

Lingucultural Study Of Linguistic Gradation In Works Translated Into English And Uzbek

Mahmudova Nilufarkhon Ravshanovna

Associate professor,
Andijan State Institute of Foreign Languages,
Andijan, Uzbekistan
Mahmudova@gmail.com

Abstract

It is good to transliterate the subject names and terms related to the ethnic origin, customs and traditions of the nations and add brief explanation notes in the translation. Within the framework of current linguo-cultural studies, it has become a trend to conduct research on translations of works that are considered cultural property, because through translation, it opens a great way for the expansion of intercultural communication between many countries. "Bygone Days" written by Abdulla Qadiri, one of the classic Uzbek works is one of the tasks entrusted to the translator to study the prose works of national literature from the linguistic and cultural point of view, to preserve the traditions and experiences of the people in the translation of the work, because we think that being able to vividly express the translation of the work can be a basis for studying the national colorful history of that nation for the new reader.

Key words: customs and traditions, transliteration, intercultural communication, prose works, folk customs...

It is good to transliterate subject names and terms related to the ethnic origin, customs and traditions of nations and add a brief explanation [3.5].

Within the framework of current linguo-cultural studies, it has become a trend to conduct research on translations of works that are considered cultural property, because through translation, it opens a great way for the expansion of intercultural communication between many countries. We also want to show the linguistic and cultural aspects of A. Qadiri's work "Bygone Days" through translation.

"Bygone Days" written by Abdulla Qadiri, one of the classic Uzbek works, is currently one of the tasks assigned to the translator to study the prose works of national literature from the linguo-cultural point of view, to translate the work while preserving the traditions and experiences of the people, because we think that being able to vividly express the translation of the work can be a basis for studying the national colorful history of that nation for the new reader. We would like to analyze from the linguistic and cultural point of view the translation of a work that belongs to the category of such works.

First of all, let's start by giving the precedent text of Otabek sitting in the presence of beks in the chapter named Otabek, the son of Yusuf Bek Haji. *Otabek miqrozi bilan sham' so'xtasini kesib [4.22] tuzatdi [2.196]*. Let's comment on our linguo-cultural words in the text: **miqroz**-esk. Small scissors for cutting candle wicks. *Otabek miqroz bilan sham so'htasini kesib tuzatdi*. A. Qadiri, Bygone Days.

Let's see its translation into English: *Otabek leaned forward with a pair of scissors and intently trimmed the wick of the candle so that it would burn*

brighter[1.35]. Let us explain the linguo-cultural words in the text translated into English: **intently trimmed**[12.5]- If clothes and other things made of cloth are trimmed, they are decorated, especially around the edges (agar kiyim-kechak va matodan qilingan boshqa narsalar kesilgan bo'lsa, ular, ayniqsa, qirralari kesilgan bo'lsa), **the wick of the candle**[12.3] the piece of string in it which burns when it is lit (yoqilganda yonadigan shamdagi ip bo'lagi) - Linguo-cultural words in the original text in Uzbek are given correctly in the translated text.

Let's pay attention to the text from the traditions of the Uzbek nation around the table: *Hasanali dastruxon yozib qumg'on kirgizdi. Odatiy takalluflar bilan*[12.33] *dasturxon va choyga qaraldi*[1.1]. First, let's start with the explanation of linguo-cultural words: **dastruxon yozmoq**[6.201]-[ovqat qo'yiladigan mato; unga qo'yiladigan taomlar] - a special cloth on which food is placed in the middle, a household item. *Yomonning dastruhonidan yahshining ustuhoni yahshi*. Proverb. **Takalluf** - artificiality, imitation; splendor, magnificence; being bashfulness, diffidence] **Hurmat** - treatment with respect and honor. *Takalluf bilan qarshi olmoq. Men sizning ko'rpachangizda ko'p o'ltirganman, endi menga ortiqcha takallufingizning hojati yo'q.*[3.88] A.Qadiri, *Bygone Days*. As can be seen from the explanation of linguo-cultural words, in the culture of the Uzbek people, such proposals and compliments are usually shown around the table. Let's pay attention to the English translation of the original text: *Hasan Ali entered with a teapot, spread out the tablecloth, and offered a basin so that the men could wash their hands with the time-honoured exchange of compliments, inquire as to one another's health, whether they found themselves too bored, how life treated them, and various other sundry pleasantries, the hosts began the custom of attending to their guest's needs*[1.4]. We can see that there is a big difference between the text given in English and the text given in Uzbek. The sentence about Otabek was given in a simple extended sentence. In the translation into English, we can see that the translator used a compound sentence.

