

учащиеся эффективно осваивают иностранный язык. Задача же преподавателя выбрать необходимый метод или совмещать эти методики для достижения желаемого результата.

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Осы көрсетілген мақалада оқытудың дәстүрлі есібінде қаралады, жапон және шетел тілдері негізгі тәсілді болып саналады. Әрбір тәсілдік өзгірістер қаралып айырмашылықтары толық анализден өткізілген.

One of the basic traditional methods are considered in this article. These methods are used both teachers of Japanese language and other foreign languages. This article also considers and analyses the features and structure of each method.

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THE TRANSLATING PROBLEMS OF THE BUDDHIST SCRIPTURES

This article provides a chronological review of both translation practice and theory in China. Translation has a 3000-year long history in China and it was instrumental in the development of the Chinese national culture. This paper deals with translation in ancient time, The major characteristics of translation practice and contributions of major translation theories are highlighted. There are lots of translation theories come from during translate the Buddhist scripture in early time.

Translation has been crucial to the introduction of western learning and the making of national culture in China. China has an over five thousand-year long history of human civilization and a three thousand-year history of translation. This paper is to provide a chronological review highlighting translation theory and practice in China from ancient to present times.

Translation Practice and Theory in Ancient China, The earliest translation activities in China date back to the Zhou dynasty (1100.BC). Documents of the time indicated that translation was carried out by government clerks, who were concerned primarily with the transmission of ideologies. In a written document from late Zhou dynasty, Jia Gongyan, an imperial scholar, defined translation as: "translation is to replace one written language with another without changing the meaning for mutual understanding." This definition of translation, although primitive, proves the existence of translation theory in the ancient China. People tended to sum up the principles identified following his translation practice /1; 2; 3/.

It was during the Han dynasty (206 BC - 220 BC) that translation became a medium for the dissemination of foreign learning. Buddhism, which originated in India and was unknown outside that country for a very long time began to penetrate China toward the middle of the first century. Therefore, the Buddhist scriptures which were written in Sanskrit needed to be translated into Chinese to meet the need of Chinese Buddhists /4/.

An Shigao, a Persian, translated some Sutras (Buddhist Precepts in Sanskrit) into Chinese, and at the same time introduced Indian astronomy to China. Another translator of the same period was Zhi Qian, who translated about thirty volumes of Buddhist scriptures in a literal manner. His translation was hard to understand because of the extremely literal translation. And it might be in this period of time, that there was discussion on literal translation vs free translation - "a core issue of translation theory" /5/.

In the fifth century, translation of Buddhist scripture was officially organized on a large scale in China. A State Translation School was founded for this purpose. An imperial officer—Dao An was appointed director of this earliest School of Translation in China. Dao An advocated strict literal translation of the Buddhist scriptures, because he himself didn't know any Sanskrit. He also invited the famous Indian Buddhist monk Kumarajiva (350-410), who was born in Kashmir, to translate and direct the translation of Buddhist scriptures in his translation school. Kumarajiva, after a thorough textual research on the former

translation of Sanskrit sutras, carried out a great reform of the principles and methods for the translation of sutras. He emphasized the accuracy of translation. Therefore, he applied a free translation approach to transfer the true essence of the Sanskrit Sutras. He was the first person in the history of translation in China to suggest that translators should sign their names to the translated works. Kumarajiva himself translated a large number of Sanskrit Sutras. His arrival in China made the translation school flourish and his translations enabled Buddhism to take root as a serious rival to Taoism. From the time of Kumarajiva until the eighth century, the quantity of translations of Sanskrit Sutras increased and their accuracy improved.

The period from the middle of the first century to the fifth century is categorized as the early stage of translation in China. In this stage, translation practice was mainly of religious scriptures. The core issue in translation theory raised was: literal translation vs free translation. "Accuracy and smoothness" were taken as criteria for guiding the translation of Buddhist scriptures. This may be considered both primitive translation theory in China, and also the basis of modern translation theory in China.

The translation and importation of knowledge became common practice from the Sui dynasty (581-618) to the Tang dynasty (618-907), a period of grandeur, expansion and a flourishing of the arts. This period was the first peak of translation in China, although the translations were still mainly of the Buddhist scriptures.

Translators in this period were mainly Buddhist monks. They not only had a very good command of Sanskrit but had also thoroughly studied translation theory. Since the translations were mainly on religious scriptures, they thought translators should: "(1) be faithful to the Buddhist doctrine, (2) be ready to benefit the readers (Buddhist believers), (3) concentrate on the translation of the Buddhist doctrine rather than translating for fame" /6/.

