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**АУДАРМАТАНУ ЖӘНЕ КОМПАРАТИВИСТИКАНЫ ОҚЫТУ МЕН ЗЕРТТЕУДІҢ  
ӨЗЕКТІ МӘСЕЛЕЛЕРІ**  
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Сборник учебно-методических статей  
**АКТУАЛЬНЫЕ ПРОБЛЕМЫ ОБУЧЕНИЯ И ИЗУЧЕНИЯ ПЕРЕВОДОВЕДЕНИЯ И  
КОМПАРАТИВИСТИКИ**

Materials of scientific and methodological articles  
**TOPICAL ISSUES OF TEACHING AND LEARNING TRANSLATION AND COMPARATIVE  
STUDIES**

21	Куратова О.А.	Типологические исследования на современном этапе развития сопоставительной лингвистики	86
22	К.М.Абишева, Г.О.Кунгубасва, Н.Н.Юсбекова	Лексико-семантические ошибки при смешении межъязыковых омонимов и паронимов	89
23	Мұсалы Л. Ж.	Жазбаша аударманың әдістемелік мәселелері	93
24	Арзықұл Ұ.	Абайдың «Қараңғы түнде тау қалғып» аударма өленін асыл нұсқадан жолма-жол аударылған нұсқасымен салыстыра отырып талдау	95
25	Әнуарбек Ә. М., Жанабекова М.А., Бекішова Р.	БАҚ кеңістігінде онлайн хабар және коммуникация	99
26	Ақунова Г.М.	Тоголок Молдонун дин тууралуу чыгармаларына айрым ойлар	102
27	Арипов А.А.	Хүсейін Нихал Атсыздың «Bozkurtların ölümü» шығармасындағы ежелгі түркілерге тән ұлттық колорит пен тілдік ерекшеліктер	105

#### КӨРКЕМ АУДАРМА ЖӘНЕ КОМПАРАТИВИСТИКА

28	Жаксылыков А. Ж.	Предметно-концептуальный мир поэзии жырау и его передача в переводах на русский язык	107
29	Сейденова С.Д., Жаларова А.Ж., Бекгурова Э.К.	Синтаксические средства передачи экспрессивности при переводе художественных текстов	114
30	Таева Р.М., Колесникова Т.П., Мақатаева Ш.М., Онғарбаева М.С.	Обучение переводу многозначной лексики юридического английского языка	117
31	Kazybek G.K., Kaunarbaeva	Translation skills of O.Zhanaydarov	121
32	Bolat M.	The literary connection between Kazakh and Chinese literature	124
33	Kazybek G., Kalish S.	The characteristics of teaching authorial translation	127
34	Kazybek G., Ryskulbek Zh.	National and cultural specifics of the original and reconstructions in translation process (on material from Kazakh into Russian)	130
35	Nurkas U.	Mukagali Makataev's poems and their translation	135
35	Рыспскова М.К.	Интерпретация стиха М.Дулатова «Аяңыздар жетімді»	138
36	Kazybek G., Muzzatay A	The methods of teaching Gali Ormanov's translation work	142
37	Бектурова Э.К., Кенжеханова К.К., Сейденова С.Д.	Способы перевода фразеологических единиц	144
38	Төкеева Ғ.	Поэзиялық мәтін аудармасының ерекшелігі	148
39	Akashva D.K. ,	Interpretation of ethno-cultural notions in the epos "Abai's	151

	закона)		+	
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assumpsit	простой договор(устное или не скрепленное печатью письменное обязательство, простой договор)	+		иск об убытках из неисполнения прос-того дого-вора
astipulation	взаимное согласие сторон	+		
attach-ment	скрепление (печатью, подписью); наступление (ответственности)			предан-ность, устройство

Таким образом, мы можем утверждать, что те термины, которые являются узкоспециальными и термины, которые имеют одинаковое значение, в узкоспециальной и общей лексике особой трудности для перевода не представляют. Так как нам достаточно знание одного семантического значения. Сложнее переводить термины, которые имеют смысловое различие в зависимости от сферы употребления, так как нужно хорошо знать оба перевода. Именно общеупотребительность терминов договорного права как в юриспруденции так и в повседневной речи значительно усложняет работу переводчика.

