

## PAREMIOLOGY OF ENGLISH AND ITS TRANSLATION PROBLEMS

*Balkibaeva Venera Bekbolatovna*

*NSPI named after Ajinyaz English language*

**Annotation:** This article provides a communicative analysis of some proverbs, phrases, paremiological units in the English and Uzbek languages in the sense of friendship and enmity.

**Keywords:** Paremiological units, English, Uzbek, friendship, enmity, proverb.

### INTRODUCTION

Translation is an important process that has a key role in exchanging information, news, culture, literature and sciences among people all over the world.

As we know, there are many linguistic problems that a translator faces while translating like mistakes in usage resulting from the translator's lack of competence in writing properly, wrong use of dictionaries, using literal translation or the lack of translator's common sense.

Proverbs are fixed expressions that are important in any language. Proverbs could carry themes related to women, professions and occupations, money, love, marriage, divorce, friendship, education and learning, children and parents, taxes, religion, telephones, cars and computers.

### MAIN PART

Thus, by using translators' methods mentioned above, translation problems about friendship are taken to study in this article. We tried to translate "friendship" proverbs from English and give their possible variants into Uzbek language.

*A dog is man's best friend — "It vafo, xotin jafo"*

Dogs are loyal friends to have in your life. They do everything to protect and please their owner. They are faithful companions that make themselves of value to their owner.

*A friend in need is a friend indeed — "Do'st boshga kulfat tushganda bilinadi" "Jonga kuygan jondav do'st, janaa kuymas qandav do'st"*

A friend that sticks with you and helps you when you're in trouble is a true friend.

*A friend to all is a friend to none — "Hammaga yordam beradigan do'st haqiqiy do'stmas", "Ko'pni sevgan birni sevmas".*

A friendship with a person who is friends with everyone is not unique or truly valuable.

*A friend's eye is a good mirror — "Do'st do'stning oynasi".*

A good friend will truthfully tell you whether you do something good or bad which is valuable to have.

*A man is known by his friends — “Sen menga do'stingni ayt men senga kimligingni aytaman”*

People judge you by the company you keep. Others will look at your friends and make assumptions about you based on the friends you choose to have in your life<sup>1</sup>.

*False friends are worse than open enemies — “Bostirmadan ayvon yaxshi, yomon do'stdan hayvon yaxshi”*

It's better to at least know who your enemy is, instead of believing someone is your friend only to find out that they aren't.

*Friends are thieves of time — “Do'stingni saqlama, yo'ldan qolar, Dushmanni saqlama, siring olar”*

We can say that some English proverbs have their equivalents in Uzbek languages and we can easily understand the meanings of these proverbs. However, some others totally differ from English variants while we translate them into Uzbek. In this situation, we tried to use some other possible proverbs in order to keep their meanings.

In the book of Uzbek linguist U.K. Yusupov “Contrastive linguistics of the English and Uzbek languages” it is clearly mentioned that linguocultureme is a linguistic or speech unit defining one part of a culture; consequently linguoculturology is a branch of linguistics, which studies interrelation between language and culture, and conveying culture in a language. Still it is clarified that linguoculturology focuses attention onto the reflection of spiritual state in the language of a human in the society<sup>2</sup>.

In general, this branch analyses cultural colours of linguistic units as well as it studies language through culture. Besides, linguoculturology possesses a number of following specific features:

- 1) it is a subject of synthetic type, occupying bordering position between science and, learners of culture and philology;
- 2) the main object of culturology is interrelation of language and culture and interpretation of this interaction;
- 3) as the subject of investigation of linguoculturology serves spiritual and material culture, verbalized artefacts, forming “the language picture of the world”;
- 4) linguoculturology is oriented to the new system of cultural values, put forth by the modern life in the society, to the objective information on the cultural life of the country.

