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**КЫРГЫЗ АДАБИЯТЫНЫН ОРУС ТИЛИНДЕГИ ЧЫГАРМАЛАР АРКЫЛУУ
БАЙЫШУУ ЖАНА АЛАРДЫН КЫРГЫЗ КООМУНУН ӨСҮШҮНДӨГҮ РОЛУ**

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**ОБОГАЩЕНИЕ КЫРГЫЗСКОЙ ЛИТЕРАТУРЫ ЧЕРЕЗ РУССКИЕ
ЛИТЕРАТУРНЫЕ ПРОИЗВЕДЕНИЯ И ИХ РОЛЬ В РАЗВИТИИ КЫРГЫЗСКОГО
ОБЩЕСТВА**

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**ENRICHMENT OF THE KYRGYZ LITERATURE VIA TRANSLATING RUSSIAN
LITERARY WORKS AND ITS ROLE IN THE DEVELOPMENT OF THE KYRGYZ
SOCIETY**

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At present time translation in Kyrgyzstan is becoming more and more obvious and necessary, as for the literary prose translation and the history of translation in Kyrgyzstan is not so widely known and so, the names of the Kyrgyz translators are mentioned quite rarely. As for the role of translation in the enrichment of the Kyrgyz language and literature is invaluable, thanks to translation and comparative studies Kyrgyz language has borrowed so many word as from English, so the other world languages and Russian.

Key words: translation, language, history of translation, literary prose translation

В настоящее время перевод в Кыргызстане становится очевидным и необходимым, а что касается художественного перевода в Кыргызстане, оно не очень известно в последнее время, а имена переводчиков упоминаются и того реже. А что касается роли перевода в обогащении кыргызского языка и литературы, то она бесценна, т.к. именно благодаря переводу и сравнительно-сопоставительному изучению кыргызского языка, язык заимствовал огромное количество слов как из английского, так и многих мировых языков, и конечно из русского языка.

Ключевые слова: перевод, язык, история перевода, художественный перевод

Азыркы учурда котормочулуктун ролу абдан зарыл жана керектүү болуп турат, адабий котормочулук болсо Кыргызстанда азыр кеңири таралган эмес, котормочунун аты да эске алынбастыктары бар. Ал эми котормочулуктун кыргыз тилин байытуудагы ролду абдан баалуу. Котормо аркылуу жана салыштырмаи типолгия изилдөөнүн негизинде кыргыз тили көптөгөн сөздөрдү англис жана башка дүйнөгө белгилүү тилдерден жана орус тилинен да алды

Негизги сөздөр: котормо, тил, котормо тарыхы, адабий котормо

“Evidently, ‘prose-translation’ is the translation of novels, essays, fiction, short stories, comedy, folk tale, hagiography, works of criticism, science fiction etc. It is a type of literary creativeness where the written-work of one language is re-created in another. It is an inherent idea that the translation of poetry is very problematic, yet we have to agree that the translators also have to face lots of difficulties when it comes to translating prose” [1].

Translation for the Kyrgyz people as an aspect of research became well-known only at the very beginning of the Soviet epoch on the territory of the Central Asia, after. The Great October Socialist Revolution and getting the status of Kirgiz Soviet Socialist Republic. The status of being a republic let the Kyrgyz people to start to study their own cultural heritage of the previous centuries. Socialistic type of mentality helped to develop literacy in Kyrgyzstan of that period, and attach the nation to the fiction and literary values of previous times. It is became the necessity of that time to be esthetically highly educated, and it was the time when all the 15 Soviet Socialist republics started to study historical and cultural heritage of each Republic, and the translated versions of them were included into the school manuals. Spiritual achievements of brotherhood republics included all the best epics, ballads and historical facts. It was the time of Socialist art realism and of course the slogans of that period were demonstrating brotherhoodness of all small republics which were in the staff of the Soviet Union.

And it is not a secret that the Russian culture and literature was put onto pedestal for all republics. Of course now the foreign scholars telling about the colonialism period for all 15 republics, but even though, all 15 republics and nations living there have benefited being “colonized”. As a sample I can tell about the Kyrgyz nation, the Kyrgyz language and the Kyrgyz literature which sourced from the October Revolution, with the help of which Kyrgyz people started to get rid of illiteracy all around the present territory of the country. They started to build secondary schools, kindergartens started to work, which were not known for previous Kyrgyz people. And, surely, the next step was Translation and Literature of Kyrgyz people. The necessity to know more about Kyrgyz people by the Russian scholars at the end of the 19th century became the revolutionary real step for our nation, as the gigantic epic Manas started to be studied, and started to be translated into Russian first and then into the other languages as inside of the USSR, so outside of the country into German, English, French and other languages.

