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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Analysis of research on Foreign Language Translations of the Epopée «The Path of Abay»

Roza Sadykova

Kazakh State Women's Teacher Training University,
Almaty, Kazakhstan

roza.sadikova@mail.ru

Berdibay Turlybekov

H.A.Yassawi Kazakh-Turkish International University,
Turkestan, Kazakhstan

berdibay_73@mail.ru

Ulbossyn Kanseitova

Kazakh State Women's Teacher Training University,
Almaty, Kazakhstan

ulsha53@mail.ru

Kuralay Tulebayeva

Kazakh Innovative Humanitarian-Juridical University,
Semey, Kazakhstan

tulebaeva82@mail.ru

Abstract

The present paper investigated the translation of the Kazakh science and M. Auezov's story about the nature of research on foreign language translations of the novel-epopée "The path of Abay". The paper also noted that the story of the Kazakh writer, Mukhtar Auezov's novel-epopée "The path of Abay", which was translated into other languages, was still going on throughout the history of the Kazakh steppe in the history of the Kazakh literature, and the comparative linguistic translation of the epic translated "The path of Abay" into other languages.

Keywords: epic; national regalia; calques; descriptive translation; linguoculture

Análisis del estudio de traducciones de idiomas extranjeros sobre la epopeya «El camino de Abay»

Resumen

En el presente artículo se analizan la traducción de la ciencia kazaja y la historia de M. Auezov sobre la naturaleza del estudio de las traducciones de la lengua extranjera de la novela-epopeya "El camino de Abay". El documento también señala que la historia de esta novela-epopeya del escritor kazajo Mukhtar Auezov, traducido a otros idiomas, aún continúa en la historia de la estepa kazaja en la historia de la literatura del país, y hoy en día representa la traducción lingüística comparativa de la épica, traducida a otros idiomas como "El camino de Abay".

Palabras clave: épica, regalía nacional, calcos, traducción descriptiva, linguo-cultural

1. INTRODUCTION

Kazakh literature has experienced different types of translation for many centuries. However, the translation of Kazakh literature into foreign languages and vice versa became popular in the middle of the XX century. This phenomenon was scrutinized in the work entitled «Problems of the fine literature translation» that especially analyzed stylistic and linguistic features of translation of Russian literature into the Kazakh language since 1950. Researchers pointed out that the fine work of Kazakh literature was also translated into Romanic-Germanic languages. In 1953, the epopee namely «The path of Abay» by Mukhtar Auezov was translated into English and German, and this epopee in the above mentioned languages was published in countries such as Poland and Hungary. In 1958, the

epopee's first section was called the «Abay's youth»; and the second section was in France and named «The path of Abay» in 1960 (SADYKOVA, 2016). In 2004, the epopee was translated into the Chinese and Romanic languages; and in 1997, N. Asgarzadeh translated it into Persian (YAR-SHATER, 1988).

The Russian version of the novel was published in 1950; and the novel was re-translated into Russian according to Mukhtar Auezov's consent. The author's opinion was as follow: «It was a reasoned urge to re-translate the epopee as Abdizhamil Hurpeisov pointed out its importance during the period of publishing the world literature collection of 200. A same novel, which is translated by five different people, may be different in many aspects whether it is more grasping or deeper, and thus a combined translation may not be embedded into one. This type of translation was focused by 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 (ROLLBERG, 2016). This criticism was on the contemporary national mentality which did not coincide with the actual evaluation of translation for the same periodas «the best translation among Kazakh literature patterns». Furthermore, this report considered the research on the translation of «The path of Abay» epopee into foreign languages. This novel immediately attracted researchers' attention after being translated into English and German due to several reasons,first, the epopee of «The path of Abay» could stand for the most valuable and significant outcome of Kazakh literature and culture. In particular, the novel translation was the best type of translation in this regard. In addition, these types of translation led to the start of

comparative linguistic research on Kazakh language. «The path of Abay» epopee was initially studied using a comparative method by A. Ermagambetova who analyzed the translation of Kazakh national realias into English. She contributed into the translation development. According to the author, the translation required theoretical bases since the 1970's, and just then its independent nature started. Undoubtedly, the novel plot was based on a particular Kazakh daily life period indicating a wide range of applied national realias in this work. The studied realias were translated by means of the transliteration, analog, description and contextual methods because the author interfered the work (KUDAIBERGENOVA, 2013). Nevertheless, our observation revealed that the English version brought less concrete examples, and the other languages into which the epopee was translated could not offer complete and satisfying examples. Therefore, the author emphasized the importance of transliteration and analog in the translation.

