

үзінділерді орысша жатқа оқитын. Ал, «Пушкинді аударуға жүрегім дауаламайды Абайдан кейін», - дейтін. Бірақ та Евней аға соңғы жылдары Пушкиннің ұлы әскербасы Барклай де Толлиге арнаған «Полководец» («Қолбасшы») атты өлеңін тәржімалады. Оны ол Қарағандыда ауырып жатқанда көңіл сұрай барғанымызда оқып беріп еді.

Маяковскийдің «Қандаласы» шын мәнісінде ұытты сатира ғой. Оның эпизодтары қазіргі біздің заманға да келеді. Иә, сол тоғышарлық, сол ішмерездік біздің қоғамда да баршылық екенін несіне жасырамыз. Осы жат қылықтар қоғамды, халықты қандалаша теспей отыр емес пе?» [2].

Евней Арыстанұлы Бөкетовтің шығармашылығын сөз еткенде, оның әдебиетшілігін, аудармашылығын, публицистік қырын және сыншылық жағын да айта кеткен абзал. Ол әдебиетті жанындай жақсы көрді. Ерекше сүйе білді. Қадірлеп, қадыр тұтты. Ғалымның шығармашылық мұрасы – тебіренген теңіз тәріздес. Химия мен металлургия салаларына қандай білгір болса, ұлттық әдебиетке, сондай-ақ, орыс және әлем әдебиетіне де сондай жүйрік болатын еді.

Дүние жүзінің классиктерінің шығармаларын зерттеп-зерделеп, авторлары жөнінде пайымды ой-пікірін айта білген Е.Бөкетов ұлт тұлғалары Абай, Шоқан, Қаныш, Мұхтарларды сол биіктен көрсете білді. Болашақ ұрпақты қандай жолмен болса да, ұлылар ғибратынан өнеге, тәрбие алуға шақырды. Бұл публицист, әдебиетші-ғалымның өмірдегі ізгі-мақсат, ой-арманы, тілек-батасы еді.

Бір ғажабы, химик-металлург ғалымның ұлттық руханиятқа әдебиетші хәм публицист, сыншы ретінде орасан үлес қосуында жатыр. Бұл да ғұлама ғалымның жан-жақтылығын, ғылымдағы әмбебаптығын дәлелдейтін бір көрініс болса керек.

Биыл туғанына ғасыр болып отырған зерделі ғалымның шығармашылық ғұмыры, мол мұрасы кезегімен келетін, толқын-толқын ұрпаққа үлгі-өнеге әрі мәңгілік ескерткіш болары сөзсіз.

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УДК 1751

E.A.BUKETOV AS A TRANSLATOR, HUMANISTIC WRITER AND PATRIOT: HIS CONTRIBUTION TO THE DIALOGUE OF CULTURES AMONG NATIONS

Ivanova E.M., Academician E.A. Buketov Karaganda University, Karaganda, Kazakhstan

Kopzhasarova U.I., Academician E.A. Buketov Karaganda University, Karaganda, Kazakhstan

Doc.Dr.Cihat Burak Korkmaz Ankara Yildirim Beyazit University, Turkey

Yevney Arstanovich Buketov occupies a special place in the history of science and culture in Kazakhstan. He is known as a scientist-chemist, public figure, publicist, writer, humanist; he has also distinguished himself in the field of literary translation [1]. This aspect of his biography is no less significant than his scientific works, since Buketov's translation practice served an important cultural mission. In the political and multilingual environment of Kazakhstan, translation was not only a means of artistic expression but also a mechanism for intercultural interaction. Buketov's translation activity can be seen as a factor that contributed to the development of dialogue between languages and cultures.

The importance of examining Buketov's translation approach lies in several key aspects. First, it allows for a deeper understanding of his personality as a versatile humanist who sought to combine science, literature, and public activity. Second, his translations reveal new insights into the dynamics of cultural exchange during the Soviet era. At that time, dialogue between languages and cultures was not just an artistic endeavor but also a state-driven ideological project. In today's interconnected world, where globalization and cultural exchange are the norm, Buketov's work highlights the crucial role of translation in preserving and expanding Kazakhstan's rich multilingual space.

E.A. Buketov's translation work was shaped by the complex and multifaceted historical and cultural context of Kazakhstan in the second half of the 20th century. This period was characterized by active interaction and mutual influence between the two main linguistic and cultural systems – Kazakh and Russian. During the Soviet era, Russian served as the language of interethnic communication, Kazakh language as the bearer of national identity, cultural traditions, and spiritual values of the people.

In this situation, translation became not only a literary phenomenon but also a tool for preserving and transmitting cultural heritage. On the one hand, translations from Kazakh into Russian opened up the richness of national literature to a wide range of readers and contributed to its integration into the all-Union and world cultural space. On the other hand, translations of Russian and foreign literature into Kazakh introduced Kazakh readers to the achievements of world artistic thought, formed new aesthetic guidelines, and enriched national literature.

