

**RECONSTRUCTION OF RUSSIAN PROVERBS AND PHRASEOLOGICAL
SPLICES IN THE UZBEK LANGUAGE****Igamuratova Dilrabo Ch.**Institute of Uzbek language, literature and folklore of the Academy of Sciences of the Republic of Uzbekistan
Junior Researcher**RESUME**

The article is devoted to the translation of phraseological units and proverbs from Russian into Uzbek language found in the work of A.S. Nekrasov «The Adventures of Captain Vrungel». A detailed analysis of the creative approach of the translator K. Pulatov in the reconstruction of the author's style is given. Using the example of translations of phraseological units, the successes and disadvantages of translation are indicated. In order to convey the meaning of the original, the translator's ability is to find equivalents.

Keywords: *A.S. Nekrasov, K.Pulatov, author, translator, original, translation, proverbs, phraseological units, style.*

It is known that the translation of phraseological combinations, phrases, proverbs, sayings, wise sayings is one of the most complex aspects in the practice of translation. Because it is clear that in the process of their translation, there is no alternative for everyone in the language of translation. Consequently, in translating a phraseology for which no alternative has been found, the translator will have to take a different approach in each case. According to A.V. Fyodorov and K.Chukovsky [1], if proverbs and sayings in the original language are translated verbatim without any ambiguity in the translation process, new proverbs and sayings can be formed and assimilated in the language of translation. G.Salomov said that «literal translation of proverbs and sayings of other peoples requires great skill and care. Otherwise, it would be wrong to turn a proverb into a pure sentence and a proverb into a clean one, claiming that it reflects the national thinking of another nation».[2] It is no coincidence that all three scholars of translation pay serious attention to this issue, because some proverbs and sayings, phraseological compounds lose their value when translated verbatim, the wisdom behind them, the peculiarities peculiar to the national color, the basic and portable meanings cannot be fully reflected in the language of translation.

In «Adventures of Captain Vrungel» A.Nekrasov describes the strange adventures of an old sailor, in which he used a number of phrases and proverbs typical of the sailor's lexicon (style of speech). K.Pulatov, who translated this work, tried to avoid dryness and ugliness as much as possible in the translation of such phraseological compounds and proverbs, to make them more vivid and more natural in the Uzbek language.

The play's protagonist, Captain Vrungel, recalls his youth and says he has had experience and careers since his youth. The protagonist, who plans to build a small two-man ship and set out on a voyage across the sea, says he can assess himself and find a solution to everything: «Стрелянный, так сказать, воробей, на хорошем счету, с положением, и, скажу вам не хвастаясь, по заслугам.» [3, 8]

Translation: «Яхшилар қаторида саналадиган тегирмонга тушса бутун чиқадиғанлардан эдим десам бўлади, сизга айтсам, мақтаниш эмас-у, хизматимга яраша мартабам ҳам бор эди.» [4, 8]

In Russian, the phrase «стрелянный воробей» (shot sparrow) is used to refer to a knowledgeable, resourceful, experienced person. In the Uzbek language, this phrase is applied to a person who can get out of any difficult situation, has equivalents, such as «it hits the star unscathed», «the hair is cut forty», «if it falls into the mill, the whole comes out». The translator logically translated the phrase into Uzbek, saying that «тегирмонга тушса бутун чиқади» (if it falls into the mill, the whole comes out). It would probably be closer to the original when it is translated as «юлдузни бенарвон уради» (it hits the star unscathed), but in this case

too, did not undermine the level of translation, because this phrase was able to reflect the author's opinion accurately.

Vrungel makes it look like a toy after repairing and tidying up the ship he found for the voyage.

In fact, the phrase is given as follows:

«Яхта, правда, требовала небольшого ремонта, но под личным моим наблюдением её в два счёта привели в порядок: покрасили, поставили новые паруса, мачты, сменили обшивку, укротили киль на два фута, надставили борта... Словом, пришлось повозиться. Но зато вышла не яхта – игрушечка! Сорок футов по палубе. Как говорится: «Скорлупка во власти моря.» [3, 9]

Translation:

