

Abdullayeva Zh.T.,

Candidate of Philological Sciences, senior lecturer of Al-Farabi Kazakh National University,
Kazakhstan, Almaty, e-mail: zhibek.aknur@mail.ru

**THE TRANSLATION OF THE NOVEL OF F. M. DOSTOEVSKY
«THE BROTHERS KARAMAZOV» INTO THE KAZAKH LANGUAGE:
THE PROBLEM OF TRANSLATION ADEQUACY**

The article covers the translation into the Kazakh of the novel of F.M. Dostoyevsky «The Brothers Karamazov» published in 2004 within the state program «Cultural heritage» is considered. Special attention is paid to reveal the features of translation especially significant national realities of the original to stylistic features of the portrait description of the writer and also ways of the translation of appearance and inner world of heroes are analyzed. It is claimed that the translator has adequately reported features of an art method of the writer. The author consider that N. Syzdykov demonstrated in translation the rich semantic, diskursivny and stylistic potential of the Kazakh literary language. The article concludes that the translation of N. Syzdykova of the novel F. M. Dostoevsky «Brothers Karamazov» is manifestation of reception of works of the writer in the Kazakh literature.

Key words: literary translation, reception, adequate reproduction, equivalent, portrait description, art method.

Абдуллаева Ж.Т.,

әл-Фараби ат. Қазақ ұлттық университетінің доценті м.а., ф. ғ. к.,
Қазақстан, Алматы қ., e-mail: zhibek.aknur@mail.ru

**Ф.М. Достоевскийдің «Ағайынды Карамазовтар» романының
қазақ тіліне тәржімалануы: аудармашылық сәйкестік мәселесі**

2004 жылы «Мәдени мұра» бағдарламасы аясында жарық көрген Ф.М. Достоевскийдің «Ағайынды Карамазовтар» романының қазақ тіліне аударылуы мақаладағы зерттеудің арқауы болды. Мақалада түпнұсқадағы ұлттық реалийлердің тиімді аударылу тәсілдері сарапталды, жазушының портрет суреттеуінің стильдік ерекшеліктеріне аса назар аударылды, кейіпкерлердің сыртқы кейпі мен ішкі жан дүниесінің аударылу тәсілдері талданды. Аудармашы жазушының көркемдік тәсіл ерекшеліктерін аудармада сәйкес тәсілмен жеткізгені туралы пайымдау жасалынды. Автор Нияз Сыздықов аудармада қазақ әдеби тілінің бай мағыналық, дискурстық және стильдік әлеуетін паш еткен деп есептейді. Мақалада Ф.М. Достоевскийдің «Ағайынды Карамазовтар» романының аудармасы қазақ әдебиетінде жазушы шығармашылығының рецепциясының көрінісі деген тұжырым жасалынды.

Түйін сөздер: көркем аударма, рецепция, адекватты түрде жеткізу, сәйкес, портрет суреттеуі, көркемдік әдіс.

Абдуллаева Ж.Т.,

к. ф. н. и.о. доцента Казахского национального университета им. аль-Фараби,
Казахстан, г. Алматы, e-mail: zhibek.aknur@mail.ru

**Перевод романа Ф.М. Достоевского «Братья Карамазовы»
на казахский язык: проблема переводческой адекватности**

В статье рассматривается перевод на казахский язык романа Ф.М. Достоевского «Братья Карамазовы», котрый был опубликован в 2004 году в рамках государственной программы «Культурное наследие». Особое внимание уделяется особенностям перевода особо значимых

национальных реалий оригинала, стилистическим особенностям портретного описания писателя, а также анализируются способы перевода внешнего облика и внутреннего мира героев. Утверждается, что переводчик адекватно передал особенности художественного метода писателя. Автор считает, что Н. Сыздыков в переводе продемонстрировал богатый смысловой, дискурсивный и стилистический потенциал казахского литературного языка. В статье делается вывод, что перевод романа Ф.М. Достоевского «Братья Карамазовы» является проявлением рецепции творчества писателя в казахской литературе.

