Indirect speech in Uzbek, Russian and German languages and its comparative analysis

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Abstract. There are two types of indirect speech in the Uzbek literary language. The first type of indirect speech is formed syntactically. With this type of indirect speech, the sentence changes both in form and content. Indirect speech turns into a compound, more precisely, into a compound addition. In accordance with this, a linguistic unit expressing an idea takes the form of a compound expressing a complex concept. The second type of indirect speech is expressed using morphological means, such as a verb lexeme + *-(i)bdi, -adi (-ydi), -gan, -gan ekan, -(a)r ekan, -(a)r emish, - sin ekan* etc. Analyzing the morphological means of indirect speech in a neutral, easily clarifying and emphasizing text, it was found that the meaning of hearing in these means is not the same. The article reveals the similarity of morphological and syntactic means of expressing indirect speech in the Uzbek language from the point of view of the possibility of expressing someone else's speech. The second type of indirect speech differs from the first in the absence of a source of the message and the non-use of speech verbs. Indirect speech in Russian is expressed only with the help of syntactic and lexical means. In German and Uzbek, indirect speech is expressed both by syntactic and morphological means. Consequently, in the translation of the second (morphological) type of indirect speech from Uzbek into other languages, one or all of these means are involved. Taking this into account, in this article we will limit ourselves to brief comments on the scientific and practical work carried out at the first stage, referring to available sources.

1 Introduction

Two centuries ago, the doctrine that *language is a psychosocial phenomenon* was created in Europe. This doctrine was created by Wilhelm von Humboldt (1767–1835), the founder of general and theoretical linguistics. The great scientist explained his teaching in the preface of his three-volume work entitled *On the Javanese Kavi Language*. The preface was written in 1830-1835 and was called "The diversity of the construction of human language and its influence on the spiritual development of mankind [1]. This doctrine was recognized in world linguistics and served as the basis for the emergence of various currents, trends, and schools and remains so.

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W. Humboldt called language 1) mental activity, mental power according to its content, 2) wholeness, integrity (system, system) according[1] to its structure, and 3) a social phenomenon according to its function [1-14]. By spiritual power, the famous scientist meant that language is a means of expression of the people's spiritual power. Wholeness or system means language as a whole with interconnected parts (elements) and its structure, order (structure) depends on the mental strength of the people. At the same time, the mental strength (way of thinking) of the peoples is not the same, therefore the construction of the languages is not the same, says the famous scientist. From the third part of the definition, it is understood that language is an invaluable tool that allows members of society to communicate and understand each other. It seems that the first two parts of the perfect definition describe the form and content of the language, its appearance and essence, in other words, its image and behavior, while the last part describes its application, i.e., the scope of work [2-14].

2 Materials and methods

According to W. Humboldt, the founder of theoretical linguistics, some elements of the language embody its characteristic features. In order to find out if this is true, one can compare the stem of one verb in four languages: *qr' – чима – les – o'qi*. In Arabic, the root consists of three consonants and has not only a grammatical, but also a lexical meaning. If one vowel is added to it after each consonant, a lexical and several grammatical meaning appears at once. The past tense, third person, singular includes: *qara'a – o'qidi*. In Russian, the root of the verb has only a lexical (*atash*) meaning. A suffix is required to express the grammatical meaning: *чима-**й** – o'qi*. In German, the lexical meaning is understood from the root and the grammatical meaning is expressed by changing the vowel: *l**ie**s – o'qi*. In the Uzbek language, we face a completely different situation. From the stem (*o'qi*) of the verb, it is first understood that the lexical meaning, as in Russian, is that the action is a human activity. In addition, as in Russian and German, the possibility (valence) of combining with possessive, complementary, case is felt. At the same time, about ten grammatical meanings can be understood from the root. Person (listener), number (singular), mood (command), tense (future), participle (affirmative), respect (neutral), ratio (head form), manner, aspect (neutral to action completion, etc.) and Indifference to feelings (expression depends on accent, etc.) is one of them. The root of the verb also performs a communicative function. By expressing his own thoughts, he prompts the listener to perform a well-informed action. Predicativeness is fully expressed as an imperative sentence: *O'qi*. It should be noted that in the modern Uzbek literary language, the root of the verb is the smallest sentence, and all other forms of the sentence are formed from it with additions and other means. It seems that the tool, which has been considered as a zero-indicative form until now, functions as a lexical, grammatical, and communicative unit.

In addition, in Russian and German languages, the lexical and grammatical meanings are expressed by separate means, while in Arabic both consonants and vowels participate in the expression of the lexical meaning, and the grammatical meaning is expressed only by means of vowels. In the Uzbek language, not only the lexical and grammatical meaning, but also the communicative meaning can be understood from the root of the verb without any additional means. The main reason for this is that the perception of existence of these peoples, or rather, the way of transformation of events into concepts and ideas during the formation of national languages, was not the same. The Arabic and Uzbek (Turkish) peoples followed

the path of thrift, while the Slavic and Germanic peoples followed the path of unthrift. There is a similar difference in other word groups [Zikrillaev, 2018, 63-65].

