

**The Ministry of Higher and Secondary Special Education of the
Republic of Uzbekistan**

The Uzbek State University of World Languages

Translation/Interpretation Faculty
Translation Theory and
Practice Department

QUALIFICATION PAPER

Shukhrillo “The Buried without Shroud”

(Ellipsis in Translation)

(pp. 255 – 305)

Written by: the student of the group 411

Haydarova S.

Scientific Advisor: Senior Teacher

Shoumarova M.

Reviewer: Senior Teacher

Rahmatova D

Tashkent – 2011

CONTENTS

Introduction	3
Chapter I. Translation of the extract of the book “The Buried without Shroud” (pp. 255-305) by Shukhrillo	5
Chapter II. The Analysis of the Scientific topic – Ellipsis in Translation.	
2.1 Theoretical Problem of Ellipsis	47
2.2 The Definition of Ellipsis	49
2.3 Collection of Ellipsis	54
2.4 The Structural and Semantic Analysis of Words Expressing Insult from the extract of the book « The Buried without Shroud » written by Shukhrillo from Uzbek into English.	56
2.5 The Ways of Translation of Ellipsis.....	58
2.6 The Difficulties in the Translation of Ellipsis	62
Conclusion	64
Bibliography	67
Appendix	69

INTRODUCTION

At present in the Republic of Uzbekistan the question about educational and scientific developments assumes the great importance. The president of the Republic of Uzbekistan Islam Karimov, speaking about the role of the science by preparation of the harmoniously developed young generation, underlines the following: « In present conditions it is impossible to speak about the progress in isolation from the question of scientific developments. Today with a view of the development the most perspective scientific researches and prospecting works, being at the center of attention of scientific community of the developed states, it is necessary to create new laboratories in the system of The Academy of Sciences and institutes of higher education, to adjust their effective cooperation with leading foreign centers of science. Time dictates that this point of the question was considered by us as one of the most actual ».¹

The qualification paper entitled "*Translation of the novel (255-305 pages) "The Buried without Shroud" written by Shukhrillo and Ellipsis in Translation*" deals with translation skills from Uzbek into English and analysis the Ellipsis used in the context.

The actuality of the Work. To translate something requests some difficulties, especially, translation from Uzbek into English. It requests more experienced ability and tightly attention with delightful patient. That's why, while translating, translator should take into consideration three requirements: source text, target text and the reader. Each interpreter may obviously pay more attention to the reader and who must be occupied the interior of translator's attention. This work is a new one, because it was not done before. Insult words are used widely in every speech. Translation of Ellipsis from Uzbek, defining and showing the difficulties is actuality of the work.

The aim of the paper is to seek out the translation problems of Ellipsis in the novel, compare it between both languages, to discover and display the

¹ I. A. Karimov the report of the President Islam Karimov at the grand meeting devoted to the 17th of the Constitution of the Republic of Uzbekistan, "People's word", the 8th of December, 2009. – № 238. – p. 3

translation difficulties, ways and some problems.

The tasks of the paper are the followings:

- 1) to study widely theoretical grammar and translation theory;
- 2) to study the opinions of scientists related to Ellipsis;
- 3) to determine the Ellipsis in the translated text;
- 4) to compare the Ellipsis in both languages;
- 5) to analyze the translation problems of them and so on

The theoretical importance of the work. Studying translation problems of Ellipsis shows the fact that equivalence is crucial and be encountered by the translator. This work helps to enrich or to build a basis to develop translation theory. While translating Uzbek novel into English to determine Ellipsis in respect of theoretical is important part of the work.

The practical value of the Paper. This work can be used in all kinds of lectures, seminars and conferences. This work before had not been done, so that, which can be used not only in translation theory may be in each conference of literary theory.

The structure of the Work. The work consists of an Introduction, two chapters, conclusion and the list of used literature.

Introduction highlights actuality, aim, tasks, theoretical and practical values and others.

The first chapter consists of translation of the novel from Uzbek into English.

The second chapter discusses the analyzing scientific topic and translation analysis of the topic which had been used in the translated extract of the book

Conclusion draws the results, which are the outcome of the whole work. Bibliography includes all the sources we want to use.

Chapter I. Translation of the extract of the book “Buried without Shroud” (pp. 255-305) by Shukhrillo

After coming back from Satarov Ubaydulla was trying to print a newspaper named “Sadoi Turkistan” in the Uzbek language. So he was waiting for governor’s permission. His friends talk was a hint for hit.

- How can I change?
- Not “Sadoi Turkistan” it would be clearer if you can change it into “Sadoi Qullar”?
- And it was a joke, of course.

Ubaydulla said smiling:

- In fact, it must be like that, but they don’t agree to print it under that name. Besides, it is very democratic, bitter truth. But it is very obvious, naked! Nakedness doesn’t fit to Oriental ethics – saying he turned in into joke. But, in fact Ubaydulla’s purpose from printing this newspaper was the same. But they didn’t exact whether the government permits or not “Sadoi Qullar”. After all, Ubatdulla was considered as a dangerous man for a tsar government. Especially he was suspected in a close connecting with Bolsheviks. The government started being in dough which could publicize an idea of Bolsheviks. At that time Turkistan Confidential offices and military governors began writing letters with a fear to the center, to the tsar government offices in order to know why these “sarts” need to print a newspaper in such kind of chaos in Russia, what do they aim at? What will they write about?

In 1913, November 1, a military governor of Sirdarya sent a secret letter to the minister of Confidential department of Turkistan as follows.

Most respectfull Sir, I would like to inform you that Ubaydulla Asadullayevich Hujayev who was a “sart” of Tashkent, living in street Romanovski, house 16, wrote an application asking permission for printing a newspaper called “Sadoi Turkistan” in the native language of Muslim

people in Tashkent.

Lieutenant-general:

signature

accept colonel for

delivering:

signature

Ubaydulla was very nervous and infuriated as they didn't permit soon. But anger and wratch can fade. And this contempt in heart will be unforgettable. When it is recalled hatred changes in to anger. It makes anger stronger.

Seeing Asadulla Mahsum his condition said:

- You tell me "I fight" – It is necessary to fight! But what about results? Do you know, what is a fight? Do you have any idea about it?
- Yes, I have. Fight is – vicroty – answered Ubaydulla.
- You are right! But what is winning! While Ubaydulla was finding an answer, his father said:
 - How will you win? What does victory consist of? – he went on.
 - To win is to get the victory.
 - What does is consist of? Is it to take captive or to kill? Perhaps, it is to forgive?
 - All of them.
 - Do you agree to die? – asked Asadulla Mahsum getting angry with his son's answer.

But Ubaydulla didn't get angry and he didn't want to make his father angry and said seriously:

- Someone who is insulted or even humiliated wont start fighting! Insulted and humiliated person doesn't afraid of death. Will he escape the death, no never!

Hearing his son's answer, the father found out that he couldn't stop him from this way and believed that everything depend on his son's fate. While they were arguing his brother Bashrillo came and sat at the corner and started listening to

their discussion. Ubaydulla looked at his brother Bashrillo, there was a hope in his eyes, he wanted to know his opinion on this case, but Bashrillo kept silent. While they were solving such kind of serious problems his brother was sitting light-hearted. Ubaydulla was irritated from it. But he didn't aware that Bashrillo was feeling what kind of danger and displeasures in his heart at that moment. But now Bashrillo is not a child anymore. He knew about forthcoming trouble and suffering of his brother and knew that he couldn't avoid it as well, because they had a common thing to do. By all means Bashrillo participated in organizing the organization called "Umid" (Hope). "Sadoi Turkistan" is the newspaper of this organization. It wasn't in vain to permit printing the newspaper "Sadoi Turkistan" by the secret political police of Turkistan. It was aimed at using newspaper as a trap. Because the members of the organization and its chief need concrete evidence for punishing Ubaydulla. And it might be carried out just through the newspaper. The government announced the arrest of Ubaydulla, but they were not against his freedom. There wasn't any way and other causes except arrest of such, the most irreterate and dangerous enemy Ubaydulla for tsar Russia. It was the main source that made Bashrillo thinks over. Vadim Chaykin also thought that now it is was not a time to print a newspaper (it was dangerous) at the time of world war, it was dangerous. When Bashrillo told his all suffers and sorrows his brother Ubaydulla suddenly burst out of laugh.

- It is true!

Ubaydulla knew that such kind of things happened. For what did he live in a harsh Russia in vain far from his own native land in deprivation? He thought about hidden organizations activities, crime in the view of government as well as what measures, answers and reasons can be taken against these activities. He thought in advance what was necessary to write in a newspaper and the ways of exposing tsar policy.

Although Ubaydulla was considered to be one of the most dangerous enemies of tsar government, its efforts were in vain due to his much knowledge in the sphere of law. He was very practical and obstinate to get his aim. Ubaydulla will

begin exposing or plundering policy of Russia with a great skill in initial printed articles of the newspaper “Sadoi Turkistan” which he organized himself and became its chief editor. And then even the most merciless fraud tsar gendarme cannot find a chance putting him into a trap and blaming. He will use “Malehulqabih” which was used in the East and which he has heard from his father. Although it seems as a praising, in fact the target is to explore drawbacks.

In 1915 Russian people begin preparing to celebrate ceremony of 50th anniversary. Ubaydulla won't skip this ceremony. He called his article “A preparation for the anniversary” which was written in 1994, May 25, devoted to the anniversary.

It begins like that:

In 1915, July 15, it will be 50 years to the conquest of Tashkent city by the government of Russia. (Not for joining, but for seizing conquering). The main purpose of writing the article is not joining to the people willingly but to mention about its occupation.

In the next lines of the article:

There isn't any suspect that our Russian compatriots (not Uzbek people) are taking part in this anniversary with the great happiness and joy undoubtedly they will carry out donations and charity works.

- Muslim people, what will we do in that case?

Ubaydulla didn't put this question to Muslim people in vain. He was only going to ask how were they going to celebrate a ceremony with people who conquered them, pillaged their wealth and considered them as a dog. There was not any other purpose besides that. Of course, this question makes think everyone, who suffered from oppression.

In the next lines of the article:

They are winners who occupied the city (Russian people) so it fits to them making a great happiness. But we are defeated people who gave our native town. Will we gawp saying that we need an offence instead of satisfaction? Every person who suffered from the press of colony had to think about this question. Ubaydulla

realized very well how a person who has lost his native place and freedom, might answer that question, of course. If he didn't know about his people's hatred against conquerors he wouldn't put this question. He wouldn't write this article also! Never!

Ubaydulla's article turned into the best party for Uzbek scholars but not a real ceremony. There was written odes and was read eulogies for the newspaper and its honour in response.

A praising (congratulation) letter for the newspaper "Sadoi Turkistan" which was created by the honourable Ubaydullahuja Asadullahujayev and printed in Tashkent.

Praising words which were said for Ubaydulla's honour reflected how much he was prestigious among the people and how many people loved him. But although such kind of eulogies and odes were real, it wasn't for Ubaydulla's profit. Most of readers and scholars understanding the ideas of the article accepted it with a great happiness, tsar officials realized it in the same way and hated strongly. Because like "was occupied" and "people who conquered the city" words were a real fact for prohibiting to print the newspaper and punishing all members of the editorship.

But!!!

The rest of the article was written with a great skill that they had to keep silent.

If you tell him who picked up a sword against you throw his sword he may think "perhaps he is going to disarm me". Instead of throwing his sword, oppositely he tries to attack you with a fear. Instead of the word "throw away", perhaps if he says "stop" what will he say? Perhaps, he would put his sword to its sheath for a moment understanding his capitulatory.

Ubaydulla uses such a way towards tsar government.

The rest parts of the article:

Russian government conquered our city and took away our control, our right! How is it possible to express much more and more frankly the tsar government's oppression? If the article considered of saying such kind of things undoubtedly the author would be worth of punishment.

But in the next lines of the article there is expressed with a great skill:

“The tsar government has brought a telephone, built railways, set up hospitals and trade centers and called us to development”.

Owing to these officials (governors) were forced to keep back themselves from punishing him. Ubaydulla was very intelligent man and he could solve any problems in a logical way. And he was known as a famous lawyer not only in regions of Turkistan, but in Russia as well. That’s why he was considered of a dangerous man for that government. Most of famous poets and scholars such as Kamiy, Behbudiy, Tavallo, Fitrat, Hamza, Chulpon, a devotee patriot as Sadridinhon A’lam, many educated rich men and enlighteners as Saidnosir Mirjalol ugli couldn’t find any way to shout everywhere about their suffers. But the creation of this newspaper made them all happy. For somebody it became a great holiday and for the rest it became happiness. Unfortunately, nobody knows about the ending of this happiness and who will face up pains and depressions. The newspaper turned into a center which Uzbek educated people can meet and discuss till the morning there. They don’t only discuss having a cup of tea there. Even the river’s water isn’t enough for switching the blazed hearts’ flames off. Everybody comes there with a wail as a poor that hast lost everything which was the dearest for them. Kamiy entered the room reading his poem and Sadridinhon A’lam came into the room saying the insults of Ivanov who was the governor of Fergana.

He says: “Thousand of sarts are not worth to the heel of a Russian soldier’s boot”.

