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TRANSLATION AND STUDY OF THE LITERATURE OF ABAY IN CHINESE

Abstract. In this article, based on the translation of Kazakh literature into Chinese, we briefly discuss the situation of translation of the works of the founder of Kazakh written literature, the poet, and philosopher Abai Kunanbayuly, into Chinese and their study in the People's Republic of China. In China, Kazakh literature is studied from the perspectives of sociology, communication, literary evaluation, philosophy, and literary translation. The translation of Kazakh literature into Chinese is divided into different periods: before the Great Cultural Revolution, after the Great Cultural Revolution, and the translation of the literature of independent Kazakhstan. Different ways of bringing the legacy of Abai Kunanbayuly to the Chinese people are shown. The works of Kabay, the translator who translated Abay's 167 poems, 3 poems, 45 Words as well as Mukhtar Auezov's four-volume epic "Abay", "Abay's Way" into Chinese, as he himself said, "I have devoted my whole life to Abay", the works of Li Chiushiung, who translated Abay's works into Chinese, and the works of Akbar Mazhituly, the contribution of the great poet's works to the development of Kazakh national spirituality in this country is comprehensively differentiated. By clarifying the stages of translation and dissemination of Abay's work, as well as the historical roots of the Kazakh nation's spiritual continuity in the two countries through Abay's legacy, the ways of achieving national unity and spiritual integrity were evaluated, examining how they reached the minds of the other countries and how they were accepted.

Keywords: Abay, Kabay, china, literary translation, literature of Abay

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Абай шығармаларының қытай тіліне аударылуы мен зерттелуі

Аңдатпа. Бұл мақалада қазақ әдебиетінің қытай тіліне аударылуы негізінде қазақ жазба әдебиетінің негізін қалаушы, ақын, философ Абай Құнанбайұлы шығармаларын Қытай халық республикасында Қытай тіліне аударылуы және зерттелуі жайына қысқаша тоқталамыз. Қытайда қазақ әдебиетін әлеуметтану, коммуникация, әдеби сын, философия, көркем аударма салалары тұрғысынан зерттеу үстінде. Қазақ әдебиетін қытай тіліне аудару жұмысы: ұлы мәдени төңкеріске дейін, ұлы мәдени төңкерістен кейін және тәуелсіздік кезеңіндегі қазақ әдебиеті секілді кезеңдерге бөлінеді. Мақалада Абай Құнанбайұлы мұрасы қытай халқына танытудың әр түрлі бағыттары көрсетілген. Абайдың 167 өлеңін, 3 поэмасын, 45 сөзін, сондай-ақ Мұхтар Әуезовтің «Абай», «Абай жолы» төрт томдық эпосын қытай тіліне аударған аудармашы Қабайдың шығармалары, өзі: «мен бүкіл өмірімді Абайға арнадым» деп айтқан, Абай шығармаларын қытай тіліне аударған Ли Чиушиунның шығармалары, Ақбар Мәжитұлының шығармалары ұлы ақынның осы елдегі қазақ ұлттық руханиятының дамуына

қосқан үлесін жан-жақты саралауға мүмкіндік береді. Зерттеу жұмысында Абай шығармаларының аудармасы мен таралу кезеңдерін, сондай-ақ Абай мұрасы арқылы екі елдегі қазақ халқының рухани сабақтастығының тарихи тамырларын түсіндіре отырып, ұлттық бірлік пен рухани тұтастыққа қол жеткізу жолдары бағаланды. Сонымен қатар олардың басқа елдердің санасына қалай жеткені және оларға қалай әсер еткені зерттелді.

Кілт сөздер: Абай, Қабай, Қытай, көркем аударма, Абай шығармалары

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Перевод и изучение произведений Абая на китайский язык

