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TRANSLATION OF GOOD WISHES AND CURSES FROM UZBEK INTO RUSSIAN AND URDU LANGUAGES

Annotation: This article is intended for those, who study comparative linguistics, translation studies and linguoculturology. This thesis addresses the issues of expressing acts of curses and good wishes in the Uzbek language and their translation into Russian and Urdu languages. In this article we considered the ways of translation the words which expresses good wishes, bad wishes, curses. As literary source we have chosen the novel of famous uzbek writer Pirimkul Kadyrov and its translation into Russian by Yuriy Surovtsev and into Urdu by Manzar Saleem. In this article we have compared this two translations and gave our own views about these two translations.

Key words: expression, good wishes, curses, Russian, Urdu, “Yulduzli tunlar”, translation, linguoculturology.

As we know, good wishes and curses play significant role in translation studies and in different national cultures. They are one of the main aspects of showing national colour.

I.V. Krokova wrote: “A curse, as a typological unit of language, is an independent statement in speech, which refers either to the class of expressives or to declarations and is motivated and caused by a pragmatic context. Curse expressions, in their canonical form, appear as performative statements which built according to the standard model “I curse you”. It is considered an explicit performative expression of desecration tactics, exile tactics and ill-intentioned tactics. These speech statements aim to achieve certain perlocutionary effects - to cause moral or physical harm to the addressee by performing a verbal act of alienation or stating the fact of alienation from oneself or society. The use of curse statements in speech transforms the conversation from cooperative way into the conflict, which entails a verbal aggression and varies in intensity degrees and manifestation forms. Cursing is a common occurrence in the invective forms of communication, which are vivid examples of the speech organization in accordance with the statement pragmatics. The general functional focus of curses - wishes of trouble and misfortune expressed in words”.

Good wishes are small speech formulas used in everyday conversations for one reason or another. In all world nations they are derived from spells, prayers; which were possibly influenced to supernatural forces and the outer world, according to ancient men’s concepts. The main function is read in the word "well-wishes" - the wish of good, blessing to another person. Words and actions related to the expression of positive and sincere feelings, wishing for blessings play significant role in creating, maintaining good relationships between people. Additional functions of well-wishes are embodied

according to the type of communicative situation (meeting, farewell, compliments, wedding, childbirth, apology, etc.) We can say with certainty that well-wishes are part of our life, without which relationships, harmony, well-being between close people would be impossible to maintain.

O.V. Meshkova writes about the inclusion of well-wishes in our communicative space: “Good wishes accompany a person throughout his life: from small phrases such as “good night”, “grow big”, “be healthy” to detailed wishes in greeting cards, toasts, etc. “for a happy life” [Meshkova 2010]. Demand and importance of well-wishes in various areas of our life indicate the need to study these language forms from the standpoint of stylistics, rhetoric, psychology, as well as theoretical and practical significance of the results of such studies.

Let’s refer to some definitions that exist in modern Russian linguistics. N.I. Formanovskaya speaks of benevolence as a wish-action directed to another person, and suggests to consider it as a concept in the basis of speech etiquette [Formanovskaya 2011]. V.V. Pleshakova defines well-wishes as “statements with a communicative task of wishing any good to someone else” [Pleshakova 2006]. N.S. Grebenshchikova understands under benevolence “wishing the person physical, spiritual and social well-being: health, salvation of the soul, peace, joy” [Grebenshchikova 2004]. O.V. Meshkova considers good wishes as “verbal formulas, which main task is to wish good to self or to another person” [Meshkova 2010]. T.A. Agapkina names benevolence as a text containing the wish of good, and the ritual of pronouncing it [Agapkina]

As analysis object we selected the novel of Uzbek writer Pirimkul Kadyrov “Yulduzli Tunlar”, its translation into Russian “Babur” (translated from Uzbek by Y. Surovtsev) and the version in Urdu language “ظہیر الدین بابر” (translated from Russian by M. Salim).

Before reviewing examples of translation of well-wishes and curses expressions in the novel, I would like to note that translation into Urdu was done from Russian language variant, therefore we identified some inconsistencies of the translated text with the original novel. Basically, the translation into Urdu corresponds to the Russian translation, but, taking into account the capacity of Urdu language, in our opinion, the translation directly from the Uzbek language would have been more beautiful. Urdu language has equivalents of translated words, which etymology dates back to the Arabic and Persian languages; these words would sound more melodic and would better correspond to the original language.

