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**ABOUT THE TRANSLATION INTO GERMAN OF TURKISH
EXPRESSIONS FOUND FOLKLORE IN MACEDONIAN**

Darinka MAROLOVA* Mahmut ÇELİK**

ABSTRACT

The varieties of diachronic aspect occur in a language under the influence of external circumstances and they are the evidence of how the respective language users have lived and spoken in the past. Due to the fact that they do not correspond to the linguistic norms, they are often difficult to translate, so the translators use various methods in order to avoid possible wrong understanding or incorrect transfer into the target language. This paper researches some diachronic varieties, i.e. archaic words of Turkish origin, present in the Macedonian folklore, compared to the translations of these phenomena into German language. The analysis is performed on selected literary texts from the Macedonian folklore, in parallel with their translations in German. The focus is on the archaic words of Turkish origin in the Macedonian language.

Keywords: Turkish words, translation, literature

Makedon Folklorundaki Türk İfadelerinin Almancaya Çevirisi

ÖZET

Diakronik bakışın çeşitleri dildeki dış koşulların etkisi altında oluşur ki onlar, ilgili kullanıcıların geçmişte nasıl yaşayıp nasıl konuştuklarının tanıklarındırlar. Onların dilsel normlara uymadıkları gerçeğine bağlı olarak, çoğu zaman tercümeleleri zordur. Bu yüzden tercümanlar, olası yanlış anlamaları yada hedef dile yapılabilecek hatalı aktarmalar önleme için çeşitli metodlar kullanırlar. Bu yazıda, diyakronik değişiklikleri, daha doğrusu Makedon folklorund abulunan Türkçe kökenli arkaik kelimeleri ve onların Almancaya çevirilerini inceledik. Tahlil, Makedon folklorundan seçilmiş edebi metinler ve onların Almancaya çevrilmiş metinler üzerinde yapılmıştır. Araştırmanın vurgusu, Makedon dilinde bulunan Türkçe kökenli arkaik kelimelerdedir.

Anahtar Kelimeler: Türkçe unsurlar, çeviri, edebiyat

The lexical variations in a language can be considered in terms of time (diachronic), region (diadopic), socio-cultural layer (diastratic) and use of language (diaphasic). The varieties of diachronic aspect occur in a language under the influence of external circumstances and they are the evidence of how the respective language users have lived and spoken in the past. Their appearance is in proportion to the age they belong to. These varieties involve

**ABOUT THE TRANSLATION INTO GERMAN OF TURKISH EXPRESSIONS FOUND
IN MACEDONIAN FOLKLORE Darinka MAROLOVA ¹
Mahmut ÇELİK²**

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Diakronik bakışın çeşitleri dildeki dış koşulların etkisi altında oluşur ki onlar, ilgili kullanıcıların geçmişte nasıl yaşayıp nasıl konuştuklarının tanıklarındırlar. Onların dilsel normlara uymadıkları gerçeğine bağlı olarak, çoğu zaman tercümelemleri zordur. Bu yüzden tercümanlar, olası yanlış anlamaları yada hedef dile yapılabilecek hatalı aktarmaları önlemek için çeşitli metodlar kullanırlar. Bu yazıda, diyakronik değişiklikleri, daha doğrusu Makedon folklorunda bulunan Türkçe kökenli arkaik kelimeleri ve onların Almancaya çevirilerini inceledik. Tahlil, Makedon folklorundan seçilmiş edebi metinler ve onların Almancaya çevrilmiş metinler üzerinde yapılmıştır. Araştırmanın vurgusu, Makedon dilinde bulunan Türkçe kökenli arkaik kelimelerdedir.

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appearance is in proportion to the age they belong to. These varieties involve archaisms - here we can include also the Turkish words, whose presence in the language is a feature of this region; the words in extinction that can still be found in some literary works, especially in the folklore; the modern words that with the increasing globalization win broader linguistic spaces, etc.

This article is prepared with the aim to put archaisms, in general, and archaisms of Turkish origin, present in the Macedonian language³ in the spotlight and to observe their translations into German. Despite that, a critical review is being carried out by analyzing several extracted examples of archaic words from the Macedonian folklore compared with their German translations. The corpus of the research comprise three folk tales and their translations into German, published in the collection "Makedonische Märchen und Fabeln" (Eng. "Macedonian Fairy Tales and Fables"), whose selection and translation made Martin G.S. (Edition 1970). This project of Martin G.S. was undoubtedly a successful attempt for affirmation of Macedonian Culture in German speaking regions.

In the Macedonian literature, especially in the folklore, many archaic words can be found that are so outdated that they became incomprehensible even for speakers of the Macedonian language. So they got out of daily use.

In the folk story "Лисицата, ежот и кртот" (Eng. The Fox, the Hedgehog and the Mole, p. 121) can be found the word *ќеф* [kjef]:

E.g. 1. Се запрегнал кртот и изорал едно место, саде за ќеф беше го изорал.

The word *ќеф*⁴ is an archaism of Turkish origin which means: добро расположение (Eng. good mood), уживање (Eng. enjoyment) (Leontič / Selman, 2013), and the expression *за ќеф* means that the action is performed in a way that causes pleasure while watching, listening and so on. This word remained long time in use, because there is no pure domestic word that would cover fully the meaning of this Turkish expression. The translation into German was made by paraphrasing the expression: so schön, dass es eine Freude war, zuzusehen (literally: so nice, that it was a pleasure to watch): Der Maulwurf spannte sich vor den Pflug und pflügte so schön, dass es eine Freude war, zuzusehen. ("Die Füchsin, der Igel und der Maulwurf" translation by Mertin, G.S. p. 124). Because for the expression *за ќеф* there is a lexical gap in the German language, we can conclude that the paraphrasing is a good translational method.

