



## Spoken Words Specify to the Style of Speech in Fiction, the Factors of Their Formation on Speech and Difficulties in Translation

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### ABSTRACT

In recent decades, the emphasis has been on the study of language along with its owner, its national mentality and national culture. But, stagnant rules of morality, values, features of the national mentality of the people, reflected in the stable units of language formed over the centuries. Linguistic and cultural study of spoken words in the Uzbek language is great importance in highlighting the essence of the mentality of the Uzbek nation, the peculiarities of the national consciousness, the system of values. The language reflects the customs, way of the life, economic condition of the people, in short, the boredom of the people. Knowing the language of a particular people means understanding its entire existence. Spoken words do not appear spontaneously. There are a number of factors that shape them. First of all, it is one of the main means of the main means of national characteristics, nationality, customs of the nation.

### ARTICLE INFO

Received: 11<sup>th</sup> February 2022

Revised: 11<sup>th</sup> March 2022

Accepted: 11<sup>th</sup> April 2022

### KEY WORDS

Spoken Words, Lexical Units, Words And Phrases, Lexico-Semantic Analysis, Real Existence.

**Introduction:** Since the end of the twentieth century, the study of language in world linguistics on the basis of cognitive, pragmatic and linguoculturological approaches has stabilized, and today the field of linguocultural studies, which studies linguistic units in relation to the culture of the nation, has become a promising direction.

In the last decade, there has been a growing focus on the study of language along with its owner, its national mentality, its national culture. This has led to the need to look at stable analogies in linguistics, which are the result of the practice of simulation, an important cognitive activity of man in the study of the world, as an important linguocultural tool that reflects the national-mental characteristics of the nation. Indeed, the stagnant rules of morality, values, and aspects of the national thinking of the people, which are inherent in the national mentality, are vividly reflected in the stable units of language formed over the centuries.

**Material and methods:** To date, the identification of the cognitive and linguoculturological nature of spoken words in linguistics has not been the subject of monographic research. Only some aspects of spoken words are mentioned in English, Uzbek, Russian, and French. In particular, at this point, the scientific works of J. Alsup (in English), S.A. Zozakievich, Dolinin (in French) and E. Arnold (in German) can be cited. Therefore, in this work, we have touched upon the global problem mentioned above in order to fill the vacancy. Of course, in linguistics it is a very difficult task to cover all the subtleties of the cognitive and linguoculturological essence of spoken words, to study it on the scale of a candidate's dissertation, notwithstanding this, in this dissertation, we will focus primarily on the interrelationship of the logical,

psychological, and linguistic aspects of spoken words, as well as the stylistic semantic shifts. This is because so far no scientific work has been done on the transfer of meaning of spoken words from a cognitive, pragmatic and linguoculturological point of view.

The need to increase the effectiveness of reforms in the spiritual sphere in our country requires raising the work in this direction to a qualitatively new level. Indeed, the strategic task of "educating today's globalization" puts on the agenda of in-depth research on the words of speech in Uzbek linguistics, and at the present time, it is natural that every nation, every independent state should give priority to ensuring its national interests, first of all, the preservation and development of its culture, ancient values, and mother tongue." [1].

Therefore, "following the traditions of wisdom of our ancestors, with a deep understanding of their ideas, we are carrying out radical reforms, we are on the path to forming a new image of our country." [1]. This requires a linguocultural study of our language as an expression of national consciousness and national thinking, as well as the intensification of research aimed at showing its unique charm. In particular, the linguocultural study of spoken words in the Uzbek language plays an important role in illuminating the essence of the mentality of the Uzbek nation, the peculiarities of the national consciousness, the system of values. [2,30].

Language is the most complex, and at the same time the most unique social phenomenon. The language reflects the traditions, way of life, economic situation of the people, in short, the existence of the people. Knowing the language of a particular nation means understanding its entire existence [2,45].

Understanding the content and essence of a certain national language begins with understanding the history, future and traditions of this people. Spoken words do not appear in language by themselves. There are a number of factors that shape them.

First of all, the national characteristics, nationality, customs of the nation are one of the main means. Because every nation has its own spoken words. Therefore, first of all, we have to consider that the most important factors in the formation of spoken words are national customs and traditions.

National customs and traditions are a source of wisdom, a lesson in life.

The people, who are the decisive force of historical development, are the creators of these customs and traditions. Our people have created our ancient cultural heritage, traditions and customs, as well as all the material goods necessary for society: housing, food, clothing, etc., created by people with labor skills, production experience.

To appreciate the present, people need to know the past well. There is no tree without roots, the more roots a tree has, the more it blossoms and grows, - said our ancestors [5,54].

