THE UZBEK WORDS DENOTING HUMAN VALUES AND PROBLEMS OF THEIR TRANSLATION INTO ENGLISH

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Abstract: The present article deals with the problems of the lingua cultural problems of the Uzbek words denoting spirituality and enlightenment and the ways of their translation into English. A special attention as paid to the analysis of items presented in the latest dictionaries. The author makes an attempt at stating the fact lingua cultural aspect of the language usage plays a significant role in the formation of the people’s character. And the language as a carrier of the moral and spiritual loading makes a great contribution to the development of the man from the psychological sociolinguistic and other neighboring aspects. Like other linguist analyzing the vocabulary of a certain language use different methods like componential analysis, field theory and others the author tries to disclose the scope of concept united under the above-mentioned title. And the conceptual analysis gave its fruit in the form of new statements on the nature of the words under discussion.

Keywords: spiritual values, concept sphere, spirituality, inter-personal relations, globalization, cultural background, culture, ceremonies, maturity, inner world.

One of the main factors differentiating the human beings from other species and confirming his humanity is his spirituality and enlightenment. During several thousand of years the spiritual values of the world, their width and height raised the human being into the Heaven and gave him a high respect in the societies. From the earliest stages of human life the cleverest representatives of the societies tirelessly call others, the members of the community, to step up towards the highest points of maturity. The present article deals with the attempt at describing the Uzbek concept sphere related to the words denoting spirituality and enlightenment and discussing the problems of translating these words into English.

The questions may arise “why we have chosen this group of among other thousands of words denoting different nations?” It is explained by the fact that these two terms (that is spirituality and enlightenment) have become very topical after 1991 or the year of National Independence in Uzbekistan. Having become an independent nation with a commonly recognized independent state, Uzbek people began to re-analyze the inter-personal relations in the newly born society. Many new nations appeared, some were re-born in the new conditions of life. Globalization has also made a great contribution to escalate these processes. In this field the oriental experience can be taken as a model. In the oriental philosophy the problem of the mature man is one of the central problems of science. This philosophy showed perfectly well that the main road to the material welfare of the society goes through the levels of spiritual purity, aspiration and courage, on the way to the highest degree of maturity. It seems that the main reason of Easterner’s saying that “Light comes from the East” is this very fact.

To come closer to the problem we can analyze and state what Uzbek people consider spiritually. Analyzes of the documents issued by the government, the books written by the president and the official outlook formed by means of the mass-media we can some up as follows. Strengthening the spiritual world of the people is the main and most important task of the government and society. Spiritual welfare is as necessary for human being as air and water. A traveler in the desert always satisfies his thirst from the well. In the same way the man seeks for the spring of spiritual welfare through hardships and torture. The notion of spiritual welfare comprises very wide field, such as land, family, parent, children, relatives, neighbors, people, devotion to the independent country, respect towards people, hope, memory conscience, freedom, etc.

Spiritual welfare is the power of the human being, of people, of society and the state. There can be no happiness without spiritual welfare. This can be proved by the instances of not only the deepest history but
also that of the new one. (Jackendoff, 2004, p. 136) without solving the problems of spirituality, one cannot succeed in reaching achievements in the economy. Because, the people without high spirituality cannot have a good future. In the process of the building a state with great future Uzbekistan is paying much attention to the improvement of spirituality, enlightenment and cultural level of its citizens, so that they could enter the XXI century with worthy successes in all field of life and become a component part of the world community.

The first national program of upbringing new generation of highly qualified specialists has already given its first results. Alongside with learning their mother tongue the youngsters are studying foreign languages, so that they could get acquainted with the rich scientific heritage and world civilization. No doubt the learning the science and technology of the highly developed countries will encourage the power of our country. But it should be kept in mind that the definite results of development can be achieved only by basing our endeavors on the principles of national cultural sources. Thus national sources begin with the mother tongue of the nation. (Wierzbiska, 1991, p. 87)

Language is a brilliant mirror reflecting the spiritual and moral world of people. It is a natural phenomenon of the society which reflects eternal spirit of the people, its inner world, and national peculiarities of thinking, traditions and customs of people through thousands of years, shortly, the inner and outer essence of the people. Thus, it’s natural that what is peculiar for one people, may not be found in the life of another nation. In such cases in the processes of interpreting the essence of a given world one has to use not only its adequate counterparts in the other languages, but also has to use the method of describing the essence of this nation. (Wehstein, 1991, p. 47)

This opinion can be approved by the fact, that some years ago a Russian actress Elena Safonova married a French actor and went to Paris. And when interviewed by a reporter of the Russian news agency “Argumenty i facty” (July, N 28, 1997) when she came back home she started that she and her husband could not find the adequate equivalent of the world “duhovnost” (spirituality) in French. The French word “spirituality” does not embrace the whole meaning of this word as it is understood by the Uzbek word “Manaviyat” (Iriskulov, Butayev, 2012, p. 286).

