

On the Translations of Oybek's Works into World Languages

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ABSTRACT

This article tells about the works of the famous Uzbek writer Oybek and their translations. It tells about the translators who translated the works, as well as the achievements and shortcomings in the translation process.

The peculiarity of the works of the Uzbek writer Oybek is that they show the recent past, the way of life of the Uzbek people, that this is a people capable of showing their will even in difficult times, the unique qualities of a hard-working people. The fact that these works have been translated into several languages of the world shows that there is great interest in the works of Oybek in other countries. Among other things, these works, revealing our nationality, give foreign readers the opportunity to get acquainted with the Uzbek people, customs and mentality.

In the writer's novel "Kutlug Kon" (1940), the realistic spirit was manifested with great skill, and in the novel "Navoi" (1944), he was the first in Uzbek literature to create the image of the great poet and thinker Alisher Navoi.

Keywords: Novel, artistic translation, image, nationality, translation, indirect, direct.

INTRODUCTION

“In the process of literary translation, not only two languages, but also two national literatures collide and are compared (contrasted). As a result of such a collision, active interaction occurs. Literary translation, which is considered a cultural bridge between peoples, has been contributing to the further strengthening of friendship between the Uzbek and Turkish peoples, who belong to the same language family and whose customs and national traditions are very close to each other”.

Musa Toshmuhammad ogli Oybek, a great writer, poet, scholar, and public figure who made a significant contribution to the development of Uzbek literature of the 20th century, was not only a skilled poet but also an accomplished novelist. His epic works, such as "Kutlug' qon", "Navoiy", "Ulug' yol", "Altin vodiyan shabadalar", and "Quyosh qor'ymas", constitute an important period in the development of Uzbek realistic novels. Dozens of the writer's major works have been translated into different

languages and presented to literature lovers. For example, the novel "Kutlug' qon", written by the writer and completed in 1938, was translated and published in Uzbek in 1940, Russian in 1943, Uyghur and Czech in 1949, Slovak in 1950, and Kyrgyz and Azerbaijani in 1959. Only in 2023 was this novel translated into Turkish by our compatriot Zamira Hamidova (Öztürk).

Oybek's novel "Kutlug' qon" [1] is a novel that tells the story of the tragic past, in which the oppression of the Uzbek people by Russian invaders and local officials in the recent past, and the 1916 uprising played an important role in the people's struggle for national liberation. In the novel, the heroes of the work are divided into rich and poor, negative and positive characters. We can see many characters in the novel (Yulchi, Gulnor, Mirzakarimboy, Khusro'yibibi, Nuri, Tantiboyvachcha, Hakimboyvachcha, Yormat, Shokir ota, etc.). This novel is one of the highest works in Uzbek literature in terms of artistic and aesthetic qualities that have ever seen the world.

N. Karimov noted that in his "Biography" written for the collection "Poems" published in 1963, Oybek gave the following information about the history of the birth of this novel: "In 1937, I began to write the novel "Kutlug' qon". I did not collect material to write this novel, perhaps because I loved to observe life since childhood, the novel "Kutlug' qon" kept pouring from my heart and memory. I wrote and finished the novel in a short time."

"Although I was still a small child when the events of the novel took place, I saw the life of the people. I saw the dark and gloomy houses of the poor, the luxurious mansions of the rich surrounded by high walls, their gardens with icy ponds. I had already eagerly observed and understood many aspects of life and social relations that were later described in my novel," Oybek wrote.

Oybek's novel "Blood of the Blessed" was translated from Uzbek into Russian by N. Ye. Ivashev under the title "Sacred Blood" [5] was published in 1975 by the publishing house in a print run of 300,000 copies.

In 2023, Oybek's novel "Blood of the Blessed" ("Kutlu kan") [10] was translated into Turkish by Z. Hamidova (O'z Turk) and published by the Turkish "Bengu" publishing house. The novel "Blood of Remembrance" has been translated into Arabic, Persian, and the languages of the CIS countries to this day. This translation, published in Ankara under the leadership of the head of the Eurasian Writers' Union, Professor Yaqub Umar ogli, consists of 430 pages. A team of qualified specialists, editors, and designers was involved in the publishing process of the work. The book was edited by the well-known Turkish journalist and editor, currently the press secretary of the Turkish Minister of Environmental Protection, Urban Planning and Climate, Ms. Leylo Güneş. Academician of the Academy of Sciences of Uzbekistan Naim Karimov, as a scientific and literary advisor, wrote a foreword entitled "About Oybek and his work "Blood of Remembrance", further enhancing the artistic significance of the book's translation. At the same time, he shared valuable information with Turkish readers about the writer's life and work and various events related to the history of writing this novel.

