



THE PROBLEM OF TRANSLATING SPEECH EXPRESSIONS IN THE TRANSLATIONS OF ABDULLA QADIRI'S NOVEL "SCORPION FROM THE ALTAR"

Rakhimova Irodakhon Bahodirovna

Teacher, Andijan State Institute of Foreign Languages,
Andijan, Uzbekistan,
E-mail: rakhimova 1974@gmail.com

Abstract

To know the language of a certain nation means to understand its whole existence. No researcher can carry out his research without knowing the language and culture of the country under study. Speech expressions do not appear in language by themselves. There are a number of factors that shape them. First of all, national characteristics, nationality, customs of the nation are one of the main tools. Because every nation has its own speech expressions. Based on this, first of all, we should consider national customs and traditions as the most important factors that create speech expressions.

Keywords: tradition, culture of the country, history of the people, nationality, source of wisdom...

Introduction

Language is the most complex and at the same time unique social phenomenon. The language reflects the people's customs, way of life, economic situation, in short, everything the people have. To know the language of a particular nation means to understand its entire existence[7.82]. No researcher can carry out his research without knowing the language and culture of the country under study. For this reason, understanding the meaning and essence of a particular national language begins with understanding the history, future, and customs of this nation.

Speech expressions do not appear in language by themselves. There are a number of factors that shape them. First of all, national characteristics, nationality, customs of the nation are one of the main tools. Because every nation has its own speech expressions. Based on this, first of all, we should consider national customs and traditions as the most important factors that create speech expressions.

U. Tursunov also expressed his theoretical views on national customs and traditions: national customs and traditions are a source of wisdom and life lessons. The people who are considered the decisive force of historical development are the creators of these customs and traditions. Our people created our ancient cultural heritage, traditions and customs, just as people with labor skills and production experience created all the material goods necessary for the community, such as housing, food, and clothes. To appreciate the present day, people need to know the past well. There is no tree without roots, the more roots a tree has, the more it blooms and grows, as our ancestors said for nothing.

The national traditions of the Uzbek people are passed down from generation to generation and play a major role in the education of young people. If we didn't have ancient customs and traditions, we wouldn't have our current way of life. Ready-made words in the speech of our people, which we are thinking about, are the product of these customs and traditions.



Because our national traditions teach life lessons, these words are firmly established in the speech of our people. **For example**, rituals are the first manifestation of our traditions, the practical expression of traditions. The ceremony is held on the basis of certain criteria, the rules of which are determined in advance, that is, according to certain criteria, and everyone must follow the rules of the law [7.82]. So, it can be concluded that rituals are a form of our traditions, and customs are their practical expression. Linguistic analysis can be done on the basis of the thematic classification of speech expressions into the following groups.

1. Speech expressions that mean greeting:

In Uzbek: Assalomu alaykum, va alaykum assalom, yaxshimisiz, bormisiz, salomatmisiz, tuzukimisiz, tinchmisiz, eson-omonmisiz etc.

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

2. Speech expressions that mean gratitude:

In Uzbek: rahmat, balli, ofarin, minnatdorman, baraka toping, barakalla, ko'p yashang, tashakkur etc.

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

3. Speech expressions about caressing: such speech expressions are divided into affectionate words denoting blood kinship, friendship and intimate relationship, according to their scope and meaning.

A) Affectionate speech expressions referred to blood-kinship relationship. These mean to love, to make small:

In Uzbek: bo'talog'im, qo'zichog'im, singilginam, ukajonim, bolaginam, chirog'im, toychog'im etc.

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

B) affectionate speech expressions denoting friendship. The words belonging to this group indicate the relationship between people who are close to each other with their views and activities.

In Uzbek: o'rtoq, og'ayni, oshna, jo'ra, ulfat, birodar, hamdam, dugona etc.

In English: friend, pal, partner, girlfriend, brother.

c) Affectionate speech expressions that express closeness to the heart:

In Uzbek: janonim, sevgilim, vafodorim, azizam, xonim, yolg'izim etc.

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

4. Speech expressions denoting agreement. Such expressions show that the speaker approves or agrees with the opinion being expressed.