- Should we tolerate this? We are the ancestors of Amir Temur the great.
- Surely can’t we find any way to avoid it?

All people came there with a wail and they looked at the newspaper as a protector.

“It is prohibited to enter the garden sarts and dogs (animals)”.

These words were written on the portal of a garden which was built in Samarkand by the governor Abramov. One of the rich men in Turkistan was informed about this script. He was Saidnosir Mirjalil ugli. He was the best friend of Ubaydulla and he spent some money for printing the newspaper.

- Reading about this script and hearing such kind of insults, how can we wait any honestly from them? Isn't it enough for us to decide any conclusion? Oh my God! How much can we become patient? – Came with such sword. The youngest man among them was Chulpon. He was from Andijan but studied in Tashkent. When he was studying in Tashkent, he became closer to the scholars of Tashkent and he knew well Russian and world literature among Uzbek people at that time. He made friends with Ubaydulla and began to write poems. Not only Uzbek people, but all Turkish people who depends on Russia had an aversion for the oppression of Russia. He reads a poem which had written by a Tatar poet Abdulla Tuqay. He called Russia police as “An angel of Death” and servants of padishakh as “a group of brutal”. He was listening to his all friends sorrows and was thinking about it. When he heard the poem of Tuqay which was read by Chulpon, Ubaydulla began to applaud turning red from the exite. Because it wasn't only about Tatar people, it was the sorrows of Turkish people, Ubaydulla resolved a difficult problem independently owing to this poem. At those years Bolsheviks began to fight against the tsar government by the under leadership of Lenin. They started to propagate among Russian workers in Turkistan for organizing a proletariat government. Bolshevoy's such activities made Ubaydulla think over it. He understood that these activities were a form of fighting for ruling the country, not for freedom to Turkistan. Russian Mensheviks-socialist revolutionaries were wanting to set a bourgeoisie government up instead of padishakh whom should we supply in this fight.

Ubaydulla had a clear idea on this issue. He was against to Bolshovoys, Mensheviks-socialist revolutionaries also. He believed that both of them hadn't any purpose about liberating them from the oppression of tsar government and the establishing of peace. He only wanted to restore a free and independent country, Great Turan. He was absolutely sure that Turkish Muslims who lived on the banks (sea shore) of the Black sea till the Ural as Tatars, Yakeets, Kazakhs and Krims people.

Ubaydulla's first aim was to comment these issues in his newspaper. A consentaneity and in Abdulla Tuqay's poem was the cause for Ubaydulla's endless happiness. If Turkish people didn't unite they would not achieve their freedom.

But it is a pity!

This fleeting world is full of unexpected and logical accidents. Owing to the God's will we may suddenly be happy or we may lose everything our hopes also. Suddenly said Kamolhon entered the room with a bad news over their conversation. This bad news has improved Ubaydulla and his friends' sorrows. Ubaydulla got angry with insult and oppress. Said Kamolhon was an enlightener, orientalist and a great scholar and he was sent to Peterburg by the Russian padishakh Nikolai II's invitation. He taught the Turkish, the Persian and the Arabic languages at Peterburg University. He didn't teach only at the University he also taught daughter of Nikolai II Eastern people's customs and traditions, culture, history and the weather and he was their own teacher. They became spiritually rich teacher our culture and history to their children. We poor people, had not any chance for opening a school in order to teach our children.

Why did they need to study the history of Turkistan? Because, we are slaves and their children are owners of slaves. Their children should learn such kind of colony's customs and traditions, their characters, geography and history in order to ruling of them in the future. They have bad intentions. They didn't want to set free the people of Turkistan.

Russian people are going to announce a fight against to German in recent days. It is evidence to the starting of world war, isn't it? Only God knows about its results. Hearing this information people surprised and kept silent for a moment. All of a sudden what could they say? But one of them who concluded (came to the conclusion) about this war, said:

- This is a compliment (kindness) of God for us! A Godsence!

Verdicting in advance is haste, isn't it? A white dog or a black dog is a dog, isn't it?

If it doesn't trouble us, what shall we do?

It was very difficult to come an exact conclusion about the effects of beginning world war to the people of Turkistan. But everybody who has heard this news was thinking over about the future of Turkistan! Their mind was busy with this question!

- What can they have except freedom, nation and native land!
- Let's beg for God that they won't win the victory!
- It is true! How much it becomes stronger and powerful it will range for people. Their oppression will so grow for us. Because they won't afraid of anybody and think themselves the best.
- If will German win the victory?
- My dear friends who will be winner and who will be loser? It isn't interesting for us. There isn't any profit for us. Great countries, perhaps great invaders (it may be correct if we call them great) never strive toward the benefit of small states. If a great country occupy other small states and exterminate the whole population another great state will not protect them, never! They try to flee. Because they are afraid of breaking-up relations between them.

Pharang people occupied a lot of Arabic countries. But which great country did say if it was unfairness and plundering? No one asked:

- Don't you afraid of God?
- English people killed people in order to occupy to our neighbor Afghanistan and what about you on Russians? – who did ask so?
- Why will you rule the country before me?

Munavvar Qori was glad of Ubaydulla's conclusion. Because he realized this problem very well and answered philosophical with nimbleness. Munavar Qori said:

- We should think much more about tsar government attitude toward us during the beginning war instead of thinking about the results (ending) of war. At this moment this is our important task. We should be more attentively!

What will they do? Will they become more closer us in a fear of other colonies rebellion or will they grow their oppression for us?

Many things depend on it.

- It's a pity that our attitude is clearly known?
- Why pity?
- Because purpose is to fight for independence. And tsar officials and other people of padishakh knew about it. They always controlled our activities our every steps, our aims and printing newspaper and journals and checked them all. This is a proof of their suspect to us.

Who did complain of evil deeds of Russian official, governor and gendarmes in Turkistan! He was Ubaydullahuja! Wasn't he Ubaydullahuja? His complaints were not orally. He complained about the pranks of local Russian officials, tyrannies in suppressing rebellions by the pained people of Turkistan to the Duma (state court) in Petrograd with his colleague a Russian journalist Vadim Chaykin. Who did organize this secret organization "Umid" (Hope) and who was the leader of it?

Who could organize a newspaper "Sadoi Turkistan" and could expose about tsar governments oppression policy and their brutal conquer of Turkistan in his articles? Was he Ubaydulla? Ubaydulla's such kind of activities against to the government were known not only to the Russian secret office, but to the people of padishakh's palace. When Russia began fighting with a great and terrible enemy as German he didn't let to Ubaydulla and his friends to be free.

Usually it was prohibited every organization's and parties' activities during the war. Due to this reason leaders were jailed (taken to the jail, prison), not only their editions. It was clear that Ubaydulla could face with such kind of dangers. Ubaydulla has felt that this war brought such unexpected troubles to the people of Turkistan and to him.

He said:

At the moment of presently world war we should think much more to protect ourselves and to find any chance of not being a victim to the enemies instead of how to fight for the independence of the future of Turkistan.

My dear friends! Perhaps you can live for 50 or 100 years!

What about living with a suffer in 100 years and what about escaping from these sorrows in a moment? At once he wanted to shout with a high voice:

- Being homeless is more difficult than becoming a victim on this way!
- It is time to revolt for freedom and liberation, isn't it?

Who will be a winner, German or Russian? It is not time for dreaming of it. Ubaydulla stared at people who were sitting near to him. He couldn't notice it. It was his last word at that day. In 1914, April 19, Ubaydulla was taken to the prison shackled his hands at midnight.

Sixth chapter

If your children are like that...

“Keep us from slander (libel) and premature death” (untimely death)

Next times Ubaydullahon's mother Tuhtahon used to read this prayer. But she was unaware from a slander and a misfortune, which have happened today in their home. This misfortune happens in a wedding-party of Ubaydullahon's youngest brother Abdulazizhon. Mother will not be informed about it for not turning wedding-party into a mourn. But God conferred to all people such a sence that they can feel happiness or grief by heart. So today as his mother feel such misfortune. She was actually repeating such a prayer. She always worried about her sons works. She was a mother of wise and intelligent sons. So she wasn't a slow-witted and a block-head woman. She worried about her children's actions because of she was a literate (educated) woman. She was brought up for her childhood by a teacher Zayniddin Mahsum who was respected among the people with his knowledge. Especially she didn't agree to his son's wedding-party. Because he got married to Russian girl! And she was an infertile so they hadn't any child. If mother heard any gossip (idle talk) about his son she would blame her infertile daughter-in-law on this trouble.

Hearing his wife's moan Asadulla Mahsum said:

- Do you think your son is so feeble and obedient that obeying to anybody?

We couldn't persuade him to marry to a daughter of very respectful man and to

send to the strange countries. He is not as dim-wit as you think. Does he believe his Russian wife, do you, think so?

- It's said that pagan's magic will be strong! Perhaps this Russian bride wants to revenge the tsar government for her poisoned father by our son? He struggled against padishakh and was arrested.
- Windbag? Devil's temptation! For whom did your son raise his sword?

Your son's action was like that. That's why it was the best way of not getting marry with Mirzakarimboy's daughter. Because if he gets marry with her, you can't do mutual visitation.

We wouldn't be equal with them. Only this Russian bride can tolerate your son who spending his money for newspaper, printing books and for charities also.

Hearing her husband's last words she wanted to shout:

- What do you mean?

Abdulla Mahsum:

- This isn't for my agreement, for my grieves – he made his wife calm for a moment. Asadulla Mahsum's mind was busy with such thoughts.

He thought about wedding-party not turning into a mourn! He supposed in advance that he might up such misfortunes. Because he was aware of every news in the world. After Ubaydulla's arresting in Satarov. Where he went or whether he was at home or among the people even his hidden organization "Umid" was controlled by the agents of Russian secret offices. His every articles which were published in "Sadoi Turkistan" and other newspaper and his whole activities were observed. His 10 articles as "What is the matter with trading?", "In different places" which were printed in the newspaper "Sadoi Turkistan", they were not simple articles, indications about what would happen in the future of Turkistan were main facts and it was enough for punishing an editor Ubaydulla Hudjayev and distributing the newspaper by the tsar government. Usually, arresting defendants with political faults are held in the eve. It's aim is to say:

- You aren't worth making party and wedding.

It is aimed at Ubaydulla's arresting to his brother Abdulazizhon's wedding. The

newspaper “Sadoi Turkistan” is stopped before one or two days. It was decided to postscript a famous leader Ubaydullahuja among the exiling scholars and his brother Bashrillahuja with an order of the governor of Turkistan. He was Kuropatkin. Ubaydullahon is arrested at the same day of his brother’s wedding party according to the governor’s order.

Wedding turned into a mourn! But, due to few reasons Bashrilla will safe! At the days of wedding-party they made their mother calm finding different causes for Ubaydulla’s absence. But she repeated a pray on her ways and in her sitting places:

“Keep us from slander.”

Her soul is anxious without calmly with various occasions which was said for making her quiet.

Sometimes mother complained about her sons. At that time Asadulla supplied his wife.

- What did I tell you, then what about the ending? What a pity! He thought them everytime, but today he didn’t regret about Ubaydulla’s arresting. He didn’t complain of his arresting.
- Did you dream of children, existence sitting around the table with your parents or family?
- Now what did it happen?
- You are worth going from bad to worse! – he didn’t reproach.
- In the morning you hold papers under your arm and go out. Then come back home late and even can’t have your foods because of your tiredness.
- Now, what did you achieve? This is a punishment for you!

Always repeated this words “native”, “Freedom”, but never enjoy the life. Didn’t do any wedding-party or earn some money wealth!

Your activities turned this wedding into a mourn.

Instead of cursing he said:

- God bless you! God bless Ubaydullahon also! – repeated several times.

- Is it possible that human-being don't show sympathy and sorrow? Really people can't help to someone who was in a bad condition or in a painful situation?

Hearing such kind of wails, not being pay attention as not hearing!

- Oh, my god! Where is their religious faith? Where is it?

His motion has changed. He felt nervous and began to prayer wishing long life and honesty for his sons. Earlier it seemed and idle try (vanity) of his son's attempts for him and he was offended. But then he was proud of his sons recalling an event which happened one day during world war which was going on for a year. He began to think that his sons were not hypocrite and irreligious. This story helped Asadulla Mahsum to comprehend attributes. In spring fellow-countrymen go to work to Russian rich men's house for flour soup that not to die of famine and poorness. When they will go to near the food (pot) taking their plates and dishes in a tired condition, they will see a pig of Russian people which is walking around near the food (pot). About 50 or 100 people begin to return to their places taking their places again. Because they considered pigs as a sinful animal. Owing to this pig they are deprived of their share. They have half of their food and carry the rest to their children.

- This is a belief!

This people don't leave their religion although they can die of famine. One of the old man in this village is informed about this condition and picks a avoiding poor people from dying of hunger and turns it round the pot and puts them into it.

- Now, you may take it easily, if it has any sin I will be responsible for it – gives a fatvo with tears in his eyes. Then people cover around the pot. Besides it, serious illness spread among the people except such kind of famine. Padishkh Nikolai improves taxes as a help to war and front. Every people are informed the order of padishakh about taking local people's children to the army as if it isn't enough to steal everything which they had. Rich men hire wage-worker instead of their sons. Poor people who have lost their wealth, have to send their sons to war and they loose their soul also.

