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“Culture-specific words in translation of the Words of Wisdom by Abai”

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CULTURE-SPECIFIC WORDS IN TRANSLATION OF THE WORDS OF WISDOM BY ABAI

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Abstract of Culture-specific words in translation of the Words of Wisdom by Abai

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Cultural contemplations can impact many parts of the translation decision-making process. When translating work of fiction such as poems, the translator often is faced with culture-specific words (CSW) such as environmental objects, customs, and expressions that must somehow be conducted to the target audience in their own language. What approaches do translators use in dealing with CSW, and how prosperous are these approaches in developing and fostering cross-cultural understanding? This paper investigates these questions with concern to English and Russian translation of Kazakh literature, by conducting the comparative analysis of CSW of translations of Abai Kunanbayev's poem Words of Wisdom as a case study. The following research is focused on the accuracy, adaptation and adequate translation of transferring CSW in the translation from Russian into English, in some cases from Kazakh into Russian. In the first part of the paper, the authors gives a literature review related to procedures which were already done in this case, also gives a definition of CSW or realia. In the second part of the paper, the researchers provides data analysis of the often used translation techniques used in translating the different cultures and its CSW. On the last part research results will be presented. The results of the analysis revealed that omission, addition, transliteration and replacement are the most often used techniques in translating CSW.

Keywords: culture-specific words (CSW), Abai Kunanbayev, comparative analysis, accuracy, adaptation, adequate translation, Target language (TL), Source language (SL), transliteration, addition, replacement, omission.

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INTRODUCTION

In this part, a background of the motivation of this study, the relationship between language, translation and culture is presented together with statement of the research problem and questions, research aims and objectives, contains an assessment of the current state of linguistic science. It presents the basis and initial data for the development of the topic, the rationale for the need for this research work. It justifies the choice of topic, its relevance and novelty, defines the goals and objectives of the study, the object and subject, theoretical and practical significance, the methodological base, sources and research material are indicated. Furthermore, the importance and scope of the topic are also included in this part. This part is concluded by an outline of the order of information in the thesis.

Background

Translation is an important part of transferring knowledge from one culture to another culture. In order to correctly translate the text into another language, the translator must first study the actual use of words and etymology may be interesting but descriptively the linguist should study each word based on how the native speaker uses it and not on the basis of from what it means according to the researcher (Nida, 1945). “Translation is a craft consisting of trying to replace a written message and/or statement in one language with the same message and/or statement in another language” (Newmark, 1988). However, with CSW, this often seems unrealistic because the meanings that lie beyond these expressions are always closely related to a specific cultural context. Before we move to the study let us mention why Abai’s translations should be renewed or retranslated.

The circumstances, which also affected the translation of Abai’s poems, are pretty known as the Soviet regime. For example, in our case, the known official translations of Abai Kunanbayev’s (1845-1904) Words of Wisdom from Kazakh into Russian was done by two Soviet translators: Viktor Shklovsky and Symbaev. The time in which the translation was carried out was Soviet dominance. Many works passed through censorship. Abai's work was also translated through censorship and the 38th word was completely removed from the collection of 45 treaties because the 38th word is known for religious content; this was not allowed in Soviet times.

For the sake of Soviet supremacy, Abai's work, which flourished at the end of the 19th century, was understandable in Russia for obvious reasons, primarily in connection with the canonization of the name of this Kazakh enlightener in the Stalin period. Abai is the founder of Kazakh national literature and its first classic, poet, writer, composer, philosopher. A native of a noble family, he wrote poems and poesies based on the motives of Eastern literature, translated from Russian, including the works of Western poets. Abai is the author of a philosophical prose poem, "Words of Wisdom." Many translations of Abai's works into Russian are known, and his fictionalized biography in the 1940s was created by the writer Mukhtar Auezov - the epic "The Path of Abai". As mentioned, Abai stood at the origins of Kazakh literature. As a reformer, Abai brought a lot to Kazakh literature, but not only to literature: he was a thinker, in modern terms, of a liberal warehouse. Through translations of the classics of Russian, Western, Eastern literature, Abai tried to show which way the Kazakh people should move. At that time, Kazakhstan was part of Russia, which carried out large-scale reforms in Kazakhstan. The former system, in which khans, heads of clans were elected, was completely destroyed by tsarism. Abai, as a bright representative of the elite, saw the problem, how the Kazakhs should act in order to secure their future as a people, as a nation. Abai introduced a new form of versification, rhyme, based on the traditions of the East and bringing the culture of the West through Russia. He was able to lay the foundation of Kazakh written literature. It cannot be said that the Kazakhs did not have written literature as such: there was the Old Turkic language through which the literary works of the East and folklore were distributed. Kazakhs are a very poetic people, the tradition of folk competitions, which take place in a poetic form, is still preserved. In Soviet times, Abai was anthologized, here is an established textbook image of Abai, there are his works that are studied in the school curriculum. However, here is a study of the image of Abai from a different point of view, namely, as a liberal thinker. Indeed, if you think about it, what Abai said at the end of the 19th century is still relevant in Kazakhstan and all over the world. The knowledge of Abai should not be limited only to educational textbooks that originate from the Soviet era. Abai's poetic work does not sound authentic in Russian or any other language. We do not consider belittling the work of translators, but even if we compare the translations into Russian of his literary poetic works and his

