

LINGUO-CULTURAL STUDY OF THE ENGLISH TRANSLATION OF THE EPIC

"LISON UT-TAIR"

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Annotation:

This article includes some information about linguistics with culture, a new branch of Linguistics and its objectives. Research on the translation of the epic "Lison ut-tair" linguistically and culturally shows that there are many problems in literal translation of the work which was written in the XV century. Because, over centuries, people, culture, traditions, language and other things have been changing and differing from the past. To solve this problem, translators should learn the XV century's period.

Key words: culture, linguo-cultural, the epic of "Lison ut-tair", birds, phenomenon

INTRODUCTION

All nations have their own unique traditions. That is, each nation has its own national traditions and customs, in which each person is related to a certain culture, history, language and literature that manifests this nationality. It is known that the language of a nation is a social phenomenon that also expresses its culture. Today, economic-political, cultural and scientific relations between different peoples and countries have led to the close connection of linguistics and cultural studies. We all know that a new field - linguo-culturology - has emerged, which covers a number of issues such as its characteristic appearance, as well as aspects of the science of cultural studies related to linguistics.

Linguoculturology is a separate new scientific field that studies the interaction of language and culture, its formation and development, as a whole system, and phenomena such as language and its reflection outside of language. The object of linguoculturology is the study of the specific national language characteristics of a nation's culture reflected in the language, language mentality, nationality, language spirit.

In the process of literary translation, the translator faces a number of issues, including national words, expressions, cultural words, signs and gestures specific to the language being translated. In order to translate these types of words, national-cultural words and phrases denoting traditions, the translator must be familiar with the culture of that language. Only then, when delivering the information to the reader, it is possible to describe it in real terms.

Linguist Roman Jakobson in his article shows three types of translation:

1. Translation or renaming within the language (interpretation of verbal signs in one language through other signs);
2. Interlingual translation or translation (expression of verbal signs in another language);
3. Translation between meanings.

A thesaurus gives a word an absolute synonym or, as the case may be, known synonyms, but neither can be an absolute synonym. Because full equivalent cannot participate in any category. According to Jakobson, all poetic translations are not complete translations. It follows that literary translation is somewhat more difficult than other types of translation. We know that the translation of a literary work written in Turkish in the 15th century into English in the 21st century naturally caused many difficulties. In order to convey the cultural life of the 15th century to the Western language of the 21st century, it is necessary not only to have a perfect knowledge of Uzbek and English, but also to deeply study the Turkish language, customs, traditions and cultural life of the 15th century.

Linguistics is a field that studies language and culture, and its basis is the language that expresses culture. Alisher Navoi's epic "Lison ut-Tair" attracts every reader as a spiritual and educational work. When we studied this valuable work of art from a linguistic and cultural point of view, we saw that the first 13 chapters of the work were left untranslated into English. The first chapters are written as a dedication to Allah, the possessor of all the pure qualities, to the prophets, the caliphs, and to Fariduddin Attar, the author of the epic "Mantiq ut-Tayr", who was the reason for the writing of this epic. It is very interesting that it is not reflected. We know that our great grandfathers started their work first with "Bismillah", and we can see this lexical unit in all examples of monuments of scientific creation. This is a religious value, and we believe that the original text should be delivered to the English-speaking reader as it is. There are many problems in translating the cultural concepts of one nation into another language. To eliminate such problems, it is necessary to convey cultural words to the reader in a transformational way or with a lexical explanation. Let's analyze the following passage: "Hoopoe is a bird that enjoys the light of the mind and is adorned with the bracelet of leadership, whose breed is extremely high in honor and dignity, and its head is a crown that guides the right path. He flies in front of the Throne (Arsh) and, like Gabriel, a hundred different secrets are revealed to him" (Lison ut-Tayr" Chapter XV, page 9). In this passage, the lexical unit Arsh in the sentence "He flies in front of the Throne (Arsh) and, like Gabriel, a hundred different secrets are revealed to him" is used as a reference to Allah, and the name is copied based on metonymy. Arsh literally means high place, sky, firmament. Arshi a'la (Arabic, arsh - throne, a'ala - great) is used in the sense of the great throne in Turkic peoples, based on religious beliefs, and this concept is alien to Western literature. From the point of

view of faith, a large number of examples of creativity created by representatives of Western literature are mainly depicted with the Christian religion and its traditions, and the number of those who created with Islamic imagery is not very noticeable.

CONCLUSION

As a conclusion, translation is not easy that just transferring the words into foreign language word for word. It is a recreating art of the literary work in other language. To achieve great success in translating one literary work into another language, translators have to take an account into consideration that culture also must be researched.

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