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The assonance in the works of A.Kunanbayev and G.Byron

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Abstract

This article is devoted to the literary contribution of well-known Kazakh poet Abai Kunanbayev and the assonance of his works with G.Byron's works. The main assonance in their works is noticed in describing features of nature, laws of life. His main contribution to Kazakh literature was his translations from Russian poets and writers. He was first who found the school of translation in Kazakhstan. His translation skills are example to the translators of present generation. Also in this article is written the situations, which prevented to the development of translation from Kazakh language into Russian and other foreign languages and the reasons of prohibition publishing of Abai Kunanbayev's works. The government refused publishing Abai's works as Abai in his works criticized the head of nation, officials, the violence, the cruelty made up to people and the position of rich people under poor. The only way of solving this problem was to take independence from Russian Empire and create own Kazakh government.

Keywords: Translation, literature, culture, genre;

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1. Introduction

Abai Kunanbayev (1845-1904) was a great Kazakh poet, composer and philosopher. Abai's main contribution to Kazakh culture and folklore lies in his poetry, which expresses great nationalism and grew out of Kazakh folk culture. Before him, most Kazakh poetry was oral, echoing the nomadic habits of the people of the Kazakh steppes.

Abai's main aim was to acquaint his people with the achievements of Russian, Eastern and Western culture. Abai Kunanbayev helped to spread Russian culture among Kazakhs. He was also a talented composer. Some of his lyrics he set to music. His melodies greatly differed from the traditional folk music both music in style and content. Abai composed about twenty melodies, and he was as much of an innovator in this field as he was in poetry. He wrote about 170 poems, 45 proses and 56 translations. Kazakh enlightener Abai Kunanbayev appreciated the contribution of the Russian people in the world's cultural heritage and urged his people to learn the Russian language and Russian culture. First of all, Abai said that we must respect the neighboring people, Uzbeks, Tatars and Russian. We have to know Russian language. He convinced that science, knowledge, art, wealth is in Russian Language. A person, who has received the culture, learnt the language of other people is equal to them and will never be humiliated in front of them. Poet confirmed fruitful learning culture of the Russian and other people (5, p.57). Abai Kunanbayev's translations were considerable contribution to the development of Kazakh literature, and they are evidence of his close contact with Russian and European literatures. While translating the foreign writers' and poets' works into Kazakh language Abai chose those whose works had similar idea with his own works and close to his inner world. Such similarities Abai found in Byron, Goethe, Pushkin, Krylov, Lermontov's works

2. The assonance in the works of A.Kunanbayev and G.Byron

G.Byron entered the history of world literature as the most influential spokesman of romantic ideology. In his books G.Byron touched on the thought of freedom for his people. Abai called the people to work their way from ignorance to science and labor. But in the context of Abai's work the word "ignorance" implied "Liberty". In the days of Abai all nations and people were under the influence of Russian literature and art and language. Therefore, Abai encouraged them to learn Russian language and culture emphasizing it by saying, "Learn Russian language as it is the key to peace". By saying that he meant being independent from the Russian Empire. In Byron's philosophical reflections a man is first of all a corporal and thus passionate being. To Byron continuous activeness of mind and its involvement in the action is the evidence of divinity and immortality of the human soul. Byron in his own works wrote synonymous of the words "soul" and "mind". Mind and passion are at variance and in Christian comprehension "good"- "evil". Only "in the heart" of the mind exists "light of good". Fortune sometimes gives opportunity to man to listen to it and heed. In Byron's conception, the mind is so weak; the passion is too powerful. That is why mankind inevitably is sinful. Abai agreed with Byron that the soul of man never dies. In Abai's opinion there are two kinds of passion; passion of body and passion of soul. Passion of body consists of biological necessity such as: drinking, eating, sleeping. Such a character is noticeable in the childhood. Passion of soul tends to know, see, learn. Abai told that the passion of the soul has huge advantage than the passion of body. Also Abai agreed with Byron's opinion about synonymous of the words "soul" and "mind" telling that mind comes with soul to man. Byron's description of nature was associated with human emotions, such as excitement, hatred, resentment, anxiety. The feeling of fear and loneliness is especially associated with winter. In his poems, Abai described the seasons of nature with the way of life of the Kazakh people. In description of "summer" he colorfully described the life peculiar to the Kazakh people: *zhailay* pasture (alpine meadows where Kazakhs spend summers), *yurts* (tents where they live), *kazy* (horse meat), *kymiz* (mare's milk), *dombra* (musical instrument). In his poem "Winter" Abai makes the reader familiar with exciting events taking place during this season - that is, traditions related to hunting. Kazakhs did not use guns but instead, a hunter would put an eagle on his arm and would mount the