The national traditions of the Uzbek people are passed down from generation to generation and play a major role in educating young people. An ancient tradition, if we didn't have traditions, wouldn't be the way of life today. The ready-made words in the speech of the people we are thinking of are the product of these customs and traditions.

Since our national traditions have taught us a lesson in life, these words are firmly rooted in the speech of our people. For example, ceremonies are the first manifestation of our traditions, a practical expression of customs.

The ceremony is held on the basis of certain criteria of strict pre-determined rituals, all of which must comply with the rules of law [2,56].

According to the Uzbek national tradition, everyone who comes to the ceremony utters the phrase "Assalomu allaykum".

"Ассалому алайкум" is derived from the Arabic word, which literally means "I wish you peace, well-being" and is a form of greeting. For example:

-Ассалому алайкум, хўш, энди қалайсиз?

-Ассалому алайкум, келган эканлар, тақсирим [4,126].

The answer to the spoken word "Ассалому алайкум" is usually the answer, "Ва алайкум ассалом." Its lexical meaning is repeated in the form of "peace be upon you", which is mainly used in Turkish-Arabic languages. However, it should be noted that these colloquial words have already taken root not only in the Turkic-Arabic languages, but also in the languages of other nations. For example:

Ва алайкум ассалом! Хўш саломатмисиз, Солих маҳдум [4,254].

Linguistic analysis can be made on the basis of thematic division of spoken words specific to colloquial speech into the following groups.

1. Spoken words meaning hello/greeting:

In Uzbek: Ассалому алайкум, ва алайкум ассалом, яхшимисиз, бормисиз, саломатмисиз, тузукимисиз, тинчмисиз, эсон-омонмисиз кабилар.

In English: "How do you do? "Hello", "Good morning", "Good afternoon", "Good evening", "How are you?"

2. Words expressing gratitude:

In Uzbek: раҳмат, балли, офарин, миннатдорман, барака топинг, баракалла, кўп яшанг, ташаккур кабилар.

In English: Thank you? Not at all, Live Long! God bless you!, Thanks!

3. Caressing words: such colloquial words are divided into caressing words denoting blood-kinship, friendship and intimate treatment according to their scope and meaning.

A) Caressing words denoting blood-kinship relationship. These provide the meaning of loving, diminutive:

In Uzbek: бўталоғим, кўзичоғим, сингилгинам, укажоним, болагинам, чироғим, тойчоғим кабилар.

In English: my bud, my lamb, my dear sister, My dear brother, my darling, my light, my pony.

B) Caressing words meaning "friendship". Words belonging to this group refer to the relationship between the views, activities and people close to each other.

In Uzbek: ўртоқ, оғайни, ошна, жўра, улфат, биродар, ҳамдам, дугона кабилар.

In English: friend, partner, girlfriend, brother.

C) Intimate speech words that express intimacy:

In Uzbek: жаноним, севгилим, вафодорим, азизам, хоним, ёлғизим кабилар.

In English: darling, my love, dear, my lady, sweetheart, beauty, lonely

4. Speech expressions meaning consent. Such words indicate that the speaker affirms or agrees with the statement being made.

In Uzbek: ҳа, шундай, майли, ҳўп, тўғри, яхши, албатта кабилар.

In English: yes, of course, certainly, right, O.K

5. Expressions providing emotional-modal meaning:

In Uzbek: оҳ, вой, офарин, войдод, қойил, баракалла кабилар.

In English: oh, wow, well, well done, awesome.

Words that express such emotional meaning are represented by words of encouragement or words that express the modal attitude of the speaker to a particular message or object, event.

6. Expressions of religious topic:

In Uzbek: иншаоллоҳ, астағфуриллоҳ, худога шукур, тавба қилдим кабилар.

In English: oh, my god, blessing be on god, God saves us, Thanks to heaven

7. Expressions denoting denial:

In Uzbek: йўқ, аксинча, ҳеч кабилар.

In English: no, never, non, neither, nor

These words represent the speaker's negative response to a given question or the addition of a particular idea.

8. Speech expressions meaning confession and admiration:

In Uzbek: офарин, ўлманг, беш кетдим, тан бердим, бор бўлинг кабилар.

In English: OK, well, good, amazing, awesome, you are the best

9. Speech expressions that convey the meaning of exhortation:

In Uzbek: бахтли бўлинг, кўша-қаринг, омадингизни берсин, барака топинг, кабилар.

In English: be happy, live long, successes, God bless you

10. Speech expressions that mean cursing:

In Uzbek: жинни, тентак, овсар, галдир, гангир, қурғур, ер етгур, ер тишлагур, жувонмарг кабилар.

