



**SOME INTERESTING AND PROBLEMATIC FACTORS IN TRANSLATING
PROVERBS, SAYINGS, PHRASEOLOGICAL UNITS FROM ENGLISH INTO UZBEK**

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***Annotation** Translation of proverbs, sayings, phraseological units is a complex concept that demands a comprehensive understanding of its mechanisms, methods, and measurements, as well as of its influencing factors at the individual and contextual levels. Above-mentioned materials, examples are described in this article.*

***Key words:** translation, transferring information, similar notions, stylistic devices, collocation, similarities, national, equivalent, classified, translation process, language, differentiation.*

Thus, translation is a two-facet phenomenon: on the one hand, it is the process of transferring information; on the other hand, it is the result of this process. By the result is meant a new text created in translating. A speaker or writer (an author) makes a meaningful utterance called the text and addresses it to the listener, reader, or receptor, who understands the purport of the text and reacts to it. [1, p10]

If language is just a classification for a set of general or universal concepts, it will be of course very easy to translate from a source language to a target language.. The concepts of one language may differ radically from those of another. This is because each language articulates or organizes the word differently. The bigger the gap between the SL and the TL, the more difficult the process of transfer will be. The difference between the two languages and the difference in cultures makes the process of translating a challenge. The problematic factors include translation like form, style, meaning, proverbs, idioms, etc. Translation requires a complete understanding of the customs, traditions,



manners and lifestyle of a group of people to translate in a manner that communicates to that culture's worldview.

The basic determination of translation is to reproduce various types of texts, comprising literary, religious, scientific, philosophical texts etc. in another language and thus making them available to wider readers, to a greater number of target audience and to bring the world closer.

This article contains proverbs, sayings, collocations that are used in three languages. But sometimes they are of different origin, some of them were born in the process of creature use of the language by English, Russian, Uzbek people. The analyses of the collected materials have shown that some proverbs, sayings which are traditionally treated in article. The difference between the two languages and the difference in cultures makes the process of translating a real challenge. The problematic factors include translation like form, style, meaning, proverbs, idioms, etc. The translator should be able to choose words that pass the concepts of the phrase correctly and properly. Formal equivalence implies word for word translation or literal translation. It translates not only the exact appearance of vocabulary but also the idioms and grammatical structure used in the original. Translation equivalence does not mean that source and target texts are identical. It is a degree of similarity between source and target texts, measured on a certain level.[1, p.28]

This creates a problem because proverbs, sayings, idioms are expressions that have meaning which is quite different from the actual meaning of the words used in the proverbs, sayings, idioms. Below, we try to give some examples, by comparing, identifying their own meanings. Comparing three languages, we can find out some similarities and definitions among them.



For. eg. As obstinate as a mule-eshakdekqaysar, As quick as lightning-yashindektez, As red as blood-qip-qizil, As sweet as honey-asaldektotli, As light as a feather-qushdekyengiland so on.[3, p.54]

2. Герой другому яму (ямы), сам в неё попадёшь. Do not dig a hole for others, or you will fall in it yourself. **Birovgachoxqazisang, o'zingtushasan**

Curses like chickens come home to roost. **Не рой, как говорится, другому яму, сам в неё попадёшь.** Подумайте, это было Дзюба, царство ему небесное, хотел меня на тот свет отправить. Ненатакого напал. (А.Авдеенко. Над Тисой).

“He that digests a pit shall fall into it, they say. Can you imagine that Dzyuba as bad as he was-forgive him, Lord!-desired to send me to kingdom come. But I am nobody is fool!”[2,p.166]. **“Aytishadiku, birov gachoxqazisang, o'zingtushasan deb.**

Qaranga,

Xudorahmatqilgur Dzyubameninarigidunyogajo'natishnihohlaganedi.
Mengabuxiylasio'tmadi”

In three languages the equivalents are the same. We can also find some similarities but comparing three languages, we can face to face some changes of words in translation. Partial equivalents differ from the source language expression either lexically (*four corners of the world – четыре стороны света, to save money for a rainy day – откладывать деньги на черный день) or grammatically (*to have news first hand – узнать новость из первых рук; играть на руку кому-либо - to play into smb's hands). [1,p.137] In Uzbek equivalence will be in this view. (yeryuzining turttomoni, qorakunga asrab qo'yamoq, yangilikni birinchi bo'lib shita moq, kimnidir qo'lida o'ynamoq)**

While translating them as a translator, as an English teacher, we have to identify their own etymology, definitions, similarities by comparing with three



languages. Translating process will be very touching and exciting moment. If translator knows English well, it will not hard for her/him to translate.

Differentiation is a rather rare technique of substitution. It takes place when we substitute a word by another one with parallel meaning, denoting a similar species. [1,p.43]. O'rganganko'ngilo'rtansaqo'yimas- The wolf may change his coat, but not his disposition. [2, p.91]. Biro'qbilanikkiquyonnio'ldirmoq-to kill two birds in one stone. Zambarakbilanchumchuqotmoq-break a butterfly upon with wheel. Translation equivalence norms require as nearly as possible a common sense of the source and target text. When the sense in the target text is transgressed, equivalence norms are completely broken, and the translation is considered unsatisfactory. If a translation is made at a low level of equivalence, the norms are relatively broken, and the translation is regarded as acceptable. [1, p.219]

We communicate to transfer information from one person to another. Translation helps people communicate if they speak different languages. Thus, translation is a two-facet phenomenon: on the one hand, it is the process of transferring information; on the other hand, it is the result of this progression. By the result is meant a new text formed in translating.

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