



CHANGES AND MISINTERPRETATIONS IN THE PROCESS OF ARTISTIC TRANSLATION

Chorieva Asila,

Uzbekistan State World Languages University

3rd Year Student of the 3rd Faculty of English

E-mail: asilachoriyeva2002@gmail.com Phone: +998 88 877 70 84

Abstract

The difficulties encountered in translating Charles Perrault's fairy tales into Uzbek are the main topic of this article. This article discusses the changes and misinterpretations of his tale by three translators.

Keywords: leaving the world, wishes, pilgrimages, small prayers, baptism ceremony.

In 1996 the Uzbek translation of Charles Perrault's "Tales of the Mother Goose" translated by Shoazim Minovarov from French into Uzbek. Ch. Perrault's fairy tales have reportedly been translated into Uzbek on numerous occasions. Muhammadjon Kholbekov translated Ch. Perrault's works for the first time directly in 1989. These translations can be found in "Monsieur Seguin's Goat," a collection of fairy tales by French authors.

Interesting findings are obtained from a comparison of the fairy tale translations by Sh. Minovarov and M. Kholbekov. Seven of Charles Perrault's tales were translated by both translators. Take the first text of the two translations of the fairy tale "The Sleeping Princess" as an example. The original beginning of the tale reads: "Once upon a time there was a king and a queen who were so angry that they had no offspring, that it cannot be expressed. They visited every body of water on earth; they made wishes, pilgrimages, and tiny prayers; but nothing was successful. But ultimately, the princess got pregnant and gave birth to a daughter, whose name was beauty. The little princess was given as a mother all the fairies that could be found in the village (there were seven of them), and each of them gave her virtues according to the custom of the fairies of that time. A princess would have all imaginable perfection through it." (8.13p)

Sh. Minovarov's translation: "Once upon a time, far ago, long ago, there once was a king and a queen. They are quite concerned about this predicament despite not having any children. The king and queen did not go any further in their efforts to conceive a child than they had already done, but they also made no claims. The girl was now visible to the queen. The country's supernatural fairies were all invited to the king's elaborate cot wedding, which he organised. The magical fairies performed this act in accordance with the norms of the time in order to bestow beautiful attributes on the child instead of a dowry. (1.6p)



Translation of M. Holbekov: " A king and a queen once reigned in antiquity. They don't have any kids. The princess got pregnant one day. The young woman eventually noticed him. The monarch was so joyful that he called for a wedding and invited everyone. The naming ceremony for the girl included participation from seven magicians from seven different climes." (3,20-21p) (emphasis ours -Ch.A.).

M. Kholbekov's translation is distinguished by its brevity. In actuality, the translation leaves out a lot of circumstances. It includes the original phrase, "They were so furious that we can't express it. "And so each of them, according to the custom of the fairies at that time, bestows on her virtues, and the queen has thereby all possible perfection there are no sentences. They went to all the streams of the world; wishes, pilgrimages, modest prayers, everything was done, but to no purpose.

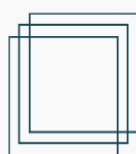
The number of magical fairies supplied by M. Kholbekov's translation is correct (seven), but it is incorrect to say that they come from "seven climates," despite the fact that here is where it differs from Sh. Minovarov's version. The translation by Sh. Minovarov also contains a few flaws. For instance, the king and queen travelled to numerous locations in order to have a child, but they did not "claim" this to anyone, instead making "many requests" (small prayers). (8, 53p.)

Furthermore, Sh. Minovarov nationalised the translation because there is no "cradle wedding" in France. The baptism ritual in the Christian countries is what the word "Baptême" originally referred to. (8, 159-160p.) In many countries, immersion is possible at any age, not just when a baby is born. In the text that follows, the translator affirms that this is, in fact, baptism.

Lastly, the fairies who were invited to the wedding as maids of honour were not asked to give the infant a "dowry," but rather to confer numerous virtues. In the original "un don" means quality, virtue: Un don is a virtue (it is considered to be obtained from God, luck, nature). Character is a natural quality (it is considered to be given by God, fate, nature). Faith is a gift from God. (2, 567-568p.) The fairies could give all the good qualities that the little princess who came to the new world should have. In this way, the princess would have all the perfection imaginable.

Let's move on to the translation of the second text in the original. "After the christening, the whole team returned to the King's Palace, where there was a big party for the fairies. In front of each of them was placed a magnificent table, with spoons, forks and knives of pure gold set with diamonds and rubies. But when they were all taking their places at the table, an old fairy appeared whom no one had asked for, for she had been out of the tower for more than fifty years, and was believed to be either dead or bewitched." (8,13p)

Translated by Sh. Minovarov: "After the christening ceremony in the church, everyone went to the royal palace. There were wonderful gifts prepared for the magical fairies. Each of them was presented with a fork, spoon and knife in a box made of pure gold, the handles of which were decorated with diamonds and gems.



When everyone was about to take their seats around the table, the door opened and an elderly sorcerer, who had not been invited to the ceremony, entered. Apparently, no one has seen him for fifty years, and everyone thought that he had abandoned the world and locked himself in a high tower. (1,4-5p)

Translation of M. Kholbekov: "Seven pairs of golden spoons, knives and forks decorated with precious jewels were prepared for the magicians." While everyone was sitting around the table, another elderly witch entered the hall. In fact, the king and queen did not expect this old wizard. Because he has not been seen for a long time, everyone thinks he is dead. That's why they didn't invite him to this party." (2.21p)

Both translations cited have their own flaws. Both translators translated the original saying that "a gift (a wonderful gift) was prepared for the fairies" in the royal palace. In fact, the fairies must use this equipment for food. In translations, they are either "presented" (Sh. Minovarov) or "gifted" (M. Kholbekov) to fairies.

In the original, it says, "A wonderful dish was placed in front of each of them." "Un couvert" in French: "A set of utensils placed in front of each guest: plates, glasses, spoons, forks, knives, etc. To prepare a table - to put all the necessary things for a meal on the table. (8, 315p) (the translation is ours - Ch.A.).

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