In English: crazy, stupid, mad

**Results:** We will focus on translations of works of art in English and Uzbek, in particular, T. Dreiser's "Sister Carrie" and Zakhridin Muhammad Babur's "Baburnoma" and how the words are given in the translations. It is well known that translation is translated by all nations based on their ability, national values and their own beliefs. In particular, we all know that Babur's "Baburnoma" was translated into English not from Uzbek, but from Turkish, and T. Dreiser's "Sister Carrie" was translated into Uzbek not from English, but from Russian. For this reason, multi-stage, step-by-step translations began to emerge. Obviously, these kinds of translations will be relatively limited.

For example, "Good-night" he whispered, as the cab rolled a way.

E. Nosirov translated the above-mentioned speech expression of T. Dreiser as follows:

-Кунингиз хайрли утсин, шивирла ди Герствуд. Кундан кейин извош юрди кетди [8,62].

Why hello Charles, he called labral, -back again.

Салом Чарли!-Герствуд уни олисдан кўрибоқ вақтихушлик билан қарши олди,- қайтиб келиб қолдингизми? [8,65]

Thanks old man, said his friend, I'll see what the girl says and let you know.

Раҳмат дўстим!- Ешь коммивояжер ундан миннатдор бўлди, - Ундан скраб край, жавобини кейин сизга атаман [8,95].

We now turn our attention to the use of Khasiyat Nazarova's short dictionary for Z.M. Bobur's works in the texts in 1972.

"Шаҳар эл хануз уйқуда эрдилар. Дўкондорлар дўконларидан бокиб, таниб дуо қилурлар эди. Андак фурсатдан сўнг шаҳар эли хабардор бўлдилар. Бизнинг элга ва шаҳар элига ғариб башошат ва нашъа эди. Телба итлардек ўзбекларни кўча сойилларида тош ва таёқ била ўлтурдилар. Таҳминан 400-500 ўзбекни ушбу дастур била ўлтурдилар эркин. Шаҳар доруғаси Жон Вафо Хўжа Яхёнинг уйларида эди, қочув чиқиб, Шайбоқхон қошига борди"[10,205]

Mrs. Beverage translated the sentences in which the word "башошат" highlighted above is present.

According to H. Nazarova's dictionary, the word "Башошат" means contentment, time, joy [9,78].

**Discussion:** Let us now turn our attention to the English translation of the work: The towns people were still slumbering a few traders peopled out of their shops recognized me and put up prayers. When a little later, the news spread through the town, there was rare delight and satisfaction for our men and the townsfolk. They killed the airbags in the lanes and gullies with clubs and stones like med dogs, four or five hundred were killed in this fashion. Jan-wafa, the than governor was living in Khwaja Yahyas house he fled and got away to Shaibaq Khan [10,200].

Let's pay our attention to the next passage:

"Тенгри манга бодин шон берди. Ул дунёдин келадурмен, онадин эмди туғдим.

Мен ҳаста ўлуб эдим тирилдим. Жон қадрини, Биллоҳ эмди билдим" [9,298]

According to H. Nazarova's dictionary the word "Биллоҳ" mainly corresponds to the expressions such as "худога шукур, азборойи Худо, Худо хоҳласа, иншаоллоҳ"[9,200].

God gave me new-birth! I am coming that other world. I am born today of my mother.

I was sick, I live. Through God. I know today the worth of life [10,201].

It is clear from the translation that "Through God" is also used in English in the sense of Худо хоҳласа, иншаоллоҳ ("God willing, insha'Allah"), and there is no inconsistency in the translation.

Now let's pay our attention to the following sentences, "Боғи Сафога мавсум, хили хушхаво ва босафо ер воқий бўлиб туриб нечукким шарҳи келгусидир" [9,225]. Here the word "босафо" give the meaning of гўзал (beautiful), ёқимли (pretty), равшан (clear), пок (clean) according to H. Nazarova's dictionary.

Now let's focus on the English version of the sentence:

The place being suitable I have made a garden there, called the Baghi-safa, as will be told later. It is a very charming place with good air [10,205].

Берилган таржимада ҳам таржимон charming place иборасини қўллаб, тўғри таржима қила олган. "Тонгласиға ўқ отамнинг онаси менинг улуғ онам Шоҳ Султонбегим Андижондин келди, бу хаёл билаким, Жаҳонгир агар иликка тушган бўлса дархост қилғай"[9,206]. The term "Дархост" gives

the meaning of илтимос (request), сўров (inquiry), талаблар (needs) according to H. Nazarova's dictionary [9,211].

The English translation is as follows: On the next following day, my father's mother my grandmother, Shah-Sultan Begim arrived from Andijon, thinking to beg off Jahangir Mirza if he had been taken. Here, the translator uses the phrase "to beg off" for the term "дархост", and it is also used in Uzbek to mean "to beg".

