

## SIMILARITIES AND DIFFERENCES BETWEEN POETIC TRANSLATIONS

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### Abstract

The article deals with some theories on poetic translation and definitions. In this regard, a poem in English was analyzed in five diverse languages and its difference was found in the original version compared to other versions in translation.

**Keywords:** Translation, literary work, Turkic people, feeling, human soul, experience and knowledge.

The name of any nation, country or nation in the world is spread from language to language through the descendants, words and children of the children they brought up and took care of. Any literature is enriched in connection with the literature of its immediate and decent peoples. In short, they always complement each other by changing their periods where they live.

The book is considered to be a source of enrichment of human thoughts, ideas and spiritual world. In 2017, the authority of the President of the Republic of Uzbekistan "On the development of the system of printing and distribution of books, the creation of a commission to promote the culture of reading and book-loving and propaganda" was announced [1].

Therefore, the translation of valuable works of world literature into Uzbek and Karakalpak language has become a tradition in our literature, and this work continues to enhance the treasury of our literature. Among them are such works as "Ansley (Ansley)", "My soul is dark (Janím meniń jabırqap tur)", "The first kiss (Birinshi posa)", "Lochnagar (Loknagar)", "An album (Albomğa)", "Prometheus (Prometey)", "Augusta (Avgustağa)" translated by the People Poet of Uzbekistan, Ibrayim Yusupov from Byron's poetry. These translations are included in the collection of translation named "Eternal springs" published in 1985 by the Publishing House, "Karakalpakstan".

There is no doubt that knowledge of foreign languages, through which the study of culture, literature and life of peoples is a modern requirement, and to some extent it is a matter of translation. Keeping pace with the times is the main goal of a person and development of Karakalpak science need translating great volumes of literary masterpieces.

The development of the theory and practice of translation of works of literary works is one of the most important issues today. The variety of works of them is closely related to translation, and that variety develops our literature. It should be noted that the subject "Theory and Practice of Translation" is included in the educational curriculum of higher educational institutions and is taught by experienced teachers and lecturers.

The people of the world recognize the Russian people from Pushkin, Lermontov, Uzbek from Navoiy, Turkmen from Makhtumkuli, Kazakh from Abay, Karakalpak from Berdak, Ajiniyaz and English through Shakespeare, John Keats and Byron and others.

The great physicist Einstein said, "I bow in front of the mathematicians who have the mind, while I bow for the jewelers of the word who have the heart." Of course, in every age, the place of great people, especially "jewelers of words", has been valuable. This is because they have always been sympathetic to the people's grief and sadness.

Tezirek kórsem deymen arzıw-ármanım,

Qulsız-húkimdarsız azat dúnyanı [2:40],

George Gordon Byron, a well-known English poet who made the theme of the struggle for freedom the main content of his poetry, writes about the homeland.

Byron's revival of the Turkic peoples added a new world to the literature of the Turkic peoples and gave a new spirit, a new youth. In our opinion, Byron can speak any language in the world today, and there is no nation that has not read and known his name.

M.Yu.Lermontov, L.Schiffersa, Vs.Rojdestvenskogo, V.V.Levika, Muhammad Ali, Abdukhomid Parda in Uzbek, Abay Kunanbay uly in Kazakh, Ibraiyim Yusupov in Karakalpak literatures translated foreign poets' works into their mother tongue. Of course, through it we get acquainted with the humanity and human virtues of other nations. Byron says that in the poem "An album" his breath and whole life is his love and even his heart lives in his works forever:

Soñları sen onı oqıp kórersenı,

Seni qáytıp súygenimdi bilerseń,

«Ol endi joq qosıgına biraq ta

Óz júregin jerlep ketipti-aw» derseń [2:43].

(translated by I.Yusupov)

And when by thee that name is read,

Perchance in some succeeding year,

Reflect on me as on the dead,

And think my Heart is buried here.

By George Byron

In this way, every passenger of life feels the love of the poet, the epoch, the joys and sorrows. The sharp words of the author, especially "And think my Heart is buried here " are moving. He also said, "As the years and years go by, one day you will have this song to read. At that time, you will get acquainted with my feelings and dreams of sadness which I had." The words are clear and easy to understand, and so beautiful that they can take the reader into the abyss – the inner world of Byron. In Uzbek translation, the same idea is reflected in the epic language.

Uzbek translation began in the 1930s, with prose works by well-known English and American writers of all genres and well-known classics such as W. Shakespeare and Many of Byron's poetic works have been translated.

The poem “My soul is dark by Byron was translated into Russian, Uzbek, Kazakh and Karakalpak languages by Lermontov, Abay, E. Ochilov, I, Yusupov. The same content is observed in the translation version in 4 different languages.

*My soul is dark—Oh! quickly string  
The harp I yet can brook to hear,  
And let thy gentle fingers fling  
Its melting murmurs o'er mine ear.*

Душа моя мрачна. Скорей, певец, скорей!

Вот арфа золотая:

Пускай персты твои, промчавшиеся по ней,

Пробудят в струнах звуки рая. (Russian)

Жаным мениң жабырқап тур. Кел-кел, сазенде!

Алтын арфа - минекей сазың.

Бармақларың шарқанаға тийген гезинде,

Оятсын да бейиш ҳаўазың. (Karakalpak)

Кўнглим қоп-қоронғу. Тезроқ кел, ҳофиз!

Қўлга олгил бу олтин созни.

Тор бўйлаб бармоғинг югурсин-да тез,

Уйғотсин жаннатга ҳос бир овозни (Uzbek).

Көңілім менің қараңғы. Бол, бол, ақын!

Алтынды домбыраңмен келші жақын.

Ішек бойлап он саусақ жорғаласа,

Бейистің үни шығар қоңыр салқын. (Kazakh)

The author declares that “the sky is full of sorrow, sweet dreams, and a lot of music. The comfort of the night awakens in the heart a beautiful dawn of hope. My mind, my thoughts are drawn to your thoughts, so I do not shed tears. The heart beats, the heart beats, and if necessary, it is sacrificed by myself for love.” But from stylistic point, the syllables are not equal in translations comparatively as given in the poem and translators used a new term, “певец” in Russian, “ҳофиз” in Uzbek, “ақын” in Kazakh and “sázende” in Karakalpak which were not expressed in the original one. They used the term in order to mean the person who can play a musical instrument. “The harp” was denoted differently- “арфа” and “arfa” in Russian and Karakalpak but “Домбыра” in Kazak and “soz” in Uzbek.

Such an effective work of translators of any folk literature shows that each of them has a great and long way of translation experience and knowledge, most importantly inner feeling and connection with another soul, and there is a close literary bond with each other in 4 dissimilar languages like Russian, Uzbek, Kazakh, and Karakalpak and the soul of the poem is given ideally as compared to the original verse. Thus, it does not freeze in one place, but develops with the change of generations.

Byron is always loved and nurtured not only by the British and the people of Europe, but also by the Uzbek, Kazakh, Kyrgyz, Turkmen, and Karakalpak, who are related to those having literature and history.

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