

Originality And Translation: Advantages And Disadvantages

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Abstract

The article discusses the current issue of socio-political translation in the field of Uzbek translation studies. Indeed, after the independence of the Republic of Uzbekistan, many works in the socio-political sphere began to be translated directly into foreign languages. Of course, the translation from Uzbek into foreign languages or directly from foreign languages into Uzbek is a new field and requires some attention. The following article discusses the achievements of the translation work, the methods of translation used, as well as some of its shortcomings, with a creative approach to one of such translation works.

Key words. *Socio-political works, independence, Muslim religion, author's style, translation language, a part of speech, a target language, an edition, a literary translation.*

Introduction

Analysis of translations of socio-political works is one of the urgent tasks of today's translation studies. From this point of view, the translation of such works requires special study.

It is difficult to imagine socio-political works without terms. When translating terms into another language, it is sometimes a good idea to take them exactly as they are, in some cases they are replaced by alternatives that are available in the target language.

In the history of translation, much research has been done on the study of the features of socio-political translation. Especially after the independence of Uzbekistan, a radical change has taken place in this area. To date, works in Uzbek have been translated into many languages.

Materials

As the main source of this article were taken the Uzbek version of the original book "Uzbekistan on the threshold of the XXI century": work "Threats to security, conditions of stability and guarantees of development", its English translation published in the UK, another English translation by Pogorelsky published in Uzbekistan and a Russian edition. Monographs, articles and research papers of a number of translators were used in the process of comparing the translations with the original.

Methods

The article is based on the methods of comparison, classification and comparative-typological analyses.

Results

Some problems of translation studies - how to translate socio-political Uzbek terms into English - were analyzed. As a result, the idea of the importance of scientific and theoretical study of the translation of political terms was put forward.

We call a translation a work written in one language or an oral speech expressed in another language. But whether it is a written or an oral translation, it will have its own principles and rules. It is not enough to give meaning in translation. The author's style, the nationalism reflected in the play, the charm of the language, and even the means of expression and imagery used in the original text should not be overlooked.

The translation of socio-political works requires a more serious approach to this issue. Because on the basis of such works lies the history, future and destiny of an entire nation.

Well-known Russian translator L. S. Barkhudarov shows the following ways of translation transformation, i.e. translating a text or speech from one language into another:

1) reposition;

- 2) replacement;
- 3) addition;
- 4) drop.

In the principle of repositioning, the word, compound, sentence and text in the original text are reproduced based on the capabilities of the target language.

Uzbekistan on the Threshold of the 21st Century: Threats to Security, Conditions of Stability, and Guarantees of Development, its English translation and the Russian edition are examples of this.

In fact:

“Бир нарса равшанки, барқарор ва жўғрофий-сиёсий мувозанат сақланиб қолган шароитдагина бу минтақа жўшқин ва собитқадам ривожланади, жаҳон ҳамжамияти учун муносиб шерик бўла олади”¹.

This text has been translated into English as follows: “*But one thing is obvious: the region can achieve dynamic and sustainable development and be an honest partner for the world community only if stability and geopolitical balances are preserved*”².

If we look at the translation, first of all, the meaning understood from the original is fully reflected in the English language. One thing to keep in mind here is that the order of sentence structure in Uzbek and English is radically different. As a result, the placement of words in the sentence has changed slightly. There are no omissions or additions in the translation of this passage

We see the Russian version of the same text

“Ясно одно: регион сможет динамично и устойчиво развиваться и быть достойным партнером для мирового сообщества только в условиях сохранения стабильности и геополитического равновесия”³.

Here the work is done on the basis of the repositioning method of the above translation. The placement of the words has not changed. The meaning is fully reflected. However, in the Russian edition of the work, some syntactic features differed from the English translation.

The translators also used the principle of substitution. L. S. Barkhudarov says that as a form of speech, its grammatical number, while the form of tense can change, as part of speech, in translation, one set of words is replaced by another. In addition, simple sentences can be cases with a compound sentence in”⁴.