Another major work of the writer, "Oltin vodiyan shabadalar" [2], was written in 1949 and was first published in the form of excerpts from the novel in the newspaper "Kizil O'zbekiston". The novel was published in its entirety in 1959, along with Oybek's four-volume

Selected Works. The novel was published in 1971 by the "Gafur Ghulom Publishing House for Literature and Art" in a 528-page hardcover, and in 1976 by the "Fan Publishing House" in a 544-page hardcover, in an edition of 5,000 copies. It was last published in Latin in 2019 by the "Yangi Asr Avlodi Publishing House".

The novel was also published in "braille" in 1954 by the Publishing House of the Blind Society of Uzbekistan.

The famous writer of his time, Maqsd Shaykhzoda, described this work as follows: "Oybek, who was a gifted creative worker, loves working people, whether in lyrics, epics, novels or dramatic works. Oybek's favorite hero sings of hardworking workers and craftsmen. He describes the immortal qualities of hardworking people with extremely strong colors, which is Oybek's greatest contribution to Uzbek literature."

Although the work itself was written in a short period of time, that is, in six months, in 1958, the work was revised and new chapters, new episodes and scenes were added to it. The changes made by Oybek, who was seriously ill at that time, were recorded by his wife, Zarifa Saidnosirova.

The novel "Winds from the Golden Valley" was translated by S. Borodin ("Ветер золотой долины") [6] in 1951 in Tashkent and published in Russian in 1960 in Moscow.

The novel "Winds from the Golden Valley" ("Altın Vadiden Esintiler") [11] was translated into Turkish by Z. Hamidova in 2023 and published by the Turkish publishing house "Nobel Kültür".

"Zamira Hamidova, who has been living in Turkey for 20 years, has been doing her best to introduce and promote our homeland, language, literature, and traditions to the Turkish people. "At least cooking Uzbek pilaf and serving it to people who have never tasted it before is one of my favorite things to do. In (2023) I observed myself from the sidelines at book presentations held in various cities of Uzbekistan in August-September. I summarized the work I have done for 20 years, because until now I have not had the opportunity to think about it. One of the things that impressed me the most, gave me new strength and energy during the events I held was the young people saying, "We are looking forward to you, teacher." So, my 20 years of life, the suffering I have endured, were not in vain..." – says the scientist."

The novel "Breaths from the Golden Valley" was published in Uyghur in 1952. In 1954, Chinese Uyghurs also had the opportunity to read the novel "Navoi" in their own language. Ne'matulla Haji and To'khta Qosim translated the novel into Uyghur and published it in several issues of the magazine "Two Lives". By 2003, the translation was published in book form by the Xinjiang People's Publishing House under the editorship of Muhammadturdi Mirzaahmadi.

After the novel was translated into Uyghur, it was later translated into Chinese. The work was also available to Chinese readers in their native language. It was also translated and published in Hanzhucha. (Hanzhucha is a Chinese language. Here we are talking about the translation from Uyghur into Chinese by Hao Guang Zhong).

The novel "Breaths from the Golden Valley" was published in Ukrainian in Kiev in 1956, translated by V. Gnatovsky.

Another example of the author's work, the novel "Navoi" [3], was completed in the harsh winter of 1942 and published in 1944. Over the past 75 years, the work has been translated into dozens of languages, including Russian (1945), French (1948), Latvian (1947), Lithuanian, Estonian, Czech, Kazakh (1949), Ukrainian (1950), Uyghur (1952), Turkmen (1955), Chinese (2002), and English (2016).

Oybek's novel "Navoi" (Навои) [7] was first published in 1946 by Russian translator M. Sal'e under the editorship of P. Slyotov [8], and republished in 1984. The poetic verses in the Russian translation were Russified by translator V.A. Lipko (Lipkin) (1912-1980). The annotation to the novel, translated into Russian by the renowned orientalist Mikhail Aleksandrovich Sale, states that the novel "Navoi" is Oybek's greatest work, telling the story of the great poet, thinker, and humanist Alisher Navoi, for which Oybek received the State Prize in 1946.

The novel "Navoiy" [12] was first translated into Turkish by Ahsen Batur during the years of the Independence of the Republic of Uzbekistan (1995). However, in recent years, the novel was retranslated into Turkish by the famous Turkish scholar and talented translator Shuayip Karakosh and published by the "O'tukan" publishing house, making it a gift to lovers of Uzbek literature in Turkey. Shuayip Karakosh himself explains the reason for the retranslation of the work as follows: "Navoiy" was translated into

Turkish by D. Ahsen Batur in 1995 and published by the "O'tukan" publishing house. However, when this translation was compared with the original, it was found that serious errors were made in some places. In addition, the lack of a serious publication in Turkey about such a great figure as Oybek, a great representative of Uzbek literature, is one of the main reasons for this. Translator Sh. The following words of Karakosh are also noteworthy: "During the translation of this book, its spelling and forms of expression were checked by Turkish scholars: Doctor of Science, Prof. Belkis Gursoy and Doctor of Science, Assoc. Prof. Vali Savash Yeloq, and the spelling and Turkish translation of some Persian verses in the novel were checked by Doctor of Science, Prof. Metin Akar and Doctor of Science, Assoc. Prof. Ozan Yilmaz.

