



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 05 | May 2021

A BIT LOOK AT SIMILES AND METAPHORS IN “KUTADGU BILIG” (IN TURKISH, ENGLISH AND RUSSIAN TRANSLATIONS)

Ibragimov Jasurbek Tulkinjon o'gli

*Namangan Engineering – Technological Institute,
English language instructor, “Foreign languages” department
e-mail: idotknowjasur.uz@gmail.com*

Received 26th April 2021, Accepted 28th April 2021, Online 18th May 2021

Abstract: During the last century a great deal of work has been done in the study of the poem Yusuf Has Hajib's "Kutadgu Bilig", which was the first Turkic manuscript. In Uzbekistan, Professor Kayum Karimov did some research on translating this work in Uzbek and presented it in a language that is understandable to readers. On the other hand, this poem has been translated into several languages of the world, and much more has been done. However, there are some disadvantages in conveying its essence. These shortcomings can be seen in the fact that translations in different languages are lost in translation, with some artifacts being lost. This article compares the artistic content of the box knowledge with comparative analysis in foreign languages. Working on a scientific article, three versions were analyzed and studied. Their bytes were compared. As a result, every translation has some differences. But we can see the similarity between the translations, especially in translations by May and Ivanov. Because, separately, Walter May has translated this work from a Russian translation by Ivanov. Given that both of the above translations are translated in partnerships, we can see that they have

some artwork in place. This is evident in the translation by Robert Denkoff. The main reason was that Denkoff translated this work in prose. Illustrated by specific bytes of the work, it provides a comprehensive comparison of the artistic tools used, including illustrations and epithets, in translations from four books to three different languages. Finally, it became clear that the shortcomings of some translators had a profound effect on the translation of the work without affecting the translation.

Keywords: “Kutadgu bilig”, stylistic devices, simile, translations, subject, vehicle, link, commonalities, “teg”, metaphors, poetics, prose

INTRODUCTION

The poem “Kutadgi Bilig” which was created in the 11th century is one of the most important work showing the past dialects which people used as a communication at that time. Nowadays, we can taste three versions of the work namely: Vienna, Cairo and Namangan. Scientists believed that the oldest one of these versions is Namangan, - which was stated in some works as it was written in the 13th century.

In this work, we will try to explain how people understand their language and their experience. One of the types of called stylistic devices (SD) is the most important part of Linguistic, Stylistic and Literature. Now we are going to formulate the SD of in the translations of “Kutadgu bilig” (KB) namely the oldest Turkic epic work. The translations were done by many scientists. We will look at them one by one. In 1959, one of the successful scientist Reshed Rahmeti Arat translated KB into modern Turkish language. Two English translators, Walter May (“Beneficent knowledge”) translated like original version poetic and Robert Denkoff (“Wisdom of Royal Glory”) translated into English like a novel. In this contest, Russian scientists, S.N. Ivanov and N. Grebnov, followed and did great jobs on this research. Now we are going to look at some examples of stylistic devices in original and two language translations version.

DATA ANALYSIS

Simile is a device which shows a comparison between two different things in one more aspects. Simile gives great opportunities for writers: to brightly express their imagination, opinion and experiences in the work. Therefore, it is used more than other SD in both poetic and prose. Simile takes its root to the past time. For example: according to the work which we have, we can find out that even they knew how to use simile in their works. Simile is divided into four parts which are given Arabic names:

1. **Mushabbih (thing which we use to compare)**
2. **Mushabbaxhunbih (thing which is similar to Mushabbih)**
3. **Adoti tashbih (comparing tool)**
4. **Vajhi tashbeh (the reason of comparison)**

For example: The boy seems to be as clever as his mother. In the above example, “*The boy*” is mushabbih. There is a question why. The cause is that we comparing a boy with other humans. “*His mother*” is mushabbaxhunbih and “*seems*” or “*as clever as*” are adoti tashbih¹.

According to the dissertation of Margaret Lockhart, simile refers to a phrase in which two different concepts are exactly stated to be similar with the help of the usage of the words “like” or “as”². He also stated four elements of similes in the dissertation.

