

EQUIVALENT ISSUES OF THE PROVERBS IN THE GERMAN AND UZBEK LANGUAGE (IN THE CASE OF ADVERSE EVENTS)

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Annotation: *This article deals with the synonymy of the German and Uzbek proverbs condemning bad people, the problems of choosing the right equivalent in the translation of proverbs. Proverbs have a definite form and should not be allowed to change their form, which is also written in such a way that they differ from phraseological units.*

Keywords: Proverb, synonymy, equivalent, metaphor, culture of nations, folk proverbs, worldview, negative qualities, stylistic, negative meaning, rhymed, good qualities

ЭКВИВАЛЕНТНЫЕ ВЫПУСКИ ПОСЛОВИЦ НА НЕМЕЦКОМ И УЗБЕКСКОМ ЯЗЫКАХ (В СЛУЧАЕ НЕЖЕЛАТЕЛЬНЫХ ЯВЛЕНИЙ)

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Аннотация: *В статье рассматривается синонимия немецкой и узбекской пословиц, осуждающих плохих людей, проблемы выбора правильного эквивалента при переводе пословиц. Пословицы имеют определенную форму, и нельзя позволять изменять свою форму, которая также написана таким образом, что они отличаются от фразеологизмов.*

Ключевые слова: Пословица, синоним, эквивалент, метафора, культура наций, народные пословицы, мировоззрение, отрицательные качества, стилистика, отрицательный смысл, рифмы, хорошие качества

It is known that proverbs, as a reflection of the population of national culture, and representing and protecting certain aspects of it are priceless treasure. They are reflected in the life of nations, the way of life, daily activities, life experiences of each nation, as well as in the area where they live, under the direct influence of nature, flora and fauna. Proverbs reflect nation's art of literature, including folklore, traditions and values; also they accumulate and deliver to next generation. These

features are considered a task specific to the articles. National-cultural symbols are present at all levels of the proverb. Regardless of the level and units of proverbs, they all reflect the cultural, domestic, national views, traces, symbols of the owners of proverbs. In each of the proverbs it is possible to observe the attitude of the owners of the proverb to nature, life, society, culture, mood, feelings, dreams and aspirations, wishes and desires, positive qualities.

In the heart of the proverb lives a person, his dreams and aspirations, desires and wishes, knowledge and culture, traditions and values, heart and attitudes, character and qualities - all have a stable place in the proverb. The question of the relationship between language and culture is also clarified through proverbs.

We will continue our observations and analysis on the invaluable treasures of the German and Uzbek languages - folk proverbs and sayings, their linguistic and cultural features. Indeed, these linguistic units also embody the culture, worldview, morals and ethics of both nations, the German and Uzbek peoples, and their attitudes to life, through which they can deepen the psyche, culture and worldview of the German and Uzbek peoples. we realize white.

The proverbs are extremely rich and diverse in terms of subject matter. Homeland knowledge, labor, professional, friendship, harmony, wisdom, alertness, speech, language and culture, love and affection, as well as issues such as the negative xi slate that featured a diverse population. For example:

In German: “ *Angst hat große Augen* ”

Literally translated: “*Vahimaning ko'zi katta*”

Alternative translation: “*Qo'rqqanning ko'ziga qo'shaloq ko'rinadi*”

There is an exact equivalent of this German proverb in Uzbek. Through this, it can be said that the attitudes of both nations to fear and panic are the same. This proverb is a metaphor. Because if the form of the proverb is based on the purely lexical meaning of the words, there will be no panic, but the proverb refers to the timid, cowardly people who do not dare to do anything.

The proverbs combine the life experiences of ancestors, their attitude to society, history, mood, ethical and aesthetic feelings, positive and negative

qualities. Over the centuries, it has been polished among the people and has come to a delicate and simple poetic form.