Translation was also important in the development of multilingual personalities. In the bilingual environment of Kazakhstan of 20th-century, it was through translation that people developed the ability to perceive other cultural traditions, compare them with their own, and enhance a respectful attitude toward linguistic diversity. In this context, E.A. Buketov's work is a part of a larger cultural process. Possessing a high level of philological culture and a profound humanistic worldview, he understood translation not only as an artistic endeavor but also as a social responsibility. His work was aimed at mastering linguistic and cultural gaps, fostering dialogue between Russian and Kazakh literature. This was in keeping with Kazakhstan's spiritual evolution during the Soviet period [2].

E.A. Buketov's worldview was characterized by a strong humanistic focus, which was evident in all areas of his work, including science, literature, and translation. His research and public speeches were imbued with a desire to promote moral values based on truth, goodness, and beauty, which aligns with his understanding of culture as a universal criterion for human activity.

His contemporaries described him as a person of "the highest culture, crystal-clear honesty and purity, a clear mind, and a charming and loyal companion." These recollections highlight his moral integrity, dedication to people, and a humanistic approach to everyone. [3] Professor Karenov describes E. Buketov as a talented master of the written word. He notes that Buketov made a significant contribution to the development of literary studies and critical thinking. His creative legacy includes articles and reviews of works by famous Kazakh prose writers, such as G. Musrepov's "The Awakened Land," performances of "Shokan Valikhanov" by Mukhanov, "Mayra" by A. Tazhibayev, "Tokash Bokin" by Z. Shashkin, and "The Legend of Love" by Nazim Hikmet. In addition, Buketov's significant achievement was introducing Kazakh readers to the works of Pushkin, Yesenin, and Shakespeare [4].

E.A. Buketov began his translation career during his student years. Even at that time, translation occupied a special place in his life: it was seen not only as an intellectual exercise, but also as a form of creative relaxation, allowing him to switch from intense work in the laboratory to the artistic word. It was then that his understanding of translation as an essential means of intercultural communication took shape.

Buketov's translation work is unique, it reflects his worldview as a writer, publicist and social activist. A characteristic feature of his translations is his desire to strike a balance between fidelity to the original text and its adaptation for a new audience. He understood that translation, as a mediator between cultures, must remain accessible and understandable to the reader, without losing the national specificity of the work. This approach allowed him to preserve the author's style while introducing readers to a different cultural world [5].

His translation work was often collaborative. It is known that Buketov collaborated with his friend S. Tleubaev, with whom he carefully analyzed each line of text, striving for the most accurate and expressive version. This approach demonstrates his early commitment to the quality of translation and attention to the nuances of artistic form [3].

Buketov's style of translation is characterized by a high level of linguistic culture. He masterfully used the stylistic resources of both Russian and Kazakh, which allowed him to achieve maximum accuracy of expression. His texts demonstrate a deep understanding of the artistic nature of words and the ability to preserve the rhythm, imagery, and emotional coloring of the original. Equally significant is the educational aspect of Buketov's translation work. His translations fostered respect for other cultures in readers and developed a sense of multiculturalism, helping to realize the value of a multilingual world. This is the reflection of his humanistic orientation: through translation, he sought not only to convey the artistic text, but also to nurture a harmonious personality open to dialogue.

One of the most notable aspects of Buketov's humanistic principles was his commitment to making science accessible to a wide audience. According to V. Malyshev's apt observation, he was a "translator from the language of science to the language of the general public," which ensured the popularization of knowledge and strengthened its significance in society.

Buketov's humanism was also reflected in his civic stance. He openly criticized phenomena that he believed distorted the national culture. His principled judgments about literary translations and cinematic works demonstrate a strong sense of responsibility and adherence to humanistic values.

Thus, the image of E.A. Buketov appears as the image of a humanist scientist, for whom cultural and scientific activities were inextricably linked with the task of spiritual development of society and the education of the individual. His life path and creative legacy confirm the idea that true science is impossible without relying on moral ideals and the culture of the spirit.[3]

The legacy and works of Academician Buketov are relevant and of interest to society in the modern world. Various writers and critics emphasize Buketov's outstanding qualities as a translator, noting his rich linguistic culture and sensitive understanding of the text.

According to researchers, E. A. Buketov was distinguished by his unique style of translation, noting that his translations "show respect for the original, a desire to preserve the national flavor of the work and at the same time make it understandable to a different cultural audience".

Within the literary community, he is often hailed as a master, skilled in capturing the nuances of the artistic word. Journalist Mogilnitsky writes that Buketov is not only a prominent chemist, but also an outstanding literary figure who has made a significant contribution to the development of Kazakh literature. His literary works and translations of world classics have helped to broaden the cultural horizons of readers in the republic. Buketov emphasized the need for constant and purposeful work to develop literary mastery, considering systematic work on the text as the basis for the development of creative abilities. His consistent practice of daily writing allowed him to create a number of literary articles and reviews that were highly appreciated by his contemporaries. In his research and critical notes, he demonstrated a deep understanding of artistic text and the ability to identify its ideological and aesthetic features. E. A. Buketov's literary legacy testifies to the harmonious combination of scholar and writer in his personality, which makes his contribution to Kazakhstani culture particularly significant [6].

