Nida, E (2000) suggested that supported the view giving equivalence in rendering a proverb from one language into another. Nida(2000:129) differentiated two kinds of equivalences such as formal and dynamic. Formal equivalence implies that correspondence of words in two languages in structure and meaning. While dynamic equivalence means the same effective message shares in both original and translated versions.

Some scholar like Zohar, Toury, Lefevere held the view that translators should consider peculiarities and socio-cultural features of the target language. Bahman Gorjian (2016) proposed three types of translation strategies of proverbs: 1) exact equivalence, (2) near equivalence, and (3) literal meaning. According to

Gorjian, “there could be three versions based on these three strategies”, that is, strong, moderate, and weak. He also added that if the proverbs are idiomatic, in that case, a translator should explain it with an ordinary language.

Duff (in Gorjian, 2006) claimed that "idiomatic expressions are notoriously untranslatable. These include similes, metaphors, proverbs and sayings (as good as jargon, slang, and colloquialisms)." Duff also noted that if these expressions have no equivalents in TL, the translator may approach to TL equivalents as follows: 1. Literal translation; 2. Original word in inverted commas, 3. Close equivalents, and 4. Non-idiomatic translation. Finally, Duff (in Gorjian, 2006) it is better not to translate paremiological units if their translated variants are unacceptable.

## **METHODOLOGY**

To conduct research several steps were performed. First, different theories of scholars on translating proverbs contrastively studied. Second, nine English proverbs were randomly selected. In the next step, their equivalents were searched from both monolingual Uzbek proverbial dictionaries. Fourth, nine proverbs were translated into Uzbek (see Table 1 Appendix) by using criteria by Corpas (2003). The last, the findings were discussed qualitatively and summarized briefly.

### **Research materials**

We employed mainly two monolingual Uzbek proverbial dictionaries. O‘zbek xalq maqollari.[Uzbek people proverbs] was compiled T.Mirzayev , A.Musoqulov & B.Sarimsoqov. and by published in 2005. Proverbs were arranged according to specific theme. Ma’nolar mahzani[Treasure of meanings] was compiled by Sh.Shomaqsudov & Sh. Shorahmedov and published in 2001. It is an explanatory provebial dictionary of Uzbek language which were provided with a definition of the proverb and other similar and contradictory proverbs .

The second research material is Oxford Dictionary of Proverbs (6 ed.) which was compiled by J.Speake and published in 2015. This valuable resource provided explanations, origins and themes of the proverbs. We used online dictionary <https://idioms.thefreedictionary.com> along with Oxford Dictionary of Proverbs to identify meanings of proverbs in the original text.

## **Translations of nine English proverbs into Uzbek**

In translating nine selected proverbs into Uzbek we followed translation criteria by Corpas. According to Corpas (2003: 215-222), the phraseological translation process is structured in three sequential stages:

- The identification of the Phraseological Units (PUs) in the original text.
- The interpretation of the identified PUs.
- The establishment of a correspondence in the target language, first at the lexical level and then at the textual level

### **1. First impressions are the most lasting - Birinchi taassurot – kishi xotirasida uzoq saqlanadi**

The proverb “first impressions are the most lasting” means that “I should attempt to show my personality, by my neat clothes, good communication and professional skills for the first time when I meet the manager. Otherwise, the manager will hardly change his attitude towards me or seems to be strange no matter I will try to behave myself positively next time.” We translated the proverb “First impressions are the most lasting” word-for-word as *birinchi taassurot juda uzoq davom etadi*. We considered some information is missing in translation, for this reason in our translation, we added some Uzbek phrases “*kishi xotirasida*”.

