

## ORIGINALITY OF TRANSLATION OF UZBEK FOLK TALES INTO ENGLISH

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### Abstract

The objective of this paper is twofold: to present an authentic collaborative project devoted to the transcreation of different versions of Uzbek legends and folk tales, as well as to demonstrate the advantages of applying the transcreative approach to translation in translator training at MA level. The project in question was accomplished in the academic year 2021/2022 by a team of the 1st and 2nd year MA students, partly out of the classroom in an authentic setting and partly within the frames of a specialized collaborative translation course. The paper presents a new idea to teach translation, based on action research and the out-of-the-classroom approach to translator training, and includes a qualitative research case study of students' views on the project as well as some pedagogical implications, such as the proposal to introduce collaborative transcreation activities into translator training curricula.

**Keywords:** ethnocultural norms, collaborative translation, folk tale, analysis of folklore, lexical transformations.

### Introduction

Fairy tales fill our childhoods. Story after story, all just a little bit different, make up the books we read, the movies we see and the modernized versions we are exposed to. Sometimes it is just nice to go back and read how things were originally written. Or at least read a modern translation. A good number of our traditional fairy tale stories, mostly not including fairies, were based on writings of Uzbek authors.

In the era of globalization, the spread of mass culture, and general modernization the folk tale genre preserves the national-cultural worldview and the spiritual values of the people. Children's literature, in particular folk tales, has a great influence on the spiritual culture of a child, on the formation of its cognitive base, general and individual picture of the world, on its development as a creative personality. Folklore is reflection of the people's ethnic identity and carries the code of the nation, because they describe the way of life of the people, geographical, natural, ethnic conditions, reveals national character. One of the characteristic features of the people in the contemporary society is an attempt to study the connection of language units and ethnic identity. To a greater or a lesser degree it concerns younger generation in the period of social adaptation. The process of determination contributes to

the development of language identity, ethnic mentality, history and tradition. One of the main reasons for misunderstanding in the course of intercultural communication is cultural differences in the ethnic identity, for the world view is represented through the prism of ethnic culture and language. The relevance of this study is determined by the growing interest in folklore, the identification of national and cultural specifics within the modern anthropological paradigm allows us to reveal the features of linguocognitive content, connection and correlation with the objective world and culture of the ethnos, national and cultural specifics of the linguistic picture of the world.

The study of concepts presents the information about a unique phenomenon — the mentality of the ethnicities. Ethnic self-consciousness is based on language, therefore, the analysis of language is the key to the study of the linguistic picture of the world of a given people. The unit of a language is a word which function is to awaken the linguistic consciousness, a certain concept. The folklore text is the main source for the study of certain basic concepts connected with the culture. It is the text that is closely linked with the culture, since it is permeated with a multitude of cultural codes; it is the text that stores information about history, ethnography, national psychology, national behavior, i.e. about everything that makes up the content of culture [1, 6]. The study of language and culture, gives a possibility to study the interconnections of language and the cultural peculiarities of different ethnic groups. This study is based on theoretical provisions for the translation of the folklore text. The article reveals the problems and principles of translation, based on the analysis of the folklore and its translation into English. Translation as a system is focused not only on the adaptation of the text, but also on the transfer of the information that explains and forms the worldview. In this regard, it is very important to study questions of the national characteristics of folklore and how to render them in another language, which in its turn can help develop basic recommendations for a number of translation issues. The main carrier of ethnocultural norms is language. It is used as an intra-ethnic communicative means of preserving traditions, information about the history and culture of the people. The peculiarity of languages lies in the inadequacy of their cognitive bases formed by ethnic groups in the process of perception and mastering the world, specific economic, labor activity, as a result of existence in various socio-ecological landscapes. However, many word concepts cannot be understood apart from the intentions of the participants or the social and cultural institutions and behavior in which the action, state or thing is situated [2, 7]. The analysis of folklore (folk tales, epic stories, legends) helps to recreate the characteristic features of oral folklore. The most important feature of folklore is that it is the art of the spoken word. This is what distinguishes it from literature and other forms of art. Another important distinctive feature of folklore is the collectivity of creativity. It originated as a mass work and expressed the views of the primitive community and the clan, and not of an individual.

Complex lexical and grammatical transformations include antonymic translation and explication. In the process of translation; transformations are most often of mixed type. As a rule, various kinds of transformations are carried out simultaneously, they are combined

with each other — replacement is accompanied by a substitution, the grammatical transformation is accompanied by a lexical one.

Comparing the use of various transformations among themselves, it can be summed up that among lexical, grammatical and complex lexical-grammatical transformations, grammatical transformations were used most often, namely in 51 % of cases. This is due to the difference in the structure of Kazakh and English sentences. Therefore, the translation was carried out in accordance with the rules of the language. Lexical transformations constituted 43 %. This can be explained by the fact that lexical transformations are caused mainly by the fact that the number of meaning of the lexical units of the languages does not coincide. Complex lexical-grammatical transformations were used least of all, only in 6 % of cases. Complex transformations are one of the most complex translation techniques. They require certain skills, vocabulary, imaginative thinking, excellent knowledge of different cultures, traditions and religions of other countries.

### **Conclusions**

As a result of the analysis of lexicographic and textual material the content and features of the concepts dignity and miracle can be formed, they are undoubtedly important as a way to penetrate the linguistic consciousness of the nation. The analysis of the translation of folk tales of the Uzbek language showed that the text of a folk tale does not require major structural changes and therefore the leading grammatical methods for translating texts are literal translation and morphological replacement; lexical techniques are used when there is a discrepancy between the volume of values of lexical units and occupy the second largest place among translation methods; complex lexical and grammatical transformations, as complex translation techniques, are not typical for the translation of folk tales.

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