- My home is Turkistan! Enemies didn't occupy my native land! Why should I go to a strange country and shoot and kill Germans child who I have never seen? If somebody says such kind of words they are considered as a traitor or as a mad and they are punished.

Is there much more oppression and injustice for the people?

- Oh, my God! Who does listen to these people's wails except you?

The people who were sated of this oppression and unjust begin to wish a decay of padishakh Nikolai in Cathedral mosques. Even they agree to dog's coming instead of padishakh. While they are under such a severe oppression and even agreed to the dog's ruling, it is difficult to find any leader among their people indeed?

- Isn't there any careful man? – thought Asadulla Mahsum. At the time of Fatiha, in one of mosques, after worship when it was opened hands to fatiha as words “We agree to the dog”, a short man stood among the group and said indignantly:

- Oh crowd! Oh Muslim people! If this unjust and oppression did not suffer us so much!

If they didn't touch to our self-esteem and conscience and didn't make us facing with depth!

Would we consent to the dog's ruling?

Oh crowded people! Oh child of Great Turon! Wont it be forgiveless insult for us, for the generations of Great Amir Temur, if we despise of every anger or suffer?

Let's wish, ask God our freedom, Independence. Let's open hands to fatiha on this dreamy way asking success to our people and getting rid of tyrants oppression and captivity! Believers supplied his frankly words with a thundering applause shuddered the whole Cathedral mosque:

- Iloho omin! – opened hands to fatiha. They wished for good things to Ubaydullahon for a long time. The crowd who met in a mosque today, knew Ubaydullahon as a person who sacrificed himself to came true these dreams

and dissatisfactions and could fight against to Nikolai padishakh. Ubaydulla was a such person who achieved respect and faith among the people! But, it is a pity, that sincere feeling and love of the people towards Ubaydulla, obviously telling dreams of people are delivered additionally to the secret offices by Russian spies at the time of worship. The way of telling people's purposes bravely made tsar spies ecstasy! There wasn't any danger of revolting for releasing Ubaydulla from the prison by the crowd who loved him so much! The only way of avoiding this danger was to spread such slanders about Ubaydulla that he was a seducer. Even some people in his neighbourhood asked Asadulla Mahsum.

- Is this true?

There were expressed such kind of facts in this plots so who has heard about it. Some of them believed that gossips were spread in the city. Although Asadulla Mahsum was listening to his wife's words, his thoughts were busy with these plots and slanders. In the secret letter of the secret agent of the district department of Turkistan Agency was written about a chief of "Tuzem committee" in Tashkent and leader of scholars Ubaydulla Hujayev used penalty troops of local in order to earn private wealth and to take additional taxes from the people. "Shakhrisabz news bearer" writes so in this letter:

People of Tashkent city, Zangiota, Tuytepa and Kenjigali regions complained that the next time leaders of department often gathered 200-400 sum per weak. It is said that this money is wasted for saving military groups which are consist of 20-30 person in every ulus in order to avoid from chaos which can happen since the early July in this year in regions. People are suspecting about this order. And they can't tell it obviously. If they say about it they will be blamed as a rebel. "Ellikboshi"s in Tashkent is stealing from 200 till 500 sum from every family. They say that this money will send for hiring wage-workers who are sent to the back of active army, dressing them up and looking after them. Collected money is sent "Tuzem committee" and his chief Ubaydulla Hujayev. According to these gossips and idle talks most part of money will send to Hujayev and other members

of committee as if they are responsible to different needs and they are spending money for their needs not for a main purpose. It can't say that Ubaydulla Hujayev's inner-self is a pure-hearted. He was born in Tashkent. He had finished Russian-tuzem school, and then he worked in the Court as a translator, in the 1st in Tashkent.

That office was moved to Satarov later. He was carried there together. While he was living in Satarov he stayed in a window's home together he became closer with her. He stole a letter which exposing her treason to her exhusband.

He bluffed her:

I'll deprive your under age daughter from the heritage. She was born from a paramour. I'll expose your treason. This woman lived with Ubaydulla in Xoroshinek street, house 4 or 8 in Tashkent in 1913-1914. At that moment Hujayev worked as a lawyer, as a private confidential person.

In 1913, in Tashkent Chaykovskiy who was a lawyer that has lost the right of practice lived Hujayev's place. Street Romanov, behind the state administration, previous editorial office of the newspaper "Sadoi Turkistan". That man has controlled Hujayev's activities and has worked under his name Hujayev became as an intelligent lawyer and had a good honour among the people with Chaykovskiy's intelligence and his instructions and began to practice for that time very well.

Hujayev was even tried to the Court because of printed any article in the newspaper "Sadoi Turkistan". Its result is unknown. He lived in Andijan last years. He protected there a forged issue about a robbery nearly 200 sum. Hashchin who was a confidential person must be aware well. (He lives in Andijan) This isn't all! A tsar spy, called "Abdullin" (it was his nickname) informed to the colonel, a chief of groups of gendarmes Roz-Sochalskiy as follows:

It is said that a famous statesman of the party "Taraqqiy parvar" in Andijan, Ubaydulla Asadullayevich Hujayev goes to Petrograd to increase rights of local people of Turkistan and judges who appointed by the people, to introduce some supplementations to laws about election system and ruling over Turkistan, to carry out having private representatives in state court to protect the rights of people of

Turkistan. He wants to carry out these things from his party's name. Russian officials are taken aback from Ubaydulla's visit to Petrograd. Because of he was a skilful speaker in Russian, the best orator and lawyer he could exert an influence. It was clear to say different pretences among the members of Duma and to sacrifice some Russian officials for shoving their carefulness about people of Turkistan. Such slanders and jailing was the best way to stop him going to Petrograd. Such organized libels didn't become a futile. It is a pity! It is started a proscription, an arrest one by one and then came information about Munavvar, Qori and Bashrillo's arrest. How a grievously mother! What was the matter with her? Oh, my God! And this isn't only! Especially, governors scared at rebellions which rose in Djizakh and Tashkent in 1914 against taking workmen and soldiers among the people.

That's why they order to arise a criminal case against to organizations of scholars and their each printing press.

Then carnage and punishing begin. Newspaper and organizations such as "Sadoi Fergana", "Gayrat", "Taraqiy" in Fergana and "Туркестанский голос" in Andijan which Vadim Chaykin and Ubaydullahon got a permit to print in the Russian language were driven away. The chief of groups of gendarmes, colonel Roz-Soshalskiy began an investigation on that case. Whole Turkistan looked like a destroyed nest of bee. Hearing about Ubaydullahuja and Munavvar Qori's proscription, Uzbek enlighteners such as Hamza Hakimzoda from Quqon, Fitrat and Behbudiy from Buhara , Abdulhamid Chulpon who is in Tashkent at the present time. Sadriddinhon and Muminjon, Muhammadjon who are the best active scholars of the newspaper "Sadoi Turkistan" and even Abdulla Avloniy and Tavallo meet in Ubaydulla's garden which spies can't find and hear about their meetings. Asadulla Mahsum invited them to his own garden. It was not aimless. He looked at each of them with a kindness as they became his own child and saw a wisdom, boldness and unselfishness in their shining eyes, in each deed and in every words. So seeing that he didn't grumble from the sufferings and pains of his own sons. He accepted these troubles with justice and was on good terms.

- Should anybody think about nationality, nativelyland and its future? And should anybody protect his motherland from enemies?
- If it is possible, will he sacrifice himself for it? If anybody does like that, shall we express deep gratitude? Shall we be happy?

Well, why should I grumble and offend that my son did these works which should be done by somebody and they joined to their row. It isn't fairness if I ask them why they do that? Which parent won't be happy? Their children are worth taking the people's prayer instead of a curse. Asadulla Mahsum was saying these words frankly and he was proud of his sons as they had such as good friends. Then they appeared tears in his eyes involuntary and he read long prayer for his friends. He wished them that God keep them from bad things. Perhaps his request was receipted by God and all of a sudden Ubaydulla's wife Malikahon appeared in front of door of garden with a scattered hair and sweated. And everybody surprised at this situation. It was summer and the weather was very hot. But her appearance in the afternoon made them all anxious. All of them began to think about jailed Ubaydulla and Munavvar Qori. But she didn't wait their question about what did it happen and felt their scare view and said in Uzbek:

- Ubaydulla Hujayev is good... A good news! Very good!

She wanted to soothe them with short words. She had brought a letter which was sent by Alexander Fyodorovich Kerenskiy from Petrograd to the name of Ubaydulla and began to read in Russian:

“Dear Ubaydulla Hujayev!”

We had talked about on issues of carrying out the people's requests of Turkistan when we met in Petrograd. Besides that, tour complain was reviewed and your pretends was stated which was about bribe takings and immoralities of Russian officials had to make Muslim people enraged and their oppression have improved much more. So I decided to send a group of assistants of the State Court (Duma) in recent days to Tashkent on these questions.

See you soon!

A.F. Kerenskiy

Malika read this letter with her tears in her eyes and a great happiness. This letter helped to prove her husband's sinless and to hind his freedom today or tomorrow and the second reason of it was that she was going to say that they were free of pursue. But this news didn't bring happiness to all listeners as she thought. Sadriddinhon who listened to the letter from the beginning to the end more attentively, sat not hurried to speak. He expressed it with two words kindly:

- Mr. Kerenskiy's nobility was as a gift which usually given to the prisoners on the days of holidays. At that moment did the prisoners forget about his suffers and pains, loosing his rights and freedom for this temporary compliment?
- Did he express thankfulness to his hangman?

It isn't kindness that the head of prison gives a permission to the prisoners to see lights of the sun or to look at the stars in the sky for a moment or to carry them out to the fresh air.

- No, no! He needs a freedom! He needs a freedom!

He needs a happiness getting rid of hobbles of captivity forever!

Really, people of Turkistan need a freedom, not patience or a stoothe. It must be given them independence!

This letter which was sent by Alexander Karenskiy personally to the name of Ubaydullahon helped to stop the temporary oppressions of tsar officials against to local nation. And it was merry for that time. But at the time of Shuros, KGB got this friendly letter of Kerenskiy. And this letter brought a misfortune to Ubaydulla. Because Kerenskiy's this letter was a main evidence on Mensheviks who were habitual enemy to Bolsheviks and he was an enemy to Shuros, either. Nevertheless Ubaydullahon and Sadriddin A'lam were followers neither temporary leaders of the government nor Bolsheviks.

- We have got concrete evidence in our hand. Do we reject it? Do you hide his hostility? I don't fight against Shuros! I fought for national independence of Turkistan! Why do you accept it as a hostility?

- You propagated Menshivikan idea and talked slanderously about our national policy!
- Not slander! I fought against to disorder of national policy! I don't refuse my purpose!
- We don't punish fighters who struggled against defects and drawbacks! What did Mr. Stalin say? You know him very well. "Criticism is a creation of the future". This is our Shuros important moto. We punish slanderers like you. Hearing these words Ubaydulla got angry and if he had any chance he would stand up his place and threaten with his hand to investigator and...
- Oh, listen to me! Do you have a bit of conscience? – would say so. But where is occasion? You separated 2 parts a nation, not many nations! You separated one nation with reasons such as poor, rich, it is possible, impossible for Shuros. Is it equality of nations?

If you make against rich to poor, educated to ignorant and want them to quarrel with each other, do them opponent, prescript them. Will it be unity of people?

If it is humiliated their history, abolished religion, forgotten language... Where is Independence? Where is promised independence to the people of Turkistan? National freedom? What kind of equality is this? This is not an equality of people, this is slavery! This isn't unity of people, this is enmity of people. He wanted to shout as but he believed that he couldn't persuade anybody about his sure.

They thought Ubaydulla's silence was a hint to his consent and wrote down what they want. Then gave Ubaydulla to sign. Ubaydulla through and said:

- I'm not a slander! I can't recognize such kind of curse! I recognize only fight against to the government of Shuros and my hostility to their national policy.
- Shut up! We'll explore with evidences that you're a propagandist of the ideas of Menshevism! You'll recognize that you are a slander. We'll prove it! When he said as "We'll prove it with evidences". What did he consider to? Or... in 1917 after February rebellion, the minister of Justice of the tentative government A.F. Kerenskiy called Ubaydullahuja to the center and

appointed him his own adviser on the matters of Muslim people of Russia. When he said as “We’ll prove it with evidences” maybe he considered that. Ubaydulla imagined such suspicion in his mind. It wasn’t dangerous for him also. It is also a truth! He didn’t hide his hospitality. He was afraid of slander! They threw him for asking him talk those words:

- I slandered to the fair government of Shuro. I recognize it just now!

When he fulfilled long term prison and lost his strength, it began to heart illness and he was already old, not young. They suffered him and did not give to sleep for weeks. Can tolerate to these pains?

The seventh chapter

“Oq padishakh” tumbled “Nikolai turned over the throne”. This information was spread around the whole Turkistan. People are very happy.