In German linguistics, foreign speech is comprehensively researched and classified in various streams, schools and directions from both theoretical and practical aspects. This topic has been continuously studied for years not only in Germany, but also in other countries, including Russia and Uzbekistan. Therefore, there is so much literature that it is possible to review only some of them. First of all, let's focus on the literature on the status of borrowed and adopted speech in the language system. In this regard, it is necessary to look at the classification of grammatical categories. Prof. For German language V.G. Admoni divides grammatical categories into two types. He calls them logical-grammatical and communicative-grammatical categories [2, 14; 3, 11]. The first type of categories summarizes the existence (subject), event, process and relations reflected in the human mind in objective reality. In particular, the number and agreement categories of nouns have such characteristics. The second type of categories serves to form the complex and integral connection between the speech content and the communication (dialogue) process in a generalized way. The categories of mood, tense and person of the verb have this feature.

In Uzbek linguistics, as well as in Germanistics and Russian linguistics, the research of other types of speech consists of two stages. The first stage will last several decades. The first stage will last several decades. At this stage, both types of foreign speech are learned by copying Russian linguistics, in other words, based on Russian templates and patterns. As a result, it becomes clear that there are commonalities and differences between the two languages. For example, in Uzbek linguistics, the categorical nature of foreign speech has not been researched, as in German studies.

Contextual analysis involves, among other things, observation of the paradigmatic features of language unit and category (field) members in speech (speech) and how they change under the influence of speech (linguistic and non-linguistic means). Accordingly, all the attention of the researcher is focused on the study of the different relationship of the language unit with the context. To describe this relationship, context is divided into types according to 1) size and 2) nature. In terms of size, the context is divided into three: 1) minimal context, 2) microcontext and 3) macrocontext. The minimal context consists of the smallest sentence (one stem) in the Uzbek language. In German and Russian, it is usually made up of two words (possessive and participle). In all three languages, the microcontext consists of one simple sentence or one compound sentence. A macrocontext consists of two simple sentences, two compound sentences or more. There are types of context, such as linguistic and non-linguistic context. Language unit interacts with lexical and other means in the linguistic context, social factor, logical clarity, situation, etc. in the non-linguistic context. According to the nature of this relationship, the context looks like 1) neutral, 2) favorable, 3) concretizing and 4) unfavorable context.

3 Results and discussions

The first type is non-appropriation. In the first type of assimilation, the derived sentence changes both in form and content. The abstract sentence turns into a compound, more precisely, a compound complement. According to this, the language unit expressing an idea takes the form of a compound expressing a complex concept. In the author's speech, when the statement is non-emotional, only the stem of the verb (*de+di, de+gan edi, de+r edi* etc.) is changed (*ayt+di, ayt+gan edi, ayt+ar edi* etc.). One simple sentence is formed from the excerpt and the author's sentence. We turn to language facts:

U har safar devor oshganda, endi kolxozda **"katta qoziq" bo'lganini aytib,** *Mehriga shon-shuhrat va'da qilar edi.* (107)

This example is a complex simple sentence, two clauses are combined. However, taking into account the syntactic construction of the Uzbek literary language, the first part does not have a predicative form (*aytib*). This form serves to connect the previous part of the sentence with the next part. The writer replaced the conjunction (*va*) with the additional conjunction (*-ib*). As a result, both parts are integrally connected. If this is not meant, the author uses the full form of the participle of the sentence and finds the expression of the relation of the participle: *U .... aytar edi*. In addition, this one sentence is given as a separate paragraph. By this, the thought expressed in the sentence is distinguished from the other part of the microtext, and the reader's attention is drawn to it.

Now let's take the Russian translation of this example:

Dobavim, chto Zul'fiqarov ne ogranichilsya material'nymi podarkami. Vo vremya svoikh vizitov on takzhe stremilsya podderzhat' dukh Mekhri, govorya, chto on teper' bol'shoy chelovek v kolkhoze, i namekaya pri etom, chto yego zhdut kakiye-to pochesti i dazhe slava (206).

The translation is also given in a separate paragraph. But its size is more than twice that of the original. That's why the first sentence in the translation is not in the original. A few words and phrases have also been added. In addition, two possessive sentences were formed from the fact that each part of the possessive clause has an independent predicative form. Accordingly, the translation did not reflect the economy characteristic of the Uzbek text. At the same time, in the original version, the reader's attention is drawn to the relationship between Zulfiqarov and Umida through the use of simple words (*vo vremya svoih posesheniy*) to the rules of national ethics.

The size of the paragraph in the German translation corresponds to the Russian translation. Because the first sentence was added, or rather, it was moved here from the previous paragraph. Many other aspects are similar to the Russian language. Only in the possessive part of the paragraph, the specific grammatical features of the German language are taken into account. After the speech verb (*erklärte*), a subordinate clause is used without a conjunction, and the word order is the same as in an independent simple sentence. The first part is represented by the present subjunctive (*sei*), and the second part by the imperfect subjunctive form:

Es ist hinzuzufügen, daß Sulfikarows Geschenke nicht nur materieller Art waren. Während seiner Besuche bemühte er sich auch, Mechris moralische Verfassung zu helfen, indem er erklärte, er **sei** *jetzt in der Kolchose ein großer Mann, und irgendwann einmal* **würde** *auch ihr, Mechri, mit seiner Hilfe Ehre und Ruhm zuteile.* (112-113)

The place of the author's speech (or the source of the message) will also be different. A possessive sentence comes before, after, with a possessive thought in the structure of one simple sentence or in the form of a separate sentence. Depending on the speech situation and the purpose of the speech, it can come one or more sentences, even a few paragraphs before or after the other sentence. Sometimes it is meant not to be used, that is, it is saved. This is made possible by linguistic means and non-linguistic factors in the micro- or macro-context.

