

Peculiarities Between Translation of the Works of Makтымkuli and I. Yusupov's Translations

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Annotation. Summary. In this article, the artistic translation of works of the 18th century Turkmen poet Makтымkuli into the Karakalpak language, the fact that all the translations of the poet I. Yusupov are not at the same artistic level when translating them into the Karakalpak language, the opinions of K. Kurambaev about the poetic skill of Makтымkuli, the translation of I. Yusupov's and Makтымkul`s poems into the Karakalpak language. The article describes the number of successful translations, as well as the fact that there are several differences in the process of translation.

Key words: Literary connection, beautiful translation, genius, poet

Literary translation is one of the most important types of literary communication. The reason is that an artistic translator plays a key role in bringing the literature of two nations closer to each other. Therefore, artistic translators play a major role in the development of literary relations in Turkmen-Karakalpak literature. For example, I. Yusupov, U. Pirzhanov, A. Utebergenov, T. Matmuratov contributed greatly to the translation of Makтымkuli songs into Karakalpak language, while Turkmen poets K. Gurbannepev, A. Mammedov, N. Meredov and others translated Karakalpak poetry into Turkmen language. For example, A. Mammedov's "Turkmanoma", "Kunkhodja, Ajiniyaz, Berdakh", K. Gurbannepev's "Dostluk chemeni" collection of translations, along with artistic works of poets of world literature. Karakalpak poets as Kunkhoja, Ajiniyaz, Berdakh`s works translated into Turkmen language.

The issue of translation of works of Turkmen poets into Karakalpak language is discussed in some works of literary studies, for example, in the researches of B. Ismaylov, K. Seytmuratov, K. Tarkibbaev, P. Allambergenova. Therefore, in our work, we are based on the scientific experience of the authors of these scientific works and take into account their research.

It is known that the poet I. Yusupov had a great service for the songs of the Turkmen classical poet Makтымkuli to reach Karakalpak readers in Karakalpak language. I. Yusupov was not only influenced by the literary work of the Turkmen poet, he translated his songs into Karakalpak language, published them and gave them to readers in the form of books. We will also try to show this translation skill of the poet in this section.

In translating the poetry of I. Yusupov into Karakalpak language, he paid great attention to the main issues of translation. That is, if he tried to convey the idea-content of the work to the reader in this way, secondly, he took into account the stylistic features of the author, and thirdly, he paid attention to the artistry of the work.



Literary critic K. Qurambaev in his article entitled "Maktymkuli's works in Karakalpak translations"[1;343] about the Karakalpak translations of Maktymkuli expresses valuable opinions about the spread of the poet's songs to the people of Karakalpakstan, the performing of his songs by the Bakhshis, and the artistic translation of the poet's works. According to the information provided by the researcher, "in 1984, the collection of songs of Maktymkuli was published for the second time in translation. The book is twice as long as the previously published collection of the poet in the Karakalpak language. The poets I. Yusupov and U. Pirzhanov created a translation, and I. Yusupov wrote to it "Poets wise man Maktymkuli"[1;347]. The poet deeply studied the Turkmen literature, the Turkmen language, the creative secrets of Maktymkuli, the poet who tested his creative power by writing poems in the poet's style. I. Yusupov's study of the literary style of Maktymkuli, and the fact that he deciphered the secrets of his poetry is a sign of the success of the translation.

Gara dashdan gara gılı saylan góz,
Chóńńeler ko'rejing góze mixmandur.
Gelen och diyp gelmez, turshitmagıl yúz,
Shirmona matách bamisoli dir, so'ze mixmandur.
Agırdır xeńńamlar, uzakdır yollar,
So'rashsa yigitlar, so'zlashsa tillar,
Bahorda achılar rangba-rang gullar,
Bitta pasıl achılar - yozga mixmandur.[3;25]-

In the words of the poet, as the poet said, everything that is given in this world is a trust for you, and the idea that when the time is right, you will part with it all, the shores of the word "guest" are figuratively compared to a crane that came home one day or one time. That is, if you don't see when your eyes are weak, he says, "What you see is beautiful," and he imagines that the person who came is only grateful for your warm words, "Shirmona matách is beautiful, the word is beautiful.", the time when green flowers open and bloom in the summer season, is figuratively depicted as "One season opens – the guest to summer". I. Yusupov took into account the poet's descriptions and tried to preserve this originality even in the translation into Karakalpak language. For example:

Kara qosh osıtında bodom qaboǵing,
Kiprigingning nigi ko'ziga miymandur.
Kelgannan qizg'anma ichkan tamog'ing,
Shirmonga muxtoj emas, so'zga miymandur.
Uzoqdur manzillar, zalvorlidur yo'llar,
So'rashsa yigitlar, so'zlashsatillar,
Bahorda ochilgan rángbarang gullar
Bitta pasıl ochilar, yozga miymandur.[2;243]

In the translation, the contents of the song have been kept as they were in the original. For example, he translated as the guest comes not for eat, but for warm words, "He doesn't need eat, he wants to listen good words". Here, I. Yusupov was able to use the poet's method of description in this case. The reason is the pressure of figurative depiction. The blooming of flowers is associated with the life of absence. That is, it is figuratively stated that a person's youth is a guest of the body, and it will take its place with the old age. I. Yusupov mentions one more difference in the second stanza of the poet's poem, as in the original: "Distances are long, roads are rough, young men ask, languages are spoken." If this is the case, it is ensured that the language of Maktymkuli will be preserved. This phenomenon can be seen in these lines of the translation:

Nima go'zal hunarlar, nima sirli ishlar,



Nima háwalı joylar, tilla -kumushlar,
Oltimish anvoiy, etimish turli emishlar
Yog'ochtan ayrilar, kuzga miymandur.[2;25]

In the translation, the connecting auxiliaries, such as "ne", which is widely used in Turkmen poetry, according to the general program in the grammar of the language, are invariably used. This is the translator's skill in preserving the poet's language changes. In the original:

Nima ozim xunarlar, nima sirli ichlar,
Nima xovalı baglar, balant yog'ochlar,
Oltmish yelvan, etmish dúrli iymishlar,
Yoğoshdan ayrilar, gúyze mixmandır.[3;243]

In the translation, the form of the song has been preserved in this way, it has four lines, and two syllables.

Not all of Yusupov's translations are at the same level. Translations of some hymns are simple, the ideas are not clearly given. "Maktymkuli's poetic skill has sometimes become shallow in translations," K. Tarkibbaev cited the translation of Maktymkuli's "Navkmening" as an example of this. However, we are reluctant to express our opinion about the poet's translations. The reason is that we are happy that the number of quality translations is higher than the translations that are lacking in research. For this reason, I. Yusupov's ability to translate the artistic works of Maktymkuli, which are divided into mysterious lines, shows the skill of the poet. The reason is that one or another translator can't hold grudges against Maktymkuli's poetry. It looks like a mysterious secret. I. Yusupov translated this mysterious secret into the Karakalpak language.

Used literature:

1. Kurambaev K. Maktymkuli- a source of inspiration. Tashkent, "Tafakkur" 2012.
2. Maktymkuli. Works. I.Yusupov and U.Pirjanov`s translation. Nukus. 1984.
3. Maktymkuli. Works. Ashxabat, "Turkmenistan", 1992.