Proverbs and sayings not only convey goodness and patriotism, but also condemn evil, denigrate the greedy leaders who rule over the working masses, and lightly ridicule the lazy and greedy people. Such proverbs are also common in German and Uzbek. For instance:

"Dem Dieb brennt die Mütze"

"O'g'rini ortidan quvish"

"Ishtonsizning hadigi cho'pdan"

"Bo'ynida illati borning oyog'i qaltiraydi"

Or: *"Beschuldige nicht den Spiegel, wenn dein Gesicht schief ist. "*

"Afting qiyshiq bo'lsa, oynadan o'pkalama"

"Qozonda bori, cho'michga chiqadi"

We can see the exact and semantic equivalents of this ancient German proverb in the Uzbek language. Proverbs arise primarily from the customs, values, ethnic culture, lifestyle of the people and also covering the time and periods. In this proverb, people who look for guilt in other person than themselves are ridiculed too. Although the Uzbek equivalents of this proverb are stylistically different, they are synonymous in meaning. Both proverbs are used in a negative sense. Although the equivalents of this proverb are semantically synonymous, they have their own usage, situation in literary works or in oral speech.

As we have seen above, we come across several Uzbek equivalents of each German proverb. This reflects the ethnic identity of both nations. It is also possible that one Uzbek folk proverb corresponds to several German folk proverbs. We can see the following examples below:

In Uzbek: *"Oq it qora it- barbir it"*

In German: *"An der Stirn ist auf der Stirn. "*

"It simply came to our notice then. "

"Es ist alles Jacke wie Hose. "

"Das ist Topf, wie Deckel "

" Das ist Hose, wie Jacke "

If we consider the German alternatives of the proverb above, each of them is used in a negative meaning. Although it is semantically synonymous each proverb has its own place of usage, situation and stylistic difference.

In each proverb, saying and idiom of the people, especially for those people living in natural conditions are in accordance with the subject or thing or an item based on their names. For example:

In German: *" Viele Köche verderben den Brei "*

" Bee sieben Tagesmüttern bleibt das Kind ohne Auge "

In the Uzbek language: *"Qo'y chuvon ko'p bo'lsa, qo'y harom o'ladi"*

"Enaga ko'p bo'lsa bola oqsoq bo'ladi"

In both cases, the meaning is the same, that everyone considers himself as a leader and acts on his own, or if the work is left unattended cause of they believe each other is mentioned. In the first article, in German, such cases are expressed by cooks, while in Uzbek these cases are beautifully expressed by shepherds. This is not only a proverb for cooks or shepherds, but in the creation of these proverbs, in the German people, cooks played a main role in society, and in the Uzbek people, shepherds played an important role. That's why the people in such cases created these proverbs by selecting appropriate and typical heroes.

In the second article, both nations chose nannies as heroes. In these proverbs, carelessness is created with the idea that everyone without a leader does things on their own and end up in a negative situation. Just as a fish pulls a cart into the water, a bird into the sky, a donkey to the land, and a frog into a swamp caused the cart to break. Both articles call for solidarity to focus on one thing together.

Or *" Jagst du (gleichzeitig) zwei Hasen nach, wirst du keinen fangen. "*

"Ikki quyonni ortidan yugurgan birini ham tutolmas"

"Ikki kemaga oyoq qo'ngan, dengizga g'arq bo'lar"

There is also a parallel equivalent in the Uzbek language of the German proverb and a semantically equivalent. This proverb refers to people who are greedy,

who get involved in everything, and who end up without anything. Proverbs are the mirror of humanity by which we see ourselves and learn from it.

Proverbs are often provided with rhyming and are sometimes tuned on the basis of the harmony of sounds. This also makes them easier to keep in mind.

While the proverbs glorify the good qualities of man, the bad habits of the past are strongly condemned. The greed, theft, robbery, fraud, arrogance, laziness, contempt for women, and hooliganism that are born in that society are strongly exposed¹. Many proverbs promote the idea of combating against the remnants of antiquity and striving for innovation or novelties.

For example: „*Qozonga yaqin yursan, qorasi yuqar, yomonga yaqin yursan, balosi yuqar*”, „*Baxilning bog'i ko'karmas, ko'karsa ham meva bermas*”

We can see the following equivalents of this type of proverb in German, but the German equivalent is not rhymed.

“*Mit wem du umgehst , von dem wirst du auch geprägt.* ”

Each language has its own proverbs, its own phrases, they cannot be translated into other languages with alternative words.

This means that the proverbs have a definite shape and do not allow the form to change. This situation also distinguishes them from phraseologies. That is, their form does not change either grammatically or lexically. It is not possible to replace words with another or add any words in proverbs. They are reflected in the structure of the national language.

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¹ “O'zbek xalq maqollar” tuzuvchi T. Mirzayev, T.,”Sharq”, 2012 – 512 b