

# Intercultural Problems In Translation Of Ancient Turkic Work

**Zohid Sadikov**

PhD., Associate professor, Namangan State University, Uzbekistan.

## ABSTRACT

Cross-cultural problems of translation of ancient Turkic work in modern German and English languages are analyzed in this article. At the beginning, the author draws attention to the relationship of prominent scientists of the world who have contributed to this topic and justified the relevance of the intercultural problems occurred in the process of translation under the study. A comparative analysis of German and English translations of ancient Turkic word-realities with national color with the original work is performed and the methods and translation methods are determined in the article as well.

## Keywords:

Ancient book, realities, Scopos theory, transliteration, transcription, adequate, correction in translation, interpretation, integrity of the original, special comment, professionalism, translation science

*Article Received: 18 October 2020, Revised: 3 November 2020, Accepted: 24 December 2020*

## Introduction

In the world-recognized western European journal "Lebende Sprachen" (living languages) had published an important article regarding the topic of Skopos theory. The author of this article who was a famous German translator Hans Vermeer criticized the view of translation sciences as a part of linguistics which has opened the way of the opportunity to think independently about the basis of the general theory of translation. Due to the fact, the only purely translational comparisons of translation with the original work give an accurate conclusion about adequacy. Skopos theory emphasizes the integrity of the original that the translation cannot cover the entire original. He can only interpret. If the original work was written in ancient times, its perception into modern languages will become even more difficult. According to German scientist Hans Vermeer, it is the characteristics of the translator to present certain information. The functional role of the original in the translation language is directly related to the translation text. Hans Vermeer's student Hans Goring confirmed not only the correctness of his teacher's theory, but added another line of translation text. It is the transfer of culture from one language to another. He calls it the cultural phenomenon of translation [1, p.74]. Such studies have positively influenced the

development of intercultural translation of the conduct. As a result, not only text, but also culture is the object of a study of translation theory.

Uzbek scholars also developed Scopos theory. Professor Gaybulla Salomov, answering this question, says: "To whom should the translator direct his work? The main, original capital of the translator in the original is not the text of the translation, but the information in it. However, its purpose should not be to create a different text, but to recreate the content of the original text. It reveals that a good translator should consider the needs of his readers" [2, p.104].

## Materials and methods

In this article, we try to analyze the features of intercultural transformation from the text of the ancient Turkic original "Kutadgu bilig" (Wisdom of Royal Glory) by Yusuf Khas Khajib (11th century) to modern Uzbek (1971), German (1910) and English (1983). This work is an encyclopedic source of information on the daily life and culture of the Turkic peoples of the antiquity of Central Asia. The lexical dictionary of the text of the work is rich in purely Turkic words. The author of the study on the problems of the lexical composition of this work Prof. Dr. Kasim Sodikov who divides such vocabulary into 21

topics and showed the lexical-semantic feature of this ancient Turkic vocabulary [3, p.286-306]. The author of the original interprets life, and the translator interprets life only in the context of the original text. However, he recreates the text for his readers. This is the problem of translating ancient Turkic cultural identity into modern German and English.

When re-creating the national color, especially in the translation of the words of reality in the artwork, translator should pay attention to the image and their functions in the appropriate context. This article provides a comparative analysis of the ancient Turkic original with German and English translations.

### **Translation of realities in Kutadgu bilig into foreign languages.**

Here, main attention is drawn to the following forms of ancient Turkic word-realities:

- Personal names, name geographical area and positions;
- Name of food products, beverages, clothes and medicines, name of two-pronged goods, drinks, kitchen products, clothes and medicines;
- Professionalism.

A. Translation of words-realities of personal names, name of geographical terrain and positions.

The author of "Kutadgu Bilig" gives in the work the following names of various positions connected from the area of that time: Yla of an atlynOrda (notable of Ili), UchOrdukhan (Khan of three Orda), Өтүкөн run (bekOtukana), Yagmakhun (bekof Yagma), Biligligchigit (Knowing chigit).