- We hope that we get rid of padishakh Nikolai’s oppression!
- Who did turn over?
- Did German win the victory? Will German come here?
- Who will be padishakh instead of him?
- Then Independence in Turkistan!
- Are we free now from the dependence of Russia?
- It will be independence! Freedom! Freedom! Liberty!

Such words are listened to everywhere. Either poor or rich men, especially some presents who have lost their children sending as a workman, were very happy as they revenge them for their children. At the time of tsar government Ubaydullahon passed his whole life under persecution in a jail and yesterday he left the prison. So there was a party in his family. Telling justice, such family, parents and children who have seen Nikolai padishakh’s oppression. Has Asadulla Mahsum got any children who didn’t suffer from the pains of jail? God created all of them justice to nationality and seeking a cure to people’s ailments. These children are worth prouiding! It was difficult to imagine his father Asadulla Mahsumm and his mather Tuhtahon who became sick on his child’s sorrows for

few years. How they were so happy! Their sons passed their whole life in jails not near their family and children. So they knew that the Russian padishakh was culprit for it. In their view either Ubaydullahon or Bashrillahon was free from suffering. They thought that then they would be near them and ran low their troubles. They began to breath lightly. Their children were as a temporary, but now it doesn't like that. They don't go away from their family. Tuhtahon's figure recovered again in recent days. Asadulla Mahsum began to pray calmly. But in Ubaydulla's view it was early yet to make party. Why did he fight against to the government? What was his aim from it? Does he achieve to his dream which devoted his whole life for it, or not? This pain in his heart tortured him. His disorder days began again. But his parents didn't know his sorrows. They were happy! People were happy! But all are not the same! Among the some bigots:

- It is said "Kulli Yovmin battar" - "Every day is worse" not "Behtar", "Better". Then wont it come the worst?
- There were some people saying such words.

But these words were true also! Although padishakh has tumbled it was early to make party and be married yet for the colony of Turkistan. Because, padishakh tumbled, but who will come to his place? Will come better or worse? Who will come? Instead of one comes another one. What is the benefit for us? Everything depends on him is mine! Since it I'm a successor of them! If you have any complaints, go him! If he says so will we become a colony any more? This doubt was appropriate also. It might be like that. Instead of padishakh Kerenskiy came to the throne, temporary government came to rule the people. Some people pleased form it. They thought that Kerenskiy was born in Tashkent and he knew about their condition. So they hoped that he would help them. But Kerenskiy was a temporary government in Russia who has got a real government. What system and what policy is carried out nobody could foresight about them. Who will come instead of a temporary government Kerenskiy? Bolshovoys or kadets, who will? Tumbling of Nikolai padishakh was very great event for the people of Turkistan, but at that moment who will come instead of temporary government? What about the fate of

Turkistan? Will they get rid of Russian's violence? Will they become free or not? Either scholars or people of Turkistan dreamt that revolution for freedom. Is it useful for the people of Turkistan without it? This question made the leaders of scholars think and scare. At the first day of revolution some rich men didn't know what to do as a wandering poultry which entered another place and searching its way to escape from there.

- What to do?

Today some arrests of Turkic people and fighters for freedom, nationality such as Zaki Validy, Behbudiy, Tavallo, Avlniy, Munavvar Qori, Chulponand then of scholars met in Ubaydulla's home, Mustafu Chuqay at with his own horse for a snowy and a stormy desert. He was in a good condition so forgetting put his fur-hat and sheep-skin coat off began greetings and embracing.

He congratulated his friend!

- Congratulation! I congratulate you! It is began with "iloho omin". They considered themselves as children of one nation. They didn't say:
- You are Kazakh or I'm Uzbek. Chulpon was the youngest scholar among them and he was sitting at the brim of room. These people who gathered there, were attentively to everything which depends on nationality. The accepted Chulpon's poem with an applause for realized that this word "go away" was said about who? This meeting which began with happiness and ceremony of escaping from the oppression of tyrant, turned into an argument about what should be done then. Chulpon's view about Nikolai padishakh became a reason for beginning this argument. It made all of them think over about it! Today they were so happy and that's why they forgot to sit down the chairs which were put around the laying table. They were exiting to meet each other. After fatiha, all of them dreamt of for a moment.

Ubaydullahon glanced at Behbudiy who was older than others and worn a turban as wanted to say "Please give an idea!"

At that moment they didn't know what would happen. They looked like a man who throw a fishing rod into the river and don't know about trophy. Seeing their

such thoughtful condition Abdulla Avloniy began to speak. He dressed in European style and Leaders of scholar's purposes and pretends were absolutely to find answers to the question of what to do? Because of he was a head of the household Ubaydulla said:

- Padishakh tumbled, Russian temporary government came to the state.

What about the fate of Turkistan? Which way will lead of Independence and liberty that dreamt the people of Turkistan. After padishakh's tumbling in Russia, it began changes in all spheres of the state and in ruling over it. It is known to you. In my opinion, it will be better if we observe this method also. How may it our children of local nationality don't possess in our territory? I think we should begin it from organizing refusal demonstrations against to the officials of padishakh who tortured our people so much and appointing local people instead of their place. I think it is time to do now! Most of them preferred this idea but they didn't agree to begin this immediately like that. It seemed to bring serious collusions to both of them. Some of them invited to hold common Muslims meeting and to discuss giving ideas there.

- This is true! "Oq" padishakh tumbled. Then who will come to Russia?
- Bolsheviks or Mensheviks?

Should we sit there without moving, saying that our life depends on them? Or have we got our soul and our mind? Or are we so weak that can't do anything? Can they who had come instead of padishakh, raise their sword upon us?

- Who did give you rights to become Independent yourselves?
- Can they say so?

Such kind of arguments required to find serious way. Their aim from today's meeting was to find a concrete answer.

There were some scholars among them that didn't want to be squashed between two wheels.

Scholars didn't pay attention equally either Bolsheviks or Kerenskiy. It will appear opposite views and disagreements. Because Kerenskiy promised to give liberty to people. In spite of that, some of scholars are hopeful from Kerenskiy, but

even some of them suspect from promises of Bolsheviki and Kerenskiy.

One of leader of scholars Mustafo Chuqayhon ugli has a distrust toward both of them. He was a person who has got his own absolute idea. He has ever spoken without any evidences.

- If you want to escape from a sting of snake, it won't useful to kill one of them. It will be better if you find its nest and destroy it. If you kill one of them, they will return for revenge.

His condition at present time recalled a man who wanted to squash a snake. Not only Mustafo Chuqayhon but Ubaydullahon Avloniy, Zaki Validiy, all of them are meek, thoughtful and patient when they meet with people. Because they listen to people's suffers and grumbles attentively and unhurriedly. But if they gather any place and begin to discuss on some matter they will turn into different person. Their appearances change completely. It is difficult to find differences between them. Their sorrows were the same. But they could talk without any excitement. Especially they talk to any problem belongs to the Fade of Turkistan, its nationality Mustafo Chuqayhon became furious.

- Saying words without evidence is equal to a planted seedling without root. It isn't believed to Bolsheviki! We watch that some Bolsheviki words don't suitable to another Bolsheviki promise! I had shedied that their promise consisted of fraud.
- They didn't want our Independence and our ownership to our native land! Mustafo Chuqay expressed Stalin's words as an example as an evidence:
- At the present level of revolution the requests of the brim countries as asking their separation is absolutely counter-revolutionary reaction the said again furiously.
- What is it?

Let's pay attention more serious! My dear friend!

What is he going to say?

You lived many years without independence what will you do becoming free?

Why don't you live sowing you cotton and contenting your earnings? What

kind of skills do you have except cotton on sarts?

Living independently isn't easy! Why do you need it? Why do you need excessive troubles? Is he Mr. Stalin going to say like that? Perhaps I'm wrong! But there is another reason for my suspicion to Stalin's words!

If Stalin's who was the Leader of Bolsheviks purpose was to give freedom to dependence countries, he would say as follow:

The main reason of revolution was to return all lands to their owners which was joined completely to tsar Russia and to release Russian people from the curse of the name "aggressor". But it is a pity, there isn't any opportunity to do it before solving problems of world was. Presently, we should wait stand! He would tell us these words, if he wants! But Stalin didn't say so!

Tavallo!

Word "presently" isn't a word "Completely". Let's don't hurry to come to a conclusion.

- This matter isn't on today or tomorrow, said someone.

At that time Mustafo Chuqay gestured to his friends as trying to attract their attention to the next sentence.

- My doubt isn't in vein! Being a leader of workers and soldiers deputies of Council in Petrograd is too difficult office. When I met with its leader Chexidre, I told him:

- We, people of Turkistan want only autonomy. Our whole activities are planned on the way of preparation to it. When I spoke my words he shook.

- Never say about it among your compatriots. Do you think that it is given an autonomy to the country such as Turkistan. It will from Russia! Never say about it. – he answered.

Isn't it an evidence that Stalin's close people's suspicion to his words, not only mine? Stalin's promise as "presently" is a lie! Enjoying from Mustafo's logical words and listening to it more attentively Behbudiy said:

- Bravo! Their all words are game! Cunning! They think that people of Turkistan are ignorant! – he supplied Mustafo's ideas!

Mustafo:

This is a main reason to my doubts. He was going to say anything but... A great representative of the national motion of Tatar-bashkird Zaki Validiy was an acquainted with Lenin and Stalin closely and he could advice to Stalin according to his request about national problems and customs and traditions of Eastern people. He said:

- Mustafo is correct! Bolsheviks' all promises are doubtly, unclear! If you agree, I'll give you an example. Zaki Valiy pandered something before giving an example:
- In what language do I speak, in Tatar or in Bashkird? Do you need a translator?

He gazed at standing people seriously:

Hearing these unexpected words everybody surprised:

- Is it a joke? Since when did Turkic people talk to each other with he help of a translator? Since when did we understand each other? – asked Chulpon. Aren't we one nation? When Zaki Validi spoke these words as a joke he waited for such kind of answer:
- Bravo! Very well! We are the nation who can understand each other without any translators! This is our power! We shouldn't forget it. We are the same nation. Bolsheviks' all promises are a lie! Now, I'll give an example: They speak in their programs that every nation solve their problems themselves! They'll give promises! Are these promises true? They aren't real! They are all twiddling! Maybe they think that as is we look like an ass and where they lead we'll follow them. Mustafo's doubts are proper! His evidences to give a freedom to the dependent nations and the rights of solving their fate themselves.
- It's too well! And the second side he speaks opposed idea against himself. He knows that separation from Russia and achieving independence is a counter-revolutionary reaction. Opposed promises at the same time! Mustafo Chuqay said an excellent idea! Bolsheviks' all promises are a lie!

He repeated the word “lie” several times nervously. When he was telling such kind of words about Stain’s cunning, his nervous appearance is recalled as man who caught a thief and asked him:

- Where do you escape? Don’t you recognize your stealing? For some reason Ubaydullahon didn’t hurry to speak. Nevertheless either Zaki Validy or Mustafo Chuqay waited for him a positive answer as “performed excellently” for attracting Ubaydulla’s attention. Ubaydulla didn’t haste, but it wasn’t unconcern and care less ness. He didn’t have such kind of habit. Even he used to hear children’s words and thought always about their pleasant words. Now hearing Mustafo Chuqay and Zaki Validy’s ideas he didn’t satisfy from telling these words:

- It is very true!

He wanted to make them happy and to add some evidences which helping to supply their ideas. He said exciting:

- Our minds are the same, master Zaki!

Mr. Mustafo, your doubts about Bolsheviks are very true!

- You are right, believing to Bolsheviks is a mirage! Endless ravine! A hangman from scientist is more dangerous than a hangman from butcher! I’m considering Lenin! Their leader Lenin explored Bolsheviks’ another hidden appearances himself. After temporary government’s seatling in Russia Mensheviks were followers of solving the fate of Russia by the way of reconciliation and parliament. But Lenin resisted it. He supplied an idea of revolution and an armed rebellion. Isn’t it an urge his natives to each other? They didn’t deny from blood shedding of his natives fro this authority (office).

Is there any more executionering? They felt that they didn’t win the victory by the way of reconciliation or election. But during the world war, they chose completely wrong way! Lenin will change his mind about revolution. When Kerenskiy fought and wanted to go on it till the victory, what about Lenin! Kerenskiy didn’t want to be a slave to German. Few days ago Lenin wanted to

urge his natives to each other and desired bloodsheddings but why did he want to make reconcile today? What did he want? This was cunning of Bolsheviks also! They knew that people were tired of war and they liked this state. At the first side they were going to convince the nation. At the second side if war is continue and finally one of them will win the victory, it is a disaster for Lenin. Either German or Kerenskiy wins the victory, it means that Lenin has lost the right of achieving to throne.

Here are Lenin's and Bolshevik's appearance! It isn't worth to discuss about their appearance or something today...

- He was going to say anything, but sat waiting for their conclusion Chulpon said:
- If you know your enemy that he is a real enemy, I'll fight to protect your throne, wealth and your native land of course! But if you believe someone as your friend and once he'll betray you and throne, what will you do? Coming to the throne he makes us to kneel! What will we do? Is there any other suffer except if?
- Hang me up! Shoot me! Traitor! – Traitor! – Will you have any other opportunity except saying these words! – No, you won't! If you fight, you'll die satisfied!

