

**Ulviya Yusi BAYRAMOVA**  
*Candidate of philological sciences*  
*Ganja State University*

## GENERAL PRINCIPLES OF TRANSLATION OF PROVERBS

### Summary

It is customary to call proverbs and sayings short stable folk sayings that summarize the socio-historical experience of the people and are included in colloquial speech. Proverbs and sayings are judgments that contain a complete thought. They arise from observations, from what has already been tested and confirmed by life.

Proverbs and sayings serve not only to decorate speech, but also to express a number of judgments and ideas that are either inconvenient or difficult to express in another way. CProverbs are used to denote typical life situations that can be described in ordinary words - an extremely thankless task, and not easy at all.

Moreover, many folk sayings are so familiar to native speakers of a given language that they sometimes use them in an incomplete, i.e. truncated form or simply allude to them.

**Key words:** opinion, speech, proverb, language, word.

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### Introduction

Author's catchphrases that were not accepted by the broad masses or did not have enough time to spread; maxims that do not satisfy the aesthetic canons of the linguistic community or are rejected due to the prejudices expressed in them, for example: "Once a housemaid never a lady"

To survive, each proverb must be filled with a different meaning. For example, the statement about the superiority of the upper classes: "True blue never stains" received a new general moral meaning: "Nobility always remains nobility." In proverbs of biblical or other religious origin, religious overtones are emasculated. For example, a unit traditionally recorded in the form "Everyone for himself and God for us all" was transformed into "Everyone for himself". And the proverb "Man proposes, God disposes" in fiction is often used in such a way that, in accordance with the purposes of the statement, the components of "man and God" are replaced by other words and phrases, and the proverb takes on a different meaning: "But lovers proposes and freakish chance disposes" (R.Brought); "The writer proposes, the readers

dispose" (A. Huxley); "A man proposes and a woman disposes" (D. Sayers).

While retaining religious words, the proverb ceases to be religious in content. For example, the proverb "Cleanliness is next to godliness" is now used only as a call for cleanliness as a guarantee of physical and moral well-being.

### Analiz

A brief description of the multidimensional nature of proverbs would be incomplete without an illustration of its behavior in the dynamics of speech. After all, it is the use that is the touchstone on which the linguistic status of a proverb with all its inherent properties is checked.

In its usual (traditional) form or in one of its variants, a proverb implements in the context its inherent linguistic aspects of meaning. In such contexts, the referential attribution of proverbs is established. "As a rule, the text contains some combination of words that in meaning correspond to the meaning of the proverb, as a result of which the generalizing nature of the latter receives a specific implementation." But being separately formed units, proverbs are easily transformed: they undergo a wide variety of changes in form and structure. When used

occasionally, the proverb realizes its non-traditional meaning and acquires a stylistic meaning, i.e. its expressive impact is enhanced. In English proverbs the tendency towards transformed, non-traditional use is much stronger than, for example, in Russian ones. This is caused by both intralingual and external reasons. The first are associated with greater analyticism of English grammar. The poverty of endings, the minimal role of agreement, the relative formal independence of entire phrases make it possible to easily change the structure of a proverb and “implant” it into the structure of the sentence, super-phrase unity or paragraph in which it functions. The extralinguistic prerequisites for the occasional transformation of proverbs become obvious against the background of the evaluative context, in other words, “comments from the author or characters of the work about the used proverb.” The evaluative context showed a change in the linguistic taste of native speakers during the 19th-20th centuries. In modern works, proverbs are replete with the speech of negative heroes, narrow-minded, conservative, uncreative people. It is they who, more often than others, prefer hackneyed clichés, rote truths that are thoughtlessly superimposed on an endlessly varying reality. The negative attitude towards proverbs in a conventionally clichéd form and towards people who, using such proverbs, agree with their moral teaching, can be illustrated by the following excerpts from the works of modern English authors.

The change in the linguistic taste of native speakers is reflected in the variegated variety of occasional uses of English proverbs, which can be generalized and listed in the form of typical uses. Among them, we note the replacement of components (synonymous, antonymic, paronymic, etc.), wedging, nominalization, i.e. the use of proverbs as a member of a variable sentence; omission, contamination, double actualization, i.e. playing on direct and figurative meanings, allusion, etc. Such a comparison shows the diachronic variability of proverbs.

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### *General principles of translation of proverbs, their general morality*

Proverbs and sayings are very complex formations that have several different plans. All paremiologies in one form or another note this feature of proverbial sayings. On the one hand, proverbs and sayings are phenomena of language, stable combinations, in many ways similar to phraseological phrases. On the other hand, these are logical units expressing one or another judgment. Thirdly, these are artistic miniatures in a bright embossed form, summarizing the facts of reality itself.

