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THE HISTORY OF LITERARY TRANSLATION FROM UZBEK INTO ENGLISH

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ABSTRACT

This article presents the brief history and evolution of Translation Studies from Uzbek into English. It also provides some possible lexical problems in translation between Uzbek and English, and how to deal with them. It gives examples of such problems in translation and considers how to solve them. 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. The translation problems often occur while translating from L1 (mother tongue) to L2 (target language) by assuming that there are equivalents to the source text words. Also, lacking of lexical, stylistic equivalence, which may cause some problems in expressing the meaning of the contexts from Uzbek into English, and this can be vice versa. Additionally, this article looks at the development of the translation in Uzbekistan as well as the current information about translators who are dealing with translations from Uzbek into English. The article discusses the efficient methods and approaches in literary translation as well. In the research all the translation issues and problems occurring in the translations are accompanied by examples between English and Uzbek.

Keywords: lexical problems, grammatical and stylistic problems of translation literary translation, cultural problems of the text

INTRODUCTION

Translation has been formed in the culture and history of the peoples of the world for many years and is one of the types of creative activities that has been developing over the years. By translating a concept or phrase from one language into another, people exchange ideas and learn about other people’s cultures, customs, and traditions. Through translation, economic, political and cultural cooperation has been established amongst the countries of the world. This, in turn, paved the way for the

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comprehensive development of states. That is why translation and interpretation are so important in the language industry today.

Also, translation plays a significant role not only in teaching and learning processes of language education, but also it is very important to convey the one's mentality, customs and traditions which exist in their cultures. Therefore, there is a great amount of necessity for different types of translation studies. Knowing how the translations works can help learners to compare and understand different aspects of the different nations and cultures. Since you are required to understand and know, easily follow the meaning of the given text or contexts while you are learning a foreign language. Interestingly, when you begin to investigate a culture or deal with any foreign language learning, you will definitely have to work with the texts and literary resources. As a result of that, most of translators and language providers need to face some challenges which can be real obstacles for readers and learners of the language which is being learned or taught. Moreover, the translated forms of materials or resources for investigation, assist to express and understand the meaning of the texts and literary works.

Generally, a good translation is not easily or directly translated into another language and in this process, it is required from a translator to use appropriate methods and approaches to keep the real meaning of the texts. Laconically, we may articulate that "translation" is a text-processing and text-reproducing activity which comes from a source text to a resulting text. Other types of text-processing and text-reproducing activities are commenting the text, summarizing text, interpreting the meaning of the work, adapting a text for a different group of addressees, transposing the text into another medium, etc. What kind of translation from all these text-processing activities is that translation is based on an act of creating a relation of equivalence between a source text in one language and its cognition and translation in another language…? The German translator, Wolfram Wilss (2018,2) gave and offered a good explanation and definition to translation, according to his idea that "*Translation is a text-processing and text-re-verbalisation process which leads from a source text to a target text that is as equivalent as possible and presupposes an understanding of the original text in terms of content and style. Translating is a process, which consists of two main phases. One of them is a phase of text comprehension in which the translator analyses the source language text with reference to its meaning and style. The following one is a phase of linguistic reconstruction, in which the translator reproduces the source language text which he had analysed in terms of content and style, under optimal consideration of communicative equivalence"* (2,18).

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Therefore, it is often said that keeping national-coloured words should be used but not so frequently. What was meant by that? If you deal with translation studies, everyone should be aware of the translation problems that are related not only linguistic sphere but also non-linguistic sphere too. Because while translating the texts, you should take into consideration of the cultural aspects of the words, expressions and sentences that are being translated into another language. As far as the things that motivate to write this topic are concerned, we will enumerate some of them as forethought of the initial points to write this research.

Granted, this research is one of the new topical approaches which has not been learned yet by the majority of scholars, translators and linguists in Uzbekistan. Furthermore, these are going to be almost new translation problems from the Uzbek language into the English language. In addition to this, one advantage of this kind of dissertation topics is that it will really help learners and readers in both Uzbek and English languages understand the feelings, the ways of life, and character of the nation. By doing this research, we will be able to not only achieve to translate cultural-valued books but by courtesy of being translated into English, it will assist learners to see the rich literary heritage to the whole world and in the meanwhile, it will also support other nations to know more about Uzbekistan and its culture. So, it is also acknowledged as a source of strengthening the knowledge according to "Anthropocentrism" in linguistic fields such as Translation Studies, Language Learning and Discourse analysis.

