

# The Matter of Equivalence in English and Uzbek Proverbs

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## Abstract:

Can people in Central Asia be compared to European nations? They do not coincide with their nationality, lifestyle, beliefs or language. In general, the peoples who live far from one another cannot be compared. In particular, we can say that the Uzbek people and the English people have little connection. In our history, there have been very few English-related incidents. No matter how many people try to get closer today, the idea of an ordinary Uzbek man about the English people is very shallow.

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## I. INTRODUCTION:

English is a completely different world and our language is a whole different world. Anyone who reads one or two letters in English will understand how far the two languages are. It is very easy to translate almost all phrases from English into Russian. If you just want to know the translation of the words, they will find their place. Because both English and Russian belong to the Indo-European family of languages. What about in Uzbek? What we have is the exact opposite of what these languages are. Because our language belongs to the Altai family of languages. Therefore, the English-speaking artist must be a master of Uzbek. From the point of view of phraseology, we find it very difficult to translate English proverbs, parables and idioms. The

structure of English proverbs is very different from ours. The biggest difference is that in English proverbs rhyme, poetry, and melody are not so strong. What I want to say is just a thought. The same sentence can be used in everyday conversation. When we read it, it does not sound as beautiful as our proverbs or poems. The attention to English in our country has been growing for many years. The majority of young people who intend to study English are very literate. Learning English is not so easy for us as Uzbeks. That is why many prefer to learn English through Russian. Russian and English belong to the same family and have many similarities. The relationship between Uzbek and English is somewhat low, even with little. Anyone who has ever tried to learn a language will understand it.

## II. LITERATURE REVIEW:

There is an 'alternative' in our language that comes from Arabic. Previously, the word "equivalent" was used instead of the word. When the Uzbek-Russian dictionary came into being in 1959, the term "alternative" was used in the scientific way. However, the terms "equivalent" and "alternative" are often used interchangeably.

According to the well-known translator Gaybullat Salomov: "In bilingual, without context, we have regarded proverbs, parables, and idioms as equivalent to each other."

Examples of equivalent combinations are: Easy to say – Aytishga oson, Like mother, like daughter. – Onasini ko'rib, qizini ol, Money begets money – Pul pulni topar and so on. Usually, not only the meaning of the equivalent compounds, but also the shape and even the objects. But in English there are many proverbs, parables and idiomatic expressions that are not always found in Uzbek. For this reason, we have called phraseology an "alternative combination" whose meaning can only be interchangeable in a particular context. Sometimes a Russian combination may fit more than one compound in the same context. Such compounds are known as "alternatives". Alternatives can be interchangeable only within the context, their forms and especially objects are often inconsistent, even if their meaning is correct. The translator decides which alternative words to choose based on the process of the events described in the work, the circumstances, the nature of the image, and so on. That is why translators often find variations in their choice of alternatives. Certain phraseological expressions may be an alternative to other compounds. In short, the difficulty of translating from one language to another, especially poetic translation, is that some formal elements in languages do not coincide, and so express the meaning expressed in the specific categories of certain languages. Some scientists have come to the wrong conclusion that one cannot translate from one language into another.

The fact that some proverbs and parables, especially idioms, cannot be translated from one language to another, has led them to conclude this. Indeed, to prove that phraseology cannot be translated from one language to another is based on translations from English into Uzbek, and that such a "theory" is groundless and inaccurate, including any complicated text from English to any language in the world. Are proverbs in Uzbek and English equivalent? A number of Uzbek researchers who have come up with the answer to this question have done a lot of good in recent years. In 2000, Karomatkhon Karomatova and Hamidulla Karamatov published a large collection of proverbs in Uzbek, Russian and English. In this book, simply called "Proverbs - Maqollar – Пословицы," the proverbs are organized in alphabetical order, trying to cover every aspect of life. Each English-language proverb is first translated into Uzbek, followed by an alternate version in Uzbek and Russian. Gaybullat Salomov, the author of translation studies, has done a great job of translating proverbs. The book may also be the last contribution of the teacher to translation studies. In any case, we can say that the book has given a new spirit to the Uzbek translator and enriched our vocabulary. Despite the fact that the book is generally accepted as a novelty in translation studies, it is not without errors. First and foremost, it is astonishing that the English proverbs have been corrupted for unclear reasons. For example: *Absent is always in the wrong, the; Fat is in the fire, the; Hard nut to crack, a; Leave in the lurch, to.* The use of a and the articles at the end of these proverbs does not make any sense. Even the auxiliary verb does not respond to English grammar. It is not difficult to ascertain if their use is completely incorrect. We think the publisher made a mistake in publishing the book. In any case, for no other reason. The same year, the Gafur Gulom published a small-scale "Inglizcha-ozbekcha maqol va matallar". The collection, authored by Sharif Mirzo, contains 266 alternative phrases in English proverbs and

