

PRAGMATIC ASPECTS OF ARTISTIC PROSE REALITY TRANSLATION FROM KAZAKH LANGUAGE TO RUSSIAN

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Abstract. Recently, a special attention was paid to the issue of realities, which make an integral part of any artistic text pragmatics. In the process of translation as an act of interlingual and intercultural interaction, the realities as national-cultural elements of a work of art specificity cause some difficulties and complexities. The article deals with the transfer of Kazakh fiction historical realities in a pragmatic aspect. The main method of the study was the comparative analysis of translations with fiction prose originals from Kazakh into Russian. The ways of historical reality translation were analyzed as the results of research, as well as the impact of pragmatic factors on the process and results of the artistic translation, are analyzed. A particular attention is paid to the translation of Kazakh historical realities into Russian as a special set of translation techniques that provide a pragmatic adaptation of reality, as well as the degree of their application pragmatic adequacy. The main results of the study presented in the article provide an opportunity to find out how the standard tasks of Kazakh reality artistic translations are implemented to recreate the specific cultural and historical background of the Kazakh people.

Keywords: realia, translation, pragmatic aspects of translation, text pragmatics, interlingual communication, intercultural communication.

1 Introduction

The phenomenon of linguistic pragmatics comes into contact with the process of text linguistic translation from one language to another in the most direct way. "The concept of pragmatics in linguistics (and, more broadly, in semiotics) is not reduced only to the concept of pragmatic meanings of linguistic (and generally signative) units. This concept is much broader - it includes all the issues related with the different degree of communicative process understanding of certain language units and speech works and their different interpretations by participants, depending on linguistic and non-linguistic (extralinguistic) experience of people participating in communication" (L.S. Barkhudarov, 2008, p.107). Based on the results of translation activity, it can be seen that the pragmatic aspects, covering the whole process and the result of interlingual communication, are of considerable importance, along with the aspects of the linguistic nature.

The necessity and the importance of pragmatic aspect consideration in the translation is largely determined by the differences of reader perception and understanding - the carriers of different languages and cultures of speech work content, the asymmetry of their background knowledge, where the basis of this knowledge is reality. It is the realities as national-specific elements of the national-cultural aspect of a text that cause the greatest difficulties in the process of translation as the means of interlingual and intercultural understanding. The ideas about the pragmatic difficulties of translation were expressed by some domestic and foreign theoreticians and linguists (Labov U, 1975, 9). The whole point of this problem was that it was required to make serious changes in translation from pragmatic considerations (Vlakhov, 1986; Krupnov, 1976; Schweitzer, 1973). So, for example, A.D. Schweitzer was one of the first to talk about the need of translation beyond the boundaries of the linguistic system itself, pointing to the

"indissoluble unity of linguistic and non-linguistic aspects" (Schweitzer, 1973, p. 32).

The task of our study is to analyze the ways of translation, as well as the methods of pragmatic influence of historical reality names on the basis of the artistic translations of Kazakh prose into Russian.

2 Methods

The material for the study was the historical story "Farabi" of the Kazakh prose writer Dukenbai Doszhan and the translations of the story performed by Z. Nikolaeva and Z. Yakhontova. In the course of the analysis, we encountered different cases of pragmatic adaptation application in the translations of the story into Russian.

The following methods of linguistic research were used in the work: generalization and systematization, analytical method, comparative analysis and statistical method.

The method of generalization and systematization was applied during the consideration of different researcher views and linguistic materials on the research topic. The analytical method was used to analyze the scientific and scientific-methodical literature on the study of pragmatic relations specific features in translation, as well as the scientific concepts in modern domestic and foreign works. The differences between two genetically unrelated languages - Russian and Kazakh - are revealed as a comparative method.

Besides, a statistical method was used that made it possible to comprehend the phenomenon under study deeper, to reveal the most frequent methods of pragmatic influence used in translation of Kazakh literature into Russian.

3 Results

Over 60 names of historical realities were identified and analyzed in the course of the study. The comparative analysis showed that an important interpreter's strategy during the transfer of realities (in our case, Kazakh ones) is the pragmatic adaptation, which involves the transformation of a source text, taking into account the transfer of its pragmatic potential, which is achieved by the inclusion of additional explanatory elements in the text of translation, redundant from a recipient's point of view, as well as by a number of semantic transformations.

It turned out that the transfer without the change of historical reality names from a source text to a translated one does not always make it possible to produce fully a potential communicative effect that an art message implied. It is proved that this happens due to the lack of realities of one culture in the background knowledge of another culture knowledge, therefore, during the translation process, translators resort to various special methods of reality transfer in order to provide the desired impact on a reader.

Having analyzed the extensive material on the analysis of the pragmatic component of Dukenbai Doszhan's work realities, we highlighted the frequently used ways of Kazakh historical realities translation into Russian:

A) the preservation of a realia in the text with the subsequent comment (or a footnote). Compare:

Қутуші кеп торсықтан су жұтқызды (D. Doszhan "Farabi", 21 bet). The servant gave him a sip from the **torsyk*** (* torsyk - a leather bag) (translation by Z. Yakhontova, p. 270).

As can be seen from the above example, the translator accompanies the historical reality *torsyk* with a sub-page footnote **torsyk* - a leather bag. This method of reality transfer is used due to the absence "materiality" in the language of translation (the term by A.A. Reformatzky), available in the original language. The necessity of using this method is explained by the fact that there is no direct correspondence to this reality in the translation language, namely, there is no such thing as *torsyk* in the everyday life of Russian reality. Thus, accompanying the transliterated reality by a sub-page footnote, the translator ensures the reader's adequate understanding of a source text in order to reproduce his pragmatic potential.