B. Repin also took into consideration the above-mentioned translation methods in translating «The path of Abay» into German. He suggested six types of analog as the effective ways of translation and successfully implemented it in translating the epopee's realias into German. B. Repin stated that national realias, conceptions and their external resemblance and equality occurred by means of dialectisms as analogs leading to the following conclusion: «translation of words-realias by the help of analogs – provides the clarity and easiness of understanding, simplicity of authentic words-realias that are conveyed by means of a translation language». Y. Sushkov investigated the translation of novels into French . He analyzed the transformation of contextual meanings, polysemantic words and phraseologisms. As Mukhtar Auezov

remarked, the French version of novel was the most successful translation than others. Based on his opinion about the translator: «According to experts' views, the French version of novel succeeded thanks to creative inspiration of its translator, Antuan Vitez, who could create a considerable and significant root for the novel among the French readers» (LARUELLE and PEYROUSE, 2009).

2. THEORETICAL FRAMEWORK

It required special attention to interrelation of implemented practice and translation theory in translation of «The path of Abay» epopee into Romanic-Germanic languages. This issue raised arguments among authors. Furthermore, the linguistic theory of translation did not found its bases in the global science in the 1970s, and thus even the Kazakhstani scientists, who compared Kazakh and foreign materials, could not suggest any bases. German and English translations of the epopee still lack bright and exact facts about the authentic source due to the vague conceptual and terminological bases of translation. However, the study on peculiarities of «The path of Abay» translations has still continued. There are several noticeable extralinguistic factors in this regard such as developing 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); and the influence of translation issues on comparative linguistics study.

3. RESULTS

All of these methods consist of research measures to be performed in the present order with some overlaps. The order of measures is also coordinated with the deliverables: Inception report Precisions concerning the technical project organization and the questionnaire; the development of a companion website for using in the project coordination (creation of basic documents and bibliography available to all). Critical literature - review covers as much previous research as possible without any geographical restriction including the review of empirical research, public policies, and general opinions.

The literature science also interrelates with comparative aspects. As an instance, we suggest M. K. Madanova's work , called «Kazakh French literary relations in the XX century and problems of comparative science of literature»(AL-FARABI, 2014).

The translation of «The path of Abay» epopee has been studied by a wide range of research on the science of comparative linguistics. According to researchers, this is due to the importance of comparative study on interlingual relations and the resulting processes, and data of what greatly contribute to the science. This issue was taken into account in a research by DUKEMBAY and SABRALIMOVA (2017). The translation method called “idioethnic phraseologism” for Russian and German was chosen as a paper work by G. N. Dukembay. The researcher made an effort to analyze phraseological units from the intercultural aspect and pointed out their ethnical and cultural significance. There are methods of translating the epopee into Russian and German languages; some of them are effective and ineffective:

- Direct translation: This method conveys the phraseological units' ethnic character in an exact way. According to the author, the direct translation is efficient and optimal in transmitting national peculiarity without any meaningful and structural change;
- Analog: It can be used to absolutely or relatively translate phraseological units from Kazakh language;
- Descriptive translation differs in describing phraseological units that may not be clear in a direct translation. According to author's references to the units, this type of translation is the most probable definition of the unit;
- Contextual translation. This type of translation allows defining the meaning through the context of the unit's use;
- Omission: Sometimes it is necessary to omit some phraseological units to maintain their aesthetic features in the translation.

Linguistic units of the ethnical mentality and national archetype - build a picture of conceptual system of language and - define its axiological features. All of these functions contribute to the literary translation. Such linguistic units were known as the «vocabulary without analogue» at the primary research stages. Later, when the science of comparative linguistics developed, the linguistic units were investigated by studies on the linguaculture. Researchers are seeking to find new positions to analyze the translation of concepts and liguacultural units. K. Karimova conducted a work entitled the "Transformation of

linguacultural units of «The path of Abay» epopee" (BOYCE, 1968). It defined unit characteristics of linguistic concepts, national mentality and mentioned effective translation methods that allowed approximate or analogical conveyance of the novel's content. K. Karimova brought names of colors that come along with the following vocabulary carrying the cultural identity: *атиабар, жертөсек, жеңге, жұт, жігіт, малыш, қатын, түндік, ағайын, пұшпақ ішік, аяқ баснас жер, аға, қасқыр бала*. Her observation led to the following conclusion:

«The consideration of different colors can be a tool for determining the culture. Every nation has systems of colors that can be used as bases for a global model. This kind of model embraces human relationship with 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». To prove the above-mentioned case, the author gave the following examples: Suindik stated that there would be a red banner to show a young man's death; and a white banner for an old man, but if a middle-aged man died as Bojey, they should raise a banner in red on one side and white on the other.