In the chapter, "Augustus tells the lord what the commander-in-chief of the troops should be" describes as follows:

2283. Нэжү тэр эшиттил Ыла атлыгы

Туз этмэк кэнүт эй киши кутлуғы

Translation:

What the noble says with the name Yla,

Get plenty of salt and bread, hey dear (4).

V. Radlov's German Translation:

Höre, wie da spricht der durch  
Schlauheit Berühmte,  
Der viel Salz und Brot gesehen hat,  
der Glückliche der Menschen.

V. Radlov transcribed Yla into German - hilä [5, p. 206]. As a result, ancient Turkic Ila is translated as - treacherous. First, the translator misunderstood the name of the noble commander, second, misinterpreted the meaning of this reality.

However, it should be stressed that in the Turkic and English translation R.Arat and R.Denkoffare incorrectly corrected. The German word Schlauheitdenotes trick or guile. For Russians or Uzbek, this has a negative shade. Nevertheless, for the Germans, they understand her in a completely different sense, or rather, in the sense of smart. Therefore, the German translation of V. Radlov is considered adequate and correct. In the transcription of the Turk scientist and translator R.Arat, there is a proper attitude to the transcription of the original Ancient Brock work. He translated as follows:

2319. negütiresitgililaatligi

tüzetmekkingüt ay kisikutlugi

R. Denkoff's translation:

2320. The Chief of Ili Valley has said: If fame and life are your desire, feed bread and salt. Robert Dankoff translated The Chief of Ili Valley. This is a relatively revile interpretation. Despite, the English translation featured the words Valley, which is not in the original. However, at the same time, the translator gives additional cooperation to the English edition:

"In" Kutadgubilig "e there is a wealth of information about many ancient Turkic Khans: bekOtukana, bekYagma, Khan three hordes, khan Yla, yabguBoka, KokAyik (Sine Bear), Alp Er Tonga (Afrasiyab). These names are linked to the name of the geographical area. For example, the words of Ylaare related to the name of the river, Otukan - the navies of the mountain range, Chigil

and Yagma - the name of the tribes of that time "[6, p.52].

In addition, there is also the problem of translating the reality of *Ilaatligi* (noble Yla). The author of the work emphasizes that the noble Yla means still damp, wealth. Through certain words *A. etmekcanut*- have a lot of salt and bread reader understands that such a noble Yla. The author says that the noble Yula gave his warriors a lot of salt and bread.

B. the Old Turkic dictionary this word is described so: "*Kenü, keñüt* - to extend, *rasshiratsya* (rus. Will increase)" [7, p.299]. In Robert Denkoff's English preface, the translator understands this in Feed Brad and salt. The point is that in the English text the word many will go away. As a result, the ancient Turkic didactic Yusuf KhasKhajib turns to the ceremony of presenting bread and salt in front of the public.

There is another problem in translating word-realities in "*Kutadgubilig*" into foreign languages. In the head "The good is born from kindly" the author gave the information on other Turkic khan UchOrdu Khan (Khan Three Hordes). V. Radlov will translate this into German - *der Fürst der dreiOrdu*(King of Three hordes) [5. 146.]. With this, the translator used the aim of meaning translation when transmitting his own names. It is wrong. First, V.Radlov personal names in another language are not translated, but transcribed. For example, the name of the seat Panjikent means five cities or the area Ettisuv—seven Water. This does not give the right to translate into German - *Siebenwasser*. By rules these realities translate into German or on English - *Pandjikent, Yettisuv*. When translating Ancient Turkic work it is necessary to apply for specialty of historical directories, the Ministry gives valid information about such positions or terrain. About names of the personality and the name of a position in "*Kutadgubilig*" Yusuf KhasKhadjib - Uch Khan's Horde (Khan Three Hordes) we can find the relevant information in the Old Turkic dictionary by Mahmoud of Kashgary, that he was a head karlukthe tribe [7, p. 71]. In this regard, the

Russian translator S. Ivanov made the right choice: *Vemli*, what the Lord UchOrdu said [8, p.143.]. In places, the German translator follows this rule and will translate some names using transcription:

*Өтүкәһрун* (bekof a Otukan) - *Der Trefflichste aus Odügän*. But Germany's *Trefflichste* stands for fine or excellent. However, this quality of Khan is not in the original. It's not real either, it's not adequate. At the same time, it cannot be considered correct not to reasonably miss the words of the original in a translation into another language. In the chapter "The Answer of Ogdülmish to Ozgurmish" the author dates, the following bate:

In "*Kutadgubilig*":

*Nekuthareshitgilbiligligchigil*

*Biligsizeschitgilbounberegil* (540)

Semantic translation:

Listen to what the knowledgeable chigil says,

Hey not knowing, listen and bow.

