

## SYNTACTIC STRUCTURE OF PROVERBS IN ENGLISH AND UZBEK LANGUAGES

**Mengnarov Bakhrom Abdurasul o'g'li**

**Raxmatova Zarnigor Bahodirovna**

*Students of Termez State University*

**Abstract:** *This article is devoted to the expression of youth and senility in English and Uzbek proverbs and sayings. We studied several folklore examples on the topic —Youth and senility and analyzed the expression of nationality, ethnicity in two languages. We tried to find proper equivalents of proverbs from one language into another.*

**Keywords:** *Proverbs, Folklore, Nationality, Ethnicity, Literal translation, Free translation.*

## СИНТАКСИЧЕСКАЯ СТРУКТУРА ПОСЛОВИЦ В АНГЛИЙСКОМ И УЗБЕКСКОМ ЯЗЫКАХ

**Аннотация:** *Данная статья посвящена выражению молодости и старости в английских и узбекских пословицах и поговорках. Мы изучили несколько фольклорных образцов на тему «Молодость и старость» и проанализировали выражение национальности, этничности в двух языках. Мы пытались найти правильные эквиваленты пословиц из одного языка в другой.*

**Ключевые слова:** *Пословицы, Фольклор, Народность, Этническая принадлежность, Дословный перевод, Вольный перевод.*

### Introduction

Proverbs translation has always been a challenging task. Every community is unique, with its own internal structure and ideals, which are represented in its language, including proverbs. Proverbs may be found practically wherever on the planet. A proverb is a brief, well-known idiom that expresses a general truth or piece of advice. Origin: Old French "proverb," from Latin "proverbium," from "pro" (put out) + "verbum" (word). Disraeli stated the following about the importance of proverbs: "Proverbs cover a broad spectrum of human experience; they incorporate all of life's hues; they are frequently exquisite strokes of genius; they delight with their airy sarcasm or caustic satire, the luxuriance of their humor, the playfulness of their turn, and even the elegance of their imagery and tenderness of their sentiment. They provide a deep insight into home life and reveal for us the

heart of man in all of his many situations; a regular review of proverbs should be included in our readings; and, while they are no longer ornaments of conversation, they have not ceased to be treasures of thought ". We know that proverbs have diverse cultural roots, ethnicities, and geographic locations. We cannot comprehend their full meanings and ramifications until we have a sufficient understanding of English cultural roots. When translating proverbs, we must first address the linguistic and cultural differences. Not only the content, form, and eloquence of the proverb should be translated, but also the ethnic and regional qualities. Only in this manner will we be able to appropriately translate the proverbs. Literature review: We will primarily introduce four translation approaches, based on the diverse qualities of proverbs: literal translation, free translation, substitution translation, and a mix of literal and free translation: We must translate proverbs literally using literal translation, which is a common form of translation. Some English and Uzbek proverbs share the same form and meaning, and these English proverbs come from a variety of cultural origins. They are simple to comprehend for the readers. We can actually interpret these proverbs while translating them. This method preserves the original proverb's shape and content while also making it understandable to readers. Most importantly, accurate translation allows English proverbs to be transplanted into Uzbek society. Discussion: We're all aware that English proverbs employ a variety of novel expressive techniques and parallels. We may use Uzbek to introduce these new expressive ways and comparisons. Finally, these English proverbs will contribute to the enrichment of Uzbek culture and language. Now we will give some proverbs with two kinds of translation methods of proverbs: literal translation, combination of literal and free translation, free translation - the first one is free translation and the second one is literal translation. 1. Sour grapes can never make sweet wine. Nordon uzumdan hech qachon shirin musallas chiqmas. 2. Barking dogs seldom bite. Huradigan itlar kamdan-kam qopadi. We can see from the example above that literal translation can maintain the vivid comparison of the original adage. It not only makes things easier to grasp, but it also has the potential to improve our Uzbek language and culture. Every nation has its own distinct culture. As a result, each country's customs, experiences, and observations are unique. Our Uzbek people are unfamiliar with the similarities in English proverbs since they have some distinct historical events and cultural backgrounds. If we translate them literally with explanations or footnotes, the translation may convey the actual meaning of the original proverb, but it loses the features of proverbs—concise language, precise