Ключевые слова: художественный перевод, рецепция, адекватная передача, эквивалент, портретное описание, художественный метод.

Introduction

During many years literary translation serves as the manner of literature interrelation. In the process of translation, not only two languages co-operate, but also two cultures, that have common and national features. Hence translation serves as an intermediary of cross-cultural communication. Famous literature specialist N.I. Conrad noted the role of literary translation in the literature development of all Nations, including the creative work of an interpreter as follows: «The main instrument of integration of one literature into another is, no doubt, translation. But the translator is by far not language is always an act of creativity. Appearance of the translation is to some extent the enrichment of your own literature. A literary work occurs in the context of its language and is inseparable from it. The appearance of works of another language's literature in the own language of the country enters them into the context of the literature of this country». Recreation of the literary masterpiece written in another language is always an act of art» (Konrad, 1966: 305).

On extents of millenia all over the world has not lost the value a heritage of the classic of the Russian literature of F.M. Dostoevsky. The Writers-translators who have brought the huge contribution to translational business, have acquainted the Kazakh reader with F.M. Dostoevsky's novels. Translation of the works of the writer into the Kazakh language became a creative school for translators and, certainly, has enriched the national literature in the field of art skill. From F.M. Dostoevsky's 19 collected works are translated into the Kazakh language and 5 novels. Nowadays the translation of the novel «Brothers Karamazov» on the Kazakh language is the brightest achievement of translational skill. Comparative studying of the original and the text of a translation of the novel «Brothers Karamazov» in a context of the previous translated works of the writer promotes revealing of specificity of translation of the novels F.M. Dostoevsky on the Kazakh language, to literary translation development in republic, more to an adequate translation of works at the present stage.

«The Brothers Karamazov» – Dostoevsky's last and greatest novel, published just before his death in 1881, chronicles the bitter love-hate struggle between the outsized Fyodor Karamazov and his three very different sons. It is above all the story of a murder, told with hair-raising intellectual clarity and a feeling for the human condition unsurpassed in world literature. N. Syzdykov translated the novel «The Brothers Karamazov» during six years. It was published within a state program «Cultural heritage» in 2004. One of the aspects of translation adequate reception of F.M. Dostoyevsky's works is no mechanical tracing of his individual style by translators, namely his creative reconstruction. Comparative studying of the original text and target text of the novel «The Brothers Karamazov», in the context of the previous translations of the writer's works, helps identify the specifics of the translation of F.M. Dostoyevsky's novels, develops the literary translation in Kazakhstan and more adequate translation of the writer's works at the present stage.

Experiment

Heroes of F.M. Dostoyevsky are intellectuals, ideologically charged individuals living in longterm stress on the type of «crime and punishment» and at the same time extremely «hungry» for moral purity. It is peculiar to Dostoyevsky that the appearance of Ivan Karamazov is transmitted by the description of his inner condition in the novel. Disharmony, veiled weirdness of his appearance hints at the tragedy. Ivan is worried by the idea of God and the eternal questions of existence did not find a positive solution for him. The portrait of Ivan is pretty close to the original in the Kazakh translation.

Deep spiritual crisis and soul-destroying human weakness are guessed in the Kazakh version of a portrait. The description of appearance and the inner world of a hero in harmony and unity, the comment of his individual traits are the characteristic of monologic images in world literature. Alyosha Karamazov is perceived as a monologic image in this regard. Alyosha Karamazov was the third son of

Fyodor Karamazov and Smerdyakov's brother. The author's characterization of Alyosha is combined with his real intrinsic ethos in the novel. Kazakh translator was able to convey completely the translational reception of Alyosha's image to a reader. He gives conceptual meaning to each significant word finding the equivalent in the Kazakh language.

The figurative characteristic of a hero is transmitted to the Kazakh language by the equivalents whereas the meaning of each individual word and word combinations of the original is saved.

