

Peculiarities of Kazakh Reality Translation with Cultural-Historical Educational Components

Ilmira Kanatovna Yerbulatova¹, Gelinya Khajretdinovna Gilazetdinova¹ & Aigul Galimzhanovna Bozbayeva²

¹Kazan Federal University, Kazan, Russia

²Makhambet Utemisov West Kazakhstan State University, Uralsk, Kazakhstan

Correspondence: Ilmira Kanatovna Yerbulatova, Kazan Federal University, Kazan, Russia. E-mail: ilmira.yerbulatova@inbox.ru

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Abstract

The development of intercultural relations and the globalization of multicultural civilization gives rise to the need for educational study the elements found in the language of each nation, not only in the national-cultural aspect but also in comparative translation. At the present stage of translation educational study development, special attention is paid to the issues of the national and historical specifics of the original work preservation and transmission in the process of translation into the language of another culture. This article discusses the linguistic realities and their role in the national and historical identity reflection of a different culture, presented in the context of a work of art. As the result of the study, the methods of Kazakh historical reality transmission are analyzed, and the specifics of their translation into Russian is described on the basis of the works of Kazakh writer Dukenbai Doszhan (XX century). The article highlights the sign of the “dual nature” of historical realities in archaized texts of fiction, on which the choice of a translation solution depends. The main results and conclusions of the study presented in this article show that the distance in time and space separating the source text from the text of translation inevitably leads to national-cultural biases, which should be taken into account during a text translation that must be adequate to the original text.

Keywords: historical realities, specifics of translation, adequacy of translation, national flavor, archaic texts, archaized texts, denotative meaning, connotative meaning

1. Introduction

In multi-cultural regions with pupils of different nations and languages, there arises a necessity to take into account ethnocultural and ethnic educational components (Zlateva, 2018).

Translation has been an important cultural interaction for many centuries. Even with this long history translation is a paradox. It is natural because we have always done it. Sometimes it seems quite unnatural, especially when we read bad translations (Nida, 1964). The translation is necessary but doing it correctly sometimes seems impossible. There have always been social and economic conditions that create a demand for translation. Because of that demand, translators do their work and do it effectively, despite the differences of culture and language that separate the people of the world. Translation has evolved quite naturally over the course of human history. It has evolved as a unique answer to a basic human need for intercultural communication (Neubert & Shreve, 1992; Salakhova & Sibgaeva, 2018).

Many researchers note that the issues related to the translation of historical realities into another language require the closest attention and careful study in the modern science of translation (Bolgarova et al., 2014).

The study of literary texts as the carriers of national-cultural information is rationally carried out on the basis of a translation comparison of the languages of fiction of different peoples. In an artistic speech from the perspective of valuable information transmission about the history, lifestyle, and thinking of a particular society, lexical units with a cultural-historical component of meaning, or historical realities, play a primary role (Arsenteva & Kayumova, 2014).

The objectives of our study include the description of historical reality translation specifics on the material of literary translations of Kazakh prose into Russian.

2. Methods

The material for the study was historical realities, selected by continuous sampling from the texts of the literary works of the historical cycle of the Kazakh writer Dukenbai Doszhan “Silk Road”, “Otrar”, “Farabi” and their translations into Russian.

The following linguistic research methods were also used in the work: analytical method, comparative analysis and descriptive method (Makleeva et al., 2018).

The analytical method involves the analysis of scientific and methodological literature, various concepts in modern scientific works on the topic of research.

The method of comparative analysis is used to identify identities and differences between juxtaposed lexical units of the original and translated texts.

The descriptive method is based on the description, systematization, and analysis of the studied lexical units (Davletbayeva et al., 2016).

3. Results

In the course of the study, it turned out that historical realities can be found in the works of earlier authors, in the so-called “archaic” works, as well as in the texts of modern writers illustrating the distant or near past - the “archaized” works (Vlakhov & Florin, 1980). All of these signs point to the dual nature of historical realities found in the texts of this type (Zhaleh et al, 2018).

Such scholars as S. Vlakhov and S. Florin note that the “two-dimensional nature” of realities in individual archaic texts of literary works can be expressed in the following cases:

- 1) When the author writes in his contemporary language and inadvertently uses modern realities for his time, which turn into historical ones over time;
- 2) When the author during a historical reality development for himself, consciously introduces the realities of the era he describes into the text, which is historical for himself” (Vlakhov & Florin, 1980).

It follows that the differences between such realities require a different approach to their translation. So, when you create the text of translation in accordance with the original text, one should take into account the presence of local and temporary coloring, possible between the original and the translation.

According to the theory of translation by A.V. Fedorov, which distinguishes between the translation of archaized and archaic works, “the reproduction of the conscious use of archaisms quite naturally falls into the task of translation in accordance with their functions” (Fedorov, 2002).

S. Vlakhov and S. Florin also emphasize that the translation text without the use of historical realities turns into a “bleached reflection of the reality described by the author” (Vlakhov & Florin, 1980). Of course, this does not mean that it is necessary to oversaturate the text of translation with exoticisms and other units of non-equivalent vocabulary, thereby turning the translation into one big sign of foreign culture. It is important to remember that the continuous transcription or transliteration of almost every reality encountered in the original prevents, first of all, the disclosure of its meaning, and secondly, leads to the discrepancy with the general tone of the narrative (Syrotinski, 2015; Johnston, 2018).

