

Study on Uyghur translation of Quyuan

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Abstract: *Qu Yuan* (born c. 339 BCE, *Quyuan* [now Zigui, Hubei province], China—died 278 BCE, Hunan) was one of the greatest poets of ancient China and the earliest known by name. His highly original and imaginative verse had an enormous influence over early Chinese poetry. *Quyuan* was born in Chu. Chu was one of the most important states at that time, it was a large state in the central valley of the Yangtze River (Chang Jiang). Shamanistic tradition in folk rites and legends that influenced poetry of *Quyuan*. Although the main idea of *Quyuan*'s poetry is patriotism. In this paper I've mainly study on Uyghur tarsnlation of Quyuan.

Keywords: Uyghur Translation, Quyuan, Active Role.

1. Preface

Qu Yuan was a famous patriotic poet in ancient China[1]. His patriotic ideology has profound connotations and extensive influence. By comparison, patriotism is also an excellent tradition in Uyghur literature, and there have been many patriotic poets in literary history. Due to this reason, since ancient times, mainstream literature and ethnic literature in China have maintained a brotherly and sisterly relationship, which has had a positive impact on the formation, development, and prosperity of Chinese national culture. This historical background provides us with inspiration and encouragement to choose the Uyghur translation version of Qu Yuan's poetry as an observation window for a comprehensive examination. On this basis, we will build a database for comparing Qu Yuan's poetry in Chinese and Wei, which will have a positive impact and value on future learning, research, and teaching. This is the primary reason why we chose this topic.

We will take the translation of Qu Yuan's poetry as the research object, and the dissemination of excellent culture conveyed through the translation of Qu Yuan's poetry as the research purpose. Qu Yuan is a patriotic poet whose patriotic ideas have influenced the thoughts of generations for thousands of years, playing an important role in enhancing the humanistic literacy of the people. This provides us with important research basis and analytical space. In the world of Qu Yuan's poetry, we can explore the dissemination of excellent culture.

After Qu Yuan's poetry was translated into Uyghur, no one has studied its translation and dissemination. At present, "Li Sao" and "Jiuqu" have been translated into Uyghur and published for distribution. The translators are all famous Uyghur poets of the older generation. During the translation process, translators were influenced by the artistic style of Qu Yuan's poetry. The influence that the older generation of poets received from Qu Yuan is passed on to future generations of poets through their creations. This indicates that Qu Yuan directly and indirectly influenced the creation of Uyghur poets. Therefore, studying and establishing a database of Qu Yuan's poetry in both Chinese and Uyghur languages has certain significance and value. Specifically, it is as follows:

Qu Yuan was a famous patriotic poet in ancient China. Its ideas have influenced the artistic world and humanistic qualities of readers from generation to generation[2].

Therefore, studying the Uyghur translation versions of Qu Yuan's poetry can explore the translation, dissemination, and acceptance of ancient Chinese literature and art among ethnic minorities in Xinjiang. This can serve the healthy development of social culture and enrich cultural services for excellent traditional culture.

It can better explain the historical interaction and friendship between mainstream literature and ethnic literature. Throughout history, compatriots from all ethnic groups in China have worked together to build the splendid cultural heritage of our country. Among them, there is a core position in mainstream literature and art. The literature and art of various ethnic minorities are actually developed around the core of mainstream literature. So, doing a good job in spreading the traditional heritage of mainstream literature can serve the integration and communication of various literary arts.

It can provide valuable reference versions for the development and research of the Chinese Uyghur translation discipline. Our goal is to comprehensively investigate the translation of Qu Yuan's poetry into Uyghur, and at the same time establish a database for comparing Qu Yuan's poetry in Chinese and Uyghur. Our research can play a pioneering role in this field that has never been studied before; Our database can provide reference resources for future research.

