

**KARAKALPAK LITERATURE: EARLY TRANSLATIONS AND THEIR  
RESEARCHERS.**

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**Abstract.** The first translations in Karakalpak literature appeared in the 1930s. Among the first translators were S. Mazhitov, N. Davkaraev, K. Auezov, Zh. Aymurzayev, I. Sagitov, and others. Despite the fact that translations have gained considerable popularity in Karakalpak literature, their scientific analysis and study have been conducted to a limited extent. Apart from A. Zhaksybayev's doctoral dissertation, no other works on literary translation have been defended. In the 1960s and 1980s, numerous articles and reviews on Karakalpak literature, including issues related to translation, were published in newspapers and magazines, written by scholars such as Kh. Seitov, O. Bekbavliev, N. Zhapakov, N. Khudaibergenov, A. Umarov, M. Nurmukhammedov, K. Maksetov, A. Zhaksybayev, R. Yesemuratova, and others. However, no fundamental work has been created in Karakalpak literature that is dedicated to the theory of translation, its history, and the stages of its development, even in a small volume.

**Keywords:** Karakalpak literature, early translations, study of translations, Russian literature, mastery.

The renowned translator P.F. Kayo noted that in the history of civilization, the 20th century was dubbed the "century of translations." Indeed, the art of translation, which had been developing over many centuries, reached its peak in the 20th century in many European countries, including Karakalpak literature, where successful translations emerged, and translators began to be perceived as linguists. After the establishment of Soviet power, the issue of translations in Karakalpak literature developed even more actively, especially in the direction of translation that took into account the requirements of literary translation. Initially, the process involved collecting and publishing Karakalpak folklore, followed by its translation into Russian. Subsequently, works by prominent Karakalpak writers and poets were translated into Russian. In the book "Central Asia in Fiction," poems by A. Matyakubov, "To the Heroes of the Red Army," were published, and in the collection "Young Poetry of the Peoples of the USSR" (published in 1934 in Moscow), poems by A. Matyakubov, "900 Thousand," and songs by Zh. Аумурзаев in Russian were included.

Furthermore, in 1940, the Karakalpak State Publishing House published a collection of Karakalpak literature in Russian, titled "The Revived People." The more translations there are, the higher their quality. It should be noted that in just five years, from 1936 to 1940, more than 75 works were translated into Karakalpak from Russian, some of which were published as books.

In the early years of Soviet rule, several short works by Karakalpak authors were translated into Russian: "In the Field" by M. Gorky (1932), "May Day" (1934), "Party Card" by A. Bezimensky (1934), "The Leninists" by V.V. Mayakovsky (1934), "Farewell," "Utilization," "I Want You to Understand Me," "Soon There Will Be a Note" by D. Bedny (1934), "Driving the Tractor" by F.I. Panferov (1934), "Blizzard" by A.A. Fadeev (1935), "The Fourth Armored Train" by A. Gaidar (1935), "Little Budyonovites" by L. Kassil (1935), "Soldiers," "Counting Rhyme" by A. Barton (1933), "Animal Tales" by A. Tolstoy, and others. These short translations were not only an experiment but also served as a "foundation" for literary translation. In Kabyll Maksetov's book "The Connection of Karakalpak Literature with the Literature of Fraternal Peoples," it states: "The dissemination of Pushkin's works in Karakalpakstan began even before the revolution. According to available historical facts, in 1902, the poet's tale "The Tale of the



"Fisherman and the Fish" was translated into Karakalpak by Yulamanov, a resident of Turtkul, and read to representatives of the local intelligentsia who were interested in Pushkin's works.

In the pre-war period, the tale "The Priest and His Servant Balda" was translated by A. Begimov and published, and the tale "The Golden Cockerel" was translated by A. Shamuratov and included in school textbooks. The tales "About the Golden Cockerel" and "The Tale of the Dead Princess and the Seven Knights," translated into Karakalpak by A. Shamuratov, were published by the Karakalpak State Publishing House in 1951. This data is valuable for the theory and history of translation.

In his extensive article, "Some Data on the Dissemination of Pushkin's Works in Karakalpakstan," J. Yubbiniazov writes: "In Petro-Alexandrovsk (now the city of Turtkul), in 1900, a public organization called the 'People's Reading Room' was established, and on November 21 and 27, 1902, two readings dedicated to Pushkin's works were held. In particular, the reading on November 27 was dedicated to local residents, during which Pushkin's 'The Tale of the Fisherman and the Fish' was read and discussed in the local language." This can be considered an important historical event, as it was the first time that works by the Russian classic Pushkin were translated into Karakalpak and read aloud. Although the volume of the work may have been small, it was the first step in the history of Karakalpak translations, and the scholar M. Nurmukhamedov rightly noted: "The reason why literary translations begin with small works is that at that time there was a lack of literary resources, but these works were necessary for life."

Furthermore, it should be noted that there was little experience in the field of literary translation, and serious preparation was required for translating from Russian. In addition, it was easier to publish shorter works in newspapers and magazines, which had a wide circulation. Thus, we can see a natural process of literary translation here. As he rightly pointed out, in the experience of many peoples, in literary history, translations usually begin with shorter works that meet the demands of the time. Karakalpak folklore has been published several times in Russia, Kazan, Tashkent, and Almaty.