illustrations. The collection contains some of the most popular, common, and popular uses of English folk tales. Its proverbs can be found in many other collections. The success of this publication is that it has chosen an alternative to those popular English proverbs, which are popular and well-known Uzbek proverbs. Karakalpak and Uzbek people have been living side by side for centuries. Their language is no different than ours. The Karakalpak language is also part of the Turkic language family. However, this does not mean that two nations are one nation. They have their own nationality, their folklore and proverbs. Karakalpak daughter Gulsha Musaeva, studying at Karakalpak State University in 2003, read English, Karakalpak, Uzbek and Russian proverbs, proverbs and idioms in her first book, "Inglis naqil-maqallarinin' qaraqalpaqsha, o'zbekshe ha'm russha ekvivalentleri" has been adapted to alternatives. To be able to analyze 400 phrases, one must understand the nationality and identity of the four peoples. It is a great honor for the student. The study of English, scientific analysis, developed in the country after independence. In recent years, there has been an increase in scientific studies, PhD thesis, and even doctoral studies related to English linguistics. It is not so difficult for anyone looking for a source of English phraseology. But there are many more doors that have not yet been opened to explore the direct connection between Uzbek folklore with the English folklore and to compare the works of these two peoples. One of these doors, the Uzbek linguist Xontura Yusupov, tried to open. This book, published under the name of "Uzbek national proverbs" is translated into English by Uzbek folk proverbs and illustrations. The equivalent is also given to existing phraseology. Translating Uzbek proverbs into English was a major innovation in our linguistics. Up to that time, no translator dared to do so. If you look at the contents of the forthcoming book, you will see that the proverbs are grouped first and foremost by the nature and content of the proverbs. A number

of groups, such as correctness and curvature, oppression and inequality, peace and tranquility, can find Uzbek proverbs on any topic and use their English translation. The book is about to be published. We are sure that this collection will be one of the greatest achievements in translation and dictionary in recent years. According to Western scholars, in every color we perceive, it is possible to perceive the nationality of any nation. In general, nationality is manifested not only in colors but in all aspects of our lives. No one doubts that nationalism takes a high place in folklore.

### III. DISCUSSION:

The proverbs, as we said before, contain history, origin and other valuable information from each nation. There is a saying in the Uzbek people that the oven is hot. The proverb teaches us how to do everything right on time. The same meaning is explained by the proverbial invasion of iron. Please note that the proverb is specific only to the people of Central Asia. The oven is only available in our country. Other nations may do the same. But it is not called a pan, and it does not look like ours. The black box of the proverb is just inside this oven. Karomatkhon Karomatova and Hamidulla Karamatov have quoted in their collections the proverb "All are not saint that go to the church". The direct translation of the proverb will be "*Cherkovga borganlarning hammasi ham avliyo bo'lavermaydi*". The specificity of this proverb is clear to the Christian peoples. After all, the Church is basically a Western concept. It is true that we have the word "church" in our language. But we only know the church as a place of worship for the people of the West, and the word "church" has been translated into Russian from "церков". The translators cite the proverb as equivalent to this proverb, "even though the donkey went to Mecca, it wouldn't be Hadji". The alternative is very successful. The essence of the proverb is clear, and the method is preserved, not deviating from the religious theme. Some