structure, brief form, and so on. Meanwhile, we haven't been able to discover an equivalent Uzbek proverb to translate it, we should use free translation method. For example, —Fire, Set the Thames on. If we translate it literally like this, 'fire, set the Thames on', it is very difficult for our Uzbek people to understand it. We know, The Thames is situated in the England and English people connect this proverb with their river, but if Uzbeks want to express such situation, they cannot use this river. So they can translate it as their culture —Epchil xotin qor qalab qozon qaynatar Substitution translation, which means we use the Uzbek proverb with the same meaning to translate English proverb. We all know that human culture has much in difference, but also has much in common. Proverbs are produced in people's working and daily life. Therefore, human being's experience and observation have much in common, which are reflected on proverbs. Many English and Uzbek proverbs have the same meaning, connotation and persuading way. In this situation, we should translate them by substitution translation. For example, These are the aspects of Uzbek and English folk proverbs which are very similar. We will try to prove our point through the following proverbs: The absent is always in the wrong- O'zi yo'qning — ko'zi yo'q. There is no accounting for tastes -Har kim suygan oshini ichadi. Actions speak louder than words-Gap bilguncha — ish bil. Advise none to marry or go to war-Har kimning niyati o'zining yo'ldoshi.

'Wall have ears', which has the same meaning and connotation with the Uzbek proverb, 'walls have ears', so we should choose substitution translation method. There are many proverbs denoting senility and youth, for example, English proverb: Children and fools tell the truth. Uzbek proverb: Bola aldamaydi yoki mastlik rostlik. Calf love, half love; old love, cold love → Yoshlikdagi sevgi — yarim sevgi, qarilikdagi sevgi — sovuq sevgi; Sevgining bahori bilan shodlanma, Yoz-u qishi ham bordir4 → Молодой дружок, что вешний ледок. When translating English proverbs about senility and youth, we run into the dilemma that some of them have intricate historical and cultural roots. If we use the literal translation approach, we may represent the proverb's literal meaning, but not the original proverb's connotation; if we use the free translation method, the vivid comparison will be lost, even if the connotation is clearly expressed. In this case, we should combine literal and free translation to translate proverbs. This style allows the translation to convey both the literal and connotative meanings of the underlying proverb. For example, Rule youth well, for age will rule itself→ Yoshlikni yaxshi boshqaring, qarilik o'zini o'zi boshqarar; Yoshlikda hunar olgan, Qarigach, ishga solar→ Молодом укрепиться — вперед пригодится. In Britain, people

hold a religious view that cat has strong life power, because when people throw it down from a high place, the cat can stand firmly on the floor without being injured. Moreover, cat is very clever and flexible, so it is difficult to kill it. So people use the proverb 'A cat has nine lives' to imply people who have strong life power or people who can escape from dangerous situation easily. However, in Uzbekistan, our Uzbek people do not know the story. If we translate this proverb literally like this, 'the cat has nine lives', it is very difficult for our Uzbek people to understand the connotation of the proverb; if we translate it by free translation like this, 'Ayolning joni qirqta bo'ladi ', it is easy for our Uzbek people to understand the connotation of the proverb, while it is very difficult to understand why English people compare cat with people having strong life power. In this situation, we should translate it by combination of literal and free translation like this, 'cat has nine lives, a woman has forty lives', which will make the translation keep both its literal meaning and connotation. Finally, proverbs are extremely difficult, if not impossible, to translate since they are intimately related to the cultural and social framework of the culture in which they are created. Translator training and translation courses at universities and colleges might benefit from proverb research. Such research might aid translation students in developing suitable translation procedures for proverbs, an area where languages differ significantly. People – an excellent educator, people – a teacher. Nonetheless, further study into proverbs is required. The comparison of proverbs from different countries reveals how much these people have in common, which leads to a greater understanding and reconciliation. Proverbs represent the people's extensive historical experience, as well as concepts linked to work, lifestyle and culture of people. Correct and proper use of proverbs gives speech its uniqueness and expressiveness. In its most basic form, a proverb is an old statement that imbues wisdom with fresh enthusiasm. Conclusion: Proverbs are the shortest, most instructive, and maybe most often utilized messages. We make our conversation more vibrant and expressive by using them. All nations' proverbs have a lot in common, yet there are certain distinct characteristics that define the color of a people's original culture based on their lengthy history. Proverbs has a wealth of knowledge. Proverbs are short stories that depict what life is like in general. We may learn about the people's culture, traditions, and history as well as what is good and evil. Proverbs are short stories that depict what life is like in general. We may learn about the people's culture, traditions, and history as well as what is good and evil. Short, rhythmic sayings with a generalized concept and/or conclusion make up the Proverbs genre of folk