In Uzbek: ha, shunday, mayli, xo'p, to'g'ri, yaxshi, albatta etc.

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

5. Expressions with emotional-modal meaning:



In Uzbek: oh, voy, ofarin, voydod, qoyil, barakalla etc.

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

Expressions with such an emotional meaning are expressed by exclamations or by words that indicate the modal attitude of the speaker to a certain message or subject, events.

6. Speech expressions related to religious topics:

In Uzbek: inshaolloh, astag'furilloh, xudoga shukur, tavba qildim etc.

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

7. Speech expressions with the meaning of negation:

In Uzbek: yo'q, aksincha, hech etc.

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

These expressions denote the speaker's negative answer to a given question or agreement with a certain opinion.

8. Speech expressions that mean to be astonished:

In Uzbek: ofarin, o'lmann, besh ketdim, tan berdim, bor bo'ling etc.

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

9. Speech expressions representing the meaning of admonition:

In Uzbek: baxtli bo'ling, qo'sha-qaring, omadingizni bersin, baraka toping etc.

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

10. Speech expressions that provide the meaning of cursing:

In Uzbek: jinni, tentak, ovsar, galdir, gangir, qurg'ur, yer yetgur, yer tishlagur, juvonmarg etc.

In English: crazy, stupid, mad

Let's pay attention to the text given in Chapter I called "Ra'noning egasi": Solix maxdum bu kun odatdan tashqari eshilib ketdi, **masjid**dan chiqib to'g'ri **qassob**ning oldiga bordi, **bir tangalik** go'sht, sakkiz pullik piyoz olib havlisiga keldi. Maktabda husnihat mashq qilib o'lturguvchi bolalar ichidan ikkitasini gulzorni supurib, suv sepishka buyurdi va o'zi go'shtni ko'tarib ichkariga kirdi[1.3].

Maxdum[2.288] (or) **maxsum** - derived from the Arabic word, sir, master; the title and nickname given to the recruiter, guide-clerics and priests, pirs and teachers, and the person who has this title

Masjid[4.550]- [place of worship, prayer, mosque; synagogue] A synagogue where Muslims gather and pray. Mahalla masjidida hufton azoni aytildi, shundan bir oz keyin Ra'nolar darvozasi ham g'iqillab ochildi. A.Qodiriy, Scorpion from the altar

Qassob[5.356]- [sheep, cattle slaughterer; butcher] A person who slaughters cattle and trades in meat. Example: Chumchuq so'ysa ham, qassob so'ysin. Proverb: Echkiga-jon qayg'usi, qassobga-yog' qayg'usi. Proverb. Xovli chetida qo'l-oyog'li bog'loqliq qo'y tepasida turgan qassob Me'morga qarab:- Fotixa bering,-dedi. Mirmuxsin, Me'mor.



bir tanga[5.196]- Tanga.1 tar. A silver coin equal to 15 tiyins in Bukhara Khanate and 20 tiyins in Kokan Khanate. One coin (twenty tiyins) Half a coin is ten tiyins. Tuya bir tanga-qani bir tanga. Tuya ming tanga-mana ming tanga. Proverb.

husnihat[3.150]- 1. Writing beautifully according to the rules; calligraphy. Institut huzuridagi boshlang'ich ta'lif kabinetida o'quvchilarga husnihat o'rgatish bo'yicha husnihat o'rgatish bo'yicha bir oylik seminar o'tkazildi. From a newspaper.

Beautiful writing, beautiful handwriting. [Polat] Konvert ustidagi adressga, tanish va qadrli husnihatga tikilganicha, hayolga cho'mdi. Sh. Rashidov, Qudratli to'lqin.

Let's pay attention to the text translated into English:

In English, the translator named the work **Rano's owner**. Let us give the translation of the text of this chapter given above in Uzbek: Today **Solikh Mahdum** was more revealed than usual. Having got out of the **mosque** he went straight to the **butcher** and bought some meat for **one coin** and some onions for 8 sums, and so he returned home. He asked two boys who were practicing their **handwriting** at the school to sweep and water the yard and he himself entered his house.

