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USE OF THE ELEMENTS OF THE CONVERSATIONAL SPEECH IN UZBEK LITERARY TEXTS (on the bases of the stories by Utkur Khoshimov)

Abstract: The article is devoted to the vernacular language in the stories of Utkur Khoshimov. The writer reveals the heroes inner world by using the phrases, proverbs, sayings and the words with connotational meanings and shows the individual character of their speech. The features of using the elements of the spoken speech in belles-lettres as the emotional-expressive means are the main issues of consideration.

Key words: vernacular, proverb, saying, set phrase, literary text, dialect, outlook, expressiveness, national mentality, authentic, colloquial speech, grammatic ironic expressions, mental features, imagery, individualization of hero's speech, linguaculturology, writer's skill, terms, aesthetics, emotional effect, language laboratory, alliteration, speech melody, skill, individual-creativitic neologisms.

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Introduction

The vernacular language of the Uzbek people is distinguished by peculiarities of the dialects, proverbs, sayings, and phrases, expressing oriental mode of life, conscious, wisdom of people and the richness of traditions. The melodic effect, charm and versatile features of the vernacular language are completely reflected in the conversational speech and in fictions.

Materials and Methods

The literary text should describe not only the feelings of the people related to the different professions and trades, the people of different backgrounds, but also their inner world, the interrelation of people in the society along with the place and position of people in the society. Therefore, the language and speech means are used in their own way in the spoken speech and distinguish the linguistic features. The main purposes of them are to define the meaning of some events, to exert an aesthetic and emotional influence on readers and to increase the figurativeness and emotionality of the text. Thus, the main function comes to existence, grounding the investigation of the literary speech style separately from the other

speech styles. This theory was defined by the academician V.V.Vinogradov, who substantiated that the functional styles are divided into communicative, informative and influential function; while the function of influence is peculiar to publicist and belles-lettres style [2,6.]. The collection of the language means and the principles of using them in the proper places are subjected to the specific function. Using all dictionary and grammar means in the proper places in order to intensify the expressiveness of the work makes the possibility to create the new expressive means.

The dialects, folkloric expressions, proverbs and sayings of the different places of our country are used unconsciously by the population and they are regarded as the constituent means of the spoken speech; the artists in words use them to denote the national mentality of people, the traditions and customs of some territories or people's sincerity, naivety and the world outlook in the literary texts. For example:

«Иби! – деди у елкасини учуриб. – Ман сизга газни қайдан олай? Ичимдан чиқариб берайми, охе? Манга газ йўқ! Газни давленияси кун сайин пасайиб кетопти! Богчага бачалар совуқ қотгон, сизни теплицангизга намадор

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пишгон! Шунайми?» (Ў. Ҳошимов, Танланган асарлар, - Т., 2011, 358- бет)¹.

The use of dialectal words «иби», «охе», «манга», «кетопти», «бачалар», «котгон» «шунайми», «памадор», «пишгон», «теплидангизга», peculiar to Bukhara province; being differentiated in phonetics, morphology and lexis it makes the story lively and vivid, provides natural environment, reflects the character's live speech and makes the speech individual. Especially, use of the ending of the accusative case *-да* instead of the ending of the dative case *-га* characterizes the peculiar feature of the territory of this province and shows a very natural situation. Along with it, the individual features, indirect way of thinking of the people of this territory are revealed. It requires the linguistic creativeness and the proper use of each unit by the speaker.

The words peculiar to simple people, which reflect the figurativeness and depicts the life situations, dialectal words and archaisms, the special terms, denoting the nature of characters through describing the natural situations, individual neologisms, appeared through folkloric words and phraseological units are the bases of forming the literary text as the dictionary means.