Another thing is archaized (modern) works, where historical realities are introduced consciously by the author of the original text, which is determined by his individual style. In this case, realities can and should be transcribed/transliterated, since their replacement with neutral correspondences, for example, calquing or description, would not correspond to the intended goals of the author's original work.

However, the following should be noted here: when translators use mechanical transmission techniques (transcription, transliteration, direct transfer), without revealing the denotative value of a reality that is clearly not familiar to the reader of the translation, the background knowledge of the recipients is reassessed.

The following fragments are vivid examples when the authors of the translation, describing objects, events or phenomena of historical times, do not use any means of understanding the corresponding realities:

- 1) Үлкен тұрқы қос құлаш келетін піл сүйегінен құрастырып жасаған заңғар таққа әзер сыйып отыр (Досжанов, 1973). A wide, two Kalash, ivory throne barely contained the hero's body of the sovereign (Doszhanov, 1983). (Kalash is an ancient measure of length, the distance between two arms extended to the sides).

2) Асыл мауыгы жапқан қос тең, тең үстінде алтындатқан балахана бар. - A gilded balakhana with a tent on the bales (Досжанов, 1966; Досжанов, 2008).

Let us analyze the last context briefly (2). Due to the lack of the object (referent) denoted by the realities among Russian speakers and the need, along with the objective meaning (semantics) of this lexical unit, to convey the color (connotation) - its national and historical coloring, the method of mechanical transmission of reality is used, namely, direct transfer of an analyzed lexeme in the translated text. In the Explanatory Dictionary of the Kazakh language, edited by B. Kaliev, the following meanings of this language unit are presented: “1) arch. a place built on the humps of a camel, intended for young children or the elderly during the transportation to a new place; 2) new: the arbor” (Қалиев(Kaliev), 2014).

In this context, the lexeme balakhana is used in the first meaning, i.e. obsolete: the construction on a camel hump for the transport of children and the elderly, that is, you can find that the considered reality in its meaning contains a cultural and historical component. The result of the studied text translation is the preservation of the reality expression plan, but neither in the context itself, nor in the footnotes, or in the comments the plan for its content is transmitted, and, thus, the essence of this reality is not disclosed.

Thus, in the process of historical reality translation, the translator must adhere to certain rules, the essence of which is to maximize the preservation of the semantic content of reality for adequate perception of the historical work by the recipient. To achieve these goals, the translator can apply various translation strategies using obsolete words, dialectisms, borrowing from other languages, other people's realities, semantic neologisms, etc. However, caution should also be exercised here, since excessive or inappropriate use of the above “doublets” does not convey additional shades of the meaning of reality, but, on the contrary, clogs up, coarsens the text of the translation.

4. Discussion

As the result of the analysis, it turned out that the historical realities associated with the depiction of objects, events, and phenomena of the distant past of the Kazakh people are widely used in the works by Dukenbai Doszhan, cf. шидем күпі – outerwear with a fleece lining of a spring cut; талыс - a bag made of rawhide of rough work; қоныс - places suitable for roaming; пәйек - a certain plot of land suitable for grassland; күзек - autumn nomad; сыңсу - farewell mourning of the bride by her family, together with all the people living in the aul; құн - bribe, payment for the murder; жөйттер - Semitic tribes; қызылбастар - Muslim tribes living on the southern shores of the Caspian Sea, etc.

The results of the study allow us to come to the following conclusion: the specifics of historical reality translation as vivid indicators of the era are conditioned by the complexity of conveying not only their nation but also historical color since these realities help recreate the historical past described in a literary text.

When they transmit historical realities, one should take into account the nature of the text of a work of art (archaic or archaized), depending on applied certain methods of their projection into the translated text, for example, transcription, transliteration, archaic vocabulary, borrowings from other languages, etc.

A modern translation of historical works provides the reader with information about that era presented in the original text, and with the help of special techniques recreates the historical picture of the events described in the text.

5. Conclusion

The analyzed works “Otrar”, “Farabi”, “Silk Road” by Dukenbai Doszhan are attributed to archaic texts, as they were written by a modern writer depicting the distant historical past of the Kazakh people. These works are filled with a detailed description of the traditions, customs, way of life and lifestyle of the ancient Turkic peoples, historical events and characters, which creates a unique national and historical flavor of these literary texts.

So, the translation of historical realities requires the observance of additional conditions:

- 1) The limited use of modern words that could not be used at the time when the original was created with the aim of observing the historical perspective and distance;
- 2) The use of archaisms without national coloring in order to increase the time distance;
- 3) The correspondence of historical reality translations to the modern literary norm and the text style of the original language.

Differences in the systems of two comparable languages (the original language and the language of translation) and the features of text development in each of these languages can limit the ability to fully preserve the contents of the original in the translation. Therefore, the most important prerequisite for the transfer of historical realities in translation is the knowledge of the realities or specific living conditions of the source language country by the translator.

Based on the analysis of Kazakh historical reality translation specifics into Russian, they revealed more frequent and less frequent methods of the national-historical component transmission contained in the values of the units under study. So, the prevailing ways of Kazakh historical reality translation in Russian texts are transcription/transliteration, most often accompanied by translation comments, and explicative methods of translation (description, explanation). Similar translation methods, including generic substitutions, the substitutions with a functional analogue, contextual (occasional) substitutions, and calquing are rarely used by translation authors, which reflects the desire to preserve not only the historical perspective of the archaized text conceived by the author, but also the pragmatic and aesthetic value of the original work.

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