The most important figure of the first peak of translation in China was the famous monk of the Tang dynasty - Xuan Zang (600-664), who was the main character in *A Journey to the West*. In 628, he left Chang'an (today's Xi'an), the capital of the Tang empire, where he had gone in search of a spiritual master, and set out for India on a quest for sacred texts. He returned in 645, bearing relics and gold statues of Buddha, along with 124 collections of Sanskrit aphorisms from the "Great Vehicle" and 520 other manuscripts. A caravan of twenty-two horses was needed to transport these treasures. The emperor-Tai Zong gave him a triumphal welcome, provided him with every possible comfort, and built

the "Great Wild Goose Pagoda" for him in Chang'an. Xuan Zang spent the rest of his life in this sumptuous pagoda, working with collaborators on the translation of the precious Buddhist manuscripts he had brought back. In nineteen years, he translated 1335 volumes of Buddhist manuscripts. These translations helped to make Buddhism popular throughout China; even the emperor himself became a Buddhist /7/.

Xuan Zang was also the first Chinese translator who translated out of Chinese. He translated some of Lao Zi's (the father of Taoism) works into Sanskrit. He also attempted to translate some other classical Chinese literature for the people of India.

Not only was he a great translator and organizer of translation, he was also a great translation theorist whose contribution to translation studies still remains significant today. He set down the famous translation criteria that translation "must be both truthful and intelligible to the populace." In a sense, Xuan Zang, with such a formula, was trying to have the best of two worlds—literal translation and free translation. Before Xuan Zang, Dao An during the Sui dynasty insisted on a strict literal translation, i.e., that the source text should be translated word by word; Kumarajiva during the early Tang dynasty was on the opposite side and advocated a complete free translation method for the sake of elegance and intelligibility in the target language. Thus, Xuan Zang combined the advantages of both Dao An's literal translation—respect for the form of the source text—and Kumarajiva's free translation with his own translation practice, aiming to achieve an intelligibility of the translation for the target language readers, and developed his epoch-making translation criteria that translation "must be truthful and intelligible to the populace." Therefore, in practice, Xuan Zang tried many translation methods. He was the first Chinese translator who tried translation methods like: amplification, omission, borrowing equivalent terms from the target language etc. He was regarded as one of the very few real translators in the history of China for his great contribution to both translation practice and translation theory /8/.

Xuan Zang's time is acknowledged by today's translators as the "New Translation Period" in the history of translation in China as compared with Dao An and Kumarajiva's time. The quality of translation was greatly improved in Xuan Zang's "New Translation Period," because the translations were mainly performed by Chinese monks who had studied Sanskrit abroad. Those monks, after years of study, had a very good command of both the religious spirit and the two languages involved in the translation. In contrast, during Dao An and Kumarajiva's period, the translation of Buddhist

scriptures were mainly done by Indian monks who sometimes had to offer rigid translations as a result their lack of linguistic and cultural knowledge of the target language.

Apart from Xuan Zang during the Tang dynasty, there were also other monks like Yi Jin, Bu Kong, Shi Cha Nan Tuo etc. who translated a great number of Sanskrit Sutras into Chinese. But they were not as influential as Xuan Zang who contributed to both translation practice and theory.

During the late Tang dynasty, fewer people were sent to the west (India) in a quest of sacred texts and the translation of Buddhist scriptures gradually withered.

In the Song dynasties (960-1279), although schools of translation of Buddhist scriptures were established, the quality and quantity of translations were not comparable with those of the Tang dynasty. Classic Chinese literature flourished in the Song dynasties. A special Chinese poetic genre- the ci was developed during the Song dynasty, but there was very little progress in translation theory or practice /9/.

Translations during the Ming dynasty had two distinguishing characteristics: (1) The subject of translation shifted from Buddhist scriptures to scientific and technological knowledge; (2) translators in this period of time were mainly scientists and government officials who were erudite scholars, and the western missionaries who brought western knowledge to China. The effect of the translations was that China was opened to western knowledge, and translation facilitated the scientific and technical development /10/.

So successful were the Ming translators as pioneers on technical translation, that some of the translated technical terms are still in use today. However, translation practice was overstressed and no translation theories were developed during the Ming dynasty. By comparison with the large scale of translation of the Buddhist scriptures during the Tang dynasty, translation during the Ming dynasty was not so influential in terms of the history of translation in China. During the Tang dynasty, there was translation practice accompanied by a quest for systematic translation theories, while during the Ming dynasty, the main purpose of translation was to introduce western technical knowledge.

Conclusion:

Looking back over the translation of the Buddhist scriptures in China in ancient time, we find that, on the one hand, China has a long history

of translation and the development of some translation theories; on the other hand, it is hard to find a systematic translation theory to guide translation practice although there are prescriptive explanations of how to translate. By comparing this situation with the west, we find that the development of translation, and especially translation theory, is lagging in China although it is now a major translation user. With its booming economy and the expansion of its political influence in the international community, China is now facing a challenge in the development of translation.

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Мақалада буддист канондарын қытай тіліне аударудың өзекті мәселерін қарастырған. Мақалада қытай аудармашылары буддист канондарды аудару кезінде жасаған кеткен теориялық ерекшеліктерді, жиі кездесетін тақырыптар егжей-тегжейлі қарастырылған.

В статье говорится о проблемах перевода священной книги буддистов. Здесь представлен хронологический обзор практики перевода и теории перевода в Китае.

In article it is spoken about the translating problems of the Buddhist scriptures. It provides a chronological review of both translation practice and theory in China.