«Ростини айтганда, кема бироз таъмирталаб эди. Лекин шахсан назоратим остида уни хашпаш дегунча тартибга келтиришди, бўяшди, янги елканлар, мачталар ўрнатишди, қопламани алмаштиришди, килни икки футга қисқартиришди, бортларни кўтаришди... Хуллас калом, бироз урунишимга тўғри келди. Шунга карамай, кемамисан кема бўлиб чикди, худди ўйинчоқ дейсиз! Палубасигача қирқ фут келади.» Бамисоли денгиз салтанатидаги писта пўчок» деяверинг. [4, 8]

The Russian phraseology «Скорлупка во власти моря» (the shell at the mercy of the sea) is a phrase used to refer to something weak, fragile, unable to resist or fight a small, large being. As we have already mentioned, the play uses a more related style of speech, because A. Nekrasov's protagonist is a sailor. In our native language there is a phrase «Дарёга тушган хас каби» (like a squirrel fallen into the river). Although K.Pulatov translated the Russian phrase verbatim, the young reader was able to imagine it.

The following example illustrates Vrungel's views, having traveled extensively and seen different countries:

«Другое дело – заходы, новые берега, так сказать. Там, знаете, есть на что посмотреть, есть чему удивиться. Недаром говорят: «Что город, то норов.» [3, 18]

Translation:

«Яна бир ажойиб томони – янги шаҳарларни кўриш. Илгари кўрмаган нарсаларингни ўша ерларда кўриб, ҳайратда қоласан. Шунақа. «Ҳар бир шаҳар – янги дунё», – деб бекорга айтилмаган. [4, 17]

«Что ни город, то норов, что изба, то обычай» [5] (whatever the city, it is the temper, whatever the hut, it that the custom) or «что ни город, то норов, что деревня, то обычай⁵» (whatever the city, that is the temper, whatever the village, that is the custom) are proverbs about the similarity of habits and thoughts in the play as «что город, то норов» [6] (whatever the city, that is the temper). «Норов» - «нрав», which means «character», «tradition», «lifestyle» in Russian. [7] This Russian proverb represents the existence of aspects that are unique to another state and its culture, customs and way of life. In our native language, there are such proverbs as «every nation has its own rules, «every city has a different atmosphere», which fully expresses the above meaning. [8] The translator wanted to deliver the internal form of the article to the Uzbek-speaking reader by literally translating the article «что город, то норов» (whatever the city, that is the temper) into Uzbek as «ҳар бир шаҳар – янги дунё» (every city is a new world).

It is also worth noting that when comparing the original and the translation, there are cases when simple sentences in Russian are translated with phrases used in spoken language that are available in Uzbek. Depending on the description of the events, the translator tried to reflect his style of the meaning the author wanted to convey. In his translation, K.Pulatov tried to make the situation more natural in Uzbek, avoiding

clutter and dryness, and creatively approached the situation with the phrase «ётиб қолгунча отиб қол» (shoot instead of lying down), which means «get out of a difficult situation, agility», which is widely used in our language. In fact, there is a saying in our mother tongue that can be used to describe this situation «туриб ўлгунча, уриб ўл» (hit and die instead of standing up and being killed). [9]

In the next example, Vrungel without realizing that Fuchs was not actually a sailor and could not understand any of the equipment on the ship, understands that it is impossible to complete the mission and says: «Ну, я вижу, достался матрос! Ни в зуб ногой!» [3, 43]

In Uzbek:

«Роса матросга учраган эканман, деб ўйладим ичимда. Тепса-тебранмайди-ку!» [4, 43]

In Russian, the phraseology «ни в зуб ногой» (no foot in tooth) is used for a person who is useless, does not understand and does not know anything. In translation, the phrase «тепса-тебранмас» (isn't shocked even if it is swung) is used to describe this situation. However, this phrase is applied to a person who is careless, lazy and does not care about anything. When Fuchs was going to complete the task but does not know how to do that, he got embarrassed, as he did not know about sailing and as a result Vrungel gets angry and uses this phrase.

Second example:

«Но гонку-то я всё-таки выиграл, а победителей, как говорится, не судят. В этом смысле и председатель ответил.» [3, 53]

Translation: «Барибир пойгада ғолиб чикқаним хақиқат-ку, демак, ғолибларни суд қилиш мумкин эмас. Раис ҳам худди шу маънода унга жавоб берди.» [4, 52]

The Russian phrase «победителей не судят» (winners are not judged) was translated into Uzbek as «ғолибларни суд қилиш мумкин эмас» (winners are not judged) was made to make it clear to the reader.