best horse. Byron's description of death through nature was shown in Abai's works. Abai wrote that the man's body dies, but soul never dies, soul lives in a heaven. Body has stages like seasons of nature (spring, summer autumn, winter). Byron often used the concepts of Light and Darkness. Darkness in Byron's poetry describes negative emotion, old age, but light describes hope, youth, joy, the beauty of a woman. With Byron, light had to do with nature, while Abai saw it as the inner light, a ray of the soul [4]. Abai was one of the best-educated people of his time. He had a free command of Russian, Arabic, Persian, Chagatai language, which enable him to study masterpieces of world literature in the original. Three great sources nurtured the ocean of Abai's knowledge: ancient Kazakh culture, preserved in oral and written folklore; the best samples of Oriental culture; and, last but not the least, Russian, and through it world culture. Owing to his superior intelligent, natural inquisitiveness and knowledge of many foreign languages he could avail himself of all the benefits of world enlightenment, of all the riches of both western and eastern cultures. Hence, his encyclopedic knowledge, progressive world – outlook is a rare gift of verbal expression, which integrated with his kind thought and clever precepts, subtle poetic translations. «Don't judge me too severely», he begged. Far from judging him, people in their thousands and millions revere the memory of this outstanding poet. There are his «Exhortations», in which we find a great number of aphorisms, wise and laconic sayings that have come to stay in Kazakh literature. It is difficult to define the genre of this work, for it contains the poet's philosophical and moralistic statements, expressing his social and political views, and trenchant satire. Abai seems to be holding a conversation with his reader, and his mood is serene in one verse, bitterly sarcastic in the next, and profoundly melancholy and even dejected in yet another one. Stylistically, each conversation is a perfectly finished piece of work. His reflections are expressive, terse and imaginative. Abai's exhortations often become the mournful confession of a person doomed to loneliness in the grim age of hopeless ignorance. In those days, when Abai's poetry was circulated in hand written copies, his «Exhortations» were included every time. Older people loved them especially; they embellished their speech with citations from this work, and carried on long discussions on the meaning and the moral of Abai's maxims. Apparently, the author himself realized how well his thoughts were comprehended when stated in prose and, knowing the circle of readers who enjoyed this sort of writing particularly, he often tried to speak to them in their own idiom, using their own assessments of moral values (1, p.3).

3. A.Kunanbayev's lyrics devoted to nature

Abai devoted a lot of poems to nature. In his poems not only nature, also the life in Kazakh steppe, living conditions are distinctively described. Before Abai there was nobody who described the natural phenomenon so comprehensively and profoundly. The natural lyrics of Abai introduced his great talent, high culture to readers. Especially the poems about four seasons of the year, plowman's life which full of labor and welfare, the life of village that full of trouble and public attitudes are valuable works of that period (2, p.103). Abai is realist poet. While reading Abai's poems the unique view of steppe life appears in readers' eyes. His poem "Summer" is not only the picture of steppe, it is the picture of peculiar steppe life. The poem begins like this:

In the summer heat
When the grass in the meadows and the flowers
Have grown tall and are full of sap,
To the shores of the stormy river
The nomad encampments of the village were pitched.

The poem "winter" is described as a human who rests, moves, despairs, joys. Before Abai nobody described the winter as a human being in Kazakh literature. Initial four lines of the poem:

In white clothes, powerful, grey-bearded,
He walks on regardless like a dumb, blind man.
His face is stem, covered in snow-dust,
And he walks on, with creaking steps; he'll come in by and by.