Examples:

1. Men **yuzi qora**, sabab bo‘ldim o‘limga! Men!

О, я проклятая, виновата в его смерти! Я!

ہاے کتنی منحوس ہوں! میں ہی قصوروار ہوں ان کی موت کی! میں!

[Haе kitni manhus hun! Main hi qusurwar hun un ki mot ki! Main!]

In the original version, curse expression “yuziqora” is translated into Russian as “CURSED”. The translation corresponds to the original in a certain sense. This

expression in Urdu language literally translates as: “Oh, I’m so cursed (unhappy) I am to be blamed for his death! I am! ”. It is obvious here that translation corresponds to the original.

2. **“Padariga la’nat” – deb Tohir qo’lidagi bolta bilan ko’prik qanotlarini qarsillatib sindira ketdi.**

«А, будь проклят!»- воскликнул Тахир и опять стал кружить перила.

• بہار میں جائے۔۔ طاہر نے کہا۔

[“bahr mein jaye”-Tahir ne kaha]

In the original version, the word – curse "padariga la’nat" is translated into Russian as "ah, damn". Here, the Russian translation does not quite correspond to the original, as the expression “padarigala’nat” is translated as “cursing his father” or “let his father be cursed”. It is shown here that translator into Russian language simplified the expression.

In Urdu language, this expression literally translates as “hell with it, darn it”. There was a phraseology used in the translation, and the translator completely changed the meaning of the expression.

3. **“Ma’zur tuting amirzodam,” –dedi. “Harom o’lgur ot yiqildi”.**

«Помилуйте, повелитель, - никак не сдвину поганца».

"معاف فرمائے حکمران. کمیخت گھوڑا کسی طرح تِس سے میں ہی نہیں ہوتا"

[maaf farmaiye, hukmraan. Kambakht ghora kisi tarah tis se mein hi nahin hota!]

Translation from Uzbek language into Russian literally sounds as: “let the bastard die”. The translator managed to preserve the general meaning of the curse. While translated into Urdu language, the same expression literally sounds as “the injured horse is absolutely motionless/does not react”. Here again the translator used expression as locution, which resulted in distortion of the meaning.

4. **Jim yot o’laksa! Hozir kirib, bir jarohatingni o’ngga yetkazaman.**

Помолчи ты, завтрашний труп! Вот выйду к тебе и к единой ране добавлю десять

• چپ رمزندہ لاش، خاموش ہو جا، ورنہ اندرا کے ایک زخم کے دس کرونگا

[chup rah zindalash, khamush ho ja, varna andr aa ke aek zahm ke das karunga]

Exact meaning of the word “o’laksa” in Russian language is “barely alive”. But the translator conveyed meaning quite differently. In Urdu, this curse translates as “living corpse”- « завтрашний труп » The translator retained the meaning given by the author of the novel to this phrase.

5. **Похо Rustamday o’g’il ko’ring, begim ...**

Да ниспошлет вам Всевишний сына, могучего как Рустам...

!خدا آپ کو رستم جیسا طاقتور فرزند عطا کرے، بیگم صاحب

[khuda aap ko rustam jeisa taaqtur farzand aata kare, begum sahiba]

Translation into both languages corresponds to the original composition. Translators added the word "могучего"-“mighty” to convey the meaning of using the comparison with hero Rustam in both Russian and Urdu translations.

6. Imomi zamonimiz ming yil umr ko‘rsinlar” – deb olqish aytdi.

Пусть здравствует тысячу лет наш светлейший имам!

! ہمارے مقدس امام کو عمر ہزار سالہ تک نصیب ہو

[hamare muqadas imam ko umr hazar sal tak nasiib ho!]

The translators correctly conveyed the meaning of well-wishes when translating into both languages. In Urdu language as well as Russian language the translators used the word “saint” to convey meaning of how deary imam is to them.

Thus, in equal cultural spaces, well-wishes and curses act as text complexes that have verbal organization and discursive practice. Comparison of the above excerpts showed that when translating into Russian language Uzbek national flavor of well-wishes and curses expressions often times is not quite accurately conveyed. During translation, words and phrases are omitted, the “sophistication” of expressions and its flamboyance gets lost. Moreover due to the fact that translation of novel into Urdu was done from Russian instead of the original Uzbek language, the potentials of Urdu language were not fully utilized.

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