LITERATURE REVIEW

Important methods and approaches of Translation Studies. Translation theory is one of the most important disciplines for prospective translator students specializing in this field, and it helps to solve problems encountered in translation. Subject - translation practice, translation works, translation processes, the activities of the translator, the history of translation and their study are closely related to the native language, reflect and generalize the rules of translation. Political, economic, scientific and cultural cooperation between different peoples is growing all over the world, and it is barely possible to imagine these relations without translation. Today, it is crucial to explain the importance of translation. That is, just as there is no life on earth without the sun, there can be no interaction of different peoples without translation, and no development without interaction. "Ignorance of the lives of other people's leads to national limitations." That is why translation is seen as a link between

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nations, a means of developing and enriching science and culture, and a bridge of mutual cooperation and solidarity.

The main task of translation theory is to observe the laws of the relationship between the original and the translation, to summarize the conclusions of the translation events of a particular nature on the basis of scientific data and to indirectly influence the practice of translation, to improve its quality. Translation practice derives from translation theory the alternative model, rule, evidence, and proofs in finding optimal means of expression and in solving specific translation problems.

Thus, until the twentieth century, the word "translation" had a definite meaning and was used only in reference to the translation of historical, philosophical and literary works, and in relation to the oral translation in Turkish "tilmoch", in Slavic "tolmach"., "dolmetschen" in German, "interpret" in English and French. The views expressed in the theory of translation were similar in general. Thus, language is social, without which there is no social activity. In the process of translation, we face foreign culture. For this reason, our success in translation depends on how well we understand the foreign culture, since translation is an intercultural phenomenon.

Translation has always evolved in close connection with literature. The introduction of examples of world literature into the cultural life of nations through translation has helped one nation to get acquainted with the spiritual life and customs of another nation. The role of translation is invaluable in bringing world literature into our lives and bringing peoples closer together.

The essence of the translation process is to find alternative means of a separate language in order to preserve the unity and integrity of the form and the content reflected in the original. In addition, choosing the most alternative and appropriate option among the several available options for providing the original content in another language is also one of the main requirements of adequate translation. Finding these alternative language tools and choosing the appropriate one is creative and requires conscious effort on the part of the translator. The translation of scientific, socio-political literature, which is closely related to the expressiveness of language, also has to address certain artistic and creative issues. This requires literary skill from the translator. Literary translation is a work of art, as follows: “The first is that translation is a work of language. The second argument is that if a work is translated by ten people, their translations will not be exactly the same, but will be significantly different, as if they came from the same pattern. The third argument is that many of the translations that are made when translating the same work are

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clearly different from the school to which the creators belong, the literary traditions, the nature of the original being translated, and the nature of the species."

The preface of the first volume of "Samples of Uzbek classical literature", published in 2003 (compilers - professors Nasimhon Rahmon and Hamidulla Boltaboev) reflects on the first period of Uzbek literature (in general, ancient Turkic literature). It is noted that since the fifth century there has been a special turn in the literature, and therefore it is considered that the Uzbek written literature should be studied not from the 10 century - "Kutadgu bilig", but from the beginning of AD.

This, no doubt, confirms that Uzbek literature is one of the oldest in the world.

From this point of view, when studying the history of translations from Uzbek literature into English, we considered it appropriate to pay attention to two aspects.

First of all, the translation of our literature into English, not only in English, but also in other languages, has not been carried out in a planned way so far, in fact, it is inappropriate to require a plan, translation is a creation, and creativity is difficult to plan. In most cases, the anniversaries of any writer or poet, or the days of literature, in general, have been translated for some reason.

It is an important task to "translate worthy examples of our classical and modern literature into foreign languages and widely disseminate them on the Internet, where the essence of our national spirituality is deeply expressed in art." There is no doubt that such an authoritative document will inspire the creators and play an important role in the translation of our literary works into foreign languages.