Our research object is *Chu Ci* (written by Qu Yuan et al.) (a must read book on poetry and literary theory, which embodies the essence of Chinese traditional studies) Beijing United Publishing Company, July 2015; *Qu Yuan Li Sao* (translated into Uyghur by Tie Yi Fu Jiang et al.) [M]. Ethnic Publishing House, December 1994; *Qu Yuan Jiuge* (translated by Abuduxu Ku'er et al.; Uyghur version) [M]. Ethnic Publishing House, September 1982. On the basis of these three Chinese Uyghur comparative editions, we conducted a systematic and comprehensive examination of the Uyghur translation of Qu Yuan's poetry, and at the same time created a small database of Chinese Uyghur comparative translations of Qu Yuan's poetry.

Firstly, the poetic meaning of Qu Yuan's poetry is extremely broad and complex. Moreover, it is difficult for us to understand the imaginative world of ancient poets, which brings many difficulties and obstacles to Qu Yuan's translation. This kind of confusion and obstacle has a certain negative impact on the smooth progress of research during comparative analysis. Therefore, translators are likely to omit

or replace the original imagery and its associated poetic meaning, which requires a broader observation of the relevant discourse in the study. Not only do we need to see through the artistic realm shaped by Qu Yuan's poetry, but we also need to understand the expressive characteristics of this in Uyghur translation. This is the only way to achieve the budget goal.

Secondly, there is only one translated version of Qu Yuan's poetry, which imposes many limitations on measuring the quality of Qu Yuan's translations from a broader perspective. This reality requires a lot of reference to the translation and dissemination of Qu Yuan's poetry in other languages, using it as the theoretical background for the translation and dissemination of Qu Yuan's poetry in Uyghur language, thus measuring the quality and uniqueness of Qu Yuan's poetry in Uyghur translation. Most importantly, although the translated versions of Qu Yuan's poetry have been well received and appreciated by a large number of Uyghur readers since their publication, there is still a lack of academic research on this topic. This reality poses difficulties in creating a theoretical background for research. This needs to refer to the translation of Qu Yuan's poetry in other languages and apply it to the study of translation. This is also a job that requires a lot of reading power and data analysis ability.

Due to the practical difficulties and challenges in the two aspects mentioned above, the research of this topic aims to solve the following two problems:

The first objective of this project is to help Uyghur language readers better understand Qu Yuan. Many contents in the book are based on this goal. I hope to help readers better understand the artistic charm of Qu Yuan's artistic world through research. Of course, Qu Yuan's poetry is a huge topic, and this topic is just a small part of it. So it is impossible to do this project only once and help readers fully understand Qu Yuan.

Secondly, another goal of this project is to promote the study of Qu Yuan's poetry. Through the analysis of Qu Yuan's poetry and its translation, provide reference materials for the research and teaching of Uyghur Chinese translation. Nationwide, some universities and departments have a basic characteristic of teaching Uyghur Chinese translation. However, the research on the translation of the two languages, Uyghur and Chinese, also requires us to do a lot of work, especially in literary translation. So, this project aims to make corresponding contributions to the construction of the translation disciplines for both Uyghur and Chinese languages.

Thirdly, by harmonizing and contrasting the imagery features in the two types of literature, clues can be provided for measuring the quality of Qu Yuan's poetry translation from a broader perspective. This not only plays a positive role in promoting the research on the translation and dissemination of Qu Yuan's poetry, but also contributes to the construction and rise of Uyghur literary poetics theory. This is another important objective of the study.

Fourth, take a different step towards the exchange between mainstream literature and minority literature in China. Since ancient times, China's Central Plains region and Xinjiang region have maintained a good relationship of literary and cultural exchange. In recent years, Chinese classical literary classics have been translated into Uyghur literature one after another, expanding the space for Uyghur literature to absorb spiritual nourishment. So, there is a certain historical accumulation in the exchange between mainstream literature and minority literature in our country, which needs to be

excavated one by one. This has a promoting effect on the positive development of contemporary socialist spiritual civilization construction in our country. This is another objective of the study.

