

## EQUIVALENCY OF ENGLISH AND UZBEK PROVERBS IN NEWSPAPER TEXTS

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**Abstract:** The article deals with the process of proverbs equivalence between two languages different in form and language families, considered in the newspaper media text of both languages.

**Keywords:** newspaper, national specifics, equivalents, mentality, culture, language groups.

One of the urgent problems of modern semasiology and contrastive linguistics is the problem of identifying semantic equivalents in both closely related and unrelated languages, as well as ways to translate non-equivalent units from the source language into others. Therefore, in the comparative study of languages, a significant place is given to issues of interlingual equivalence. According to linguists, interlingual equivalence is based on a global contradiction between the commonality of the laws of human thinking and the difference in the ways in which mental activity finds its expression.

Each language has inherent beauty and richness of artistic and visual means, its own characteristics, originality and original coloring. Every nation has its own vision of the world. This is due to different faiths, different mentalities, different traditions and customs, holidays, different cultures and history. The carriers of such ethno-cultural information are proverbs.

The most valuable in terms of national and cultural significance are proverbs in mediate texts, the images of which go back to ancient customs, rituals, and beliefs. However, proverbs that do not contain a national component are no less important. It has long been noted that the wisdom and spirit of the people are manifested in their proverbs and sayings, and knowledge of the proverbs and sayings of a particular people contributes not only to a better knowledge of the language, but also to a better understanding of the way of thinking and character of the people.

Comparison of proverbs and sayings of different peoples shows how much these peoples have in common. Proverbs and sayings reflect the rich historical experience of the people, ideas related to work, life and culture of people. The correct and appropriate use of proverbs and sayings gives speech a unique originality and special expressiveness. Using this or that proverb in a specific situation, the speaker seeks to confirm and emphasize the essence of what was said, and most proverbs have equivalents in other languages.

Within the same language system, equivalence relations coincide with synonymous relations. S.G. Berezhn<sup>1</sup> in his monograph writes that the object of study of synonymy is the problem of semantic equivalence of language units, as well as their functioning in speech. According to researcher, the only relevant sign of synonymy should be sought within the semantic structure the words. He took the semantic version of the word as the unit of comparison, and synonymy is considered as coincidence of semantic variants of words. This point of view is narrow understanding semantic equivalence.

The problem of equivalence is considered together with the category of translation adequacy. Equivalence is a complex and multifaceted concept, which is interpreted ambiguously in translation theory. According to V.N. Komissarov, equivalence is one of the central concepts of modern translation studies. Adequacy as a property of translation is focused on the recipient of the message. Thus, a translation is considered adequate if the communication is successful. Thus, adequacy is mainly a characteristic not of the degree of compliance of the translated text with the original text, but of the degree of its compliance with the expectations of communication participants<sup>2</sup>.

<sup>1</sup> Бережан С.Г. Семантическая эквивалентность лексических единиц. Кишинев: Изд-во «Штиинца», 1973. 372с.

<sup>2</sup> Комиссаров В.Н. Современное переводоведение: учебное пособие. М.: Изд-во «ЭТС», 2001. 424 с.

However, in translation studies, an equivalent translation is considered a good translation, which is understood as the most complete transfer of the “communicative-functional invariant” of the original. There are different types of equivalence. Komissarov offers its following level models: pragmatic, semantic, lexico-semantic, and syntactic<sup>3</sup>.

We are close to the position of linguists, who believe that equivalent relations imply both the presence of similarities and the existence of differences, while “similarity should affect the essential, deep, basic characteristics of the compared elements, while differences reflect, as a rule, their private specificity”. Thus, by interlingual equivalents we mean units of different languages that completely or partially coincide in meaning and are capable of replacing each other in certain contexts. At the same time, individual linguists note that the basic structures of equivalents in different languages are the same, but there may be differences in the way they are expressed<sup>4</sup>.

Such differences, in our opinion, will be especially evident when comparing not individual words, but their associations, such as lexico-semantic groups. Within the lexico-semantic communities of one language, different sets of concepts are objectified, which constitutes the national identity of the semantic system of a given language. When establishing interlingual equivalence in the field of lexical semantics, it is necessary to take into account the semantic structure of the significate, stylistic and grammatical features, as well as the degree of frequency of correspondence.