Аннотация. В данной статье на основе перевода казахской литературы кратко рассматривается ситуация перевода на китайский язык произведений основоположника казахской письменной литературы, поэта и философа Абая Кунанбайулы и их изучения в КНР. В Китае казахскую литературу изучают с точки зрения социологии, коммуникации, литературной оценки, философии и художественного перевода. Перевод казахской литературы на китайский язык делится на разные периоды: до Великой культурной революции, после Великой культурной революции и перевод литературы независимости. Показаны разные пути донесения наследия Абая Кунанбайулы до китайского народа. Произведения Кабая-переводчика, переводившего на китайский язык 167 стихотворений Абая, 3-х поэм, 45 слов назиданий, а также четырехтомную эпопею Мухтара Ауэзова «Абай», как он сам говорил, « всю свою жизнь я посвятил Абаю », произведения Ли Чиушиуна, переводившего произведения Абая на китайский язык и произведения Акбара Мажитулы всесторонне дифференцированный вклад в творчество великого поэта и развитие казахской национальной духовности в этой стране. Путем выяснения этапов перевода и распространения творчества Абая, а также исторических корней духовной преемственности казахского народа в двух странах через наследие Абая были оценены пути достижения национального единства и духовной целостности народа. А также исследованы как они доходили до сознания других стран и как они повлияли на них.

Ключевые слова: Абай, Кабай, Китай, художественный перевод, произведения Абая

1 Introduction (Seisenkhul O., Jumaturdu A)

Literary translation plays an important role in the development of cultural exchanges between countries and interpersonal contacts, as well as in raising people's awareness of common problems and unique experiences. Literary translation enriches language and contributes to the integration of different ideas. Readers learn about other foreign cultures through the literary works of different peoples, and by reading the translation of literary works of different peoples, they serve to promote mutual understanding and the mutual exchange of different values between different groups in society. A comparative description of the translation of Abay's works (original and Chinese translations) is one of the current topics in cognitive linguistics and translation studies.

Abai's poetry is a work that boldly broke away from the previous national poetic principles, its rhythm and melody are always unpredictable, and they are also at the forefront of Kazakh literature. The translation of Abai is an attempt to convey the feelings and situations in the poems of the great poet through the expression of knowledge of the linguistic world of the Kazakhs, dedicated to the algorithms of the national type of thought.

According to the well-known translator, literary critic and publicist GK Belger, one must admit that there are no real, high-quality translations of Abay's works. There are a number of accurate and precise poetic translations by such translators as Vs. Rozhdestvensky, M. Petrovykh, M. Tarlovsky, L. Ozerova, Yu. Neuman. However, comparing the translations with the original, the rhythm and melody, rhythm and words are similar, but not sung in the style of Abay. (Abay, 2009: 504).

A number of famous translators and poets such as Vs. Rozhdestvensky, L. Ozerov, Yu. Neiman, Yu. Kuznetsov have tried to adapt Abai's poems according to the rules of the translation canon of Abai's works in the spirit of the Russian language. In particular, the line-by-line translations of Vs. Rozhdestvenskyi, V. Zvyagintseva, B. Momyshuly and the translator G. Belger counted among the best translations with real emphasis.

In this context, the various ways of conveying the heritage of Abai Kunanbayuly to the Chinese people were pointed out, the possibilities of translation into Chinese were discussed, and the contribution of the great poet's works to the development of Kazakh national spirituality in this country was comprehensively differentiated. By clarifying the stages of translation and dissemination of Abai's work, as well as the historical roots of the Kazakh nation's spiritual continuity in the two countries through Abay's legacy, the ways of achieving national unity and spiritual integrity were evaluated and studies were made on how they reached the minds of the other countries and how they were accepted.

2. Materials and methods

2.1 Research methods (*Jumaturdu A.*)

The research methods of the article are directly based on the theory and practice of translation. Methods were used to determine equivalence in translation, to compare original and translated versions, and to compare methods. Conceptual-comparative analysis of the poet's original version and translated texts and systematization of translations were carried out.

1. The translation of Kazakh literature into Chinese is divided into the periods before the Cultural Revolution, after the Cultural Revolution and the translation of independent Kazakh literature, briefly arranged and summarized.

2. Analysis of the way of translation and teaching of Abay's works.

3. Analysis of the research works of Chinese scholars published in the press.

2.2 Material description (*Jumaturdu A.*)

The dissemination of Kazakh literature in China has inter-national, inter-linguistic and inter-cultural characteristics. Translating foreign literature means feeding on the intellectual wealth of other peoples. Translating Kazakh literature into Chinese can reflect the cultural exchange between China and Kazakhstan. It also highlights the value of comparative literature.