They are:

1. **Subject.** It is the word or words showing that what or who is described by the term of simile. For example: Maidens, like moths, are ever caught by glare. (Byron)³. In this example, “Maiden” is the subject of the simile.

2. **Vehicle.** It is the word or words representing to the subject which is taken similar. In the above example, “moths” is the vehicle of the sentence.

3. **Link.** It is the word which Yoqubjon Is’hoqov call it as “comparing tool”. They are **like, as, such as, as if, seem** or etc.

4. **Commonalities.** This refers to the words which qualities are shared by subject and vehicle. According to the sentence type, it may or may not be given by the writers. In the example, “are ever caught” is commonality.

Main part

Some examples of simile in KB:

Keraklıg uquşluğ yürüsi onğay

¹ Yoqubjon Is’hoqov. So’z san’ati so’zligi. – T.: Toshkent. Maktubot-Press. 2006. 84-85-b

² Margaret M. Lockhart. A description of similes from children’s fiction. A thesis submitted to the faculty of graduate studies and research. – T.: Edmonton. Alberta. 1972 10-p

³ Galperin I.R. Stylistics. Second edition. Revised – M.: Higher school. 1977 167-p

*yalaqa negü teg açığ qıldı ay.*⁴

(Lit. A needful, educated one is always necessary as the moon gives light to torch)

In Walter May's English translation this couplet says:

And he who is famed for his reasoning mind,

*Like a candle, a torch, or a bright moon you'll find.*⁵

In Ivanov's Russian translation:

Кто разумом славен и мудростью вящей,

*Тот – словно бы свечоч, как месяц светящий,*⁶

According to the above examples, it is noticeable that we can see exact keys for giving the meaning of simile. They are connective words like: **like, as, such as, as if, seem**. As it has been seen in two translation versions, translator utilized these connective words in order to give the meaning of similes. As Aida Kasieva proved, simile in Qutadgu bilig is mostly given by means of the word – **teg**, which is translated as “as”; “like” etc⁷. In English translation, we can see the word “like” which means the same translation as Arat's. Ivanov also used “как” as a Russian translation of **teg**.

At this point let us prove the translation of **teg** into Russian and English languages:

Kişi kirmadük elga kirsqa qalı,

*Kelin teg bolur er ağın teg nili.*⁸

⁴ Yüsuf Has Hacıb. Qutadgu bilig. Reşed Rahmeti Arat. – T.: Toshkent. 2010. 57-b

⁵ Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. 10-p

⁶ Юсуф Баласагунскийю Благодатное знание. С.Н.Иванов. – Т.: Москва «Наука». 1983. 65-с

⁷ Aida Kasieva. Stylistic devices in the “Kutadgu bilig” and the adequacy of their translation into English (on the material of English translation made by W.May). – T.: Kirgizistan. 2011. 963-b

⁸ Yüsuf Has Hacıb. Qutadgu bilig. Reşed Rahmeti Arat. – T.: Toshkent. 2010. 96-b

(Lit. If a man goes to the place where he does not know he will become silent or shy like a bride).

Translation of Walter May:

The foreigner, who to a strange land has come,

*Just stands like bride and his tongue goes quite dumb.*⁹

Translation of Robert Denkoff:

*The man who arrives in a land where he was never been gets tongue-tied like a bride.*¹⁰

Translation of S.N. Ivanov

Пришелец в стране, где он не был совсем,

*Похож на невесту: язык его нем.*¹¹

As we have seen that all similes have their exact comparing tools in not only in the original version, but also in English and Russian translations. Comparing are not always interjections. Sometimes parts of speech like verbs and nouns can express the comparing tools of simile in the sentences. For example: in English there is a verb “**seem**” and in Russian, there is a word “**Похож**” express the comparison between things.

Let's see another example of similes from the couplet of “Kutadgu bilig”.

Bu Ay Toldı aydı mening bu özüüm

Kedik teg turur qılqı kestim sözüüm.
(698)(111-b)

(Meaning: Aitoldi said: it's I, my behavior is like a reindeer, that is all.)