The degree of equivalence can be zero, partial and complete. Individual lexemes enter into such relationships; the results are recorded in bilingual dictionaries. When establishing the relation of equivalence of units in speech (text), it is necessary to take into account lexical and situational compatibility, as well as encyclopedic knowledge of native speakers. The degree of equivalence in speech cannot be zero, in contrast to linguistic equivalence, as this will hinder the goals of communication.

The study of proverbs has requirements in a number of areas. It is clear that interest in them is growing gradually, researches in studying folklore and literature though proverbs are increasing rapidly. Proverbs have also been incorporated into the strategies of social workers, teachers, etc. They are also actively used in mediate texts in purpose of influencing and expressing the auditory.

English and Uzbeks belong to different ethnic groups; their languages belong to different language groups and families. Despite the differences in languages and culture, they have many proverbs that are similar in meaning. In the course of the work, it was revealed that there are discrepancies in the figurative and semantic meaning of proverbs in the English and Uzbek languages. Therefore, their literal translation from one language to another is impossible. The proverbs reflect universal values, ideas of good and evil, ancient traditions of education. Through proverbs, the upbringing of a sense of love for the Motherland, for the native language, and respect for work was carried out in the younger generation. The proverbs glorify the mind, the desire for learning, for knowledge.

A proverb is widely known in any society and used relatively often, although a proverb is usually inserted into a conversation or discourse if the meaning of the proverb is relevant or would support the truth of the speaker's idea in the conversation or discourse. For example, upon seeing a son behaving like his father, English speakers would say, “*An apple falls not far from its tree*” and Uzbek speakers would say “*Olmani tagiga olma tushadi*” (An apple falls under an apple tree), which has a similar meaning to the English proverb.

In translation studies, the problem of equivalence is considered in the process of establishing semantic correspondences. According to Barkhudarov L.S., there are three main types of semantic correspondences between lexical units of several languages: 1) full correspondence; 2) partial compliance; 3) lack of compliance<sup>5</sup>.

Based on this belief, proverbs can be divided into 3 groups in terms of equivalence: 1) absolute or fully equivalents, 2) partial or relative equivalents, 3) non-equivalents.

<sup>3</sup> Комиссаров В.Н. Современное переводоведение: учебное пособие. М.: Изд-во «ЭТС», 2001. 424 с.

<sup>4</sup> Которова Е.Г. Проблема межъязыковой эквивалентности в лексической семантике (на основе анализа русского и немецкого языков): дисс. д. филол. н. М., 1997. 343 с.

<sup>5</sup> Бархударов Л.С. Язык и перевод (Вопросы общей и частной теории перевода). М.: Международные отношения, 1975. 240 с.

In relation to the studied material, the following proverbs can be included into the group of absolute equivalents in English and Uzbek: For example, English proverb *“Who does not work does not eat”* is absolute equivalent of the Uzbek proverb *“Ishlamagan - tishlamaydi”*; other examples of the absolute equivalency of proverbs of the English and Uzbek languages are the followings: *“The eyes are the window of the soul”* – *“Kozlar qalb ko'zgusidir”* (Eyes are the mirror of the soul); *“Appetite comes with eating”* – *“Ovqat paytida ishtaha keladi”* (Appetite comes during meal); *“A drowning man will catch at a straw”* – *“Cho'kayotgan cho'pga yopishar”* (The drowning man clings to the straw); *“There is no smoke without fire”* – *“Tutunsiz olov bo'lmaydi”* (There is no fire without smoke).

Examples from English mediate texts: *“According to the old saying, the eyes are windows into the soul, revealing deep emotions that we might otherwise want to hide. Although modern science precludes the existence of the soul, it does suggest that there is a kernel of truth in this saying: it turns out the eyes not only reflect what is happening in the brain but may also influence how we remember things and make decisions”* (The Guard., Tue 2 Jun 2015).

Examples from Uzbek mediate texts: *“OAV aslida jamiyatning qalb ko'zgusi bo'lishi kerak. Bizda esa bundan oqsoq sohaning o'zi yo'q. Hamon undan yaqin o'tmishning “muattar” bo'yi anqib turadi”* (Kun.Uz. 04.08.2017).