In China, Kazakh literature is studied from the perspectives of sociology, communication, literary evaluation, philosophy, and literary translation (Lǐxīnxián, 2014:318). Chinese academic literature, foreign literature, dissertations, newspapers, conferences, year-books, handbooks, and other resources on the state of Kazakh literature translation in China and its impact can be found on the CNKI Knowledge Discovery Network platform, which provides unified search, navigation, and online reading and download services for domestic and foreign readers. There are about three hundred academic articles on this platform on various topics such as Kazakh literature, influence of Kazakh literature, translation, including more than thirty dissertations.

1. The works published in the PRC press sites on the literatures of Abai Kunanbayuly and the translations of Mr. Kabay, the Abai scholar and translator in China, were taken into account. The main source of knowledge was the research of writers, historians, sociologists, cultural scholars, political scientists, and philosophers, as well as data on topics written in this context and related sources of information. The method of comparative analysis made it possible to open up the subject of research (Jumaturdu, 2016:23).

3 Discussion (*Seisenkhul O.*)

In the main part of the study, the articles by Abdikhamit, «The Influence of Kazakh Literature on Sino-Kazakh Literature During the Soviet Period,» Kabay's «Abay and the Works of Abay» (1987), Dauletkan Abdibek's «Our Own Kabay» (2015), Su Joushiong and Akbar Mazhituly's «Abai's ghakliyas» «(2000), «Abai's poetry in China» (1995), «» Memories about Abay» (1995) by Abdildabek Akishtayuly, and «Aset Naimanbayuly» (2003) by Z. Mamanuly were given special attention. On the translation of Kazakh literature into Chinese was the article by Xiu yu «On the representation of the national identity of independent Kazakhstan in literature on the example of the works of Tolen Abdikov», the literary diplomacy of the countries along the «one road, one belt» - between Kazakhstan and China, Wang's article «Magzhan Zhumabaev and the foundations of Kazakh literature» by Xiaao yu, Meng Yao's article «Kazakh literature during the Soviet Union - an important part of the study of Soviet literature» and Sharipkan Abdildauli's article «The situation of translation of Kazakh literature into Chinese» provided information on our research topic.

Kabay is a scholar who has been studying Abay for a long time, as he says: «I have devoted my whole life to Abay.» In his research, Kabay reflects on the high character of Abay's creativity. Analyzing it and looking at it comprehensively is one of the main directions of our research work.

Auelkhan Kaliuly in his work «Abay's Poetry in China» deals in detail with the Kazakh poets in China who made Abay their teacher and learned from his poetry. Among them, the poetry of Tanzharyk Zholdyuly is closely related to the Abai tradition. Among them, he particularly highlights the close connection of Tanzharik Zholdyuly's poetry with the Abai tradition. In the research paper «Aset Naimanbayuly» by Zhumadil Mamanuly, the author analyzes in depth the subtleties of the harmony of Abay's poetry with Abay's original disciple Aset Naimanbayuly.

Another comprehensive group of data sources was supplemented by Chinese-language works on Abai. At the same time, we made extensive use of materials published in journals, mass media, and on the Internet.

4 Research results (*Seisenkhul O., Jumaturdu A*)

4.1 Translation of Kazakh literature into Chinese

The period after the May Fourth Movement (1919-5-4) was one of the famous translation booms in Chinese translation history. From that time until the establishment of the People's Republic of China (New China), the translation of foreign literature was extensive in China, including a large number of Kazakh works (Du xiáng ru, 2021: 45).

Already in the 1940s and 1950s, Kazakh literature was translated into Chinese and made its way to Chinese-speaking readers. At that time, the works of Kazakh authors were considered part of Soviet literature and began to be translated into Chinese. For example, between the 1940s and 1950s, many popular poetic works of Zhambyl Zhabaev, known as

the "Poetry Giant", were translated into Chinese and published. In 1948, in the collection "Anthology of the Great Patriotic War of the Soviet Union," published by the Shanghai Zamana publishing house, some poems, such as "Pesnia O Narkome Oborony" were translated from Russian into Chinese. After the establishment of the People's Republic of China (New China), Zhambyl Zhabayev's poems were published in influential publications such as "Beibitshilik Tuy" published by the Shanghai Cultural Work Agency in 1953. Other poems by Zhambyl Zhabayev were translated by Mr. Gy Bauchuan, a well-known Chinese scholar of foreign literature and translator. A collection of selected translations, including the translation of Zhambyl Zhabayev's poem "Men zhuz zhasar terekpin", was later published as a book in the Sichuan People's Publishing House in 1982. In addition, in 1951 and 1955, the Chinese publishing houses "Madeni omir" and the Shanghai Literature and Art Publishing House published Zhambyl Zhabayev's collection of poems "Stalin shaqyrganda" (translated by Sha Jiying) (*Wén jì dōng*, 2009: 20).

