

Different Permanent Associations That Express Public Life In English And The Problems Of Translating Them Into Uzbek Language

A.A.Xamzayev¹, A.B.Ochilov², L.N.Fozilov³, I.T.Rustamov⁴
^{1,2,3} Jizzakh State Pedagogical Institute, Head teacher
⁴Jizzakh State Pedagogical Institute, Phd. Associate Professor
⁴ilhom.rustamov.1982@mail.ru

Abstract

The article deals with the solution of problems encountered in the study of any language and the translation of its compounds into the native language, as well as the differences between idioms and compounds, their special meaning in translation, as well as working with alternatives in the native language.

Key words: anecdote, proverb, proverb, idiom, compound, component, translate, analog

1. Introduction

Every nation and every language has its own set of fixed connections to express their ideas effectively and beautifully. Idioms are used to express these ideas. We can see this in the stories and the scientific works. An analysis of the compounds reveals that each has its own meaning.

What is a compound? Does it make sense? It is natural to ask. Idiom is the Greek word for "idiom";

- a feature of a language that is unique and has no alternative to the language being compared.
- a lexical unit consisting of more than one independent word, which is a figurative, figurative meaning as a whole.

Such a unit is called a phraseology, phraseological unit or phrase in Uzbek linguistics. Words in phrases lose their independence of lexical meaning, are subordinated to the general meaning that is understood from it, and semantic rounding occurs. This also leads to grammatical and phonetic rounding. For example, "biting the ears of forty pots" (trying to do something that can't be done), "licking if the oil falls" (extremely clean).

- one of the semantic types of phraseology, phraseological confusion, the lexical meaning of which is understood from the idiom, is as unexplained as the main meaning of the root word. For example, on my father's six legs! (I don't care what happens!) Like my aunt's calf.

There are a number of problems with translating idioms from one language to another because idioms have different meanings. For example, the English idiom (to) cost an arm and a leg, which translates to "to be very expensive" in Uzbek. It can also be translated as "more expensive than poison".

Here are some examples:

A college education in America costs an arm and a leg.

In America, college education is expensive.

All of the furniture at Honest Abe's costs an arm and a leg!

All of Honest Ebi's furniture is more expensive than poison.

Idioms, unlike word combinations, in Uzbek can be called idioms, ie words with a hidden meaning. In some cases, the components that make up an idiom cannot be changed, because an idiom has a special meaning. The idioms in it serve to shed more light on the meaning.

In every language, and even in the case of English and Uzbek, the idioms given in English have a rich, deep and sometimes hidden meaning for that nation. When translated into Uzbek, the meaning may increase or lose its force. For example, in English (to) break the news - to make something known - to announce something in advance.

We use words to determine meaning.

Samantha and Michael are getting married, but they haven't yet broken.

Samantha and Michael are getting married, but they did not inform their parents of the news.

You'd better break the news to your father carefully. After all, you don't want him to have a heart attack!

It is better to convey the message to your father carefully. You don't want your father to have a heart attack every time!

As you can see, when translating from one language to another, it is sometimes possible to add words to the appropriate places to reinforce the meaning, and to omit the translation of that word in the translation.

To lose one's temper

Example 1. Bob always loses his temper when his kids start talking on the telephone during dinner.

Example 2. When Ted handed in his essay two weeks late, his teacher lost her temper.

Therefore, when translating English idioms into Uzbek, the following should be taken into account.

1. The strong interdependence of words;
2. The ambiguity of words;
3. In some cases, the words are not clearly expressed in the translation;
4. Relation of idioms to context;
5. When translating idioms, one should pay attention to the culture and customs of which nation or people.

We can also include folk sayings in such combinations. There is no nation in the world without a language, as there is no nation without a proverb, "said Tatar writer Noki Esanbeni. In particular, the English and Uzbek languages are rich in concise, deep, elegant and attractive proverbs.

The concept of friendship is broad and can be interstate, interpersonal and inter-ethnic. The most important value of friendship between the English and Uzbek peoples is fidelity. A man who is loyal to his friend is loyal to his country and his people. Conversely, there is no guarantee that a person who betrays his friend will not betray the people, the nation, the Motherland. For example: - A friend's frown is better than a foe's smile. - Show me your company and I'll tell you what you are, it is no coincidence that

The translation of proverbs and sayings about friend and foe in English and Uzbek has been studied directly in a number of scientific works, and in some works it is mentioned in connection with other events. Researchers note that the translation of proverbs and sayings was done in several stages, with a number of problems added and solved at each stage. Our purpose in translating proverbs and sayings is not to translate a sequence of words and phrases into a second language, but to realize their hidden meaning and to study the traditions and culture of the two nations. Translators who understand this correctly are not afraid to change the structure of sentences, and sometimes to omit or add words in order to clarify the meaning of the original in the process of translation. As we work with a variety of exercises and modifications in the process of translating proverbs and sayings, we naturally face certain challenges throughout our work.