editions, prose, they are not comparable. Abai, by the way - in turn, through his translations - for example, made Pushkin virtually the national poet of Kazakhstan. Abai not only translated the letter of Tatyana to Onegin but also put it on music - so that it is perceived by the Kazakhs as purely Kazakh folk art.

Acknowledging the fact that Abai has done monumental impact on a cross-cultural relationship, Kazakh literature and list goes on, there is a need for a good representation of his fundamental masterpiece. “Word of wisdom” so-called “The Black words”, written in the style of philosophical treatises, and it’s valuable for the breadth of the theme, the depth of its outlook, and its political and social weight. The Words of Wisdom is the most fundamental work of the Kazakh philosopher and consists of 45 brief parables. During his time, Abai Kunanbayev realized the shortcomings and the disadvantages of Kazakh people, which pushed him towards publishing all his thoughts and fears for the world to read. This poem raises the problems of national education, the history of Kazakh people, morality and law.

Written in the form of conversations, The Words of Wisdom fills a special place in the creative heritage of Abai Kunanbayev. It provides philosophical, ethical and aesthetic, as well as journalistic and satirical views of the author. According to his philosophical views, the poet believed that social renewal is possible only through the development of scientific knowledge. The progressive and enlightening role of The Words of Wisdom is hard to overestimate. Many of the words to this day are relevant, which is the unfading power of his genius (Abibullayeva, 2020).

Statement of the problem

The problem of translating the Abai poem is that inadequate translations led to a clearly inappropriate perception of the Abai on a sight of foreign readers. The work of Abai correctly understood only in his mother language in which he wrote his poems. This means that there are limited translations that would correspond to the completely original translation since there are still gaps in the study of the Abai heritage and Kazakh heritage in general.

The above is an example of drawback, which we can resolve during this study. To overcome such problem it is essential to look up translation techniques, which dealt with language cultural difficulties

and challenges. To experiment with different techniques and find a unique way to accomplish the balance between the original text or source language (SL) and perception of reader or target language (TL).

Research objectives

The primary objective of the present paper is to analyze different translation techniques applied in the Abai's poem with a special focus on CSW.

The secondary objective is to contribute to the current account of cultural factors available in translation studies.

Research question

The research questions concerning this study are:

1. What translation techniques are often used in translating CSW in a poem?
2. What connection, if any, between the CSW and the translation techniques?

Importance of the study

In general, the theoretical framework and the results of this study might be beneficial for future researches, for students and translators dealing with cultural factors in translation. This study has explored the problems and procedures in translating culturally specific words and phrases such as those advanced by scholars like Newmark, Nida, Lawrence Venuti in a simplified manner in the light of their usage in translating Kazakh poems. This study also explored the effectiveness of translation techniques in philosophical writings and has contributed to those interested in translation with a list of procedures that can be applied in translating culturally specific words. Overall, the findings of this study have also added value to the modern knowledge of translation techniques and the Kazakh culture and how this culture has been represented in English.

Limitation of the study

The findings of this study are limited to the cultural factors of the Kazakh people living in Kazakhstan. As this study deals with only one poem written by Abai Kunanbayev and its translated version in Russian and English, the findings of this study cannot be generalized to other Kazakh cultural

factors and procedures used in their translation, however, the findings might be used in other poems written by Abai Kunanbayev.

