

## DEVELOPMENT OF UZBEK TRANSLATION STUDIES IN THE XX CENTURY

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### ABSTRACT

*The article describes the emergence of the world of translation, the initial stages of development and historical roots, as well as the emergence of Uzbek translation. There is also information about translators and scholars who have little place in the field of translation, as well as their translations.*

**KEYWORDS:** *Translation Studies, Odyssey, European Translation Studies, Uzbek Translation Studies, Libyan Andronicus, Eugene Nayda, Torah Translations.*

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### INTRODUCTION

Before analyzing the development and enrichment of Uzbek translation in the twentieth century, it is expedient to return to the early stages of development and historical roots of this field.

Two thousand years ago, the Greek Libyan Andronicus translated the great Homer's Odyssey into Latin. In this way he not only laid the foundation for practical translation work, but was also the first to face the difficult problems of translation theory. However, the problems of translation in Europe began to attract real attention only from the VI-IX centuries. During this period, translation theory as a science had only just begun to be called childhood. Despite the fact that the issue of scientific understanding of translation has been studied for thousands of years, the theory of true translation has not yet found its place [1].

Translation, one of the oldest human professions, is a type of mental and creative activity that determines the process of translating content expressed in one language using other language tools [2]. Any translation is evaluated in relation to the original text, and the evaluation criteria may vary in different periods and societies. Tariffs for the content, types, functions of translation are infinite and colorful in terms of time and space. The existing tariffs are based on three types of translation activities - literary, linguistic and machine translation. Since its inception, translation has facilitated the exchange of information of various kinds, but the creation of translation theory dates back only to the twentieth century. Conceptual research and intuitive technologies specific to translation practice have led to the formation of the science of translation theory.

The concept of translation theory includes general and special theories of translation as well as machine translation theories. Translation studies is the organization of the process of transfer of spiritual cultural works of one linguistic community to another, the comparative analysis of the

original and written and oral texts of the translation on various parameters. This once again confirms that the organic object of translation studies is philological science, which is part of the association of the humanities, which is language and text, as the representative of human spiritual culture in society.

Significant scientific thinking in the field of translation theory began to develop rapidly, especially in the second quarter of the twentieth century. The deeper elaboration of the theoretical problems of translation abroad also coincides with the same period. John Ketford's lectures in Edinburgh and the monograph *The Linguistic Theory of Translation* (London, 1965) published in Oxford, and Georges Munen's *Theoretical Problems of Translation* based on his doctoral dissertation in French (Paris, 1963) and Italian (Turin, 1965). is one of the great achievements in this field.

Indeed, an attempt at a theoretical understanding of translation activity abroad can be traced back to an earlier work by Eugene Naida on the organization of Torah translations (New York, 1947). But this was only a pragmatic approach to translation problems in terms of linguistic principles. In 1969, Eugene Naida and Charles Taybor published a book in London entitled *The Theory and Practice of Translation*. In it, the theoretical conclusions arising from the possibility of applying and using linguistics in translation were thoroughly developed. In addition to England and France, translation theory has been developed in Germany and other Western European countries. In particular, Julius Viril's monograph on the problems of translation in German in Austria (Vienna, 1958); Wilhelm Wilmar's book on conformity and asymmetry in translation in Germany (Cologne, 1959), Rudolf Yumpelt's fundamental work on the translation of scientific and technical literature (Berlin, 1961) and the collection *The Art of Translation* (Munich 1962), prepared by the Academy of Fine Arts; Fried's book (Zurich 1963) and other works were published in Switzerland. Scientific research in the field of translation has also begun to flourish in the countries of the Socialist Commonwealth in Europe.

Harold Raab and Otto Brown's *Introduction to Translation Theory in the GDR* (Berlin, 1959); Otto Kade's study "Coincidence and Law in Translation" (Leipzig, 1968), Ioje Kardash's "Problems of Literary Translation" in Hungary (Budapest, 1965), Emil Sabo's "Literary Translation" (Budapest, 1961), Lyubomir Ognyanov's *Rizov's Fundamentals of Translation in Bulgaria* »(Sofkya, 1955), O. Voitasevich's "Introduction to the Theory of Translation" in Poland (Wroclaw-Warsaw, 1957), Jiri Levi's "The Art of Translation" in Czechoslovakia (Prague, 1963), "Fundamentals of Translation Theory" in Yugoslavia (Belgrade, 1963) and other scientific papers have been published. Eugene Naida's book *On the Science of Translation* (Leiden, 1964) provides an overview of current theoretical concepts. Such a review is to a lesser extent in Edmon Qari's *Modern Translation* (Geneva, 1956) and Theodore Sevor's *The Art of Translation* (London, 1957).