The construction of a Uyghur translation machine database for Qu Yuan's poetry focuses on the translation of Qu Yuan's poetry in Uyghur and the establishment of a Chinese Uyghur database. The research mechanism aims to compare the similarities and differences in the artistic expression of Qu Yuan's poetry in two languages, and explore the shortcomings of Qu Yuan's poetry in translation. In terms of research methods, it is mainly reflected in integration and innovation. The former is a compilation of theories related to "translation", "dissemination", and "reception", and fully draws on research methods and tools from disciplines such as cultural translation studies, comparative linguistics, and reception aesthetics in an interdisciplinary and integrated manner; The latter, on the other hand, refers to the unique research methods of comparative art under the guidance of the concepts of ideology, problem-solving, and theoretical self-reliance, based on previous research results.

Our research draws conclusions and provides future prospects based on the artistic influence, moral cultivation, spiritual cultivation, and cultural cultivation of Uyghur language readers through the translation of Qu Yuan's poetry. In short, the basic idea of this topic follows the processing of Qu Yuan's poetry in translation and the establishment of its database. In summary, the three major possibilities of this topic are as follows:

Classical Uyghur literature is pure poetic literature. Qu Yuan's poetry is a flower in the garden of classical Chinese literature, and Uyghur literature has its own long tradition of poetry and literature, so there can be a certain correspondence and integration between the two. This provides feasible conditions for the widespread dissemination of Qu Yuan's poetry among Uyghur language readers.

Uyghur traditional literature emphasizes the beauty of rhyme, parallelism, rhetoric, and structure. Uyghur literature tends to be rhymed, so through Qu Yuan's poetry and its handling in Uyghur translation, we can observe deeply the acceptance psychology and attitude of Uyghur readers towards the artistic style of Qu Yuan's poetry. This provides a possibility for comparative analysis of "poetic art" in two languages for research.

The ethnic minorities in Xinjiang, including the Uyghur ethnic group, have maintained good friendship with the Central Plains region since ancient times. This historical reality provides us with ample space to study feasibility. This historical relationship provides a broad range of real-life background conditions for research.

From an academic perspective, this topic aims to conduct a comprehensive and profound analysis and research on the expression of Qu Yuan's poetry and its translation. In the research, the main focus is on the characteristics and types of Qu Yuan's poetry, as well as their expression and reproduction in translation. A large amount of language materials related to the two versions of Wei and Han are collected and compared in detail. On the basis of comparison, explain the reproduction, transformation, and improvement of Qu Yuan's poetry in translation to a higher level. At the same time, by sorting, processing, and improving the theoretical background and relevant language materials of the research, corresponding clues and practical reference materials are provided for the construction of Uyghur poetic theory.

This is an experimental and pioneering study; The research focuses on the integration and differences between Qu Yuan's poetry and Uyghur poetry, creating a bridge for communication between mainstream Chinese literature and Uyghur literature; Mainly supported by the latest artistic theories at home and abroad, making contributions to the theoretical discipline of poetry art research; By comparing Qu Yuan's poetry with Uyghur poetry, this study aims to provide an observation window for the dissemination of excellent traditional Chinese culture among the Uyghur ethnic group through the translation of Qu Yuan's poetry.

In terms of research methods, firstly, explain the basic situation of translating Qu Yuan's poetry in translation. Then, from the perspective of foreignization and domestication theory, by comparing and analyzing the translated versions of Qu Yuan's poetry, the problem of transformation of the original text in translation is analyzed. Finally, based on the comparison between the original text and the translated text, explore reasonable translation methods to organically combine the original text and the translated text, and establish a Chinese and Uyghur comparative database. In short, methods such as questionnaire surveys, literature review, and summarization were used in the research.

From an academic perspective, this topic aims to conduct a comprehensive and profound examination and study of the translation performance of Qu Yuan's poetry in Uyghur language. In the research, the main focus is on the characteristics and types of Qu Yuan's poetry, as well as their expression and reproduction in translation. A large amount of relevant language materials from both Uyghur and Chinese versions are collected and compared in detail. On the basis of comparison, explain the reproduction, transformation, and reception of Qu Yuan's poetry in translation. At the same time, referring to relevant theoretical monographs at home and abroad, it is clear that there are fundamental differences and internal relationships between Qu Yuan's poetry and Uyghur literary poetry. By sorting, processing, and improving the theoretical background and relevant language materials of the research, corresponding clues and practical reference materials are provided for the construction of Uyghur poetic theory.