In the 1950s, the works of writers such as Mukhtar Auezov, Sabit Mukanov, and Gabiden Mustafin, the founders of Kazakh literature, were gradually translated into Chinese and published. In 1954, the famous Kazakh writer Sabit Mukanov's novel "мр мекте (School of Life)" was published by Zhashtar-orender publishing house with the translation of Mr. Sun Kaja. In 1958, the selected book of Sabit Mukanov, "лс ерде (In a Deserted Land)", translated by Yuan Weizhau, was published by Halyk Literature Publishing House. Gabit Mustafin's novel "иллионер (Millionaire)" has several different Chinese translations. One was published in 1953 by Era Press, translated by Du Liang, and the other was published in 1953 by Folk Literature Press, translated by Ling Shan. Both versions mentioned above are translated from Russian into Chinese. While the title of the translated version of Fang Zi translated from the English version into Chinese was taken as "Ashyq kun" and was reprinted three times in 1951, 1952 in April, and November by the new literature and art publishing house, based on the third edition of Fang Zin's translation, the famous translator Mr. Shi Ying re-edited and distributed two editions of one hundred new books in 1953.

In 1955, Abay's poem "Eskendir" was published in the well-known magazine "Audar-ma," published in Shanghai, with Kabay's translation (*Zhèng zhèndōng*, 2000: 74). In the same year, Mukhtar Auezov's essay "Abay's Folklore and Realism" and Fetisov's article "About Abay" were published in this magazine with Sun Bai's translation.

In addition, in 1954, a collection of clip-art folk tales titled "Kazakh folk tales" was published by the Jastar-orender publishing house, translated by Qian Zhuin. In 1976, the Hong Kong Ryshin Publishing House reprinted and distributed this book in the World Folk Tales series. Poet, scientist Abdilda Tazhibayev's movie scenario "Zhambyl" was translated by Mey Wen and published in 1956 by the art publishing house. The writer Esenberlin's "Adam turaly an (Song of Man)" was also translated into Chinese and published in 1958 by Xinjiang People's Publishing House. In 1959, Baihua Literature and Art Publishing House published the book "Kazakh Folk Tales", translated by Zhou Tong, etc.

After 1978, the translation, introduction, and research of foreign literature in China were urgently undertaken. Work that had been interrupted for ten years was resumed. Literary works translated into Chinese increased again and gained new strength and vitality. In the 1980s, the work of translating, introducing, and researching literary works of the Soviet

Union in China achieved a new development. During this period, within the framework of the translation and presentation of Soviet literature, great achievements were made in the translation and presentation of Kazakh literature (Sūnhuījūn; zhèngqìngzhū, 2010: 76).

For example, in the second issue of "Russian-Soviet Literature" in 1981, the story "Tau Asuy (Mountain Pass)" by the well-known Kazakh writer D. Doszhanov, translated by Chen Menglan, made its way to Chinese readers. In the second issue of the magazine "Shegara (The Border)" in 1984, the famous Kazakh writer Sayin Muratbekov's story "Басында үш қараның" was published in Chinese. The literary magazine of the Chinese Writers' Association, "Literature of Nations," in the sixth issue of 1984 translated the story of the Kazakh writer Amanzhol Mukanov, "Tang Rauany (The Dawn)," into Chinese and published it. In this literary magazine, the works of many Kazakh writers and poets were translated into Chinese and published. In the fourth issue of 1986, the story "Sauyn turaly Angyz" by the famous writer T. Aktanov, translated by Yuan Lihua, and in the fifth issue of 1986, the story "Topyraq (The earth)" by Oralkhan Bukeev were published. In 1991, the poetic-philosophical novel "Aq Aruana" by Satzhan Sanbayev was published in the second issue, translated by the famous translator Su Zhouxin, and Qin Xuexun also translated a group of poems by Olzhas Suleymenov in this issue. In the second issue of 1992, Yuan Lihua translated and published "Unpublished Story" by K. Akhmetov.

