

The problem of proper nouns in the translation works of Cho'lpon, M.Shaykhzoda and J.Kamol

Y.Soliyev

Senior teacher of Namangan State University

Kh.Meliyev

Teacher of Namangan State University

Abstract: Although the history of translation in Uzbekistan has been around for thousands of years, our writers, who have been mentioned above and worked after the year 1917, have made this field to be peaked as a subject. The works of Famous classics and contemporary artists of Western Europe were translated into Uzbek. Uzbek readers have the privilege of reading the works of great writers and poets of Russia and Western Europe, including Shakespeare, Schiller, Goethe, Pushkin, Balzac, L. Tolstoy, and many others in their native languages.

Key words: Uzbek

Although the history of translation in Uzbekistan has been around for thousands of years, our writers, who have been mentioned above and worked after the year 1917, have made this field to be peaked as a subject. The works of Famous classics and contemporary artists of Western Europe were translated into Uzbek. Uzbek readers have the privilege of reading the works of great writers and poets of Russia and Western Europe, including Shakespeare, Schiller, Goethe, Pushkin, Balzac, L. Tolstoy, and many others in their native languages.

Currently, there are a small number of Uzbek expert translators who have knowledge of English, French, German, and other languages, and the works written in these languages, make certain challenges in translating them. Unlike the aforementioned European languages, the translation of the works from the original versions of the Arabic, Persian, and Hindi languages has existed in Uzbekistan for hundreds of years. There are three translated versions of Shakespeare's famous Hamlet tragedy, all of which have been translated into Uzbek by using the Russian language. Cho'lpon, the son of Abdulhamid Suleiman, was among the first to translate Hamlet into Uzbek in 1934, setting the stepping stone for this field. In this translation, our great writer used the Russian translation of P.Kanshin. Then, after 14 years, M. Shaikhzoda translated into Uzbek using the translation of B. Pastarnak in 1948. In 1960, M. Shaykhzoda translated the work again. Unlike the above-mentioned, J.Kamol uses not only the Russian version of Hamlet in his translation, but also widely uses its original version. Now, let's have a closer look at the problems of translating proper nouns in the translation of Hamlet into Uzbek by Cho'lpon, M. Shaykhzoda, and J. Kamol. The Hamlet tragedy contains three groups of proper nouns, the first being the names of historical figures (Julius Caesar, Alexander the Great, King Herod I, and Emperor Nero). The second group is the names of antique legends (Hyperion, Neptune, Gimenez, Feb, Tellus, Jupiter, Mars, Neobeya, Pierre). The last third are names from the Bible (Christine, Caine). We will refer to the first group above. Take Alexander Macedonian from this group.

Hamlet: Dost thowthik Alexander looked o' this fashion I'th'earth.

Kanshin: Гамлет. Не уж то Александр Македонский, лежав земле имел б такой вид? Cho'lpon: Ayya, Makedoniyali Iskandar ham, tuproqda yotarkan shu holda bo'ldimikan? Is Alexandria from Macedonia also partitioned while lying on the ground? (p117)

Chulpon in his translation takes the appropriate Uzbek version of Alexander the Macedonian name "Alexander the Great" for the Uzbek readers this is known as Zulqarnayn in the East. The Qur'an also mentions this historical figure. For example, Surah al-Kahf, **verses 302-303 states:** "(O Muhammad!) You will be asked about Zulkarnain. Say, "I'll read the news about him to you now." "Indeed, We have given him (Zul-Qarnain) a position in the land and a way to everything." (p. 302-303). The Macedonian (Macedonian) is said to have been born in Macedonia. This means that Uzbek readers can quickly tell who is being talked about. Here Cho'lpon used the exact name of the historical people in the Uzbek language appropriately. It is

