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## TRANSLATING INTERTEXTUALITY AND EMOTIVE MEANING IN “A THOUSAND SPLENDID SUNS”

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### ABSTRACT

This article examines the translation of intertextuality and emotive meanings in Khaled Hosseini’s “A Thousand Splendid Suns” into Russian and Uzbek. It focuses on how references to other texts and emotional expressions are adapted to suit the cultural and linguistic contexts of these languages. By analyzing specific passages, the study highlights the techniques used by translators to retain the novel’s cultural depth and emotional impact. This comparative analysis demonstrates the importance of thoughtful translation in making literary works accessible and meaningful across different cultures.

### KEYWORDS

Translation, intertextuality, emotive meaning, cultural adaptation, literary analysis.

### INTRODUCTION

Khaled Hosseini’s novel, “A Thousand Splendid Suns”, is rich with cultural references and emotional depth, making it a compelling story for readers worldwide. Translating such a novel into different languages presents unique challenges. This paper examines how intertextuality and emotive meanings in the novel are

translated into Russian and Uzbek. By analyzing specific examples, we explore the techniques translators use to convey the story’s cultural and emotional nuances. The thesis of this paper is that through careful adaptation, translators can preserve

the novel's essence while making it accessible and relatable to different cultural audiences.

Main part. This section of the paper will compare how intertextuality is translated into Russian and Uzbek languages. Intertextuality is when a text references or draws on another text, adding depth and meaning. In “A Thousand Splendid Suns”, this is shown through references to the Quran, which connect the characters to the broader Islamic tradition and enrich the story.

13. “Mullah Faizullah admitted to Mariam that, at times, he did not understand the meaning of the Koran's words. But he said he liked the enchanting sounds the Arabic words made as they rolled off his tongue. He said they comforted him, eased his heart.” [1, 13]

14. “Мулла Фатхулла признавался Мариам, что сам не понимает значения некоторых слов из Корана, но само их звучание так прекрасно, что они легко скатываются с языка и облегчают душу.” [2, 15]

15. “Мулла Фатхулла қизчанинг нозик бармоқчаларидан тутиб, унга ҳуснихат билан араб ҳарфларининг ёзилишини ўргатган эди...” [3, 16]

Intertextuality is when a text references or draws on another text, adding depth to its meaning. In “A Thousand Splendid Suns”, this concept is shown through references to the Quran. Mullah Faizullah talks about how he doesn't fully understand the Quran's

words but loves their sound and the comfort they bring. This connects the characters to the Islamic tradition of appreciating Quranic recitation for its beauty, beyond just its literal meaning.

The Russian version of the text emphasizes the soothing effects of the Quran's language, showing how the melodic quality of Quranic Arabic is admired across cultures. Meanwhile, the Uzbek version expands on this by describing Mullah Faizullah teaching Mariam Arabic calligraphy, a respected art form in Islamic cultures. This not only highlights the script's beauty but also ties the characters to a valued cultural practice.

These references in the novel help shape Mullah Faizullah as a wise and spiritual figure, influencing Mariam's views on faith. They link personal experiences to broader cultural and religious practices, making the story relatable and rich for readers. This focus on spiritual comfort and personal interpretation connects with universal themes in sacred texts, enhancing the reader's engagement with the narrative.

The continuation of this paper will focus on how meaning, specifically logical, emotive and nominative meanings are depicted in the original text and its translations into Russian and Uzbek.

19. “How tired their arms and legs must be, she thought pityingly, pushing that heavy load. She wished she were allowed to offer them water” [1, 11]

20. “Мариам всегда очень жалела их. Ведь тележка такая тяжелая, они так с ней намучились, пока доволокли сюда. Им бы хоть воды подать” [2, 13]

21. “Қизча акаларига жуда ачинарди. Ахир улар аравани шу ергача судраб келгунча қанча қийналишди экан? Лоқал, уларга сув берса бўларди” [3, 14]

In the passage from “A Thousand Splendid Suns”, the translations into Russian and Uzbek handle the text’s meanings—logical, emotional, and nominative—in ways that suit their audiences. Each version reflects specific cultural preferences for how stories are told.