The novel "Navoi" was translated into French by Alice Oran in 1948 (indirectly) based on the Russian translation by P. Slyotov and published in Moscow. There is very little information about the translator and the book on the Internet in Uzbek, Russian, French, and English. Alice Oran is her pseudonym, her real name is Alexandra Petrovna Oranovskaya (her friends called her Shuretta). She was originally born in Russia, moved to France at a very young age, and lived in Paris until the age of 15. In 1914, Alice returned to Russia with her family, married a military engineer, and after the war, she got a job at the Moscow publishing house "Foreign Worker" (now called "Progress"), where she opened a French language club.

The French translation of a historical work that describes the life, customs and nature of the Uzbek people of the 15th century on national soil is an important stage in the development of Uzbek-French translation. In particular, this translation of the work is of great historical and practical importance in the series of translations of historical works within the Uzbek-Russian-French languages.

The novel "Navoiy" has been translated into Chinese twice. In 1999, the work was translated into Chinese by Hao Guang Zhong, and in 2001, by Wang Zheng Zhong. Hao Guang Zhong's 1999 translation of the novel "Navoiy" was based on the Uyghur translation mentioned above. Regarding the Chinese translation of the work, J. Ziyamuhamedov writes: "It should be noted that in the translation of the work, an attempt was made to use the terms typical of Turkic languages in their proper place in Chinese. In the dialogues and monologues typical of the courtiers, Uzbek customs and traditions, and the depiction

of images, the translator used appropriate expressions, synonyms, and phrases, which give the translation a special splendor and charm” .

70 years after the novel “Navoiy” was written, it was translated into English by Omon Muminov and Ilhom Tokhtasinov in 2016 and published by the “Yangi Asr Avlody” publishing house. The translation of the work was prepared in collaboration with foreign experts (the English text of the novel was edited by American Christine Smart). In an interview with “UzReport” TV channel, the Ambassador Extraordinary and Plenipotentiary of the United Kingdom to the Republic of Uzbekistan, Christopher Allan, spoke about the English translation and noted that as a reader he felt like he had fallen into the age of Navoiy. This shows how close to the original the English translation of the novel “Navoiy” is.

Oybek’s novel “Navoiy” was translated into Czech by Czech translator Vojtech Gaya. The novel was published in Prague in 1958 in a hardcover edition under the title “The Quran and the Sword”. The book consists of 321 pages. Another translator of the novel, Erzsebet Brodsky (Elizabeth Brodskaya), translated the novel “Navoi” into Hungarian. The book was published in 1978 in a hardcover edition under the title “Song about the Flowerbed” by the “Yevropa” publishing house in Budapest, with 494 pages.

The novel “Navoiy” was translated into Latvian by Verte L. Starevikyute (it is not known which edition the translation was based on - G.N.).

The novel “Navoiy” was translated into Estonian by Evgeny Rumet. The Estonian translation of the work is also based on Russian translations. The translation of the work includes a summary of the historical characterization of Alisher Navoiy by the orientalist Boris Zakhoder (1890-1960).

The author’s autobiographical story “Childhood” [4] was written in 1963, and the main character of the story is Musa, i.e. Oybek himself. Lyrical pathos prevails in the story. The poetic perception of the existing reality in the work is preserved until the end of the work. The story depicts the adventures and experiences of the boy throughout his life, the colorful emotions that flashed in the boy's tender heart.

The story “Childhood. Memories” (“Детство. Из прошлого”) [9] was translated from Uzbek into Russian

by N. Ivashov in 1964 and published in 75,000 copies by the “Yosh gvardiya” publishing house. The story was republished in Russian in 1986 by the “Gafur Ghulom nomi adabiya va san'at” publishing house under the translation of two translators N.Ye. Ivashev and N.I. Tatarinov.

The story “Childhood. Memories” (“Чocukluk. Anilarim”) [13] was translated into Turkish in August 2023 by the translator Kh. Hamidov. The story is from the book “Selected Works from Uzbek Literature: Stories – Poems (Anthology)”, published by the “Innovative Development Publishing House”.

After all, Ibrohim Gafurov did not say for nothing that “Creating a translated text in all periods is the main issue. Choosing a sample of the original, understanding it, entering into it, studying its history, the environment and conditions that created it, thinking about how it will be received in the new environment and having the most clear idea about it, determining the translation method and strategy are important circumstances for all translation processes, and these ultimately serve to create a translated text in accordance with the original. A professional translator and translation researcher never looks at these things indifferently or without disappointment. Indifference here is tantamount to disregarding the specialty.”

CONCLUSION

In conclusion, it should be noted that the implementation of the above translations further strengthens the bonds of friendship between the two peoples. It is certainly gratifying that Uzbek works are being translated into world languages and are finding readers in countries around the world. The artistic value of Oybek's works, his translations into Russian, Arabic, Persian, Uyghur, Czech, Turkish and several other languages, has shown the uniqueness of the Uzbek people.

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