poetry. There is no futuristic view or proposal regarding a case in Proverbs, but rather a summing up of cases: the purified ultimate extract of numerous examples from many sides, rather than just one. Proverbs are the transmission of people's linguistic phrases and cultural manners from one generation into another. That's why the treatment of rendering proverbs must be careful, precise, and not to be expected literally. Not to forget to take into account the proverb cultural, religious, historical background to use the appropriate translation method, hence, achieving a balance between form and content, and also rendering the information the proverb wants to give successfully into the other language without losing the essence of its meaning.

### **REFERENCES:**

1. Qosimova, Nargiza (2022). "Zamonaviy lingvistika nuqtayi nazardan parafegmalar mohiyati va ularning ko'chish sabablari" (buxdu.Uz), 8(8).
2. Zokirova Nargiza Savriyevna. (2021). Interpretation of Concepts of Human Dignity by Heroes in Utkir Khoshimov's Works. Middle European Scientific Bulletin, 3. Otabekovna, S. M., & Ibragimovna, G. M. (2022). Expression of ethnic and cultural identity in english and uzbek proverbs. ACADEMICIA: An International Multidisciplinary Research Journal, 12(1), 171-175.
4. Khaydarova, L. (2022). MAIN APPROACHES TO COMMUNICATIVE LANGUAGE TEACHING. MODELS AND METHODS FOR INCREASING THE EFFICIENCY OF INNOVATIVE RESEARCH, 11(1), 257-261
5. Ilhomovna, M. M. (2020). JOHN STEINBEK'S –THE WINTER OF OUR DISCONTENT INTERPRETATION OF THE CHARACTER AND THE IMAGE OF THE WRITER. European Scholar Journal, 1(4), 18-20.
6. Bakhtiyorovna, I. F. . (2021). Translation of linguocultural peculiarities hafiza kochkarova's translations. Middle European Scientific Bulletin, 12, 247-249.
7. Haydarova Nodirabegim Ahtamjon qizi. (2022). Interdiscursivity and Intertextuality: Relation of Concepts. Eurasian Research Bulletin, 7, 180–184. Retrieved from
9. Imamkulova, S., 2021. The Intensity of Word Meanings. EUROPEAN JOURNAL OF INNOVATION IN NONFORMAL EDUCATION, 1(2), pp.227-229.
10. Anvarovna, F. A. (2022, April). PECULIARITIES TRANSLATION OF CONCEPTUAL METAPHORS USED IN SELF-HELP DISCOURSE. In E Conference Zone (pp. 58-60).
11. Salixova, N. N. (2019). PECULIAR FEATURES OF TEACHING READING. Theoretical & Applied Science, (11), 705-708.
12. Ruziyeva Nilufar Xafizovna, & Xolova Madina Boboqulovna. (2022). Politeness In Literary

Works: An Overview. Eurasian Research Bulletin, 7, 200–206. 13.. Olimova Dilfuza Zokirovna. (2022). The specifics of translation actions in simultaneous interpreting. Middle European Scientific Bulletin, 22, 292-295. 14.. Рабиева, М. (2021). ФУНКЦИОНАЛЬНЫЙ АСПЕКТ ЭВФЕМИЗМА В СОВРЕМЕННЫХ АНГЛИЙСКИХ СМИ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 7(7). 15.. To'rayeva Fazilat Sharafiddinov. (2022). Analysis Of Modal Words and Particles in German and Uzbek Languages. Eurasian Journal of Humanities and Social Sciences, 3, 151–154. 16.Narzullayeva, F. (2021). ВЫРАЖЕНИЕ СЛОВА «ГОЛОВА» В АНГЛИЙСКИХ И УЗБЕКСКИХ ФРАЗАХ. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 3(3).

17 Taylor A. The Proverb. –Harvard University Press, 1985. –234 p.

18.. Trench, C.R. On the Lessons in Proverbs. -New York: Redfield, 1853.

Websites used

1.–[https://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/5808](https://journal.buxdu.uz/index.php/journals_buxdu/article/view/5808)

2.–<https://geniusjournals.org/index.php/erb/article/view/1295>

3.- <https://doi.org/10.47494/mesb.2021.11.468>