In the Americas, translation problems are also being studied with intensive imagery. A collection of articles on translation in the United States (Cambridge-Massachusetts, 1959; New York, 1966, etc.), the Texas Collection, prepared in 1961 by the Austin Translation Center, is devoted to the basics of translation. Olaf Blixen's *Uruguayan Literary Translation and Its Problems* (Montevideo, 1954), Basilio Silveyra's *The Art of Translation in Brazil* (Sao Paulo, 1954; second edition 1956) and Paulo Rona's *Translation Skills* (Rio de Janeiro) -Janeiro, 1956). (read in footnotes)

Theoretical problems of translation have been on the agenda of several local and regional meetings of experts. Congress of the International Federation of Translators, held in Warsaw (Poland) in 1958, Bad Godesberg (Germany) in July 1959, Dubrovnik (Yugoslavia) in August-September 1963, Lahti (Finland) in August 1966, Soviet Union in October 1977. Suffice it to recall the International Symposium of Translators and other conferences in the Union (Moscow). The International Federation of Translators (FIT) publishes in Babylon (now Berlin) and other European capitals Babylon (Babylon) and the Journal of Translators in Montreal (Canada), Linguist in Brussels (Belgium) and Geneva (Switzerland). ) Many theoretical articles are published in Tilmoch magazines, the Automatic Translation Collection in Cambridge (USA), the Monthly Translator monthly bulletin in Stuttgart, and later in Frankfurt am Main (Germany), and other periodicals. (read in footnotes)

Although Tightler considers it the duty of the translator to add or subtract to clarify the translation process, he emphasizes that the concept of paraphrase leads to an increase in free translations and has little to do with Dryden's influence. He uses a translator-rasson comparison based on 16th-century templates, but the difference is that the translator cannot use the same colors in the original, yet his image is required to reflect the force of influence in the original.

The translator must be able to feel the most delicate edges in the author's heart, that is, speak the language of the author. Translation theory from Dryden to Titler is linked to the problem of recreating the essential spirit, heart, and nature of a work of art.

However, the former dixtonomic (difference between the opposite idea) belief between the formal structure and the lesser soul is easily accepted as a writer. It constantly draws their attention to the discussion of imaginary theory. Contrary to the previous view, the spiritual task of the creator Kalorij [6] describes the translation as an inappropriate copying, i.e. the creation of a copy, not a new life.

It can be concluded that these views were among the earliest ideas in the field of translation in the 16th century.

The problems of translation were discussed several times in the 50s and 70s at the meetings of the Writers' Union (see the transcript of the supplementary report of P. Antogolsky, M. Avezov, M. Rilsky at the Second Congress of Writers of the All-Union in December 1954), meetings and conferences.

For example, the Conference of Translators of the Literature of the Peoples of the Union in Moscow in December 1954; An extended meeting of the Secretariat of the Writers' Union of the Union in October 1960 on the problems of translation; All-Union Meeting of Writers and Translators, 1970; International Symposium of Translators in 1978, etc .; In January 1960 in Almaty the Inter-Republican Council for the Translation of Russian from Central Asian, Kazakh and Azerbaijani Peoples, in Frunze in December 1961 a regional meeting on the translation of fiction, in Kazan in January 1962 an All-Russian meeting on this issue, in Tbilisi in March 1962 regional conference, a special plenum of the Writers' Union of Azerbaijan in Baku in April 1967, in Ulan-Ude It has become customary to publish the materials of such major conferences.

In Leningrad - "Theory and Criticism of Translation" (1962) in Moscow - "Actual problems of the theory of literary translation" (two volumes, 1967), in Moscow - "Problems of translation theory and teaching methods" (1970) in a separate book.

It should be noted that the history of Uzbek translation covers more than a thousand years. Works on various aspects of fiction and science have long been translated into Uzbek. Rare books written in Uzbek have been translated into Arabic, Persian, Latin and other languages and have made a worthy contribution to world civilization. The data presented in the research on the history of Uzbek translation in the past centuries and the ancient schools of translation (J. Sharipov, Yu. Polatov, N. Kamilov) confirm our opinion [7].

In the sixteenth and early nineteenth centuries, Russian-speaking intellectuals outnumbered those in other parts of Russia (such as Turkestan). There are historical reasons for this, of course. There were many articles in newspapers and magazines devoted to the teaching and organization of the Russian language, and there were poets and writers who translated works of art from Russian. Especially in 1905, the work of translating Russian fiction into Tatar developed. Newly published newspapers, magazines and newly established publishing houses published works of Zhukovsky, Pushkin, Gogol, Lermontov, Goncharov, Chekhov, Pisarev, Gorky and other poets and writers in the Tatar translation in the form of separate books or articles. These translated works were distributed in Baku, Ashgabat, Khorezm, Bukhara and other places. Progressive representatives of Tatar literature set themselves the task of promoting the masterpieces of Russian literature through literary translation.