Your name won't curse you! They'll pray you as a martyr!

Hearing these people's argument Abdurauf Fitrat was sitting in closed eyes as a man who was doing tilavat without saying a word. While they were searching a way to solve these difficulties, his silence made some people furious and even they wanted to say:

- Do you have a tongue!

Although he noticed it; he kept silent! Nevertheless he has longer tongue and much more wretch than others! He hasn't patience for listening to these arguments. Even he wanted them to stop. He agreed to be deaf instead of listening to it. He was thinking completely other things! At that time as if he forgot around and met Amir Temur the Great. He was telling his sorrows in his heart:

- We look like a beggar! Now we are in our native land, but we are asking somebody to give freedom to us. Really, we beg them our freedom, oh great emperor?

I visited your pilgrimage, my sultan!

I came to express Turkish people's bitterly weep from the oppressions. I came to take your sacred soil for Uzbek people. Because they stood in gloom without any light and hope. They got angry seeing their honour was stained by strangers.

Oh, my lord! I came to complain about Turkish people's suffer that they had not any power and strength.

Oh, my master! A great kingdom which was building for Turkish people was occupied by enemies. Turkish people's honour, attention, faith, conscience was stained by the oppressors. Turk's home, cattle, hearth was taken away by strangers. Turk's mind, thought and shapeness turned into a victim of ignorance. Turks became an owners of world with your help but today they didn't find a peaceful place to sleep. They became a ruler of world with your help, but today they joined to Qarluq Temurs.

Oh, my lord! Although Turks betrayed Turkic, their blood-shed was your sacred habit. Don't lie, stand up! Strike, kill the people who betrayed your investments.

Oh, my sultan! I know that you laughed at me with anger. You got angry with me. Because, I'm quality for these events. I've done myself, I let them to occupy your Turan, I let them to torture Turkish people, I betrayed your investments myself. If I didn't want to sleep peacefully, these events wouldn't happen. If I didn't throw your sword and didn't take a musical instrument, my Turon wouldn't be pillaged! I came to recognize my sins, not only for shedding my bloody tears on your threshold. I came to pay all loss, not only for my sins!

Please don't irritate me!

Oh powerful king! Please give me your bless, hold my hands!

I swear to your zeal that I'll never stop before turning back Turons previous honour and greatness.

He thought such kind of dreams in his mind and completely forgot about other people sitting around him and sighed:

He said only that.

Abdulla Avloniy was waiting such kind of answer:

- Freedom, liberty isn't given, it is taken! – added he. Then he read a poem.

Hearing this poem Chulpon said:

The world is tired of cruelty, but “hunger doesn't eat to satisfy, thief doesn't get rich”. So it is a surplus ignorance to believe aggressors justice. Ubaydullahon:

- Today's problem isn't about faith or others. We should talk about only freedom! How we get it?

- Be ready to fight in practice! He was going to say about it, but suddenly he saw an impudent sultan's entrance and changing his appearance and there wasn't any chance to say it exactly. This impudent Sultan sometimes wore a turban and sometimes a black velvet embroidered skull-cap.

He used to change his chameleon robe soon. It was dangerous to say him secret. Sultan's home is in the same street with Ubaydulla. It was said his father Muhit shepherd. His lips were sharp-toothed and he was an empty-headed. People called him Muhit jug as he a shepherd or perhaps he had a small jug or for his appearance. They were a poor family. So son of shepherd Sultan watched Asadulla Mahsum's works which he prepared putty for Russian glaziers. Then helped him a little bit and got some money for it. That's why he became closer to Ubaydulla's family. This family was under control at the time of padishakh Nikolai and Shuros government. Shuros knew Sultan's close connection with this family, so they asked him to work them as a spy. But Ubaydulla noticed it from his attempts. Because he was so careful and vigilant on this field. Bolshovoys began to send their spies and propagandists to try to run off the right way of the people of Turkistan. They were quarreling with each other for Turkistan. The impudent Sultan was a spy of Bolsheviks for awaring everything about Bolshovoys. He appeared sometimes among the believers wearing his people changing his appearance. People called him insolent, bare-faced that he came to somewhere

with a senseless reason, but without any invitations. Ubaydulla had noticed his purpose from a close connection and who he was. He used to come there often because of Ubaydulla's father and that time he tried to know his thoughts:

- Ubaydullahon, you are close person to Bolshovoys. Bolshovoys will give rich men's place to poor people. They began to consider poor people as a person! Which do you prefer Bolshovoy's or Kerenskiy?

His such kind of ququestions made Ubaydulla to doubt. Ubaydulla and his close friends were not blockhead and frivolous. Sultan's purpose and his personality became evident to some of them during the conversation. Especially, Avloniy knew it and when he joined them he began to read different poems for taking Ubaydulla out such inconvenient situation. Hearing poem Munavvar Qori:

- Bravo! It mustn't be sorry to gossipers, slanderers and betrayers for getting rid of slanders and gossips! It must smear them entraining to the ass reverse and at the presence of people!
- It is less for betrayers! It isn't a shame for them! They go away wiping their face! There arose a little laugh!

He didn't express exactly his strictly attitude to the temporary government and Shuros in front of an impudent Sultan. But soon he preferred to direct a report which was prepared for speaking in the open conference of Muslims in Qazan.

- After Russian revolution we'll settle our existence and our works ourselves!

We hoped that we would got our share from the faith which promised us by revolution, but it isn't time for it. After revolution there was organized Shuros of soldiers in Turkistan, people of Turkistan couldn't join to these Shuros of soldiers because of they weren't their root nation. They couldn't unibte to the farming union and their own democracy. That's why Muslims could make only public establishments.

We invited some candidates to the temporary government for sending to Turkistan according to the resolution of Special Congress. We thought and hoped that four Muslim commissars who joined to the committee of the temporary government would work in Turkistan very well. But Shuros of soldiers didn't give

a free hand to work in Turkistan. Although they tried to work organizing a center committee of Turkistan and considering students as a leader Shuros of soldiers and workers resisted it. Then they had to leave Turkistan. When Slaveskiy who was one of the member of Council in Turikistan and later he was sent to the council of Petrograd, sat wish one of the members of our national Shuro said:

- What is the Central national Shuro? What rights, does it have to interference to the problems of Turkistan? You have invited persons and at the present time such kind of persons can rule. As they have soldiers, they'll go on their low and old policy according to this power. Sultan Ubaydulla's strictly view. Ubaydulla was prisoned by the help of such kind of traitors as Sultan except the injustice of Sovet government.
- We couldn't pass. We fell down into the hell. Shuro's state isn't less from the hell! Ubaydulla thought about his pass in the small and hot ward walking around the room as a bird in the cage. Then a crack of iron door of a ward opens and it is given a "soup" prepared by turned sour cabbage in an aluminum crushed bowl. Soup smells bitteresh! An ugly jailer of prison who brought a soup to Ubaydulla was seen as Sultan!
- Why did he recall me Sultan? Why? It isn't good!

When he recalled an insolent Sultan, he recollected his dream. He thought about it and irritated. Surely, he will receive refusal answer, to his complaint application? Is he shot?

Today an investigator began his words with asking about his connection with Sadriddin A'lam. He said that Sadriddin was a dangerous enemy of revolution.

Calamity (Disaster)

- You are Ubaydulla Hujayev? – shouted investigator at weaked Ubaydulla. It was summer and the weather was very hot. Ubaydulla was in a lacking strength condition.
- You argued with a religious writer Lev Tolstoy. You was a follower of punishing evil deed with evil deed not with forgiveness! – Am I right? Why are you quiet?

- Yes, you are right!
- So then, should it be brutal to brutal? Now tell me! If a man evinces, his evil to a Soviet nation which included 150 mln people not hundred or thousand people fights for its destruction, betrays to the revolution won't it a wickedness?

Investigator was going to explore Ubaydulla's activities with such logical evidences. Ubaydulla:

- Betrayers should be hung up! Must! – he answered in a short way!
- Oh, what about you?
- Me, why?

You fought against Shuros for the oppression of landowners! After padishakh's tumbling you began to betray to Shuros! You tried to turn off.

Hearing these words Ubaydulla kept silent as a swooned people. Does it mean that tell all your slanders or doesn't work his listening apparatus on his ears! Was he going to say that?

- Tell your all words and your rumors which you thought yourself. Tell speak!
- He was completely quiet.

The investigator considered his silence as a discontent. Then he stood up with intensity and came to Ubaydulla and spoke in Russian:

- Saying this word he drew his hair and fisted:
- Speak, tell me betrayer, nationalist enemy of the nation! Ubaydulla didn't pay attention his insults. He was completely careless.
- Being evil to wickedness is justice! There isn't any pity to malice! I didn't fight for giving my nation, my great Turkistan to the despot Shuros servitude!

Don't insult me! Keep your hands! If you are right and I betray to my nation's independence. Ubaydulla jumped up and said:

- Shoot me in front of my nation! Carry me to the square! Hang me! The investigator said with composure:

- No, no. You became a follower of October revolution, didn't you? You don't refuse it. Now you tell me how did you betray to the October revolution? Then we'll hang up! Hearing this word "revolution" he imagined it as a open-mouthly dragon. If it closes his mouth... As if it can swallow the whole world. We can think everything and dream about anything. We can imagine that in rivers there may run fire instead of water and people are resting quiet. We can dream about that it may be raining fiery and people are going with their umbrella. These people's body looks like a snake and they have a brutal head. We can see it in our dream. Everything can be seen in dreams! But after awakening, you find peace of mind saying "it is a dream", interpret it to kindness. Then you carry out a charity and sacrifice to a deity. But God keeps everybody in real life!

In 1917, in autumn there was a terrible earthquake and the earth separated into 2 parts and there appeared a big and a deep, endless ravine. People and their mind divided into 2 also because of this earthquake. Whole sky was covered with dark clouds and surroundings down. A new moon has disappeared. Panic overwhelmed the world. It is called October earthquake, October revolution.

After these gloomy days appearance of new moon doesn't brighten an environment, but make them happy. They open their hand for pray and wish only good wishes. They become hopeful from something! There is a legend among the people:

If moon is peaceful to itself, it will be peace for the people! But today the moon appeared among the clouds, so it is too difficult to find out its meaning. Seeing it they say. But the sky was dusty. This new moon rose among the clouds, because of this terrible earthquake there appeared Russia, including tyrant rich men – capitalists in one side and worker-farmers-poor people in another side. It was called the victory of October revolution. Shuro's government under the leadership of Bolsheviks began to develop in Petrograd as a new moon among the clouds which brightened in a gloom, at the time of padishakh Nikolai.

This new moon's lights began to brighten in a dependent Turkistan. A kind man

will come to the top of the authority who thinks about destitute, poor people, orphans and suffering people. It is a great happiness, isn't it? This "kind ruler" became Lenin. He gave such a freedom the people of the colony of Turkistan, as a result in 2-3 weeks in November there organized the autonomy of Turkistan. In Quqon after his coming to the authority. Especially at that days an official note which devoted to every hard-worker Muslims of the East and Russia and was signed by Lenin and Stalin, was published by the Council of the Nation Commissars.

- It will be announce your customs and traditions, your national-cultural establishments are free, hour you want! You have a right for it! You should become rulers of your native land yourself. You should live according to your traditions. You have a right for it! Because, your future and fate depends on yourself.

The national affairs commissar: I. Jugashvili (Stalin)

The head of Sovet Public commissares congres: V. Ulyanov (Lenin)

This was a guarantee to the independence and freedom which was given by the Bolshovoys. They were extremely happy. Both leaders denied their words although they promised among the whole people. But nobody thought that they did so. That's why nobody looked at them with a doubt. Because muslim people considered that promise is a real of God, they believed it. Even a leader of scholars Mustafo Chuqay had to believe him. He didn't believe Bolshovoys, so he looked at Stalin's words about national Independence with doubt. This October revolution which happened in Russia, was a holiday and joy for the people of the dependent Turkistan. These people had become colony of Russians for a century.

One day in autumn young and old people went to streets with a great happiness and threw their skull-cups to the sky. They thought that it was spring, not autumn.

Even enlightened women have forgotten their yashmaks at that day and hurried so congratulate each other. Especially, it reached the highest point in one of the

scientific, Center in Quqan with voices of karnay-surnay, and kettle-drums.

Scholars shouted at everywhere, in madrasas, mosques, and bazaars in a high voice:

- Liberty! Freedom! – Wake up nation! Wake up from captivity!

I congratulate you autonomy with Independence!

It was announced the autonomy of Turkistan. Kindly people believed that they escaped from the oppression completely.

Hearing the word “Liberty” for a moment is to see a light by the blind. Poets write a lot of poems about Independence and read them in the squares which covered with people. Although winter’s severe days began and in spite of the last days of autumn there were a lot of exhibitions in the Cathedral mosque in Tashkent.

