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SOME WAYS OF ADAPTATION OF EAST LITERATURE TO EUROPE. TRANSLATIONAL ASPECT

Summary. *The character of interpretation and translation of the text is defined in this article.*

Key words: *translation, interaction of cultures, language, interpretation, literature.*

History of development of a cultural contact between the various states and the people and practice of translation confirms, that existing various literary influences and their value in historical and modern literary process play a special role for mutual enrichment of languages and literatures.

The understanding problem – one of key for the decision of problems of interpretation and transfer of the literary work also goes back to the knowledge theory. The problem of interaction of cultures of nations of the world is in live communication not only with scientific, but also a political problem since it promotes the international contacts and mutual understanding strengthening between nations of the world. Process of comprehension of an essence of the told is not limited to understanding of that the author aspired to express.

The culture as system includes language. The text is secondary in relation to language. Interpretation and text translation – links of one culturological chain: from the author's text to language and to culture (interpretation) from this language and the given culture to actual culture and language (interpretation and transfer) and from the last to the “new” (staticized) text. Translation – logic result of interpretation. Questions of text translation are questions of adequacy of translation of content. [2. P. 68]

Character of interpretation and translation is defined by the text nature. Art language differs from science language. Sociocultural function of the art text on the purposes and problems differs from sociocultural function of the scientific text.

Translation is defined as the special kind of speech activity (communications) connected with interpretation of the text on a foreign language. Definitions of organic unity of the form and the content of a work of art, definition of expressive means, ideas and images which serve an embodiment of an author's plan, occur through interpretation of the art text.

When in translation process the original is used and there are separate direct translations, naturally there are

questions of studying of translation of national literatures on other languages of the world. As quantitative research of available translations shows, questions of an existing of products of national authors in foreign countries – the reasons, breaking wider interchange in this area are still insufficiently studied.

Initial appointment of translation is “to acquaint the people with the people” does not answer time requirement “more deeply to understand other people”. Acquaintance to a life, customs, external signs of a life of other people gives superficial representation, does not create representation about psychology of heroes, their attitude, outlook. If the creative originality of the author, specific features of a spiritual life of its people do not find full reflexion in translations it will not cause adequate perception of readers speaking another language.

Studying of some the facts in history of translations from east languages and their influence on development of a cultural contact between the different people and on mutual enrichment of literature, shows as data on culture, east history, derived from translations, serve enrichment of literary traditions of the West, replenishment of an arsenal of new expressive means, images and plots. [1. p. 311–312]

Expressiveness of art means of the author, its figurativeness is represented to one of the major features of a work of art. One of the primary goals of creation of the adequate translation providing not deformed perception of the text by the reader speaking another language also consists in a reconstruction of figurativeness of the text, language means of expressiveness in the image of the heroes.

Rather actual there is a question on ways of adaptation of east literatures in Europe. The problem of interaction of cultures of nations of the world is in live communication with actual problems of the present. Studying of this problem is not only a scientific question, but also a political problem as it promotes the international contacts and mutual understanding strengthening between nations of

the world. Any national literature did not develop out of live and creative interaction with literatures of other people. While translating on other language product enters difficult mutual relations with prosodic tradition, colouring of images which can come in the contradiction with mentality, literary tradition of language of the original.

So there is an affinity in creation, for example, an image of A. Macedonsky by Firdausi with some western versions. By comparison of a similar sort of the phenomena caused by influence of plots or translation products valuable data of political, historical, social, economic plans in a life as East people, and West are found out.

Influence of east literature on the western passed through the direct contacts, in days of wars, crusades, by caravan and trading ways, by means of loans (words, motives, plots, images), literature translations of different sort of books about travel, scientific, philosophical, historical, art.

N. I. Konrad wrote about process of approaching of literatures by means of translation: "All a little considerable or simply drawn attention of the mass reader extends all over the world, only changing in each country a language cover ... the literary work starts to live already irrespective of the initial language form. At such transformation it loses something or gets something. It loses the singularity — that unique individuality what is given to it by a language flesh; on the other hand, multilingual existence reveals that general in a literary work that deduces it for singularity frameworks, that is significant for all". [3. p.339] Its Basic idea consists that destinies of the separate countries are similar, i.e. such concepts, as Antiquity, the Middle Ages, the Renaissance are concepts of world history, instead of the local phenomena belonging to history of those people which have gone through them in the past, in their social, cultural-historical systems. The people of China, India, Iran and Central Asia, Greece and Rome were such people. N. I. Konrad wrote about typological similarity in development of the separate countries and their cultures, and about concrete communications between them — loans and influences, about dependences and the general traditions.