Therefore, we should consider proverbs and sayings as phenomena of language and thought, and as phenomena of folklore.

Proverbs and sayings differ in the number of words:

a) according to the grammatical completeness of the statement;

b) by morphological types of phrases;

c) by constructive types of sentences;

d) by their syntactic and communicative types, as well as by their various combinations.

Not only proverbs and sayings are stable or clichéd. Various kinds of phraseological phrases (such as “sworn enemy”, etc.), compound terms (like “railroad”), service combinations (“nevertheless” and “the like”), and finally, all kinds of “literary”, newspaper and colloquial clichés (such as “so to speak”, “for today”, etc.) - all this is also a cliché. In English “mortal enemy”, “railway” and “so to say”. Many sayings with figurative motivation have not only a figurative, but also a direct meaning, as in this proverb about a diamond: “A diamond glitters even in dirt.” It is as if we are talking about a diamond that has fallen into the mud, but in fact, here we are talking about any good object (object or person), which retains its virtues even in bad (difficult) conditions (“in the mud”). Some proverbs cannot be translated into another language and therefore only the meaning is conveyed, for example: “Diamond cut diamond” - “One is not inferior to the other” (in cunning, wit, etc.). This proverb can be translated literally

into the Azerbaijani language with a direct meaning: “Almazı almaz kəsər” (12). Since a native Azerbaijani speaker may not understand the essence, therefore the meaning is conveyed. Let us give another example: here a literal translation with a direct meaning is conveyed, but only the meaning “not to treasure” is transmitted into Russian. By this we mean that all these proverbs have the same moral.

Since a native Azerbaijani speaker may not understand the essence, therefore the meaning is conveyed. Let us give another example: here a literal translation with a direct meaning is conveyed, but only the meaning “not to treasure” is transmitted into Russian. By this we mean that all these proverbs have the same moral.

A proverb is an open sentence that is completed from the speech context. In Azerbaijani “xalq məsəli”, in English “saying”, “Leave the cow to guard the hay” or “Let the goat into the garden”, “Quzunu qurda tapşırmaq”, “Qurda qoyun tapşırmaq”, “To set fox keep geese”, “Tülküyə qaz otartmaq (buyurmaq/tapşırmaq).”

“Xalq məsəli” – bitməmiş fikri ifadə edir. Certain combinations of words.

A proverb is a closed sentence consisting of only constant members. “The apple doesn’t fall far from the tree”, “Like father, like son”, “Alma ağacdən uzaq düşməz”, “Ot kökü üstə bitər”. Atalar sözü bitmiş fikri ifadə edir. “Give a fool rope enough and he’ll hang himself” - “Give the fool free rein, he will ruin himself”, “Dəliyə el ver, əlinə bel ver”, “hamıya aydın olan şeyi isbat etməyə çalışmaq” - “Breaking on an open door”, “They are both of the same leaven” - “They are both from the same cloth”, “İkisi də bir yuvanın quşudur”, “Taylı tayını tapar”.

A fable is a supra-phrase unity (sketch, anecdote). Entire stories or skits: They said to the camel: “Congratulations, the king himself summoned you!” “I know,” he answered, “either he will send to Kokhb for salt, or to Sharur for rice.”

Bir kişi evdən acıq eləyib getmişdi. Axşama kimi gözləyib gördü ki, onun dalınca heç kəs gəlmir. Naxır qayıdanda öz inəyinin quyruğundan yapışib evə gəldi. Dedi: “Mən gəlmirdim, inək gətirdi” (12).

All proverbs with the same meaning are variants, and this situation itself is their invariant. Each proverb has its own set of images, its own realities associated with local characteristics. “A shoemaker without boots” “Başmaçının başmağı cırıq olar”, “The cobbler’s wife is worst shod”.

“When there is no fish, there is no cancer” - in Vietnamese it looks like this: “If there is no fish, they also honor the crab,” in the Ashanti language: “If there is no meat, mushrooms go into the soup,” in Chinese: “When there is not enough cinnabar, then the red soil is dear,” in Telugu: “In a village where there are no cows, there is a barren buffalo - Maha Lakshmi” (i.e., the goddess of happiness), in Persian: “Where there are no fruits, beets will pass for an orange.”, in ancient Indian: “Where there are no trees, and the castor bush is a tree”, in Azerbaijani: “At olmayan yerdə eşşək də atdır”, in English: “Half of loaf is better than no bread”, “Bir tikə çörək almamaqdan yarım” fətir yaxşıdır.”

