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PECULIARITIES OF TRANSLATING OF PHRASEOLOGICAL UNITS AND PROVERBS

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Abstract

Translation of phraseological units and proverbs is a current topic in translatology, as they are lexical combinations whose meaning is determined by the entire expression and are characterized by emotional expressiveness and conciseness. The most important stage is defining phraseological units in the text and finding an equivalent, and context plays an important role.

Keywords: translation, problems in translation, proverbs, phraseological units, culture

Translation equivalence norms demand, as closely as possible, a shared understanding of the source and target texts. When the target text's sense is violated, equivalence norms are completely broken, and the translation is deemed unsatisfactory. When a translation is made at a low level of equivalence, the norms are broken but the translation is considered acceptable. [3, p.219] The primary goal of translation is to reproduce various types of texts—literary, religious, scientific, philosophical, and so on—in another language in order to make them available to a wider audience and bring the world closer together. The translator must have extensive knowledge in order to translate and then convey the meaning in the target language. In many cases, it is necessary that the translator's knowledge of the target language be more important than his knowledge of the source language.

We try to use a lot of proverbs and sayings in our English classes in order to understand their meanings and easily learn and use them by heart. We deal with proverbs and sayings as they appear in their contexts, such as reading and listening tasks or when we use one in class naturally. Teachers can use visuals and pictures to help students remember information. For example, draw a bird in the hand and two in the bush, a picture of a spring chicken, or a little girl who is drinking milk, etc. You can also ask students if any of the proverbs directly translate into their native language. Most of the time, students will know a similar expression in their native



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language, and it can help them to remember them if they compare the differences among Russian, English, and their source language. By explaining them to students, it may be more useful for them to be able to understand the expressions when they hear them than to be able to produce them. Ask a few questions about how they would react if you used this expression in their language. We frequently engage in matching activities. Give students ten proverbs that have been cut in half and ask them to match them up. Our students in Uzbekistan speak Russian as a second language. The majority of our language students are fluent in Russian. It allows them to compare three languages and expand their vocabulary.

Every translation activity serves one or more specific purposes, but the main goal of translation is to serve as a cross-cultural bilingual communication vehicle between peoples. As a result, the translator plays an important role as a bilingual or multilingual cross-cultural transmitter of culture and truth by attempting to faithfully and accurately interpret concepts and speech in a variety of texts. Uzbek translators and interpreters are interested in the three languages' phraseology and enjoy folk wisdom. Proverbs, as we know, differ from sayings in that their meaning is edifying and instructive. Most translation theorists agree that translation is understood as a procedure for moving from a foreign language (or second language) to one's mother tongue.

We cannot use word for word translation to translate proverbs, sayings, and collocations. We can discover some similarities and definitions between three languages by comparing them. This is a very interesting and touching process. Sometimes we can easily find the equivalents of proverbs, sayings, and phraseological units. They are known as complete correspondence of phraseological units. We'd also like to compare three languages in the examples below.

1. Обжѣгся на молоке, дуети на воду.

A person who suffered from doing something has learnt to be careful about everything = Once bitten, twice shy. A (or the) burnt child dreads the fire. The scalded dog (or cat) fears cold water. [1, p. 175]

–Я произвожу машины и за машины отвечаю. Строить свинарники и птичники у меня нет возможности... Я имею выговор от Совмина за использование фондов не по прямому назначению. С меня хватит.

- Ну знаете, вы поступаете по пословице Обжѣгшись на молоке, дует и на воду. Расценивайте как вам угодно! [1, p. 175]



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—“I produce machinery and that’s what I answer for. I don’t have the where-with-all to make pigsties and poultry-yards. I have a reprimand from the Council of Ministers for inappropriate use of funds. I don’t plan on getting another.”

-“Don’t you realize you are following the Russian saying: Burn yourself on hot milk, blow on cold water.” Regard it as you wish!

-Men mashina ishlab chiqaraman va mashinalar uchun javob beraman. Meni cho’chqaxona va qushxona qurushga meni imkonim yo’q.... Menga Vazirlar Mahkamasi tomonidan mablag’ni noto’g’ri maqsadda ishlatganim uchun hayfsan berishgan. Bas yetar. “Siz ushbu maqolaga binoan ish ko’rayapsiz: Og’zi kuygan qatiqni ham puflab ichar”. — Nima deb o’ylasangiz, o’zingiz bilasiz!

Working with the translation of this proverb, we found out that Russian and English versions are the same but Uzbek translation a bit different without changing its meaning.

Translation requires a complete understanding of the customs, traditions, manners and lifestyle of a group of people so as to translate in a manner that communicates to that culture's world view. Below, we can give an example which is called partial correspondence of phraseological units.

—Вор у вора дубинку украл. Used sarcastically to mean: one thief is robbed (deceived, outwitted) by another thief= to deceive a deceiver is not deceit.

One devil dings another. [1, p. 47]

—“Если бы я говорил к печати те три маленькие историйки, которые хочу рассказать вам о нашей социабельности, то я, вероятно, назвал бы это как-нибудь трилогию потом, как вор у вора дубинку украл и какое от того вышло для всех благополучие жизни”. (Н. Лесков. Отборное зерно)

— “If I were to publish the three little stories I want to tell you on the subject of our sociable-ism, I would probably call them a trilogy about how thief robbed thief and everything ended happily for all”.

— “Agar men nashr uchun uchta kichik hikoyacha tayyorlaganimda edi, men sizga bizni qanday dilkash ekanimizni so’zlab berardim. Ehtimol, ushbu hikoyani qanday qilib o’g’rini qaroqchi urgani haqidagi trilogiya deb atagan bo’lardim. Va bundan hamma bir naf toparmidi”.

The point of the translation is a bridge between national and international coloring. Any literary work appears on the national ground, reflects national problems, features and at the same time the problems common to all mankind. Passing from one nation to another literature enriches and extends the notion of peoples about each



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other. It is one of the most difficult cases to convey national coloring. Owing to the translation very important literary works were able to appear in many other countries and became available for people speaking other languages. National coloring must be reflected adequately in the translation. The difficulties while translating are connected most of all with conveyance of national character of one or another work: the brighter it reflects national life the more illuminate characteristic situations the more difficult for the translator to find adequate functional figurative means. The task of the translator is to find and rail the essence of national peculiarities and specific character. Correct taking of these nationality elements opens the way to reveal internationality in the work.

While working with the phraseological units, proverbs our students try all the best to compare three languages in order to remember them.

Er-xotinning urishi-doka ro'molning qurishi.

The falling out of lovers in the renewing of love. [2, p. 100]

Милые бранятся только тешутся.

Qazisan, qartasan asl zotingga tortasan.

As the old cock crows, so doth the young, As the tree, so the fruit. [2, p.101]

Яблоко от яблони не далеко падает.

Qarg'a qarg'ani ko'zini cho'qimaydi.

Crows won't pick crows eyes. Hawks will not pick hawks eyes out.

Ворон ворону глаз не выклюет.

In conclusion, learning proverbs, quotations, sayings need to be fostered so that learners can cope with more and more about them, and deal with them efficiently: quickly, appropriately and skillfully.

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