Overview of the study

This thesis is arranged in four chapters. It starts with the introduction, statement of the problem, research questions, research objectives and importance of the research. The literature has been reviewed in chapter one and followed by research methodology in chapter two, where the details of the research project are discussed. Chapter three presents translation analysis and the practical part of the study. The findings of the research are presented in chapter three. The conclusion, implication of this research and recommendations for further research can be found in the last part.

1 LITERATURE REVIEW

In this section, a review of translation techniques by prominent scholars in translation studies like Nida (1964), Catford (1965), Nida and Taber (1969), Newmark (1981), Larson (1984), House (1986), Baker (1992) (1996), Venuti (1995), Landers (2001), Alimov (2004) and Kabakchi (2007) are presented. Summaries of related studies from different countries and Kazakhstani ones are also combined in this section.

1.1 Translation strategies

“Translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language” (Newmark, 1981). However, with CSW this usually appears to be difficult as the meanings which lie beyond these words are always strongly connected to a specific cultural context.

It is not always obvious which words and expressions should be considered culture-specific words, even in the history of translation several names exist for these items: realia, culture-specific words, and culturally bound items. The word realia comes from Latin and means “the real things”. In this sense, the word means the objects of the tangible culture. In the area of translation studies realia – also culturally-bound, culture-specific expressions – cannot be readily well-defined. They do not mean only things, but also words that imply concepts that are related to a specific culture.

There are many theories determined by scholars who have contributed to the translation studies. Catford claims that translation is the replacement of textual material in one language by equivalent textual material in another language (Catford, 1965). Larson explained larger about translation, that is, the process of studying the lexicon, the grammatical structure, and the communication situation of the source language text, analyzing it in order to determine the meaning, and then reconstructing this same meaning using the natural forms of the receptor language (Larson, 1984).

The idea of culture is fundamental to recognize the associations of culture-specific words. Larson defines culture as “a complex of beliefs, attitudes, values, and rules, which a group of people share”, the

translator should understand these beliefs, attitudes values, and rules of the source language audience in order to adequately translate it for people who have a different set of beliefs, attitudes, values, and rules (Larson, 1984).

Newmark speaks of cultural words; he defines culture as the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression, thereby acknowledging that each language group has its own culturally specific features. He classifies cultural words as follows: 1) ecology: flora, fauna, hills, winds, plains; 2) material culture: food, clothes, houses and towns, transport; 3) social culture: work and leisure; 4) organizations, customs, activities, procedures, concepts: political and administrative, religious, artistic; and 5) gestures and habits (Newmark, 1988).

According to Baker, a source language word may express a concept that is unknown in the target culture. It can be abstract or concrete, maybe a religious belief, a social custom, or even a type of food (Baker, 1992).

The role of the translator is to facilitate the transfer of message, meaning, and cultural elements from one language into another and create an equivalent response from the receivers (Nida & Taber, 1969). He discussed equal importance to both semantic and cultural differences between the source language and the target language and resolved that contrasts between cultures may create more critical difficulties for the translator than differences in language structure. The literature of translation usually presents strategies to overcome this issue.

Newmark proposes two contradictory methods: transference: a strategy when a source language word is transferred into a target language text in its original form which gives richness to the text, for example keeping cultural names and concepts; and componential analysis which eliminates the culture and highlights the message (Newmark, 1981).

According to Baker for a translator, it is necessary to have knowledge about semantics and lexical sets and the value of the words in the source language and so the translator can develop strategies for dealing with non-equivalence semantic fields. These strategies are arranged hierarchically from general to specific (Baker, 1996).

If we compile the above-outlined approaches of culture-specific words, it can be plainly seen that whether scholars truly categorize these words or just list them, they all concur on what these words apply to. Hence the words of a language that refer to ideas, social customs, historic events, symbols, consumption, geographical structures, and history and culture of a specific country are considered as culture-specific words. Furthermore, it is meriting taking to account that these words are context-dependent and the referential equivalence approach can make it easier to understand these words and so the needed lexical word can be found easier, also the method of translation can be expedited.

In this study, we assume culture-specific words as lexical units that refer to everyday life, art, culture, traditions, customs, natural environment that are strongly linked to a group of people and carry additional meanings for them: connotative and emotional. We also keep in mind that culture-specific words are context-dependent.

1.2 Translation techniques

In general terms, Newmark systematized translation techniques into two categories (Newmark, 1981). The first category is identified as "literal translation" and the second, Newmark referred to it as "the other translation procedures". In addition to the above, Newmark established seven techniques particularly used to translate metaphors (Newmark, 1988).