V. Radlov's translation:

*Höre, wie da der Wissende spricht, richte dich darnach,*

*Du Unwissender, höre, biete den Hals dar, beuge dich.* (300)

As we can see, the German translator missed the word *chigilin* translation. In my opinion, it was necessary to translate this bate in this way:

*Höre, wie da der wissende Tschigil spricht, richte dich danach.*

(Listen, what the knowing Chigil says, listen hey the not knowing, bow)

As the famous Russian scientist V.Bartold points out during the Karahanid Empire, the Carluk tribes were burning. Eastern carluks were called *chigils*[9, p. 71-72]. It is the historical truth. On the basis of the above-mentioned analyses, it should be stressed that when translating Ancient Turkic names of co-selective, personal names or the name of positions, it is respectful for the translator to know the history of the person or the position indicated in the original work. In addition, the translator should use special

manuals. First, correctly transcribe, second, learn the meaning of the words reality connected to the names of own or positions of the time. Third, to give, if possible, a corresponding comment to the Ancient Turkic reality in the translation text.

C.Translation of realities related to items of food, drinks, and food, clothing and wedding celebrations.

In Uzbek translation of Kutadgubilig we meet the following realities of similar objects: The name drink - В.1. Фуқаъ (fuka), мизаб (мизоб), жуланбин (гуланбин), жулаб (flower drink), шараб (wine), Sheer (water-ice), суннатashi (a wedding for newborns), тууғилса ўғил (a wedding when the son was born), йиғиоши (an aza Osh), атболураш (slemn actions in communication by assignment of a rank); Ayak (utensils), tergi (dastarhan), ev (residential house), tone - töshak (clothes and bed linen), töshk (chili);

In the chapter "Ogdülmish tells Odgurmish about the rules of invitation of guests" there are many ancient Turkic realities on this topic.

4552. Tilesebermizab

Tileseberjulab

English translation:

If he wants to give a fuka or mizab

If you want gulabin or gulab (flower drink)

V. Radlov's translation:

4671. Gieb daher Gerstenbier nach Wunsch oder Misab,

Gieb Honigbier oder Rosenwasser.

Literal translation:

If the guest wishes, give him oatmeal beer or misab,

Give them honey beer or rose water.

Eastern drinks turned into a German translation of V.Radlov to Western beer. In the Turkic translation of R. Arat and consistently in the English translation of R. Denkoff there is an adequate interpretation of the original. Based on the correct transcription of the Turkic edition of R.Arat, the American translator R.Denkoff translates fuqa(a sweet beverage). American translator date special commentary on this reality:

"The special drink recommended after meals was called fuqqa." It was made from with sugar, honey or treacle, mixed with rosewater and musk and was cooled with ice" mizab (table water, jūlab (rose water) [6, p. 192.]

This can be considered an adequate translation. Such information is difficult to find even in our encyclopedia dictionaries. In translating realities, a method of transcriptions or transliteration should be used. However, sometimes with one transcription one cannot get the expected result. Here we should refer to various descriptions and interpretations. If the qualification requires, you must give specific comments. Such approaches to the problems of words-realities will be used in the future in the preparation of new editions of the ancient Turkic work.

c) Translation of realities of professionalizm. To such realities the following belongs: to yarag' bashlar(guards at gate), yarag'chi (armourbearer), bash ydyshcha (the main cupbearer), ydyshchi (cupbearer), ashchi (cook), tug'chi (shooter), gushchi (breeder), оқыач (the thrower a bullet and a spear), yalavach(ambassador), agycha (cashier), әрәт (soldier), ашбашча (the chief cook).