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## TRANSLATION SKILLS OF O.ZHANAYDAROV

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A member of the Writers' Union of the Republic of Kazakhstan, the owner of International prize "Alash", poet, writer, translator O.Zhanaydarov was born on April 15, 1951. He is an author of books such as "Myths, legends and traditions of the ancient Kazakhstan", "Illustrated history of Kazakhstan from ancient times to the present day", "Thousand windows to the steppe", "Steppe lakes", "Dreams at dawn", "Road to Tengiz", "Alien autopsy", "Our past life", "100 Legends of Kazakh land", etc.

The head editor of the magazine "Niva" O.Zhanaydarov translated into Kazakh works of AsanQaygy, Qaztugan, Shalkyiz, Dospanbet, Zhiembet, Tatiqara, Zhankisi, Kotesh and

Zhanaqayn, Mahambet, BuqarZhyrau, SuyunbayAronuly, AbylTileuly, M.Zhumabayev, ShakarimQudayberdiuly, K.Azirbayev, M.Makatayev, S. Dosanov, I. Orazbayev, Zh.Zhaqypbayev, T.Medetbekov, T.Zhurtbay, A.Kaletayev, etc. Moreover he wrote articles about translation theory and practice. He also noted that translation is hard and interesting art. He analysed difficulties while translation, especially, difficulties during translation of phraseologies through exact examples. His scientific articles based on accurate data. His translated works are publishing without disruption on magazines as "Niva", "Sary-Arqa", "Zhalyn", "Prostor", and Russian "Druzhbanarodov", "Yunost", etc.

O.Zhanaydarov wrote and highly estimated translation skills of M.Makatayev in a magazine "Prostor" in 2012: "Mukagali, while translating Dante, added two syllables to the line of "Divine Comedy" and rhymed famous terzarima without splitting into cross-rhyme. In Mukagali'sterzarima-tercet from which consists poem rhymes all three lines. As a result appeared beaten Kazakh poem! Poem, which is astonishing by its structure and syllable".

There is a wonderful opinion about the great poet in his article: "It is difficult to write about poet whose poems you love. Difficult to write about outstanding poet MukagaliMakatayev. I've been translating his poems more than 20 years, wondering, thinking and impressed, looking through Kazakh text lines. There is something to consider and admire about. His poem surprisingly simple for present time, as Pushkin's is. It isn't right to compare Abay with Pushkin. It's better to study, translate Abay orientating on Lermontov or Gete... The same with M.Makatayev, in order to translate his works, it shouldn't be oriented on poems of Pushkin. It should be oriented on poem of Mukagali itself. It must be translated only from original text. It is harder. More interesting. Clearer. Then we see the untranslatable points... It is more honest... Translation from source language reminds reading ancient Egyptian and Assyrian texts. In their publication is often written: "Next 10 lines are missed", or "The end of plate is destroyed". It can also be like "There is no consensus among scientists about the interpretation of this point" [1]. Very precise opinion. Author could reveal all poet's features. Let's consider Russian version Mukagali Makatayev's poem "Autograph" translated by O.Zhanaydarov:

**Original:**

Көреп едің,  
Шаламын ба, отпын ба,  
Білер едің,  
Ақынмын ба, жокпын ба?...  
Кектендірген хан Жәңгір де жок, мұнда,  
Кектенетін Махамбет те жок мұнда.

Түсінер ең,  
Езбін бе, әлде ермін бе,  
Байқар едің,  
Артықпын ба, кеммін бе?..  
Мен Спартак бола алмадым, не шара,  
Сеніңөзің Цезарь болыпкөрдіңбе?!

Сырым да - осы,  
Жырым да - осы,  
Алдыңда?  
Байқашыбір,  
Бықсыдым ба, жандым ба?  
- Махандаржок,  
Махандардыңсарқыгы -  
МұкағалиМакаатаев бар мұнда! [2]

**Translated version:**

Кто я?

Огонь, охвативший полмира,  
Иль уголек?  
Рифмоплет иль поэт?  
Нет здесь коварного хана Джангира,  
И потому Махамбета здесь нет.

Разве ты понял, с каким мужиком  
Сел ты сегодня  
Беседовать, пить!  
Я, к сожаленью, не стал Спартаком,  
А ты разве пробовал Цезарем быть?