“Writing something as historically and culturally significant as literature can be a Herculean task; but even more challenging is translating it into a different language. Why is literature translation a specialty area? After all, isn't it just a bunch of text that needs to be rendered in a different tongue? Hardly! That very ‘bunch of text’ is what helps shape social thinking and, thereby, the culture of a people. It is one of the hardest elements to capture and translate. In this piece, we shall explore some of the reasons why this is true” [2]. I can say, that there was not any type of literature among Kyrgyz people, but the most of the literary pieces were known in an oral version only. And it was a reason that at present we have several versions of Manas epic, and other small epics of Kyrgyz people.

The mentioning about the Kyrgyz epic was done at the end of the 19th cent, but in the written and translated form it was published only in the 40th of the XXth cent. A lot of scholars spent even their lives to study this epic which was as if it was endless heroic epic. And only in the middle of the 60th of the 20th century was found the full version which was told by the *epic teller-manaschi* Sayakbay Karalayev, quite an unordinary epic teller, he was called “*Homer of the 20th century*”, and he could start telling and his telling, and it could continue for a few days even. And now we have a lot of documentary films and stage telling of Karalyev, which became a real heritage for the Kyrgyz people.

As for the literary prose translation it started together with the starting to step of the Kyrgyz Soviet literature, which immediately entered from zero into the literature of socialist realism. It was a big leap for the Kyrgyz literary prose and poetry. The Russian Soviet literature was taken as a sample, and the first literary prose translations were done exactly from Russian into Kyrgyz, and later from Kyrgyz into Russian. From Russian into Kyrgyz were translated the works of *Pushkin, Lermontov, Gogol, Turgenev, Dostoevsky, Tolstoi, Chehov, Gorkyi* etc. Later via Russian language were translated the world-known pieces of masterpieces as the works of ancient Greek and Latin philosophers, Shakespeare, Byron, Goethe, and etc. The first Kyrgyz writers which started to be translated were works of the following writers and poets of that time as: *Kasymali Bayalinov, Mukai Elebayev, Alykul Osmonov, Aaaly Tokombayev, Kybanychbek Malikov, Tugelbay Sydykbekov, Raikan Shykyrbekov, and later Kaimov, Djaparov, Sultanov, Baidjiev, Gaparov* and etc. And of course, the peak of the translation was taken by *Chingiz Aitmatovs'* works, which were translated into more than 100 languages around the world.

Among Russian scholars who worked on literary prose translation we can call out the following scholars, as N.Y Gal, M.L Gasparov, K.I Chukovskiy, A.V. Fyodorov, V.S Vinogradov and others, they offered different types to define the model of translation, but a lot of problems are still in the process of being solved. They tried to observe the problems connected with principal translatability of the text; translation as an

intellectual creative activity; selection of items for translation; the basic criteria of evaluation the literary prose translation; transformation the subjective and logical content, stylistic, and imaginary aspects of meaning and ethno-cultural specification of the source text. And also they worked on defining the literary translation itself, as it was usually mixed up with the literary translation [3]. Russian school of translation was already worked out and it has already its own view on literary prose translation, in comparison with the Kyrgyz translation sphere which was just started and even had no any professional literary prose translator.

Kyrgyz literary prose translation was developing together with the Kyrgyz professional national literature. On the 7th of November 1924 was published the first newspaper in the Kyrgyz language, and their S. Karachev, K. Tynystanov, A.Tokombaev, K. Bayalinov and others started to publish their first pieces of translation from Russian into Kyrgyz. For that period of life was a real thing to read mostly about revolution and sing revolutionary songs, and it was may be tghе push to translate the “International” song of Ejen Potie into Kyrgyz and publish it in the only for that time newspaper in 1925.

Later appeared translations of Lermontov's poetry translated by K.Bayalinov. Literary prose translation played a great role in the development of the Kyrgyz professional literature and became a real huge push and stimulation for literarture, culture and, surely, translation development in our country. Kyrgyz literary language started to be enriched thanks of growing interes of local people in reading Russian, and not only Russian books as in the Russian language, so to read them inm their native Kyrgyz language too.

First of all there were trsnalted the motivative, and with revolutionary spirit books as the novel by Pushkin' “Dybrovskiy”, Ostrovsky's novel “As the steel was tempered”, the books by Gorkyi (“The Mother” novel Dogdurov's translation), also Gogol, Saltykov Shedrin, Krylov's fabules etc. Later we se Johnatan Swift's “Gulliver's trip”, Shakespeare's dramas and tragedies (“Hamlet”, “Othello” “Romeo and Juliet” Eshmambetov's translation from Russian into Kyrgyz) and others. Translation of fiction and poetry became as a specialized school for Kyrgyz writers and poets, who was studying the styles and genres in literature viw translated workds of classical writers and poets from all around the world.