known from history that Alexander Zulkarnai led his troops to Yaksart (Syrdarya, Uzbekistan) and built the city of Escheta (now Khojand) on its banks. There are a lot of legends about this person in Middle and Central Asia. Almost all Arab historians have mentioned a great deal about Alexander's conquest of the East in their writings. In particular, Tabari was created in the 9th century, Balaam in the 9th century, Nizami al-Mulk in the 11th century, Beruni in the X century and others. And in fiction, it can be seen from Firdavsi's "Shohnoma" to Navoi's "Iskandarnoma". Alexander Makedonsky has been interpreted in the Koran by the name of Alexander the Great, as it is stated in the Koran namely Alexander the Great. Exactly this variant has been mentioned by the best translators M. Shaykhzoda and J.Kamol in their translations. **M.Shayxzoda:** (Hamlet). - Nima deb o'ylaysan: Iskandar Rumi ham yerda yotganida shu holatda bo'lganmikan? (p150). **J.Kamol:** O'sha Iskandar Zulqarnayn ham yer ostida shundoq ahvoldamikin? (p 162)

It is noteworthy that these two superstars, unlike Chulpon, bear the ancient name of this great Sardar. This is understandable for Uzbek readers who are familiar with this name, or for older readers. From the second group of nouns, let's have a stop at Feb, Gimenei, Neptune, Tellus.

King:

*Full thirty times hath Phoebus' cart gone round
Neptune's salt wash and Tellus' orb'd ground,
And thirty dozen moons with borrowed sheen
About the world have time twelve thirties been,
Since love, our hearts, and Hymen did our hands,
Unite commutual in most sacred bands. (Page.99.)*

Kanshin:

Вот тридцать раз уже как Феба колесницы-объехала вокруг соленых стран Нептуна – и вокруг округлостей владений твердых Телла-и тридцать дюжен лун уже заёмным-сиянием своим двенадцатьвзятых раз-мрак тридцат ночей собой разгоняли-с тех пор, как в нас Амур зажер огонь любви, - а Гименей связал нас крепкими цепями. p32).

Cho'lpon:

*Ko'nglimizga sevgilarning olovlarini
Muhabbatning xudovandiy oqqandan beri,
Hech uzulmas ishlar bilan ulug' Himeney
Ikkimizni jipslashtirib qo'ygandan beri,
Febus tushkan saltanatlik, yengil arava
U Neptunning sho'r tuproqli keng o'lkasini
Va "Tella"ning payoni yoq zo'r mulklarini
O'ttizda va, o'ttizda aylanib keldi
O'n ikki oylardan ham o'ttizi yana,
O'z nurini socha-socha o'n ikkida
O'ttiz kecha zulmatini yorib tarqatdi! (p368).*

There is some controversy over the fact that Cho'lpon transcribed all of the proper nouns we mentioned above. Several literary critics have blamed Cho'lpon for his actions "for the sake of adequacy." In fact! As we consider the above, we must first focus on that time, the time when Cho'lpon lived and worked. It is well known that that period was a new era for many Uzbek intelligentsia such as Cho'lpon. It was a real climb. Many intellectuals traveled to different countries (Russia, Turkey, Germany, and other European countries) to pursue their studies. Naturally, this process would also introduce Uzbek readers to new names. Thus, if we look at such a point of view, Cho'lpon could have achieved much success by translating some titles to the Uzbek reader at that time, rather than "failing to achieve". An important part of this is the fact that at the end of the work, comments are made on those new names that played a great role. In the above passage, M. Shaykhzoda only mentions one of the proper nouns - Gimenein. The translator could have gained several achievements in translation. We can say that this is because the names we are learning make sense in translation. For example, he tried to make the reader understand the name Gimenei as "the God of marriage".

Referring to the above-mentioned translators, it should be mentioned, J. Kamol, who is younger and more contemporary than Chulpon and M. Shaykhzoda, the translator adds the word "God" to the Gimenei, which may seem strange to the Uzbek reader. As we know, most Uzbek readers find the word "divine" only related to "God". When the word "God" is used before Gimeneus, it is necessary to include the word "marriage" to make it clear to the reader. We will have a look at the Hamlet tragedy for the third group of proper nouns. Let's look at how Cholpon, M. Shaykhzoda, and J. Kamals use the name Cain (Cain).

Hamlet: How the knave it to the??? as if 'twere Cain's jawbone, that did the first murder! (Page 148).

П.Каншин: С каким ожесточением выироль его этот олух, словно он челюсть каина, первого убийцы. (p253).