However, we think that the translation would be more perfect if it was given in the form of a proverb in our native language as «мард йўлида ғов қолмас» (there is no obstacle in the way of a man)». Because «when translating a proverb or parable from one language to another, we must be careful not to create an artificial compound». [10]

In the process of translation proverbs, parables and idioms, sometimes avoidance of word-from-word or, conversely, word-to-word translation often results in the formation of new a new compound and these translated comings into the language is a common phenomenon in the studies of translations, because «new compounds are formed as a result of literal translation of proverbial, parabular and idiomatic combinations into Uzbek, as well as Uzbek combinations into Russian. This is the main role of translation in enriching the language». [11]

Example:

«Неприятно принимать такие подачки, но голод, как говорится, не тётка.» [3, 77]

«Бундай садақаларни олишдан ҳазар қилиш керак эди-ю, аммо очлик деган нарса ҳам амакингиз бўлмасди» [4, 76]

The Russian phrase «hunger is not an aunt» is translated as «you wouldn't have a hungry uncle.» The word «aunt» in Uzbek has two meanings and it is written in two forms: the aunt from mother family and the aunt from father family. The translator replaced it with the word «uncle». The translation of the figurative phrase from Russian to Uzbek was complicated by the fact that there was no exact alternative to it. However, there are a number of articles in the Uzbek language about hunger and based on the text this sentence: It was

necessary to refrain from receiving such alms, but in our opinion, the translation would have been more natural and appropriate if it had been given with the proverb «what the tongue makes say, what the hunger makes do».

In the process of translation, the translator paid special attention to the words and phrases that are actively used in the living language of the Uzbek people. In the process of translation, the translator paid special attention to the words and phrases that are actively used in the common language by the Uzbek people. In the last lines of the story, the author concludes the comic story using a word game in which Vrungel recalls an interesting incident from his time as a woolly man.

In fact, this situation is given as follows:

«Штурман был у нас – серьёзный такой человек, не дай бог. И вот собрался он на берег. Прыгнул в шлюпку и кричит мне:

– Эй, малый, трави кошку, да живо!

Я услышал и словам своим не верю: у нас на судне кот был сибирский. Пушистый, мордастый, и хвост, как у лисы. Такой ласковый и умный, только что не говорит. И вдруг его травить! За что? Да и чем травить, опять же? Я в этом смысле у штурмана... Ну и выдрали меня тогда – как говорится, линьков отведал.» (3, 167)

The translator translated these sentences into Uzbek as follows:

«Штурман шунақанги сержахл одам эдику, унақасини худо кўрсатмасин. У кирғоққа чикмоқчи бўлди. Қайиққа сакраб тушиб, менга кичкирди:

– Эй, болақай, мушукни захарлаб юбор, тез бўл!

Мен бу гапни эшитиб хайрон бўлдим, чунки кемамизда сибир мушуги бор эди, ўзи барок, калласи катта, думи худди тулкиникага ўхшарди. Ёкимтой, ақлли эди, фақат гапиролмасди, холос. Бирдан уни захарлашим керак эмиш! Нима учун? Қолаверса нима билан захарлашим керак? Мен гапнинг маъносига тушунмай, бошим қотиб, штурмандан сўрадим... шунда онамни учқўрғондан кўрсатишган эди.» (4, 164)

«Травить кошку» [12] (to poison a cat) is a phrase used by sailors where «a cat» means «small anchor» and «to poison» means «to drop», so the full meaning is to drop the anchor. There is a word game here and the translator is forced to translate it verbatim, because in the next sentences of the text it is narrated that the protagonist thinks that he is talking about a cat. If it was translated as «drop the anchor», the next lines would be incomprehensible and the connection between the cat and the anchor would confuse the young reader.

The word «tech» in the compound «линьков отведал» [13] (linkov tasted) was used as the thin rope in the fleet and also used as punishment by tying the end of the rope for the guilty sailor. After wrongdoing, the popular phrase «I will show your mother from Uchkurgan» is used in our common language to intimidate or threaten and the translator used it to translate as «they showed my mother from Uchkurgan» and tried to nationalize it.

However, the translation would have been more appropriate to the original if the phrase had simply been given in the form of «I was hit». In short, in the translation of this work, the phraseological combinations, in the process of translating the proverbs, the translator has created alternatives that give them a clear and pure sound in the Uzbek language, the exact meaning of which corresponds exactly to the Russian phrases.

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