In terms of research methods, firstly, elaborate on Qu Yuan's poetry and its comprehensive characteristics. Then, from the perspective of foreignization and domestication, by comparing and analyzing the translated versions of Qu Yuan's poetry, the reception and dissemination of Qu Yuan's poetry in translation can be analyzed. Finally, based on the comparison between the original text and the translation, explore reasonable translation methods to organically integrate the original text and the translation. So, in the research, methods such as questionnaire survey, literature explanation, and summarization were used.

In terms of innovation, this topic is a preliminary study on the Uyghur translation of Qu Yuan's poetry, which is pioneering and innovative. The innovation lies in the first attempt to borrow relevant theories from both domestic and foreign sources to provide a comprehensive discussion on the handling of Qu Yuan's poetry in translation. On this basis, provide certain research background and clues for future research. This study aims to conduct a comprehensive analysis of the translation of Qu Yuan's poetry into Uyghur language, thus enabling observation from the intersection of comparative literature, comparative linguistics, and cultural translation studies. This can expand the comprehensiveness

and wider possibilities of the research. It should be noted that this study is the first to propose the construction of Uyghur poetic theory, which is an innovative and driving work for the development of Uyghur literature. In short, this study provides clues towards new trends through the perfect combination of comparative poetics, comparative linguistics, and comparative cultural studies between the Uyghur and Chinese cultures. Another point to add is that this project also requires a comprehensive comparison and examination of Qu Yuan's poetry that has been translated into Uyghur, and the shortcomings will be supplemented by re translating and supplementing the translation of Qu Yuan's poetry. It should be noted that we will establish a comparative database between the original Qu Yuan poetry and the Uyghur translation, providing a first-hand blueprint for future learning and research.

2. A Brief Discussion on the Influence of Qu Yuan's Poetry on Uyghur Literature

When we talk about patriotism in Chinese literature, we have to say Qu Yuan; When we talk about Qu Yuan, we have to mention Chu Ci. In the history of Chinese literature, the name "Chu Ci" has two meanings[3]. It refers to a new poetic style that emerged in the late Warring States period in the state of Chu. The main creator of this new poetic style was Qu Yuan, whose characteristics include "writing Chu language, writing Chu life, recording Chu land, and naming Chu objects." One is a collection of poems compiled by Liu Xiang in the late Western Han Dynasty, which includes works by Qu Yuan, Song Yu, and Han Dynasty imitations of this poetic style, titled "Chu Ci". Therefore, "Chu Ci" is the name of a poetic style and also the name of a poetry collection. It is obvious that the essence of Qu Yuan's main poetry creation is patriotism[4]. The above mentioned "writing about the land of Chu, creating Chu life, and recording the appearance of Chu" formed Qu Yuan's poetry. The core ideology and sentiment of patriotism. While creating, Qu Yuan discovered that his body and mind were tightly connected to this land. Uyghur poets such as Tiejifujiang also praised the land of the motherland, the mountains and waters of the motherland, and the people's aspirations for a happy and prosperous life in their poems. Qu Yuan was also pursuing the future of his country and the happiness of the people. Unfortunately, Qu Yuan lived more than 1600 years ago and did not see the actual life of the happy light seen by Tie Yi Fu Jiang. As one of the famous representatives of contemporary Uyghur literature, Tiejifujiang enjoys a happy life in the embrace of New China, while witnessing the prosperity and strength of the motherland and the happy life of the people. Qu Yuan witnessed the tragic reality caused by the corrupt upper class; Tiejifu Jiang sees the spring of New China. Qu Yuan felt sorrowful due to his inability to change the fate of his country and the evil of the corrupt class. His poetry is full of beautiful romanticism, while also practicing profound philosophical concepts. From this perspective, Qu Yuan is a poet, philosopher, politician, and utopian thinker; Tiejifu Jiang is just a poet. Qu Yuan's ideas will always be the spiritual nourishment and creative direction of contemporary poets, including Tie Yi Fu Jiang.

