

TRANSLATION AS A MEANS OF INTERCULTURAL COMMUNICATION

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Abstract: The work is devoted to the study of issues of literary-artistic translation. Today the translation of different genres of Karakalpak folklore (fairy-tales, legends, poems, proverbs and sayings, etc.) into English is of a great importance, because it gives the people of other countries to get acquainted with the rich heritage of Karakalpak people. The author of the work gives examples of translation of such genre as poems for children.

Key words: translation, content, intercultural communication, literature, folklore, genre, aesthetic impact, fairy tales, didactic, heroic, educational value.

From the history of methods of foreign language teaching it is known that the approach to translation has undergone various changes at different times. In the Conscious-translation method proposed by the academician L.V. Sherba translation played a great role in the teaching of a foreign language, both for practical and educational aims. The development of theory and practice of literary translation remains one of the actual issues in teaching English. Today the translation of the best masterpieces and samples of Uzbek and Karakalpak literature into English is very important so that to introduce our national literature to the people of other countries. The works of classical and contemporary Uzbek and Karakalpak literature are of great interest in the content and idea not only to readers of our country, but also for a wide range of readers in other countries. As the famous Uzbek writer Chulpan stated, "If literature lives the nation will live". At the international conference devoted to the issues of translation of Uzbek classic and modern literature into other languages held in Tashkent in August of 2018 the President of Uzbekistan Sh. M. Mirziyoev emphasized that it is important to consolidate friendship, mutual cooperation between creative literary associations and to found the Council of foreign friends of Uzbek literature based on the principle "Literary friendship –eternal friendship" [1;2].

Literary-artistic translation is a translation which requires special skills and knowledge [3] and it is included into the curriculums of institutes and universities in the subject "Theory and practice of translation".

In the state educational policy of the Republic of Uzbekistan the necessity of introducing the national culture into the consciousness of young people, drawing their attention to the national-cultural heritage of the people is one of the actual and important issues in education. Folklore is one of the effective and valuable sources in education and spiritual-moral upbringing of young generation. Social value of folklore is determined by its enlightening, educational meaning together with its aesthetical impact. Many great scholars of the East in the middle ages pointed out the role of folklore in the education of young generation, its strength of aesthetic impact. For example, Abu Raikhan Beruniy called folklore "the honour and wit of the people", "festive clothes of the people's soul". [2;132].

The publication of Karakalpak folklore in 100 volumes is an important event not only to the people of our Republic but to all the peoples of Central Asia. Thanks to the hard work of the scholars the latest publication contains 66 eposes, about 400 fairy-tales, legends, myths, poems, proverbs and sayings, riddles, witty words, wishes, tongue-twisters, aytis (song-contests), blessings, etc.

Taking into account the important tasks in the field of translation the teachers and students of the English language and literature department of NSPI are doing the work in translating different folklore genres (poems, fairy-tales, legends) for children. For example, there were translated such poems for children as "Fox's cub" (Тўлкишек), "Where is a magpie?" (Хэкке қайда?), "Ah, camels, camels" (Хэ, тўйелер, тўйелер!), some of the heroic, magical, didactic, animals' humour-satirical, riddle and other kinds of fairy-tales.

In the Karakalpak folklore we find out a lot of words and word-combinations connected with camel breeding as one of the ancient branches of cattle breeding. The best qualities of the camel were in the focus of attention of folklore, many jirau and bakhsi (bards) admired and glorified about them in

proverbs and sayings, legends, epos, tolgaus and historical songs. For example, in the following poem "Oh, camels, camels!" (Хэ, түйелер, түйелер!) we can see the distinguishing features of Karakalpak folklore connected with their culture:

Хэ, түйелер, түйелер!
-Хэ, түйелер, түйелер!
Дузың қайда түйелер?
Балқан таўдың басында.
Балық ойнар тусында.
Жемисим жерге төгилди,
Жер жуўсанын берди.
Жуўсанын қойға бердим.
Қой қошантайын берди.
Қошантайын қонаққа берди.

Ah, camels, camels!
Ah, camels, camels!
Where is your food, camel?
It's on the top of Balkan hill,
Fish in the river not far from the hill.
Seeds scattered on the ground,
A wormwood grew all over around.
I gave it to a sheep in my palm,
The sheep gave me its baa-lamb.
I gave the lamb to a guest.

Karakalpaks connected their best hopes, dreams and ideas with cattle-breeding from ancient times. They treated their children politely giving them the names of the young cattle, for example such proper names as: Botabay (a camel's child); Tuuebay (a camel), Tailakbay (a young camel), Shuudabay (a camel's

hair), Botakoz (a young female camel with brown eyes - this name was often given to girls. Giving their children such names, the people cherished a hope of becoming them kind, beautiful, strong and being of great endurance. They wanted them to have all the fine qualities of a camel.

In conclusion we can say that "The study of folklore materials promotes to changing the role of mother tongue in educational process, taking it out of the frame of translation and making it an instrument for intercultural comparisons and analogues" [4;178].

Reading the best works of folklore enriches the world view of young generation, helps to keep the best national traditions and to bring up the best human qualities in them. The translation of folklore works from Karakalpak into English gives wide opportunities to the people of other countries to get acquainted with the culture of the Karakalpak people.

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