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**THE TRANSFORMATION PROBLEMS OF TRANSLATION FROM ENGLISH
PROVERBS INTO UZBEK LANGUAGES**

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Annotation: This article depend on the translation of English children's fiction into Uzbek considers the national-cultural and universal features of proverbs in English and Uzbek in the problems of transformation. Some aspects of the proverb also reveal in detail the problems of the translation of proverbs today. Since there are different types of translation, the translation is interpreted in accordance with its own. Special attention is paid to the types of translation of the proverb. This translation of English children's fiction into Uzbek presents the conclusions of famous writers and scientists, as well as the work carried out on proverbs in folk oral literature, and the role and importance of proverbs in human life. When we compared proverbs in different languages, we identified differences and similarities between them.

Keywords: Proverbs, types of proverbs, grammar, comparison, addictive, universality, O'tkir Hoshimov, full translation, comparative translation, completely incompatible translation.

Over the centuries, various fields of science have been developing in the process of world development. Since the development of translation as a science, its sections have also developed and changed. In particular, if we pay special attention to the translation of proverbs, the process of translating proverbs from different folk languages to the target language began to require smoothness and consistency. Each language's proverb reserve reflects socio-historical events, moral and spiritual-cultural norms, mental states, religious imagination, national traditions and customs related to the life of the people. Proverbs create a national color of a work of art, determining the folkness and uniqueness of the language. For example, the content of some proverbs is specific to the languages they belong to and expresses similar meanings to other languages.

LITERATURE ANALYSIS

In the process of analyzing proverbs, the methods of historical consistency and cultural objectivity in the vernacular were used for the translation of proverbs. A brief study was conducted on the national-cultural, universal characteristics of proverbs in English and Uzbek. In order to study the problems in the translation process, the translation of proverbs found in the work "Between Two Doors" by O'tkir Hoshimov, Permyakov G.L. "Fundamentals of Structural Paremialogy", Kukhareva E.V. "Typological-universal and national-specific in Arabic proverbs and sayings", T. Mirzayev's textbook "Uzbek folk proverbs" are designated as methodological sources. The translation of proverbs is carried out in three directions:



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1. Direct translation
2. Comparative translation
3. Completely incompatible translation.

METHODOLOGY.

A proverb is not just a model and a sign of a particular situation, but a picture that provides material for several more specific models and signs. We can say that it provides a description of the material that makes up a broad model. Using this broad model, it is possible to produce some more specific models and various signs. This explains the reason for the "multiple meanings" and "broad meanings" of proverbs.[1]

As a product of verbal art, proverbs are also a phenomenon of art. In them, one can find dozens of meanings of a single word, all examples of artistic imagery, and poetic movements. Proverbs, as a product of verbal art, can be used in their own meaning. Therefore, we encounter a variety of forms of artistic imagery in them. When proverbs appear one after another, one may seem to deny the other, to contradict each other. In fact, one should not forget that the use expresses different meanings and contents depending on the situation.

Pay attention to the following proverbs:

He who slanders many will remain unburied, He who slanders many will be buried.

Or:

He who is not a friend who is calculated, A friend who is calculated will not be separated.

A collection of proverbs is a collection of proverbs It is not a work that can be read with a rush. People of all professions can refer to it with different attitudes at any time, every day.

Only then will the collection be able to satisfy any need of those who refer to it, and the compilers will have achieved their goals.[2] As another example, we can consider the analysis of proverbs cited in O'tkir Hoshimov's "Between Two Doors":

Haqiqat osmonda kaliti yerda.

All doors are open for everyone.

Note: if we translate this wise saying as "The truth is in the sky, but the sky is in the land", it will lead to a violation of its meaning and stylistic functions. Using a figurative expression, we translate it as "All doors are open to everyone".

Mehr - kö'zda.

Out of sight - out of mind.

Note: We cannot translate this wise saying, which consists of two words, either literally or through a metaphor. We can only do this through the alternatives available in English. In this case, there is a semantic and stylistic harmony in both languages.

Fifteen of the moon is bright, fifteen is dark.

Every cloud has a silver lining.

Note: In order to maintain the relevance of the proverb, it is advisable to translate using alternative options. The bright and dark nights that occur every month in the proverb



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are used as antonyms, expressing the good and bad sides of each case. This is expressed in the language being compared - through the silver lining of the cloud.

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