### **2. Fingers were made before forks - men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin**

This proverb expresses that someone who prefers eating with their fingers instead of utensils. (<https://idioms.thefreedictionary.com/fingers+were+made+before+forks>). We can see cultural a key word, forks which shows British people are accustomed to eating most foods with a fork, a knife, and spoon. (<http://projectbritain.com/behaviourfood.html>). A word-for-word Uzbek translation of this proverb is *Barmoqlar vilkalardan avval paydo bo‘lgan*. Although the word *vilklar* is associated with food, whole sentence can hardly provide the meaning of the original proverb. Moreover, there is no equivalent to this proverb so we omitted the word forks and translated the proverb freely by considering the whole

message. Our translation is *men qo‘limda yeyman, men qo‘limda yeyaveraman/ o‘zimni qo‘limdan qo‘ymasin.*

### **3. You are what you eat - Yemagingiz siz haqingizda so‘zlaydi**

Every person interprets differently when they read this proverb for the first time. For instance, we understood this proverb like ‘the food tells who you are, whether you are rich or poor’ ‘strong or weak’, muscular or skinny. In Uzbek language proverbs which are related to eating food and pointing person’s social condition, Uzbek: *Et yeydigan qush ham bor, Etini yeydigan qush ham bor* (Mirzaev, 2012:p.212) – word-for-word English translation: there is a bird which eats meat, there is a bird and which eats own meat. Parallelism is used in the Uzbek proverb which makes the reader think of its meaning carefully. Because the phrase *Etini yeydigan qush* may express ‘to get depressed of not having something.’ Uzbek: *Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir.* (Mirzaev, 2012:p.212) – word-for-word English translation: He who has his cauldron boils, He who hasn’t his empty cauldron crackles. It can be seen that Uzbek proverbs imply existence of rich and poor people in society and their conditions, and this means “*et yeydigan qush ham bor, Etini yeydigan qush ham bor*” and “*Borning qozoni biqir-biqir, yo‘qning qozoni tiqir-tiqir*” cannot be equivalents with the proverb “You are what you eat” due to the fact this English proverb was used in the context of healthy eating and diet.

(<https://www.phrases.org.uk/meanings/you-are-what-you-eat.html>;

[https://www.inc.com/magazine/201307/adam-bluestein/the-best-foods-for-leaders-](https://www.inc.com/magazine/201307/adam-bluestein/the-best-foods-for-leaders-to-eat.html)

[to-eat.html](https://www.inc.com/magazine/201307/adam-bluestein/the-best-foods-for-leaders-to-eat.html)) By considering the purpose and context of the proverb, that is healthy eating and diet, we suggested our free translation *Yemagingiz siz haqingizda so‘zlaydi.*

### **4. An apple a day keeps the doctor away - Kanda qilma olmani kunda, Yiroqdursan doktordan shunda; Sarim soq, sarim soq yeganning – tani sog‘**

In Uzbek there is no exact equivalent to this proverb, but it can be found with a concept of another fruit and vegetable, namely garlic and a pomegranate which suggest a similar meaning with the proverb an apple a day keeps the doctor away.

Uzbek: *Bir anor ming bemorga davo* (Abu Ali Ibn Sino - Avicenna)  
[Shomaqsudov & Shorahmedov (2001), p.36]

English literary translation: One pomegranate treats a thousand of the sick  
[author's translation] (Avicenna)

Uzbek: *Sarim soq, sarim soq yeganning – tani sog'* [Shomaqsudov & Shorahmedov (2001), p.36]

English literary translation: he who eats a garlic he will become no more sick [author's translation]

Although two of those Uzbek proverbs express similar meanings but they cannot be employed in all contexts, for instance, if the topic related to pomegranate, it is out of question to state a proverb he who eats garlic he will not be any no more sick. Likewise, One pomegranate treats a thousand of the sick and he who eats garlic he will not be any no more sick cannot be equivalents to the English proverb because the object is different, an apple. To find a solution to this problem, we proposed our own version such as *kanda qilma olmani kunda, yiroqdursan doktordan shunda*.