The first English translations of Uzbek literature are, of course, associated with the name of Alisher Navoi. The great thinker's epic "Lyson ut-tayr" was translated into English by E. Fitzgerald and published in 1899 in Boston, USA. The prose description of the same work was translated into English by Canadian translator Harry Dick in collaboration with Uzbek translator N. Kambarov. "Muhokamat ul-lug'atayn" by Alisher Navioy was translated into English by Robert Deverux in 1966 in the United States, and the great poet's epic "Sab'ai Sayyar" was translated into English by American professor W. Firman. In 1988, the Vatan Society of Uzbekistan published Alisher Navoi's proverbs in Latin translation by Margaret Bettlin. The English collection "Uzbekistan speaks", published in Tashkent in 1961, includes samples of ghazals, rubais, proverbs of Alisher Navoi and an excerpt from the epic "Farhod and Shirin".

One of the first translations into English was "Temur's Statutes", which can be considered a documentary, historical, artistic, autobiographical work in the genre of Amir Temur. One of the famous writers of Uzbekistan Pirimkul Kadyrov in his

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article "The role of Temur's rules "in the history of our spirituality" thinks about this, and emphasizes that it should be read as a heroic epic written in the Turkic language. and the extreme darkness of meaning is reminiscent of the epic Alp Er Tonga and the history of Bilga Hakan and Kultegin in stone inscriptions. The small size of the work suggests that its meaning does not fit into some multi-volume novels. "... For six centuries," the author writes, "Temur's Statutes" deserve to be among the leading historical, literary and linguistic monuments that have appeared on the soil of Uzbekistan. "It should be highly valued in Uzbek literature as an autobiographical work that started realism six centuries ago and should be included in school textbooks."

The "The Rules of Timur", which enriched our literature and introduced our country to the world, attracted the attention of British scholars in the XVII century. While in India, Major Devi, a British orientalist, became acquainted with the Persian translation of Timur's Statutes by Abu Talib al-Husseini. Published in Oxford in 1783. This publication played an important role in the spread of "Temur's Statutes" around the world.

The "Boburnoma" created by Zahiriddin Muhammad Babur also played an important role in the spread of Uzbek literature around the world. Dilbarkhon Ahmedova, a graduate student at the University of Washington, provides detailed information on the English translation of this rare work in a fact-rich article entitled "Boburnoma in English" published in the August 15, 2008 issue of the Uzbek Literature and Art newspaper. The first English translation of the Boburnoma was published in 1826 by the English orientalists J. Leiden and W. Erskin. H. Beverij, a well-known orientalist, obtained a copy of the Boburnoma in Hyderabad and published it in facsimile form in London in 1905. His wife, Annetta Beverij, worked long time to translate this facsimile copy into English.

The third translation of the “Boburnoma” took place in 1993. Zahiruddin Muhammad Babur Mirza was published in the 18th issue of the Turkish Journal of Turkish Studies, which is published once a year at Harvard University in the United States. Three years later, in 1996, the translation was enriched for the second time with various miniatures and maps, entitled "Boburnoma: Memoirs of a Prince and Emperor Bobur," by Washington D.S. published by the Smithsonian Institution at the Arthur M. Sackler Gallery in. In 2002, The Modern Library in New York published Boburnoma for the third time.

Looking at the translation of Uzbek literature into English, one can be sure that Uzbek literature, both in classical and modern terms, is rich in meaningful and

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complex works. Promoting it and translating it not only into English but also into other languages of the world will always be a pressing issue.

The translator and scholar Pasha Ali Osman Goethe's translation of Faust from German into Uzbek was a major event in the literature. Many foreign books are now being translated into five languages at the Samarkand State Institute of Foreign Languages' translation school. The works of Uzbek writers are also being translated into Russian, English, Chinese, Korean and other languages.

In this regard, the translation work of the rector of the Samarkand State Institute of Foreign Languages, Associate Professor Ilhom Tukhtasinov deserves special attention. Over the years, I. Tukhtasinov has been actively translating samples of Uzbek literature into English. Over the next two years, Omon Muminov and Oybek translated the novel "Navoi" and U. Yuldashev translated and published Gafur Gulam's story "Shum bola", “A Naughty Boy”. Of course, it has not been easy to organize the translation, editing and publication of such large and serious examples of our classical literature. First of all, cooperation with foreign experts was established in preparing them for publication. In particular, the English text of the novel "Navoi" was edited by the American Kristin Smart. The translation of the novel "Navoi" was warmly discussed in the press, there was some controversy.