The natural lyrics of Abai are colored poems written with high poetic skill. There is a peculiarity in their compositional structure. Different natural phenomenon as blooming snowdrop, places with good grass, roaring river is described in his poems (4, p.269). First of all Abai tells about the natural phenomenon then the occupation of Kazakh village, the life of peasant and the style of living. If in the poem "Summer" is written in detail the nomad encampments moving to the shores of the stormy river, girls and youths baring their white arms walking softly and gracefully put up the tents, the horses, foals and young mares walking out with their well-fad flanks and swiping with their tails by the water, in the poem "Winter" is told about peasants whose faces burnt with frost, and chilled to the bone and roaming hungry wolves wishful for peasants' beasts and waiting suitable time. All of these are the mode of life of nomad Kazakh village (3, p. 63).

4. The social nature of translation in Kazakhstan in XX century

Artistic translation in Kazakh culture appeared at the beginning of XIX century. That period was the period of translation Russian and Eastern works. His translation skills are example to the translators of present generation. Abai Kunanbayev was not only the translator who introduced the works of foreign writers to Kazakh readers. Also, he was a founder of translation school. Abai's songs and translations were not propagandized until Oktober Revolution. The political situations at the beginning of XX century in Kazakhstan prevented to the development of translation from Kazakh language into Russian and other foreign languages. The main prohibition covered the period from 1910-1920, the period when Kazakh nation was under the influence of Russian Royal Empire. The government refused publishing his works as Abai in his works criticized the head of nation, officials, the violence, the cruelty made up to people and the position of rich people under poor. After great October Socialist Revolution Abai's name became known to people. In 1920 was found the Kazakh Soviet Social Autonomous Republic. After the foundation of Kazakh Soviet Social Autonomous Republic carried out the works of translation from Kazakh into Russian language and development of Kazakh literary language. Training people's commissariat run the implementation of those works. Their tasks were creation of scientific terminology of Kazakh language and translation of political and literary books into Kazakh language. The problems of translation turned into State business. In 1924 Kazakh language with Russian language was affirmed as a State language. The number of journals and books in Kazakh language increased.

Invaluable translations were done between 1930-1950. They didn't follow the principles of artistic translation. In the middle of the XX century translation affairs became more necessary because of the development of international relationship. At that period flourished researches concerning literature, culture and philosophy. In 1950 theoretical problems of artistic translation were arised. In 1951 administration of people's union of Soviet Republics hold the first all-union meeting. After meeting in republic's press were discussions about artistic translation. The results of those discussions promoted the solution of the problems concerning to translation.

5. Conclusion

In 1960-1990s formed the crowd of translators who promoted to the translation of world classics into Kazakh language. Kazakh readers introduced with the works of L.Tolstoy, A.Pushkin, U.Lermontov, I.Bunin, Shakespeare, Schiller, Swift, Defoe, Cervantes, M. Twain, D.London, G.Mopassan, Balzac, eastern classics Saadi, Omar Khayyam, Fizuli, Shamsi. To the development of national translation

influenced the attention made by state. Many Kazakh writers began to engage in translation. Sometimes translation affairs became the means of subsistence. For them the artistic translation was not art, it was only as easy occupation which can do everyone. Despite the increase of translations quantity from foreign language they had bad quality. Appearance of such translations caused by editors' mistakes. Many young and inexperienced editors gave the way of publishing bad-quality translations (6, p.57).

At present time the project of "Cultural heritage" pays attention to the development of translation in our country. We believe that translation into Kazakh of the best in the world authors', thinkers' and scientists' works will spark our language, which has suffered many difficulties before and been limited with literary translations only. Special publishing house was found. Magazines like *Alem Adebieti*, *Amanat*, *Zhuldyz*, *Zhalyn* and *Prostor* continuously pay attention to the translation materials. Every year is held contests for improvement the researches in translation field.

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