

ANALYSIS OF RUSSIAN TRANSLATIONS OF CUMAN RIDDLES

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Annotation: This article discusses some russian translations of the cuman riddles translated by S.Malov, A.Garkaves, O.Janaydarov and analyzes how well the metaphor of the riddle was translated.

Keywords: *мотылёк; kobelek; бабочка; капля; cuman riddle*

Annotatsiya: Ushbu maqolada S.Malov, A.Garkaves, O.Janaydarovlar tomonidan tarjima qilingan kuban jumboqlarining ruscha tarjimalari haqida so‘z yuritiladi va topishmoq metaforasining qanchalik yaxshi tarjima qilinganligi tahlil qilinadi.

Kalit so'zlar: *мотылёк; kobelek; бабочка; капля; cuman riddle*

Аннотация: В данной статье рассматриваются некоторые русские переводы половецких загадок в переводе С.Малова, А.Гаркавеса, О.Джанайдарова и анализируется, насколько хорошо была переведена метафора загадки.

Ключевые слова: *мотылёк; kobelek; бабочка; капля; половецкая загадка*

Introduction. The Cuman Riddles have been translated into numerous related and unrelated languages thus far, and this process is still ongoing. Turkic scholars S. Malov, A. Garkaves, and O. Janaydarov translated the riddles into Russian. German scientists V. Bang, Yu.Nemet, and V. Radlov translated the riddles into German. V. Drimba and M. Molova translated the riddles into French. A. Titza translated the riddles into English for the first time. Turkish scientists M. Argunshah and G. Guner translated the riddles into Turkish, and our teacher B. Jafarov translated them into Uzbek. When it comes to translating riddles, one thing to keep in mind is that the translations of the scientists involved do not exactly replicate each other, even if they are in the same language. This is a normal scenario, of course, as translation is a process that relies on the word choice and expertise of the scientist doing the translating. This means that in addition to being fluent in the target language, the translator must also be familiar with the customs and traditions of the target country and approach the translation process accordingly.

Riddles in the document have been translated into Russian, English, German, and French, but none of these languages are from the Turkic linguistic family. This naturally leads to a variety of issues in translating national traits utilized in riddles. Nonetheless, it is admirable that certain translations have been created by proficient Turkic academics that are flawless and exact. Simultaneously, the metaphor of riddles is altered in some locations during the translation process, and related phenomena are noted. "Metaphor always refers to the main idea of the riddle, emphasizes it, gives the main object of the image, the main details." Based on this concept, it is critical to ensure that the item being compared does not change throughout the translation of riddles.

METHODS.

The method employed for translating the Cuman Riddles encompassed a meticulous selection of translators, a thorough comparative analysis, cultural adaptation, and continuous refinement to capture the essence of these linguistic and cultural treasures. The dynamic nature of translation was embraced, resulting in diverse yet meaningful interpretations of the Cuman Riddles across different languages.

RESULTS.

S. Malov, a Turkish physicist, translated riddles into Russian for the first time. He provided his Russian translations by evaluating V. Radlov's German translations, as well as the German translations of V. Bang and Yu. Nemet, although he did not translate all riddles into Russian, limiting himself to translations of a few riddles.

A. Garkaves, a Turcic scholar initially from Ukraine who now lives in Kazakhstan, is the author of entire Russian translations of the riddles in the "Codex Kumanikus" text.

O. Janaydarov is another translator who has translated riddles into Russian. In his investigation, the Russian translations of riddles were similarly incomplete.

All Russian translations were made by talented linguists and the results show that from the all translators S.Malov was the first translator, but his translations were not complete as O.Janaydarov's. However, A.Garkaves was the perfect translator of the cuman riddles.

DISCUSSION.

The Cuman Riddles, when examined through the lens of their translations, reveal distinct characteristics introduced by the translators. For example:

I

Tap-tap – tamiziq,
tama diryan tamiziq,
kolagasi bar
kuye diryan tamiziq.
Ol, kobelek.[2.75]

Find! Find! This is a drop, A dripping drop. When the fire is blown (up), It's a burning head. It's a butterfly.