Qu Yuan was a famous patriotic poet in ancient China. His patriotic ideology has profound connotations and extensive influence. Especially the patriotic tradition of mainstream

Chinese literature has had a profound impact on Uyghur literature. In addition, patriotism is also an excellent tradition of Uyghur literature, and there have been many patriotic poets in literary history. Because of this, the mainstream literature and national literature of our country have maintained the blood relationship of brothers and sisters since ancient times, which has a positive impact on the formation, development and prosperity of the Chinese national culture. This historical background provides us with inspiration and encouragement to choose the Uyghur translation version of Qu Yuan's poetry as an observation window for a comprehensive examination. On this basis, we will build a database for comparing Qu Yuan's poetry in Chinese and Wei, which will have a positive impact and value on future learning, research, and teaching. This is the primary reason why we chose this topic.

Qu Yuan wrote many immortal poems throughout his life, becoming a great poet in the history of Chinese literature[5]. Qu Yuan's life was a struggle for the fate of the Chu state. Although his ideals and goals were not realized under the rejection and attack of the corrupt forces of Chu, his spirit, thoughts, and emotions are valuable. Dr. Qu Yuan loved his country and the people, and passionately and persistently pursued the idea of implementing "beautiful governance". Qu Yuan fought tirelessly against corrupt forces for the realization of this ideal, suffering merciless blows and framing. However, he never regretted his actions and remained steadfast throughout his life, demonstrating his noble character. His sentiment is not only from the perspective of patriotism, but also from the standard of being a person, which is worth learning from. This lofty ideal sets an example for fostering a sense of community in ethnic literature and serves as a flagship textbook for cultivating outstanding ethnic intellectuals.

We will take the translation of Qu Yuan's poetry as the research object, and the dissemination of excellent culture conveyed through the translation of Qu Yuan's poetry as the research purpose. Qu Yuan is a patriotic poet whose patriotic ideas have influenced the thoughts of generations for thousands of years, playing an important role in enhancing the humanistic literacy of the people. This provides us with important research basis and analytical space. In the world of Qu Yuan's poetry, we can explore the dissemination of excellent culture.

After Qu Yuan's poetry was translated into Uyghur, no one has studied its translation and dissemination. At present, "Li Sao" and "Jiuqu" have been translated into Uyghur and published for distribution. The translators are all famous Uyghur poets of the older generation. For example, the Uyghur poet Tiejifujiang is one of the important representatives of contemporary Uyghur literature. His patriotic poetry has been influenced by the patriotic ideas in classical Chinese literature, and has gradually matured under the cultivation of patriotic ideas. His 'Ode to the Motherland' is the most obvious representative. He wrote:

My motherland, since I came to this world,

My joys, sorrows, and happiness are closely connected to you.

It is obvious that as a translator of Qu Yuan's poetry, Tie Yi Fu Jiang's poetry is quite characteristic of Qu Yuan. The phrase 'joy, anger, sorrow, happiness, and the motherland are closely connected' is precisely Qu Yuan's 'Li Sao', and sharing the same breath and destiny with the motherland is one of the core contents of patriotic literature. During the translation process, translators were influenced by the artistic style of Qu

Yuan's poetry. Iron clad Fu Jiang's "Praise to the Motherland" can be said to be one of the excellent works created under the influence of Qu Yuan's patriotic sentiment in poetry. As a translator of Qu Yuan, Tie Yi Fu Jiang's works reflect Qu Yuan's patriotic emotions, while also forming an intertextuality between Qu Yuan and himself. For example:

