

On the Differences in the Reprints of Chulpon’s Story “Doctor Muhammadiyor”

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Abstract. *This article discusses the differences observed between the original 1914 publication and subsequent reprints of Chulpon’s story “Doctor Muhammadiyor,” a representative work of Jadid literature.*

Keywords: *Jadid, first edition, parallel text, genre note, textual analysis, paragraph, text version.*

Introduction

A prominent representative of Jadid literature, Cho‘lpon’s second story, titled “Doctor Muhammadiyor”, was published in 1914 in issues 24, 30, 34, 45, 46, and 47 of the newspaper Sadoi Turkiston. The story was released under the pseudonym “Abdulhamid Sulaymoniy.” Notably, this story was also included during Cho‘lpon’s lifetime in Abdurahmon Sa’diy’s textbook “*Uzbek Bourgeois Literature*” in 1934. Thus, two editions of the story were published during the author’s lifetime. Additionally, the story was incorporated into the third volume (part II) of Cho‘lpon’s collected works published in 1994 and into the fourth volume (part II) released in 2016. In total, there are four extant versions of the story, and in this study, we will analyze the differences among them.

The 1914 version of the story “Doctor Muhammadiyor” published during Cho‘lpon’s lifetime and the current published versions show almost identical paragraph divisions and usage of words and word forms. However, the version included in the 1934 textbook “*Uzbek Bourgeois Literature*”, also published during Cho‘lpon’s lifetime,

contains many discrepancies compared to the other versions. Additionally, large sentences and even entire paragraphs present in the 1914 version and current editions are completely omitted in the 1934 version. In this study, we aim to systematically identify and analyze these differences.

When comparing the existing versions of this story, one of the initial differences in its graphic presentation is the presence or absence of the genre label as a framing element. In the first publication of the story in the newspaper in 1914 and in the 2016 edition found in the second volume of the four-volume collected works, the genre is indicated as a "fictional story." However, this framing element is omitted in the version published in the 1934 textbook as well as in the second volume of the three-volume collected works published in 1994. In our view, the inclusion of the genre label in this case is appropriate. As literary scholar D. Qur'onov has emphasized, this (the genre label – O.Q.) is not merely a convention, but rather an element that serves to emotionally "tune" the reader to the reception of the work.¹

When comparing the different versions of the story, the following sentences stand out as a noticeable difference: *"Together with the poor teacher effendi, they went to the city dignitaries to ask for assistance. Some wealthy men, upon seeing the teacher's appearance, would not even let him enter through the door and would drive him away; others would receive him, while some, attracted by Muhammadiyor's handsome appearance, sought to establish intimacy and confidentiality with him by offering several months' salary."*² These sentences, which appeared in the story's original newspaper publication, are preserved in the second volumes of both the three-volume collected works published in 1994 and the four-volume collected works published in 2016.

However, in the 1934 textbook "Uzbek Bourgeois Literature," the passage is presented as follows: *"Together with the poor teacher effendi, they went to the city dignitaries to ask for assistance. Some wealthy men, upon seeing the teacher's appearance, did not even let him enter through the door and drove him away, while others received him.*

¹ D.Quronov. Adabiyot nazariyasi asoslari. – T.: Akademnashr, 2020. – Б. 205

² Абдулҳамид Сулаймоний. Дўхтур Мұхаммадиёр // Садои Туркистон. 1914. – № 24

*Some . . . sought intimacy.*³ As can be seen, the sentences in the 1934 edition are somewhat different from the original. Specifically, the words describing Muhammadiyor's handsome appearance and his request for intimacy and confidentiality in exchange for several months' salary were omitted and replaced by an ellipsis. In our view, this change was likely made by the publisher, taking into account the age characteristics of the readers.

In the original newspaper publication of the story, as well as in the second volumes of Cho‘lpon’s three-volume collected works published in 1994 and the four-volume collected works published in 2016, the following sentence continues the passage above: “*Only our Khoja Ahmad, being aware of their misdeeds, would not give his beloved son.*⁴” However, this sentence is omitted in the 1934 edition. In our view, this omission was intentionally made by the editor, likely because the content did not conform to moral standards and to prevent the emergence of various negative ideas among children.

Furthermore, in the 1934 edition included in the textbook, we observe that large paragraphs were omitted. As an example, consider the following paragraph:

After being treated at the city hospital for about a month, Muhammadiyor had recovered. Upon his discharge, the doctors recommended that he travel to the Caucasus region and continue his treatment and studies there.

*Muhammadiyor explained to the doctors that he did not have any money... After some consultation, the doctors gave Muhammadiyor a letter stating that with this letter, he could receive treatment and stay at any hospital throughout the Caucasus free of charge...*⁵

This paragraph is present in both the 1914 version published during Cho‘lpon’s lifetime and in the current editions. However, it was omitted in the 1934 textbook “*Uzbek Bourgeois Literature.*” Given that this abridgment occurred in a textbook, we may

³ А.Саъдий. Ўзбек буржуа адабиёти. Тошкент: Ўзбекистон давлат нашриёти, 1934. – Б. 104

⁴ Абдулҳамид Сулаймоний. Дўхтур Муҳаммадиёр // Садои Туркистон. 1914. – № 24

⁵ Абдулҳамид Сулаймоний. Дўхтур Муҳаммадиёр // Садои Туркистон. 1914. – № 30

assume that the reduction was made considering the volume of the textbook and the ability of children to comprehend the material.

There are also some minor differences in the words and word forms between the 1914 newspaper version of the story “Doctor Muhammadiyor” and the version included in the 1934 textbook “*Uzbek Bourgeois Literature.*” The following distinctions can be observed in the spelling of certain words:

№	The 1914 version	The 1934 version
1.	nomlik	nomli
2.	uyazd	ujaz
3.	Hoji Ahmad	Hojiahmad
4.	aning	uning
5.	to`quz	to`qquz
6.	vafot bo`lg`an	vafot bo`lgan
7.	ul	u
8.	vafot topgan	vafot tofgan
9.	Misr	Misir
10.	ila	blan
11.	huzurlariga	huzuriga
12.	o`lduruchilarni	o`ldirguchilarning
13.	qilmak	qilmoq

The differences in the spelling of words and word forms mentioned above can be explained by the fact that language and orthographic rules were not strictly standardized at that time. We can compare the text of the story with its various versions in this manner and identify the differences; however, doing so is beyond the scope of this article. Therefore, we will present the conclusions drawn from such comparisons.

As a result of comparing all existing versions of this story, we have concluded that, first and foremost, the way the author originally divided the work into parts and paragraphs should be preserved in subsequent editions. Any alteration in the graphic structure may undermine the author’s specific creative intention. When working with primary source texts and reprints, differences in punctuation use should be approached creatively, taking into account contemporary main punctuation rules.

Textual discrepancies related to the transformation of words and word forms must be completely eliminated. When creating the scholarly-critical text of Jadid writers' works, numerous linguistic and orthographic changes made over time should not be overlooked. There are several challenges associated with republishing the works of authors from the years of repression; however, undertaking this difficult task is the urgent duty of every intellectual.

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