Permanent ignoring the long term traditions and customs and peculiarities of nations by the former soviet ideology led to the fact that most of the dictionaries and reference books did not contain the words denoting national essence of a nation, such as Uzbek words “manaviyat” (spirituality, level of education) “manaviyhayot ”, (spiritual life) “qadriyat” (customs and traditions), “vorisiylik” (heritage, being a heir of spiritual and moral wealth or traditions and customs of our ancestors) etc. Independence of our country gave us back the highness of these notions and meaningfulness of these words and restored them to live, and made them the most frequent words in our daily life. Besides, most of those words were treated as archaic ones. For instance, the Uzbek word “vazir” has been mentioned in the dictionaries as an archaic word. But today is one of the most frequently used words in our everyday speech in the meaning of “minister”. The same is with the phrase “VazirlarMahkaması” (The Council of Ministers). The meaning of some words in Uzbek can sound strange if the learner finds the words in the dictionary and uses them as they are shown. But not knowing the cultural background the speaker find himself in difficulty in discovers. For example, the English word “uncle” is translated into Uzbek in two ways. 1) amaki; 2) tog’a. These are dictionary meanings of the word (Iriskulov, Butayev, 2012, p.586).

But in real life, in speech the words “amaki” and “tog’a” can be used in the vocative element that is to denote a polite address to an elderly man. If a foreigner does not know this and sees young man addressing other people as “uncle” he may be surprised thinking that those people are relatives and there are so many related people around here in Uzbekistan. That is a part of Uzbek culture. This form of address has also dialectal differentiation. For example, if in Tashkent people use the word “amaki” to address a man who is older than he, then in Fergana valley people use the word “tog’a” with the same meaning, and in Khorezm people use the word “og’a”. It shows that in Tashkent relatives of one’s mother are more important than the relatives of one’s father. It means the domination of the feminine part of family. It is a kind of the relict of pre-historic matriarchate. But in some other parts of the Republic where people use the word “tog’a” which denotes relatives on the line of the father, people respect the father’s line of dynasty. That marks the relict of the pre-historic patriarclate. As you see words may say much more than they seem. Dictionaries cannot give all the contextual meanings or the implicit meanings of the words. Realization of some implicit meanings in discourse gives raise to the development of the meaning of the word, and widening of the stylistic effect demonstrated by the word in speech act. (Bach, Harnish, 2000, pp. 23-24)
Some dictionary – compilers make certain mistakes in giving the definitions of the word forgetting the cultural background where the word is usually used. For example now existing Uzbek-English dictionaries give the following words and their translation. Badjahl – wicked, malicious, vicious, angry, cross with somebody, ratty, irritable. (Iriskulov, Butaev, 2012, p. 48)

The meaning of the 5 words all of 7 gives words do not coincide with meaning expressed by the word “Badjahl”. Because a “Badjahl” person is not a wicked one, he may be become “badjahl” for a moment or two, just at the beginning of the conversation. He may be a good natured clever and kind-hearted, but he may be a “badjahl” to that. “Badjahl” is a name of a short termed state. But “vicious” or “wicked” are qualities the people have from their birth to their death. Let’s analyze one more Uzbek word “bazm”. It is translated as a feast, banquet, and party. In European culture the essential moment here is the quality, variety and quantity of meals put on the party table. But in Uzbek culture the main moment of the “bazm” is not the quantity, quality and variety of the meals put on the feast table. Here is the main one is the musical, dancers and singers invited to warm up the party. People later see “we saw and listened to Ahmad or Toshmat”, rather than “we ate this or that meal”. The similar ideas can be said above the word “Ulfat” in Uzbek. It denotes as the dictionaries define “friend, close friends, people sharing each other’s joys and sorrows” (Iriskulov, Butaev, 2012, p. 246).

This definition also needs some additional information related to the cultural background. “Ulfat” is commonly used to denote a person whom one spends some time together, usually in eating or drinking ceremonies. He needs not be one of his friends but he can be his “ulfat” that one of the controversies explained by the cultural aspect of the meaning of words. Summing up of all what has just been said we can conclude that lingo cultural analyzes of the meaning of words may give much information of the people, where language one is learning or speaking making use in different situations. (Chomsky, 2000, pp. 172-173)

As it has been mentioned by one of the well known lexicographers “A vocabulary is the whole world, reflected in an alphabetical order”. As far as this dictionary contains the words dealing the spirituality, morality and the most valuable customs and traditions of our nation. It can also be regarded as our “spiritual world reflected in an alphabetical order”. Entering the world of spirituality, stepping up the stairs of high maturity and reaching it you will be able to join the spiritual inner world of human being and the highness of the Universe. The main principles of understanding of this notion are laid in your mother tongue. But you can also reach that in the process of learning other languages as well.

References