Since the 1950s, Abay's poems have been published by the Halyk publishing house. In 1995, on the occasion of Abay's 150th anniversary, the Chinese edition of "Ile Aidyny" magazine published "Abay's Words" with the translation of Akbar Mazhituly, a prominent writer of Chinese Kazakhs. In the same year, Ulttar publishing house published a special comparative version of "Abay's Words" in Kazakh-Chinese bilingual. This book was first translated from the Russian version by the Chinese writer and translator Mr. Su Zhouxiong, then the Chinese-Kazakh writer Akbar Mazhituly adjusted and re-translated it according to the original text. In 1982, "Poems of Abay" was published by the Xinjiang People's Publishing House with the translation of Mr. Kabay. In 1984, Xinjiang People's Publishing House published "Abay's Words" translated by Mr. Kabay. Since 1990, Mr. Kabay has translated and published Mukhtar Auezov's novels "Abay", "Abay Zholy" (4 volumes).

In 2006, Erkesh Kurmanbek translated a group of poems by Mukaghali Makataev and published them in the 2nd issue of the literary magazine «Batys Ongir (West Region)». In 2007, she translated the collection of short stories by Rakhimzhan Otarbayev «Qara Quiyn (Black Whirlwind)» and published it in 2007 at the publishing house of Beijing. Nemat Kelimbetov's work «Umit Uzgim Kelmeydi (I don't want to lose hope)» was published by the Beijing National Publishing House with the translation of this translator.

Translator Kaysha Tabarik has been introducing Kazakh literature to Chinese readers. In addition to translating Abay's poems and submitting them to literary magazines, she also published Mukhtar Shakhanov's «Shyn Basyndagy Zhyr» in 2015 from the Shanghai Art Publishing House. The translator translated and published the poems of the poet Ulykbek Esdaulet in periodicals.

Nemat Kelimbetov's work «Kundester» is translated into Chinese by Aydos Amantai and published by the publishing house of the Nations. A collection of stories by Rakhimzhan Otarbaev was translated into Chinese and published in 2007.

Apart from that, unnamed translated works have been published in many editions, including the most notable translation, the new two-volume «Collection of Modern Kazakh Selected Poems» and «Collection of Selected Kazakh Stories», published in January 2022 by the Beijing People's Publishing House, introducing Kazakh literature into Chinese.

In those books, Poems of 31 poets such as Baurzhan Karakyz, Yerlan Zhunys, along with Kadir Myrzaliev, Tumanbai Moldagalev, Olzhas Suleymenov, Faraiza Ongarsynova, Yesengali Raushanov, and the stories of 29 writers such as Sherkhan Murtaza, Akim Tarazi, Kalikan Ishaq, Sayin Muratbekov, Askar Suleymenov, Abish Kekilbaev, Sabit Dosanov, Mukhtar Magauin, Didar Amantai, Dauren Kuat were translated into Chinese.

The poets and writers in these two volumes can indicate the current level of Kazakh literature. Their translation and introduction to the Chinese readers not only introduced the classics of Kazakh literature, but also opened the door to the understanding of Kazakhstan and the culture of the Kazakh country.

4.2 Translation of Abay's works

In 1955, Abay's poem «Eskendir» was published in the well-known magazine «Audarma» published in Shanghai with Kabay's translation. This was the time when Abay's works were first translated into Chinese.

Kabai was the first to translate Abay's works in new China and was the first to disseminate them. Kabay's nationality is Sibe (Tungus-Manchu speaking nation), and his name in Sibe language is «Katuri», his Chinese name being Ha Huangzhang. He grew up among the Kazakhs from an early age, and the Kazakhs named him «Kadirbay» according to the harmony of their language. Later, when he was studying in Shaueshek, he took the first and last syllables of his Kazakh name under the article he published in the Wall newspaper, and put a pen name and pseudonym «Kabay». He adopted this name in the literary circle of his later life. «I dedicated my whole life to Abay» (Abdibek, 2015: 10) as he himself said, Elder Kabai is a learned scholar who devoted his whole life to studying Abay. He was the translator who made Abay speak Chinese and introduced him to China for the first time.