Ghafur Ghulam's story "Shum bola" is a great example of Uzbek children's literature, rich in humor and content. It is very difficult to translate into another language, and it requires a translator to be as eloquent as Ghafur Ghulam, to have a good command of English, and to have a good study of English children's literature. Or the translator must have read Mark Twain's The Adventures of Tom Sawyer and The Adventures of Huckleberry Finn over and over again in English. The reason is that these novels inspired Ghafur Ghulam's story "Shum bola".

The English translation of A Naughty Boy was edited by American expert Elise Britten to ensure that the translation is acceptable to the English-speaking reader. According to experts who have read the translation, the English text is a bit simple, close to children's language, and words and phrases are not explanatory. Of course, such a conclusion requires a comparative analysis of the original and the translation. We hope that future research will be written on the quality, successes and shortcomings of these translations.

Moreover, we are waiting for new translations from the translators. Since the creative team led by I. Tukhtasinov has published Abdulla Kadyri's novel "Days Gone by", more than a dozen samples of our modern and classical literature are ready for publication in foreign languages, in particular, in English. This kind of

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collaboration and translation is still continuing, recently, to be more exact, On April 29, 2021, Mark Edward Reese, an American cultural scholar who translated into English the novel "Days Gone by" by Abdulla Kadyri, a great representative of Uzbek literature and the founder of Uzbek novels, visited the Uzbek State University of World Languages. This can be regarded as a proof of development of translations from Uzbek into English too. By learning about above given information on translations from Uzbek into English we can assume that literary translation is gradually developing year by year.

RESULTS AND DISCUSSION

All above mentioned literary works belong to old Uzbek literature or at least are about the nineteenth century. Thus, the languages can be differentiated by the Uzbek language which is used nowadays. Moreover, for investigating the lexical, grammatical and stylistic problems of translations, the works of Utkir Khoshimov can be the most appropriate ones. However, about general translation problems, Aznaurova et al. (1989) classified the types of translation problems into three main groups such as lexical, phraseological and grammatical problems in translations from English into Uzbek and Russian. Also, they divide each type of problems into sub-groups too. For instance, when it comes to lexical problems of translation, there are three main sub-groups such as complete lexical correspondences (proper names, geographical denominations; scientific and technical terms; months, days of the week and numerals), partial lexical correspondences (for instance, words with differentiated meanings) and the absence of lexical correspondences (by using realia) and etc.

It can be guessed that the same problems might occur in translation from Uzbek into English too. So, if the “Life Affairs” by Utkir Khoshimov is chosen to translate, we might face the problems which have been mentioned in the course book of Anzaurova for translation studies which is named “Translation – Theory and Practice”. That is why we will look at the types of the problems and the solutions and suggestions which advised in that book.

So, we can see some challenges while we are translating not only the works of Utkir Khoshimov, but also other works of Uzbek writers from Uzbek into English. For instance:

In the translation of “Life Affairs” by Utkir Khoshimov, there are small stories, the book per se starts with very short stories in different topics which make readers think deeply and broadly.

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Example 1: “Life Affairs – the first short story “White, Bright Nights”.

So, in the translation of the title of the story, the translator used “literal or back to back translation” technique, since the title is “OQ, OYDIN KECHALAR”, and if we translated the title directly from Uzbek into English, we will have such a translation which is given above. However, just translation “Bright Nights” could have given the meaning of the title.

Example 2:

Next, differences occurred in translation we can find them in the whole paragraph of the first story.

In Uzbek: *“Bolaligimni eslasam, iliq yoz kechalari ko‘z oldimga keladi. Hovlimizda bir tup bodom bo‘lardi. Erta bahorda qiyg‘os gullardi-yu, hech meva tugmasdi. Onam: “Bodom yolg‘iz bo‘lgani uchun meva qilmaydi”, deb tushuntirar edi. Shu bodom tagida bir supa bore edi. Kun botishi bilan onam hovliga ko‘loblatib sev separ, kunbo‘yi oftobda qizigan yer hidi supa oldidagi rayhonlar isisga qo‘shilib ajib bir tarovat taratar, atrof jimjit bo‘lib qolar edi”.*