The whole difference between the above proverbs, all their ethnic, geographical and other specificity is in their figurative structure, in local realities and concepts, and only in them. And everything they have in common lies in their logical content, in the nature of the relationships they convey between things in real life. In this case, it is a statement that in the absence of a better thing, a worse one can replace it. Among peoples who are not related, who do not have and have not had communication with each other, and who are at different stages of social development, there are also proverbs with the same meaning.

- 1) The forest bug does not feel its own stench.
- 2) You can’t smell your mouth.

### **Conclusion**

Both proverbs say the same thing. Meanwhile, the first belongs to the inhabitants of South Africa - the Zulus, and the second - to the Japanese. Equally close to each other is the aphorism of the New Zealand aborigines and Maori “When a leader dies, another is ready to take his place” and the Russian proverb “A holy place is never empty” or “The king has been killed, long live the king.” Although English and Russian languages originate from the same root, an adequate translation (both in meaning and

literally) can be found. For example: “To hold cheap” – “Ucuz tutmaq”. And if you translate this proverb into Russian, it will be completely different: “Do not value it.” You can give any number of similar examples. Therefore, neither kinship, nor contacts, nor even the history of peoples themselves are the decisive reasons for the similarity. Let's take for example the same proverbs about a shoemaker without boots. The Dargins, who are famous for their weapons masters, will in appropriate cases say: “The gunsmith never has a blade in a sheath,” the Vietnamese, accustomed to chewing betel, will note: “The blacksmith never has a betel knife,” the Tamils, sleeping on mats, will say: “The one who weaves mats on the bare ground dies,” the Chinese will remember the proverb: “There is no bench in a carpenter's house,” “At the soothsayer's gate the devils sing songs” (the last remark about the soothsayer will become clear if we consider that in old China soothsayers were invited to drive away evil spirits from houses), the Japanese in the same cases will use a different proverb: “The dyer walks around in undyed hakama (harem pants),” in Adyghe a similar saying will look like this: “The tanner remains without a whip,” in the Pashto (Afghan) language: “In the potter's house there is no you will find a whole set of dishes,” in Bengali: “The roofer's roof is full of holes,” and in Kyrgyz: “The calico weaver does not receive calico,” in English: “The cobbler's wife is worstshod.”

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**Ülviyyə Yusif q. BAYRAMOVA****ATALAR SÖZLƏRİNİN TƏRCÜMƏ PRINSİPLƏRİ****Xülasə**

Xalqın ictimai-tarixi təcrübəsini ümumiləşdirən və danışiq nitqinə daxil olan atalar sözləri və məsəlləri qısa və sabit xalq deyimləri adlandırmaq adətdir. Atalar sözləri və məsəllər tam bir fikri ehtiva edən mühakimələrdir. Onlar müşahidələrdən, artıq sınaqdan keçirilmiş və həyat tərəfindən təsdiqlənmiş şeylərdən yaranır.

Atalar sözləri və məsəllər tək-cə nitqi bəzəməyə deyil, həm də bir sıra mühakimə və fikirləri ifadə etməyə, ya əlverişsiz, ya da başqa cür ifadə etməyə xidmət edir. Atalar sözləri adi sözlərlə təsvir edilə bilən tipik həyat vəziyyətlərini ifadə etmək üçün istifadə olunur - son dərəcə nankor bir işdir və heç də asan deyil.

Üstəlik, bir çox xalq deyimləri müəyyən bir dildə danışanlara o qədər tanışdır ki, bəzən onları natamam şəkildə istifadə edirlər, yəni. kəsilmiş forma və ya sadəcə onlara işarə edir.

Açar sözlər: fikir, dil, atalar sözü, söz, nitq.

**Ульвия Юсиф БАЙРАМОВА**

## **ОБЩИЕ ПРИНЦИПЫ ПЕРЕВОДА ПОСЛОВИЦ**

### **Резюме**

Пословицами и поговорками принято называть краткие устойчивые народные изречения, обобщающие социально-исторический опыт народа и вошедшие в разговорную речь. Пословицы и поговорки – это суждения, заключающие в себе законченную мысль. Они возникают из наблюдений, из того, что уже проверено и подтверждено жизнью.

Пословицы и поговорки служат не только для украшения речи, но и для выражения ряда суждений и представлений, которые другим способом выразить или неудобно, или же трудно. Пословичные изречения используются для обозначения типовых жизненных ситуаций, которые описывать обычными словами – занятие крайне неблагодарное, да и нелегкое. Более того, многие народные изречения настолько привычны для носителей данного языка, что они употребляют их иногда в неполном, т.е. усеченном виде или просто намекают на них.

**Ключевые слова:** мысль, язык, пословица, слово, речь.

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