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

K. Karimova evaluated it as an incorrect translation. «Both direct and indirect versions of translations are not flawless». In summary, we can notice the work attempt to demonstrate the transmission of linguacultural units and cultural realias. The rest part of paper considers practical problems of translating the Kazakh fine literature into Kazakh

and Persian languages from the scientific point of view. In 2000, Islam Zhemenev, a scientist of the Iranian culture, published the textbook, «Hafiz and Kazakh literature» that described aims of translation in Kazakh-Iran cultural relations: «Obviously, the translation acts as a mediator to introduce and popularize a nation's literature to other nations. It is a talent, which requires skills and laborious work, and thus there will be difficulties on its way. For instance, the Persian poetry is a heritage rich of mystery, stylistic devices and poetical beauty». In the main work of M. Auezov- the epic poem "The path of Abay", you find such a constructive impression on each page. When it comes to psychological phenomena, M. Auezov spread the human behavior and also the behavior in the same place. D. Duisebayev's scientific analysis is noticeable in this regard for being familiar with the translation quality of epopee into its Persian version. The author elaborates M. Auezov's stylistics devices and other literary means in portraying the Kazakh nation's life (SADYKOVA, 2016). This research greatly contributed to the translation science and the theory and practice of ethnolinguistics, and the linguaculture science. In practice, the translation of «The path of Abay» epopee into Persian revealed numerous nuances like the conveyance and remaining value and stylistic color of the authentic work considering the linguistic phenomena like proverbs, statements and phraseological units. A place was also found for the grammatical inversion in paragraphs, contextual use of lexical units that were characteristic for the author's style. Scientific research on this matter indicated that these kinds of transformations could not transmit the author's exact intention and the original idea of situation in the novel. Analyses of the epopee's translation provided a closer look at the difference of national perception of colors in different national mentalities. Consequently, scientists considered it essential for

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

D. Duisebayev mentioned that the Iranian translator tried to elaborately work on the epopee's Persian version, so that it is closer to the original work on the basis of the Russian version. However, he noticed that the translator could not exactly convey ethnocultural points and national realias. Besides, D. Duisebayev saw the possibilities of translating names of characters, waters, lands into the Persian that was neglected by the translator. There was also a misleading in the translation in terms of conveying meanings of proverb, idioms and other expressions that were particular to the Kazakh language. To prove the above-mentioned issue, the author gave the following examples (SADYKOVA, 2016):

4. CONCLUSION

The scientist explained such flaws of the translation by non-translation into authentic version of the epopee and just by its second version. According to his conclusion, it was impossible to translate flawlessly if a translator was personally unfamiliar with the nation's culture, daily life and ethnical peculiarities. Kazakh literature has experienced different types of translation for centuries. However, the translation of Kazakh literature into foreign languages and vice versa became popular in the middle of the XX century. This phenomenon is scrutinized in the work entitled «Problems of the fine literature

translation» that especially analyzed stylistic and linguistic features of translation of Russian literature into the Kazakh language since 1950. Researchers pointed out that the fine work of Kazakh literature was also translated into Romanic-Germanic languages. In 1953, the epopee «The path of Abay» by Mukhtar Auezov was translated into English and German languages this epopee in the abovementioned languages was published in countries such as Poland and Hungary. In 1958, the epopee's first section was called the «Abay's youth», and the second section was in France and named «The path of Abay» in 1960.

As the number of studies has increased, scientists have found that it is not accidental. According to processes and interactions in inter-language relations and languages, the study on different languages make a great contribution to the comparative analysis of materials in this system and tell about problems of translating relative aspects for expansion of linguistics. The novel epopee «Path of Abay» obtained an all-Union and global recognition with a great historical-informative value. Accordingly, M. Auezov gave a great example in the novel-epopee "The path of Abay" and made a great contribution to the precious treasury of the global literature. For the first time in the prose of the Kazakh literature, he developed a unique, personalized style and a complex, growing classic pattern of psychological prose. Auezov also developed the tradition of psychology in the post-modern literature including the modern Kazakh prose. D. Duisebayev's observations might be related to mistranslations during the transmission of analogs from applied colors in the epopee. For historical and natural peculiarities, symbolical qualities and archetypal picture of colors in Kazakh language need special consideration because there possibly could be mistranslations. To identify correct conveyance of

such national peculiarities, scientists suggested typological research on the above-mentioned issues. The novel-epopee, "The path of Abay", by Mukhtar Auezov, the founder of the Kazakh literature, has translated into several foreign languages. Recently, the number of works on scientific research on translation of epopee in other languages has been increasing in the field of comparative linguistics. This is a great contribution to the global science as scientists believe that a comparative analysis of languages of different systems has been studied in comprehensive studies on interpersonal relations and processes and phenomena in different languages.

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