THE LITERARY RELATIONS OF UZBEK AND ENGLISH

Abstract. Relationship terminologies include the terms of address used in different languages or communities for different relatives and the terms of reference used to identify the relationship of these relatives to ego or to each other. As a social symbol kinship terms provide with the information on cultural life of the people who speak the same language. The article describes the role of kin terms in communication. To express unique national features and peculiarities of cultural identity, the article compares kinship terminology in English and Uzbek languages which belong to different language families.

Keywords: Kinship terminology, Uzbek language, English language, communication, nationality, comparison

INTRODUCTION

The field of comparative literature relations includes various aspects-themes, ideas,Trends, emotions, plot, composition, style. Although comparative literary analysis actually explores more similarities, but there are many literary phenomena separated by a lot of time and space, difficult to understand, incomparable with any social and historical conditions.Which at the same time surprise us with their extreme degree of similarity.The article also discusses the problem of a lack of equivalence in translation, which results in lexical gaps at the semantic field level. It also learns the translation problems of phraseological and stylistic units as well as grammatical ones. The translation problems will be expressed with the help of the examples taken from the works of Utkir Khoshimov who was one of the most prominent writers of Uzbek literary world.[1] The most interesting thing in the science of literary criticism is that the literature of no Nation, no country can be singled out and studied separately. Because literature is such a complex process, such a unified system, which is formed from its development thanks to the interaction of literatures of different nationalities. Interviews with translators, authors, and literary scholars provided qualitative insights into the process of translation, the reception of works, and the cultural exchange between the two linguistic communities. Surveys were also conducted to gather public opinions on the perception and popularity of Uzbek literature in English-speaking countries and vice versa.

MATERIALS AND METHODS

"Compared to language, which is an everyday means of communication, the language of fiction is a language processed by the masters of the word."Thus, language, translation is a weapon of spiritual communication between peoples. For many years, literature of different nationalities has been exchanging translation tools among themselves, enriching each other.

People of different nationalities, studying literature in other languages, bring the same literary trends and trends into their language, receiving spiritual pleasure and inspiration from them. Therefore, works that are close and similar to each other in composition, plot, flow and direction appear in world literature.Such artifacts do not arise by themselves. Literary translation plays a huge role in this. Not every directly created work is easily perceived in literature. The translator must instill in the translated work such a spirit that it can be adapted to the spirit of the translated nation, while not compromising the original literature. The translator must have a large and free vocabulary in both languages, be able to use artistic means on the spot. [2]Uzbek and English literary works, including novels, poetry, short stories, plays, and other genres, serve as primary sources. Evaluating the linguistic and thematic similarities and differences in these works helps in understanding the influence and reception of literary works in both cultures. Works from well-known authors and emerging voices were examined. ranslated works were assessed using translation theory frameworks to analyze the strategies employed by translators and explore the challenges faced in conveying cultural and linguistic elements.[3]] Emphasis was given to addressing issues of fidelity, equivalence, and cultural transfer. Translated works from Uzbek to English and vice versa were studied to analyze the translation techniques employed and the challenges faced in conveying the cultural and literary nuances of the original text. A range of translated works, including classics, contemporary fiction, and poetry, was included.

RESULTS

People who have brought samples of world literature to Uzbek literature through translation are actually writers or poets themselves. Among them are such as Chulpan, Abdullah Kadiri, Maksud Sheikhzada, Hamid Olimjan. Works translated by people who are not the owners of this field, in most cases, were not successful.Works reflecting universal goals are the property not only of their own people, but also contribute to the spiritual wealth of people of other nationalities[4] Representatives of all nationalities are inextricably linked, draw inspiration from each other, enrich each other, develop each other, in whatever field they are, especially in the field of literature and culture. Especially in the field of literature and art, which bring each other new directions, trends, genres, new words, new views appear.The literature that most attracts our attention at the moment is Russian and AmericanLiterature. Russian literature studies should be taken into account that it can be recognized that many representatives of Uzbek literary studies with interest the works of representatives of Russian and American literature, representatives of Russian literary studies the works of representatives of Uzbek and American literature, and representatives of American literary studies the works of representatives of Russian and Uzbek literature.Uzbek (Oʻzbekcha, Oʻzbek tili or Ўзбекча, Ўзбек тили), formerly known as Turki or Western

Turki, is a Turkic language spoken by Uzbeks. The sole official language of Uzbekistan, Uzbek is spoken as either native or second language by 44 million people around the world (L1+L2), having some 34 million speakers in Uzbekistan, 4.5 mi Gullion in Afghanistan, [circular reference] and around 5 million in the rest of Central Asia, making it the second-most widely spoken Turkic language after Turkish. Uzbek belongs to the Eastern Turkic or Karluk branch of the Turkic language family. External influences include Arabic, Persian and Russian. One of the most noticeable distinctions of Uzbek from other Turkic languages is the rounding of the vowel /ɑ/ to /ɔ/, a feature that was influenced by Persian.[5] Unlike other Turkic languages, vowel harmony is nigh-completely lost in modern Standard Uzbek, though it is (albeit somewhat less strictly) still observed in its dialects, as well as its sister Karluk language Uyghur. In February 2021, the Uzbek government announced that Uzbekistan plans to fully transition the Uzbek language from the Cyrillic script to a Latin-based alphabet by 1 January 2023. Similar deadlines had been extended several times.