As the world literature was in the stage of Socialitisc realism, Kyrgyz writers immediately entered to this school, with the help of Russian writers' works translation. For example: the “Fairy tales” by Pushkin,Hans Andersen's fairy tales, Raspe, brothers Grimm, and popular for the beginning and middle of the XXth century poems by Sdamyuil Masrhak, Korney Chukovskiy, Kornilos, Garshin's potry and fairy tales also, which started to be taught in ther secondary scholls since the oprimary schools as in Russian, so in the Kyrgyz language too.

As for the period of the Second World War time the writers and translators did not stop their work and they were continuing to translate the military poetry, which were becoming immediately popular among the soldiers on the front line. During the II World War time were published the following books: "The Science of hatred" by Sholokhov (1942), "Russian character" by A. Tolstoy (1942), "Hatred" by Erenburgh (1942), "The artillerian's son" by Simonov (1942), "The Flag" by Katayev and others which became the library of agitators and propagandists to support the patriotic character among common fighting soldiers and common people of that tough period. And I have to mention here the name of the classical Kyrgyz poet of the 40s - Alykul Osmonov. Whose poetry started to grow during the II WW time and, moreover he became the popular translator of Shakespeare, Pushkin, Shota Rustaveli and others.

In the 50th the literary prose translation stepped up to the next step in translation of literary prose, and not only from Russian, but from the other neighbouring state's languages and English, German and French too.

For example: Leo Tolstoy "War and Peace" and Gogol's "The dead souls" were translated by Bektursunov. "Virgin Soil Uplifted" by Mikhail Sholokhov was translated by A. Aralbaev, "Story of a Real Man" by B.N. Polevogo, "Colas Breugnon" by R. Rollan were translated by O. Orozbaev, poems of Abay by A. Tokombaev, short stories Robindranat Tagor – by D. Abdylbaev etc.

The Kyrgyz writers- translators started to translate the world literature, and those translated books started to be included in to the school and university programs, which grew up a real intelligence of the 50s. The rapid development of the translation art, in the 50s contributed to the revitalization of the Kyrgyz translation criticism, and the manifestations of public opinion to the translation. On the pages of mass media began to be published critical articles on translations. Kyrgyz literature, and literary prose translation was helpful on motivation and stimulation of people for progress in all spheres of economics and industry. The ordinary worker became the heroes of a lot of novels and poetry, the mothers sitting at home they were worshipped in the poems and songs, and the scientific achievements were highly supported by the government, started to be shot the movies about scholars, their achievements, and their contribution into the industry of that aftermath period on the territory of the USSR.

Translation was going further and new books were being translated and published and the appearance of a new book was celebrated as a real achievement not only of the author but of the translator too. Here it is necessary to mention such translated into Kyrgyz books as: "Don Quixote" By Cervantes, the Chinese authors as Lu Sin, Lju Bai, Li Bow, Peter Shlemil, Rudyard Kipling, Jull Vern, Main Rid etc. Writer and translator Suyinbay Eraliev made his own contribution into translation of poetry by translating Tvardovsky's poems.

The appearance of the new and classical work's translation was enriching the literary taste of the Kyrgyz people, their esthetical view to that or other styles and genres, the level and culture of readers.

The 60s and 70s of the XXth cent for the Kyrgyz people were the as the great achievement and enrichment of the Kyrgyz language and literature via translations of the more and more books from different languages. And at that time started the line of translation it is the video and movie translation.

In the 60s there were translated next novels as: "Virgin Soil Uplifted" by Mikhail Sholokhov (translated by M. Abdukarimov), the trilogy "The Road to Calvary" by A. Tolstoy (translated by S. Bektursunov), 1-2 of the book "The first joy" and "No Ordinary Summer" (translated by S. Ermatov, K. Sayakbaev), the famous Fedin's trilogy-novel "Tsushima" A.S. Novikova (translated by S. Bolekbaev), "Faust" IV Goethe's poem "By distance is a distance" by Tvardovsky, verse creations by Alexander Blok (by K. Rysaliev), "Who Lives Well in Russia" N. Nekrasova (by E. Tursunov) and others occupied a significant place in the Kyrgyz literature as highly professional translations, the most complete and true to the artistic esthetic content, intonation and stylistic features of the original. In general, the 60s were fruitful quality translations of works by a variety of topics on the deep ideological and artistic content. Among poetic translation of the 60s should also be noted collection of poems "Weeping Willow" by N. Hikmet translated by S. Zhigitov, the novel "Eugene Onegin" by Pushkin in translation of E. Tursunov, the poem "Man" by E. Mezheylaytisa in K. Rysaliev's translation.