proverbs are so simple and popular that their translation in different languages also retains their meaning and makes them easier to use as an proverb. A bad workman quarrels sense tools are also included. His translation is like "*Ustaning yomoni doim asbobdan nolir*". Generally speaking, no one is in doubt if its territory is presented as an proverb. The meaning of the proverb "Better the devil you know than the devil you know" is "better than the devil, whom you do not know". This proverb clearly illustrates one of the major differences between Uzbek and English proverbs. Uzbek proverbs have a two-pole. This is not so common in English proverbs. The proverb "Blessing is not valued language they are gone" suggests that "*Baxt qo'ldan ketmaguncha beqadr bo'ladi*." The sentence has a deep sense of philosophy, real life, and does not challenge anyone. The Uzbeks have the same meaning: "*Oldingdan oqqan suvning qadri yo'q*." Comparing two proverbs that propose the same idea, the Uzbek proverb is a figurative one. The figurative art gives the proverb an artistic power, inspires the people, and gives new thought to its thinking. The fact that the English proverb is so simple and dry does not penetrate the psyche of a person, but is only remembered as a clever idea. When the cat is away, mice will play the proverb "If a cat goes away, the mouse will play." This is in addition to our proverb "*Otning o'limi – itning bayrami*". Gulshan Musaeva chose a different equivalent to this proverb. "*Yov qochsa, botir ko'payar*". In both versions the essence of the English proverb is clear. The finding of two or three equivalents in an proverb in Uzbek shows the richness of the Uzbek folklore. The proverb "*Salomatlik – tuman boylik*" has been used by the media and has been widely used by everyone. Gulshan Musaeva offered her the English word "Wealth is nothing without health" as an alternative. Note that in both proverbs, the same object is selected for health and wealth. Only the Uzbek proverb says that health is the key to wealth, and that the English proverb admits that wealth is nothing without

health. Our proverb "Crow does not catch the eye of the crow" has become very popular and has become an active ingredient in public speaking. Karakalpaks have the same proverb. They may also have passed this pattern of phraseology. In any case, there have been many cases of literary exchanges in nations that have lived side by side for centuries.

In Uzbek and English folklore, proverbs differ from other genres by their conclusions and opinions. In some cases, proverbs and puzzles can be similar in form or tone of voice. However, the proverbs are important because they have a meaningful meaning, expressions and expressions that are based on the rich experiences of our ancestors.

The proverbs are the cultural heritage of this people. They reflect all the thoughts, worldviews, lifestyle, character and beliefs of the people. Since each nation has its own characteristics, it does not affect their proverbs. Even though the topics in the proverbs are similar, their images are unique. These images provide the national color of the proverbs. In analyzing the linguocultural aspects of Uzbek and English proverbs, it is important that the language and culture of the two peoples are interrelated. Some of the proverbs analyzed linguoculturologically reveal their characteristics, sometimes with the same or sometimes completely different expression. In this case, the English and Uzbek proverbs are reflected in all Uzbek and English traditions, from the past to the present day, and the proverbs in this task are examples of folklore. In examining the mentality of the Uzbek and English people, the Uzbek and English proverbs can highlight the similarities and differences between the two peoples. By analyzing the Uzbek and English folklore in a thematic manner, we conclude that all the proverbs in the proverbs in Uzbek can be found in English folklore. It is possible to find the equivalent of proverbs in both languages on the same topic. As a result, do not



take a proverb on any topic, it has its own alternatives in both languages.

The English and Uzbek proverbs are multifaceted, with almost identical themes in both languages. However, proverbs on certain topics may be more common than a second language. This is because the topics covered by so many proverbs are the main link in people's lives. In the intricate analysis of proverbs in both languages, the mentality and national character of the people are at the forefront. In this context, the proverbs in the language, in a compelling and expressive manner, reflect the national identity of the people, based on the unique mentality and traditions of the English and Uzbek people. Whereas the seriousness of family and kinship is evident in Uzbek proverbs, the intensity of affection for pets is more pronounced in British folk tales. Based on these features, we can learn the similarities and differences between these two nations. The English and Uzbek proverbs are the cultural heritage of these peoples. It reflects all the thoughts, worldviews, lifestyles, character and beliefs of the English and Uzbek people. Since each nation has its own characteristics, it does not affect their proverbs. Even though some of the English and Uzbek proverbs are similar, their images are unique. These images provide the national color of the proverbs.

#### IV. CONCLUSION:

Cognitive linguistics is based on theory and techniques in comparative linguistics. The results of the study have theoretical and practical implications for the development of such issues as general linguistics, language and society, the interaction of language and thinking, and the role and importance of language in cognitive cognition. Compilation of textbooks, textbooks, dictionaries for lectures for students of philology faculties, including lectures on general linguistics, sociolinguistics and psycholinguistics, lexicology and cognitive linguistics have both theoretical and practical implications.

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