S. Malov translated this the following:

Найди! найди! Это – капля,
Каплющая капля.
Когда раздует (ся) костер,
То это – горящая головня. Это бабочка. [5.355]

In S. Malov's translation, the first two lines of the cuman riddle are translated with precision, but the subsequent lines, "Когда раздует (ся) костер" (When the bonfire blows) and "То это – горящая головня" (Then it's a burning head), introduce a metaphorical interpretation. The original "kolagasi bar" (with its tail) and "kuye diryan tamiziq" (flying tamiziq) are transformed into the imagery of a bonfire and a burning head. The answer to the riddle is given as "babochka" (butterfly), though in the original, the

answer is "kobelek" (firefly), commonly represented in the shape of a butterfly in Samarkand.

Угадай, угадай: капля, каплющая капля, горящая капля, у которой есть тень. (Это бабочка). [3.66]

Guess, guess: a drop, a dripping drop, a burning drop, that has a shadow. (It's a butterfly)

A.Garkaves tarjimasi:

Угадай, угадай / Кап-кап – уголёк,
каплей каплет уголёк,
тень бросая за собой,
горит-сгорает уголёк.

Это ночной мотылёк, бабочка. [4]

A.Garkaves translated the Cuman Riddle in 2006 with the first line rendered as "Угадай, угадай: капля" (Guess, guess: a droplet), while in the 2019 translation, it appears as "Угадай, угадай / Кап-кап – уголёк" (Guess, guess / Tap-tap – a piece of coal). In our opinion, the initial translation "Угадай, угадай: капля" is more accurate. This preference stems from the fact that in the original Cuman text, the expression "tap-tap tamiziq" implies a repeated tapping sound, suggesting the act of one droplet finding another.

In the subsequent translation, A.Garkaves replaced the term "капля" (droplet) with "уголёк" (a piece of coal). This change appears to be a deliberate alteration made to enhance the rhyme with the following line, "каплей каплет уголёк" (drop by drop, a piece of coal). The modification involves shifting from the metaphor of "tap-tap tamiziq" representing the act of droplets coming together to "tomchidan – cho‘g‘ga," symbolizing the transformation from a piece of coal to a piece of wood.

As a result, the object depicted in the riddle transitions from a "tomchi" (droplet) to a "cho‘g“" (a piece of wood). It is noteworthy that "cho‘g“" is commonly associated with firewood, aligning with the theme of the riddle. This alteration brings a new layer of interpretation to the metaphor, showcasing the translator's creative choices.

Meanwhile, O.Janaydarov, a Kazakh scholar, provided an interpretation of the same Cuman Riddle in a six-line format:

"Вот летает уголек,
Искры сыплет огонек,
Мажется, как уголек,
Вверх летит и поперек,
Попадет на огонек
И сгорит наш... Мотылек." [1.34]

"A piece of coal is flying, Scattering sparks like snow, Gliding like a piece of coal, Upward it soars and across, It will reach the spark, And our... Moth will burn."

In this version, the metaphorical object is referred to as "уголек" (a piece of coal), similar to A.Garkaves' later translation. The depiction of the object's movement and

eventual combustion aligns with the theme of the riddle, albeit with a slightly different poetic structure.

In O. Janaydarov's rendition, the metaphorical image has also been modified, employing "cho‘g‘"-“log” instead of "tomchi-drop" to depict the object. However, the final answer is translated as "moth," aligning with the theme of the riddle.

As an English equivalent to the first cuman riddle in Russian, A. Garkaves' translation from 2006 could be considered.

Conclusion: The analysis of the cuman riddles and their translations showcases the dynamic and creative choices made by different translators. Each translation brings a unique perspective and interpretation to the original text, influenced by linguistic considerations, cultural nuances, and the creative expression of the translator. The variations in translations emphasize the complexity of interpreting ancient riddles and the importance of considering both linguistic and cultural elements in the translation process.

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