Newspaper write: “Orators speak with an excitement and tears in their eyes that the oppressed life has finished and a new independent life has begun. Georgians society, trade union, Tashkent society of Jewish and many other organizations supply the autonomy of Turkistan, not only oppressed Uzbek people. Russian newspaper estimate this frankly and analyzer this situation fairly. The activist newspaper at that time “Свободный Самарканд” (Independent Samarkand) writes that: The congress decisions which were the most important to our period, mean it will be a new process in the lives of edge countries. Besides that, this newspaper exclaims “It is time to become an owner to the lands and a creator of history for the released Turkistan form chains. The people of Turkitan escaped from the difficulties and flied as a free bird in the sky. They were breathing lightly. But Ubaydulla Hujayev was a minister and he versed everything quite lot. He felt happy from seeing these days but he worried about to protect the Independence from different hindrances and to consolidate it. There were some signs of danger as he thought. Shuro’s government still didn’t take the countries which belong to tsar Russia, to their side stablely. Although the authority has passed from Kerenskiy to Shuros, most of provinces and colonial countries of Russia almost belonged to the Russian force – white guardsmen. The world war didn’t finish yet. Still only tsar

soldiers white guardsmen were fighting, not Germans and Soviet soldiers. White guardsmen didn't want to give other Russian provinces to Shuros, so they began to prepare the empire generals such as Kolchak Denikin and Yudenich to the internal fights against the army which joined to Shuro.

Mutual bloody struggles and civil war is expecting for Russia. Shuros tried strongly to occupy whole country. It wasn't easy to occupy the whole country by Shuros. As thirsty needs water and hungry needs food, Lenin will find a correct way for poor and oppressed people of Russia at the present time. People turned into a b poor because of the world war which lasted for 3 years. What did they need? First of all peace! Widows and orphans needed to get rid of sending their husbands and children to the war, landless peasants needed land, freedom, human dignity and a freedom of right for living as a person. People didn't need anything except this happiness. Nobody will dream? Who will lead to this happiness, to this dream? Who will carry out? Where is careful man of Russian? Only Lenin carry out their dream come true! He adopted and declaration about giving lands, freedom of speech and press to the formers and giving a right to solve their fate themselves and freedom to the colonial countries. Especially people accepted the autonomy which was given to Turkistan with a great joy, but Ubaydullahon's sleepless nights began. Because in the first side there are giving the autonomy to some colonial countries, but in the second side they get rid of the oppressions of local rich men and nationalists and they are organizing an equal single social state of Shuro. What does it mean? In history didn't son kill his father or father kill his son for the authority forgetting their promises? Turkistan looks after Russia, but hour they give it to the sly Lenin easily? Why did tsar government make Turkistan a colony with a bloody struggle? The nation was tired of secular humiliation, oppression and injustice, so they were a numb. There was a drowse in their body. People who were threw to the prison for many years, he doesn't surprise or astonish. Because it was a habit for him as usual. He got accustomed to consider it as his fate. What is the difference between colony and people's captivity? Ubaydullahon experienced captivity a lot of time in tsar government's prison for his time of youth. So he

knew about prisoners spirit very well. He felt that it was difficult to exert an influence to them.

Really if you shout at them as follows:

- Freedom, Liberty! Wake up, open your eyes wake up!

People who were bent from the oppression and accustomed to the captivity as a fate, will wake up and say:

- Why did you wake me up?
- Oh slavery, this slavery!

He tried to wake a love to freedom and hatred to dependence and decide to make a speech in the big squares and in front of the hundred thousands of people.

In one of the meetings:

- Oh dear children of Turon! The owners of Independence!

He said the words “independence” and “owners” with a high emotion. Then what did he thought that the Independence of Turkistan was broken down under the treason of Bolshovoy and it was seemed that he has lost it. Or did Fitrat’s words which said to the autonomy with the eternal hopes and infinity joys, cut up his heart into many pieces? Surely, nobody could express the autonomy’s dignity like Fitrat. After a few silence he began his speech with Fitrat’s word:

The autonomy of Turkistan! I didn’t believe that there was much more proudly, sacred and joyous word among the Turks form Turkistan and beside the real children of the emperor Temur!

This is the autonomy of Turkistan! We suffered for 50 years. They insulted us, bound our hands, trampled our honour and shame, assaulted to our right, scoffed at our personality, but we tolerated them. We obeyed every order and had lost everything. We didn’t give a correct idea and kept it in our faith. The autonomy of Turkistan! We couldn’t see anything, our eyes have lost their light, our mind was disturbed and we have lost our co-religionists up, destroyed our native land and our people fell down by gendarme’s kicks, stayed in a dark prisons and came back from the door of legal office. At that time there brightened a clear star far away from the gloomy world for elating our low spirit. Our eyes could see it only. What

was it? The autonomy of Turkistan! We exactly knew that the oppressive government of Nikolai lives. Revolution occurred. It was announced a style about ruling Russia with “the Republic of the United nation”. Ukraine which was organized on this announcement, Tatar and other nations’ autonomies were stated. It was Turkistan’s turn. The autonomy of Turkistan was announced at night on the 27th of November, at the congress of Turkistan which gathered in Huqand, in the second capital of history of Turkistan. But the autonomy of one nation doesn’t finish with an announcement of the Congress. “*It should take and keep the autonomy*” Congress carried out its duty. And the rest are the nations tasks. We need a strength and power to keep the autonomy. We need money to carry out the autonomy. It should be done by the nation! Uбайdullahon spoke Fitrat’s last words with a special stress.

- We give our soul for Turkistan, for its Independence, not only our wealth! We sacrifice everything on this way – such words were heard among the nation. People embrace each other and congratulate!

Uбайdulla was liven up from this and began his words with such kind of exclamation:

- Oh, children of the nation of the Great Turon! He had a pain and suffer, his pain was known from his remark. When he said the word “Turon” he thought:
- Surely, this word will change into the word “Shuro”? Can it really be true? Really Turkistan is ruined again!

He thought such kind of terrible things in his mind. He paid more attention to wake a love to the Freedom, Liberty!

We have seen these days. It is time to shout at everywhere.

The autonomy! Oh, everybody fought several times to see such days. How many true children sacrificed themselves in there struggles! Is there any magic or wonder of Independence? Because every person always fights for the Independence for many centuries. Our country Turan was the best Fodgrant land either on beauty for or on wealth. Wasn’t it occupied for several years? We are

very glad to get our country again! Congratulate!

As a great writer A. Navoi predicted as “Golden cage”, there is not any flight in it. What is the difference between a bird in the cage and a reptile? Russian invaders twisted our wings. Nevertheless, didn't have our nation such kind of wings which were worth to fly? Now, we wish that our wings never twist! Iloho omin! The impendence! Thank, oh my God!

- You can hear such words everywhere. Ubaydulla didn't finish his words completely yet, but a poet Tavallo came to the rostrum and began to read his special poem with a great happiness.

Chapter II. The Analysis of the Scientific topic – Ellipsis in Translation.

§-1. Theoretical problems of Ellipsis

E l l i p s i s is a typical phenomenon in conversation, arising out of the situation. We mentioned this peculiar feature of the spoken language when we characterized its essential qualities and properties. But this typical feature of the spoken language assumes a new quality when used in the written language. It becomes a stylistic device inasmuch as it supplies suprasegmental information. An elliptical sentence in direct intercourse is not a stylistic device. It is simply a norm of the spoken language.

The basic patterns of emotional colloquial constructions enumerated above have a particularly strong stylistic effect when they are used in the author's speech. The explanation of this must be sought in the well-known dichotomy of the oral *vs* the written variety of language. As has been previously pointed out, the oral variety has, as one of its distinctive features, an emotional character revealed mostly in the use of special emotive words, intensifiers and additional semanticizing factors caused by intonation and voice qualities. The written variety is more intellectual; it is reasoned and, ideally, is non-emotional. So when such constructions have travelled from their homeland—dialogue—nto the author's domain—monologue—, they assume the quality of an SD. Some of the examples given above illustrate this with sufficient clarity.

Among other cases of the particular use of colloquial constructions are 1) ellipsis, 2) break-in-the-narrative, 3) question-in-the-narrative, and 4) represented speech.

E l l i p s i s is a typical phenomenon in conversation, arising out of the situation. We mentioned this peculiar feature of the spoken language when we characterized its essential qualities and properties. But this typical feature of the spoken language assumes a new quality when used in the written language. It

becomes a stylistic device inasmuch as it supplies suprasegmental information. An elliptical sentence in direct intercourse is not a stylistic device. It is simply a norm of the spoken language.

Let us take a few examples.

"So Justice Oberwaltzer-solemnly and didactically from his high seat to the jury." (Dreiser)

One feels very acutely the absence of the predicate in this sentence. Why was it omitted? Did the author pursue any special purpose in leaving out a primary member of the sentence? Or is it just due to carelessness? The answer is obvious: it is a deliberate device. This particular model of sentence suggests the author's personal state of mind, *viz.* his indignation at the shameless speech of the Justice. It is a common fact that any excited state of mind will manifest itself in some kind of violation of the recognized literary sentence structure.

Ellipsis, when used as a stylistic device, always imitates the common features of colloquial language, where the situation predetermines not the omission of certain members of the sentence, but their absence. It would perhaps be adequate to call sentences lacking certain members "incomplete sentences", leaving the term *ellipsis* to specify structures where we recognize a digression from the traditional literary sentence structure.

Thus the sentences 'See you to-morrow.', 'Had a good time?', 'Won't do.', 'You say that?' are typical of the colloquial language. Nothing is omitted here. These are normal syntactical structures in the spoken language and to call them elliptical, means to judge every sentence structure according to the structural models of the written language. Likewise, such sentences as the following can hardly be called elliptical.

"There's somebody wants to speak to you."

"There was no breeze came through the open window." (Hemingway)

"There's many a man in this Borough would be glad to have the blood that runs in my veins." (Cronin)

The relative pronouns *who*, *which*, *who* after 'somebody', 'breeze', 'a man in this Borough' could not be regarded as "omitted"—this is the norm of colloquial language, though now not in frequent use except, perhaps, with the *there is (are)* constructions as above. This is due, perhaps, to the standardizing power of the literary language. O. Jespersen, in his analysis of such structures, writes:

"If we speak here of 'omission' or 'subaudition' or 'ellipsis', the reader is apt to get the false impression that the fuller expression is the better one as being complete, and that the shorter expression is to some extent faulty or defective, or something that has come into existence in recent times out of slovenliness. This is wrong: the constructions are very old in the language and have not come into existence through the dropping of a previously necessary relative pronoun."¹

Here are some examples quoted by Jespersen:

"I bring him news will raise his drooping spirits."

". . .or like the snow falls in the river."

". . .when at her door arose a clatter might awake the dead."

§-2. The definition of the ellipsis

However, when the reader encounters such structures in literary texts, even though they aim at representing the lively norms of the spoken language, he is apt to regard them as bearing some definite stylistic function. This is due to a psychological effect produced by the relative rarity of the construction, on the one hand, and the non-expectancy of any strikingly colloquial expression in literary narrative.

It must be repeated here that the most characteristic feature of the written variety of language is amplification, which by its very nature is opposite to ellipsis. Amplification generally demands expansion of the ideas with as full and as exact relations between the parts of the utterance as possible. Ellipsis, on the contrary, being the property of colloquial language, does

¹ *Jespersen, O. A Modern English Grammar. Ldn, 1928, part III, p. 133.*

not express what can easily be supplied by the situation. This is perhaps the reason that elliptical sentences are rarely used as stylistic devices. Sometimes the omission of a link-verb adds emotional colouring and makes the sentence sound more emphatic, as in these lines from Byron:

*"Thrice happy he who, after survey
of the good company, can win a corner."
"Nothing so difficult as a beginning."
"Denotes how soft the chin which bears his touch."*

It is wrong to suppose that the omission of the link-verbs in these sentences is due to the requirements of the rhythm.

Aposiopesis is a device which dictionaries define as "A stopping short for rhetorical effect." This is true. But this definition is too general to disclose the stylistic functions of the device.

In the spoken variety of the language, a break in the narrative is usually caused by unwillingness to proceed; or by the supposition that what remains to be said can be understood by the implication embodied in what has been said; or by uncertainty as to what should be said.

In the written variety, a break in the narrative is always a stylistic device used for some stylistic effect. It is difficult, however, to draw a hard and fast distinction between break-in-the-narrative as a typical feature of lively colloquial language and as a specific stylistic device. The only criterion which may serve as a guide is that in conversation the implication can be conveyed by an adequate gesture. In writing it is the context, which suggests the adequate intonation that is the only key to decoding the *aposiopesis*.

In the following example the implication of the *aposiopesis* is a warning:

"If you continue your intemperate way of living, in six months' time..."

In the sentence:

"You just come home or I'll ..."

the implication is a threat. The second example shows that without a context the implication can only be vague. But when one knows that the words were said by an angry father to his son over the telephone the implication becomes apparent.

Aposiopesis is a stylistic syntactical device to convey to the reader a very strong upsurge of emotions. The idea of this stylistic device is that the speaker cannot proceed, his feelings depriving him of the ability to express himself in terms of language. Thus in Don Juan's address to Julia, who is left behind:

"And oh! if e'er I should forget, *I swear* — But that's impossible, and cannot be." (Byron)

Break-in-the-narrative has a strong degree of predictability, which is ensured by the structure of the sentence. As a stylistic device it is used in complex sentences, in particular in conditional sentences, the *if*-clause being given in full and the second part only implied. However, aposiopesis may be noted in different syntactical structures.