Literal translation

The literal or direct translation approach is accepted when it is "possible to transpose the SL message element by element into the TL" (Vinay & Darbelnet, 1995). In other words, a literal or direct translation method can be utilized if the source and target languages experience related linguistics features such as composition and lexis.

The first technique to go through - the direct approach is a literal translation. It is used when the TL and SL have a similar features of lexis and structure (Vinay & Darbelnet, 1995). By taking this method, a translator will directly transfer the SL text into the TL without risking the grammatical and idiomatic aspects of the target language. This method is commonly used when the translator is dealing with two languages of the same family and the speakers share almost the same cultures, such as Kazakh

and Kyrgyz. Literal translation has also been viewed as “a unique solution which is reversible and complete in itself”.

Classification of Alimov V.V.

He identifies the techniques of replacements, permutations, additions and omissions. Under the permutation V.V. Alimov understands the restructuring or change in the structure of the proposal, which is caused by a number of reasons. The fixed word order of the English sentence is usually hierarchical. Rearrangement is required in cases where the English sentence contains a large group of subject with an indefinite article. It is the center of the message and is placed at the end of the sentence during translation, for example: A big wave of actions by all species of fish - large and small, river and sea, herbivorous and predatory - for places with more food and cleaner water is rising ” all kinds of fish - large and small, river and marine, herbivorous and predatory - to places with a lot of food and clean water V.V. Alimov notes that language systems differ from each other not only in vocabulary, but also in grammar. Therefore, the translator has to use grammatical transformations (replacements) of both morphological and syntactic nature (Alimov, 2004).

Grammatical transformations can be caused by various causes of the grammatical and lexical plan. In some cases, they are closely intertwined and have a lexical and grammatical character. The widespread use of grammatical transformations in translation is explained by the fact that the Russian sentence does not coincide with the English sentence in its structure: a different word order, a different order of sentences - the main, subordinate, introductory. The parts of speech expressed by the sentence members can be conveyed by other parts of the speech during translation, the concise sentence possible in English, due to the presence of a number of structures and forms, requires the introduction of additional words and even sentences when translated into Russian. Depending on whether the sentence structure changes in whole or in part, grammatical transformations can be full or partial.

Grammatical transformation may be associated with the restructuring of the sentence structure. If the main members of the sentence are replaced, a complete transformation occurs, if the secondary members of the sentence are replaced - partial.

The use of grammatical transformation in translation may be due to the following factors:

1. syntactic function of the sentence
2. its lexical content
3. its semantic structure
4. context of the sentence
5. its expressive-stylistic function

1.3 The phenomenon of culture-specific words

As a linguist and translator scholar, Newmark defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language and its means of expression”. Newmark’s definition focuses more on language (Newmark, 1988).

Looking through the linguist’s perspective, Newmark believed that language consists of cultural elements as part of its grammar, forms of address, and lexis. He added that culturally-related words or phrases can be easily detected as they cannot be translated literally as literal translation will distort their actual meanings (Newmark, 1989).

Thus, there is a need for a list of categorisation of cultural elements which may exist in a text that might cause translation problems.

Several attempts have been made by translation scholars in listing out all the possible elements of culture which might trigger a translation problem. Among all, Nida and Newmark were the pioneers in the categorisation of these cultural elements.

Newmark’s elements of culture

Newmark categorised cultural words into five categories which are ecology, material culture (artefacts), social culture, organisation and gestures and habits. Proper name is also part of culture, according to Newmark in an earlier book. Each of these categories is further classified into a few sub-categories. Ecology is further categorised into flora, fauna, winds, plains and hills. Material culture includes food, clothes, houses, towns and transportation. Work and leisure are part of social culture.

Organizations are divided into political and administrative, religious and artistic. Gestures and habits are self-explained terms and thus they are not further classified (Newmark, 1989).

Translating culture-specific items in tourism brochures

Studies in Hungary were performed by Enikő Terestyényi, who prepared a research about translating culture-specific items in tourism brochures. During the study, the author found that it is better to use the typical translation methods in the tourism brochures of the Hungarian National Tourism Bureau such as transcription/transfer, flow, and addition, in some cases, use an analog or a generalized term, the author also notes that their number does not have values. It also turned out that cultural-specific elements related to geographical units do not cause problems since the reality of the two languages is shared equally (Terestyényi, 2011).