For example:

“Орол денгизи муаммоси узоқ ўтмишга бориб тақалади. Лекин бу муаммо сўнгги ўн йилликлар мобайнида хавфли даражада ортди”⁵. This text from the book is expressed in the English translation of the work as follows:

“The roots of the Aral Sea problem date back for into the past, but the scope of it has expanded over the last decades”⁶.

Here, the "problem of the Aral Sea" came in the Uzbek language as a possessive, while in the English translation, the phrase "The roots" came as a possessive. In addition, the text in Uzbek, which consists of two simple sentences, is represented in English by a single compound sentence. Hence, the grammatical form of the sentence in the translation has changed. But the phrase “dangerously” given in the original was not expressed in English.

This text is given in Russian as follows:

“Проблема Аральского моря корнями уходит в далекое прошлое. Но угрожающие масштабы приняла в последние десятилетия”¹.

In translating these works into English, the translators, as far as possible, followed the right way and tried to recreate the meaning understood in the original in the translated language. Here is an example: “Биз энгил йўлни қидирмадик”².

This statement is expressed in the English translation of the book as follows: “We have selected the most difficult road”³.

¹Каримов И. Ўзбекистон XXI аср бўсағ асида: хавфсизликка таҳ дид барқ арорлик шартлари ва тарақ қ иёт кафолатлари. –Тошкент: Ўзбекистон, 1997, – Б.9.

²Каримов I. Uzbekistan on the Threshold of the Twenty First Century, “Curzon” press, G. B.: 1997. –p.4.

³К а р и м о в I. Uzbekistan on the Threshold ..., “Curzon” press, G. B.: 1997, -P. 165.

At a glance, the denial of the original “Биз энгил йўлни қидирмадик” was translated into English as "We have selected the most difficult road." But the meaning has not changed. On the principle of such translation, L. S. Barkhudarov expressed the following opinion: "In fact, the expression of a sentence or phrase given in the form of affirmation in the form of negation in the language of translation, or vice versa, is called an antonymous translation." In our example above, the whole sentence given in the form of negation is expressed in the form of affirmation. This statement is given in the Russian edition of the book as follows: “Мы же выбрали наиболее трудный путь”⁴.

The Russian edition of the book once again proves our point.

It is well known that the translation of socio-political works requires a certain degree of precision over literary translation. Artistic translation has the ability to move more freely using different artistic means, different colors, to recreate the meaning understood from the original text. Meaning in the translation of socio-political works is a primary issue. Clarity is primary here.

The phrase “Ақидапарастликни ёйиш”⁵ in the original text of the work was skillfully used by the author. The author of the work used this phrase to express his views on solving problems that are relevant today. The phrase was coined as "to disseminate fundamentalism" in an English edition of the work published by Curson in England. In fact, the English word "to disseminate" is synonymous with the word "to spread", which in Uzbek means "to spread". The same word is used by another translator of the work - (published by "Uzbekistan") V. It is also translated as "to disseminate" in an English translation by Pogorelsky. Here the translators went the right and acceptable way in choosing the word. It should be noted that the author of the work calls "Islamic fundamentalism-fanaticism" and emphasizes that this "Islamic fundamentalism" is also a manifestation of fanaticism. Translators have also translated the word "fanaticism" as "fundamentalism." Above, we have seen 'fanaticism' as a manifestation of 'fundamentalism', which is also reflected in the work of translation. However, if we continue to analyze the translation work, the phrase “the goal of the fanatics” in the original text is given as “Islamists are aiming” in the English translation of the work published in the UK. That is, it is translated as "fanatics" - "Islamists". It is this phrase that makes the work V. Pogorelsky's translation is "Islamists target."

