
FEATURES OF TRANSLATIONS FROM ENGLISH INTO UZBEK

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The history of the development of the Uzbek school of translation has its own specificity and originality. This peculiarity is characterized by (1) the wide development already in the Middle Ages of translations from Eastern languages, mainly from Arabic, the presence of bilingual dictionaries; (2) started from the second half of the XIX translations directly from Western languages, and finally, (3) wide development of translations of artistic and scientific literature from the Russian language, including translations from other world literature languages, through the Russian language. The role of these translations of Russian literature, or through the Russian language, world literature, was very influential on the development of Uzbek culture in general.

In this cultural-literary interchange and interpenetration, the Russian language played the role of a bridge connecting the Uzbek reader with world culture and literature. The Uzbek school of translation of the last century was actually based on translations from Russian in its basic composition and practice. Consequently, English language literature was also translated by means of the Russian language. Practically there was no school of translation directly from English. The above specifics of the Uzbek school of translation is based on the following factors: First, the Uzbek school of translation was formed in the Middle Ages and was one of the possibilities for the wide development of Islamic religion and culture. Subsequently, many representatives of the School of Science and Literature made a great contribution to the formation and development of Islamic civilization in many sciences. The work of the great encyclopedists of the time is a clear indication of this. One of the characteristics of that time was the availability of translators and bilingual, as well as explanatory dictionaries. Secondly, the development process of the Uzbek translation school has always been associated with the growth of national self-awareness and the manifestation of the ideas of the revival of national greatness, with the growth of the educational movement. Uzbek enlighteners sought to acquaint the reader with the greatest and immortal works that are included in the golden fund of world literature [1].

Therefore, it is during the period of enlightenment that the first attempts of translations from Russian and other languages, including from English, appear. Thirdly, the most developed period of the Uzbek school of translations falls on the second half of the last century. It was during this period that the main principles, methodology, main directions of the Uzbek translation school and Uzbek transleology were formed as a scientific discipline. A number of transleologists and translators entered the literary scene. Also, many poets and writers engaged in translation activities. During this period, research was carried out on the peculiarities of literary translation, such transleologists as G. Salamov, S. Mamadzhonov, G. Hodjaev, N. Vladimirova, K. Juraev, N. Kamilov, S. Meliev, S. Azimov, Sh. Atabaev, S. Achilov,

B. Ermatov, H. Ismailov, M. Bakaeva, N. Atajanov, K. Musaev. It was during this period that hundreds of translations of world literary works by dozens of translators, writers and poets, such as Usman Nasyr, Sanjar Syddyk, Jumaniyaz Sharipov, Ninel Vladimirova, Mirzakalon Ismaili (more than 200 works of classics of Russian and Western literature), Gulnara Gafurova, Askad Mukhtar, Gafur Ghulam (Shakespeare, "Othello"), M. Sheikhzade (Shakespeare, "Hamlet", "Romeo and Juliet", "King Lear"), Uygun (Shakespeare, "Julius Caesar"), Komil Yashen (Shakespeare, "Anthony and Cleopatra"), Jamal Kamal (Shakespeare, "Richard III"), Kadir Mirmukhamedov (J. Bokacho, "Decameron"), Erkin Vakhidov (Goethe, "Faust"), Abdulla Aripov (Dante, "The Divine Comedy"), Sh. Shamuhamedov (Firdousi, "Shahname" and Classics Persian literature).

The works of English poets Robert Burns and Byron, sonnets of Shakespeare, works of Charles Dickens, Jonathan Swift, Theodore Dreiser, John Steinbeck, Ernest Hemingway and other authors were translated into Uzbek in the same period. In 1980-1990, the tragedy of Christopher Marlowe "Sahibkiran Timur" was translated into Uzbek. In the same period, more than thirty representatives of English and American literature, writers and poets were translated into Uzbek. However, the main feature of these translations was that they were not direct translations from English, but were translations mediated through Russian. During the years of independence (after 1991), significant changes took place in the Uzbek school of translations [2].

The practice of direct translations of world literature has increased. The Russian language began to lose the experienced role of the language of the mediator. Fourth, the peculiarities of the Uzbek school of translations today is the emerged tradition of direct translations into Uzbek from all world languages, including English.