The logical meaning focuses on the physical exhaustion of the brothers. The English version mentions their tiredness in a general way. The Russian translation details their struggle with the heavy cart, emphasizing the physical difficulty, which may cater to a preference for vivid descriptions in Russian narratives. The Uzbek version also explicitly describes the physical struggle, ensuring clarity and emphasizing hardship, which aligns with direct storytelling styles.

Emotionally, the English text connects Mariam’s feelings directly to her observations by showing her pity and desire to offer water. The Russian version

implies her empathy more subtly, while the Uzbek translation explicitly states her emotional response, possibly reflecting a cultural value on expressing care and concern openly.

Nominatively, the mention of Mariam’s wish to offer water is subtle in English but less so in Russian, which focuses more on the situation than her internal desires. The Uzbek translation clearly states her intention to help, resonating with an audience that values explicit expressions of intent and emotion in literature.

These translation choices are likely made to ensure the text resonates culturally and emotionally with each audience. They adjust the balance of logical, emotional, and nominative expressions to fit cultural expectations and linguistic preferences, making the narrative engaging and meaningful in each cultural context.

Emotive Meaning:

22. “Mariam nodded. ‘And no more talk about school. You’re all I have. I won’t lose you to them. Look at me. No more talk about school’” [1, 14]

23. “Мариам послушно кивнула. ‘Больше даже не заикайся насчет школы. Ты — все, что у меня есть. Я не отдам тебя им. Посмотри на меня. Не смей заикаться насчет школы’” [2, 16]

24. “Мар ям жимгина бош ирғади. ‘Яна бу ҳақда оғиз очганингни эшитмай. Қизим, аввал яхшилаб ўйлаб кўр, ахир...’” [3, 18]

In the passage from “A Thousand Splendid Suns”, the dialogue between Mariam and Nana highlights Nana’s protective but controlling nature. This is conveyed through expressions of fear, loss, and commands, emphasizing Nana’s emotional state.

In the English original, phrases like “You’re all I have” and “I won’t lose you to them” along with “No more talk about school” show Nana’s fear of losing Mariam. The command “Look at me” makes the conversation more intense, showing the importance of the moment. The Russian version keeps this emotional intensity but makes Nana sound even stricter with phrases like “Dare not talk about school”.

The Uzbek version softens the emotion a bit. It focuses more on stopping Mariam from talking about school and suggests she think carefully about her desires, adding a reflective tone to the conversation.

Besides the emotional content, the dialogue also includes logical and nominative meanings. Nana suggests that staying home is safer, showing her protective instinct. She also defines their relationship by emphasizing that Mariam is everything to her, deepening our understanding of their dynamics. These aspects help explore themes of control, protection, and autonomy within their cultural and family context.

Conclusion. In conclusion, the translation of “A Thousand Splendid Suns” into Russian and Uzbek shows how translators balance staying true to the

original text while adapting it to fit cultural differences. By examining how specific phrases and emotional expressions are translated, we see the complexity of translating literature. These adaptations help ensure that the novel’s themes of struggle, resilience, and human connection reach and resonate with a global audience. This analysis highlights the importance of careful translation in making stories accessible and meaningful across different cultures.

Translating “A Thousand Splendid Suns” into Russian and Uzbek shows how translators adapt the novel to different cultural contexts while retaining its emotional and cultural depth. Intertextual references to the Quran in the novel highlight the importance of appreciating the beauty of Quranic recitation beyond its literal meaning. In Russian, this is emphasized by describing the soothing effects of the Quran’s language, while in Uzbek, it is expanded to include teaching Arabic calligraphy, thus tying the characters to valued cultural practices.

The analysis of logical, emotional, and nominative meanings in the text shows how translators adjust the balance of these elements to fit cultural expectations. The physical struggle of the characters is described in detail in Russian, aligning with a preference for vivid descriptions, while the Uzbek version focuses on clear and direct storytelling. Emotional expressions are adapted to reflect cultural values on expressing care

and concern, ensuring the text resonates with each audience.

By examining how specific phrases and emotional expressions are translated, we see the complexity of translating literature. The study highlights the importance of careful translation in preserving the novel's themes of struggle, resilience, and human connection, making the story accessible and meaningful to readers across different cultures.

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