However, the text does not say that "Islamists" are fanatics. This fact is completely contrary to the content of the text. Hidoya, a religious, social, scientific and literary publication of the Muslim Board of Uzbekistan, which was established in honor of independence, reports that the European Union itself opposes the term "Islamic terrorism", according to Reuters, one of Europe's leading news agencies.

According to the article, the use of inappropriate and unscientific terms such as "Islamic terrorism" or "Islamic fanaticism" should be outlawed by influential people in many EU member states. In it, experts in the field emphasize that these terms create doubts and misconceptions that are inappropriate for the honor of Islam. The article says that the opinion of the head of the EU Counter-Terrorism Office, Gijs de Vries, that terrorism is not unique to any of the world's religions, is particularly relevant today. In fact, fanatics exist not only in the Islamic world, but also in other religions. Moreover, this is manifesting its aggression not only in Uzbekistan, but all over the world. Fanaticism can be considered fundamentalism, but to translate it as “Islamists” is completely wrong. An English-speaking reader who reads the translated text may perceive Islamists as fanatical, fundamentalists. This may give the impression of a completely different language, a different nation, a different religion to the Islamic world. Muhammadjon Imomnazarov, a well-known scholar, said: "Such approaches can lead to bloody conflicts, not only between different religions, but also between people of the same religion." In fact, the word “Islam” is derived from Arabic and is a religion founded by the Prophet Muhammad; Muslim religion. Accordingly, “Islamist” means a person who believes in the religion of Islam. For some reason, Western translators translated it into Russian as "Islamisty" and in English as "Islamists." It is as if they are explaining the meaning of the word "fanatic" in the original text in their own language. However, there is a serious problem here. It is also a matter of attitude towards Islam, that is, as mentioned in the example above, the inappropriate, inappropriate use of the suffix "-ist" in international socio-political dictionaries.

⁴Каримов И. Узбекистан на пороге... М.: Издательский дом “Дрофа”. 1997, С. 177.

⁵Каримов И. Ўша асар. –Б.44.

Conclusion

In conclusion, it can be said that each period has considered the issue of translation of socio-political works from a different point of view. In the former Soviet Union, the focus was on translating Russian-language Marxist-Leninist works into Uzbek, but after Uzbekistan gained independence, the focus was on establishing equal relations with the world community. At the same time, the issue of direct translation of works promoting human values from foreign languages directly into Uzbek and, in turn, the best works created in Uzbek into foreign languages came to the fore. By the time of independence, great strides had been made in the translation of socio-political works. Such dictionaries were created and considered perfect for their time, but with the change of the period, as a result of changes in the vocabulary of the Uzbek language, ie the increase in the richness of the language, the obsolescence of some words and phrases, these dictionaries began to fail to meet today's requirements. According to the needs, a number of dictionaries in the socio-political sphere were created during the years of independence. As a first step, we can mention the popular scientific dictionary "Independence" in 1998, the dictionary "The idea of national independence: basic concepts, principles and terms" (short explanatory experimental) in 2002 and the pamphlet "Terms of Independence" in the same year. But all this is not enough to say that the industry is fully formed. At the same time, there are still a number of problems in the translation of socio-political works in modern translation studies. In particular, the shortcomings in the translation are due to the fact that the work was translated into foreign languages not from the language in which it was created, but from the edition in the intermediate language (hereinafter Russian). The examples show that direct translation from the original plays an important role in the translation of socio-political works. This requires a well-developed terminology in the field, as well as a thorough knowledge of the original language of the translator. Clear words and a clear style are needed to express the original work in an effective and understandable way in the language of translation. This is of course related to the dictionaries created in this field.

The task facing the science of translation studies is to determine how the socio-political works created in the Uzbek language are interpreted in foreign languages and the principles of translation. This, in turn, clarifies the problems of translating socio-political works in Uzbek into foreign languages, including Russian and English.

In the future, it would be expedient to carry out large-scale scientific research on the translation of socio-political works and to create opportunities for translation from the original in this area.

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