Your diligent nurturing and caressing of your children, with just a breath left, will forever be remembered in my heart. Everything I have belongs to your gift: taking my first breath; Exposure to the front line of light; Having the first wish and memory. You taught me to distinguish between winter and summer, and to understand the concepts of warmth, coldness, sourness, bitterness, and spiciness; You taught me to recognize good and evil, understand beauty and ugliness, size and truth. I am familiar with your vast and boundless land, dense fruit forests, and fragrant gardens; I am familiar with your scattered towns, rushing rivers, and snow capped mountains. I am familiar with the weathered grandparents, strong young men, girls, and peers of the same generation; I am familiar with the tombs and burial grounds of our ancestors, as well as our descendants, and I will continue to cultivate them. I am familiar with our disaster last night and the ancient history, stained with blood; I am familiar with the duels of centuries and the revelry of tears streaming down my face when I win. Today, we are determined to write a magnificent epic in gold letters, with a righteous and awe inspiring spirit; Every page, every letter, and every punctuation mark represents the wisdom, integrity, and dignity of the times. This era is only the dawn of happiness, and the sunshine that our descendants will enjoy will be even more abundant. But they should never forget their ancestors or be arrogant. Standing at the forefront of history is our entire generation. Motherland, I swear to be a loyal sentinel to uphold your honor, and my heart will always be burning with deep affection for you like fire; As long as I can reveal my inner self in case, I will not regret being a poet in vain. Written in 1956 (selected from "Selected Poems of Tiejifu River", published by People's Literature Publishing House in 1982)

The influence that the older generation of poets received from Qu Yuan is passed on to future generations of poets through their creations. This indicates that Qu Yuan directly and indirectly influenced the creation of Uyghur poets. So, the translation of works by excellent patriotic poets such as Qu Yuan has been an important way to cultivate generation after generation of national patriotic poets. I have also established a database of original Qu Yuan poems and translated versions in Uyghur for the convenience of everyone's reference and research. Establishing a database of Chinese and Uyghur texts of Qu Yuan's poetry has certain significance and value. Specifically, it is as follows:

Firstly, Qu Yuan was a famous patriotic poet in ancient China. Its ideas have influenced the artistic world and humanistic qualities of readers from generation to generation. Therefore, studying the Uyghur translation versions of Qu Yuan's poetry can explore the translation, dissemination, and acceptance of ancient Chinese literature and art among ethnic minorities in Xinjiang. This can serve the healthy development of social culture and enrich cultural services for excellent traditional culture.

Secondly, it can better explain the historical exchanges and friendship between mainstream literature and ethnic literature. Throughout history, compatriots from all ethnic groups in China have worked together to build the splendid cultural heritage of our country. Among them, there is a core position

in mainstream literature and art. The literature and art of various ethnic minorities are actually developed around the core of mainstream literature. So, doing a good job in spreading the traditional heritage of mainstream literature can serve the integration and communication of various literary arts. It can provide valuable reference versions for the development and research of the Chinese Uyghur translation discipline. Our goal is to comprehensively investigate the translation of Qu Yuan's poetry into Uyghur, and at the same time establish a database for comparing Qu Yuan's poetry in Chinese and Uyghur. Our research can play a pioneering role in this field that has never been studied before; Our database can provide reference resources for future research.

There are some difficulties and issues in the research. For example, the poetry of Qu Yuan is extremely broad and complex, and it is difficult for us to understand the world of imagery of ancient poets, which brings many difficulties and obstacles to Qu Yuan's translation. This kind of confusion and obstacle has a certain negative impact on the smooth progress of research during comparative analysis. Therefore, translators are likely to omit or replace the original imagery and its associated poetic meaning, which requires a broader observation of the relevant discourse in the study. Not only do we need to see through the artistic realm shaped by Qu Yuan's poetry, but we also need to understand the expressive characteristics of this in Uyghur translation. This is the only way to achieve the budget goal.