Тайны мои,  
Песни мои  
Знают народы огромной Земли.  
К векам обращаюсь,  
Но нет мне ответа,  
Нет здесь Магжана, нет Махамбета,  
Есть их наследник по крови, по праву —  
Я — МакаатаевМукағали! [3]

First, let's pay attention to the structure of the poem, amount of couplets are the same as in original: three couplets; just missed a line in the second couplet. So, source text consists of 20 lines, while target text consists of 19 lines. Translator could keep the meaning of original.

Only on the second couplet:

Разве ты понял, с каким мужиком  
Сел ты сегодня  
Беседовать, пить!

Я к сожаленью, не стал Спартаком,  
АтыразвепробовалЦезарембыть? – these specific given lines are not written in source text. Translatorcould skillfully give the exact meaning oftheword "Махандар".

Let's analyse the poem of Mukagali "Туады, туады әлі нағыз ақын" who is considered as the bright star of Kazakh poetry.

**Original:**

Туады, туады әлі нағыз ақын,  
Нағызакын бал мен у тамызатын.  
Жесірдінайырылмасырласыбоп,  
Жендеттіңкөзіненжасағызатын.  
Туады, туадыәлінағызакын!  
Жырсөздеріжайболыпатылғанда,  
Атылғанда, аспаннаоқылғанда,  
Мылқауларғатілбітіп, керенестіп,  
Жанарпайдаболадысоқырларға. [2]

**Translated version:**

Родится, родится еще настоящий поэт,  
Он мелом и ядом стихов напоит белый свет.  
Он вдов обнадежит, поможет им в скорбном пути,  
Жестоких заставит заплакать — пусть держат ответ!..  
Родится, родится еще настоящий поэт!

И люди, его прочитав, заучить захотят,  
Стихи засверкают на трассах небесных дорог,  
Нечья язык обретут и заговорят,

Слепые прозреют от света огненных строк. [3]

It is known that O.Zhanaydarov is one of the translators who is translating works of great poet Abay into Russian. Doctor of philology science, professor R.Koshenov in his article "Великий Абай в новом прочтении" highly evaluated the translation works of O.Zhanaydarov: "The publication of the magazine "Niva" of Abay's poems translated by Orynбай Zhanaydarov has not gone unnoticed in for literature sphere of Kazakhstan and for general public. Work on the translation of poems of the great master of the word, thinker and philosopher began to Orynбай Zhanaydarov a quarter-century ago. And because the current Abay translation publication can be regarded as a serious bid of venerable translator, as a significant and outstanding achievement in the history of Abay translation, a new attempt, more in-depth and volume, full-fledged reading the great thinker heritage". [4]

O.Zhanaydarov's translation works are differ with its inherent characteristic and interpretation of author's style and rhyme. Of course, it is impossible to widely research poet's aspects of translation mastery in a small article.

Therefore, we are sure that there will be many valuable works about talented poet and translator Orynбай Zhanaydarov.

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## THE LITERARY CONNECTION BETWEEN KAZAKH AND CHINESE LITERATURE

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The article deals with the literary connection between Kazakh and Chinese literature in accordance with Abay's poetry and its translation. The Kazakh literature has an important role in world literature due to translational works into many languages. We have analyzed the ways of translation, the national concept of the original text and the quality of translation into Chinese language. Consequently, we have concluded that the Chinese translation does not ever substitute its original context and the quality of the translated poetry can be quite far from the original meaning.

**Key words:** literary connection; Kazakh and Chinese literature; translation methods; cultural aspect; challenge; analysis.

Мақалада Абай өлеңдері мен олардың аудармасы негізінде Қазақ және Қытай әдебиеті арасындағы оқиғаның қатынасы қарастырылады. Қазақ әдебиеті басқа тілдерге жасалған аудармаларымен өзін әдебиетке орнына ие. Біз аударма тәсілдерін, түп нұсқаның ұлттық нақышының берлу нәтижесін, сонымен бірге Қытай тіліндегі аударманың жалпы сипатын талдау жасап зерттедік. Қорытындылай келе отырып, Қытай тіліндегі аударманың сапасы өте нашар болғандығын анықталды.