One of the most common difficulties in the translation process is overcoming lexical difficulties.

Eliminating them is one of the most important tasks of a translator, as eliminating them will help the translation to be complete. Here are some ways to overcome lexical problems. For example, words that deceive the translator: decade and character: AND, THAN, BUT- the word comes in prepositional, conjunctive, and adverbial functions.

“Friends both in heaven and hell It is good to have some” that is, literally translating, "It is good to have a few friends, both in heaven and in hell." But we find an Uzbek version of this English proverb: "A narrow land is a field with friends, a wide land is a prison with an enemy."

“Be a friend to thyself and others will be friend thee” When the English proverb is translated into Uzbek, it translates as: "Be your own friend and others will be your friends." The Uzbek version of the proverb is as follows: "He who does not look after himself does not like others."

“Show me your company and I’ll tell you what you are” The Uzbek version of the article reads: “If you tell me who your friends are, I'll tell you who you are.”

Than – According to... it is used when comparing adjectives, which also causes certain difficulties in the translation of proverbs and sayings. The translator should be more careful in comparing the adjectives in the two languages. When translated into Uzbek, "False friends are worse than better open enemies" means: "False friends are more dangerous than an open enemy." But the Uzbeks say, "A tent is better than a tent, an animal is better than a bad friend."

“A friend in court is better than a penny in purse ” The Uzbek translation of the English proverb reads: "A friend in the palace is better than a penny in his pocket." If we pay a little attention here, we will see that this proverb is unique to the British. Because every nation creates proverbs only from its own language, from the words it uses in communication. Therefore, the word penny is unique to the English, that is, it is used in the currency of this nation. Uzbeks do not have this word. The Uzbek version of this proverb is: "Wealth is not wealth, unity is wealth."

“A friends frown is better than a foe’s smile” The Uzbek version of the article reads: "A friend speaks bitterly, an enemy laughs," and a literal translation reads, "It is better to laugh at the enemy than to laugh at the enemy."

BUT- the word can come in prepositional, conjunctive, and adverbial functions. For example, the Uzbek version of the article "Though many acquaintances, have but few friends" reads: "Though there are many acquaintances, there are only a few friends." But we chose the Uzbek alternative, "Don't call everyone my friend, don't call me your skin." The Uzbek version of the article "Friends may meet, but mountains never greet" is: "Friends can meet, but the mountains never bow to each other."

It is well known that sub-genres (proverbs, anecdotes and proverbs) belong to the non-central types of phraseological units, form the peripheral layer of the phraseological system and are studied in its “paremiology” section. In this sense, proverbs form such a unique structural-semantic and communicative-pragmatic type of phraseological units that they pose certain difficulties in the study and translation of languages, as all of these phraseological units are translated from the original language. can not be translated into the language by proverbs, In our opinion, the reason for this is that there may not be proverbs or sayings in the language of translation that have such a meaning.

In some sources, we see that a proverb or parable, which is a whole unit of language, is expressed by a general term "parema", which has the same meaning and significance, common to all languages. This term can replace terms related to specific languages, such as "proverb", "proverb", "proverb" (compare: "phoneme" instead of sound, sound, sound, etc., or word, word, word and xklar. instead of "lexeme"), but in our opinion, it would be appropriate to replace the term "parema" with the term "paremiyema", as it is derived from the Greek word "paroimia" (paremia). (see Slovar inostrannyx terminov, 1957, 515), it means such words as wisdom (izrecheniya), parable, story (parable). In our opinion, the Greek word "paroimia" (paremia) is not fully reflected in the term "parema", but only a part of it has been preserved,

and as an ethnic unit it has been supplemented with the suffix "-yema", although "paremia" In the term, the Greek word could have kept its exact opposite. (compare: "par + yema" and "paremi + yema"), so that the "par-" part of the term "parema" has no meaning, because in Greek the word "par-" or morpheme does not exist at all. 'q, but there is the word "para", which means "near", "near" (see: Slovar inostrannyx terminov, 1957, 511-515), as well as proverbs and sayings of phraseology. It is no coincidence that the name of the research department is called "paremiology" (not "paremology"!).

Below we discuss the paramiological units (paremiyems) that describe family and marriage in English, that is, proverbs and how to translate them into Uzbek.

Articles of this type in English with their structural-semantic and communicative-pragmatic features have a special system at the paremiological level of the language, their study by pupils and students in schools, lyceums, gymnasiums, colleges, institutes and universities. and there are a number of difficulties in the translation process, and it is advisable to conduct comparative-typological studies to overcome them.