Let's pay attention to the manifestation of the phenomenon of gradation in the author's review of Hasanali's feelings towards Otabek.: *Shuning uchun bo'lsa kerak, Otabekka ixlos qo'yib unga o'z bolasi kabi qarar: "O'lqanimdan keyin ruhimga bir kalima qur'on*[1.92] *o'qisa, bir vaqtlar Hasanali ota ham bor edi deb yodlasa,*[1.104] *mega shunisi-"kifoya"-deb qaror bergan va hozirdan boshlab, Otabekka bu to'g'rida*[1.115] *siporishlar berib, undan samimiy va'dalar olib yurg'uchi oq ko'ngil bir qul*[1.128] *edi*[2.129]. We will consider the explanations of the highlighted linguocultural words from the explanatory dictionary of the Uzbek language.

Ruh[11.400]- [soul, life, heart; ghost] 1. religion. An invisible thing, power, which is with a person during his life, and after his death leaves the body and remains forever; a ghost. *Ruh tanadan chiqqach, tana o'ladi. "Fan va turmush". Hozir unung ruhi, Sidqiyning arvohi Madina orqasidan ergashib ketayotganday ko'rinardi. Mirmuhsin, Chodrali ayol.*

kalima keltirmoq [9.156]- to say exactly the kalimai shahadah; to be a Muslim; to repeat kalimai shahadah. *Har qadamda kalmia keltirib, parvardigori, parvardigori olamdan o'z panohida asrashni karra iltijo qildim.* H.Gulom, Mashal.

qur'on o'qimoq[8.369]- read Koran. *Kecha oydin, qabrison tip-tinch, uzoqroqdan qur'on tovushi eshitar edi.* A.Qadiri. *Bygone Days*.

Siporish - task, command; order, assignment; recommendation, guarantee; 1 esk.kt. Topshiriq, vazifa, o'git, nasihat [Hasanali] 2. e'zoz-ehtimom, iltifot, mulozamat yoki hushomad. *Tehsaboy Ashurmirezoning ta'nayu ta'ziridan hali qanchalik yerga kirib ketgan bo'lsa, hozirgi siporishdan ko'kragiga shabada tegib qaddini [shunchalik] rostlab oldi.* M.Ismoiliy Farg'ona tong otguncha.

We have looked through the explanation of the linguo-cultural words in the Uzbek language, and now let's look at the translation of the linguo-cultural words in the text given by the translator:

In his care for Otabek, he was **the personification of duty and devotion**; one could see that they held each other in high regard by their **comradery and mutual allection**. As solace, Hasan Ali was loyal to Otabek as only a father could be toward his son. He wished only thing in return![1.5].

personification of duty[14.5] - it is a type of metaphor that describes the appearance, actions, and purposes of non-humans in language normally reserved for human characters.

Devotion[15.2]- religious fervor; prayer or personal worship; a religious exercise or practice other than the regular corporate worship of a congregation

Comradery[15.8]- a feeling of friendship, goodwill and familiarity between people

mutual allection[15.9]- the sympathy of every human being for every other human being. synonyms: mutual understanding; sympathy; relationship of intimacy or harmony between people; what affects one affects the other accordingly.

We can see that the phrase **kalima keltirmoq**-kalimai shahodatni takrorlab yurmoq in the original text was translated into English by means of **personification of duty and devotion**, and the phrase **ruhimga bir kalima qur'on[3.96] o'qisa** – translated with **comradery and mutual allection** (qur'on tilovot qilmoq) by the translator. We believe that the translator was able to find and apply the meaning of the linguistic words and achieve his goal. We can see that the phenomenon of linguistic gradation in the text is manifested in Hasanali's affection and love for his son Otabek, who is bek.