Each subject or a branch of subject owns its studying object. The term

<sup>1</sup> Karamatova K. M., Karamatov X.S. Proverbs, maqollar, posloviцы. -Toshkent: Mehnat, 2001. P.36

<sup>2</sup> Yusupov U.K. Contrastive Linguistics of the English and Uzbek languages. Tashkent: Akademiashr, 2013. P. 27-262.

“cultureme” (or “linguocultureme”) is admitted to be used in scientific researches for naming the object of linguoculturology. The difference between cultureme and lexeme is recognized in its definition: cultureme is a word, phrase or even a full sentence in a language, which embraces national, social or mental peculiarities that are specific to the culture of the language.

Some scholars successfully distinguish subtypes of one language according to the types of culture layers:

- 1) literary language – élite culture;
- 2) popular language – “the third culture”;
- 3) dialects and sayings – popular culture;
- 4) argot (words and expressions which are used by small groups of people and which are not easily understood by other people) – traditional-professional culture.

In this paper, the attention is focused to the contrastive study of proverbs that stay in the third component of this classification.

It is obvious that appearing and forming of proverbs, besides, admitting them into live conversations by the nation takes sometimes considerably long period of time. The English and Uzbek languages are believed to have long history.

English has background that comes from the Latin language, therefore a huge number of English paremiologic stock have Latin bases; some of them are identical to the historical forms, some of them faced to changes in comparison with the old ones. Through many years, other languages have been affecting to the English language, too. As a result, some proverbs are often borrowed from them in the way of translating proverbs into English as well.

The Uzbek language possesses also long background. It is true that this language was given the name of “Uzbek language” recently, but this language has existed since approximately X-XI century. A huge number of proverbs, sayings and aphorisms are considered as a great wealth of the Uzbek culture.

English and Uzbek proverbs connecting with the concept of “friendship” reflects the mentality, culture and traditions of a nation and take important place in the language of this nation. In both languages, proverbs about friends are various, besides synonymous or antonymous proverbs can be found among them. But their synonymic and antonymic relations are not considered to be absolute, because they are chosen according to a context, as a result their meanings may be also slightly changed. Therefore, applying a proverb in an appropriate place makes a speech clear and fluent. Because as it was mentioned above, proverbs are often used in a speech and they are chosen according to time, place, case and other pragmatic factors. Besides, a society and social processes effect directly to the usage, semantic expressiveness and other features of proverbs.

The translation process of proverbs from one language into another requires

more than componential or structural approach, it is necessary to give exactly main idea of a target proverb in a translation. As the main result of the paper it is proved that the semantic, structural or stylistic similarities are found between English and Uzbek proverbs about friendship as well as they have many differences. But resemblance between linguocultural peculiarities of these proverbs do not occur in these languages. Because they are not relative languages according to the genetic classification of world languages. Furthermore, every nation has its culture, tradition and, of course, culturemes reflecting the parts of the culture in this nation's language. These culturemes serve to provide original semantic and linguocultural features of proverbs.

In the view of the observations made above, it is important to point out that proverbs contain social practices that can be visualized in a real or possible world. Furthermore, a language always changes itself day by day, for that, the quantity of proverbs in it also changes; some proverbs may disappear, people may begin to use some other new proverbs in their conversations.

#### **REFERENCES**

1. Karamatova K. M., Karamatov X.S. Proverbs, maqollar, posloviцы. -Toshkent: Mehnat, 2001.
2. Cambridge Advanced Learner's Dictionary (3<sup>rd</sup> edition). — Cambridge: The Cambridge University. 2007.
3. Yusupov U.K. Contrastive Linguistics of the English and Uzbek languages. Tashkent: Akademnashr, 2013. P. 27-262.
4. Eckert P. Linguistic variation as social practice. Malden/ MA: Blackwell, 2000.
5. Gotthardt H.H., Varga M.A. (eds.) Introduction to Paremiology: A Comprehensive Guide to Proverb Studies. Berlin: De Gruyter, 2014. P. 2-10.