THE REVIEW ON RESEARCHES OF "DIWANU LUGAT-AT-TURK"

I.U. Tojiboyev

Мақолада қадимги туркий ёзма обида – "Девону луғотит турк" асарининг яратилиш тарихи, унинг жаҳонда ўрганилиши, таржимашунос олимлар томонидан уни турли тилларга (рус, инглиз ва ўзбек) қилинган таржимаси ва асардаги мақоллар ва ҳикматли сўзларнинг таржимасида юзага келадиган муаммолар тўғрисида фикр юритилади.

Калит сўзлар: *қадимги туркий адабиёт, "Девону луғотит турк", бадиий воситалар, услуб, мақол, илмий таржима, бадиий таржима.*

Статья посвящена изучению истории «Дивана лугат-ат-турк», одного из древнейших письменных памятников тюркских народов. Рассматриваются проблемы перевода пословиц и афоризмов на иностранные языки (русский, английский и узбекский).

Ключевые слова: *древняя тюркская литература, «Диван лугат-ат-турк», художественные средства, стиль, пословица, научный перевод, художественный перевод.*

The article is devoted to the study of the history of 'Diwanu lugat-at-Turk' one of the oldest written monuments of Turkic nations. It also exposes the problems of translations and recreation of proverbs and aphorisms of the work in foreign languages (Russian, English and Uzbek).

Key words: *Old Turkic literature, "Divani lugat-it Turk", literary devises, style, proverb, scientific translation, literary translation, talent of translator.*

One of the significant features of the languages in old periods is their existence in manuscripts of the relevant time. The modern Uzbek is not only the system of communication of today, but the changed and developed language, derived from basic, simple dialect spoken in particular period of the history. Surely, many phonetic, morphological, lexical and other changes have occurred in it. The analysis of the work "Diwanu lugat-at-Turk" ("Compendium of the Turkic Dialects") by Mahmud al-Kashgari can serve to determine this evolution process and its steps, changes in the language.

Mahmud Kashgari was a great encyclopaedic scientist and Turkic linguist. It is worth pointing out that he is worldwidely accepted as the scholar of dialectology and comparative methodology, and the first lexicographer who wrote comprehensive dictionary.

"Diwanu lugat-at-Turk", the unique encyclopaedic work of the scholar, due to its remarkable linguistic properties and literary features has not lost its importance even for the present. The scientific value and literary charm of the work compiled in the 11th century have increased over time. Actually, today in almost all

countries of the world “Diwanu lugat-at-Turk” is studied and investigated in different fields.

The increasing number of researches by the world scientists on Old Turkic manuscripts proves the great contribution of Turkic people, especially Uzbeks to the world civilization.

The only existing copy of the book republished in 1266 in Damascus, was found by chance in 1915 in Istanbul by Ali Amiri Efendi.(1857-1923)

The finding of Ali Amiri was republished in 1917 under the supervision of Talat Pasha (1874-1921) and editorship of Kilisli Rifat (1873-1953). This drew attention of turkologists from all over the world.

Later, in 1928 German linguist C.Brockelmann translated the work into German with explanations and published it In Leipzig [5]. In 1939-1941 Turkish linguist Basim Atalay translated the Diwan into Turkish and published in 1942 the facsimile and in 1943 the indexed editions in Turkish Language Council Publishing.

In 1960, an Uzbek scientist S.Mutallibov translated the full Diwan into Uzbek[2]. To perform the translation he used the 1917 Istanbul edition of the work by Kilisli Rifat in Arabic. During 1960-1963, a group of Uzbek linguists compiled special index-dictionary for the work.

In 1972-76, researcher of Turkic studies James Kelly wrote his work, “Remarks on Kashgari’s Phonology”[6]. In 1982-85, “Diwanu lugat-at-Turk” was first translated into English by American scientists Robert Dankoff and James Kelly[1]. The translation consists of three volumes. First volume of 387 pages was published in 1982, second volume of 361 pages in 1984 and third volume of 337 pages in 1985 by Harvard University printing office.

Another scientist, conducted research on “Diwanu Lugati’t-Turk” is A.M.Awezova from Kazakhstan. In 2005, she translated the whole work into Russian[4]. The Russian translation consists of 1281 pages. The introduction includes the research data of A.M.Awezova on the work. The book consists of the introduction, the main text and the index. It should be pointed out that the above-mentioned translators performed the translations from the original version. Moreover, it is known that Turkish and French scientists such as Akhmed Zeki Validiy[7], Luis Bazin[8] also carried out scientific researches on the Diwan.

It is worth separately pointing out that special dictionaries, such as “An etymological dictionary of pre-thirteen century Turkish” in 1972 by Gerard Clauson[9], and “Old Turkic dictionary” by scientists from Leningrad were published for Old Turkic literary works.

Several fundamental researches on the Diwan were conducted also in Uzbekistan. The works by G.Abdurakhmanov, B.Khasanov, Z.M.Islomov, U.Z.Qoriyev, G.Rasulova, A.Usmonov, K.B.Usmonov, S.A.Fayzullayev, N.Khusanov, N.Y.Shorakhmedova, A.Yunusov, M.Y.Khakimjanov and others deserve attention.

In his work, Kashgari collects Turkic sayings and proverbs and analysed them in special way from linguistic and ethnographic point of view. In the contexts of word combinations, proverbs and folklore, he tries to determine semantic features of each Turkic dialect. It should be mentioned that “Diwanu lugat-at-Turk”, one of the unique manuscripts, draws the attention of the world scientists due to its remarkable philological and linguistic essence. Another important point is that the researchers tried to perform adequate, near to the original meaning translation of sayings, proverbs and folklore.

