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## PROBLEMS OF RECREATING REALITIES IN THE TRANSLATION OF HISTORICAL COLOR

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### Abstract

The linguistic realities and their role in the national and historical identity reflection of a different culture, presented in the context of a work of art. As the result of the study, the methods of recreating realities in the translations of historical color are analyzed, and the specifics of their translations into German and Russian is described on the basis of the novel of Uzbek writer Abdulla Kadiri (XX century). This article discusses the interpretation of the names and personal names used in Abdulla Kadiri's novel "Days gone by" in the Russian and German translations.

**KEYWORDS:** translation of names, historical color, national identity, historical identity, transcription, translation of professions

### Introduction

The translation of names and personal names is closely related to the history and national characteristics of a particular nation. So, names are also real (proper words) of their own kind. If we take the national identity in a particular case, and in the general case, the historical identity, then the names also have a special role in the historical color of a certain period.

The name of Mirzakarim Kutidor is one of the leading characters of the novel "Days gone by" which expresses a unique historical color. Let's focus on its translation. Mirzakarim Kutidor is translated into Russian and German by transcription, with a hyphen between the person's name and his profession.

In German, Mirsakarim-Kutidor was translated with the following comment:

*Kutidor* – Hofbeamter im Khanat Kokand; reicher Handelsmann. (361)

Meaning: Kutidar - a high-ranking official in the Kokan khanate; a rich merchant.

However, from such an explanation, any information cannot be obtained about what exactly the palace official had done during the Kokan Khanate. We do not really know exact meaning of Kutidar why this name was used

in the novel. In a general sense, there is an idea that Mirzakarim Kutidar is a representative of the upper class, engaged in trade. But we can find out the exact meaning of this word only from the “Explanatory dictionary of the Uzbek language” (1981) in the following:

1. Kutidar – 1. Obsolete word. A rich man with lots of money; investor.
2. In the Kokan khanate: a palace official who receives, keeps and transfers money collected from taxes to the khan's treasury. E.g. "After all, Kutidar is a respected man," said the first person. (A. Qadiri, (1980) Days gone by).

Therefore, it is appropriate to interpret it in the same way, or rather to translate the second of the meanings provided in the dictionary.

### Materials and Methods

The novel “Days gone by” was stated by literary scholars that describes the “dirtiest and darkest days of our history” and the idea of independence and unification of the homeland in the last 20 years, even if it was expressed in secret. The age-old dream of our compatriots was realized by 1991 under the leadership of our country's president, Islam Karimov.

Literary scholar Izzat Sultan (2005) commented that there is an artistic vision of these sacred dreams in Abdulla Qadiri's “Days gone by”. We can perceive a wide and true picture of the life of the Uzbek people in the 19th century: through protagonists of the novel such as Otabek, Yusufbek Haji, Kumush, and others, all classes of the people, from simple sarban and shahi weaver to officials in the Kokand khan's palace. As a result of directly observing this scene of life together with the writer, we will come to the truth that the feudal past was the "dirtiest, darkest" days, and we will understand that the main idea of the novel is a call to patriotism.” (Izzat Sultan, 2005).

It is not difficult to understand this aspect in the novel from these words of Otabek: “- *Munimcha o‘rusning bizdan yuqoridalig‘i uning ittifoqidan bo‘lsa kerak, - dedi Otabek, - ammo bizning kundan-kungak orqaga ketishimizga o‘zaro nizoyimiz sabab bo‘lmoqda, deb o‘ylayman ... Masalan, Musulmonqulni kim xolis odam deb o‘ylaydir? Uning yurt uchun qon to‘kishdan boshqa nimaga foydasi tegdi? Musulmonqul o‘z g‘arazi yo‘lida orada yo‘q nizolarni qo‘zg‘ab quyovi Sheraxixonni o‘ldirdi, gunohsiz Murodxonni shahid etdi, qo‘y kabi yuvvosh Toshkent hokimi Salimsoqbekni o‘ldirib, o‘rniga Azizbekdek zolimni belgiladi va o‘zini mingboshi e‘lon qilib, aqlsiz bir go‘dakni (Xudoyorni) xon ko‘tarib, el yelkasiga mindi.*”

In the work, Abdulla Qadiri gives the following comment about Sheralikhan under the line:

**In Uzbek:** - Sheraxixon Musulmonqulning sinlisiga uylangan edi. Sheraxixonning o‘g‘li Xudoyorxon shu Musulmonqulning singlisidan tug‘ildi. Musulmonqul bemalol ish ko‘rish uchun jiyani Xudoyorga qizini berib o‘ziga kuyov qilgan edi. – deb izox beradi muallif.(17).