Uzbek is a member of the Karluk languages, a sub-group of Turkic languages, belonging to the western branch, while the eastern variety carrying the name Uyghur[6]. Since the family is classified to be a dialect continuum, it can be noted that it is found to be the most suitable variety or dialect to be understood by the most number of various Turkic language speakers, despite it being heavily Iranized excluding the Siberian Turkic languages. The Altaic language family, which includes the anguages of Mongolic, Japonic, Koreanic and Tungusic de scent, has classified modern Uzbek to be originally descended from today's East Asia spanning from Mongolia to Northwest China, like every other member of the Turkic language family, Initially, linguists have grouped Altaic languages and Uralic languages together, making a hypothesis that the two language families are related.[7] The theory is controversial. It was based mostly on the fact these languages share three features: agglutination, vowel harmony and lack of grammatical gender. A high degree of mutual intelligibility, found between certain specific Turkic languages, geographically located close or sometimes further from the area where Uzbek is spoken, has allowed the speakers of Uzbek to (with ease) comprehend various other distantly related languages.

English is a West Germanic language of the Indo-European language family, with its earliest forms spoken by the inhabitants of early medieval England. It is named after the Angles, one of the ancient Germanic peoples that migrated to the island of Great Britain. English is genealogically West Germanic, closest related to the Low Saxon and Frisian languages; however, its vocabulary is also distinctively influenced by dialects of French (about 29% of modern English words) and Latin (also about 29%), plus some grammar and a small amount of core vocabulary influenced by Old Norse (a North Germanic language). Speakers of English are called Anglophones. The earliest forms of English, collectively known as Old English, evolved from a group of

West Germanic (Ingvaeonic) dialects brought to Great Britain by Anglo-Saxon settlers in the 5th century and further mutated by Norse-speaking Viking settlers starting in the 8th and 9th centuries. Middle English began in the late 11th century after the Norman conquest of England, when considerable French (especially Old Norman) and Latin-derived vocabulary was incorporated into English over some three hundred years. Early Modern English began in the late 15th century with the start of the Great Vowel Shift and the Renaissance trend of borrowing further Latin and Greek words and roots into English, concurrent with the introduction of the printing press to London. This era notably culminated in the King James Bible and plays of William Shakespeare.

Modern English grammar is the result of a gradual change from a typical IndoEuropean dependent-marking pattern, with a rich inflectional morphology and relatively free word order, to a mostly analytic pattern with little inflection, and a fairly fixed subject–verb– object word order.

Discussion

Modern English relies more on auxiliary verbs and word order for the expression of complex tenses, aspect and mood, as well as passive constructions, interrogatives and some negation. Modern English has spread around the world since the 17th century as a consequence of the worldwide influence of the British Empire and the United States of America. Through all types of printed and electronic media of these countries, English has become the leading language of international discourse and the lingua franca in many regions and professional contexts such as science, navigation and law. English is the most spoken language in the world and the thirdmost spoken native language in the world, after Standard Chinese and Spanish. It is the most widely learned second language and is either the official language or one of the official languages in 59 sovereign states.[8] There are more people who have learned English as a second language than there are native speakers. As of 2005, it was estimated that there were over 2 billion speakers of English. English is the majority native language in the United Kingdom, the United States, Canada, Australia, New

Zealand (see Anglosphere) and the Republic of Ireland, and is widely spoken in some areas of the Caribbean, Africa, South Asia, Southeast Asia, and Oceania. It is a co-official language of the United Nations, the European Union and many other world and regional international organisations. It is the most widely spoken Germanic language, accounting for at least 70% of speakers of this Indo-European branch. Relation terminology is a group of words which differs by its deep history, system structure and knowable values which is especially important for intercultural communications. The way of addressing people plays a vital role in most cultures. The addressing terms are the ones used to show the relationships between people or to

distinguish their identity, social status and career. The conducted researches on kinship terms show the evidence that there are numerous differences between communicative approaches of Uzbek and English cultures.