Let's focus our attention on the next original text: *Bek uchun bir necha joylarga qiz aytdirmak istalangan bo'lsa ham,-dedi,-avval taqdir bitmaganlik, undan keyin bekning uylanishka bo'lg'an[3.99] qarshiliklaridan bu kungacha to'y qilolmay[3.22] kelamiz[2.159]. Ulug' xo'jamizning qa'tiy niyatlari bu safardan qaytg'ach bekni[2.57] uylantirishdir[2.149].*

The lexeme Bek is considered lacunar for the English language, because such a position (the position does not exist in the culture of the English people.) Therefore, the linguocultureme Bek is presented in English through tracing.

Its translation into English: *Hasan Ali, unsatisfied with his abrupt answer, broke in on Otabek's behalf one again." We wished to find a girl for the bek, because, first of all, he is destined for matrimony, it is the natural course of things; but previously he resisted the idea, so we could not plan a wedding for him until now. The honorable Hajjis hope is to arrange a marriage for Otabek upon journeys end"*[1.3].

Matrimony[18.6]- just a fancy way of saying "marriage". When a girl and a boy are blessed to solemnize a marriage.

to resist the idea[19.2] - strongly reject something, especially in European countries in the matter of marriage.

Hope[19.5]- to think that something will end well

Let's pay attention to the translation of the texts given above in English and Uzbek: for the phrase **qiz aytdirmak istaligan** the translator used the phrase **to find a girl for the bek**, and for the phrase **taqdir bitmaganlik** he used **he is destined for matrimony**. It can be seen from this that we think that the translation of the nationally colorful words has been turned upside down. The gradation of the quoted text is reflected in the expression of **taqdir bitmaganlik**. Linguistically, it is expressed in Bek's marriage or Hasanali's intention to arrange a wedding party and get a new daughter-in-law, because in our traditions, matchmakers go from door to door to marry their son, find a suitable one for their son, and then start preparing for the wedding. What beautiful things we have!

Next, we will listen to Hamidboy's words: *So 'zinigizning to'g 'rilig 'ida shubha yo'q,-dedi,-ammo shuni ham qo'shmoq kerakki, oladiring'on xotiningiz sizga muvofiq bo'lishi barobarida er ham[3.399] xotiniga muvofiq quttab bo'lsin*. The English translation is as follows: "As far as I am concerned, from a man's perspective, I don't think we need **to take into account** whether a man suits a woman's tastes, said Hamid a bit abruptly. "For a woman. Just having a husband is **in itself sufficient**; as many nephew states, if the woman suits the man, that is the only consideration that matters"[1.8]. In the quoted texts, Hamid, who wants to add to Hasanali's words, "muvofiq quttab bo'lsin", is given as an example of irony, i.e. irony, in relation to Hasanali and Otabek, and we think that the problem of finding a suitable wife for Otabek is a question of "kelin topish\finding a bride" from a linguistic and cultural point of view.

Before analyzing what Kutidor said to Otabeka next, we would like to give the comments given in the explanatory dictionaries of linguo-cultural words: **taassufki[7.625]**-[regret, pity, sadness] *Ko'ngilsiz, nomaqbul voqea, hodisa, ahvol sh. k.dan tug'ilgan achinsh; afsus. Taassuf qilmoq. Taasuf bildirmoq.-G'oyat taassuf!-dedi Tal'at afandi, barmoqlarini qovushtirib qirsilatarkan. H.Gulom, Mashal*

yo'l bermoq – to give someone the way to pass, let someone pass by. *Mansur pastak eshikni ochib, Gavharga yo'l berdi. O'Hoshimov, Qalbingga quloq sol; 2. To'sqin bo'lmaslik, qarshilik qilmaslik; imkon bermoq; yo'l qo'ymoq...ular mehnat ahlini istaganlaricha ishlatib, hamyonlarini yana ham qalpaysitirishlari uchun avomning fikrini ochishga yo'l bermaydilar. K.Yashin, Hamza*

regret[19.3]-a feeling of sadness about something sad or wrong or about a mistake that you have made, and a wish that it could have been different and better. I left school at 16, but I've had a great life and I have no regrets.

cut him off[16.3]- to stop someone speaking by interrupting them or putting the telephone down: *She cut me off in the middle of our conversation.*