In translated into English: *“Whenever I remember my childhood warm nights of summer will emerge in my eyes. There used to be an almond tree in our orchard. It blossomed in early spring but it gave no fruit at all. Mother used to say: “An almond tree doe not give fruit because of loneliness” There was ‘supa’ under that almond tree. As soon as the sun sat down, my mother used to water the yard, the smell of the land which had been heated during the whole day by the sun gave out a scent with basil, by that bench and everywhere would get silent then”.*

If we look at the translation, we can find so many challenges that might be difficulties for a translator in the translation process. In general, this is one of the best versions of translation, and there might be several reasons for that. First, the translator used the explanation technique while translating the word ‘supa’ because this word is regarded as a national specific word which represents the cultural item. If the translator had not given a definition, a foreign language speaker would not be able to understand the meaning or just would accept as a simple bench. So that here, translator translated the sentence skilfully.

Secondly, however, non-native speaker of Uzbek could possibly miss some of the most descriptive parts of this story. Because in Uzbek version this sentence part has been translated as follow:

As soon as the sun sat down, my mother used to water the yard, the smell of the land which had been heated during the whole day by the sun gave out a scent with basil, by that bench and everywhere would get silent then.

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If this part is analysed word by word, it is possible to see that some descriptive parts have been removed or untranslated. For instance, the author of the story wanted to describe beautifully by saying like:

"*Kun botishi bilan onam hovliga ko'loblatib sev separ, kunbo'yi oftobda qizigan yer hidi supa oldidagi rayhonlar isisga qo'shilib ajib bir tarovat taratar, atrof jimjit bo'lib qolar edi"*.

Because in literary text the background information is very important so that the words "*hovliga ko'loblatib sev separ"* was translated in a simple way just "*my mother used to water the yard".* As a result of that, of course the non – native speaker of Uzbek definitely misses this part of depiction, and actually the writer was going to say that she would water the yard and then there used to be a small puddle of water, and it gave different look in front of that bench in summer time. In other words, the word "*ko'loblatib sev sepmoq" is a collocation, and the root of the word "ko'lob" means like "puddle" which* wet or cover a surface with water but in English this happens after raining, especially meaning the rainwater. Third, if a foreign reader reads that part, he or she misses many cultural things which exist in Uzbek culture. Because the water the yard in that way in the morning and afternoon, or any times that we are welcoming guests to our house, we usually do like this and this is a part of our daily life. For this reason the translation of literary text is not just translation, it is an interpretation of a nation and its culture and traditions into another language.

Moreover, we can find many stylistic devices such as personification, irony, or idiomatic expressions in the works of Utkir Khoshimov. For instance, in this example we can see the personification and it is called in Uzbek Literature as "jonlantirish san'ati" - *"Bahor suvlarining jarangdor kulgusi"* – this can be translated like "*laughter of the spring water".* In addition, we can find the idiomatic expression as well: "*Hozir dilsiyohlik bo'lishini bilib, yuragim g'ash tortdi"*, the translation of this might be like this: "… *My heart sank overseeing the forthcoming disappointment.*" The next example is for personification, and "atrof jimjit bo'lib qolar edi" has been translated as "*everywhere would get silent then".* Thus, the translations are challenging and keeping the meaning of what the author was going to mean is even much harder for translators who are from Uzbek into English.

CONCLUSION

To sum up, we can say that in word-for-word, literary translation or semantic ones, translators are required not only to have a huge vocabulary skill but also to understand the culture and traditions of Uzbekistan. Moreover, looking at the specific

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problems and challenges of translation of stylistic devices, or other lexical problems of the translation, means and methods which are used to have translated and also having information of the history of literary translation from Uzbek into English, we can assume that majority of them in most cases depends on the culture of the language. By looking through the observation of the translation, we can say that translation from Uzbek into English or other foreign languages quite differs due to specific features and peculiarities of those languages. Moreover, it is obvious that the translation process requires exact and adequate performance of contents, in the meanwhile a translator is required to have not only the language skills but also, he or she must have a broad knowledge of cultural diversity, specific vocabulary and understanding of both national and international world pictures. Finally, the translation from one language into another language is often considered to be a quite difficult process that requires a high professionalism and devotion from a translator. By looking at the examples given earlier, we should take into consideration that a translator should have a good terminology base, lexical, phraseological and stylistic knowledge in translated languages. Furthermore, a translator is required to know about the sentence structure and grammar of the language deeply.

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