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TRANSLATION PROCEDURES DESCRIBING PERSONALITIES USED IN THE ENGLISH VERSION OF “O’TKAN KUNLAR” (“DAYS GONE BY”) BY A.KODIRI

Abstract: The article analyzes the translation features, translation procedures in interpreting personalities used in “O’tkan kunlar”, which is masterpiece of Uzbek literature by A.Kodiri. It also deals with translation techniques separately with the help of extracts from the novel and evaluates them.

Key words: translation, translation procedures, modulation, transposition, borrowings.

Language: English

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Introduction

Translation is considered as the most important form of interethnic communication. For a more complete description of the translation, the term includes the process of transforming a work in a particular language into the second language; it should be highlighted that the meaning of speech in this process cannot be changed at all. Thus, it is essential to use lexical translation techniques or procedures by literary, understandable, and eloquent words to avoid unauthentic strange phrases. According to Peter Newmark, translation procedures are methods applied by translators when they formulate an equivalence for the purpose of transferring elements of meaning from the Source Text (ST) to the Target Text (TT). Vinay and Darbelnet suggested that there were seven main processes, or procedures, at work during any given translation: borrowing, calque, literal translation, transposition, modulation, equivalence, adaptation, compensation[1]. In particular, we can observe the techniques abovementioned in the English translation of the "O'tkan kunlar" ("Days gone by") by Abdulla Kodiri in the interpretation of the lexical units describing personalities, in order to preserve the original spirit of the work and convey it to the reader without losing effect. Below, we focus on and analyze the techniques used by the interpreter in translating words depicting personality.

One of the most common ways of interpreting words in the translation is to use borrowings. It should be mentioned that borrowing is the idea of taking the word from the source language (SL) and maintaining it in the target language (TL). It is considered the simplest of the procedures and tends to be employed in two situations: either when discussing a new technical process for which no term exists within the TL, or when maintaining a word from the SL for stylistic effect, in which the translator uses the foreign term to add flavour to the target text (TT)[2]. In “Days gone by” the translators used the same method to describe properly human nature, taking into account the linguistic and cultural features of the word. For instance:

...- *sotqi bek ketsin, Aziz bachcha deng...- dedi Homid va Akram xojiga qarab kuldi. Yaqindag'ina Musulmon cho'loqning bazmi shu Aziz bachcha bilan qizir edi.*

In the passage above, the writer uses the word "bachcha" for Azizbek, the governor of Tashkent. Let's look at the definition of the word. According to the dictionary of the Uzbek language, the word "bachcha" is used in the following meanings:

1. Child
2. A handsome boy who is under the care or control of someone
3. light (promiscuous) man

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In the same work, the writer used the word in its meanings, which were under control, light natured without their own individuality. When we look at the work, the writer has used it so skillfully that only one word reveals Azizbek's character and personality. Here is the English translation:

Let venal bek disappear, call him Aziz bachcha...- Homid exclaimed suddenly and laughed, looking at Akram Khoji. Just then, lame Musliman's party entertained the guests with this Aziz bachcha (bachcha is not a serious light man).

As it turns out, the translator used the "borrowing" technique to preserve the stylistic effect expressed by the writer and convey it effectively to the reader. For the reader, the word "bachcha" is given as a separate explanation in the footnote. It is worth noting that the translator could have used the word "light man" instead of "bachcha", but it would weaken translation and the work would lose its original complexion. Furthermore, the following extract is also one example of "borrowing" technique:

- Qovoq devona deganimiz o'rta yosh, siyrak soqol, qotma ... kishi edi.

In translation:

The man whom we called Devona was thin, middle-aged with rare beard.

Abovementioned word "devona" is originally used to mean crazy, stupid, and that's exactly what the character is called. In the translation, the word "devona" is used as a nickname the character. However, elsewhere in the text, the word devona is expressed by the word "wacky". It is noteworthy that not only words that express national character, but also historical lexis and non-translated terms are conveyed using "borrowing" technique.

The following way to translate the lexemes is called transposition that is widely used in the lexicon of human character in the novel. Vinay and Darbelnet referred to transposition as changing word class without changing meaning. This refers to when translators (often without thinking) change the word type, such as from nouns to verbs. Vinay and Darbelnet considered transposition to be either obligatory or optional, and referred to the ST as the base expression and the TT as the transposed expression[3]. It is worth noting the following extract from the novel and its reflection in the translation using transposition.