Түйін сөздер: әдеби байланыс; Қазақ және Қытай әдебиеті; аударма тәсілдері; мәдени аспекті; қиыншылық; талдау.

Данная статья рассматривает проблему по литературной связи между Казахской и Китайской литературы на основе перевода поэзии Абая. Казахская литература имеет особое место в мировой литературе связи с переводами. Мы изучали методы перевода, национальную концепцию оригинального текста и качество перевода на китайский язык. Таким образом, мы пришли к выводу, что перевод на китайский язык никогда не заменит свой первоначальный контекст и качество переведенного поэзии может быть довольно далеко от первоначального значения.

**Ключевые слова:** литературные связи; Казахская и Китайская литература; методы перевода; культурные аспекты; проблема; анализ.

There are some considerations about literature and language varieties in every culture. Literature is a part of cultural development of the people which refers to be heritage of the definite culture. Thus, it is required to consider, first of all, the structure of and development of literature before criticizing some utterances abstracted from one language into another. As, it is not only a literary connection but also a cultural bridge within nations who speak really in different languages. From that point of view, it is necessary to mention literary aspects whether they have the sameness or total differentiation in comprehending contexts translated from other languages.

The Kazakh literature is rich with great history starting from earlier developing stages till the current days. For instance, let us pay attention to literary picturing of authors. We can regard Abai as a great soul-mate for Kazakh people so there is no one who could better and faithfully describe the real life of Kazakh people throughout the history.

For instance, there is a statement from the newspaper Kazakh Literature: «Абай ағашындағы Қазақ кім, Әуезовтің, Сабит Мұқанов, Аймауытовтың заманындағы қазақ кім? Екеуі екі басқа. Өйткені, уайым басқа. Ол кезде уайымның ең бастысы – ел болу» [1,79].

As time goes by, everything in the world seem to have been changed. How can we feel these changes? Certainly, the answer will be found in literature or literary sources. When it comes to the Kazakh, they prescribe own points in literature and we feel as though we are reading the history. Because, the Kazakhs never make necessary words with additional color and cover. They would always render everything as it is, in reality, in real implications. Above mentioned phrase is also substituted to our description. The Kazakh enthusiast poet – Abai wrote about the casual life of the Kazakh people both with sorrow and anxiety. That's not what the present poets can write or create, which makes us consider that nowadays writers and poets can nor feel those feeling like Abai, because, it is changed. Most topics relate to our today's life, which includes every human being feelings beginning from the birth to death.

On the other hand, we can take the Chinese language. It may be approved in some aspects of literature from the point of view on genres, poetry, prose etc. However, it is sure to contradict by its ideas. The Chinese language has mutually unintelligible language varieties.

There is a wealth of early Chinese literature dating from the Hundred Schools of Thought that occurred during the Eastern Zhou Dynasty (770–256 BC). The most important of these include the Classics of Confucianism, of Daoism, of Mohism, of Legalism, as well as works of military science and Chinese history. The translations of foreign languages can be of great challenge as the Chinese language involves the specific system of hieroglyph and sounds. Summarizing the features of the Chinese language we could deliberately mention that the translation from Chinese into other languages can be rather easier for native speakers. However, it can be a great challenge for other native speaker translators to translate from the mother tongue into the Chinese language. Consequently, we encounter some issues on translations concerning literary characteristics, because, the language is another part of the challenge while the translation is referred to be the other part.

Thereafter, the perception of literary works in Kazakh is better than its translation. The main reason may be of our blood and brain design. Because, we can read them in our native language that we use in our thinking and reproduction of our ideas. This issue can lead us to another edge of the science. It is called "culture", which compiles the language, literature, habits, traditions, beliefs and another frame of thought. For instance, the Kazakh' poet Abai's poem "Өсемпаз болма әрнере" can be analyzed in the following way:

Өсемпаз болма әрнере,  
Өнерпаз болсан, арқалан.  
Сен де – бір кірпіш, дүниеге  
Кетпін тап та, бар қалан!

Culturally, the interpretation of the poem in the original undertakes the deepest humanitarian feelings expressed by the author. However, do we ever imagine that the translation of the mentioned poetry can be incredibly different? So, there is a translational hypothesis on the