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Barno Buranova

the Academy of Sciences of the Republic of Uzbekistan
Researcher of the Institute of Uzbek language, literature and folklore
Tashkent city, Uzbekistan
dokma@bk.ru

ABOUT THE TURKMEN TRANSLATION OF "STAR NIGHTS" (THE ISSUES OF CHOOSING WORDS IN LITERARY TRANSLATION)

Abstract: Some defects of turkmanish translation of Uzbekistan social writer Pirimkul Kodirov's "Yulduzli tunlar" novel was analyzed in this article. Mistakes of translator Shodurdi Choriyev's translation about historical novel was analyzed critical.

Key words: Starry nights, translation, Shodurdi Choriyev, similar lexema.

Language: English

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Introduction

Historical novel of Uzbekistan social writer Pirimkul Kodirov has particular position in uzbek novelism. Particularly, "Yulduzli tunlar", "Avlodlar dovoni" novels about Zahiriddin Muhammad Bobur who left memory as a king and a poet in uzbek literature and history, and his generation plays an enormous role in uzbek historical novelism. These novels are a big event not only in uzbek literature, even in the culture of relative and world literature too. Therefore P.Kodirov's "Yulduzli tunlar" novel was immediately translated into relative country's language, such as turkman, karakalpak, kazak, turk. This novel translated into turkman in 1988, in "Turkmanistan" publishing house with 23000 copy. Translator of the novel is Shodurdi Choriyev translated "Yulduzli tunlar" into turkmanish with the name of "Yildizli gechelar".

"Yulduzli tunlar" novel translated into Russian suitable for soviet system before, after then another languages included in Soviet alliance. We can observe like this situation in the translation of "Yulduzli tunlar". For instance, the novel was translated into Russian first with the name of "Zvezdnoe nochi", then it was published. After then it was translated into another relative society's language. Moreover, it was translated into karakalpak in 1983 by Hamidulla

Jumashev with collaboration Abadulla Sodiqov. The novel was published in Nukus at the publishing house "Karakalpakistan" under the name of "Julduzli tunlar" (10000 copy). I have to mention this, the one reason of translating "Yulduzli tunlar" into a lot of language is being rewarded in 1981 with "Hamza" award. That is why scientific and artistic works which was rewarded by government were translated into PSSR included almost all languages. Even though the ideological goods played the main role, it was very big works kind a leaving uzbek literature and appearing. Naturally, translating social imageable ideom from one language to another language is so complicated process, and also it is considered so responsible and analyzing the real translation language one by one the creative work.

During the translation of "Yulduzli tunlar" renamed "Yildizli gejelar" Shadurdi Choriyev reached a new record using the proper words as the original view, such as, using synonyms and descriptive instrument; using suitably historical and old words; showing interturkmanishism, giving the terms which express relationship.

Uzbek instead of "ko'tarib" he chose "goldashib" correctly. Nevertheless, if turkmanish говы гормек verb is used, the turkmanish lexic-semantic and grammatic peculiarity would be not considered. The

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translator met different complicity while giving such similarity and wonderful difference, and he reached a huge amount of achievements. We have showed them as a ability of translator in the special paragraphs. Therefore reathing them is inappropriate.

However we can see the difects between original novel and translated novel. We are going to give some notes of them.

It I known that, it should pay attention the artisticity of original view, the language and style of the translator.

In this case, our translators: J. Sharipov, G'. Salomov, M. Boboyev and K. Kurambayev mentioned "It is considered imagery which can know and be reflected in every point, comma, voice and artistic function of the novel".

If we check exactly in this way, the translator Sh. Choriyev did some mistakes like choosing similar

lexema with orginal version of the novel. For example, *munqli qiz* is used in original one. The first synonym of this word- combination is a woman who can be able to do nothing, weak, poor, and came from persian and tajik language. (ЎЗИЛ. I. 486)

Compare. Uzbek. "Deplorable, plaintive, upset, doleful, sad and other synonym words expresses psychologic torment which extincts with parting, at the same time sorrow too".

Compare again: *munqli* means *g'amgin, ma'yus* in bookish style. *Mushtipar* means *ojiz, bechora* (poor). Sum to up, using *сойгули гыз* (same meaning of *poor* turkmanish variant) instead of original *munqli qiz* is opposite meaning to each other. In the consequence, it turned into opposite to event of expressing the real novelist.

Compare this microcontext given below:

The real:

-Ҳазратим, мен мунгликқизингиз сизга худодан Шайх Саъдийнинг умрини тилайман! Илоҳим юзга қиринг! [2. 23]

Zamcha, handalak (type of melon) consists of one synonymic system in uzbek language. The first word is a view of a dialect, and it is used in Khorazm, additionally it is used in turkmanish actively too. Look (TPC. 334). Uzbek. *Zamcha/ handalak* is a type of melon which ripe earlier then ordinary melon, aromatic and mild fruit. (ЎЗИЛ. I. 297. ЎЗИЛ. II.

The translation:

-Шаҳым, сизиң сойгулигызыңыз сизе худадан Сады Шыхың яшыны дилейэр. Блахым йүз яшаң! [10. 30].

685.). In conclusion, even though there is difference between *zamcha* and *govun* (melon) expressions in both languages (turkmanish *zamcha* and *govun* TPC 136, 334) *govun* was used instead of *zamcha* in the translation . In the result , there is a defect in general meaning of that context.