Difficult to find equivalents to some of the most widely used proverbs in English translated into Uzbek. For example, the English proverb *“A friend in court is better than a penny in purse”* is translated into literal Uzbek *“Sariyodagi do'st cho'ntakdagi chaqadan afzal”* (A friend in the palace is better than a pocket money). It can be determined that this proverb is unique to the English language. As every nation produces proverbs from its spoken language and from everyday expressions. In this way, the word “penny” is peculiar only to the British and is used in the monetary circulation of this nation. The word “penny” is not used in Uzbek. The proverb can be transferred into Uzbek as *“Boylik - boylik emas, birlik boylikdir”* (Wealth is not wealth, unity is wealth).

It is practically important to make a correct translation of the names of prophets, saints, geniuses, etc. It's clear that religious-historical and legendary persons or the names of the supernatural power of the word of the English and Uzbek peoples are pronounced differently. This is a translation of a similar name in the language original before the translator, either it is transliterated or transcribed as normal names.

While translating, differences between cultures should be taken into consideration. Inhabitants of certain culture look at another one from their own point of view. The words, phrases, idioms, proverbs that appear as equivalents can be used in target language with the help of calca. Different cultures have different directions. For example, in the culture of Uzbekistan, gardening, agriculture, pets and daily life is of great importance, and in England and America, the focus is on income, making money, sports, and benefits. Some societies are more technically oriented, others less technically oriented. This difference is reflected in the number of dictionaries that can be used in discussion of specific topics.

If the source text is obtained from a highly technical community, it would be difficult to translate it into the non-technical community of another language. If someone is translating a book on social science related to African culture in many cases, it will be difficult to find an equivalent. Difficulty translating documents into Eskimo by Arabs who have never seen snow, because they live in the desert. Since cultures are different, it is often difficult to find a suitable equivalent. The culture of using words found its reflection in language and translation.

The next group of equivalents are partially equivalent proverbs in mediate texts. The group of partially equivalent proverbs have irrelevant difference in relation to absolute equivalents. When compared, they have an identical semantic meaning, but the constituent components of a given group differ between languages. that is, a proverb in one language is partially identical to a proverb in another language. For example, English proverb *“A burnt child dreads the fire”* is partial equivalent of the Uzbek proverb *“Og'zi kuygan qatqni ham puflab ichar”* (Those who have burnt their mouth, blow on the yogurt before tasting it); *“Don't carry coals to Newcastle”* is partial equivalent of the proverb *“O'rmonga o'tin olib borilmas”* (Don't carry firewood into the forest); *“When pigs fly”* – *“Tuyani dumi yerga tekkanida”* (When camel's tail touches the ground); *“The voice of one man is the voice of no one”* – *“Yo'lg'iz otning changi chiqmas”* (The dust of a lonely horse does not come out).

Examples from English mediatexts: *“The idea of importing ice to the south pole may seem odd – the polar equivalent of **taking coals to Newcastle** – but the project has a very serious aim, researchers insist”* (The Guard., Sun 27 Mar 2016).

Examples from Uzbek mediatexts: *“O‘shanda unga nisbatan qo‘zg‘atilgan jinoyat ishi amnistiya akti asosida tugatilgan edi. Xalqimizda **sutdan og‘zi kuygan, qatiqni ham puflab ichadi**, degan maqol bor. I. Otajonov esa o‘ziga berilgan imkoniyatdan to‘g‘ri xulosa chiqarmay, yana eski «hunar»ini qo‘msab qoldi, deb yozadi «Huquq» gazetasi”* (Kun.Uz. 11.08.2017).

Less than one third of proverbs have the same structure, but the images for expression in them are different: English proverb *“A hawk will not pick out hawk’s eyes”* has Uzbek version *“Qarg‘a qarg‘ani ko‘zini cho‘qimaydi”* (A crow will not peck out a crow’s eyes). Semantic meaning of these proverbs is identical, though lexical units are differing a bit, in English version the bird “hawk” transferred into Uzbek as “crow”.