Talented poets and writers of the Tatar people Abdulla Toqay, Majid Gafuri, Fatih Karimi, Dardmand, S. Sunchalay, A. Battol and others translated the wonderful works of Russian writers and enriched the treasury of Tatar literature. Poet Majid Gafuri I. Q. read a number of parables by Krylov, and Abdulla Toqay by A. S. Pushkin, M. Yu. Many of the poems of Lermontov and other Russian classical poets were written by the great figure of Russian literature L. The Tatar people loved and read Tolstoy's works in their native language. It should be noted that the works of LN Tolstoy translated into Tatar were widely spread not only in Tatarstan, but also in Central Asia, including Uzbekistan. For example, "Hoji Murad", "Captive of the Caucasus" were also popular in Tashkent, Fergana and Samarkand. Works on nature, medicine, education, history and musicology were also regularly published in the pages of the magazine "Shoro". For example, "Opka ogrigi" (chakotka), "Microbes in milk and their benefits for colds" [8]. A number of works by the Russian scholar M. Kovalevsky and the famous orientalist VV Radlov have also been translated into Tatar and articles have been written about them. Tatar poets also woven lions in honor of Russian scientists. See Janibekov's poem "To Mr. Radlov" (No. 7, 1913).

We did not publish any newspapers or magazines in Tashkent, Samarkand and Fergana during 1908-1913. Only in October 1913 (Zerqola) - (Oina) magazine was published. The magazine was published in two, sometimes three languages, translating news and articles from Russian.

The magazine did not contain valuable translation materials, except for reports and articles from Russian newspapers about the course of the First World War in 1914. (Samarkand) newspaper was also published by Behbudi in March 1913 under his editorship and publishing. Although the newspaper had a number of important tasks ahead of it, it failed to do so, and the Samarkand newspaper did not publish any literary translation materials. On April 4, 1914, the newspaper Sadoyi Turkiston was published in Tashkent. The newspaper Sadoyi Turkiston published articles such as "Language and Religion", "Language and Spelling", "Language" (see Nos. 60, 63, 64 of 1915). "Sadoyi Turkiston" differs from other newspapers by its polygraphic and newspaper

techniques. The newspaper had stopped publishing in late April, 1915. Until 1917, no Uzbek-language newspaper was published in Turkestan, Bukhara, or Khiva.

It was not until 1915 (Al Islah) that the magazine began to appear. The editor and publisher of the magazine is Sayyoh Abdurahmoi Sodiqli, and in 1918 Askarhon Pahlavonov was appointed the publisher. The magazine did not specifically translate works of art from either Russian or Arabic-Persian, but only Arabic, Persian lion or some of the phrases included in the articles were translated into Uzbek. For example, in the main article of the magazine, issue 15, 1916, a verse from the Qur'an was translated. Isloh magazine was banned in late March, 1918, from the 6th issue. In February 1917, a number of newspapers and magazines began to appear in Turkestan; for example, (Al-Izah) published a translation of religious, literary, and political interim government decisions, programming, and guidelines in Ulama. Among them was one of the newspapers ("Salvation"). This newspaper was published instead of "Turkistan Province Newspaper". Behbudi and other journalists took an active part in this.

The newspaper became an organ of the Provisional Government. It contained decrees and appeals of the Provisional Government. In May 1917 (Shoroi Islamiya) and in June he was replaced by the newspaper Kengash. Ahmad Zakki Walidi was the newspaper's editor until the eighth issue, when he was replaced by Munawwar Qori Abdul Rashid Khan. These newspapers acted against the interests of the workers. At that time, along with the newspaper "Kengash", on April 20, 1917, the newspaper "Turon" was published. Its first editor-in-chief was Nizamiddin Qori Mullah Hussein ogli, and its publisher was the Maktab Society. The newspaper "Turon" also did not publish works of literary and artistic translation. (Only some of the messages were translated). The language of the newspaper was full of Turkish words, Turkish phrases and expressions. In September 1917, Turon and Kengash newspapers merged to form a new newspaper, Turk Eli. The magazine "Yurt" was published in Kokand on June 1, 1917. The magazine's headlines quote the German writer F. Schiller, which translates as "Antiquity is destroyed, times change, and new life is opened in the ruins (Schiller)." The publisher and editor of this weekly magazine was Ashur Ali Zahiri. The newspaper "El Bayrogi" was also published in Qoqand (September 8, 1917). The newspaper translated the views of foreign imperialists, British colonizers and White Guards about the Qagan government into Uzbek and printed them in capital letters. Another newspaper published in Kokand was Tirik Soz, published in April 1917 under the editorship of Obidjon Mahmudov.

Ravnaqi Islam, a newspaper published in Qoqand, repeated in other newspapers at the time, "Long live freedom, justice and prosperity!" Long live lust and enmity! " The newspaper, edited by Tashmuhammad Nurmuhhammad ogli and published as a "political, literary, and daily newspaper for the benefit of the people," did not serve the interests of the people. There was no room for translation material from these press pages. The newspaper "Fergana Page" ("Ferganskiy listok") did not differ from "Ravnaqi Islam" in terms of its content.

In short, the field of translation studies is one of the oldest professions of man, and translation is a type of intellectual and creative activity that determines the process of translating the content expressed in one language using other language tools. The field of translation has evolved on different continents at different times. On the European continent, attention was paid relatively early to the VI-IX centuries, while in America and Asia it is considered to have developed

relatively late in the XVII-XX centuries. In Central Asia, it is considered to have reached its peak in the territory of Uzbekistan in the XIX-XX centuries

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