

Analyses of foreign language translations study of the epopee «The way of Abay»

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Kazakh literature has been experiencing the matter of translation for many centuries. However, translation of Kazakh literature into foreign languages and vice versa got popularized in the middle of XX century. This phenomenon is scrutinized in the work known as «Problems of fine literature translation», which especially analyses stylistic and linguistic features of translation of Russian literature into Kazakh language from 1950. Researchers point out that fine work of Kazakh literature was also translated into Romanic-Germanic languages. In 1953 the epopee «The way of Abay» by Mukhtar Auezov was translated into English and German languages. At this period of time the named epopee was published in the abovementioned languages in such countries as Poland, Hungary. In 1958 the epopee's first part was named «Abay's youth», and in 1960 the second part was published in France named «The way of Abay» [1, p.49]. In 2004 the epopee was translated into Chinese and Romanic languages, and in 1997 N. Asgar Zade translated it into Persian[2].

The Russian version of the novel was published in 1950, and with agreement of Mukhtar Auezov the novel was re-translated into Russian. The author's opinion about the matter is as follow: «It was a reasoned urge to re-translate the epopee for Abdizhamil Hurpeisov pointed out its importance at the period of publishing of world literature collection of 200. One and the same novel may be translated by five different people, and the result will differ in many aspects whether it is more grasping or deeper, which means combined translation may not be embedded into one. The matter of such translation has always been object of observation of

Gerold Belger who brought valid facts about it. The average quality of Russian translation did not satisfy him and he used to compare them with the original version of the work which apparently did not justify the Russian version of translation» [3]. This criticism was founded on the contemporary national mentality which does not coincide with the actual evaluation of the translation for that period of time, as «the best translation among Kazakh literature patterns».

Further this report will consider research over «The way of Abay» epopee's translation into foreign languages.

1. The novel immediately attracted researchers' attention after being translated into English and German languages. There were several reasons for it: first of all, the epopee of «The way of Abay» could stand for the most valuable and significant product of Kazakh literature and culture. Above all the novel's translation was assessed as one of the best ones. In addition, these translations led to the start of comparative linguistic research in Kazakh language studies.

2. «The way of Abay» epopee was initially studied with the use of comparative method by A. Ermagambetova who analysed and worked on transmission of Kazakh national realias into English language, and by this she contributed into development of practice of translation. According to the author, since the 1970's the matter of translation required theoretical bases, and only then started its independent being. Undoubtedly, the novel's plot was based on particular period of Kazakh daily life which reasons wide range of national realias use in the work. Realias brought in the work, were transferred by means of transliteration, analog, description and contextual translation. This is the way the author concludes the work [4]. Nevertheless, our observation reveals that English version brings less concrete examples, and the other languages into which the epopee was translated could not offer complete and satisfying examples. So the author emphasizes the importance of use of transliteration and analog in translation.

B. Repin also took into consideration the mentioned methods of translation when translating «The way of Abay» into German language. He suggests six types of analog and considers it to be effective in translation, and successfully

implemented it in translating the *epopee's* realias into German. B. Repin states that national realias, conceptions and their external resemblance and equality occur by means of dialectisms as analogs, what brings to the following conclusion: «translation of words-realias with the help of analogs provide clarity and easiness of understanding, simplicity of authentic words-realias conveyed by means of translation language» [5, p. 79].

The matter of translating the novel into French was investigated by Y. Sushkov. He analysed the matter of transformation of contextual meanings, polysemantic words and phraseologisms. As Mukhtar Auezov remarked, French version of the novel appeared to be the most successful translation from all the others, and he expressed his opinion about the translator the following way: «According to the view of the specialists, French version of the novel succeeded thanks to creative inspiration of the translator, Antuan Vitez, who could create considerable and significant root for the novel among the French readers» [6].

It required special attention to consider interrelation between the practice and theory of translation implemented in «The way of Abay» *epopee's* translation into Romanic-Germanic languages. This very issue raised arguments among the authors. Furthermore, in 1970's linguistic theory of translation had not founded its bases in the world science, so even the Kazakhstani scientists who made comparative research on Kazakh and foreign materials could not suggest any bases.

German and English translations of the *epopee* still remain lacking bright and exact facts from the authentic source, which is reasoned by vague and row state of conceptual and terminological bases of translation.

However, study on «The way of Abay» translations' peculiarities has not stopped yet till nowadays. At this point one can notice several extralinguistic factors, such as spreading cultural heritage of Kazakhstan through translating the literature; increasing the significance of translation among contemporary branches of science (cognitive linguistics, anthropocentric linguistics, textology, and

intercultural communication); influence of translation issues on comparative linguistics study.

The science of literature also interrelates with comparative aspects. As an illustration for this we suggest work by M. K. Madanova, known as «Kazakh French literary relations in XX century and problems of comparative science of literature» [7].

Today «The way of Abay» epopee's translation has gained wide range of research in science of comparative linguistics. According to researchers, this is reasoned by importance of comparative studying interlingual relations and processes that occur in them, data of what contribute greatly to science. This matter was considered in works of G. Dukembay [8], K. Karimova [9]. The method of translation of idioethnic phraseologisms met in Russian and German translations was chosen as a paper work of G. N. Dukembay.