The real

Фақат бир-икки тилим ҳандалак еди-ю, уч-тўрт пиёла чой ичди. [2. 8].

There is semantic difference between arabish words *muammo* , and *maslahat* in uzbek language: *muammo* (problem) is misunderstandable, secret, hidden thing; russian проблема (ЎЗИЛ. I. 474); *maslahat* (advice) is a conference , thinking , opinion, changing a mind (ЎЗИЛ. I. 450). *Maslahat* is

The translation

...диңе ики дилим гавун ийди-де, чая зор берди. [10. 9].

the same meaning in turkmanish too (TOM 443). Giving *доветли бир маслахат* is fully unsuitable for the expression of risky problem (*nozik muammo*) in the context.

Observe the text:

The real:

...икковимиз нозикбирмуаммода сизнинг маслахат-ингизни олгани келдик. [2. 92]

Tuynuk (hole) is an interturkish word which means a hole brighting old house and yurt in uzbek and turkman languages. (ЎЗИЛ. II. 221. ТДС. 664) The translator used turkmanish *дешик* instead of *tuynuk* without concentrating historicity and being

The translation

...давлетлибирмаслахаты үч болуп салдарлап гөрели дийип мубәрек хузырыңызга гелдик. [10. 112].

used in XV *тунглик* (НАТИЛ III. 255). The aim of the writer would be saved if the translator used turkmanish *туйнук*.

Compare:

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The real:

...онаси...чопиб бориб, **тўйнуқнинг** оғзини гавдаси билан бекитди. [2. 60].
Ана у тўйнуқдан сомонхонага ўт. [2. 60].

The translation:

...эжеси...гызының сүмүп гиден **дешигини** гөвдеси билен япды. [10. 71]
Ана, хо дешикден деррев саманхана сүмүк. [10. 71].

Uzbek word **hazil** (joke) came from arabic (ЎЗИЛ III. 673) means a sentence told for humor; **тийишме, дегишме** is used for the meaning of **joke** in Khorazm. It is attentionable that **дегишме** (russian шутка) is used in turkmanish too. (TPC. 251). Although there was suitable variant, it is questionable

that the translator used the antonym of humor with the word of **есеп, есерлик** = russian хитрый, хитрость (ТОМ.309-310) alternative for the synonym of the word discussed above. Here one mistake existed again with expressing uncorrectly the word "**hazilomuz**" (joker, kidder)

The real:

Бобур **ҳазиломуз** қўлимсиради: -Мен аввал Самарқанд сайқалини бир қўрмоқчимен. [2. 73]

The translation:

Бабыр **есерлик** билен гүлүмсиреди: -Самарканд билен ярашмак учин илки оны гөрмек герек лазым болса герек. [10. 87].

According to the examples, translating without understanding some words and expressions fully harmed to the semantic and artistic function of the "Yulduzli tunlar" novel. With the purpose of not making such a defect, "the translator must know phonetic, lexic, morphologic functions of both

languages of the translating novel and his or her native language" said scientist Karimboy Kurambayev. Inappropriate gap can be met in the turkmanish variant with expressing object and expressing lexema. Compare the text:

The real:

...оқиом хиргоҳда машварат ўтказайлик. [2. 80].

The translation:

...агиам(?) беглериң улы маслахаты болжаг-а [10. 97].

There is an opinion about having conference in the tent in the original varaaannt and **xirgoh / chodir** (tent) (натил. III. 398); **mashvarat** (arabic) meaning conderence (ЎЗИЛ. 453) were used. The event

happening place, or more clearly **xirgoh** (tent) was dropped inappropriately.

The information in Samarkand which indefinit, where and whome came from lexema was dropped again in the context shown below:

The real:

-Қўлингиз Самарқандданхуфияларданкелганбирхабарни амрзодамга қўрсатишдан тортинган эдим. [2. 78]

The translation:

-Гулыңыз Самарканд бир нома алды велин, оны ша хезретлерине гөркезмәге-де чекинйэр. [10. 94].

Furthermore, the meaning of **улуфа** (натил. III.287) which explains a salary given to official was not chosen suitably, and verb of place was added

instead. It was extra, and they might choose another according word. Compare:

The real:

Мавлоно Фазлиддин подшоҳнинг хос меъмори қилиб тайинланган, унга яхшигина **улуфа** белгиланган эди. [2. 85].

The translation:

Ша хезретлери молла Фазлиддиниң гадырыны билди. Ол көче накгашы эдилеп белгиленди, оңа ишлер хем яшар ялы чаклаңжа жай гуруп бердилер. [10. 104].

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Dropping the word spot of a horse, adding river as a bog; using earth instead of the word pit which can save seed impacted linguistic function undoubtably

The real:

1. *Бериги ёқдаги оёқлари узун тўриқ қашқа отни анжомлари билан Бобур мирзо инъом этган эди.* [2. 85].

2. *Қувасой батқоғининг устидан...* [2..5].

3. *Бўш ўраңыз борми почча?* [2. 50].

In brief, defects like using unproper word and phrase for original and dropping several important words can be met a lot in the text. Like these

The translation:

Бери тарапдакы аяқлары узын дор аты Бабыр мўрзе ахли зер-энжамы билен арзылы накгаша совгат беринди.

[10. 104].

Қувасай дерясының үстүндәки... [10. 65].

-йыгнара ериңиз бормы гиев? [10. 65].

defects and mistakes are unable to compete with perfect artistic requirement.

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