Thus, one of Shelley's poems is entitled "*To—*", which is an aposiopesis of a different character, inasmuch as the implication here is so vague that it can be likened to a secret code. Indeed, no one except those in the know would be able to find out to whom the poem was addressed. Sometimes a break in the narrative is caused by euphemistic considerations—unwillingness to name a thing on the ground of its being offensive to the ear, for example:

"Then, Mamma, I hardly like to let the words cross my lips, but they have wicked, wicked attractions out there — like dancing girls that — that charm snakes and *dance without* — Miss Moir with downcast eyes, broke off significantly and blushed, whilst the down on her upper lip quivered modestly." (Cronin)

Break-in-the-narrative is a device which, on the one hand, offers a number of variants in deciphering the implication and, on the other, is highly

predictable. The problem of implication is, as it were, a crucial one in stylistics. What is implied sometimes outweighs what is expressed. In other stylistic devices the degree of implication is not so high as in break-in-the narrative. A sudden break in the narrative will inevitably focus the attention on what is left unsaid. Therefore the interrelation between what is given and what is new becomes more significant, inasmuch as the given is what is said and the new—what is left unsaid. There is a phrase in colloquial English which has become very familiar:

"Good intentions *but* — "

The implication here is that nothing has come of what it was planned to accomplish.

Aposiopesis is a stylistic device in which the role of the intonation implied cannot be over-estimated. The pause after the break is generally charged with meaning and it is the intonation only that will decode the communicative significance of the utterance.

Questions, being both structurally and semantically one of the types of sentences, are asked by one person and expected to be answered by another. This is the main, and the most characteristic property of the question, i.e. it exists as a syntactical unit of language to bear this particular function in communication. Essentially, questions belong to the spoken language and presuppose the presence of an interlocutor, that is, they are commonly encountered in dialogue. The questioner is presumed not to know the answer.

Question-in-the-narrative changes the real nature of a question and turns it into a stylistic device. A question in the narrative is asked and answered by one and the same person, usually the author.

It becomes akin to a parenthetical statement with strong emotional implications. Here are some cases of question-in-the-narrative taken from Byron's 'Don Juan':

1) "*For what is left the poet here?*

For Greeks a blush — for Greece a tear."

2) "And starting, she awoke, *and what to view?*

Oh, Powers of Heaven. *What dark eye meets she there?*
'Tis — 'tis her father's—fix'd upon the pair."

As is seen from these examples, the questions asked, unlike rhetorical questions, do not contain statements. But being answered by one who knows the answer, they assume a semi-exclamatory nature, as in 'what to view?'

Sometimes question-in-the-narrative gives the impression of an intimate talk between the writer and the reader. For example:

"Scrooge knew he was dead? Of course he did. How could it be otherwise? Scrooge and he were partners for I don't know how many years." (Dickens)

Question-in-the-narrative is very often used in oratory. This is explained by one of the leading features of oratorical style—to induce the desired reaction to the content of the speech. Questions here chain the attention of the listeners to the matter the orator is dealing with and prevent it from wandering. They also give the listeners time to absorb what has been said, and prepare for the next point.

Question-in-the-narrative may also remain unanswered, as in:

"How long must it go on? How long must we suffer? Where is the end? What is the end?" (Norris)

These sentences show a gradual transition to rhetorical questions. There are only hints of the possible answers. Indeed, the first and the second questions suggest that the existing state of affairs should be put an end to and that *we* should not suffer any longer. The third and the fourth questions suggest that the orator himself could not find a solution to the problem.

"The specific nature of interrogative sentences," writes P. S. Popov, "which are transitional stages from what we know to what we do not yet know, is reflected in the interconnection between the question and the answer. The interrogative sentence is connected with the answer-sentence far more closely than the inference is connected with two interrelated pronouncements, because each of the two pronouncements has its own significance; whereas the significance of

the interrogative sentence is only in the process of seeking the answer."¹

This very interesting statement concerning the psychological nature of the question, however, does not take into consideration the stimulating aspect of the question.

When a question begins to fulfill a function not directly arising from its linguistic and psychological nature, it may have a certain volume of emotional charge. Question-in-the-narrative is a case of this kind. Here its function deviates slightly from its general signification.

This deviation (being in fact a modification of the general function of interrogative sentences) is much more clearly apparent in rhetorical questions.

§-3. Collection of the ellipsis

In this paragraph you can look through all the sentences from the extract which I collected and which can be called ellipsis:

Ayniqsa bu millat, Turkiston taqdiriga aloqador masala qo'zg'alganda...

Especially, this nation, when the matter which concern the fate of Turkistan is touched up...

Muborak bo'lsin...

Congratulation with...

Mustaqillik bo'ladi! Hurriyat... Hurriyat...-degan quvonchlar har bir ovozdand eshitilardi.

There will be independence! Independence... Freedom...-such voices were heard everywhere.

Odam bir-biriga rahm shavqat qilmasa... O'zini odamman deb sanagan

odam bir odamning boshiga mushkul tushganda, og'irini yengil qilishga yaramasa...

If people don't help each others... if a man who calls himself a human being doesn't help a person in his difficult...

Dod faryodini eshitib, eshitmagandek quloq solmasa... Yo tavba musulmonchiligi qayoqda qoldi...

What if hears the stoning, moaning, but tries not to pay an attention... oh God, where are Muslims where is...

Kechagina bir necha yillik Petrograd safaridan qaytib kelgan Kamolxon domla:

Kamolxon domla who had just come back from his trip to Petrograd:

Meni ot! Meni os! Xoin... Xoin...-deyishdan boshqa ilojing qoladimi?

Shoot me! Hang me! Betrayer... traitor... -will you be able to say something else besides this, can you?

Inqilob so'zini eshitdi-yu Ubaydullaning ko'z oldida og'iz ochib turgan ajdaho ko'rinib ketdi. Og'zini yumsa bormi? Go'yo butun dunyoni yutib yuborgudek...

Having heard the word revolution it seemed to Ubaidulla like a beast. If closes its mouth. The whole world will be in it...

Kambag'alning bir to'ygani boyigani...

If the poor is full for once he is the rich...

§-4. The structural and semantic analysis of ellipsis

This paragraph dwells with the analysis of ellipsis by structural and semantic point of view.

Ayniqsa bu millat, Turkiston taqdiriga aloqador masala qo'zg'alganda...

Especially, this nation, when the matter which concern the fate of Turkistan is touched up...

As I mentioned above ellipsis is a stylistic device which shows just the omission of some parts of a sentence. And in this example we can see subject is omitted. We don't know what the author wanted to say. We can just guess what it can be according to the sentences which follow after this one or according to the previous ones.

Muborak bo'lsin...

Congratulation with...

Here we come across very interesting ellipsis. We don't know why the character congratulating. And it means the object or in other words attribute was omitted. Omission of some parts of sentence is called ellipsis, but omission of some letters in the word is call aposiopesis. We should not confuse them.

Mustaqillik bo'ladi! Hurriyat... Hurriyat...-degan quvonchlar har bir ovozdan eshitilardi.

There will be independence! Independence... Freedom...-such voices were heard everywhere.

In this situation predicate was omitted. As we know from grammar courses in English no sentence is formed without predicate. This is the rule. But ellipsis is the stylistic device which omits some part of sentence in order to make the speech more interesting and emotive.

Odam bir-biriga rahm shavqat qilmasa... O'zini odamman deb sanagan odam bir odamning boshiga mushkul tushganda, og'irini yengil qilishga yaramasa...

If people don't help each others... if a man who calls himself a human being doesn't help a person in his difficult...

In his difficult... What? Do you know? May be in his difficult situation or time or something else. So this means that attribute is not in its place where it should be. In many cases attribute is given by noun or pronoun.

Dod faryodini eshitib, eshitmagandek quloq solmasa... Yo tavba musulmonchiligi qayoqda qoldi...

What if hears the stoning, moaning, but tries not to pay an attention... oh God, where are Muslims where is...

In this situation predicate was omitted. As we know from grammar courses in English no sentence is formed without predicate. This is the rule. But ellipsis is the stylistic device which omits some part of sentence in order to make the speech more interesting and emotive.

Kechagina bir necha yillik Petrograd safaridan qaytib kelgan Kamolxon domla:

Kamolxon domla who had just come back from his trip to Petrograd:

What did Kamolxon domla do? We don't know. Because, the predicate was omitted. As we know omission of some parts of speech in the literary text is called ellipsis. One should know about the ellipsis in order to understand the root meaning of any text or let it be whole novel.

Meni ot! Meni os! Xoin... Xoin...-deyishdan boshqa ilojing qoladimi?

Shoot me! Hang me! Betrayer... traitor... -will you be able to say something else besides this, can you?

In this example subject and predicate were omitted. The author calls somebody a betrayer and traitor but there is no subject and that's why we don't know who is that person. And the author omits predicate as well, so we don't know the tense of the sentence. Very extraordinary case, isn't it?

Inqilob so'zini eshitdi-yu Ubaydullaning ko'z oldida og'iz ochib turgan ajdaho ko'rinib ketdi. Og'zini yumsa bormi? Go'yo butun dunyoni yutib yuborgudek...

Having heard the word revolution it seemed to Ubaidulla like a beast. If closes its mouth. The whole world will be in it...

The object or in other words attribute was omitted. Omission of some parts of sentence is called ellipsis, but omission of some letters in the word is called aposiopesis. We should not confuse them.

Kambag'alning bir to'ygani boyigani...

If the poor is full for once he is the rich...

This is very famous Uzbek proverb. So we know the end of the sentence but the author omits it. And here we can see that the whole sentence was omitted. In other words there is no subject, not predicate and even no object and other parts of the sentence.

§-5. The ways of translation of ellipsis

Ayniqsa bu millat, Turkiston taqdiriga aloqador masala qo'zg'alganda...

Especially, this nation, when the matter which concern the fate of Turkistan is touched up...

As I mentioned above ellipsis is a stylistic device which shows just the omission of some parts of a sentence. And in this example we can see subject is omitted. We don't know what the author wanted to say. We can just guess what it can be according to the sentences which follow after this one or according to the

previous ones.

I translated this sentence with the help of word for word translation, in order to save the ellipsis in the TL. In many cases when some sentence is under the translation it loses its stylistic devices in TL.

Muborak bo'lsin...

Congratulation with...

Here we come across very interesting ellipsis. We don't know why the character congratulating. And it means the object or in other words attribute was omitted. Omission of some parts of sentence is called ellipsis, but omission of some letters in the word is called aposiopesis. We should not confuse them.

I translated this sentence with the help of word for word translation, in order to save the ellipsis in the TL. In many cases when some sentence is under the translation it loses its stylistic devices in TL.

Mustaqillik bo'ladi! Hurriyat... Hurriyat...-degan quvonchlar har bir ovozdanda eshitilardi.

There will be independence! Independence... Freedom...-such voices were heard everywhere.

In this situation predicate was omitted. As we know from grammar courses in English no sentence is formed without predicate. This is the rule. But ellipsis is the stylistic device which omits some part of sentence in order to make the speech more interesting and emotive.

This sentence was translated with meaning into meaning translation or in other words with adequate translation. Because in Uzbek the words Mustaqillik, hurriyat mean the same meaning. That's why I took the words Independence and Freedom in TL in order to avoid the repetition of one word.

Odam bir-biriga rahm shavqat qilmasa... O'zini odamdan deb sanagan odam bir odamning boshiga mushkul tushganda, og'irini yengil qilishga

yaramasa...

If people don't help each others... if a man who calls himself a human being doesn't help a person in his difficult...

In his difficult... What? Do you know? May be in his difficult situation or time or something else. So this means that attribute is not in its place where it should be. In many cases attribute is given by noun or pronoun.

I translated this sentence with the help of word for word translation, in order to save the ellipsis in the TL. In many cases when some sentence is under the translation it loses its stylistic devices in TL.

Dod faryodini eshitib, eshitmagandek quloq solmasa... Yo tavba musulmonchiligi qayoqda qoldi...

What if hears the stoning, moaning, but tries not to pay an attention... oh God, where are Muslims where is...

In this situation predicate was omitted. As we know from grammar courses in English no sentence is formed without predicate. This is the rule. But ellipsis is the stylistic device which omits some part of sentence in order to make the speech more interesting and emotive.

The translation was made with adequate translation. If we translate it with word for word translation it loses its meaning and reader of TL will never understand it.

Kechagina bir necha yillik Petrograd safaridan qaytib kelgan Kamolxon domla:

Kamolxon domla who had just come back from his trip to Petrograd:

What did Kamolxon domla do? We don't know. Because, the predicate was omitted. As we know omission of some parts of speech in the literary text is called ellipsis. One should know about the ellipsis in order to understand the root meaning of any text or let it be whole novel.

The sentence was translated with the help of addition and substitution. We

changed the word *kechagina* to the word *just* in English. In short, I used here grammatical substitution.

Meni ot! Meni os! Xoin... Xoin...-deyishdan boshqa ilojing qoladimi?