The language illustrates the skills of the writer, as the language is the essential material of the work. The belles-lettres is an art of the language. Even the composition of the main parts of the literary forms is subjugated to the language of an author in its importance. We can know a good fiction with bad or weak composition. However, we cannot have a good fiction with bad language. The famous Russian writer Konstantin Fedin wrote that the writer should work over the words the whole life [4,133 – 134]. As all possibilities of expressing the thoughts of the vernacular language are fully appeared in the literary works. The majority of linguists underlined the actuality of learning the language of belles-lettres in their works and showed its importance in forming the literary language. Mainly, according to V.V.Vinogradov the belles-lettres is a process, defining the laws of the literary norms and a laboratory for the literary language. This is a kind of laboratory, where all the speech means are creatively reprocessed [3, 240].

We consider the importance of analyzing the language of the talented writer Utkur Khoshimov, who can work in this kind of laboratory and use the language means in the proper way so that to exert the influence on the readers and create the natural atmosphere. In the above-mentioned passage one can also observe that the writer used a simple and

genuine language, which is close to the vernacular language. Furthermore, the words, inherent in the dialects close to simple people, folk set-phrases, deep, meaningful ironical phrases, authenticity are used in the proper places in the stories. The expressions used by the characters of the stories depict the peculiarities of the simple people tongue.

Using the vernacular elements of the language, the writer is not indifferent to them. He has an aim to reveal the character of his stories and vividly express their features, using the elements of the people's language. For example, “*Ўзлинг еб, ўрга кетар, қизинг еб қирга кетар, ўз чолингдан қўймасин!*”² (Ў. Ҳошимов. Танланган асарлар, - Т., 2011, “Одам овози”, 297- бет).

The Uzbek people dote upon their children. The above-mentioned proverb shows that the mother does not spare herself to bring up her children; she cherishes them, even in her elderly age she looks forward to her children, which expresses the spiritual state of the mother.

«*Сичқон сизмас унига, галвир боғлар думига*», *дегандек олти сўтихлик ҳовлида новвос у ёқда турсин, эчки ҳам боқиб бўлмайди!*³ (Ў. Ҳошимов.ТА, - Т.,2011, 355-бет).

The proverbs and sayings as favorite bearings of the Uzbek people have been used since the ancient times; they have taken place in the heart of people; with the aim of showing the national mentality of people, its peculiar features, reflecting the spirituality and being closer to people they are used in the speech of heroes in the proper way. The Uzbek people have been engaged in cattle-breeding, poultry keeping and agriculture since the old times. Besides their trades and jobs, they do all kinds of additional work, striving to improve their life. The yards and gardens are small to keep the domestic animals, nevertheless, they try to keep some sheep, a cow or a goat, pretending that is a necessary engagement for them. In order to show it the writer uses the proverb «*Сичқон сизмас унига, галвир боғлар думига*». This is also some kind of the national mentality: superfluous energy, industriousness, the capability to do the excess of work. The proverbs and sayings, which are used to describe these people, have the concealed meaning and sense, the reader can easily understand what the writer wants to show, the nature and inner world of the heroes.

The expressions and phrases which are used to denote some definite purposes in the stories along with revealing the vernacular peculiarities of the connotational meaning of the phrases serve to show the individuality of the speech of the characters and

¹ How should I get the gas? Should I squeeze out of me? I don't have gas. The gas pressure is falling from day to day. The children are cold in the kindergarten and your tomatoes ripe in the green house. Is it?

² **The son will eat and leave you, the daughter will eat and leave you,** you can trust only your Old man.

³ **The mouse hole is too small for the mouse.** To say nothing about the cow, it is impossible to keep the goat in the yard.

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the inner state of the heroes. The below-mentioned example shows it:

«Кўнгил қурсин... Бўлмаса шу топда чолини эслайдими! Раҳматлик, унинг ўз қўлида жон берган эди... Тўрттасини ерга қўйиб, топганимиз ҳам, тутганимиз ҳам шу, - деган эди у ўлар чоғида, - мингдан минг розиман. Чирогимни ўчирмаса бўлди...»⁴ (Ў. Ҳошимов. Танланган асарлар, “Одам овози”, 297- бет).

