

Metaphors in “Kutadgu bilig”

Ibragimov Jasurbek Tulkinjon ugli

An assistant English instructor at Namangan Institute of Engineering and Technology

ABSTRACT

“Metaphors” are one of the most used and pleased stylistic device in the literal world. They are seen as a source of principal and subsidiary subjects of the nouns. They are learnt in literature, fiction, poems and novels. Most writers thought that metaphors are used as a source of decoration of the work. Simile is highly likely similar metaphors, however there is word “like” which is the source of giving the meaning of the stylistic device.

KEYWORDS: *metaphors, simile, like, Poetics, Aristotle, nouns, substitution, meaning.*

Introduction

Looking back to the history, Aristotle used the word “metaphor” in his work “Poetics¹” which is the first theoretical work known for humanity. As the history released metaphors in the part of “types of nouns”, human-beings understand that they are always used as a substitution of the nouns. Therefore, he gave some information in the section of nouns. As a source of my research work the following examples are taken from the work of “Kutadgu bilig” in different translations.

Materials and Method

Translation of Arat in Krill:

Булар-ул суруг қойқа эркач саны

Қойуғ башласа сурса йолча кўни.(4249)

Translation of R.Denkoff:

They are like the ram which leads the flock of sheep onto the straight path.

(Meaning: They are like a ram that leads directly to a herd of sheep.)

Yusuf Has Hajib values scholars, that is, knowledge and intelligence, and interprets science as the driving force behind it. In the above passages, he directs the scholars to be slow, that is, to guide the people to the right path. The poet also wrote a citation in this byte. Denkoff does not stop at the term goat, but says that the herd is "ram" (the ram). Instead of the "lamb" combination uses the "flock of the sheep" combination.

Translation of W.May:

For they're like sane goats, in a flock of lost sheep;

The goats show the way, and to that path they keep.²(4249)

¹ Aristotel. (1980) Poetika. G'ofur G'ulom nomidagi Adabiyot va San'at nashriyoti. Toshkent-1980.

² Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. – P. 324.

(Meaning: They are like the wise goats in a flock of lost sheep, Goats show them their ways.)

May translated the “*суруг қой*” as "a flock of lost sheep", a lost herd of sheep, and used the term "gooseberry" - a clever goat instead of the “*serka*”. In this way we can see that the two approaches are in the same language. Like Denkoff, May used a comparing tool "like" as an identifier in the couplet. Therefore, the literary tool has become an expression of translation again.

Translation of S.N. Ivanov:

Они – словно в стаде овечьем козел:

Прям путь у овец, если он их повел.³ (4249)

(Meaning: They are the goats in the sheep herd, If he leads them, the sheep will be on the right track.)

Ivanov translated the word “*суруг қой*” as “стаде овечьем” and goat as “козел”. His translation was close to the original, but he was able to keep the metaphor which is used.

Translation of Arat in Krill:

Уқуш бирла эслур киши артақы

Билиг бирла сузлур будун булгақы (218)

Translation of R.Denkoff:

The criminal is banged by force of intellect, and civil turmoil is suppressed by means of wisdom.⁴(218)

(Meaning: Things are regulated by the power, and civil unrest is overcome wisely.)

The metaphors in these verses for knowledge and intelligence are “*артақы*”, and the word is used instead of human mischief, dirt, and corruption, and the word “*эслур*” is used to improve or refine it. Instead of these words, Denkoff uses the combination of "criminal" - criminal cases, "force of intellect" - power, "civil turmoil" - civil unrest, and "means of wisdom". He gives the people as citizens.

Translation of W.May:

For learning drives out all ill-doing and vice,

While knowledge solves people's alarms in a trice.⁵(218)

(Meaning: All intimidation and blasphemy cleans up, Knowledge instantly reduces people's panic.)

Compared to the above situation, May is described as "ill-doing", "vice" - violence, "people's alarms" - fear and confusion. Denkoff and May have interpreted the meaning of the byte in the translation.

Translation of S.N. Ivanov:

Ученьем изводят и зло и порок,

А знанием – смуты народных тревог.⁶(218)

³ С.Н.Иванов. Юсуф Баласагунский. Благодатное знание. – Москва: «Наука». 1983. Ст.331

⁴ Yusuf Has Hajib. “Wisdom of Royal Glory” Translation with an Introduction and Notes by Robert Denkoff. The University of Chicago Press, - Chicago: 1983. P.45.

⁵ Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. – P. 30.

⁶ С.Н.Иванов. Юсуф Баласагунский. Благодатное знание. – Москва: «Наука». 1983. Ст.46

(Meaning: Education eliminates evil and defects, and Knowledge is the concern and anxiety of the people.)

The English and Russian versions of the poem "Kutadgu Bilig" show that translators regarded them as part of the main text of the work and tried to translate them with great care and responsibility. Based on the above analysis, translators were able to retain their original beauty, that is, rhyme, in translation, in the reproduction of the artistic features of the work. In this regard, S.N Ivanov and V. May have a special success. An example of literature is a pattern. His comic stripes unknowingly into a person's world and world. When a reader reads a piece, it becomes as if he or she is involved in the story, around events. What do you think about this? They seem to give the work a unique color. It is not an exaggeration to call Yusuf Has Hajib a literary artist who achieved this result.

Overall, the writer used a lot of metaphors where he needed. So, translators tried to keep the meaning of the metaphors in their work. And they achieved great results to some extent, as we see above examples.

Conclusion

Within the framework of the present article, we have provided an overview of Modern Turkish, English and Russian translations of Kutadgu Bilig. We have also described some stylistic devices namely similes, metaphors and epithet to some extent. There are some explanations of the theory of stylistic devices and we tried to give some proof details of similes, metaphors and epithet.

By the way of conclusion, May's and Ivanov's translations are different from Denkoff's because the former ones were translated in a poetic way whilst the latter is known as a prose work. But we found that some stylistic devices are lost in the translation because of keeping the rhythm or at some level misunderstanding of the couplets.

References

1. Yoqubjon Is'hoqov. So'z san'ati so'zligi. – T.: Toshkent. Maktubot-Press. 2006. 126 p.
2. Юсуф Баласагунский. Благодатное знание. С.Н.Иванов. – Т.: Москва «Наука». 1983. 556 p.
3. Yusuf Has Hajib. "Wisdom of Royal Glory" Translation with an Introduction and Notes by Robert Denkoff. The University of Chicago Press, - Chicago: 1983. 283 p.
4. Yusuf Balasaguni. Beneficent Knowledge // Translated into English by Walter May. – Moscow-Bishkek: 1998. 510 p.
5. Yüsuf Has Hacıb. Qutadğu bilig. Reşed Rahmeti Arat. – T.: Toshkent. 2010. 252 p.