There is only one translated version of Qu Yuan's poetry, which imposes many limitations on measuring the quality of Qu Yuan's translations from a broader perspective. This reality requires a lot of reference to the translation and dissemination of Qu Yuan's poetry in other languages, using it as the theoretical background for the translation and dissemination of Qu Yuan's poetry in Uyghur language, thus measuring the quality and uniqueness of Qu Yuan's poetry in Uyghur translation. Most importantly, although the translated versions of Qu Yuan's poetry have been well received and appreciated by a large number of Uyghur readers since their publication, there is still a lack of academic research on this topic. This reality poses difficulties in creating a theoretical background for research. This needs to refer to the translation of Qu Yuan's poetry in other languages and apply it to the study of translation. This is also a job that requires a lot of reading power and data analysis ability. If these difficulties and problems are solved, there will be several aspects of significance and value. Firstly, to help Uyghur language readers better understand Qu Yuan. Many contents in the book are based on this goal. I hope to help readers better understand the artistic charm of Qu Yuan's artistic world through research. Of course, Qu Yuan's poetry is a huge topic, and this topic is just a small part of it. So it is impossible to do this project only once and help readers fully understand Qu Yuan; Secondly, we hope to promote the study of Qu Yuan's poetry. Through the analysis of Qu Yuan's poetry and its translation, provide reference materials for the research and teaching of Uyghur Chinese translation. Nationwide, some universities and departments have a basic characteristic of teaching Uyghur Chinese translation. However, the research on the translation of the two languages, Uyghur and Chinese, also requires us to do a lot of work, especially in literary translation. So, this project aims to make corresponding contributions to the construction of the translation disciplines for both Uyghur and Chinese languages; Again, through the harmony and comparison of the imagery characteristics in the two types of

literature, clues are provided for measuring the quality of Qu Yuan's poetry translation in a broader dimension. This not only plays a positive role in promoting the research on the translation and dissemination of Qu Yuan's poetry, but also contributes to the construction and rise of Uyghur literary poetics theory; Finally, take a different step towards the exchange between mainstream literature and minority literature in our country. Since ancient times, China's Central Plains region and Xinjiang region have maintained a good relationship of literary and cultural exchange. In recent years, Chinese classical literary classics have been translated into Uyghur literature one after another, expanding the space for Uyghur literature to absorb spiritual nourishment. So, there is a certain historical accumulation in the exchange between mainstream literature and minority literature in our country, which needs to be excavated one by one. This has a promoting effect on the positive development of contemporary socialist spiritual civilization construction in our country. This is another objective of the study.

In addition to the above-mentioned aspects, the construction of the Uyghur translation machine database for Qu Yuan's poetry focuses on the translation of Qu Yuan's poetry in Uyghur and the establishment of a Chinese Uyghur database. The research mechanism aims to compare the similarities and differences in the artistic expression of Qu Yuan's poetry in two languages, and explore the shortcomings of Qu Yuan's poetry in translation. In terms of research methods, it is mainly reflected in integration and innovation. The former is a compilation of theories related to "translation", "dissemination", and "reception", and fully draws on research methods and tools from disciplines such as cultural translation studies, comparative linguistics, and reception aesthetics in an interdisciplinary and integrated manner; The latter, on the other hand, refers to the unique research methods of comparative art under the guidance of the concepts of ideology, problem-solving, and theoretical self-reliance, based on previous research results.

Our research draws conclusions and provides future prospects based on the artistic influence, moral cultivation, spiritual cultivation, and cultural cultivation of Uyghur language readers through the translation of Qu Yuan's poetry. In short, the basic idea of this topic follows the processing of Qu Yuan's poetry in translation and the establishment of its database. In summary, the three major possibilities of this topic are as follows:

Classical Uyghur literature is pure poetic literature. Qu Yuan's poetry is a flower in the garden of classical Chinese literature, and Uyghur literature has its own long tradition of poetry and literature, so there can be a certain correspondence and integration between the two. This provides feasible conditions for the widespread dissemination of Qu Yuan's poetry among Uyghur language readers.