Shoot me! Hang me! Betrayer... traitor... -will you be able to say something else besides this, can you?

In this example subject and predicate were omitted. The author calls somebody a betrayer and traitor but there is no subject and that's why we don't know who is that person. And the author omits predicate as well, so we don't know the tense of the sentence. Very extraordinary case, isn't it?

Translation is done with word for word translation. Because it is understandable in both SL and TL. And there is no any special word which should be explained to other reader. In such cases translator can use word for word translation.

Inqilob so'zini eshitdi-yu Ubaydullaning ko'z oldida og'iz ochib turgan ajdah o ko'rinib ketdi. Og'zini yumsa bormi? Go'yo butun dunyoni yutib yuborgudek...

Having heard the word revolution it seemed to Ubaidulla like a beast. If closes its mouth. The whole world will be in it...

The object or in other words attribute was omitted. Omission of some parts of sentence is called ellipsis, but omission of some letters in the word is called aposiopesis. We should not confuse them.

Here we used adequate translation which is very right and correct. Using adequate translation shows the ability and capability of a translator. It is very important issue in translation of any book. Not knowing types of translation and stylistic devices it is impossible to translate anything

Kambag'alning bir to'ygani boyigani...

If the poor is full for once he is the rich...

This is very famous Uzbek proverb. So we know the end of the sentence but the author omits it. And here we can see that the whole sentence was omitted. In other words there is no subject, not predicate and even no object and other parts of

the sentence.

Translation is done with word for word translation. Because it is understandable in both SL and TL. And there is no any special word which should be explained to other reader. In such cases translator can use word for word translation.

§-6.The difficulties in the translation of ellipsis

During the translation of the ellipsis from Uzbek into English and analysis of them I came across variety difficulties, but from the other side, it was easier to translate ellipsis than the translation of other stylistic devices. As I said above, almost all the English ellipsis are very close with the Uzbek ones. In the sentences we can see how ellipsis often used in both English and Uzbek languages. Such kind of ellipsis require more attention and work at them from the translator. And we cannot translate them with the help of word for word translation. A translator should find an equivalent word which can be changed in the target language. If we cannot find the required word in this case such kind of translation will be just nonsense. As we know every nation has its own idioms and phrases. So a translator must know both languages and the nations' customs, traditions well. In this case he can translate, any unit and any novel perfectly.

In my point of view, we should work hard on the stylistic devices and read much about the English speaking countries. I think we started a new period in the Uzbek literature, as we began translating great novels from Uzbek into English and every translator must do his best to show the world how the Uzbek nation is the great one.

In the nearest future we should create new dictionaries and volumes of book about the stylistic devices and their usage. As everyone knows a stylistic device is a pearl of the sentence and whole novel as well. Semantic stylistic

features contracting set expressions into units of fixed context are simile, contrast, metaphor and synonymy. These are play upon words makes the phrase jocular. The comic effect is created by the absurdity of the combination making use of two different meanings of the word cross adj. and n.

The strongest thing in the world is word. That's why we should know to use them correctly, because translators are the bridge which connect nations..

CONCLUSION

Having analyzed the ellipsis in the novel we came to the following conclusion

The grammatical structure of language is an important part of its overall system, no less important, in fact, than its lexicon or vocabulary. The elements of the grammatical structure, such as affixes, forms of inflection and derivation, syntactic patterns, word order, functional words, etc. serve to carry meanings which are usually referred to as "grammatical" or "structural", as distinct from lexical meanings. The rendering of such meanings in the process of translation is an important problem relating to the general problem of translation equivalence, which now must be considered at length.

Grammatical forms of different languages only very seldom coincide fully as to the scope of their meaning and function. As a rule, there is only partial equivalence, that is, the grammatical meanings expressed by grammatical forms, though seemingly identical, of two different languages coincide only in part of their meaning and differ in other parts. Thus, for instance, the category of number of noun in English and in Uzbek seems to coincide and, indeed, does coincide in very many cases of their use; cf. table - стол, tables - столлар, etc. However, there are many instances where this is not the case, in other words, where an English plural form is rendered through a Uzbek singular form and vice versa: this is especially common among the so-called Singularia and Pluralia Tantum, that is, those nouns that have only a Singular or a Plural form whose distribution is often arbitrary and motivated only historically. Compare: oats - сули, peas - нўхат, onions - пиёз, cherries - олча (used collectively), outskirts (шаҳар) – шаҳар чети, billiards - биллиард, measles - қизамиқ; and, on the other hand, money - пул, ink - сиёх, information – ахборот, маълумот etc. Also the forms of number in two languages often do not coincide when the noun is accompanied by a numeral; thus, in Russian all nouns preceded by such numerals as йигирма бир, бир юз ўттиз

бир and others ending in бир are used in the Singular form while in English in corresponding patterns a Plural form must be used: twenty-oneю The difference is even more striking when we consider other grammatical categories whose semantic content and function vary to a still greater extent. Take, for instance, such category as Gender. Uzbek distinguishes three genders: Masculine, Feminine and Neuter, which are formally expressed in the following ways: (a) through agreement, e.g. бу бола – бу қиз etc; (b) by the inflectional forms of the noun itself, e.g. стол (Masc.) - zero ending, "hard" stem, сув - (Fern - the ending - а, (Neut.) - the ending ^ etc; (c) by means of pronominal substitution, e.g. зверь (Masc.) он; дверь (Fern.) - она; etc. In English, the same three genders are also distinguished; however, the only formal way to express the distinction is through pronominal substitution, e.g. boy. - he, girl - she, house - it their being no such things as agreement in gender or difference in inflectional (case) endings.

Consequently, the category of gender in English is expressed, actually, not in the noun itself but in the corresponding personal (possessive, reflexive) pronoun. It follows, then, that many nouns in English are n marked as to gender and can be used as Masculine or Feminine depending on the context, whereas in Russian choice between these two genders is necessary with due regard for the wider context; cf. artist - раском; worker - ишчи, student - студент, студентка; teacher – ўқитувчи, writer – ёзувчи, cook - повар; friend - дўст; acquaintance - таниш, etc. (See for reference Л. С. Бархударов, Язык и перевод, стр. 147-151)ю

The above must not be taken to mean that there is absolutely nothing in common between the grammatical structures of two different languages. On the contrary, there- exist in all languages the so-called grammatical universals, that is, categories that are found in all languages and without which no language can function a means of communication. These, however, are mainly the so-called deep grammatical categories, i.e. categories that are semantic rather than formal, such as "object", "process", "quality", "relation", "actor", "goal" action), "instrument", "cause and effect", etc. The formal ways in which they are manifested may differ wide. The translator's task here (as with lexic meanings) is,

first to assign the correct meaning to this or that form. d) Frequency of use. Speaking about this factor, the American linguist and translator E. Nida writes: "Rare form of words may also constitute serious obstacle to a proper communication load. For example, translators often find convenient formal parallels between constructions in the source and receptor languages, and, regardless of the relative frequency of such constructions in the language concerned, endeavour to match the forms more or less automatically. Thus, both source and receptor languages may have passive forms of words, but in the source language they may be relatively frequent, while in the receptor language they are rare. (English and Uzbek are perfectly the case.) If under these conditions one attempts to translate every source language passive by a corresponding passive in the receptor language, the result will be an inevitable overloading of the communication..." ("Toward a Science of Translating", p. 133).

Thus, uses both subordinate clauses and verbal adverbs to express adverbial relations: however, if a translator does not make use of the latter, his translation will sound unnatural and too "heavy". Also, both in English and Uzbek in subordinate and co-ordinate are used, but their relative frequency is different: English often prefers subordination whereas Uzbek more often than not makes use of co-ordinate structures.

Therefore, subordinate syntactic structure of English are quite commonly replaced by co-ordinate structures in Uzbek translations, though, from the point of view of purely formal grammar rules such a replacement is not always necessary.

And in my point of view it is very important to know all stylistic devices very well. We cannot translate any book and even a sentence without not knowing the stylistic devices of TL and SL.

Bibliography

1. Karimov. I.A. High Spirituality-invincible Power. T. 2009,-173 p.
2. Таржима санъати. Мақолалар тўплами (5 —китоб), Тошкент, Фофур Гулом номидаги Адабиёт ва санъат нашриёти, 1980.-192 бет
3. Кунин А.В. English-Russian Phraseological Dictionary, M., 1984. – 169 стр
4. Комиссаров В.Н. Теория перевода (лингвистические аспекты). — М., 1990. – 188стр.
5. Комиссаров В.Н., Коралова А.Л. Практикум по переводу с английского языка на русский: Учеб. пособие для ин-тов и фактов иностр. яз. - М.: Высш. шк., 1990. -123 стр.
6. Последовательный перевод Сборник. Москва, Высш. шк., 1983.- 76стр.
7. Bassnett-McGuire, Susan Translation Studies, Methuen, London. 1980.-104 p.
8. Chukovskii, K. The Art of Translation, (trl. & ed. Lauren G. Leighton), University of Texas Press, Knoxville. 1984.-168p.
9. Chukovskii, K. The Art of Translation, (trl. & ed. Lauren G. Leighton), University of Texas Press, Knoxville. 1984.-165p.
10. Collins V.N. A Book of English Idioms. -Л.: Учпедгиз, 1950.-120 p.
11. Frawley, William, 'Prolegomenon to a theory of translation'. In W. Frawley (ed.), Translation: Literary, linguistic and philosophical perspectives. Associated University Press, London, 1984.- pp.159-175.
12. Frawley, William, Prolegomenon to a theory of translation: In W. Frawley, (ed.), Translation: Literary, linguistic and philosophical perspectives. Associated University Press, London, 1984. - pp. 159-175.
13. Ginzburg R. S., Khidekel S. S., Knyazeva G. Y., Sankin A. A. A Course in Modern English Lexicology. HIGHER SCHOOL PUBLISHING HOUSE, MOSCOW. 1966.-96p.

14. Gutt, Ernst-August, 'What is the meaning we translate?' Occasional Papers in Translation and Text- linguistics no. 1, January 1987.- 31-58p.
15. Gutt, Ernst-August, 'What is the meaning we translate?' Occasional Papers in Translation and Text- linguistics no. 1, January. 1987.- 31-58p.
16. Larson, Mildred L. Meaning-based translation: A guide to cross-language equivalence. University Press of America, New York. 1984.-145p.
17. Lyons, John, Introduction to theoretical linguistics. Cambridge University Press, Cambridge. 1969. – 231p.
18. Martin H. Manser A Dictionary of Contemporary Idioms. - London. Pan Books Ltd. 1983.-128p.
19. Newmark, P. Approaches to Translation, Prentice Hall, Hemel Hempstead. 1988.-178 p.
20. Nida, E.A. and C Taber. The Theory and Practice of Translation, E.J. Brill, Leiden. 1969.-163p.
21. Nida, E.A. Toward a Science of Translating. With Special Reference to Principles and Procedures Involved in Bible Translating, E.J. Brill, Leiden. 1964.-215-220p.
22. Picken, Catriona, The translator's handbook. Aslib, London. 1983.-136p.
23. Schulte, R. "Translation Theory: A Challenge for the Future", Translation Review, no. 23, (Special Theory Issue), 1987.-152p.
24. Snell-Hornby, Mary. Translation Studies: An integrated approach, John Benjamins, Amsterdam. 1988.-78p.

INTERNET WEB SITES

www.google.com,

www.google.ru,

www.yahoo.com,

www.yandex.com

APPENDIX

Ayniqsa bu millat, Turkiston taqdiriga aloqador masala qo'zg'alganda...

Especially, this nation, when the matter which concern the fate of Turkistan is touched up...

Muborak bo'lsin...

Congratulation with...

Mustaqillik bo'ladi! Hurriyat... Hurriyat...-degan quvonchlar har bir ovozdand eshitilardi.

There will be independence! Independence... Freedom...-such voices were heard everywhere.

Odam bir-biriga rahm shavqat qilmasa... O'zini odamman deb sanagan odam bir odamning boshiga mushkul tushganda, og'irini yengil qilishga yaramasa...

If people don't help each others... if a man who calls himself a human being doesn't help a person in his difficult...

Dod faryodini eshitib, eshitmagandek quloq solmasa... Yo tavba musulmonchiligi qayoqda qoldi...

What if hears the stoning, moaning, but tries not to pay an attention... oh God, where are Muslims where is...

Kechagina bir necha yillik Petrograd safaridan qaytib kelgan Kamolxon

domla:

Kamolxon domla who had just come back from his trip to Petograd:

Meni ot! Meni os! Xoin... Xoin...-deyishdan boshqa ilojing qoladimi?

Shoot me! Hang me! Betrayer... traitor... -will you be able to say something else besides this, can you?

Inqilob so'zini eshitdi-yu Ubaydullaning ko'z oldida og'iz ochib turgan ajdaho ko'rinib ketdi. Og'zini yumsa bormi? Go'yo butun dunyoni yutib yuborgudek...

Having heard the word revolution it seemed to Ubaidulla like a beast. If closes its mouth. The whole world will be in it...

Kambag'alning bir to'ygani boyigani...

If the poor is full for once he is the rich...