In the same story on page 121 occur the archaisms *ал* [al] and *кадија* [kadija].

E.g. 2. Откога ги праша кума лиса, беше си го кажале алот пред неа како пред некој праведен кадија и беа ја помолиле, таа, како што е право, да им ја дели пченицата, само да не се караат, да таа, што ќе стори сторено ќе биде.

³ Such archaisms are present also in other Balkan languages whose speakers have long been under Ottoman slavery.

⁴ Turkish: *keyif*

As a suitable translation equivalent for the archaism ал in the German version of the story is used the subordinate clause *weshalb sie stritten*, literally: (they told the reason) why they were arguing: *Sie sagten wie vor einem ehrlichen Richter aus, weshalb sie stritten, und baten, sie sollte ihnen den Weizen ganz ehrlich und gerecht verteilen, damit sie nicht mehr straiten müssten.* (“Die Füchsin, der Igel und der Maulwurf” Translation by Mertin, G.S. p. 125) So, the translator decided to paraphrase the word ал, which gives the text an archaic character (although as synonyms in Macedonian are used also standardized words like trouble, problem and distress). This procedure is of particular benefit for translation of realias, for which in the language of translation there are lexical gaps. And in contrary, when there are separate words that can closely capture the meaning, although at the expense of the style, then is preferably the roughly or the literal translation. In this case it would mean translation of the lexem ал with: Elend, Not, which means something like trouble, distress etc.

In the same example we can recognize another archaism of Turkish origin i.e. кадија⁵. The translator has translated this word quite skillfully with the standard expression Richter (Eng. Judge), and in that way he managed to establish full semantic equivalence.

Пример 3. Зелe едно кутле да си ја делат пченицата; арно туку уште со прво беше се закарале, чунки ешко сè сакал кутлето да е понагнетено, дека тоа се повеќе мачело кога го влачело; ... (“Лисицата, ежот и кртот” p. 121)

Also the word чунки [chunki]⁶ is archaism of Turkish origin which is present very often in the folklore of the Macedonian people and this word has the same meaning in the Turkish language today i.e. that’s why, because, owing to etc. The translation of this fragment reads: *Dann nahmen sie ein Mass, den Weizen zu verteilen. Doch sofort begannen sie zu streiten, denn der Igel wollte, dass sein Mass voller würde, weil er sich so sehr mit dem Eggen geplagt hätte.* (Die Füchsin, der Igel und der Maulwurf” Translation by Mertin, G.S. p. 124).

The translator had no problem here to translate the Turkish word literally with the German conjunction *denn*, which can be, among other things, also used as a conjunction of causal relationships. Both, the Turkish word чунки and the German standard conjunction *denn* introduce an independent sentence that says the reason for the previous statement. So, these two lexems established an equivalent relation in both languages. Difference is noted only on stylistic level, i.e. the archaic nature of the expression is lost in the German version.

In the folk tale “Овчарот и трите самовили” (Eng. “The Shepherd and the three fairies” p. 142) we find the archaic word абер [aber]⁷ (Pl. абери [aberi]) who has Turkish origin, too:

Пример 4. На часот стариот пратил абери по сите орли и врани и сите други пилци, да дојдат кај него.

⁵ Turkish: *kadı*

⁶ Turkish: *çünkü*

⁷ Turkish: *haber*

This lexem has been translated into German with the neutral word Stimme. But, Stimme is more equivalent to the Macedonian word глас (Eng. voice), while the word абер hides the message, the order that someone sends to somebody to do something. Well, this translation is only approximately correct. As more concrete solutions we offer the lexems: Botschaften, Anordnungen and Befehle (meaning messages, orders and commands), which fit perfectly in this context, although they do not have archaic character.

We may conclude that the language variations of diachronic aspect are quite present in the Macedonian folk literature and testify for the way of leaving and speaking of the users of the Macedonian language in the past, because the folklore itself is a mirror of how people have lived and communicated. From synchronic point of view, they are in certain way an aberration from the linguistic norms, which could cause problems with understanding or with their transfer in other languages. In overcoming such problems, the translators use various translation procedures, usually approximate translation and paraphrase, and rarer literal translation, adaptation, modulation, etc. In extreme cases they simply omit the troubling expression. The last procedure should be avoided, because in this way some important information could be omitted and the artistic value of the work could be reduced.

From all above said appears that, although the translation of archaisms occurs very often by approximate translation, it does not bring always good outcomes, primarily because of the great departure from the basic meaning. Well, if we were the translator, we would name closer lexems as translation equivalents, as in the fourth example we recommended translation with Botschaft, Anordnung or Befehl for the Turkish word абер. For the first Turkish word (ал) in the second example, the paraphrase (weilhalb sie stritten) was applied. Because we are not satisfied with the paraphrase as translation procedure for translating this archaism we suggested approximate translation by the German words Elend or Not instead. The second Turkish word (кадија) in the same example was translated literally with Richter. A literal translation is also used in the third example. These procedures meet the criteria for quality translation and do not move away from the semantics of the original expression although they slightly deviate from the stylistic level.

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