Merriam-Webster's Annotated Dictionary of the English Language explains the lexeme **mosque[8.6]** as follows: a building used for public worship by Muslims. **Tarjimasi:** musulmonlar jamoat ibodati uchun foydalaniladigan bino; We can see that the etymology of the lexeme **mosque** is given in this dictionary. Mosques were known to the English-speaking world long before we called them mosques. In the 15th, 16th, and 17th centuries, we used many different variations of the word—**moseak, muskey, moschy, mos'keh**, among others—until we finally hit on **mosquee**, emulating Middle French. The Middle French word had come by way of Italian and Old Spanish from the Arabic word for "temple," which is masjid. In the early 1700s, we settled on the present spelling, and mosque thus joined other English words related to Muslim worship: **mihrab**, for the special niche in a mosque that points towards Mecca; minaret, for the tall slender tower of a mosque; and muezzin, for the crier who, standing in the minaret, calls the hour of daily prayers. **Translation:** **mosque** leksemasini ingliz tilida so'zlashuvchi mamlakatlar orasida **masjid**-mosque deb atalishi ancha vaqtini o'z ichiga oladi. 15, 16 va 17-asrlarda ushbu nutqiy kalimaning juda ko'plab muqobillarini ishlatilgan - **moseak, muskey, moschi, mos'keh** va boshqalar. Masjid nutqiy kalimasi paydo bo'limguncha, o'rta frantsuz tiliga taqlid qilingan holda qo'llanilib kelingan. O'rta frantsuzcha so'z italyan va eski ispan tillarida arabcha "**ma'bad**" so'zi orqali kirib kelgan, ya'ni **masjid**. 1700-yillarning boshlari kelib esa, ushbu nutqiy kalima hozirgi **mosque** shu tariqa masjid musulmonlarga **sig'inish bilan bog'liq** boshqa inglizcha so'zlarga qo'shildi va shu tariqa **mihrab** nutqiy kalimasi hosil bo'ldi, Makka tomon ishora qiluvchi masjididdagi maxsus joyga aylandi; minora, masjidning baland, ingichka minorasi uchun; va muazzin, minorada turib har kungi namoz vaqtini chaqiruvchi nidochi uchun hizmat qiladigan joyga aylandi.[8.9]

Let's give an explanation of the speech expression **butcher** in English: a person who slaughters animals or dresses their flesh; a dealer in meat; one that kills ruthlessly or brutally; one that bungles or botches; a vendor especially on trains or in theaters; **Translation:** hayvonlarni so'ygan yoki go'shtini



shiluvhi kishi; go'sht sotuvchisi; shafqatsiz yoki shafqatsizlarcha o'ldiradigan kishi; sotuvchi kishi, ayniqsa poezdlarda yoki teatrlarda;

Let's pay attention to the explanation of the speech expression **a coin** in English: **a coin[8.5]**- a usually flat piece of metal issued by governmental authority as money; something resembling a coin especially in shape; something used as if it were money (as in verbal or intellectual exchange); something having two different and usually opposing sides —usually used in the phrase the other side of the coin.

Translation: davlat hokimiyati tomonidan pul sifatida chiqarilgan odatda tekis metall parcha; ayniqsa shakli bo'yicha tangaga o'xshash narsa; pul kabi ishlatiladigan narsa (og'zaki yoki intellektual almashinuvda); ikki xil va odatda qarama-qarshi tomoni bo'lgan narsa - odatda the other side of the coin -tanganing boshqa tomoni iborasida ishlatiladi.

Handwriting[8.3]-writing done by hand; especially : the form of writing peculiar to a particular person; something written by hand. **Translation:** qo'lda yozish; ayniqsa, ma'lum bir shaxsga xos bo'lgan yozuv shakli; qo'lda yozilgan narsa;

Above, we considered the alternatives of the speech words in the original text given in Uzbek in the sentence given in English. It can be said that the translator was able to correctly use the equivalents of the speech expression given in the original text, but we think it would be better if the translator translated the speech expression "**one coin**" as "**a coin**" since the English indefinite article "**a**" means one, the only one, because we checked that it is not "**one coin**" but "**a coin**" in the explanatory dictionaries of the English language.

We can say that the translator's translation was successful in the translated text, with the word "**husnihat**" given in the original text being replaced by the word "**handwriting**".

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