



A LOOK AT THE HISTORY OF FRENCH AND UZBEK TRANSLATION: THE TRANSLATION OF CHOLPON'S "NIGHT AND DAY" INTO FRENCH LANGUAGE

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ABSTRACT

It is no secret to any of us that every nation strives to develop its spiritual world by improving its traditional values based on its goals and objectives, and at the same time, on the basis of the achievements of universal development. After all, the sense of historical memory is fully restored, and the path of the nation with all its successes and ups and downs, losses and victims, joys and sufferings is studied impartially and truthfully.

There is a wise saying in our nation: "A nation that has forgotten its past is doomed to extinction." Every person, every nation should look forward to the future without forgetting the past, being proud of the achievements of their ancestors, and learning from historical mistakes.

The history, language, culture and literature of Central Asia and the Uzbek people have been recognized by European scientists from the distant past to the present day. Including, the translation of the history, meaning and literature of the Uzbek people into French has a history of several centuries.

We know that books written in different languages are "exchanged" through translation. It is interesting that when we translate a work into our language, the literature itself, which presented this work to us, is not deprived of it.

The contribution of Ukrainian, French, English, German and American scientists to the study of examples of our national literature in Europe and to the wider public is incomparable. It is known that in the 14th-18th centuries, the major universities of the West - Sorbonne, Bologna, Cambridge, Oxford, Leyden, etc., had collected funds of large volumes of manuscripts of the East, and this phenomenon allowed Western scientists to learn from the Eastern manuscripts. made it possible to create systematic research. It was during this period that the departments of oriental languages were created for the first time in European universities. Such departments were first established in the Sorbonne in the 16th century, and in Oxford in the 17th century. "In France, in the middle of the 17th century, the School of Oriental Languages appeared in the library, which was first called the Royal Library, and later the National Library."

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¹Bartholomew d'Herbelot de Molinville Barthélemy d'Herbelot (1776), *Bibliothèque orientale* (in French), Maestricht: JE Dufour & Ph. Roux. p. 99.



Bartolome D'erbello's encyclopedic work entitled "Eastern Library" published in 1697 describes the cities of Samarkand and Bukhara, illuminates the activities of great scholars such as Beruni, al-Khorazmi and Ulug'bek, provides the first information about the works of Navoi and Babur. " ²was one of the first steps forward of French oriental studies.

By the 19th century, France and Paris became one of the centers of European orientalism.

French orientalists began to study Uzbek literature on a deep scientific basis and to translate it from Uzbek to French. Also, the "School of Oriental Living Languages" was established in France, and orientalists such as " S. de Sacy, E. Cutmer, F. Belen, P. de Courteil" ³began to study the manuscripts in Arabic, Persian, and Turkish languages in the National Library fund.

In particular, in 1726, the orientalist Bentenk Abulg' translated Bahadir Khan's chronicle "Shajarai Turk" into French.

In 1634, Du Reye translated Saadi's "Gulistan", and in 1708, A. Galan translated "One Thousand Nights" into French .

Let's consider the translation of examples of Uzbek literature into foreign languages on the example of Alisher Navoi's works . "In the West, it can be said that the scientific study of the life and creative activity of Alisher Navoi began in the 19th century." ⁴

There are a lot of scholars abroad who have been and are engaged in the life and work of Alisher Navoi . Their scientific work on Navoi is also being researched in Uzbekistan.

Middle of the 17th century , the School of Oriental Languages appeared in the library, which was first called the Royal Library and later the National Library in France . Many Orientalists such as Bartholomew d'Erbelo de Molinville, Francois de Berne, Francois Alphonse-Belin, Lucien Bouva, Edgar Bloche, V. Barthold, H. Purgsthal contributed greatly to the introduction of Navoi's life and work in Europe.