The similarity is also noticeable in understanding the value of the word. The proverb *“A word spoken is past recalling”* has Uzbek version *“Aytilgan so‘z – otilgan o‘q”* (The spoken word is the fired shot).

Example from Uzbek mediatext: *“**Aytilgan gap – otilgan o‘q**, yoxud islom shiorlari haqida noto‘g‘ri ma‘lumot tarqatayotganlarga munosabat. Inson bu dunyoda jismonan sog‘lom bo‘lib yashashi uchun suv va havoga qanchalik muhtoj bo‘lsa, ma‘nan milliy qadriyatlarga, ma‘rifatga shunchalik ehtiyoj sezadi.”* (Aniq.Uz. 07.08.2019).

The similarity between two societies is also noticeable in the followings:

a) Attitude to work *“Don’t put off till tomorrow what you can do today”* - *“Bugungi ishni ertaga qo‘yma”* (Don’t leave today’s work for tomorrow);

b) Skill in work, conscientiousness, thoroughness: *“If a thing is worth doing it is worth doing well”* – *“Mehnat etsang erinmay, To‘yar qo‘rning tilanmay”* (If you work hard, Satisfy your belly without begging).

c) Ill-gotten wealth is condemned: *“Lightly come, lightly go”* – *“Oson kelgan, oson ketar”* (Easy come, easy go). Example from Uzbek mediatext: *“**Oson kelgan pul oson ketar** ekan. Bu o‘zi noto‘g‘ri ekaniga ichimda shubha bo‘lardi. Kimdir bu noto‘g‘ri emas, sudxo‘rlik emas derdi, o‘zim esa ichimda bu noto‘g‘ri ish derdim”* (Daryo.Uz. 11.09.2021).

d) There are a lot of semantic parallels in proverbs about kindness: *“Kind hearts are more than coronets”* – *“Бир кўнгул иморати – Минг Макка зиёрати”* (One heart building is the Thousand Pilgrimage to Mecca).

e) There are coincidences in the assessment of patriotic feelings: *“Don’t wash your linen in public”* – *“Uydagi gapni ko‘chaga olib chiqma”* (Don’t talk nonsense out of home). Example from English mediatext: *“In Russia and Ukraine people who have been raped find it very difficult to talk about it, due to the culture we live in. We’ve developed a mentality of **“don’t wash your dirty linen in public”**, a situation which is harmful for women and men. The objectification of women is also rife”* (The Guard., 12 Jul 2016).

Comparing English and Uzbek proverbs in mediatexts, one can see the similarity in how the English and Uzbeks evaluate the importance of their environment of friendship. So, the English proverb says: *“Men are known by the company they keep”* – *“Gadoning dushmani – gado, Shohning dushmani – shoh”* (The enemy of the beggar is the beggar, the enemy of the king is the king).

В английских и узбекских пословицах утверждается высокая сила человеческого единения, дружбы, согласия: *“United we stay, divided we fall”* – *“Ayrilganni ayiq yer, Bo‘linganni bo‘ri yer”* (The bear eats the separated ones, and the wolf eats the divided ones). *“A house divided against itself can’t stand”* – *“Yolg‘iz otning changi chiqmas, changi chiqsa ham dong‘i chiqmas”* (A lone horse is not dusty, and even if it is dusty, it is not famous).

Knowledge of the mentality of the English and the Uzbek nations, reflected, in particular, in their proverbs and sayings, primarily from the point of view of their national culture, the essential features of which are captured in proverbs of each nation those are learned from early ages. They reveal the typical features of the national character of English and Uzbeks’: collectivism, a high sense of friendship, camaraderie, hospitality, selfless heroism, courage, etc.

Analyzing the proverbs of two cultures in mediatexts, it can be concluded that the figurative characteristics in the English and Uzbek languages are very close, but often the figurative basis has a national character. It follows from this that proverbs from one language to another are not translated literally, but have



their equivalents. Comparison of proverbs shows how many people have in common, which, in turn, contributes to their better mutual understanding and rapprochement. Proverbs are of the greatest value. They enrich our speech, give it accuracy and expressiveness. Therefore, we must protect them; use them in our speech as often as possible.

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