##### **5. After dinner sit a while after supper walk a mile - Tushlikdan so'ng tin ol, kechkidan so'ng yo'l ol.**

Before explain whole meaning of the proverb, we decided to identify some language peculiarities. In Britain or in America dinner is usually understood as a main evening meal and sometimes as the meal eaten in the middle of the day. Besides that dinner means a formal social occasion in the evening at which a meal is served [<https://dictionary.cambridge.org/dictionary/english/dinner>]. In addition, supper is a light meal, so it can be followed by exercise, while dinner is the main meal and requires inactivity afterwards for aiding digestion. (<https://www.hallofpeople.com/en/proverbs.php?id=116#:~:text=suggests%20that%3A,inactivity%20afterwards%20for%20aiding%20digestion>). To summarize,



dinner is translated into Uzbek as *Tushlik yoki kechki ovqatning asosiy taomi*, and supper as *yengil kechki taom*.

Now it is time to discuss about the Uzbek equivalent of the *After dinner sit a while after supper walk a while*. Fortunately, There is a lexically, semantically and pragmatically near equivalent to this proverb in Uzbek.

Kechki ovqat — zahar,

Ovqat yegin sahar. (Mirzaev, p.232)

[Word-for-word English translation: evening meal is poison

Eat a meal at dawn [author translation]

We translated Uzbek proverb literally as “evening meal is poison, eat a meal at dawn” which means it is advised to have a snack in the evening and to have a good breakfast (meal) in the morning. There is a rhyme in the words *zahar* and *sahar*. First, Uzbek word *zahar*[poison] is a metaphor which alludes to eating too much food leads to harming a digestive system which follows another problem, sleeplessness. Second, there are some reasons in utilizing the word *sahar*(dawn) in this proverb. One reason is majority of elderly Uzbek people usually wake up early in the morning to pray, have a good breakfast and continue doing their own activities. There is a special word for breakfast in Uzbek, that is *nonushta* and *nohorlik*; however both of them cannot be rhyming words with the word *zahar*. Hence, *sahar* was used in this proverb in the meaning of breakfast.

Although we found a proverb which was near with its all features to original, we ourselves provided Uzbek translation of the proverb - *Tushlikdan so‘ng tin ol, kechkidan so‘ng yo‘l ol*

## **6. Don't put all your eggs in one basket - Boringni biringga tikma.**

It can be seen that this phrase is simply proverbial sentence, but it is actually an idiomatic expression. It implies that eggs are easily broken or damaged object. Typically we may buy eggs and put them into a particular container, for example, a basket. Suddenly because of a big dog, we dropped the basket and all of those eggs were damaged. Certainly it is not a tragedy losing a basket of eggs; in reality, this

proverb advises not to repeat this action in a serious activity, like spending all money in an unsuccessful business which leads to bankruptcy.

There is an Uzbek equivalent *Suvni ko‘rmay, etik yechma*[don't put off your boots without seeing water] as *Makhmud Koshgari (IX century)* defined that it is a warning that everyone should consider something carefully before making a decision, otherwise its result may harm them.(Shomaqsudov&Shorahmedov (2001).Although don't put all your eggs in one basket and don't put off your boots without seeing water lexically different they share a similar meaning. *Suvni ko‘rmay, etik yechma* is a conceptual equivalent, so we presented the Uzbek translation as *Boringni biringga tikma* by studying the meaning of the proverb Don't put all your eggs in one basket.

#### **7. Charity begins at home - Avval o‘zingni to‘ydir, Keyin o‘zgani.O‘zing to‘y o‘zgani qo‘y. Rahimdillik – oiladan boshlanadi.**

This proverb means that every person should initially share spiritual and material possession with their family then with other people (<https://dictionary.cambridge.org/dictionary/english/charity-begins-at-home>).

