

## SOME PROBLEMS IN THE TRANSLATION AND INTERPRETATION OF THE UZBEK TALE “HUSNOBOD”

Tursunova Gulchehra Norboboyevna  
Uzbek state world languages university, Uzbekistan, Tashkent  
Email: guli2578@mail.ru

**Annotation.** The article studies some problems in the translation and interpretation of the Uzbek tale “Husnobod” and used lexical transformations.

**Key words:** *interpretation, language phenomenon, national form, folklore, original meaning, lexical transformation, omission.*

### I. Introduction

In this research we are going to analyse the translation and interpretation of the Uzbek tale “Husnobod”. It is clear that any translation requires a very earnest and hard work from a translator. Before translating one work a translator should know about this or that people’s customs and its national traditions. While translating any language phenomenon a translator has no right to miss any details.

We know that in every language there are words, phrases, phraseological units, proverbs, and to render them correctly into another language without breaking its national form, a great skill of a translator is required. Every language has its own variants to express its national features. That’s why a translator has to find them and use them in a proper place. Literary language form and meaning, literary descriptive style and other features of every kind of folklore are fully to be remained while translating from one language into another language. Every work that belongs to folklore should be transferred to another language without damaging its original meaning while translating. In spite of that there are some shortcomings in translating of the Uzbek tales into English.

### II. Analysis and results

If we speak about the tale “Husnobod”, the English – Russian translation of the tale has been done properly and the main idea of the tale is skillfully rendered to readers. The translation was done by our teacher Toir Tulaganovich Ikromov. The translation was good despite of the fact that some words, word-combinations have been omitted while translating or they were translated somehow incorrectly. The translator translated this tale from Russian into English and maintained the Russian details in his translation and naturally made some incredible mistakes in Russian. And I must say that the Uzbek tales always begin with good wishes and desires. Unfortunately, such details are omitted in Russian and English translations. For example,

*Сизга боз берсин, бизга ҳаёт*

*Замонларнинг замонида, қадимал айёмида бир зolim подшоҳ бор экан. Подшоҳнинг бирқизи бор экан. Онаси бир камбагалнинг қизи экан, соҳибжамоллиги ҳаддан зиёда, ой деса огзи бор, кун деса кўзи бор, шак-шакаи жамоли ўн тўрт кечали ойни хира қиларэкан.*

*Сув ичса тамоғидан, сабзи еса биқинидан кўринар экан [2, 99]*

*- Давным – давно в старые времена, жил жестокий шах, у него была дочь. Звали её Хуснабад. Девушка была красоты необычайной. Перед блеском её красоты даже полная луна казалось тусклой. [3, 43]*

*-Once upon a time a very long time ago there lived a cruel shah. He had a daughter by name Husnabad. The girl was unusually beautiful: she could be called a moon, but she had a face. She could be called a sun, but she had eyes. Even the full moon looked dim in comparison with the glitter of her beauty. [4, 4]*

And in given example a lexical transformation – a lexical substitution was used. The word *face* is replaced by a word *mouth*. In this example the following sentence also has been dropped.

*- Сув ичса тамоғидан, сабзи еса биқинидан кўринар экан. [4, 4]*

This case is called in translation “omission” or “dropping”. But it did not compensate here the Uzbek text. The lack of any detail or phrase influences to the general literary composition of the tale. We may see it in the following example too.

*Шу замон малика бу сўзни эшитиб қолиб:*

Эй ота сизга нима булди, Нима савол сўрадингиз? “Хуни ноҳақ 400 кишининг бошини кесасизми?” дебди. [2, 101]

*Хуснабад бросилась к отцу и сказала:*

*- Отец, оставишь им жизнь, если я отвечу твой вопрос? [3, 45]*

*-Husnabad rushed to her father and said “Father!*

*Will you keep them alive if I answer your question?”[4, 5]*

The translator who translated these sentences dropped some necessary details. In this place I must say that Uzbek girls never rush to their fathers, even they couldn't look into their fathers' eyes straightly.

Here we think that the translator should know people's national habits well and show and describe them correctly. We must say that it influenced to lose the reality of the tale. The English translator also translated as Russian translator and it brought to lessen the national style of origin and its pragmatics.

Another example:

*-Подшоҳ ҳукм қилиб:*

*Олиб чиқиб бу тўрт юз кишининг бошини кесинг!” дебди.*

*- “Вывести всех советников и отрубить им головы!” приказал шах*

*- “The out all the advisers and cut off their heads”, the shah ordered. [4,8]*

In this example we can see clearly that the word combination “*тўрт юз киши*” is replaced by the word “*advisers*”, - a lexical substitution, which brings to misunderstanding. And also the word “*бошини*” expressed in plural form in English and Russian sentences “*heads*”. In Uzbek sentence it is used in singular.

One more example:

*“Агар жумбоқни ечсанг, гуноҳларингдан ўтдим” .*

*“Если ответишь, прошу их”*

*“If you answer, I'll pardon them”*

In this example the word “*жумбоқ*” is substituted by the word “*answer*” – contextual substitution, but it is not correct, because “*answer*” is a physical action, while “*жумбоқни ечмоқ*” means “*to solve some problems*” (intellectual).

*-Чол чанқовини босиши учун дарё лабига сув ичишига борибди.*

*- “Схожу – ка я к реке, напьюсь”, - подумал он.*

*-“I'll go to the river and quench my thirst”, he thought. [3, 46]*

In this example the grammatical form of the sentence doesn't coincide with its original. Because the reported speech is given by English and Russian authors instead of declarative speech. And the word “*дарё лабига*” is given wrongly “*to the river*”, it will be correct if we render it by “*to the bank of the river*” and also the word “*Чол*” is given by the word “*he*” – it is a personal pronoun, III –person singular. The method of translation is lexical substitution. But it is not suitable here. It spoils the form and the content of the tale.