Now let's start the analysis: **Taassufki**, *eslay olmayman,-dedi, -Amakingiz sizni saroylarga ham olib tushar edilar.[3.96] Qutidor tag'in nimadir aytmoqchi bo'lg'an edi,[3.160] Akram hoji unga yo'l bermadi.[3.58]* Let's quote the text in English: "I regret not being able to recall your visits," he said. Qutidor wanted to brush away his embarrassment, but Akram Hajji **cut him off[1.5]**. Although Kutidorni's speech to Otabeka is very short, it has a great meaning from a linguo-cultural point of view, the father trusts his son to say one more word, even if he is younger than him, and the fact that Akram Haji stopped him is also linguo-cultural,

which strengthened the text even more, and we can see exactly the phenomenon of gradation in these sentences.

Let's talk briefly about the blessing wedding taking place in Kumush's house: *Qutidor mehmonlarni ixlos va samimiyat bilan kutar, ziyofat quyuuq-suyuqlari bilan to'la-tekis[1.55] davom etar edi. To'ybeka ichkari bilan tashqarig'a[1.69] yug'urib dastruxon yangilar, choy tashir edi. Xizmat tugalayozg'andan keyin To'ybeka o'zining[1.77] sovuq qolg'an oshini yemak uchun Oftob oyimlar yonig'a[1.86] o'lturdi[2.160].*

Qutidor solemnly welcomed them with the open heartedness that was in his nature. Toibeka moved quickly between the male and female rooms, serving refreshments, changing the tablecloth, and handing tea to the guests. After she had finished serving Toibeka sat down near Oftob Oyim and ate her cold pilaf[1.4].

Let's pay attention to Uzbek and English texts and their English translations: *ixlos va samimiyat bilan kutar-[3.96] solemnly welcomed them with the open heartedness, dastruxon yangilar, choy tashir- serving refreshments, changing the tablecloth, and handing tea, sovuq qolg'an oshini yemak uchun[3.115] ate her cold food.*

Ixlos va samimiyat bilan kutar[3.160] is translated into English with the phrase **solemnly welcomed them with the open heartedness** (greeting them with ceremonial cordiality). The original text in Uzbek tells about the process of welcoming guests to Kutidor. At the Fotiha wedding of the Uzbek people, not only Mirzakarim Kutidar, but also the poorest family prepares for the arrival of the guests from the side of son or daughter-in-law. As for the English translation, we can see that the translator provided the translation as if he himself participated in the process. The phenomenon of gradation in the text is manifested in the sentence "ixlos va samimiyat bilan kutar" [1.112]. We think that the linguo-cultural aspects are expressed in the appreciation and respect for the person, sincerity.

Usually, in the customs of the Uzbek people, such phrases as **dastruxon yangilash, choy tashish- serving refreshments, changing the tablecloth, and handing tea, sovuq qolg'an oshini yemak uchun[1.124] -ate her cold food** are used not only at weddings, but also when a small young child enters the door, we can see that our people pay their respects.

REFERENCES:

1. Abdullah Qodiriy. Bygone days. Library of Congress Control Number: Library of Congress Control. English Editor: Anne Mc.Pearl with Sal Robinson. Alexandria Laureys
2. A. Qodiriy. O'tkan kunlar. www.ziyouz.com kutubxonasi. -B.169
3. E. Ochilov. Tarjima nazariyasi va amaliyoti. -T., 2010
4. Qodiriy A. O'tkan kunlar / Roman. -T.: «Yangi asr avlodi», 2012 – 22 b.
5. Explanatory dictionary of the Uzbek language. Letter C- p. 518
6. Explanatory dictionary of the Uzbek language. Letter D – p.201
7. Explanatory dictionary of the Uzbek language. Letter T - p.645
8. Explanatory dictionary of the Uzbek language. Letter K- p.389
9. Explanatory dictionary of the Uzbek language. Letter L- p.156
10. Explanatory dictionary of the Uzbek language. Letter M – p.258
11. Explanatory dictionary of the Uzbek language. Letter R – p.400
12. <https://www.collinsdictionary.com/dictionary>

14. <https://www.grammarly.com/blog/personification>
15. <https://www.merriam-webster.com/dictionary>
18. <https://www.vocabulary.com/dictionary>
19. <https://dictionary.cambridge.org>