The 70s was marked by a large number of translations of classical and world literature. A new generation of professionally trained interpreters, who had excellent theoretical and practical principles of literary translation had appeared in the literary world of Kirgiz Soviet Republic. During these years from foreign literature have been translated and issued novels as: E. Hemingway's novel "A Farewell to Arms" (translated Sh. Kelgenbaev) and "Islands in the ocean" (K. Ogoeva); "Jennie Gerhardt" Th. Dreiser (Zh. Abaev), "Life" by Gee de Mopassan (S. Moldokulov); "Martin Eden" J. London (Zh. Sultanaliev), "Thousand cranes" poetry by Ya. Kavabaty (translated Sh. Kelgenbaev); "Sonnets" by William Shakespeare (A. Ashyrov), "Poems" G. Mistral, "Stones of Chile" P. Neruda (O. Sultanov), etc. Translation of Russian and Soviet literature continued the classical tradition of the previous years. Kyrgyz literature was enriched with new translations of the works of Mikhail Sholokhov ("The Quiet Don", 1-2 books, translated O. Orozbaeva); G. Markov's "Siberia" (translated Sh. Abdylbaeva), Leonov's "Russian forest" (B. Sagynbekova) and others.

One of the main trends in the 70-80s, showing the growth of the professional level of translation skills, was a desire to translate the product directly from the original. Before that, all translations were carried out by

the Russian language, when in the first place was a study of translation function. So for the first time directly from the German collection of poems was realized the translation of J.W. Goethe (1983). This initiative was continued translating novels by I.Beher "Farewell", V.Bredelya "From the Ebro to the Volga" (A.Zholdoshbekov); "Tales of the Tajik Writers" (M.Karimov); widened the scope of translation with related languages - N.Domozhakova novels "In the distant village" translated from the Khakass language by M.Tolomushev, K.Yashena "Hamza" translated from Uzbek by K.Abdumomunov.

In the 80s the tradition of literary prose translation was enriched more by the works of new arbiters not only from the USSR but from faraway abroad as Geine, Tagor, Goethe, and others and new names of translators appeared also as : B. Sagynbekov, R. Shamurzina, B. Seksenbayev, K.Ogobaev, C. Ermatov, Egemberdiev, K.Ukaev, A. Torktosartov. K.Botoyarov etc.

For the first time in the Kyrgyz language was transferred the Medieval monument of Turkic poetry as "Kutadgu Bilig" ("Beneficial Knowledge"), poet and thinker of the East Zhusup Balasagyn (translated by T.Kozubekov); also there were translated and published Rubaiyats of Omar Khayyam, poem "Gulistan" of Saadi, "Iskandar Zulkarnain" of Alisher Navoi and poems by Makhtumkuli and Berdakh. In the 80s a lot of attention was paid to the ancient literary monuments of the East. They were, basically, legends, fairy tales, parables and stories in prose and verse glorifying the high morally and moral qualities of a person, impeccable behavior and romantic love, painted religious edifying. All the ancient monumental literary works were passing from one generation to another in an oral way, and it was a reason why they were not published before. Only the works of literature and comparative linguistics studies gave a possibility to find the exact version of the ancient works and started to publish them. Some of the works were published in the Ancient Turkic language (Chagatai language), and with arab alphabet, and they could be read only by literate mullahs and imams, as for the common people they could just learn them and remember in an oral way. And with the accepting of the Cyrillic alphabet these things were just forgotten. There were revitalized into the Kyrgyz language such monumental works of the ancient times as "Kabys name" (Translated from Uzbek by T. Tashmamatov), "Toty name", "The legend about Ibn Sina" (From the

ancient Turkic was translated by K. Malaev), "About 40 vazirs (By J.Sadykov)".

In the beginning of 90s, the socio-economic reforms considerably weakened the book publishing industry in the Kyrgyzstan, nevertheless, there were translated and published the following pieces of classical literature as : "Decameron" D. Boccaccio (K.Sayakbaev), "Spartacus" R. Jovanioli (M.Tolomushev), "A man who has lived flour prison" G. Fallad (A.Zholdoshbekov), "Woman in the Dunes" by Kobo Abe (Zh.Sharsheev), etc.

During the meeting of the Soyuz of Writers of Kyrgyzstan in 1989 were discussed the problems of literary prose translation and also problems of improvement the quality of literary prose translation and there was created the Board- which would work on quality and improvement of literary prose translation. And it had included the well-known literary critics as K. Abdykerimov, J. BIgeeva, K. Djideeva, Ch. Joldosheva, V. Shapovalov and others. Literary prose and poetry translation is not only enriched the Kyrgyz literature works, which are of universal values, but also expanded the horizons of creativity among the Kyrgyz writers.

The processes of reconstruction, economic reforms and democratization of the society have led to a prolonged crisis in all spheres of life. This was reflected in the literary translation of two last decades. For example "Cassandra's Brand" by Chingiz Aitmatov into the Kyrgyz language as "Cassandra tamgasy", in 1996 by M. Tolomushev, and it is still the only product of translation till then end of the first decade of the 2000s.

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