In the head "Ogdyulmish tells Odgurmish as there has to be a military commander», the author describes some professionalism of the time:

Йағычы йарағчы киши-ул тучы

Йағы санчғучы ҳам йәтургән өчи

Literal translation:

Military (soldier), armourbearer that person,

Which will defeat the enemy and with it signs of places.

German translation of V. Radlov:

Krieger und Entferner(?) sind alle tüchtigen Menschen,

Sie sind Besieger der Feinde und Rachenehmer.

Literal translation:

The soldier and remover is the qualified people,

It will defeat the enemy and revenge

The German translator misunderstood professionalism of *jarakchy* (armorbearer) and translated into German of *Entferner* (remover). In the first, in German there is no it words. It created it from the German verb *entfernen*. Secondly, we offer, translates into German with the word *der Waffenträger* (armorbearer). A transcription it was corrected by the Turkic translator R. Arat and it is translated in the form of *yaragci* [10, p.2316]. It words has one more value. About it wrote in the Old Turkic dictionary: *Jarayçi - Suitable, suitable: Jarayčibolur ham jarayčibolur – is aggressive and suitable.* [7, p.239.] The American translator Robert Denkoff will translate it thus: "He should be liberal with ... armor and weapons [6, p.116]

The Uzbek translation of Kayum Karimov is nearer to the original as other translation. Bulgaria scientists. S. Vlahov and S. Florin emphasized in their book "Not Translated in Translation" (2006), - realities have three properties: material, local and temporary. Such profession and a reality existed in the 11th century in the Karakhanid state.

V. Radlov translated a set of words realities of the designating professions of that time into German. For example: *bash ygdyschchi* (main cupbearer) [5, p. 352]. But, the American translator R. Denkoff uses in the drive of this word concerning *boshchayushchi* the principle and will translate into English – cupbearer (cupbearer) [6, p.135]. In the Old Turkic original of the work "Kutadgu Bilig" there are such realities which demands the special comment to explain essence to modern readers. For example, words realities *Igdish*. The Uzbek translator Kayum Karimov gives on it such interpretation: "The name of a profession one of Turkic tribes on Uzgen. The author Yusuf Balasaguni hints that the cupbearer has to be from this the tribe" [4, p.960]. But, on the German and English translation it is a reality it is given in the generalizing look again: in German - *einHaussklave* (the home slave) [5,

p.325] and in English - well-bred (from a good sort). Here V. Radlov turns attention on specialty of this professional Color image conversion to "Kutadgu bilig". Color also refers to realities. Because, every nation and time has its own imaginations regarding color. For example, according to Indian customs, relatives of the deceased will wear white clothes at the funeral. Christians wear black clothing in such cases. Since ancient times in Central Asia, people have dressed blue or black clothes in such cases. The author of "Kutadgu bilig" Yusuf Has Hajib used various colors in his work, with the help of which he created beautiful images. In the article "On Color Image in Kutadgu Bilig," Professor B. Tuhliyev analyzed the feature of such a remedy as an important factor in the creation of national color [14, p. 34-38]. It should be stressed that the problem of recreating the image of color in ancient Turkic work into modern languages has not yet been sufficiently studied.

## Conclusion

Errors made in early translations have been corrected in late editions. In the translation "Kutadgu bilig" a kind of school of skill with its traditions has been created. Radlovsky translation was intended for the purpose of collection of materials on morphology, exclusively for specialists of Turcology. Therefore, the translator limited himself to only writing and formally lexical content of the ancient Turkic text. And that led him to often fall into false equivalents. The American translation scientist R. Dankoff was based as an original on the Turkic edition of R. Arat, which was implemented on the basis of all three manuscripts of the "Kutadgu bilig." As a result, it was able to create a more adequate translation.

6. In the translations of "Kutadgu bilig" into German and English there were significant changes in the interpretation of the historical and national color of the original. These cases are based on the temporal and social distinction between East and West, between Islam and



Christianity, between antiquity and the modern world. At the same time, the great difference of world view, level of mind, and representation to the surrounding world, rules of behavior influenced this process.

