



ADEQUATE PROBLEMS IN THE TRANSLATION OF PROVERBS IN ENGLISH AND UZBEK

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***Annotation:** Some proverbs in Uzbek and English may not correspond to each other in terms of structure, grammar and meaning. Because proverbs were created in different environments, in different cultures and in different social situations. For this reason, linguists may find it somewhat difficult to find an alternative equivalent. The following article talks about some adequacy problems that arise in the translations of English and Uzbek proverbs.*

***Keywords:** proverb, equivalence, adequacy problems, folklore, wise sayings, alternative option, comparative vocabulary, lexical and semantic feature.*

Introduction: The proverb is a vivid example of the folklore genre, which consists of artistic and figurative reflections summarizing the socio-historical, life and household experience of this people, as well as its wise words equal to gold. The proverb has different names in all languages. For example, in Uzbek it is called "maqol", in English "proverb" or "saying", in Tajik "zarbulmasal", in Russian "poslovitsa", in Arabic "naql", in Turks it is called "ata-so'zi". Undoubtedly, the linguistic wealth of each nation is first of all manifested in its folklore. In order to know whether a nation is rich or poor, it is necessary to study its folklore. As Haji Zarif says: "The scientific and artistic value of folklore works determines their vocabulary." A person who made a great contribution to Uzbek folklore is M. Koshgari. The term folklore was first proposed by the English scientist William Thomas, and from this year English folklorism began to develop. Since 1935, it has been used in Uzbek literature under the name "Uzbek folklore".



In proverbs, their universal aspects are shown by the predominance of aspects such as exemplification and admonition. Most proverbs about good and bad in Uzbek and English have almost the same meaning. In all of his proverbs, goodness is valued as the greatest good deed. Some English proverbs correspond to Uzbek proverbs without any context. These equivalents are fully equivalent according to their lexical and semantic features, i.e. they are fully equivalent. Some proverbs are partially equivalent. Alternatively, proverbs from one language may not be literally translated into another language, or there may not be an alternative version of the proverb. The main reason for this can be the diversity of cultures between the two countries, the Renaissance period of the countries and, of course, the grammatical structures of the language.

For the above reasons, proverbs are becoming more difficult to understand. Therefore, many specialists are conducting experiments in this field. We will explain it in English and Uzbek. We know that the English language belongs to the Indo-European language family, and the Uzbek language belongs to the Altaic language family. It is grammatically different from that. In formal English, the sentence order is as follows: possessive + participle + secondary clauses. In the Uzbek language: possessive + secondary participle + participle. In this respect, some English proverbs cannot be translated into Uzbek, and Uzbek proverbs cannot be translated into English. We cannot even find alternative versions of Uzbek proverbs in English or English proverbs in Uzbek. Here are some examples of proverbs that are completely adequate and can easily fit together:

“Silence gives consent” - “Sukut alomati rizo”;

“Wait and see” - “Sabr tagi, sariq oltin”.

In the above proverbs, we have found a suitable equivalent and we can easily understand it. In some proverbs, it is structurally different, and it is difficult to find its alternative. For example:



“Rome was not built in a day”;

“Every dog has his day”;

“Many true words are spoken in jest”.

These proverbs are not literally translated into Uzbek, that is, the Uzbek and English languages are structurally and semantically different. For example, if we take the proverb "Every dog has his day", if we literally translate it into Uzbek, it will be translated as "Har bir itning o'zini kuni bor". The Uzbek alternative corresponds to the proverb "Omadi kelsa sichqon filni yiqitadi (If luck comes, a mouse will knock down an elephant)".

Conclusion: *By way of conclusion, in the comparative analysis of English and Uzbek proverbs, linguists and translators face the problem of finding a suitable version of proverbs in the Uzbek language, the problem of adequacy of proverbs. As we mentioned, a linguist who has a good understanding of the national and cultural concepts of the English people in proverbs can correctly find an alternative version of English proverbs in the Uzbek language. People who are not aware of this cannot find an alternative option. That is why we feel the need for a comparative dictionary of proverbs of two languages.*



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