For example: «ecstatic» – «тым еліккіш (тым еліккіш)», «poorly developed creature» – «ogankosa zhetesiz (оған қоса жетесіз)», «a pale, consumptive dreamer» – «qurgak qiyalshyl (құрғақ қиялшы)», «sickly» – «zhudeubas, shilbigen bireu (жүдеубас, шілбиген біреу)», «well-grown» – «symbatty (сымбатты)», «red-cheeked» – «beti narttai (беті нартай)», «clear-eyed» – «zhanaryzhaidary (жанары жайдары)», «rather long, oval-shaped face» – «bet zhuzi qiyapatty (бет-жүзі қияпатты)», «wide-set dark grey, shining eyes» – «ashyk qongyrsur kozderi alshak (ашық қоңыр сұр көздері алшак)» (Dostoyevsky, 1995: 220). The idiom «radiant with health» is successfully transmitted by the simile «sabaudai (сабаудай)» in the Kazakh language, which is used in the verbal description of a healthy man (Dostoyevsky, 2004: 342).

It seems that Niyaz Syzdykov considered Dostoyevsky as his mentor and teacher in literature. Translator began translating the novel «The Brothers Karamazov» after having trained and amassed wide enough artistic experience. One may fully realize it keeping watch over the translation technique of portraits, landscapes, monologues and dialogues of Dostoyevsky that bear the imprint of his poetics and a esthetics. Translator exactly transmitted the disharmonious strokes in a portrait of psychologically split heroes typical of Dostoyevsky, hidden dissonance of appearance and colour, semantically complex function of the landscape, i.e. he tapped into the poetic structure of the original and realized how the author was able to reveal the split world of a hero with the help of these figures of speech. Translator correctly used such techniques as interpretation, addition, omission, conversion, loose translation, generalization, semantic substitution, and pragmatic adaptation to display the portrait and landscape features in the original.

Tense functionality of monologues and dialogues that solve the strategic philosophical and conceptual issues of an author, sometimes sense-pauses (lacunae) and interrupted syntax, incompleteness of conversational turns constitute the characteristic

stylistic features of Dostoyevsky's narration. Author gives conceptual meaning to monologues and dialogues, seeking to reveal the inner world and living position of a hero-ideologist, who stands against the world, and loving and hating he wants to change. Observations show that the author often digresses from the objective delineation of Ivan Karamazov's figure and he focuses on the internal monologues and dialogues creating his psychological image.

Special focus is on the preservation of national and historical colours of the original in modern translation studies. Translator used full transliteration in the translation of national realiae («jury» – «jury»), partial transliteration («man (мужик)» – «muzhyq (мұжық)»), assimilation («gentlemen» – «myrzalar (мырзалар)», «sword» – «sap (сап)»). The transfer of realia by the closest word on semantics in the Kazakh language did not accurately convey the meaning of noble ceremony associated with a sword in the latter case. Therefore, one ought to use the transliteration as far as possible at translation of culturally significant realiae in the novel of Dostoyevsky «The Brothers Karamazov» that is characteristic of Realist literature of the 19th century.

Results and discussion

Moreover, the internal image of a hero turns out to be more informative from the perspective of novel's philosophy. Such forms of psychological portrayal as letters and diaries are used to open the inner image of a hero. However, it is not enough for a narrator. He introduces a number of new literary devices into his works that have had great influence on the development of modernism in world literature. His characters find themselves in such situations as deep depression, psychological splitting, existential defamiliarization and these texts are characterized by active night fantasy of heroes, delirious states, mystical experiences, multidimensional allusions, spiritual revelations, and visions. Translator finds himself in some kind of extreme aesthetic situation at translation of complex monologues and dialogues that are stylistically multifaceted phenomenon that transmits spiritual catharsis of a hero who tragically undergoes his crime and through repentance comes to the truth in terms of strategy. Much intellectual work on the analysis of poetics of F.M. Dostoyevsky, penetration into the deep semantic levels of his texts' structures, spider-work on translation reconstruction of multidimensional interrelation of the general and the particular in the architectonics of works helped the translator to get out of this situation and successfully cope with his task.