Cho'lpon: Endi kelib ana u tentak, birinchi marta odam o'ldirgan Qobilning chakka suyagiday bo'lib, bor kuchi bilan yerga urayapti. (p113). Б.Пастернак:

А этот негодяй шмянул его обзёмь, то снто это челюсть

Каина, который совершил первое убийство. (p.226)

M.Shayxzoda: A bu ablah bo'lsa, go'yo birinchi odam o'ldirgan Qobilning chakka suyagini otayotganiday uni yerga irg'idi. (p 150)

J.Kamol: Mana bu yaramas esa Qobilni o'ldirib, dunyoda birinchi qotillik qilgan Hobilni jag'ini irg'itganday, buni uloqtirib tashladi. (p 160)

We know that the account of Cain and Abel is quoted in the Koran. Cain and Abel were the descendants of our first human, the first prophet, Adam, and the first woman, Mamo Eve. Verse 27 of Surat al-Ma'ida says, *"Tell them the truth about the two sons of Adam (Cain and Abel)! When the two made the sacrifice and the other was not accepted"*. The above story is said during this Surah: "Then Allah sent a raven out of the ground to show him how to bury his brother's body in it. "Woe to me! Am I too weak to be a raven? I (too) can bury my brother's body. ' Thus, he became one of the regret-bearers. " (Verse, p31) In Christian mythology, they are mentioned as Adam and Eve's children, Cain and Abel. The myth tells us that Cain had a very large land. And Abel was just a shepherd. One day they would bring a gift to God. God did not accept the gift of lazy idle Cain. Because of the anger and jealousy of his younger brother, Kain killed his brother. In the face of God's wrath, Cain became the first murderer on earth. Cho'lpon and M. Shaykhzoda to some extent; could have succeeded in translating Cain into Uzbek as Cain. Mr. Kamol in this came more from the Islamic viewpoint. He translates Cain as Abel. Cho'lpon lived in Moscow when he translated Hamlet. This certainly had a great impact on translation. The story is that, according to Yunus Maqsudi's book "In the Circle of the Elders," Cho'lpon used to quote the role of Navoi, Fuzuli in the chapters on Islamic history and Quranic verses in the Quran. By noting down Nodirxon the work also underscores that Nodirxon was one of the great scholars of his day. As it turns out, if Hamlet was not translated in Moscow, Cho'lpon could also have come from an Islamic way to translate Cain as Abel. In our view, Cho'lpon probably used the Arabic-Russian dictionary mainly to translate the above name. Avel in Russian is translated as Cain (capable Arab means compromise, silent, obedient), and Cain Abel (Abel means fool, disobedient). However, in the works of QissaiRabguzi (XIV) and Navoi, it is stated that Abel murdered Cain.

As we study the translation of proper nouns in the translations of Cho'lpon, Shaykhzoda, and J.Kamol, let`s have a look at the provision o some ways of translating nouns. There are mainly three ways of translating proper nouns:

A) Transcription; B) Transliteration; C) Direct translation.

Cho'lpon used transcription and transliteration in translating proper nouns, often making comments at the end of the work. Knowing that this method might be a little confusing to the reader, Sheikhzoda gives the translation from its translations. However, Sheikhzoda and J.Kamal often abandon more proper nouns than Cho'lpon. This, of course, was often confusing to the reader. By the way, it is noteworthy that all three have contributed greatly to the study of Shakespeare's legacy through Hamlet. We can only hope that Hamlet will be re-translated in the future, and this will certainly be translated from the original version of the work. Then the mistakes and shortcomings of our translators will be taken into account and the necessary conclusions will be drawn.

References

1. Salamov G'. Tarjima nazariyasi asoslari. Toshkent: Fan, 1983 y.
2. Salamov G'. Tarjima tashvishlari. Toshkent: Fan, 1989. 192 b.
3. Salamov G'. Til va tarjima. Toshkent: Fan, 1966 y.
4. "Qur'oni Karim" ma'nolarining tarjima va tafsifi (Abdulaziz Mansur tarjimasi) "Toshkent Islom Universiteti". Nashriyot manbaa birlashmasi. Toshkent, 2004 yil.
5. Cho'lpon "Asarlari". 1-jild. Toshkent, 1994 yil.