Consideration of some the facts of history of development of translation from east languages and influence of these translations on development of a cultural contact between the different people and mutual enrichment of literatures shows how the information about culture of the east, scientific views of its scientists, about its history, derived from translations, serve to enrich literary traditions of the West, appearance of new images, plots and new expressive means.

Many researchers, considering affinity of motives, plots, the ideologically-art importance of "eternal images", which have grown from folklore, processed and kept

up to present times, mark a generality of eastern and western cultures. The English writer and translator of XIв. Aelfric considered as the basic requirement of translation its clearness and ease of understanding. It concerns not only fiction. Farabi's works translated into Latin language and had received a wide circulation in the West due to similarity of Farabi's and West European scientist T. Gobbs thoughts and influence of its ideas in the West, caused by ideological communication between Spinosa and Arabic philosophy.

East theme, being exposed to various transformations, got into plots of the western knightly literature (XI–XIII), connected with novels about Launcelot, king Arthur, Graal, Tristan and Isolda. Thereupon E. M. Melinsky specifies in influence of the Arabian lyrics on courtly culture of the West. [4. p. 153–155] So, the concept of love occurring during an epoch of crusaders, has developed under influence "the Treatise about love" by Avicenna. In England wide popularity was got by translation of "Canon" by Gerard in XII century which became a reference book and practical guidance to the treatment. The work "Algebra and the equations" by Khorezmy has been translated in Latin language. Legends of the Arabian heroic epos were used in medieval novels, reincarnating in other cultural styles, reaching in each of them of expression of treasured images.

In Cambridge there is a manuscript 1150year, translated from the Arabian source. There are early manuscripts in Oxford, Spain, France, Italy, the Viennese and Vatican manuscripts. Translations into Latin, English, French, Italian languages and the publication of works of the Central Asian scientists and thinkers were carried out in London, Oxford, Paris, Rome. Translation-processings of mathematical works by Khorezmy has carried out in 1126year by Adelard from Bath. In many cities of Spain centres of science with schools of translators where Europeans thirsting for east knowledge were flown down were formed.

The folklore and the medieval literature — a myth, a fairy tale, give the subject basis inherent as Chinese medieval novels and to the West European novel, especially legends of Arthur's cycle with their reconsideration in the spirit of later religious ideology of ancient Celtic legends about the magic copper which has turned in "a bowl of sacred Graal". Such reconsideration and use of the richest epic and fantastic arsenal of east plots, images, characters, art means has enriched English and the European literature.

Known literary monument of east literature — the ancient wisdom book "Panchatantra" on a Hindi, created in III–IV centuries AD was in Vth century translated by Burzoe in Persian language. Orientalist B. Lewis considers as the first book printed in England in 1477 the

collection of proverbs known in the east and statements of the philosophical character, made in 1053 by Ashir Mubashir. The author of "The World literature" Buchner wrote, that "two works have reached universal glory and influence is Koran and " the Arabian nights "which were translated and republished in many languages of the world.

Stages of development by the western civilisation of a cultural heritage of the East (including Central Asia) through translation are reflected in creative works of many English writers, poets, scientists and frequently interest to the east had a character not simply private hobby, and has been caused by sensation of a generality of the problems put by time before a society, having the features

caused by its contacts to the spiritually-aesthetic world of the East, getting into the Western Europe by various ways and including, through translation.

Comparison of works of different translators finds out various criteria of the approach to translation and accordingly character of perception of the foreign literature.

The existing complex of translations-interpretations of east poetry will allow the reader to make a choice and at the same time to recreate original shape of work, so versatile even in one image.

Through the translation there is a selection and mastering of the cultural values representing organic synthesis of the best national beginnings and reflecting international character of interrelations of literatures.

References

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