Translation of Walter May:

And he the replied: “That's my way, I move fast,

⁹ Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. 10-p

¹⁰ Yusuf Has Hajib. “Wisdom of Royal Glory” Translation with an Introduction and Notes by Robert Denkoff. The University of Chicago Press, - Chicago: 1983. P.56.

¹¹ Юсуф Баласагунский. Благодатное знание. С.Н.Иванов. – Т.: Москва «Наука». 1983. 65-с

I'm just like a reindeer – I've said it at last!

(698)(94-b)

Translation of S.N. Ivanov:

Сказал Айтолды: «В том и суть моя:

скор

Я, словно олень, - вот и вес разговор!

(698)(80-b)

Translation of Robert Denkoff:

Fool Moon answered: I am like the wild deer, difficult to capture.

Or in another couplet:

Ara qılqı qız teg qılınçı silig,

Sewütür sunup tutsa bermaz Elik¹².(400)

Translation of Walter May:

Its time is soon coming... It acts like a maid,

Who lures one, then hides, runs away, is

afraid...¹³ (400)

Translation of Robert Denkoff:

Sometimes she seems a lovely girl, and rouses your desire:

But when you reach out to her, she refuses to give you her hand¹⁴. (400)

Translation of S.N. Ivanov:

Порой у него – как у девицы нрав:

Прельстит да и скроется, прочь убежав¹⁵.

The words in the mentioned couplets “*teg*” is repeated many times in the poem. Here we can see how simile in the original text translated into the same stylistic device including comparing tools like: **such as, as, like, seem** and etc.

¹² Yüsuf Has Hacıb. Qutadğu bilig. Reşed Rahmeti Arat. – T.: Toshkent. 2010. 89-b

¹³ Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. 42-p

¹⁴ Yusuf Has Hajib. “Wisdom of Royal Glory” Translation with an Introduction and Notes by Robert Denkoff. The University of Chicago Press, - Chicago: 1983. P.53.

¹⁵ Юсуф Баласагунский. Благодатное знание. С.Н.Иванов. – Т.: Москва «Наука». 1983. 59-с

CONCLUSION

Within the framework of the present article, we have provided an overview of Modern Turkish, English and Russian translations of Kutadgu Bilig. We have also described some stylistic devices namely similes and metaphors to some extent. There are some explanations of the theory of stylistic devices and we tried to give some proof details of these stylistic devices

By the way of conclusion, May’s and Ivanov’s translations are different from Denkoff’s because the former ones were translated in a poetic way whilst the latter is known as a prose work. But we found that some stylistic devices are lost in the translation because of keeping the rhythm or at some level misunderstanding of the couplets.

REFERENCES:

- 1) Yoqubjon Is’hoqov. So’z san’ati so’zligi. – T.: Toshkent. Maktubot-Press. 2006. 126 p.
- 2) Юсуф Баласагунский. Благодатное знание. С.Н.Иванов. – Т.: Москва «Наука». 1983. 556 p.
- 3) Yusuf Has Hajib. “Wisdom of Royal Glory” Translation with an Introduction and Notes by Robert Denkoff. The University of Chicago Press, - Chicago: 1983. 283 p.
- 4) Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. 510 p.
- 5) Yüsuf Has Hacıb. Qutadğu bilig. Reşed Rahmeti Arat. – T.: Toshkent. 2010. 252 p.
- 6) Aida Kasieva. Stylistic devices in the “Kutadgu bilig” and the adequacy of their translation into English (on the material of English translation made by W.May). – T.: Kirgizistan. 2011. 957-976 p.
- 7) Margaret M. Lockhart. A description of similes from children’s fiction. A thesis submitted to

- the faculty of graduate studies and research. –
T.: Edmonton. Alberta. 1972 242 p.
- 8) Galperin I.R. Stylistics. Second edition.
Revised – M.: Higher school. 1977 330 p.
- 9) George Lakoff and Mark Johnson. Metaphors
we live by. – T.: Chicago and London. The
University of Chicago press. 1980. 252 p
- 10) John R. Searle. Expression and Meaning – T.:
Cambridge. Cambridge University Press. 1981.
197 p.