99 of the "Library of the East" in the article under the name "Alisher", d'Erbelo gives the following information: "He is called Alisher or Mir Alisher. This name is composed of the words "Ali" and "She'r" . As a minister, Alisher was a very influential and respected person in Khurasan . He was a great scholar and master of the art of words. Alisher creates his own library in the city of Herat and appoints his follower Khondamir as the head of the library. On page 661 of this book, there is another article titled "Navoi" , in which we can see the following information: "Navoi is the nickname of Nizamiddin Mir Alisher, he is the minister of the Timurid king, Sultan Husayn, and Navoi is both Turkish and Persian. wrote poems. He is the author of the epics "Farhad and Shirin", "Layli and Majnun", "Sabai Sayyor", "Saddi Iskandari" . In addition, Navoi is the author of several devans (poetry collections) such as "Garayib us-sigar", "Navodir us-shabab", "Badoe ul-vasat", "Favoyid ul-kibar". ⁵

the originality and creative potential of Navoi's works, L. Aragon encloses the following verses from "Farhad and Shirin" translated into French.

*"If two elephants die, Khusrav or Nizami,
Erur yuz pil chog' lig' pil Jami."*

² Kholbekov M. _ Uzbek literature in France . Tashkent . UzBekistan . " Science " publishing house , 1988. 3 p

³Source above, page 3.

⁴ Yusupova D. _ Uzbek classic literature history (Alisher Navoi period). - T .:. Academic publication, 2013 - page 14.

⁵Kholbekov M. Alisher Navoi in European Orientalism. "Zvezda Vostoka", No. 2, 2016.



In the 20th and 21st centuries, along with the formation of a unique western Navoi studies in Europe, a number of representatives of the field of Navoi scholars who can work with the original manuscript text of Navoi's works have emerged.

Mark Toutant. He is one of the contemporary scholars conducting research on Uzbek classical literature in France. He worked as a teacher in Tashkent for six years and acquired the qualification of reading the Uzbek language and the old Uzbek language in manuscript. In 2013, in Paris, he defended his scientific work on the work of Alisher Navoi in French, entitled "Culture of the Late Timurids: A Study of the Practice of Naziragoism in the Case of Alisher Navoi (1441-1501) "Khamsa". In 2016, Marc Toutant completed his thesis and published a 700-page book entitled "Empire of Words: Power, Culture, and Sufism of the Late Timurid Period - In the Perspective of Alisher Navoi's Hamsa." This book is currently the only monograph created in the West and comprehensively studies Alisher Navoi's work.

"I wanted Alisher Navoi to be better known in the West," says the scientist, "and I wrote my book dedicated to Navoi in French."⁶

"In the middle of the 18th century, in Western Europe, including France, *the tendency of philo-orientalism (love and study of the East) played a very positive role in the struggle of science and culture against the invasion of feudalism and religious ignorance.*"⁷

Prominent representatives of the next hundred years of scientists who conducted research on our literature and the creators who are its famous representatives as Maria Sabtelni and Elizar Birnbaum ⁸from the Americas ⁹, Ingeborg Baldauf ¹⁰and Sigrid Kleinmichel from Germany, ¹¹Benedek Peri from Hungary ¹², Alexander Papas ¹³and Mark Toutant from France, Mehmed Fuat Koprulu, ¹⁴Zaki Validi Togan, ¹⁵Kemal Eraslan, ¹⁶Osman from Turkey.

⁶ Aftondil Erkinov " Classic our literature western scientists " Uzas " in his eyes . en

⁷ Mikhailov A. D. Voltaire k ego prose. V kn: Voltaire's philosophical story. M. , 1985, p . 10

⁸ Elizar Birnbaum *Ottoman Turkish and Çağatay Mss in Canada: A Union Catalog of the Four Collections* including Toronto's Fischer Rare Books Library, McGill University, 2015.

⁹ Maria Eva Subtelny. Ali Shir Nava'i: Bakhshi and Beg: Harvard Ukrainian Studies, 3/4 (Harvard, 1979-1980). 804.