Abay's poem «Eskendir» was translated by Kabay for the first time in 1954 and published in «Audarma» magazine. In 1958, he published the research article «The Great Kazakh Poet Abay» in the 8th issue of the Chinese magazine «Tianshan». Then, «Abay Dastandary» (1958, People's literature publishing house), «Abay's selected works» (1982, Xinjiang folk publishing house), «Abay's Words» (1984, Xinjiang People's publishing house), «Abay and Abay's works» (1987, Ulttar Baspasy), and scientific works and translated books, such as «Abay's Way» (2004, Ulttar Baspasy), which consists of 1,547 pages, were published in Chinese. In a word, all of Abay's poems and whole Words were translated into Chinese and reached Chinese readers through the translation of Kabay. It is considered the most complete translation of Abay's heritage in China. Kabay also translated and published Mukhtar Auezov's 4-volume epic «Abay», «Abai Zholy» (Abdibekuly, 2015:13).

In 1995, «Abay Gakhliyalary» was published in Kazakh Tote Writing system and in Chinese (Kunanbayuly, 1995:136). Murat Auezov, the first ambassador of the Republic of Kazakhstan to China, provided financial assistance for the publication of this book. The book was first translated from Russian by Dongzu writer and translator Su Zhouxiong. After that, the well-known Kazakh writer and translator in China, Akbar Mazhituly, translated it according to the original Kazakh version and wrote interpretations. The book

has been reprinted several times and has become one of the most popular books. The well-known Chinese translator and artist Gao Mang painted a picture of Abay and wrote a poem dedicated to Abai. Chinese readers appreciate this translation as a compact, smooth, artistic translation that not only is faithful to the original text, but also better expresses the style and deep ideological connotation, philosophical color and wisdom of Abai's works. .

In 1955, Mukhtar Aueзов's essay «Abai's Peoplehood and Realism» and Fetisov's article «About Abay» were published in the «Audarma» magazine published in Shanghai with the translation of Sun Bai. Even though it was a translation, it helped the Chinese readers to get to know Abai.

In 2003, Uighur-Kazakh books and research works such as «Wise words of Abay», «A word about Abay» were published, and in 2015, on the occasion of the 170th anniversary of Abay, Uyghur-Kazakh, Kazakh-Chinese versions of «Abay's songs» and electronic versions of Abay's songs were also published by Ulttar publishing house.

In 2020, the Chinese translation of the book «Abay» by the writer Akbar Mazhituly was published by the «Wen Yi» publishing house in Zhejiang. The book has 534 pages in total. The foreword is a report about Abay by Kasym-Jomart Tokaev, and the main content contains 145 poems, 3 ballads, 45 Words of Abay being retranslated into Chinese. According to the author's report, many previously untranslated poems and song lyrics were translated into Chinese for the first time, and errors in previous translations were corrected based on the original. The book was in great demand among Chinese readers.

Below, we quote the version of Abay's poem »Kozımın Qarasy» translated by Mr. Kabay in 1993 and the version translated by Akbar Mazhituly in 2020. Both translators were able to translate Abai's poem beautifully in Chinese and bring it to the reader's attention.

Abai (1891)	Kabay (1993)	Akbar Mazhituly (2020)
Kozımın qarasy, Konlimnın sanasy. Bitpeydi ishtegi, Ghashyqtıq jarasy.	我眼中的瞳人， 心室的明灯： 但愿你能洞察， 我心灵的创痕！	眼中的黑眸子， 心情的那境界。 我心中难愈合， 被爱情创的伤
Qazaqtyn danasy, Jasy ulken aghasy. "Bar" demes sendei bir, Adamnyn balasy.	所有年迈的长者， 会异口同声地说， 在哈萨克少女中， 只有你风姿绰约。	哈萨克的智者， 年长的是大哥。 再没有像你这， 人类的好儿子
Jylaiyn, jyrlaiyn, Aghyzyz koz maiyn. Aitugha kelgende, Qalqama soz daiyn.	我要哭，我要唱， 喷着眼中的血浆； 我有诉不完的苦衷， 有唱不尽的忧伤。	我哭泣，我歌唱。 泪水在不住流。 如果说要开口， 亲爱的有话
Jurekten qozghaiyn, Adepten ozbaiyn. Ozi de bilmei me, Kop soilep sozbaiyn.	我要披露心底的哀怨， 但不超越礼教的规范； 难道她真的不能理解， 我何必无休止地侈谈。	我由心来启动 不越过那风俗 她自己也明白 我的话便收住