Uyghur traditional literature emphasizes the beauty of rhyme, parallelism, rhetoric, and structure. Uyghur literature tends to be rhymed, so through Qu Yuan's poetry and its handling in Uyghur translation, we can observe deeply the acceptance psychology and attitude of Uyghur readers towards the artistic style of Qu Yuan's poetry. This provides a possibility for comparative analysis of "poetic art" in two languages for research.

The ethnic minorities in Xinjiang, including the Uyghur ethnic group, have maintained good friendship with the Central Plains region since ancient times. This historical reality provides us with ample space to study feasibility. This

historical relationship provides a broad range of real-life background conditions for research.

From an academic perspective, this topic aims to conduct a comprehensive and profound analysis and research on the expression of Qu Yuan's poetry and its translation. In the research, the main focus is on the characteristics and types of Qu Yuan's poetry, as well as their expression and reproduction in translation. A large amount of language materials related to the two versions of Wei and Han are collected and compared in detail. On the basis of comparison, explain the reproduction, transformation, and improvement of Qu Yuan's poetry in translation to a higher level. At the same time, by sorting, processing, and improving the theoretical background and relevant language materials of the research, corresponding clues and practical reference materials are provided for the construction of Uyghur poetic theory.

3. Conclusion

This is an experimental and pioneering study; The research focuses on the integration and differences between Qu Yuan's poetry and Uyghur poetry, creating a bridge for communication between mainstream Chinese literature and Uyghur literature; Mainly supported by the latest artistic theories at home and abroad, making contributions to the theoretical discipline of poetry art research; By comparing Qu Yuan's poetry with Uyghur poetry, this study aims to provide an observation window for the dissemination of excellent traditional Chinese culture among the Uyghur ethnic group through the translation of Qu Yuan's poetry.

Firstly, explain the basic situation of translating Qu Yuan's poetry in the context of translation. Then, from the perspective of foreignization and domestication theory, by comparing and analyzing the translated versions of Qu Yuan's poetry, the problem of transformation of the original text in translation is analyzed. Finally, based on the comparison between the original text and the translated text, explore reasonable translation methods to organically combine the original text and the translated text, and establish a Chinese and Uyghur comparative database. In short, methods such as questionnaire surveys, literature review, and summarization were used in the research. The translation and introduction of Qu Yuan's poetry in ethnic literature have the following aspects of free translation and value.

Promote the development of ethnic literary genres. Qu Yuan is not only a poet with profound ideological connotations, but also a great breakthrough in the tradition of the Book of Songs, a practitioner of new poetic styles, and a

creator of literary rhetorical devices. Translated and published poetry works such as 'Li Sao' and 'Nine Songs', giving new strength and hope to national literature. Ethnic literature authors take Qu Yuan as their ideal mentor and attempt Qu Yuan style creation. Although the innovation in form did not reach the lofty achievements of Qu Yuan, it absorbed an undeniable spiritual power to promote one's own creation; Secondly, Qu Yuan is a role model imitated by many ethnic poets. Qu Yuan's thoughts are full of romantic colors. The literature of ethnic minorities in Xinjiang, including Uyghur literature, is also part of the romantic literary tradition. This similarity is precisely in line, and can be supplemented and promoted like a fish in water. It can be said that the translation of Qu Yuan's poetry is one of the main reference blueprints for contemporary Uyghur literary poetry creation; Finally, Qu Yuan is the best mentor for contemporary ethnic literature readers to cultivate noble character. Qu Yuan was a patriotic poet who was able to dedicate his spiritual warrior to the motherland. This kind of noble character is a spiritual height that many people nowadays cannot attain. Qu Yuan achieved noble moral values and free translation through poetry creation. Contemporary people, including writers, have created excellent works by imitating Qu Yuan. Their creation cannot be separated from the intangible spiritual guidance of Qu Yuan. Nowadays, in order to achieve the great rejuvenation of the Chinese nation, we really need the spirit of Qu Yuan, and we need to enhance the ideological cultivation and patriotism of contemporary citizens through the propaganda role of literature.

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