



EQUIVALENCE OF PROVERBS WITH FLOWER COMPONENT IN ENGLISH AND UZBEK LANGUAGES.

Abdukayumova Sanobar Abdurashidovna,
PhD Student Termez State University

Abstract

In this article we discussed the equivalence of proverbs with flower component in English and Uzbek languages. Comparative-contrastive analysis was used to find differences and similarities of proverbs with flower component in the two languages

Key words: Equivalence of proverbs, Total equivalence, Partial equivalence, Zero-equivalence.

One of the most intensively studied areas in linguistics today is phraseological equivalence. English and Uzbek are two different languages. Both belong to two different language families, that is, English is a member of the Indo-European language family, and Uzbek is a member of the Altaic language family. Britain and Uzbekistan also differ in terms of culture. British society adopts the ideology of individualism and equality, while Uzbek society adopts the idea of unity, national unity, ideological unity. Since language is part of culture, the ideas expressed through proverbs are different. It is believed that the difference may be related to the different cultural experiences of speakers of the two languages.

Regarding equivalence, Ganisher Rakhimov stated the following in his monograph "Theory and Practice of Translation": "The similarity between the source language and the target language in terms of content, structure, and function is considered equivalence." The issue of equivalence in proverbs is related to the introduction of structuralism into linguistics. The first scientist to connect structuralism to the analysis of proverbs was Grigory Premyakov. In addition, scientists who connected the ideas and methods of structural linguistics to the analysis of proverbs and made valuable contributions to comparative parimiology and parimiography are Alexander K. Zholkovskii, Yuri I. Levin, Nigel Barley, Alan Dundes, Matti Kuusi, and Arvo Krikmann. Following the ideas of Matti Kuusi, folklorist Alan Dundes's



thoughts on the equivalence of proverbs are as follows: "the equivalence of proverbs is the presentation of the same information in different forms." For example; One flower makes no garland – Ko'pdan quyon qochib qutulmas.

The connection of proverbs in two languages is divided into 4 types:

Total equivalence

Partial equivalence

Zero-equivalence

Pseudoequivalence

The scientist Gaybulla Salomov, who deals with the translation problems of proverbs, gave the following thoughts: "Proverbs, idioms and sayings in two languages that can be used interchangeably without context are called" equivalent combinations ". That is, some English proverbs correspond to Uzbek proverbs without any context. These equivalents are divided into proverbs that are completely equivalent in both lexical and semantic properties, that is, they are completely equivalent, some proverbs are partially equivalent, and the third type of proverbs is that they can be equivalent only in certain contexts (in situations, within a work).

In the process of contrastive analysis of flower component proverbs in English and Uzbek, we can see that proverbs in both languages have their own unique characteristics. It is this process that separates or unites languages from each other. It is wrong to say that proverbs belong to one nation. Universality in proverbs is the main aspect of paremiology, which generalizes similar and identical situations in proverbs and occurs even in unrelated languages, despite their different history and ethnicity. Generalizing categories in proverbs ensure universality in languages. At the same time, since proverbs are a unique linguistic unit found in each language, they also have something in common.

It should be noted that Many proverbs in different languages have similarities in form, meaning, or the functions they perform in general. Some Uzbek proverbs are functionally, formally, and semantically similar to English proverbs. We will consider this through the following examples. When we encountered similar versions of English proverbs with flower in Uzbek, our research revealed that most Uzbek proverbs do not belong to the proverb type of flower component.

Among the proverbs with flower component in English and Uzbek, there are many proverbs that are completely equivalent to each other both in terms of meaning and form:

Total equivalence between proverbs with flower component in English and Uzbek

In English

In Uzbek

A bee does not touch a withered flower	Qovjiragan gulga ari qo'nmas
One flower does not bring spring.	Bir gul bilan bahor kelmas
Only the nightingale understands the rose	Gul qadrini bulbul bilar
If you would enjoy the fruit, pluck not the flower.	Mevasini desang gulini asra.

In the above examples, when we cognitively analyze the English proverbs, even if we do not provide their Uzbek equivalent, their equivalents appear in our minds, that is, the same meaning is easily understood in our minds. Therefore, we can call these proverbs adequate proverbs, that is, proverbs that easily correspond to each other.

Partial equivalence between proverbs with flower component in English and Uzbek

Patience is the flower that grows not every one's garden.	Eng katta boylik –qanoat.
What does the blind man know the beauty of the flower?	Bog'bon bo'lmay bilmas gulning qadrini, Ari boqmay bilmas bolning qadrini.
If you would be happy for a week take a wife, if you would be happy for a month kill a pig, but if you would be happy all your life plant a garden.	Bog'bonning tol ekkani - o'ziga nom ekkani
Knowledge is like a garden. If it is not cultivated, it cannot be harvested	Baxt belgisi –bilim

There is no absolute correspondence between proverbs with flower component in English and Uzbek, zero equivalence.

One flower makes no garland	Ko'pdan quyvon qochib qutilmas
Life is no bed of roses	Bir achchiqning bir chuchugi bor/ bir yomonning bir yaxshisi bor
No man can taste the fruits of autumn while he is delighting his scent with the flowers of spring	O'tgan ishga o'kinma, o'tgan ishga salovat
Gather ye rosebuds while ye may	Nonni tandirning qizig'ida yop, Temirni qizig'ida bos, Chiroying borida chinoringni top, Vaqt g'animat, o'tsa nadomat, Vaqtni qadriga yet
Flowers leave the fragrance in the hand that bestows them.	Yaxshilik javobsiz qolmas

Although English and Uzbek belong to different structural language families, we can see from the examples given above that they have many similarities in form and meaning. During the contrastive analysis of proverbs with flower in these languages, it became clear that when we find the English A/K proverbs with their Uzbek counterparts, the majority of proverbs do not correspond to each other in terms of their formal similarity.

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