For example, in 1948, S. Somova created the first artistic translation of the epic "Forty Maidens" in Tashkent. It was published with a preface by L.I. Klimovich. In 1956, A. Tarkovsky created the second artistic translation of the epic "Forty Maidens." The famous French writer L. Aragon, after becoming acquainted with S. Somova's translation, highly praised the epic "Forty Maidens" and compared its heroes to the heroes of the French epic "The Song of Roland." Readers and scholars, impressed by the oral traditions of our people, are eager to read the works of Karakalpak poets, including the classics. Of course, this interest is realized through translation. Therefore, in 1956, in Tashkent, a collection of Berdak's "Selected Works" was published in Russian, translated by N. Grebnev, and in 1958, in Nukus, N. Grebnev republished the collection "Selected Works" by Berdak in an expanded version. In 1954, in Nukus, under the title "Literary Karakalpakia," individual books of works by A. Shamuratov, N. Zhapakov, A. Begimov, Kh. Seitov, K. Dosanov, and I. were published in translations by A. Volkov, I. Bogdanova, V. Yaremchuk, and L. Ravich.

The contribution to the development of Karakalpak literature made by translations is invaluable. The renowned scholar M. Nurmukhamedov spoke about the importance of literary translation as follows: "Translation has become one of the most important factors in the development of both Russian and Karakalpak literature. It actively contributes to helping Karakalpak readers gain a deeper understanding of Russian culture and literature. In the process of translating from Russian, our writers learn high ideals and master the art of literary expression, and our literature is enriched with new genres and forms. Alongside translations from Russian literature, translations from Karakalpak into Russian have begun." The process of translation in Karakalpak literature developed in an evolutionary manner, and as a result, significant progress



has been made and rich experience has been accumulated. A striking example of this is the fact that, in addition to translations of Russian literature into Karakalpak, works of Ukrainian, Belarusian, Uzbek, Kazakh, Tatar, Tajik, Turkmen, Kyrgyz, and Azerbaijani literature have also begun to appear.

Karakalpak readers have long enjoyed reading the works of Shevchenko and Kolas, Navoi and Abai, Nizami and Tokay, Makhtumkuli and Toktaygul in their native language. In the 1960s and 1980s, a large number of articles and reviews were published in Karakalpak literature, including in the field of translation, written by scholars such as Kh. Seityov, O. Bekbavliev, N. Zhapakov, N. Khudaibergenov, A. Umarov, M. Nurmukhamedov, K. Maksetov, A. Zhaksybaev, R. Esemuratova, and others. However, no fundamental works were created in Karakalpak literature that were dedicated to the theory of translation, its history, and the stages of its development, even in a small volume. Only in 1967 was a scientific work by scholar A. Zhaksybaev published, entitled "Problems of Literary Translation." This work mainly analyzed translations from Russian into Karakalpak from a linguistic perspective.

However, it should be acknowledged that this scientific work is distinguished by its high level and well-structured presentation. It explores, to some extent, the historical and theoretical aspects of literary translation, with a significant portion dedicated to analyzing the translations of N. Davukarayev and I. Sagitov from Russian. In particular, the translation of A.S. Pushkin's "The Captain's Daughter" by N. Davukarayev is analyzed in detail. He provides examples that demonstrate that his translation meets the requirements of literary translation. Apart from this scientific work, no other scientific studies have been created that are specifically dedicated to the theory of translation. Yes, there is a scientific monograph by M. Nurmukhamedov, "The Influence of Russian Literature on the Development of Karakalpak Soviet Literature," published in 1956. However, this work is not directly dedicated to literary translation. Also, the scholar K. Kurambaev defended his candidate dissertation on the topic "Mutual Influence of Literatures" (1972) and his doctoral dissertation on the topic "The Role of the Poetic Experience of Other Literatures in the Development of National Literature" (1992).

These scholarly works primarily examine the development of literature through translation, the artistic and poetic aspects of translations carried out among Turkic peoples. In recent years, many of the scholar's books and articles have been directly devoted to translation activities, such as his works "Uzbek-Turkmen Literary Connections" (1978), "The Works of Makhtumkuli in Uzbekistan" (1984), "Hamza and the Karakalpak Literary Environment" (1989), "From Heart to Heart" (1991), "Mutual Enrichment of Literatures" (1993), "Ghafur Ghulam and Literary Connections" (2006), "From Literary Influence to Creative Identity" (2007), and "The Translator's Responsibility and Translation" (2007), which were published by publishing houses in Uzbekistan and Karakalpakstan.

Our esteemed colleagues have a number of valuable scientific works, including "Images of Krylov in the Karakalpak Language," "The Translation of N. Urumbaev's 'The Inspector General,'" "A Few Words About the Translation of Mayakovsky's Works" by M. Nurmukhamedov, "Abay's Works in the Karakalpak Language" by B. Ismailov, "Some Issues in the Translation of Classical Poetry" by I. Yusupov, "Translations of Karakalpak Poetry into Russian" by I. Sagytov, "Everything Related to Language" by K. Järimbetov, and the textbook "The Theory of Literary Translation" by M. Bekbergenov, among others. These works contributed to the development of literary translation and translation criticism in Karakalpak literature. However, despite the fact that they do not fully address the issues related to the theory and history of translation, they served as an impetus for writing our scientific work. It should be noted that the main problem we address in our work is the evolution of the history of Karakalpak translation and the analysis of lyrical works translated from Russian into Karakalpak.



Due to the scope of our research, we cannot cover all prose and poetry translated from Russian into Karakalpak. In the future, if we select and analyze each of them based on the requirements of literary translation, it will contribute to the theory of Karakalpak translation.

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