... Xotinig'a zulm qiladig'an hayvonsifat kishilardan bo'lib ketishi menimcha ehtimoldan juda uzoqdir...

I think this is very far from the truth that otabek acting like a beast that tortured his wife all the time...

The word "hayvonsifat" in the originality is a unit of human character meaning "ill-bred". However, stylistic effect of two words is not the same. If we pay attention to the translation, it is expressed by the phrase "acting like beast". In fact, the writer has made good use of the transposition, trying to convey the meaning to the reader through English authentic

vocabulary. Another example to show importance of transposition is stated below. When Kutidor (father of "Kumush", the central character) have known about a fake letter that Homid wrote on behalf of Otabek, he uses the following words to describe his character:

Qutidor qiziningmaqsadig'a tushunib, ikki turli go'lni darrav payqab oldi:

- Vijdonsiz, iblis, imonsiz, kofir, - deb go'ydi

In translation:

Qutidor understood what his daughter was speaking about at once when he saw two different handwritings.

That scoundrel! - he said

It is difficult to find exactly the equivalent of what the writer actually meant. This is because bilingual cultures, religions, and worldviews are different, and this creates a linguo-cultural problem in translation. Imonsiz, kofir are considered religious words meaning "infidel". Although these words are religion-related, they are used in the context to exaggerate their very negative character. In translation, the word "scoundrel" is used to convey the meaning. It is well-known that avoiding the use of strange phrases in translation instead of translating literary, understandable authentic words, which are familiar to native speakers, should be used. Therefore, the interpreter sought the concepts in TL, which are expressed by the writer to convey to the English reader in an understandable way. Theoretical analysis shows that in the same passage, translator used a transposition — a substitute for lexical units — that is to say, devils, unbelievers, and infidels refer to the category of adjectives. However, "scoundrel" is enough stylistically. According to the explanations in the linguistic dictionary, "scoundrel" is a deranged person referring to the noun phrase. It is worth noting that the translator used transposition extensively.

Another procedure used in the work is modulation, in which refers to rendering the TT from a different point of view to that of the ST. Vinay and Darbelnet consider this procedure to be necessary when the results of the former procedures would produce an awkward-sounding translation, despite it being grammatically, syntactically, and lexically correct. Modulation is a way for the translator to find a degree of naturalness in their TT without sacrificing any meaning or accuracy originating from the ST[4]. In other words, some words are expressed by antonym or other grammatical structures to convey the idea expressed by the writer in the original language. For example:

Basharti Musulmonqul chin inson bo'lsa, insondan vaxshiy tug'ilganini hech kim eshitkan chiqmas.

In translation:

It is hard to believe that Musulmonqul is such a subhuman and also a mother gave birth to him.

The writer uses the word "chin" to refer to a human being, and according to the dictionary, this

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word is used to describe the character of the person who is honest. In the translation, the word "subhuman" is used instead of the lexicon, which means the opposite of the term "honest." However, the differences in grammatical structure have helped to preserve the original meaning[5]. Let's look at another extract:

...Biz hozir andishaning bandasi, men emas onang biravni ishontirib qo'ygan: bizning oiladan lafzsizlik chiqishi menga ma'qul ko'rilmaydur.

The only thing that keeps us doing is that your mother convinced them and promised to hold a wedding party; there was no mendacity in our family...

In the passage above, modulation is applied not only to one word, but to the whole sentence. That is to say, word structures and word equivalents are partly compatible, but the translator has expressed the idea and understanding, as it was done by the writer, although he slightly altered the structure[6]. The following passage is also a striking example of modulation:

...o'zga xujralarda yengil tabiatlik, serchaqchaq kishilar bo'lg'anida bu xujraning egasi boshqacha yaratilishda: og'ir tabiatlik, ulug' gavdalik, ko'rkam...

...while there were light-minded, tiresome, not serious people in those rooms, here was a smart man looking totally different: quiet, strong and tall in his stature...