Our analysis has shown that paremyemas, which represent family and marriage in English, provide a summary of the English people's unique way of life, traditions, customs, inner experiences, interests, and various realities in life. as a unified phraseological unit. For example:

1. Like father, like son.(Literally: As the father is, so is the childv)
2. As the tree, so are the fruit (As is the tree, so is its fruit).
3. Accidents will happen in the best regulated families.
4. All for one, one for all.
5. A burnt child dreads thre fire(Literally: A burnt child is afraid of fire).
6. Choose your wife by ear rather than by your eye.
7. The course of true love never did run smoothly.
8. East or West, home is best (East or west, there is no better home)
9. There's nothing like home.(It's not like home)
10. Give a child will, he will turn ill (If you look at a child's heart, it breaks).
11. A good husband makes a good wife(A good husband is a good wife) .
12. A good wife and health is man's best wealth.
13. Don't wash your dirty linen in public(Don't wash your dirty sheets on the street).
14. No pains, no gains(There is no success without hardship)

Apparently, some proverbs have a figurative meaning, and some have a literal lexical meaning. These features must also be preserved when translating them. For example:

As the tree, so are the fruit.

Don't wash your dirty linen in public

There are also proverbs that are synonymous with other proverbs, there is no difference in their original meanings, the difference is in their figurative or lexical meaning:

Like father, like son = As the tree, so are the fruit.

East or West home is best = There's nothing like home.

When translating proverbs from one language to another, it is advisable to use the following methods: 1) by analog translation (in which the type and meaning of the translation means representing the proverb is preserved); 2) through an equivalent translation (in which only the meaning of the translation of the proverb is preserved; 3) by interpreting and explaining the proverb (in which case the meaning of the proverb is explained and interpreted). Our analysis also showed that proverbs are divided into two structural-semantic types: 1) proverbs expressed in simple sentences; 2) a proverb expressed by a compound sentence. When translating from one language to another, one should try to preserve as much of the type and meaning of such translations as possible (this is called the analogous translation method). Sometimes it is required that only the meaning of the proverb representing the proverb be preserved (this

method is considered the equivalent translation method). In the third method, the type of translation is completely eliminated, and its meaning is limited to interpretation, that is, the whole meaning is lost here, and its place is replaced by explanation and interpretation. In it, the proverb loses its paremiological status and becomes a mere commentary. Another aspect of proverbs is that they, as phraseological units, have a holistic and unique structure and semantics, so the form and semantics of proverbs are stable and pass from generation to generation without change. The importance of translation in the study of paremiemes representing family and marriage in English in the classroom is also invaluable, because a student who can translate English articles correctly can distinguish their similarities and differences and use them in their speech. will also have the capabilities to apply it properly. In summary, in order for a teacher to translate English into a student through the methods outlined above, it is necessary to use well-thought-out translation exercises so that students can read the sentences in a deep and systematic way through interactions. Let them succeed.

References

1. Abdullayev Sh. Semantics of phraseology in translated works: Philol. fan. nomz.... diss. avtoref. - T., 2006. - P. 21;
2. Aznaurova E. Two languages (our translations of Shakespeare's works) // The art of translation. – 1973. –B.240;
3. Bakaeva M. Problems of poetic translation and comparative poetry from English and American literature to Uzbek: Philol. fan. doc.... diss. - T., 2004. - P. 314;
4. Vladimirova N. The problem of justification of nationality in translation. The art of translation. T., 1973, - P. 153;
5. Doniyorov R. On the issue of reflecting national features in literary translation. Issues of Uzbek language and literature. 1962. №3-5 .;
6. The European Union opposes the term "Islamic terrorism". Hidoya. Religious-social, scientific-literary edition of the Muslim Board of Uzbekistan. Tashkent, 2006, No. 4, No. 10;
7. Adilova G. Problems of adequacy in translations of English and Uzbek classical poetry. Filol. fan. nomz.... diss. - T., 2011 - 26 p.
8. Raxmatullayev Sh. Annotated phraseological dictionary of the Uzbek language. Teacher's Publishing House, 1978.
9. Salomov G '. Language and translation. –T .: Fan, 1966.– B.145;
10. Sodikova R. Russian-Uzbek phraseological dictionary. Publishing house "Fan" of the Uzbek SSR. T., 1972 .;
11. Annotated Dictionary of the Uzbek Language, Moscow, 1981, Volume 2, page 336;
12. National Encyclopedia of Uzbekistan. Volumes 1-12.–T .: State Scientific Publishing House "National Encyclopedia of Uzbekistan", 2000-2006;
13. Komissarov V. N. Word about translation. M, 1973
14. Matveyev S.A. Anglo-Russian theological dictionary. Judaism-Christianity-Islam / S.A.Matveyev. - M .: ACT: Vostok-Zapad, 2006. - P. 272.
15. Advanced Junior Dictionary. Fourth edition by E.L.Thorndike, Clarence L. Barnhart. Printed in the USA, 1968.
16. Hemingway E. "The old man and the sea". Second edition. Progress
17. <https://idioms.thefreedictionary.com/>