Thus, the translation of F.M. Dostoyevsky's works into the Kazakh language became a creative school for translators and, certainly, enriched the national literature in the field of complex artistic-poetics. A question arises from the perspective of literary comparativistics about the reception of F.M. Dostoyevsky's creativity in Kazakh literature. Creative perception is one of the main categories of comparativistics. In general, translation is considered as one of the forms of reception. The creativity of F.M. Dostoyevsky is considered as unique and complex aesthetic phenomenon in Kazakh literature. A well-known Kazakh writer A. Nurpeisov emphasizes the mystery of creativity of a Russian classic in this way: «There always used to be individuals in the history of mankind whose works no matter how much the next generation tried to estimate it is impossible to overestimate, whose mystery and depth are inexhaustible as the great nature is; if you unearth one mystery, another one appears. The creativity of F.M. Dostoyevsky stays as one of the few still not fully disclosed mysteries in our modern epoch» (Nurpeisov, 1971: 5).

Literary connection is an important pattern of the literary development, literary process, exchange of the spiritual connections, relations, engagement in the world of literature. Any kind of literature spreads strengthens and achieves its perfection thanks to literary connectivity. Thus, literary translation becomes sort of a bridge for the friendship between nationalities. Mentioning the literary connections, R. Nurgaly wrote: «Never has the literature developed only in the frames of its own national

literature. Born in its motherland, it reaches its blossom only by joining and enriching from the leading examples and other nationalities «treasury of literature» (Nurgaly, 2009: 24).

Conclusion

In the course of studying of conformity of poetics of the original and a translation of the novel «Brothers Karamazov» have been formulated following scientific positions:

– F.M. Dostoyevsky's creativity is a vivid example of fruitful communications in Kazakh and Russian literary relations;

– the portrait and landscape poetics in the novel «Brothers Karamazov» is in relations of adequate reproduction in a context of poetics of translation;

– semantic significant realities in the translated text are translated by ways of a full transliteration, a partial transliteration and transcription;

– N.S. Syzdykov – the translator who has brought the huge contribution to qualitative enrichment of the literary translation in Kazakhstan who has left his contribution in Kazakh translation work.

The translation of F.M. Dostoyevsky's works into the Kazakh language is a creative school for translators and has certainly enriched the National literature in the field of artistic craft. Among the translation into Kazakh, prevails the translation of the classic Russian literature. A nowadays complex study of the translated literature has a big value as the translated literature contributes in the enrichment of the spiritual ideology of the person.

Литература

- Конрад Н.И. Запад и Восток. – М.: Гл. редакция восточной литературы, 1966. – 519 с.
 Достоевский Ф.М. Братья Карамазовы. Роман в четырех частях с эпилогом. – Paris: Bookking International, 1995. – 700 с.
 Достоевский Ф.М. Ағайынды Карамазовтар. – Астана: Аударма, 2004. – 757 б.
 Нұрпейісов Ә. Достоевский туралы сөз // Жұлдыз. – 1971. – №11. – 158 б.
 Нұрғали Р. Шығармалар жинағы. – Алматы: Арда, 2009. – Т. 1. – 592 б.

References

- Dostoyevsky F.M. (1995). *Bratya Karamazovy*. [The Brothers Karamazov.] Novel in four parts. Paris: Bookking International, 700 s. (In Russian).
 Dostoyevsky F.M. (2004). *Agaiyndy Karamazovtar*. [The Brothers Karamazov.] Novel in four parts / translation of N. Syzdykov. Astana: Audarma, 757 p. (In Kazakh).
 Konrad N.I. (1966). *Zapad i Vostok*. [West and East.] M.: Hl. edition of east literatures, 519 s. (In Russian).
 Nurgali R. (2009). *Shygarmalar zhinagy*. [Collection of compositions.] Almaty: Arda, 592 b. (In Kazakh).
 Nurpeisov A. (1971). *Dostoyevsky turaly soz*. [A word about Dostoyevsky.] Zhuldyz. No 11. 158 b. (In Kazakh).