Moreover, translations are mostly in one direction – translated into Uzbek. But there is no active movement from Uzbek to English. Another feature of today's practice is the development, along with fiction, of translations that are globally significant and recognized by readers in the world (2) literature on social, political, historical, philosophical, scientific, technical and natural disciplines, including (3) direct translation film materials.

Today, there are all possibilities for the broad development of the school of translation into and from the Uzbek language, and most importantly, there is no difficulty in acquiring original works of art. At the same time, in Uzbekistan, the activity on the publication of language dictionaries is developing rapidly, which is a convenient opportunity for transleology. The tradition of direct translations from English into Uzbek begins with the 30s of the last century. Then, in the 80s of the last century, the tradition of direct translations into Uzbek from English was resumed. Thus, the history of translation from English into Uzbek revealed the peculiar aspects of the Uzbek national tradition of language translations.

Today, a new, promising, full of opportunities period has begun in Uzbek transleology. The main features of this period are determined by such factors as the expansion of literary, cultural, scientific communication with foreign countries, wide opportunities for learning foreign languages, the opportunity for many people to travel to foreign countries to improve their language skills, especially English, the abundance of necessary school supplies and dictionaries, the ability to use the Internet and telecommunications, the organization in many universities of live

communication with native speakers and many and others. However, these opportunities are not enough. Until work on the training of specialists aimed at literary and scientific translation is carried out effectively in the higher education system, flaws in the translations from Uzbek into English and from English to Uzbek will continue to be felt [3].

Therefore, among the urgent tasks of the current period related to the field of transleology, we can point out such problems as targeted education of highly qualified personnel, providing them with translation activities, attracting modern poets and writers to translation activities, organizing special courses on translation skills. The history of the development of direct translations from English into Uzbek can be divided into the following stages:

1. The first translation stage in the period of national enlightenment (the end of the 19th century and the beginning of the 20th century). Translations from the English language during this period are based on the desire to acquaint with progressive and educational ideas, the desire to promote the most famous works of world literature.

2. Mediated and direct translations from English, carried out in the former Soviet period. (1924–1991). During this period, the most famous works of English-language literature were translated. Behind this activity lies the desire, first of all, to familiarize the reader with progressive literature. It was supported and encouraged financially. But this movement did not develop naturally, but was carried out on the basis of the specific intentions of the national policy of the Soviet period of the country's development. This was a difficult period in the development of a translation school.

Along with the large scale of translations, there were also repressions against translators, lack of freedom for translators when choosing literature for translation, making translations of works approved “from above,” that is, by party organs. Along with this period, properties were inherent, such as censoring the original work, making the necessary changes to it, in some cases a distortion of the original. In most cases, the Russian-language version was first prepared, then it was translated into Uzbek. As a result, the number of direct translations from English is a minority, and in the end, a school of translators capable of direct translations is not created.

3. Translation of works of English literature in the years of independence (1991–2011). A feature of this period is the increased social need for direct translation of works from the English language. But in these translations changes were made in matters of objective preservation of the essence of the original work. At the same time, the question of revising translations saturated with the ideology of a totalitarian system is at the core, that is, they must be freed from censorship amendments and gross interventions in the text. Step by step, the national translation school is starting to recover.

However, transleology directly begins to manifest itself not through the translation of works of art, but through dubbing of movies. Another feature of this period is that in the first years of independence, after the economic and political crisis, transleology as an independent direction of the cultural life of society stops in its development, but then gradually begins to recover. Above, we purposefully used such a term as English-language literature. Because English-language literature covers literary works of the countries of England, the USA, Australia and other countries, including India. Thus, on

the basis of a scientific study of the main features of works translated from English into Uzbek, one can come to the following conclusions:

First, the creation of an Uzbek school of translations of a national character became possible only during the period of independence. Therefore, during this period, instead of indirect translations through the Russian language, it was difficult, but still a tradition of direct translations from foreign languages was established. Secondly, in the period of independence, through the activities of the national school of translations, an opportunity has been created to free translations from ideological requirements and censorship.

Thirdly, it was during these years that a creative environment and opportunities were created for the restructuring of Uzbek transleology on a national basis and the formation of transleology criteria based on modern requirements.

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