## References

- [1] Vermeer, Hans J. Ein Rahmen für eine allgemeine Translationstheorie. In *Lebende Sprachen*, 3 (1982).
- [2] Salomov G. Introduction to translation theory- Tashkent: Teacher 1978, 220
- [3] Sodikov Q. Some lexical features of the work. *Turkic words. / Immortal monuments*. Tashkent: Science 1989, 286-306
- [4] Yusuf Khos Hajib. *Kutadgu bilig*. Description of modern Uzbek language. Q. Karimov. - Tashkent: Science 1971, 964
- [5] *Kutadku Bilik des Jusuf Chass Hadschib aus Balasagun*. Text and references from Handschriften from Wien and Cairo. Herausgegeben by Dr. W. Radloff. - St. Petersburg 1910 560
- [6] Yusuf Khass Hajib, *Wisdom of Royal Glory (Kutadgu Bilig): A Turko-Islamic Mirror for Princes*, translated, with an introduction and notes, by Robert Dankoff. - Chicago-London: University of Chicago Press 1983, 281
- [7] *Ancient Turkic dictionary*. - Leningrad: Science 1969, 676
- [8] Yusuf Balasagunsky. *Gracious knowledge*. Translation by S. Ivanov. - Moscow: Science 1983, 558
- [9] Bartold I.I. *Works in 5 volumes*, vol. 5, Moscow: Science 1966
- [10] *Kutadgu Bilig I: Text*. Istanbul .: 1947. Note also Arat's translation into modern Turkic: *Kutadgu Bilig II "Translation"*. Ankara .: 1959. Second Edition: *Civiri*. Ankara 1979. 278
- [11] *English-Russian dictionary*. Created by V.K. Müller. Izd. 14-oe. Moscow: Encyclopedia 1979, 912
- [12] *Annotated dictionary of the Uzbek language*. 5 volumes. - Tashkent: National Encyclopedia of Uzbekistan 2006. I - 680; II - 672; III - 688; - Tashkent 2008, IV 592
- [13] *Annotated dictionary of the Uzbek language*. 5 volumes. - Tashkent: National Encyclopedia of Uzbekistan 2006, I - 680; II - 672; III - 688; - Tashkent 2008, IV - 608; V - 592
- [14] Tuhliev B. On the symbolism of color in "Kutadgu bilig" // *Uzbek language and literature*. - Tashkent 2001, № 3-34-38.
- [15] Salomov G. *Translation concerns*. - Tashkent Gafur Gulom Publishing House of Literature and Art 1983, 190
- [16] *National encyclopedia of Uzbekistan*. T. 1-12. - Tashkent: National Encyclopedia of Uzbekistan 2002-2006.
- [17] *Islam. Encyclopedia*. - Tashkent: National Encyclopedia of Uzbekistan State Scientific Publishing House 2004.
- [18] *Russian-Uzbek dictionary* - Tashkent: Uz. SE., 1984, 740
- [19] Karimov Q. Names of people in "Qutadg'u bilig" // *Uzbek language and literature*. - Tashkent: 1967, № 2-42-47.
- [20] *The Holy Koran*. Uzbek annotated translation. The author of the translation and commentary is Alouddin Mansur. - Tashkent: The East 1992, 494
- [21] Kayumov A. *Saddi Iskandariy*. Tashkent 1975, 210
- [22] Sulaymonova F. *East and West*. - Tashkent: Uzbekistan 1997
- [23] Tuhliev B. Yusuf Khas Hajib's work "Kutadgu bilig". - Tashkent: Uzbekistan 1991, 160
- [24] Kurtziy Ruf. *History of Alexandr Makedonskiy* Moscow: MGU 1963
- [25] Yusuf Khos Hajib. *Kutadgu bilig*. B. Tuhliev, narrator and foreword author in modern Uzbek language. Tashkent: The Star 1990, 164

- [26] Vlakhov S., Florin S. Untranslated in translation. Moscow International Relations 1980, 352
- [27] Superanskaya A.V. Name through centuries and countries. - Moscow: Science 1990, 10