

PROBLEMS OF TRANSLATION OF EPIC GENRES

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Abstract

This article focuses on the epic genre, which is considered the largest of the epic genres, and its translations into other languages. The article discusses the contribution of the German scholar Karl Reichl to this field and his efforts as a scholar who first introduced the epic to a foreign audience.

Keywords: folklore, epic genre, poem, translation, study, variant, version

Professor Karl Reichl's dozens of scientific articles and books published on the famous heroic epic of the Uzbek people - the epic "Alpamysh" - deserve special attention [1, 2, 3, 4]. In particular, he has a large monograph entitled "The Uzbek Heroic Epic – "Alpomysh": Research, Text, Translation" (Das uzbekische Helden epos Alpomysh: Einführung, Text, Übersetzung), which he created in 2001. The monograph "Turkish Epic: Traditions, Forms, Poetic Structure" ("Түркский эпос: традиции, формы, поэтическая структура") is notable for being dedicated to the study of Uzbek folk oral creativity, the masterpiece of Uzbek epic poetry - the epic "Alpomysh". Also, in the third section of the sixth chapter of the scholar's book "Turkic Oral Epic Poetry: Traditions, Forms, Poetic Structure", entitled Story - Patterns, the issue of "space and time" is studied, and in the second section of the tenth chapter, entitled "Transformations in Space and Time", the issue of "space and time" is studied, and the variants of the epic "Alpamysh" written in different periods are discussed separately.

Within the framework of research on the epic, Karl Reichl's scientific article "The Return of the Hero: Alpomysh, Aristotle and the Oral Epic" is quite notable, which was translated from English with some abbreviations by Gulkhayo Mahamadalieva and published in the 6th issue of the magazine "Yoshlik" in 2018 []. The article serves to prove that modern Western scholars are still interested in the emergence and spread of the epic "Alpomysh", the genesis and content of some traditional motifs in it.

During his scientific career, Karl Reichl carried out the following work related to the epic poem "Alpomysh":

1. He studied "Alpomysh" in the original (in Uzbek, Karakalpak, Turkmen, Kazakh, Uyghur, Tajik languages).
2. He translated one of the variants of "Alpomysh" from Uzbek into German.

3. He published the epic poem “Alpomish” in his homeland, Germany, and introduced the scientific community and the general readership to this epic poem.

4. He scientifically studied the poetic traditions associated with the epic poem “Alpomish”, the artistic construction of the epic, and the skill of its performers, and created scientific articles and monographs based on the conclusions and results, and submitted them to the judgment of foreign folklore scholars. For this, he initially relied on the Leningrad edition of the epic poem “Alpomysh” published in 1982. He translated its introductory article “Бесмертный памятник узбекского народа”, that is, “Immortal monument of the Uzbek people”, into German and published it in the collection “Materials of Turkology” in 1984.

The epigraph of the scholar’s monograph “Uzbek heroic epic “Alpomysh”: research, text, translation” (Das uzbekische Helden epos Alpomish: Einführung, Text, Übersetzung) monograph “Für Arthur Hatto” (The teacher is also a friend) – “The teacher is greater than his father”. The reason is that in this book, as T. Mirzaev mentioned, the issues of teacher-disciple relations of the Bakhshi people, the formation and enrichment of the Bakhshi epic repertoire are studied on the example of the epic “Alpomysh”. In this sense, the above epigraph was chosen very appropriately for the monograph and acquired a special important symbolic significance.

The monograph’s research object was the version of the epic recorded by the famous bakhshi Fozil Yuldash and the version by Saidmurod Panoh. Of these, the version by Saidmurod Panoh was chosen for translation because it was the shortest and artistically superior among the more than forty versions of the epic, and a special chapter of the monograph is devoted to its study. The book “Alpomysh”: research, text, translation” focuses on the following issues:

- a) the specific features of the Uzbek folk epic traditions;
- b) the role of bakhshi in the cultural life of the Uzbek people;
- c) the compositional structure of the epic;
- g) the interpretation of the leading motifs in the epic;
- d) the analysis of versions and variants of the epic.

In a live performance of the variants of the epic poem “Alpomysh”, Karl Reichl emphasizes the presence of regional melodies, dialectal features, and Bakhshi traditions in the language of the epic text. In the course of his analysis, he also pays special attention to the interpretation of certain words and phrases used in the epic text. He thoroughly analyzes the place of the traditional, constantly recurring lines in the epic text.

As is known, this epic consists of two parts, the first part of which tells of the hero's marriage to Barchin, and the next part describes the separation of this couple from each other and their reunion after the separation. While the first part is based on a widespread motif called “The Bride’s Victory,” the second part of the epic is based on what folklore studies call “The Husband’s Return” or “The Hero’s Return to His Homeland”.

In conclusion, during his scientific career, K. Reichl studied the epic poem “Alpomysh” in its original form (in Uzbek, Karakalpak, Turkmen, Kazakh, Uyghur, and Tajik languages), translated it directly from Uzbek into German, and published a copy of this translation in his home country, Germany. He managed to scientifically research the poetic traditions associated with the epic, the artistic construction of the epic, the composition of motifs, the skill of its performers, and the place of bakhshi in cultural life.

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