4.3 Researches about Abai's works

Among researches on the creative life and thoughts of Abay Kunanbayev, in addition to his articles and works (including candidate and doctoral theses) published in various academic journals, two monographs entitled «Research on Abay» by Mr. Kabay and «Abay

- the Polaris of the Kazakh Land» by Chen Chendong are worth mentioning, which were published in 1995 and 2003 by the Beijing People's Publishing House. Among them, Chyn Chendong's work «Abay - the Polaris of the Kazakh Land» was published as one of the «Giants in World Literature» series. In 1998, Xinjiang Youth Publishing House published the book «About Abay» (translated by Shi Chunxiao) by the first president of the Republic of Kazakhstan, N. A. Nazarbayev. In 1995, Mr. Li Qiu xiong's work named «Three Giants of Genghis Mountain - Abai, Shakarim and Mukhtar» was published by the National Publishing House (Zhèng zhèndōng, 2003: 68).

On April 30, 1994, Dunzu writer and translator Su Zhouxiong called Abay «the national symbol of Kazakhstan, the spiritual father of the Kazakh state» in his article «The spiritual father of Kazakhstan - Abay» in «National Gazeta» (Su Zhou xiong, 1994: 1,2).

Articles and research works written about Abai are increasing day by day. In order to determine the total number of research works related to Abay, when we searched for a collection of articles about Abai by selecting «keyword» and «general text» and entering the name «Abai» in China's largest «Book Knowledge Foundation» (中国知网) website, the total number of results was 2323 pieces. Among them, the number of doctoral dissertations was 140, and master's dissertations were 536.

The specific data above is a clear proof that Abay's works and philosophical ideas are being widely studied scientifically in China. In order to make it even clearer to the reader, some articles written about Abay can be mentioned.

In 1997, Qing Shi and Sayatbek studied Abay's philosophical poems in the article «Poems of Abay» and made the following conclusion: Abay's poetic creativity is a great contribution not only to one nation, but to the spirituality of all mankind.

In the article «About Kazakh poets», Zhan Shintian collected many valuable poetic theories expressing Abay's rich poetic thoughts in about two hundred poems of the Kazakh poet Abay, and also showed the roughness of Kazakh poetry in that area. He evaluated the structure of Abay's poems from a literary theoretical point of view, saying that the theory of axiology of poetry, the theory of the art of poetry, and the theory of poetry evaluation and etc. were followed in Abay's poems.

After studying the merits of «Abay's poems» translated by Mr. Kabay from the perspective of translation aesthetics, in his master's thesis in 2018, Wang ken says «»Abay's Selected Poems» have a great aesthetic and educational value, therefore, when translating these works into Chinese, first of all, the beauty of the original should be perfectly presented, so that the translated work can better convey the translated text to the readers. In order to feel the connotation and emotion of the original text and to have the same understanding as the original text, the translator combines meaning, sound and appearance through aesthetic representation».

Many poets, writers and scientists, such as Sultan Zhanbolat, Jakyp Myrzakan, Duken Masimkan, Beysinali Metkali, wrote special articles about Abay's work. On the occasion of Abay's 170th anniversary, scientist and writer Sultan Zhanbolat published a series of articles entitled "Is there a descendant of Abay in Xinjiang?", "Abay's innovation". In the article "Abay's innovation", the author paid special attention to the discovery of the poetic, scholarly, intellectual, and perfection nature of the great person who rose from the boy Abay to the wise Abay, as well as the political and social significance of the fighter's personality.

As Abay said:

"Gylym tappai maqtanba,

Oryn tappai baptanba.