Comparison of English and Uzbek kinship terms in communication In spoken English, Westerners do not use appellations to call others, such as, sister and brother. They prefer to communicate with strangers in a formal way. Formal titles such as Mrs. / Miss and Mr. / Ms. and Mrs. / Miss are used in speech. An Englishman prefers to call people's names rather than appellations. Even children sometimes call their mother's names. It is common for Englishman to call their relatives' names directly rather than appellations in daily communication. On the other hand, Uzbek people utilize kin terms in communication with different ways. It should be noted that the inversion of kinship terms is one of the most widely used in speech of Uzbek people.[9] The type of inversion is an important phenomenon for the specific aspects of addressing theory. In the process of negotiation, addressing inversion is a term often used by one of the kinship terms that does not represent the address but in the sense of the speaker. This phenomenon can lead to fake kinship. For example, a stranger in Uzbek is also respectfully addressed to a stranger with kinship terms like "otaxon", "opajon", "amaki", "xola" instead of formal titles or names since they feel close to individuals whom they don't know well. Sometimes forms of addressing identify the addressee and refer to the addressee's other relatives, such as otasi, akasi, onasi yoki qizi, o'g'li, jiyani, tog'asi, xolasi, opasi. According to Turkish nations' culture it is prohibited to call husband's or wife's name or close relatives' names directly. In Uzbek Shavkatning dadasi (Shavkat's father), Erkin akaning o'g'li (Brother Erkin's son), Eldorning opasi (Eldor's sister) are often used in a family or relative's speech. Such addresses do not often directly address the personal names of the addressee, as the speaker expresses his respect for them.

In Uzbek dialects usage of the terms of kinship in improper meanings can be the cause of "non-standard" synonymic series between two or more terms of kinship. For example, the term "aka" with the meaning "male parent" ("father") is synonymous with the term "ota" ("father"); with the meaning "father of father and mother" ("grandfather") is synonymous with the term "bobo" ("grandfather on the line of father and mother"); the term "opa" with the meaning "female parent" ("mother") is synonymous with the term "she" ("mother. In these cases, the semantic structure of terms acquires new semantic features (semes), which are not characteristic of their own meanings[10]. For example, in the semantic structures of the terms "aka" with the meaning of "father", "opa" with the meaning of "mother", the term "blood parent" appears. Apart from that, some kin words which express relatives have broad meanings in English compared to Uzbek. For instance, English people use "aunt" to indicate "sister of father or mother"; "uncle" "brother of mother or father". Meanwhile, in

English the word "cousin" is a general concept so it is impossible to understand what kinds of relatives are referred without the content. Alternatively, Uzbek people utilize "amma" for "sister of father"; "xola" for "sister of mother"; "amaki" for "brother of father"; "tog'a" for "brother of mother". It is understandable to whom a person relate form the words "amakivachcha", "xolavachcha", or "tog'avachcha".

Conclusion

In conclusion, it should be noted that kinship terms are integral parts of Uzbek and English languages. Investigation of kin terms expresses not only language structures but also cultural identities. It also helps to find out family relationships or social communities of the country as well as noticing distinctive features. Thus, we have convinced that kinship terminology in Uzbek pays attention to age difference, generation's gender as well as mostly whether kinship is related to husband or wife's party. The main reason of it takes its roots from the ancient traditions of Turkic nations. However, in English more general kin terms are accepted for communication to keep privacy which is the stable part of Western societies. Also, the literary relations between Uzbek and English are multi-faceted and ever-evolving. Though the two languages come from vastly different linguistic families, they have influenced each other throughout history. The early translations of Uzbek literature into English in the 20th century played a crucial role in introducing Uzbek culture and literature to the English-speaking world. This led to a growing interest in Uzbek literature among English-speaking readers and scholars. The efforts of Uzbek writers and translators to overcome the linguistic and cultural barriers have further nurtured the literary relations between the two languages. By making their works available in English, Uzbek writers have allowed the global audience to access and appreciate their literary creations. This not only fosters cultural exchange but also broadens the horizons of both Uzbek and English literature. Moreover, the availability of translation tools and technology has made it easier for Uzbek and English writers to collaborate and learn from each other. This has resulted in the emergence of unique literary works that blend Uzbek and English elements. Furthermore, the literary relations between Uzbek and English are not limited to translations alone. There is a growing trend of bilingual writers who are able to write in both languages, creating a cross-cultural fusion and enriching both literary traditions. Overall, the literary relations of Uzbek and English are dynamic and mutually enriching. They provide a platform for cultural exchange, promote diversity, and contribute to the global literary landscape. As these relations continue to evolve, there is much potential for future collaborations and discoveries between these two distinct but interconnected worlds of literature.

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