
SCIENCE OF TRANSLATION. COMPARATIVE ANALYSIS OF THE TRANSLATION OF SCIENTIFIC LITERATURE AND THE TRANSLATION OF “DIWAN LUGAT AT-TURK” INTO ENGLISH AND UZBEK LANGUAGES

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ABSTRACT: This article partially talks about the science of translation studies, the emergence of this science, the process of its entry into Uzbek literature and science, and the Uzbek scientists who contributed to its development. Also, the article talks about achievements and shortcomings in the science of translation, the importance of paying attention to the artistic, scientific and political aspects of the work, untranslatable words or sentences, and Makhmud Kashgari's "Diwan lugat at-Turk" is cited as an example and the shortcomings of its English translation are shown on the basis of evidence. The author presents the version of the translation that he believes to be correct according to his scientific research.

KEYWORDS: Translation studies, socio-political literature, scientific literature, fiction, folklore, proverb, culture, cultural barrier, cultural nuances, the primary idea in the work.

INTRODUCTION

Among the Uzbek writers, Cholpon, Gafur Gulam, Oybek, Abdulla Qahhor, Mirtemir, Maqsud Shaykhzada, Mirzakalon Ismaili, Asqad Mukhtar, Erkin Vahidov, Abdulla Oripov, Muhammad Ali took the first steps in the creation of translated works from other languages into Uzbek language in the former Soviet Socialist Republic period and earlier, in particular, in the 19th-20th centuries. Also in the field of artistic translation M. Asim, N. Alimuhamedov, Sh. Shomuhamedov, K. Qakhorova, O. Sharopov, Sh. Tolipov, V. Rozimatov, Q. Mirmuhamedov, A. Rashidov, M. Hakimov, I. Gafurov, M. Mirzoidov, G'. Torabekov are known as professional translators. In the years of independence and in the current period, on the contrary, the process of translation of socio-political, scientific and artistic works in Uzbek and Turkish languages into foreign languages has increased. The main reason for this was the restoration of the artistic and scientific works, which were considered the priceless spiritual heritage of the Uzbek and Turkish-speaking peoples, which faced many spiritual threats in history, and were rediscovered on the basis of archaeological research.

In fact, the scientific study and research of translations of works created on the basis of the idea and ideology of national independence is one of the urgent tasks of translation studies today. In Uzbek translation studies, the issue of translation of socio-political works has been reflected in a number of scientific works. For example, the book "Matn, tarjima va istiloh" (Text, translation and evolution) by G. Salomov, who is considered the founder of the Uzbek school of translation studies, and many other articles created in this field can be cited as an example. All this indicates

that the problems of translations of socio-political works are significantly researched in Uzbek translation studies. In his book "Matn, tarjima va istiloh" (Text, translation and evolution), G. Salomov analyzed the typological, logical and linguistic aspects of researching the translation process and the art of translation. In this work, the scientific concepts of homogeneity, commonality, similarity, difference, positive and negative meanings of things and events are applied to the theory and practice of translation. At the same time, the guide briefly covers the issues of translation, method, style and editing techniques and skills and ways to acquire them, analysis and classification of scientific terms. F.Saidov's dissertation on "Matn va tarjima" (Text and translation) is dedicated to highlight the need to use different linguistic layers and many similar issues, dealing with inheritance and evolution, linguistic norms in translation, tendencies of simplicity and complexity, text interpretation and translation, equivalence and non-reciprocity, aspects of the law of perception and originality, the relationship between author and translator, the relationship between the original and the translation, unlike literary translation, the uniqueness of scientific and scientific-journalistic translation, accuracy and freedom, as well as the harm of distortion, logic and translation in analysis and research, re-creation. It should be clear to all translators that translation is not a work of copying, but a creative process, and a translator should be a skilled writer in the process of changing the original text into a translated text. The literary environment of a certain region in different periods, especially the emergence of special schools of translation, shows that it had its established principles and traditions. Today, every developed nation translates materials related to dozens of fields of science and culture from the languages of representatives of hundreds of nationalities in the world into their native language. However, a translator of socio-political literature does not have the same freedom as a translator of literary works. The main goal of literary translation is to restore the influence of the context in another language, while the full reflection of scientificity is the main goal in the translation of scientific works.

Of course, translation is a sensitive matter; especially the translation of a scientific work is directly related to the spiritual aspect of that work. Because even if there are mistakes in the translation of a work of art, the main idea and plot are preserved, and the reader can easily find out what the general plot is about in a literary work. However, if there are translation flaws in scientific works, this can lead to a different interpretation and misunderstanding of the translated work by the reader.