During our research we encountered Uzbek equivalents, *Avval o‘zingni to‘ydir, Keyin o‘zgani*. [at first of all, eat yourself, then nourish others], *O‘zing to‘y o‘zgani qo‘y*. [eat yourself quite well, don't care about others]. Both Uzbek proverbs suggest that a person should not overspend on other things, such parties and weddings, it is materially supply, and not stated a spiritual comment in the definition of an Uzbek dictionary.(Shomaqsudov&Shorahmedov(2001). Still Charity begins at home and *Avval o‘zingni to‘ydir, Keyin o‘zgani.O‘zing to‘y o‘zgani qo‘y* are equivalent each other. Having found a proper Uzbek equivalent, we produced own translation *Rahimdillik– oiladan boshalanadi*.

#### **8. Hope for the best and prepare for the worst - Yaxshiga umid bog‘la, yomonga o‘zingni shayla.**

This simple proverbial sentence warns a person about considering positive and negative results of a particular activity [<https://idioms.thefreedictionary.com/hope+for+the+best+and+prepare+for+the+worst>]. Our research on this proverb

provided no equivalent in any source, for this reason we interpreted this proverb into as *Yaxshiga umid bog‘la, yomonga o‘zingni shayla*.

**9. A deaf husband and a blind wife are always a happy couple - Erning “kar”i, xotinning “ko‘r”i – oilaning zo‘ri**

This idiomatic expression means husband and wife should be patient for their both positive and negative qualities, otherwise they cannot be a happy family. (Speake J.2015).Uzbek people frequently use similar phrases in this situation, such as *bir yuzingni urishga qo‘y, bir yuzingni – yarashga, Bir yomonga – bir yaxshi* and *Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo‘lsa, kun qayda bor?!* We will describe them below in detail.

Uzbek proverb: *bir yuzingni urishga qo‘y, bir yuzingni - yarashga*

[Word – for – English translation: put one face for quarreling, and another for reconciling]

Meaning: if you quarrel with your relatives or family members, don’t say severe words and serious actions, try to reconcile

Uzbek proverb: *Bir yomonga – bir yaxshi.*

[Word – for – English translation: one bad meets with one good]

Uzbek proverb: *Bir yaxshiga bir yomon har qayda bor, Ikki yomon bir bo‘lsa, kun qayda bor?!*

[Word – for – English interpretation: it can be found everywhere which one of the couple is bad, and another is good, if both of those couples are bad, there will be no reconciliation or they always quarrel]

There is a good wife for a bad husband everywhere; if two of them are bad, there is no peaceful day?!

(Shomaqsudov&Shorahmedov 2001, p.41)

There were equivalents of the proverb A deaf husband and a blind wife are always a happy couple. Nevertheless it has not been translated into Uzbek yet. Hence *Erning “kar”i, xotinning “ko‘r”i – oilaning zo‘ri* is a new Uzbek translation.

## **DISCUSSION**

In this section we discussed translation problems of nine English proverbs into Uzbek. More precisely, translations strategies that we used during this research and similarities and differences between English and Uzbek proverbs were highlighted.

**1. First impressions are the most lasting - Birinchi taassurot – kishi xotirasida uzoq saqlanadi**

We did not find an exact equivalent to this proverb so we translated it by adding other phrases, such as “**kishi xotirasida**” to interpret it.

**2. Fingers were made before forks - men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin**

We mentioned that using forks are not specific to Uzbek culture therefore we had some difficulties in translating this proverb. We consider that word-for-word translation in *Barmoqlar vilkalardan avval yaratilgan/yasalgan* does not sound as natural as it was in original. For this reason, we decided to give it with three versions in simple sentence such as *men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin.*

**3. You are what you eat - Yemagingiz siz haqingizda so‘zlaydi**

This is an incomplete short phrase seems easy to translate. Word-for-word translation of this proverb is *Nima yeyishingizga qarab sizsiz.* It can be seen that there is something missing in both original and in translation. To fill this missing information, we had to read an article, and found it was used in healthy eating and diet context. As we used free translation in Uzbek language, a translated version sounds more idiomatic than the original.