«Ўзинг емай едириб, киймай кийдириб, катта қилиб, энди оғзим ошга етди деганимизда, қиз эрим деркан, ўғлим хотиним деркан, ўзи билан ўзи овора бўларкан, кетаркан»⁵. (Ў. Ҳошимов. ТА., 297- бет).

Using the vernacular phrases in the literary texts, making them impressive helps to show women’s devotion to their family, the interrelations of the heroes, kind, sincere relationships between the people, the relationships between the parents and children. Indeed, in reflecting the authenticity and life truth use of the proverbs and sayings are significant in their own way. They require great skills and talent from the writer.

«У қаддини ростлаб, менга ўқлов ўқталди. – Йўлдан урма болани! Иккалангням жин чалиб оғзингни қийшайтириб кетади»⁶. (Ў. Ҳошимов. ТА. “Болалик ҳикоялари”, 309- бет).

Being used in the speech of the characters the given phrases “кўнгил қурсин”, “жон берган эди”, “чирогини ўчирмаслик”, “оғзи ошга етди деганда”, “йўлдан урма”, “жин чалиб кетмок” help to express their thought figuratively. The below-mentioned sentences show through the vivid language of people that the hero is grateful for his living and prosperous life:

«...Тагин нима керак сизга, хўжайин! Еганингиз олдингизда, емаганингиз ортингизда бўлса...»⁷ (Ў. Ҳошимов, ТА, - Т., 2011, 387- бет).

The phrase *Еганингиз олдингизда, емаганингиз ортингизда* expresses the repetition of some vowels and consonants in alliteration, depicting the interlocutors’ rich language and that they never at a loss of words. In its turn it also shows the musicality and expressiveness of the speech.

Assimilation and alliteration of the sounds depicts the habits and the routine of the people. These expressions are also used in some other

writers’ works, however, Utkur Khoshimov uses them in the adequate places to show his intentions, to vividly describe the simple people’s life, to reveal the peculiar features of the heroes, their character and nature, to increase the expressiveness of the text. Some other writers can use them in the speech construction, but they cannot show the impressiveness so deeply. Therefore, the texts of the stories by Utkur Khoshimov are meaningful in their ideological and composite structure along with it they are distinguished by the proper use of the language units and artistic merit.

Resume: These days learning the usage of language segments in speech styles, defining the functions oriented to show the mental characteristics of the nation is the object of text linguistics. Used in fictional works creatively, general linguistic segments, proverbs, sayings, quotes and phrases serve for different purposes. In recent time, one of the significant problems of current stylists is to research the creativity of the writers in using national language segments in fictional works. In this case, the article named «Use of the elements of the conversational speech in uzbek literary texts» by scientist M. Khalilova is considered to be particularly essential. In this article, dialect words, national phrases and proverbs are analysed with the sample of the stories by the writer U. Khoshimov. The phrases belonging to Bukhara dialect, to be more specific, to the dialect created mixing the languages which are not connected, and their mental characteristics are chiefly emphasized in the article. The author analysed with the facts using the words which have different meanings and national phrases to show the specific features of characters, as well as, the proverbs to represent the atmosphere of that time by the writer U. Khoshimov. Considering all the facts, it is likely to be published the article «Use of the elements of the conversational speech in uzbek literary texts» by M. Khalilova.

⁴ How can she mentioned her Old man. The deceased, he died in her care. Let not my candle burn.

⁵ You did not eat enough, giving to children, did not dress well in order to dress the children. When you think that **you may a spoon of pilov** (the national dish), the daughter cares about her husband and the son about his wife.

⁶ She pointed the rolling pin at me. Don’t spoil the child. **Otherwise the ghost will prosecute and kick you both.**(the vernacular proverb)

⁷ What do you need else. **What you have eaten is behind you, what you are going to eat is in front of you.**(the proverb shows a good, prosperous life)

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