One more example:

*-.....Овқат топиб келгани шаҳарга боролмайди .*

*-... не может пойти в город купить себе хлеба .*

*-...can't go to the town to buy some bread for himself.*

In this example the translator shows that the old man couldn't buy a bread, he shows that an old man very poor, but it is not so, because the old man's son worked as a shepherd. And in

the Uzbek sentence the author showed that the father of shepherd was very old and that's why he couldn't go to the town. In this example the word "овқат" is substituted by the word "bread" – the way of translation is a lexical substitution. And the word "топиб келмоқ" is given by the word "to buy" – the way of translation is a lexical substitution too and the difficulty of translation of "to buy" is in that it is a polysemantic verb.

*Улар тўрни сувдан кўтаришибди, қарасалар, бир ката жайхун балиқ тушибди.*

- ... и вытощили сеть. Смотреть - попала чудовишная рыба

-When they pulled out the net they saw an enormous fish in it.

In given example the structure of sentences did not coincide, because in the Uzbek sentence there are two simple sentences, but in English it is not so. In my opinion it will be better if we translate it as "They pulled out the net... and saw an enormous fish in it". I think the word "when" is unnecessary detail here. And the word "камта жайхун балиқ" is replaced by the word "enormous fish" – it is a contextual substitution.

-Ота, қорним оч.

-Отец, я голодна ....

-Dear old man, I'm hungry ...

In this example the word "ота" is supplemented to the word "dear old man" as a stranger. And it will be better if the "dear old man" is given as "dear father", because the Uzbek people never call the old man so they always respect the old people that's why they call them "a father".

-“Эй болам, тўй қилишга бизда ҳеч нарса йўқ”

- У нас нет денег на свадьбу

- We have no money for a wedding party.

The example given above has been translated correctly because the translation gave the contextual meaning of it.

But in this example the word "эй болам" is dropped and instead of the word "ҳеч нарса" the word "no money" has been used – it's a lexical substitution.

-“Қиз сочини орқасига турмаклар, қозонни қараса, қирмичидан у қулоғи бу қулоғига етай деб қолибди ”

- На другой день после свадьбы подобрала Хуснабад под платок косы, и подошла к котлу, в котором варили пищу. Смотрит - на стенках котла столькоросло грязи, что вот-вот сойдутся оба уха.

-Husnobod tucked up her plaits under her kerchief and came up to the pan in which the food was cooked. Husnobod saw it was not clean.

First of all I must say that the Russian translation is somehow wrongly and we may say that it influenced on English translation too. In Russian variant the translator added some words which have not been used in the Uzbek sentence.

For example “на другой день после свадьбы”, “под платок” and “в котором варили пищу”. And I think that the word “қозон” was also translated incorrectly. (котёл – boiler, pan - кастрюля). It'll be better if it has been translated as a “cauldron”- “қозон”.

It's clear that the mistakes in Russian variant appeared in English in its turn or other languages too as they are translated according to Russian variant. Each lexical unit in literature has a definite stylistic function. And the translator's duty is to understand it and restore it in translation. This is what has been said by a great translator – scientist G. Salomov: “The writer loses his rank, worthness, arrogance, haughtiness and importance if he is not informed about

deep sociable content, wide fictional literary form, attractiveness, quick wit and a nice, marvelous style”.

While translating the tale “Husnobod” the author got used of the following types of lexical transformations. The following three elementary types are most suitable for describing all kinds of lexical transformations:

1. Lexical substitutions;
2. Supplementations;
3. Omissions.

Here are the examples:

For example,

- ... *овқат топиб келгани шаҳарга боролмайди* ,
- ... *can't go to the town to buy some bread for himself.* (p. 10).

In this example the word “*овқат*” is substituted by word “*bread*” - the way of translation is lexical substitution. That word is replaced by another word because it has not its equivalents. And the word “*топиб келгани*” is also given by lexical substitution “*to buy*”.

Another example,

- *ота, қорним оч* ,
- *Dear old man, I'm hungry ...* .

In this example the word “*dear old man*” is supplementated to the word “*ота*”

- “*Эй болам, тўй қилишга бизда ҳеч нарса йўқ*”
- “*We have no money for a wedding party*”
- “*У нас нет денег на свадьбу*”

In this example the word “*эй болам*” is dropped – the way of translation is omission. And instead of the word “*ҳеч нарса*” the word “*money*” (*денег*) has been used – it’s a lexical substitution.

### III. Conclusion

Thus in article we tried to show the positive and negative sides of translation of the fairy tale “Husnobod” and gave our own attitudes to them. Besides that we tried to work on the translations of the Uzbek national fairy-tale “Husnobod” into English language. It’s clear that the translation requires a very earnest and hard work from any translator. Before translating any work the translator must get acquainted with the people’s national customs and habits. Every language has its own variants to express these national features and the translator ought to find them and use them in its proper place and render these features correctly into another language without breaking its national form which demands a great skill from any translator.

### Used literatures

1. Бегматов Э., Мирзаев Т. «Ўзбек тилининг изоҳли луғати» 1-5 томлар Тошкент 2006
2. Ўзбек халқ эртаклари”. “Маликаи Хуснобод. – Тошкент: 1990”, -99 бет
3. “День падающих с неба блинов” (узбекские народные сказки). -“Каракалпакстан”:1992 “Хуснабад” стр. 43.
4. “Husnobod” – Tashkent – 1989 – Translated by T. Ikromov.p4
5. G. Salomov “Language and translation” – Tashkent “ФАН” 1966