Let's pay our attention to the following examples: "Самарқанд тахтига ўтирғач, Самарқанд бекларини бурунғудек ўқ риоят ва иноят қилдим" [9,296]. The word "Иноят" means марҳамат (kindness), илтифот (politeness) according to H. Nazarova's dictionary.

The translation into English: When I was seated on the throne, I showed the Samarkand begs precisely the same favor and kindness they had before.

In translation, the word "kindness" is used by the translator, the word "иноят" is translated into Uzbek in the sense of меҳрибонлик, яхшилик (kindness), in our opinion, this translation does not cause any inconvenience, because the meaning of иноят-марҳамат, илтифот (grace) is also kindness, goodness is also used in verbal words in the sense of positive goodness.

Here is the next example: Яна бошдин истиғфор ва эътизор мақомида бўлиб, бу навъ ботил андешадин бу йўсинлуқ налоийқ пешадин кўнглимни тиндириб қаламни синдирдим. Ул даргоҳни осий бандаларға бу навъ танбеҳлар давлатедур озим ҳар банда ҳам ким мундоқлардан мутанаббих бўлғай саодатедур жасим" [9,258]

The expression Истиғфор means узр сўраш, тавба (apology, apologizing) according to H. Nazarova's dictionary.

In English: Taking a new the place of the penitent pleading for pardon, I gave my mind rest from such empty thinking and such unlawful occupation [10,216].

"Penitent" corresponds to the Uzbek word "apologizer" and translated with "истиғфор" (repentant), and it also means "forgiveness", which, as mentioned above, also means to apologize, to repent. Hence, the translator was able to skillfully translate the word of "apology".

Let's focus on the next text: "Хўбон кентига туштук. Менинг аввал масоф уруши урушқоним ушбу эди. Тенгри таоло ўз фазл ва карами билан фатҳ ва зафар рўзи қилди. Шугун туттук"[10,305] According to H. Nazarova's dictionary, the word "Кадам" gives the following meanings: mainly марҳамат (please)[9,169].

The translation into English: We dismounted right in Khuban village. This was my first ranged battle. The mast thigh God of his own favour and mercy made it a day of victory and triumph.

The word "Mercy" corresponds to the Uzbek word "раҳм-шавқат" and it was translated by the translator with the word "кадам", and in our opinion, the translator was able to use the correct word and as a result convey a beautiful translation to the reader.

The next text: Не жиҳатдан ким, онамға худ мумкин эмас эдиким, мундоқ сўзларни айта бўлғай. Яна бир неча улуг кичик гирд ва гўшанда бўлурлар эди. Ўзга умидворликлар била манга илашиб саргардонлик тортиб юрурлар. Аларға ҳам мундоқ сўзларни айтмоқликнинг ҳеч лутфи йўқ эди" [10,342] The separated word "лутф" has the meaning of mainly яхшилик (kindness), марҳамат (please) according to H. Nazarova's dictionary.

In English: Why not! Because it was impossible for me to mention such a scheme to my mother and also because it was with alter expectations that the few of all ranks who had been my companions in exile and privation had cut themselves off with me and with my suffered change of fortune. To speak to them also of such a scheme would be no pleasure [10,112].

"Pleasure" is the Uzbek word for завқ олмақ (enjoying), and we have seen above that the word "лутф" is used in the sense of goodness, blessing, and we think that the word "Pleasure" is used in its right place in this text.

The next text: "Узуми ва қовуни ва олмаси ва анори балки жами меваси хўб бўлур" [10,302]. The word Хўб gives the meaning of "маъкул, дуруст, яхши" (ok, good) according to H. Nazarova's dictionary [9,36].

In English: Grapes, melons, apples and pome granates, all fruits indeed, are good in Samarkand [9,230]. It is impossible not to say that the word "Indeed" is really matched with "xўb".

The next text: Одина куни ойнинг секкизида Гандамакка тушганда манга тунд резандалиқ бўлди. Биҳамдуллоҳ осонлиқ била ўтди[10,324] The expression “Биҳамдуллоҳ” gives the meaning of "Худога шукр" according to Н. Nazarova's dictionary [8,165].

In English: On Friday the 8th of the month (Safar), after dismounting at Gandamak, I had a violent discharge by god's mercy, it passed off easily [10,156].

The phrase “God's mercy” corresponds to the “худонинг раҳмати” in Uzbek and was appropriately translated.

**Conclusion:** From the above examples we can say that when translating from Uzbek into English, we are far from saying that the spoken words used in Uzbek are not used in English, certainly, however, we have seen above that the translator was able to select exactly the spoken words in the English language that represent the close meanings of the spoken words highlighted when translating into English, and we also left in our comments and witnessed that the translation was successful.

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