Researcher made effort to analyse phraseological units from the intercultural aspect, pointed out their ethnical and cultural significance. Bellow there are methods used to translate the epopee into Russian and German languages, some of which were effective and ineffective:

- direct translation. This method was applied in order to convey the phraseological units' ethnic character in exact way. To the author's mind, the method of direct translation is efficient and optimal in transmitting national peculiarity without any meaningful and structural change;

- analog was used translate the phraseological units from Kazakh language absolutely or relatively;

- descriptive translation differs in describing the phraseological units that would not be clear with direct translation. As the author gives references to the units, this type of translation is more likely definition of the unit;

- contextual translation. This type of translation allows to define meaning through the context of the unit's use;

- omission. In translation sometimes it is necessary to omit some phraseological units to keep aesthetic feature of them [8, p.11].

Linguistic units form ethnical mentality and national archetype, builds a picture of conceptual system of language and defines its axiological features. All these functions contribute into the practice of literary work translation. Such linguistic units were known as «vocabulary without analog» in the primary stage of research. Later, when science of comparative linguistics has developed, the named linguistic units started to be investigated by studies of linguaculture. Researchers are trying to find new positions to analyse the matter of translation of concepts and linguacultural units. K. Karimova dedicated work related to this sphere of investigation, known as «Transformation of linguacultural units of epopee «The way of Abay» [10]. It defines units characteristic to linguistic concepts, national mentality, mentions methods of effective translation that allows approximate or analogical conveyance of the novel's content. K. Karimova brings names of colors that come along with the following vocabulary that carries cultural identity: *атишабар, жертөсек, жеңге, жұт, жігіт, малыш, қатын, түндік, ағайын, пұшпақ ішік, аяқ баспас жер, аға, қасқыр бала*. Neat observation brought her to the following conclusion:

«Notion of different colors can also appear as a tool of determination the culture. Every nation has system of colors notion that can be used as bases for world's model formation. Being kind of a model, it embraces field of human being's relation to the nature. This phenomenon is not only about perceiving it visually; it also about cognition of the whole world as a value, and handing it to the next generation» [9, p.18]. To prove the mentioned, author brings the following examples:

1. Suindik used to say that there would be red banner to sign about the death of a young man, and white banner for an old man. But if man of a middle age dies as Bojey, they should raise a banner that is of a red color on one side and white on the other.

In Russian: *Суюндук ответил, что у тела молодого умершего вывешивается красное знамя, должно состоять из двух полос-черной и белой.*

K. Karimova evaluated this translation as incorrect. «Both direct and indirect versions of translations aren't flawless» [9, p.18]. Summing up, one can notice the attempt of the work to demonstrate the matter of transmission of linguacultural units and cultural realias.

The rest part of the article will consider practical problems of Kazakh fine literature translation between Kazakh and Persian languages from the scientific point of view.

In 2000 Islam Zhemenev, scientist of Iran culture, published textbook «Hafiz and Kazakh literature», which describes aims of translation in Kazakh-Iran cultural relation: «it is obvious that translation function as a mediator to introduce and popularize a nation's literature to other nations. It is a talent that requires skills and laborious work, which means there are difficulties on its way. For instance, Persian poetry is known as heritage rich of mystery, stylistic devices and poetical beauty».

D. Duisebayev's scientific analysis needs to be mentioned here due to what we can get familiar with translation quality of epopee in its Persian version. The author elaborates on M. Auezov's use of stylistics devices and other literary means in portraying Kazakh nation's life [11]. This research greatly contributed into the science of translation as well as into theory and practice of ethnolinguistics, and science of linguaculture.

In practice translation of the epopee «The way of Abay» into Persian revealed many nuances like conveyance and remaining value and stylistic color of the authentic work, considering the linguistic phenomena like proverbs, sayings and phraseological units. There also was found place for grammatical inversion in the paragraphs, contextual use of lexical units that are characteristic to the author's style. Scientific research over this matter showed that these kinds of transformations can't transmit exact intention of the author, the original idea of the situation met in the novel.

Analyses of the epopee's translation gave possibility to look closer at the difference of national perception of colors in different national mentalities. Consequently, scientists considered it to be important to investigate the problem of

choosing color vocabulary, replacing them or misusing different lexical units that are peculiar to the language of translation.

D. Duisebayev mentions that Iran translator tried to work on the epopee's Persian version elaborately, so that it is closer to the original work on the bases of the Russian version. However, he notices that the translator could not convey ethnocultural points, national realias exactly. Besides this, D. Duisebayev sees possibilities to translate names of characters, waters, lands in the Persian translation, what was neglected by the translator. There also was misleading in the translation in terms of conveying meanings of proverb, idioms and other expressions that are particular to Kazakh language.

The scientist explains such flaws of the translation by not translating into authentic version of the epopee, but from second version of it. According to his conclusion, it is not possible to translate flawlessly if the translator is not familiar with the nation's culture, daily life and ethnical peculiarities personally [11].

These observations made by D. Duisebayev can be related to mistranslations made when transmitting analogs of the colors used in the epopee. For historical and natural peculiarities, symbolical qualities and archetypical picture of the colors in Kazakh language need special consideration, there possibly could be mistranslations on them. To identify correct conveyance of such national peculiarities scientists suggest typological research of mentioned matters.

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