The analysis goes beyond the scope of the sentence if it is assumed or required that the information about the mastery message be more complete. More precisely, it is necessary to turn to contextual analysis. Let's start the analysis with one of the forms formed by addition.

-(i)bdi form is often used to express lack of assimilation. We will analyze only some of the micro- and macro-contexts in which this form is used separately and the source of its message. The main attention is paid to the comparison of its translation into Russian and German languages.

The following example consists of a single clause, i.e., a microcontext:

Ha, aytganday, qaysi kuni Hakima kelgan edi, Qahramon bo'lishiga o'ttiz bir tonna **yetmabdi** (62).

The first simple sentence acts as a message source. For the sake of brevity, the speech verb and its owner (*o'sha aytdi*) have been omitted. The owner of the source of the message is a proper noun (Hakima), the participle is the past tense form (*kelgan edi*). The speaker directly observed the action understood by this verb. The speaker only replaces the suffix *-di* with *-(i)bdi* in the opinion that Hakimaning *qahramon bo'lishiga o'ttiz bir tonna yetmadi*. As a result, an assimilation message consisting of a simple sentence is formed. When this micro-context is transformed into a minimal context, i.e., with the possessor of the sentence (*o'ttiz bir tonna*) and the expanded complement (*qahramon bo'lishiga*) is dropped, it can be understood that the action signified by the verb stem is described as mastery. These parts of speech are related to the valence of the participle verb and are used because the speech situation requires it. But for the message to be more complete, the speaker and the listener are not clear. To determine them, we refer to the macrocontext, more precisely, to the preceding sentences. It is clear from the previous sentence that the speaker is Hurinisa. And from the paragraph before it, it becomes clear that the listener is Saida. Therefore, Huriniso, at another time (moment) of the speech, assimilates the message he heard from Hakima, i.e. changes the tense, mood and person suffix of the participle and tells it to Saida. This is the contextual analysis of this mastery message.

Now let's compare the part of the Russian translation that corresponds to the Uzbek microtext:

A Khodzhar – ty pomnish yeye, - kivnula ona Tadzhikhon – nedavno priyezzhala k nam, govoryat, chto dlya zvaniya Geroya u neye vsego tridsat odnoy tonny ne khvatilo! (144).

The grammatical aspect of the translation can be said to be somewhat similar to the original. Because the Uzbek possessive clause is syntactically given by a subordinate clause, the subjunctive conjunction (*chto*) is used. The shape of the cut and other parts have not changed, as in the excerpt. But the source of the message has been changed. In the original version, the person who is the speaker in this speech act (Huriniso) heard the message from the speaker himself as a listener in another speech act. The word (*govoryat*) used in the translation does not mean exactly one person.

The members and participants of the speech act also differ from the original version. According to the translation, the listener is Tajikhon and he is expressed by the famous noun. If the listener is Saida in the original, it will be known from the macro context. Tajikhon is only a third person, a participant in the speech act. The frugality and conciseness of the original were not fully observed. The sentence was added, some words were changed (*Khodjar was called instead of Hakima*). The non-emotional statement in the original has changed to an emotional one in the translation. The subjective attitude of the speaker is expressed by means of a non-verbal factor (exclamation mark in writing), etc. Since the German translation is indirect, most of the mistakes in the Russian text are repeated exactly. For example, a sentence was added, a word missing from the original and the Russian text (*mehnat – die Arbeit*) was used, the description was emotional, etc. In microtext, quotation marks are used instead of dashes as in Russian. The modal verb (*sollen*) is used as the source of the message. Because one of the meanings of this verb is acquisition and corresponds to the verb govoryat in the Russian language. Its use with the 2nd infinitive is explained by showing that the mastered action took place in the past tense.

Und Chodshar – du yerinnerst dich doch an sie -, „wandte sie sich an Tadshichon,“ - sie hat uns kürzlich besucht – **ihr sollen nur einunddreißig Tonnen für ihre Auszeichnung als Held der Arbeit gefehlt haben**! (35)

4 Conclusion

Assimilation is formed by syntactic and morphological means. Morphological assimilation is characteristic of the compared languages only in Uzbek and German literary languages, and in Russian only the first type of assimilation is formed by syntactic means. When assessing the structure of national languages, it is necessary to recognize that there are unique ways of perceiving the world. The psyche of peoples whose language is so-called inflective uses a two-step synthesis to transform existence into language. In the peoples whose language is called agglutinative, the synthesis happens at once. Features of both stages occur in the nucleus. Based on this, we call economy the main feature of the construction of the Uzbek literary language.

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