**In Russian:** *А по моему, урусы преуспевают из-за их сплоченности, - возразил Атабек. – У нас вечная междоусобица, вот почему мы и отстаем с каждым днем все больше и больше. ... Можно ли сказать, например, Мусульманкула беспристрастным человеком? Что принёс он народу, кроме кровопролития? И все это из корысти. Ему нужно было избавиться от своего зятя Шерали – хана, вот он и поднял смуту, придравшись к мустьякам, и убил его. Так же невинно пострадал Мурад-хан, а казнив ташкентского правителя, смирного как овца Салимсакабека, поставил на его место этого тирана*

Азизбека! Затем он **провозгласил ханом несмышленого младенца Худояра**, а себя объявил **мингбаши** с сел на спину народу.» (38)

In the Russian translation, the translator interpreted the following form about Abdulla Qadiri's comment to Sheralikhan at the bottom of text page: *Шерали-хан был женат на сестре Мусульманкула, у них родился сын Худаярхан, и Мусульманкул, чтобы захватить власть в свои руки, отдал дочь замуж за Худоярхана (прим.автора) (37)*

In Russian translation, there is also a comment on “Mingboshi”:

*“Mingboshi – дословно тысяцкий, в романе – высокая должность при ханском дворе, соответствующая примьер министру”. (38)*

A modern Russian reader can understand this explanation to Mingboshi who and what profession was. It was appropriately translated into Russian. However, there is a flaw in the Russian translation. In fact, Abdulla Qadiri who was speaking on behalf of Otabek, describes the event Khudoyor was promoted and appointed to become a khan by Musulmonkul so as not to backbite the name of the khan in Otabek's words at this party, he suffices to say that the khan is a foolish child (Khudayor) and sat as a lead of the nation. The author mentions the name of Khudoyar separately in parentheses. In the Russian translation, this subtle has very important feature, but is overlooked.

As the result, Otabek's words were translated inappropriately into Russian in the following: - **провозгласил ханом несмышленого младенца Худояра**, а себя объявил **мингбаши** с сел на спину народу. This is a serious matter. A similar situation was repeated by the German translator Arno Specht, who translated the through Russian version.

**In German:** *Ich denke aber, dass den Russen deshalb alles gelingt, weil sie einig sind”, entgegnete Otabek. „Bei uns herrscht ewige innere Fehde, und so bleiben wir von Tag zu Tag weiter zurueck. ... Ist Mussulmonkul ein Gerechter? Was hat er ausser Blutvergiessen dem Volk gebracht? Er hat nur aus Eigennutz gehandelt. Um sich seines Schwagers Scheralichon zu entledigen, entfesselte er unter nichtigem Vorwand einen Aufruhr und toetete ihn. Genauso unschuldig musste Murodchon leiden. Und nachdem Mussulmonkul den Regenten von Taschkent, den lammfrommen Salimsokbek, hatte hinrichten lassen, setzte er Asisbek, den Tyrannen, an diesen Stelle. Dann rief er den unmuendigen Chudoyor zum Khan aus, ernannte sich selbst zum Mingboschi und setzte sich dem Volk in den Nacken.*

*(Mingboschi – Tausendschaftsfuehrer; hohes Amt im Hofe des Khans. (361)*

In the German translation, the translation of the Russian translator's comment on Sheralikhon's origin was omitted. This also led to the fact that important information about the Kokan Khanate of that time was not delivered to the German reader. At first glance, this seems like a minor drawback. However, when viewed more seriously, this work contains an interpretation of the “dirtiest and darkest days” of our history that took place in Turkestan in the second half of the 19th century. After all, people get very valuable information about the history of mankind through historical novels. In this regard, it is appropriate to quote the following comments made by Professor Abdulla Azamov (2011) regarding the issue of historical truth in the work of the hero of Uzbekistan, Abdulla Oripov: “Usually, the ups and downs of time are recorded in the pages of history in several ways. First, information is reflected in documents in archives, pages of periodicals, brochures, which are often imbued with

the spirit of modernization. Such sources gradually sink to the bottom of history are forgotten, only a certain part becomes the research object of historians. The second is the memories of those who have directly experienced history, who have witnessed various events, and they often begin to seem like fairy tales and narratives to the generation that did not see it with their own eyes and was not a part of it. Finally, there is another history. Even so, it is a history that is reflected in fictional literature through figurative experiences, and it is of special importance because it is aimed at the public. This form of history has the power and magic to vividly present the era with all its complexities, tragedies and sufferings before the reader's eyes" (Azamov, 2011).

### Conclusion

It is not an exaggeration to say that we see the historicity of abovementioned comments, which Abdulla Azamov said about the work of the People's Poet of Uzbekistan, in "Days gone by" more than anyone else. Therefore, it is necessary to approach the translation of historical color in such works with serious preparation and responsibility.

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