Qumarlanyp shattanba,

Oinap bosqa kuluge...", Sultan Zhanbolat analyzes his innovative views of studying, learning, working, opening one's heart through studying, understanding the meaning of work, and enriching the country's success with the skills learned through education in three content sections: «Reading Abai, learning from Abai, being innovative like Abay is the inevitable duty of our youth» (Zhanbolatudy, 2019: 22).

In the research work «Abay's Economic Thoughts» published in 2007, Muratali Mashirovuly clearly showed his own ideas regarding the economic thoughts of Abay, who had a good understanding of the trends of the time, the laws of social development, and cursed laziness. Mentioning the social and historical scene of the past in the formation of Abai's market relations and socio-economic thoughts, the author divides Abai's thoughts on the market relationship and social economic reform, his positions on social classes, and the spiritual meaning of his economic thoughts today into seven chapters, first classifying Abai's social and economic thoughts, and then presenting them to the reader with a wide analysis. He found Abai's thoughts related to socio-economic knowledge from his works of various genres, lyrics, and poems one by one and clarified Abay's political and economic point of view (Mashirovuly, 2017: 22).

In his article «The value of Abai's poem in the development of the idea of Kazakh literature», Luoyang, professor at Xinjiang University of Finance, found three different values in Abay's poems and classified them into three types, stating «First, in the course of the development of Kazakh literature, he was the first to test the practice of «depicting a poem with a poem» ; Second, he made certain changes to the old form and style of Kazakh poetry; Thirdly, he has enriched the scientific treasure of Kazakh poetry by presenting a number of scientific views on poetry". Luyan concludes that Abay's poems are a bold attempt in the history of literature, and they have a very high cultural value, improved the unfavorable situation in the creativity of Kazakh poetry to a certain extent, and promoted unique ideas in poetics (Luyan, 2012: 52).

In the article «Deep national spirit and rich cultural content in the theory of Abai poetry creation» by Chi Xiao and Halcham, the authors states «the great Kazakh poet Abay showed the spiritual face of the Kazakh nation with deep national spirit, strong democratic knowledge and high social responsibility. His poems have a deep cultural meaning, rich content, and show the poet's open spiritual eyes and unique charm» (Chi Xiaobin, Halcham, 2011: 133).

In their article entitled «Research of Abay's creativity through the literary idea characteristic of modern times» published in 2015, Kong Wenshiyun and Shi Shaubin analyzed Abay's poetry from the point of view of modern times, stating «poems written by the famous Kazakh poet Abay Kunanbayuly re-examine the spiritual culture of the nation with deep knowledge, reflect the truth, analyze the national psychology and traditional customs deeply, and help the Kazakh nation to get rid of closed-mindedness and hypocrisy, and lead to modernize". They evaluate that Abay's poems show the problems in society and serve to awaken people's consciousness. Abai uses poetry as a weapon and awakens those who

are spiritually paralyzed. He tries to lead the country to follow the current of the times, to improve the quality of the nation, and to modernize.

From several research articles on Abay cited above and specific data, we can see that Abay study, dissemination and scientific researches on Abay's works in China are at a high level.

Dissemination of Abay Kunanbayuly in China is not something to be burdened by a few articles. In short, the continuous promotion of Abai Kunanbayuly in China for half a century is a clear testimony of the great personality of Abai and the friendship of the two countries. We believe that the spiritual continuity and relations between the two countries will continue to develop with the support of Abay's soul.

5 Conclusion (*Seisenkhul O., Jumaturdu A*)

In this article, we divided and sorted out the situation of the translation of Kazakh literature into Chinese since 1948. The process of translating Kazakh literature into Chinese is ongoing. During this period, Kazakh translators in China also have contributed to the translation of Kazakh literature into Chinese and Chinese literature into Kazakh, thus, the exchange of culture, integration and development between the two countries is also carried out through translation. Cultural exchanges in human history prove that translation plays an important role in social history and culture.

However, we cannot say that the works on translating Kazakh literature into Chinese, and works on promoting Abay in China have been finished. The research articles on Abay Kunanbayuly in China are not something to be burdened with a few articles. Research on translation quality, readers' feedback, translations or research on a translated work is something else. Therefore, this article in front of you will be considered the introduction of a long journey full of research about the translation of Kazakh literature into Chinese and the study of Abay's works in China.

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