The phrase "boshqacha yaratilishda", which represents the original character, has been refined in slightly structured way: "Here was a smart man looking absolutely different"

As it is seen from the examples, modulation is really used when two language features are incompatible:

Biz sani marg'ilon andisiga bunchalik mukkadani ketishingni o'ylamag'an edik, adabsiz. O'zinga qolsa shu marg'ilonliqni xoting'a hisoblab ketaber ekansanda, uyatsiz!

In translation:

We didn't imagine that you would bind up yourself with that Margilonian, ill-bred... you consider that margilon girl as a wife, shame on you!

In the first sentence, the translator has chosen the equivalent for "adabsiz". It is actually the same with ill-bred, which means not really well-educated and immoral. The word "uyatsiz" (shameless) in the following sentence was translated by modulation and expressed in a clear and appropriate combination of "shame on you!". To the English reader, and the translation was adequate. Therefore, the modulation method is used to avoid inconsistencies in translation when the original and the translation language features do not match. Another form of lexical translation used in the work is equivalence, which express something in a completely different way, for example when translating idioms or advertising slogans. The

process is creative, but not always easy. During the analysis of the work it became clear that the translator used this method more and more in the translation of lexical units representing human character. Of course, this requires not only a thorough knowledge of the language but also a the culture, way of life and experience of the translator[7]. The translation of "O'tkan kunlar" also focuses on this. The following passage also illustrates the application of the equivalence technique.

Albatta, biz o'sha buzuqilarning jazolarini berarmiz. Men hozir borib bekka arz qilay, shu kechadan qoldirmay qo'lg'a olamiz muttahlarni, - dedi qo'rboshi

In the passage, negative words of human character are used, such as the "buzuqi" and "muttaham". In fact, linguistically, these words refer to the category of adjectives, but they have been used to represent individuals in this personality above. According to the classification given in glossary of the word "buzuqi" means misleading, provocative, destructive, subversive. The word "muattaham" means accused, fraudulent[8]. The translation is as follows:

We will punish the debauchers, of course. I will go and say to Bek, we don't put this task till tomorrow and catch the swindlers – said the qorboshi.

In the translation, the word "buzuqi" is expressed with "debaucher". However, according to dictionaries, the word "debaucher" is used to mean really bad, but it is used in the sense that it is bad, alcoholic. But in the context, the writer used the term "buzuqi" to mean the traitors, the destroyers, seductive people, and the author did not portray them ill-behaved in terms of manner. Therefore, it would be better if units such as "perpetrator" or "troublemaker" should have been used as equivalent. In the next sentence, the meaning of the word "muttaham" is given exactly in English[9].

One of the transformations used by the translator is omission. In some cases it is necessary to drop some units for the natural output of translation to retain meaning in the context. For example, the letter to the khan from the Osh governor is purely symbolic because the letter contains a lot of historical and, in fact, many explanatory words. As a result of the analysis, it would have been inconceivable for the English reader to translate word-for-word.

"Davlatimiz ustuni padari arus shahanshoi Musulmonqul bahodir huzurlariga nomai humoyun barobari O'sh madorisotida tahsilga bo'ling'an faqir qirg'iz tullobig'iga marhamat buyurg'anlar hadoya tullobning darajai ilmlarini imtiyozan taqsim qilindilar. Ashshadu faqir va ehtiyojda avqotu talx mururiga majbur va masbur o'lg'an qirg'iz mullalari padari arus shahanshoxining altofi shoxonalaridan riqqatka kelib obiyda qildilar...."

This blessed letter to Courageous Musulmonqul, who is the pillar of our country, who is

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the father-in-law of our khan. With great satisfaction, we inform you that Kirgiz student who you made a favour educated in Osh madrasa, whom you did a favor, was supported with a job, according to his knowledge and education. And Kirgiz mullas who were very poor and had not enough time to settle their problems were impressed by the humaneness of the khan and couldn't keep their tears.

It is important to mention that letter in TT is totally difficult for Uzbek readers as it was written in Old Uzbek. Thus, the content of these phrases in the translation has been re-created by the interpreter. The

translation contains the main content of the letter. Characteristic units have also been added or omitted in some places by the interpreter in terms of content[10].

To sum up, the foregoing examples and the full analysis of the work reveal that the translator used a variety of procedures to achieve authentic translation and retain original content. In accordance with the requirements of modern translation, the translator has sought to achieve and re-create the unity of form and content as a work of art, preserving its national and individual identity.

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