“Diwanu lugat-at-Turk” was indented for the Caliph of Baghdad of that time al-Muktadi. The Diwan contains, together with sayings of different nations and quatrains of war, more 400 Turkic proverbs and sayings:

Days and nights look like travellers. Whom they meet, they take his power.

Wealth of the people is their enemy too. All one owns looks like a rock rolling down. All men became depraved because of wealth. When they see money and properties, they rush them like eagles. Greediness makes them gather gold. And this lead those to forget God, to get rid of own children and relatives.

Follow the ones who are compassionate, learn from them, never be proud.

Sayings and proverbs in “Diwanu lugat-at-Turk” of Makhmud Kashgari show the dreams and goals, bliss and sorrow, victories and defeats, love and hatred of the Turkic people of that time who lived in today’s Central Asia.

In intra translation of the work into Uzbek, translations into Turkish, English and Russian the Turkic proverbs and sayings appear in Western version.

The English translation of work, especially translation of quatrains is considered as philological translation and does not tend towards literary translation.

If to analyse translation of the following proverbs, the translation of Dankoff and Kelly stands out for its scientific features, its attempt to clarify the original. The proverbs have equivalent translations. Although they lost rhyme and rhythm that are main features of proverbs, adequate translation of meaning is provided.

1. **ŐD** – time, times

In the original:

Őd kecher, kishi toymas, yalinuk ogli menu kalmas. [2.79].

Modern Uzbek version:

Замон ўтар, киши тўймас, инсон боласи мангу қолмас. / Time passes, human is never full up, humankind will not stay forever.

Russian version: “Время”

“Время идет, и человек его не замечает. Но потомки Адама не живут вечно.”[4.84]

English version:

Time (xamana).

Proverb:

Time (xamana) passes and a man does not perceive it, the sons of Adam do not live forever. [1.34]

There are three points worth of attention in translations:

In English translation, in parentheses, there is given the Arabic form of the word. This refers to the language from which the translation was performed.

The phrase *yalinuk ogli* in the original was translated into modern Uzbek by S.Mutallibov in generalized form as *инсон боласи-humankind.* However, *The sons of Adam* in English translation is closer equivalent to the original.

Kishi toymas in the original was translated into Uzbek literally: киши тўймас-*human is never full up.* In English translation, this was translated as *a man does not perceive it*. This is nearer to the meaning in the original.

The comparison of translations of sayings and proverbs in "Diwan Lugat at-Turk" intra modern Uzbek, into Russian and English shows differences in their translations. Here the English translators used the following translation techniques to provide adequate translation:

- Literal translation of proverbs in the original;

- Together with the literal translation of proverbs in the original, adding extra explanations for the difficult to understand Old Turkic words to make them clearer for the readers of the translation;

- Use of alternative units in the language of translation.

The translation of sayings and proverbs has its own specifications. The translator is required to have high aesthetic sense and full knowledge of the original in order to create equivalent, to find words and translating solutions. From this point, the high quality of translators of "Diwanu lugat-at-Turk" can be clearly distinguished. Especially, the great translating skills of Robert Dankoff and James Kelly should be emphasised.

The comparative analysis of different translations of the work is of importance to assess the translations from literary and aesthetic points.

Due to this source, there has been gained rich experience of translation of Turkic sayings and proverbs into English and this sets Translation studies such interesting and actual problem.

This unique work by Makhmud Kashgari is in the focus of world scientists. To conduct overall researches on the work will surely make valuable contributions to the linguistics and lexicography.

The comparative analysis of the original and its translations, especially English and Russian translations, and assessment of their adequacy are the problems of high importance of today. It is a fact that the applied researches of Uzbek representatives of Translation studies are serving to determine the worldwide value of the Diwan.

To conduct researches on comparative analysis of the original and its translations is also of primary importance for Uzbek scientists in the fields of Translation studies and Literary criticism.

References

1. Mahmud al-Kashgari, Compendium of the Turkic Dialects (Diwan Lugat at-Turk), edited and translated with introduction and indixes by Robert Dankoff, in collaboration with James Kelly. - Cambridge, Mass. [In: Sources of Oriental Languages and Literatures, ed. Sinasi Tekin.] Part I: 1982 (Pp. XI + 416). Part II: 1984 (Pp. III + 381). Part III: 1985 (Pp. 337 + microfiche).

2. Маҳмуд Кошғарий. Туркий сўзлар девони (Девону луготит турк)/ С. Муталлибов. – Тошкент, 1960-1963. Т. I-III.

3. Малов С.Е. Памятники древнетюркской письменности. - М.-Л., 1951.- 452 с.

4. «Диван Лугат ат-Турк» А. М. Ауэзова, Дайк пресс, Алматы. 2005г. 1288 стр. 2 с.

5. C.Brockelmann, Mitteelturkischer Wortschatz nach Mahmud al-Kasgaris Divan Lugat at-Turk. Budapest-Leipzig,1928.

6. J.Kelly, "Remarks on Kashgari's Phonology", 3 vols. Ural-Altaische Jahrbucher.: 1972-1976

7. A.Validi(Togan), "Diwan-I Lugat ut-Turk'un telif senesi hakkinda, Atsiz Mecmua (16) 1932.

8. L.Bazin, "Les dates de Redaction du "Diwan" de Kasgari", Acta Orientalia. Hungaricae 7 (1957).

9. Clauson G. An etymological dictionary of pre-thirteen century Turkish. Oxford University Press, 1972. – 760 p.

10. Sh.Butayev. English-Uzbek, Uzbek-English Dictionary: "O'qituvchi"-Taskent-2013:462 page

Наманган давлат университети,
2016 йил 8 апрелда қабул қилинган
(Тақризчи: доц. М.Абдувалиев)