

TRANSLATION AND UNTRANSLATABILITY IN LITERATURE

Amonova Dilfuza

Trainee-teacher at the National University of Uzbekistan

Named after Mirzo Ulug`bek

Email: dilfuza.amanova1995@gmail.com

Phone: +998 99 125 18 36

Annotation

Translating a text from one language into another is not an easy task, it requires much effort in order to deliver the gist of the passage to the readers. There can be many challenges for the interpreter, such as problems related to transliteration and untranslatability. Christopher Fort has also faced such challenges while translating the novel *Night and Day* by Cho`lpon from Uzbek language into English. During the translation, he has chosen the system that creates a consistent representation of the many unique cultural concepts that appear in the novel while also maintaining accessibility for readers not familiar with Central Asia.

Key words:

Translation, transliteration, untranslatability, challenge, dilogy, assumption, rehabilitation, cultural concepts, accessibility, publications

Incomplete dilogy *Night and Day* written by Cho`lpon is one of the valuable novels of Uzbek literature which had a delayed success over the soviet period. Creation of this novel started in 1934 and half completed by 1936. The *Night* part of the novel was first published in 1936 [the *Day* part is not written] but did not win any prizes. Instead, caused further troubles for the author and he was sentenced in a severe manner. The novel has barely survived throughout the soviet period by some scholars because it was banned to be published for many years. After the independence, Cho`lpon`s name was rehabilitated and his only novel was back to publications. This famous novel has started to obtain its fame by being translated into several languages especially into English by Christopher Fort. While translating the novel, he has chosen the system that maintains the unique cultural concepts in the novel. For words that have already been borrowed by English through other contexts, namely Arabic, Persian and South Asian languages, he maintained the commonly accepted English standard. For example, imam is used instead of imom, pilaf instead of palov or osh, tandoor instead of tandir. Also, larger Central Asian city names also receive their commonly accepted English transliterations. For the names of historical persons and places that are not well-known, internationally accepted transliterations are provided in the footnotes, while using their Uzbek transliteration in the text itself. In translation, untranslatability made the translator leave a fairly large number of words and expressions unchanged or adapted. Below, some analysis of the translated work and the original version of the novel will be presented.

Untranslatability refers to expressions of a given language that simply cannot be converted into other languages. The problem of untranslatability arises because of the cultural differences between the people speaking the original language text and those

speaking the language of the target text. There are two major linguistic and cultural reasons of untranslatability. As for the former one, it occurs when two languages do not share common linguistic expression so that the same meaning is retained. The best example for that is in the case of translating greetings, metaphors and jokes. In regard to the cultural untranslatability, it just happens when languages do not share a common cultural understanding. The languages that are analyzed below also have two totally different linguistic backgrounds and cultures. Uzbek language is a language which has much borrowing from languages such as Arabic, Persian, Turkish and Russian. Some words which are borrowed from Arabic language are already familiar to foreign readers because of the religious concept. So those words did not seem to create difficulty to understand the text. But there are some linguistic uncommon words such as the words used to express gratefulness “baraka toping”, “bor bo`ling”, “o`lmang”, these words do not share the equivalents in English language. More examples similar to that are given below.

- Ilohim, yomon ko`zdan saqlasin, bolam! -dedi.
Ikala ko`zidan yana bir martadan o`pgach, *ichkari uyga* tomon burildi. [Kecha va Kunduz, Cho`lpon, Davlat ilmiy nashriyoti, 2018 page 38]
- God save you from the evil eye, my child! – she said kissing her above both eyes again. She turned and headed towards *ichkari*.
- [Night and Day, Christopher Fort, page 72]
Italicized word can be translated as “inside” namely “inside the house”. Probably, foreign readers may think that it is a special kind of place which does not exist in their countries therefore, it is left unchanged in the text. In fact, it is not the place that they assume, it is just the inner part of the house.
- “Umidsiz shayton” dedimku, uka...Mana biz ketdik....dedi va quyuq qorong`ulikka kirib, yo`q bo`ldi. [Kecha va Kunduz, Cho`lpon, Davlat ilmiy nashriyoti, 2018 page 39]
- “I told you, He who has no hope is lost, brother...ok let`s go” he said and disappeared into the thick darkness. [Night and Day, Christopher Fort, page73]
There is a proverb in this passage, if we literally translate this, the result would be like “Hopeless is devil”. But this would sound strange to the readers, so, the interpreter has made a slight change and translated it sense to sense.
- Yigit esa Xolmatning bor yo`qligini farq etolmaydigan holdaydi. Shunday paytlarda og`izdan ixtiyorsiz chiqishi lozim bo`lgan “bor bo`ling”, “o`lmang” kabi minnatdorlik so`zlari ham esga kelmasdi. U yuragini hovuchlagani holda, ixtiyorsiz qari tutning yog`och badaniga yopishdi.
[Kecha va Kunduz, Cho`lpon, Davlat ilmiy nashriyoti, 2018 page 39]
- The boy could not see whether Xolmat was there or not. In this confusion, he even did not remember to say those *words of gratefulness* that usually came naturally. He again involuntarily leaned up against mulberry tree`s truck, his heart barely contained in his chest.
[Night and Day, Christopher Fort, page73]