B) refusal to save a realia, "descriptive" translation. Compare:

Жұрт жұтып отырған шарап – саумалын қоя салып селк етті (D.Doszhan "Farabi", 12 бет).

... put aside the bowl of wine and fresh mare's milk

(translated by Z. Nikolaeva, p. 12).

This example demonstrates that the translation author has not preserved the realia "saumal", which means "fresh, not fermented koumiss; steamed mare milk", and replaced it with the description "fresh mare milk". Such a method is often essentially not a translation not of realia itself, but its interpretation. Nevertheless, it allows us to achieve a high degree of comprehensibility for the translation reader provided that the accuracy is sufficiently high. Such cases are described by the researchers S.Vlahov and S.Florin as "the errors against national and historical atmosphere", pointing out the undesirability of realia demonstration using the translation language units with a vivid national coloring in order not to introduce a foreign national coloring into translation.

C) The preservation of realia in a text with the addition of explanatory words. For example:

Ең алғаш сәлемін алып, тіл қатқан шаһар датқасы болды (D.Doszhan "Farabi", 11 бет).

The first greeted and the ruler of the city, the *datka*, spoke to him (translation by Z. Nikolaeva, p. 11).

In this context, in order to understand the Kazakh historical realia *datka* properly (a person exercising supervision over justice; the title awarded to people in the Kokand and Bukhara khanates to the people holding a high administrative position) the translator added the explanatory words - the ruler of the city. Compare Russian title lexeme "autocrat", denoting an autocratic ruler not limited in his power (Akhmetzhan, 2007).

D) transformation, i.e. the replacement of one realia with another. Compare:

Әуелі қауша ұрыс салсын деп керней салдырды (D.Doszhan "Farabi", 8 бет).

Saif, who did not lose his courage, all wounded, seeing how his dilapidated army is scattered across the steppe, threw a cry into the *zurna* to give the last battle before the flight (translation by Z.Nikolaeva, p. 8).

As you can see, the realia "kerney" in Russian translation, which denotes the name of the national musical instrument, is replaced by another reality - *зурна* (*surnay*), which is similar in its genus to the realia "kerney", but is not its equivalent, since it has a slightly different function, namely, it is used in an orchestra, during holidays, horse races and fights. In this context, we talk about a military campaign. In the electronic collection of dictionaries "Лұғат" the word "kerney" is translated as "horn". But we believe that the use of the word "horn" in this context is also not entirely appropriate, since in a modern reader's view an external appearance of a horn resembles a pipe with valves or

keys. But very few people know and remember that a horn comes from ancient musical and signal instruments made from the horns of mountain animals (hence the name); it is similar to the horn "kerney" only by signal function. It is known from history that "kerney" was used as an independent tool for the warning in military campaigns, and in combination with *surnay*, in various festivities. The mentions about "kerney" in the Kazakh historical epos is more common than about any other instruments.

D) elimination, ignoring of realia in a text. Compare:

Тек төрде датқаның алдында ғана сүңгіге шапшып, қалқанға салған бас көрінді (D.Doszhan "Farabi", 14 бет).

The head planted on the spear was before *datka* (translation by Yakhontova, p. 273).

In the first case, the translator missed the historical realia of *қалқан* (i.e., a protective device that covered a warrior's body from the throwing and cold weapons, which was used since ancient times until the 17th century). The Kazakh battle *қалқан* had a round spherical or conical shape and was made of wood, as well as of rawhide (GaleevT, 2016, p.152). In connection with the absence of this important realia, the contextual pragmatics of a context is lost, as it is very important that such a part of an animal's meat as a head is served on a *қалқан*, planted on a spearhead, which is a symbol of *batyr's* (a warrior) courage.

The next detail concerns the need for a brief description of animal meat serving. Kazakhs pay a special attention to the division of meat. Thus, in this example, the head of a horse is mentioned. It is important to note here the fact that the head is served usually to the most respected person.

So, the abovementioned semantic transformations are considered as the ways of the text pragmatic adaptation greatest achievement.

4 Conclusions

So, on the basis of the analysis concerning the ways of Kazakh historical realia translation into Russian, we were able to identify a set of the most frequent features for the transfer of their national cultural identity. It turned out that the prevailing methods of Kazakh historical realia translation in the texts of Russian translations are the preservation of realia (often accompanied by a sub-page footnote) and a descriptive translation.

Thus, the conducted research showed that in order to achieve the effectiveness of the communication process, it is necessary to take into account the pragmatic aspects of translation, namely "the introduction of certain amendments to social-cultural, psychological and other differences between the recipients of an original and a translated text" (Schweitzer, 1973 p.242). The results of the comparative analysis concerning the methods of pragmatic adaptation used in the translation of Kazakh literature into Russian indicate that when the abovementioned differences are introduced in a foreign language text, the translator should be aware of the need to find not only semantic correspondences but also functional equivalents that have a pragmatic impact, which is inherent in the original.

The study of translation methods and the pragmatic potential of historical realities was of special interest to us also because the events in the story "Farabi" by Dukenbai Doszhan (according to which the comparative analysis was conducted) are developed in the Middle Ages (IX-X centuries).

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