Buketov's professionalism was also evident in his critical approach to existing translations. Thus, in 1953, he publicly assessed translations of V.V. Mayakovsky's poetry into Kazakh. According to the recollections of his contemporaries, he "criticized the translation of V.V. Mayakovsky's poetry into Kazakh" [5]. This episode demonstrates not only the scholar's exactingness with regard to language, but also his willingness to uphold high artistic standards.

Another important assessment concerns the influence of Buketov's translations on the Kazakh literary tradition. He not only broadened the literary horizons of Kazakh readers by introducing them to world classics, but also contributed to the

development of the national versification system. His translation of Yesenin's poem "Anna Snegina," for example, required a revision of the meter—eight syllables instead of nine—without losing lines or rhythm. This work was recognized as an innovative step that opened "new horizons for Kazakh readers" and enriched national versification.

Buketov's translation expertise is evident in the diverse range of genres and cultures he has worked with. E.A. Buketov translated into Kazakh the story "Artemka" by I. Vasilenko, "Stories and Articles" by Zola, the novel "Under the Yoke" by I. Vazov, "The Bedbug" by Mayakovsky" [5]. As a humanist, he strove to popularize knowledge in his native country, showing himself to be a well-rounded individual. He translated not only Russian literary works, but also foreign ones, such as the plays "Macbeth" and "Julius Caesar" by W. Shakespeare. It is evident that working with the works of such diverse authors required the translator to possess exceptional skill and the ability to balance preserving national character with accessibility for a wide readership. These efforts created conditions for the mutual enrichment of literary traditions. By translating literary works of foreign authors, Buketov expanded the worldview of his nation. This choice demonstrates a deep understanding of the artistic value of world classics and a desire to introduce Kazakh readers to the key cultural codes of different eras.

It is also important to note that Buketov was not only a humanist writer, but also a patriot. This can be seen in his desire to glorify the people of his homeland. This is expressed in his works, "The Holy Cause of Chokan," where he wrote about prominent Kazakh scientist, geographer, historian and educator Chokan Valikhanov [7], in his book of essays "The Man Born on a Camel" and "The Time of a Bright Destiny." His passion for ethnography, history, and folklore testifies to the multifaceted nature of his personality.

Thus, scientific and literary studies characterize E. A. Buketov as an experienced translator who combines accuracy, artistic expressiveness, and a humanistic orientation. He is treated not simply as a mediator of text, but as a cultural translator who contributed to mutual understanding between literary traditions and the enrichment of the linguistic space.

Therefore, Academician Buketov's translation work holds a distinct place in his scholarly and literary legacy, far from being a mere secondary pursuit. Its main difference is its high ideological content, educational nature, and desire to preserve cultural dialogue between different national traditions.

Special attention should be paid to the fact that E.A. Buketov took a critical stance toward translation in his work. Criticizing the translation of V. Mayakovsky's poetry into Kazakh, he noted their insufficient artistic expressiveness and loss of the author's style. Buketov's position reflects his stringent standards for translation quality. He sees the translator's role as a mediator, tasked with preserving the "living energy" of the original text, not just conveying the narrative.

In addition, it is important to highlight that the significance of Buketov's translation activity is also evident in its educational function. His translations not only introduced Kazakh readers to the world's cultural heritage but also shaped their literary taste, contributed to the development of their language competence, and created space for understanding other artistic traditions. Several researchers point out that "Translators and writers share essential common traits that bring them together. These are inquisitiveness and keen observation, the ability to see something new and vivid in past phenomena, bringing them closer to the present while preserving their historical uniqueness." [5]. This idea fully reflects Buketov's creative style as a translator.

Summarizing all the above mentioned, it should be noted that E.A. Buketov's translation work occupies a special place in his multifaceted legacy. It is not only an artistic and intellectual process, but also a form of cultural dialogue that promotes mutual understanding between different linguistic and national traditions and contributes to the mutual enrichment of languages and cultures.

The materials reviewed allow us to conclude that Buketov viewed translation not simply as a technical means of conveying meaning, but as an important element of educational and enlightenment work. His translations opened up access to world cultural values for readers, shaped aesthetic taste, and stimulated the development of bilingualism in Kazakhstan.

The significance of this area of the academician's work also lies in the fact that it contributed to the strengthening of humanistic ideals, brought science and literature closer together, and formed the basis for cultural self-determination. In this context, E.A. Buketov's translation legacy should be considered an integral part of the national and global literary process.

Thus, Buketov's translation practice confirms the idea that translation is not only a means of interlingual communication but also an important tool for the spiritual development of society.

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