Because there are several factors that can make translation difficult in scientific works, only a skilled translator can easily overcome the difficulties that may arise during the translation process. In fact, "the work of scientific translators is to achieve one primary goal: to write information in a clear, concise, and accurate manner". Since cultural factors are rarely involved in scientific translation, there is not much connection between scientific translation and cultural nuances.

However, there are works in world literature in which science; politics and art are in harmony with each other. Therefore, translating them requires great professional skills and a long period from the translator.

One of these works made a great contribution to the development of science in the 11th century; "Diwan lugat at-turk" is the work of Mahmud Kashgari, which was created at the junction of the

fields of linguistics, literary studies, geography, history, sociology, and partly religious studies, and which has made a significant contribution to the development of these fields today. This work of Mahmud Kashgari was created as an encyclopedic book that provides complete information about the language, culture, and history of the ancient Turks to the peoples of the East and West through the Arabic language. "Diwan" is a work created to meet the needs of Arabs who want to learn the Turkish language.

It has been almost a century since this work was discovered, it has been translated into many languages of the world, review books, manuals and scientific articles have been created on it, and it has been praised by many foreign readers, but scientific research on the work is still on the process. It has not come to an end, because, as mentioned above several times, this invaluable work contains such valuable information that linguists have to refer to it again and again in order to gain a deeper understanding of this scientific treasure, and every time scientists find something new and valuable information when they face it again.

For example, if we take the process of translating the work into English as an example, the contribution of Robert Dankoff, who specializes in Oriental studies, in the translation of this work is incomparable. For several years, Dankoff conducted research on the history, artistic and textual characteristics of Turkish written monuments in Turkey. In 1971, he defended his candidate's thesis on the study of Turkish and Islamic monuments at Harvard University and received a doctorate. In his scientific research, he studied the linguistic and artistic features of Central Asian written monuments in the Ottoman Turkish language. As the Turkologist was well aware of the theories of various religions, in particular, the Qur'an and hadiths, he was able to succeed in analyzing the Arabic terms in Diwan's translation, excerpts from the Qur'an, and Arabic grammar. In the process of translation, initially, he made many mistakes, then corrected these mistakes, carefully studied the meaning of each word in the text again and again. And in 1982-1985 years, American Turkic scholars James Kelly and Robert Dankoff were able to translate the work and presented it to the general public.

In fact, it is not an easy task to translate a complete, invaluable work, and in general, the English translation of the work is very close to the original, but admittedly, the work is not only based on scientific facts, but also it contains folkloristic, literary, cultural and religious views. There are also cultural, folkloristic and religious nuances that cannot be understood by a non-native person, which sometimes caused confusion in the process of translating the work.

As a proof of our word, we paid attention to the following wise words from the first roof of the work and its translation. In the original Turkish version of the work, this sentence is quoted as "Kalasi ichtin, yilqi alasi tashtin" and was translated into Uzbek by Salih Mutallibov as "odamning olasi ichida, yilqiniki tashida, sirtida". There is a similar proverb in the Uzbek language: "Odam olasi Ichida, mol olasi tashida". Now, if we consider the version of the same proverb translated into English, it is given as follows: "The leprosy of a man is on the inside, the leprosy of the animals is on the the outside". Here we compare the Turkish word "ala" and the English word "leprosy" and it turns out that the word "ala" in the index dictionary has meanings such as slow (1), white spots in the skin (2) and hostile (3). The English word "leprosy" is shown in the Oxford dictionary to have the following meaning, a disease that causes painful white areas on the skin and can destroy

nerves, muscles, etc . It can be seen that Dankoff tried to reveal the second meaning of the word "ala", that is, "having white spots on the skin", but Kashgari here uses the third meaning, "hostility". Dankoff presented misconception and failed in the translation of this one, because it gives the meaning of "bad, wicked intention". Another small mistake he made was that he did not pay attention to the fact that the above sentence is a proverb, that is, a folk word, so he translated it as a simple sentence. As a result, the folkloristic spirit and figurative meaning of the sentence disappeared by itself, and an unfamiliar concept was created for the reader. We think that the following translation is suitable for the semantically correct delivery of the proverb to the reader: "hostile of a person is on the inside, while hostile of animals is on the outside".

Through the above example, we are far from giving the opinion that Dankoff encountered an obstacle in the translation process in expressing all national and cultural concepts. Indeed, as we noted above, cultural factors can confuse the translator, but as the great poet said, "What is lost in the good or excellent translation is precisely the best" .

CONCLUSION

In conclusion, M. Kashgari's work "Diwan lugat at-Turk" is useful in studying the history, culture, living conditions and customs of the Turkic peoples, and in addition, it serves as a very important resource in determining the influence of the Turkish and modern Uzbek languages on each other.

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