The alternation and omission can be seen in the above example. Untranslatability of some words leave no choice rather than replacing the words with the alternatives. If we translate the omitted words into English, it would be “be there”, “don`t die”. In English language and culture, these words can be used in extreme situations when someone is

dying. But in Uzbek language and culture these words can be used while expressing the gratefulness.

Ertalab ko`zini ochganida, bosh tomonida yon qo`shni xotinlardan Umrinsabibi o`tirardi. Tez tez chiqib, mingboshi oilasining ro`zg`or ishlariga qarashib, *ko`rpa va to`nlari bo`lsa qavib, paxtalarini savab beradigan* o`rta yoshlardagi bu xotin shu yo`l bilan kichik qiziga sep orttirardi.

[Kecha va Kunduz, Cho`lpon, Davlat ilmiy nashriyoti, 2018 page 43]

- When in the morning, she opened her eyes from a restful sleep, one of her neighbors, Umrinisabibi, was sitting at her bedside. This middle-aged woman often came to visit, helping mingboshi`s wives manage their household affairs in exchange for a little money which she put away for her youngest daughter`s dowry.

- [Night and Day, Christopher Fort, page75]

Every culture is unique in its own way, some of the traditional occasions do not exist in other cultures and this creates a hardship for readers outside, one example can be noticed in the underlined phrase above, that is given only in the source text not in translation. It`s left because of untranslatability and lack of equal words for that. *Ko`rpa va to`nlari bo`lsa qavib, paxtalarini savash* these are traditional activities in Uzbek and other Central Asian nations. One or two words would not give the definition for that, so it was omitted in the translation. Below, one more similar example can be analyzed.

- Bo`lmasa yaxshi qoling men boray, *Supralar*, xamirlar shundoq ochiq sochiq qoldi. Borib yig`ishtirib qo`yay.

[Kecha va Kunduz, Cho`lpon, Davlat ilmiy nashriyoti, 2018 page 56]

- Be well my dear, I must go, I left the dough and food out in rush here. I must go and clean up.
- [Night and Day, Christopher Fort, page 85]

Here, one more exclusion can be observed in the italicized word in the source text. That is also very specific to central Asia. This is actually a stuff made from hard cloth in order to contain the left-over flour after making dough, and it is also used for many other reasons in Uzbek culture.

To sum up, untranslatability is quite challenging for interpreters in all spheres, especially when translating the culture specific words and phrases. Proverbs are not exception. Christopher Fort has used many methods to deliver the cultural concepts from one language to another. However, there are some unavoidable parts in translation that we have discussed above. If he was to provide definition for each untranslatable word in the glossary, perhaps, the glossary itself could be more in size than the real texts. There were quite a few omissions in translated text which happened due to the main problem "untranslatability".

Untranslatability can occur in the case of a single word or a phrase, either written text or verbal utterance. Sometimes, the barrier is that of idiom or metaphor, something which only makes sense within the context of that particular language, or country`s deeply set cultural experience. Other times, there may be no literal or dictionary translations of the expression`s component words. Best efforts at translation may even be counterproductive and may tend to confuse the original meaning. Untranslatability can also be explained as "lexical gap". As we discussed above, the gap occurs when two languages, formed by their respective cultures, do not share particular common concept.

In such cases there are no equivalent words. Many of the untranslatable expressions are related to a culture`s conception of time, states of being and social relationships.

Literature reference

1. Kecha va Kunduz romani Cho`lpon [davlat ilmiy nashriyoti, 2018]
2. Kecha va Kunduz romani Cho`lpon [elektron darslik sharq nashriyoti 2000 edited by Naim Karimov]
3. Wikipedia Cho`lpon hayoti va ijodi
4. www.Europe free radio manba
5. www.wise-greek.com
6. O`zbekiston milliy ensiklopediasi