⁵ Baldauf I. Schriftreform und Schriftwechsel bei den muslimischen Russland und Sowjettürken: (1850–1937) ein Symptom ideenschichtlicher und kulturpolitischer Entwicklungen.- Budapest, 1993

¹¹ Kleinmichel S. Hızr und das Wasser des Lebens bei 'Alī Shir Nawā'ī // Opuscula György Hazai Dicata: Beiträge zum Deutsch–Ungarischen Workshop aus Anlass des 80. Geburtstags von György Hazai. B. Kellner-Heinkele, S.-C. Raschmann (Hg.). Studien zur Sprache, Geschichte und Kultur der Turkvölker. Item 19. - Berlin: Klaus Schwarz Verlag, 2015, P.160-209

¹² Benedek Peri. Some Thoughts on translating Mir 'Ali-Sir Navayi's poetry into English, Difficulties and suggestions. Eotvos Lorand University, Hungary.

¹³ Alexander Papas "La Makhfi 'ilm ou Science secrete de 'Alī Shir Nawā'ī: le projet d'une langue mystique Naqshbandī", Journal d'histoire du sufisme, 3, 2002, p. 229 -255.

¹⁴ Un empire de mots. Pouvoir, culture et soufisme à l'époque des derniers Timourides au miroir de la Khamsade Mir 'Alī Shīr Nawā'ī (Leuven: Peeters, 2016, p. 701).

¹⁵ Prof. Zeki V e lidi Togan. Memories ... – Ankara: 1999, § 60. S.106.

¹⁶ Eraslan Kemal. Nevayî and Tenkid // Ali Şir Nevâyî'nin 560th Birth, 500th Death Anniversaries Commemoration Notices, 24-25 September 2001, Ankara, p. 15-18.



¹⁷Sertkaya, ¹⁸Tanju Seyhan, ¹⁹Vahid Turk, ²⁰Ayshehan Deniz Abik, ²¹Jannat Nagiyeva from Azerbaijan, ²²Almaz Ulvi²³ and a number of other researchers can be mentioned.²⁴

of literary works from French to Uzbek and from Uzbek to French has developed well in the following decades. The analysis of some of them led to very interesting results. Sufficient manifestation of national mentality in artistic translation is one of the problems that arose at the time. Since the problem of conveying the national mentality is one of the important tasks of translation, its principles have not been fully developed to date. Difficulties in this regard are observed in translations of literary works from French to Uzbek, and from Uzbek to French before and after the independence of the Republic of Uzbekistan.

Although Cholpon's novel "Night and Day" was written eighty years ago, it has been passed down from hand to hand to this day. Today, the novel has been translated into this language in order to introduce the French to the Uzbek history and culture of the late 19th and early 20th centuries. The novel, as the name suggests, consists of two parts: "Yesterday" is a terrible story of the Uzbek people, the invasion of Turkestan by tsarist troops in the second half of the 19th century (1868), and "Kunduz" is the Uzbek people. The life of Uzbeks after the Great October Revolution of 1917. Unfortunately, only the first part of the novel has reached us, and the second part is believed to have been written in the prison where the writer was imprisoned. Unfortunately, the second part of the work has not reached us. The famous Uzbek scholar **Shirina Rakhimova** did not exaggerate when she called Cholpon "*the Uzbek star in the sky of France (Une étoile ouzbèke dans le ciel français)*". Despite²⁵ the passage of a century, this work has been repeatedly translated into foreign languages and continues to receive the attention of the world community.

The author of one of the translations of the work into a foreign language is the French scientist and translator **Stephane Duduanon**.

During the years of independence, in the translation of literary works from Uzbek to French, the translation of phraseological units, realisms, paremies and words reflecting the national color was omitted, passed without translation, or expressed with inadequate units, translated through Russian transliterations. cases are constantly being investigated. However, French scientist and translator **Stephane Duduanon** The translation of Cholpon's novel "Night and Day" directly from Uzbek to French was a wonderful event. It is very surprising that the

¹⁷Mehmet Fuat Köprülü. Ali Shir Nevâî: 9 February 1441-3 Ilkânun 1501. Maarif Matbaası, 1941.