**4. An apple a day keeps the doctor away - Kanda qilma olmani kunda, Yiroqdursan doktordan shunda**

In Uzbek, we have no exact equivalent to the proverb An apple a day keeps the doctor away. Surprisingly, we managed to keep lexical and stylistic features of original in Uzbek language.

**Stylistic features:**

An apple a **day** keeps the doctor **away** – rhyme

**Kanda** qilma olmani **kunda**, Yiroqdursan doktordan **shunda** – rhyme

**Lexical features:**

Apple – olma

A day – kunda

Doctor – doktor

Keep away - Yiroqdursan

In English it is clear that an apple a day means to eat an apple a day, but in Uzbek, we cannot simply translate an apple into Uzbek *olma* to mean to eat an apple. In this situation, we had to add phrases *kanda qilma* (keep doing something; for example, eating) before the word *olma*(*an apple*). Furthermore, we employed *shunda*[*after that*]which serves not only to keep the rhyme with other words like *kanda* and *kunda*, but also supported to express the whole meaning of the proverb.

**5. After dinner sit a while after supper walk a mile - Tushlikdan so‘ng tin ol, kechkidan so‘ng yo‘l ol :**

This proverb is not idiomatic, even though we had to consider some points, such as polysemantic words and similar notions (dinner and supper) and a mile (a unit of measurement which is equal to more than 1600 metres). The problem is, dinner and supper in English are understood in Uzbek as *kechki taom*. After studying their usage in the dictionary, we realized that dinner is generally main food in the middle of the day, while supper is light food in the evening. We attempted to keep original colour of the proverb; however, we thought the message is more important than the form and decided to omit the word mile. We considered that this translated version also is lexically, stylistically, and semantically near to the original.

**Stylistic feature:**

**After** dinner sit a **while after** supper walk a **mile** - repetition, rhyme

Tushlik**dan so‘ng tin ol**, kechki**dan so‘ng yo‘l ol** –repetition, rhyme

**Lexical feature::**

Dinner – tushlik

After - so‘ng

Supper – kechki (taom)

In this translation, we paraphrased and omitted some words in the original. Sit a while actually means *biroz o'tir*, but we omitted a word 'while' and provided a different word combination, *tin ol* [relax, rest] which contains the meaning of the word 'while'. The second paraphrase and omission we did was 'walk a mile' and its Uzbek version *yo'l ol*. In Uzbek translation the word 'mile' was omitted and given '*yo'l olmoq*'. Actually in Uzbek language as a phraseological unit, *yo'l olmoq* implies 'start to walk to a particular direction' or 'to be about to leave for'. If a person walks a mile he certainly walks to particularly direction. If we had translated as it was in original that would have needed further explanation to the word mile and effected on rhyme of Uzbek translation. In this respect, we focused on purpose and omitted the word 'mile' in original, gave its general meaning in Uzbek, *yo'l ol*.

#### **6. Don't put all your eggs in one basket - Boringni biringga tikma.**

Don't put all your eggs in one basket denotes don't invest all your capital in one business, otherwise you may lose all your money. It is an idiomatic expression, which is hardly to translate literally. That is why, we searched its close equivalent in Uzbek and found "*Suvni ko'rmay, etik yechma*" [Literally: don't put off your boots before seeing water]. This Uzbek equivalent indicates a warning before doing a risky action. To some extent, they are conceptually close; however, they are not exact. Because of this, we proposed non-idiomatic translation by taking the original message. Interestingly, we applied a stylistic device, alliteration in Uzbek translation which was not in original. *Boringni biringga tikma*

**7. Charity begins at home - Avval o'zingni to'ydir, Keyin o'zgani.** O'zing to'y o'zgani qo'y. Rahmdillik – oiladan boshlanadi

Uzbek people say "*Avval o'zingni to'ydir, Keyin o'zgani*" and "*O'zing to'y o'zgani qo'y*" in the meaning of Charity begins at home. In fact, they are conceptual equivalents and can be used without any problem. In our translation we employed the *oila*, instead of word-for-word translation, *uy*(home).

