



NAVOI APHORISMS IN KARAKALPAK SONGS

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Annotation: The article discusses the translation of Alisher Navoi's aphorisms into Karakalpak and compares them with the original.

Keywords: aphorism, wise saying, byte, proverb, sentence, encyclopedic dictionary, annotated dictionary.

The great thinker Alisher Navoi left a priceless legacy for generations with his Purmano aphorisms. His aphorisms have a deep meaning and a universal meaning. These aphorisms have been important lessons from the reality of life. As we read them, we come to the conclusion that we need them. First of all, let's clarify the concept of aphorisms.

Aphorisms are deep, concise, clear, concise bytes or exemplary sentences written by great writers, poets, philosophers, scientists, and statesmen based on their life experiences and observations. The aphorism is also used in Greek as a word of wisdom. The word is defined in the encyclopedic dictionary as: "Aphorisms (Greek aphorismos - word of wisdom) - q. Words of Wisdom The word of wisdom is interpreted as follows: "Words of wisdom, aphorisms are short and concise phrases, bytes, sentences that have a sharp meaning.

So the two terms are synonymous. The difference between an aphorism and a proverb is that the author is clear and individual. The source of the wise sayings is unknown, and the author of the proverbs is unknown. Words of wisdom become perfect in form and become proverbs when used by many. Navoi's aphorisms are a vivid example of this. The poet's aphorisms were translated into Karakalpak by S. Ibragimov. Below we compare these translations:

„Ko‘p degan ko‘p yangilur va ko‘p yegan ko‘p yiqilur“.

Kóp sóylegen – kóp jeńiledi,

Kóp jegen – kóp jıǵıladi.

The translator translated the aphorism as "renewed" as "defeated." The dictionary of the Karakalpak language explains the word "Jeńiliw" as follows: „Jeńiliw f. Urısta, sport jarıslarında, aytısta utılıp qalıw. Bul dalada jawlar menen alısqa, Ata-baba bir jeńilip, bir jeńip (T. Seyitjanov).“

Navoi's word "yangilur" also means "wrong." That is, aphorisms mean that those who talk too much are wrong, and those who eat too much suffer a lot.

It would be appropriate for the translator to use the word "error" instead of "defeat," meaning „aljasıw, qátelesiw, bilmeslik etiw, qátelik etiw“ „Jańılısıw f. aljasıw, qátelesiw, bilmeslik etiw, qátelik etiw. Basqa awıldıń adamları toy basqarıwshınıń jańılısqanın tabıwǵa urınadı (N.Dáwqarayev)“ .

Aytur so‘zni ayt, aytnas so‘zdin qayt

Aytılar sózdi ayt, aytilmas sózdi tiline baspa.

Apparently, the meaning of the translation has not changed, but it is effective, in our opinion, to say "back to the word" instead of "print the word in the language".

Saxovatsiz kishi – yogʻinsiz abri bahor va royihasis mushki totor.

A generous person is like a spring cloud that does not rain, and a musk that does not emit fragrant odors.

Saqawatsız adam – jamgırsız báhár.

The translation is short and clear, although the words "abri, riyaisiz muski totor" are omitted.

In fact, with patience comes a lot of work, a lot of hard work, a lot of hard work. It's a young man's job to be in a hurry, it's an old man's job to be patient and experienced.

Translation: Sabır etseñ – kóp isler óz sheshimin tabadı, sabırsızlıq etseñ – ayağıñ tayadı, ayağı tayған – jıǵıladı.

In fact, the value of a pearl in the mud cannot be overestimated. A donkey with a bead on its crown will not touch the turquoise ground and no one will forget its poverty.

Translation: Gáwhar balshıqqa túskeni menen bahası túspeydi.

These translations are very good, but if the aphorisms were translated further, the meaning would be even broader. Compare:

In fact:

Koʻngul maxzanining qulfi til va ul maxzanning kalidin soʻz bil.

Tilni koʻngil xazinasining qulfi, soʻzni uning kaliti deb bil.

In translation:

Kewil gaziynesiniñ qulpi – til, tildiñ gilti – sóz.

In fact:

Chin soʻz – moʻtabar, yaxshi soʻz – muxtasar.

In translation:

Shin sóz húrmetlenedi, jaqsı sóz qısqa keledi.

In fact:

Ogʻziga kelganni demak nodon ishi va oʻlligʻa kelganni yemak hayvon ishi.

In translation:

Awzına kelgendi aytıw – nadanlıqtıñ belgisi, áldına kelgendi jew – haywanlıqtıñ belgisi.

In fact:

Yaxshiliq qila olmasang, yamonliq ham bore qilma.

In translation:

Jaqsılıq qolıñnan kelmese – jamanlıq ta qilma.

In fact:

Bilmaganni soʻrab oʻrgangan olim

Orlanib soʻramagan oʻziga zolim

In translation:

Bilmegenin sorap úyrengeñ – alım,

Arlanıp soramağan – ózine zalım

In fact:

Oz-oz o‘rganib dono bo‘lur,
Qatra-qatra yig‘ilib daryo bo‘lur.

In translation:

Adam az-azdan úyrenip dana bolar,
Tamshı tamshıǵa qosılıp dárya bolar.

In the translations of the above aphorisms, the deep meaning of the original, the rhyme is well preserved; the deep meaning of the original is not lost. There is no difference between the form and the content of these translations.

Yaxshilig‘ gar qilmasa, bori yomonlig‘ qilmasa
Kim yomonlig‘ qilmasa, qilg‘ancha bordur yaxshilig‘.

This aphorism of Navoi was translated by D. Aitmuratov as follows:

Jaman adamnıń qolına táǵdirińiz tusse eger,
Ol jaqsılıq etpedi dep qapa bolıp jurmeń náirse,
Onıń usı adamlarǵa jamanlıq etpey jurgenin,
Jaqsılıqtan kem kórmeń, sonıń ózi ulken náirse.

Apparently, the translation was very beautiful and impressive. The meaning and content of the byte are fully preserved. The translator expressed the idea of Navoi's aphorism in a poetic way in poetic lines. In two verses, the interpreter says, "If your destiny falls into the hands of a bad person, don't be upset that he didn't do good. It is good that he does not do evil," he said, preserving the philosophical thought and content of the aphorism and translating it in a way that is very understandable to the reader.

Odamiy ersang, demagil odami
Onikim, yo‘q, xalq g‘amidin g‘ami

We can read in the verse, "If you are human, don't count people who don't care about people." Here it is appropriate to quote the opinion of Karakalpak scientist K. Mambetov:

In the poetry of Alisher Navayi, the theme of humanism had a great place. He was a poet who attached great importance to the subject of humanity in world literature and demanded that any person have a great sign of humanity. In the end, in each of its combinations, didacticism is the most important example of poetry. For example:

Adam dep atama onday adamdı,
Xalıq ǵamın oylamaǵan jamandı...

He did not want to be seen as a human being, not even as a human being. In the second verse, Nawawi looks at the people in two groups. That is, a group of people can be called the flowers of this world. They came to make this world flourish. There is a second group of people. They are more ruthless than animals, and they came to destroy the world," he said.

Adam barkiy adamlardıń naqshıdur,
Adam barkiy onnan haywan jaqsıdur.

K. Mambetov's translations were very impressive. Sounds the same as the original. In general, Navoi's aphorisms are read and understood in the Karakalpak language as well as in the original. We hope that in the future our translators will continue to acquaint Karakalpak readers with other wisdoms of Navoi.

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