¹⁸Sertkaya Osman F. Çağatayca Şiirlerin Osmanlı Şairlerin // Türk Dili ve Edebiyatı Dergisi, XVIII, 1970, p. 133-138.ijn

¹⁹Tanju Seyhan. ALÎ ŞÎR NEVÂÎ'S JEWELRY, EARTH AND THE ART OF SPEAKING. Alisher Navoi International Scientific Journal, T:2021, Issue 1, page 36.

²⁰Vahid Turk, Alisher Navoi "Nazm ul - javahir", Turkish _ the world studies foundation publishing house, Istanbul - 2006. (Original text, dictionary and explanation with).

²¹Ayshehan Deniz Abik - Alishir Nevyinin Zübdetüt-Tevarihi Uzerine, 2016.

²²Agiyeva Heaven. Works of our classics in Navai library //—Literature and artl, 10 January 1976.

²³Almaz Ulvi. The genius of the great Uzbek poet Alishera Navoi.

²⁴Erkinov A. Alisher Navoi in the eyes of world orientalists. Proceedings of the international conference. - T.: 2021. - page 70.

²⁵R. X. Shirinova. — Text: neposredstvennyy // Molodoy uchenyy. — 2015. — No. 23 (103). — S. 1106-1109. — URL: <https://moluch.ru/archive/103/24024/>



translator translated the work completely into the national Uzbek metalness and traditions with great enthusiasm and skill.

There is no doubt that the role of translators in understanding neighboring civilizations is important. The first part of the novel (available in Uzbek) was translated into French by Stéphane Duduanon and published in 2009 by *Editions Bleue auteur*.

Stéphane Duduanon is also a translator who has translated several literary works of Central Asia from Uzbek into French, and is a member of the editorial committees of *Cahiers d'Asie centrale* and *Revue des mondes nationaux*.

of words has increased slightly in the French translation of the work , we can see that the translation is quite adequate. Cicero (106 - 43), the first theoretician of his time in translation studies , emphasized that in translation one should pay attention not to the form of the original, but to its content, and not to count the number of words. It is worth saying that the translator was able to find a solution to the problems of fully conveying the content of the work, the national-cultural information contained in it, and preventing the formation of dissonance in the reader. The problems of translation of national phraseological units (idiomatic expressions, proverbs, idioms, etc.) are always relevant and controversial objects in translation studies.

In addition, the translator effectively used the method of reasonable transliteration in translating Uzbek realities . At the end of the book , he selected 129 words unique to the Uzbek mentality and interpreted them in a very correct and understandable manner. For example: "*mingboshi*", "*mirob*", "*dasturkhan*", "*tea house*", " *tog' a*", "*chimildik*", "*khonatlas*", "*folding*", etc. .

look at some of the comments made in the translation :

1. **Mingboshi** - "*chef de mille hommes, au Turkestan pendant la période coloniale, administrateur indigène d'un canton*"²⁶- the leader of a thousand people, the local administrator of the population in Turkestan during the colonial period.
2. **Mirob** - "*officier préposé à la redistribution de l'eau dans un système d'irrigation*"²⁷- the officer responsible for the distribution of water in the irrigation system.
3. **Teahouse** - "*maison de thé, établissement où se rassemble la population masculine du quartier pour des palabres plus ou moins informelles*"²⁸- teahouse, an establishment where the male population of the area gathers for more informal discussions.
4. **Layering** - "*galette de pâte feuilletée cuite à l'huile*"²⁹- a piece of layered dough cooked in oil.

In short, Cho' lpon's novel was very carefully translated into French, national lexical and phraseological units (idiomatic expressions, proverbs, regular formulas, etc.), natural scenes, psychology of characters, as well as alternatives for almost all places in the work - French equivalents of these words have been found.

²⁶Tchulpân. Nuit.- France: Bleu autour, 2009, p-444.

²⁷Source above, page 444.

²⁸Source above, page 448.

²⁹Tchulpân. Nuit.- France: Bleu autour, 2009, p-447.



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