**8. Hope for the best and prepare for the worst - Yaxshiga umid bog'la, yomonga o'zingni shayla.**

There is no equivalent of this proverb in Uzbek language, so we translated literally. Although it is a literal translation, its lexical, semantic and stylistic features of the proverb are maintained.

**Stylistic feature:**

Hope **for** the **best** and prepare **for** the **worst** – repetition, parallelism and rhyme.

Yaxshiga umid bog‘la, yomonga o‘zingni shayla - rhyme

**Lexical and semantic features:**

Hope for – umid bog‘la

The best – yaxshi

The worst – yomon

Prepare – shayla

It can be seen that in English adjectives are used in superlative degree, while in Uzbek, they are translated in positive degree. In addition, a linking word in original was omitted and the word *o‘zingni* [yourself] was added in translation.

**9.A deaf husband and a blind wife are always a happy couple**

This saying advises a husband and a wife what to or how to behave to become a happy family. In Uzbek language there is an equivalent to this proverb; still, we attempted to translate this proverb literally into Uzbek. It is important to mention that Uzbek literal translation sounds as idiomatic as it is in original. Surprisingly, in Uzbek translation two stylistic devices were used, namely alliteration and rhyme.

Erning “kar”i, xotinning “ko’r”i – oilaning zo’ri

kar +ko’r+ zo’r – rhyme

kar +ko’r+ zo’r – alliteration

In Uzbek translation instead of linking word “and” comma” was used.

**CONCLUSION**

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. We consider that we could perform this task successfully to some extent in this article by providing our own translations of nine English proverbs into Uzbek. The findings revealed that the hypothesis “idiomatic expressions are untranslatable” and “words cannot be added and omitted” cannot be generalized to all circumstances. In our instance, we had only one difficulty in translating an English proverbs that is fingers were made before forks, as a result, gave with simple sentences (*men qo‘limda yeyman, men qo‘limda yeyaveraman/yoki o‘zimni qo‘limdan qo‘ymasin*). Two of the proverbs, don’t put all your eggs in one basket and A deaf husband and a blind wife are always a happy couple are idiomatic expressions, one of them was translated metaphorically and another was interpreted literally. Importantly, in translating from English into Uzbek, their lexico-grammatic and stylistic features of the proverbs, especially rhymes (“An apple a day keeps the doctor away”, “After dinner sit a while after supper walk a mile”, “Hope for the best and prepare for the worst”, A deaf husband and a blind wife are always a happy couple”) maintained. Rhyming words are important feature to memorize the proverbs. No matter we carried out to translate nine English proverbs by considering their lexico-grammatic and stylistic features, the success of their familiarity depends on corresponding context. Hence, other researchers will have an opportunity to discuss about this issue in the next related studies.

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## APPENDIX

**Table 1 Uzbek translations of nine English proverbs**

1. First impressions are the most lasting      Birinchi taassurot kishi xotirasida uzoq saqlanadi.
2. Fingers were made before forks      Men qo‘limda yeyman; men qo‘limda yeyaveraman; o‘zimni qo‘limdan qo‘ymasin.
3. You are what you eat      Yemagingiz siz haqingizda so‘zlaydi.
4. An apple a day keeps the doctor away      Kanda qilma olmani kunda, Yiroqdursan doktordan shunda
5. After dinner sit a while after supper walk a mile      Tushlikdan so‘ng tin ol, kechkidan so‘ng yo‘l ol.
6. Don’t put all your eggs in one basket      Boringni biringga tikma.
7. Charity begins at home      Rahimdillik – oiladan boshlanadi.
8. Hope for the best and prepare for the worst      Yaxshiga umid bog‘la, yomonga o‘zingni shayla
9. A deaf husband and a blind wife are always a happy couple      Erning xotinning      “ko‘r”i      –      oilaning      “kar”i, zo‘ri