Upon closer examination, the author noted that the transcription/transfer method is used more often than any of the observed methods. That is, when a cultural object has an educational function or transmits a culture, translators use a workaround technique. The author noted that there is a certain degree of loss of meaning, however, with long explanations, additions, the text flow will be disrupted, and the main function of the text will be lost.

Comparative analysis of culture specific items in two English translations of Savushun

The Iranian researchers Kourosh Akef and Tahmineh Vakili have conducted a comparative analysis of culture-specific items (CSI) in translation of Savushun. The purpose of this study was to compare the strategies used by two Iranian translators when translating CSI in Savushun into English. The results showed that in the CSI translation of Savushun, Ghanoonparvar tended to convey the meaning of cultural terms outside the text, providing non-contextual explanations for 120 points (along with the names used in Savushun), while Zand explained 35 points (along with the proper names) outside the text (Akef & Vakili, 2010).

In addition, linguistic translation was actively used by both translators in the case of many subjects in the subcategory of places. This means that the translators retained the name and translated the function

of the place. Furthermore, in the subcategory of social customs, translators retained the reference values of the expected items and did not explain the symbolic meanings of these CSIs in these subcategories.

Translation of culture specific items: a case study of Persian architecture terminology

Esmaeil Bagheridoust considered the issue of translation of CSI through a case study of Persian architecture terminology. The results of the study showed that the translator (Ouliaiienia) and the writer (Pope) successfully found the corresponding equivalents for SL architectural terms (Persian) in TL (English). This conclusion was confirmed by the fact that Pope and Ouliaiienia avoided using inappropriate strategies for CSI related to Persian architecture. These strategies can distort the intended message; therefore, the message could not be completely conveyed to readers. This risk is especially high in the case of CSI because CSI usually includes cultural nuances that are of paramount importance to the intended message (Bagheridoust, 2017).

In the architectural textbooks studied in this study, Papa and Ouliaiienia made extensive use of the Interpretation strategy, a strategy that explicitly develops the shadow differences between the conceptualizations of SL and TL. This was followed by a domestication strategy in which a transparent, fluent style was adapted to minimize the oddity of SL conceptualization for TL readers.

Procedures of translating culture-specific concepts

Morena Braçaj concluded, that the first theory regarding cultural translation was introduced by Munin in 1963, who emphasized the importance of the lexical element, arguing that the best translation is one in which only cultural elements are correctly translated, which only when considering this concept will the translated element performs its function correctly (Braçaj, 2015). The larger the gap between SL and TL, the more difficult it will be to transfer the message from the first to the last. The difference between SL and TL and the differences in their culture makes the translation process a real test.

Literary translation of culture-specific items in Lithuanian translation of Orwell's Down and Out in Paris and London

The researcher Brasienė concluded, that in the CSI translation, Sabonis chose to use the principle of foreignness in some cases and the principle of domestication in other cases. Foreign policy was the

predominant strategy, which shows that the translator chose to preserve the foreign language of French culture and create foreign policy.

The most common expressions have been translated due to their literal translation, which falls under the content preservation strategy. In such cases, the translation did not create many difficulties for the translator.

The research showed that the most used translation strategies for CSI in this novel are preservation, localization, and addition. Using save and add shows that the translator is trying to provide the most accurate and clear translation, adding all the necessary information for TL readers. The localization strategy was most often used in the translation of proper names, in which a translation adapted to the Lithuanian language templates was already installed. Globalization was used in those cases when the exact translation of CSI is not needed to understand the described situation, whose clarity can overwhelm the reader or cause confusion. The transformation strategy was mainly used in the translation of names due to the complexity of the translation of the meaning of the loaded proper names in the translation. The omission was used in the translation of units of measure related to English culture when the accuracy of the measurements is not of paramount importance. Creation was not used by the translator when transmitting CSI.

Analysis of culture-specific items and translation strategies applied in translating Jalal Ahmad's by the Pen.

In this research authors concluded, that this translator used almost all the Newmark translation strategies for CSI for successful By Pen rendering. From Newmark's list of strategies (1988), the functional equivalent was the most commonly used strategy when translating CSI in Ganonparvar's The Pen, 1988, while modulation and paraphrasing were the least used strategies (Daghoughi & Hashemian, 2016). Taking into account the functional equivalent as the most frequently used strategy, other strategies used were synonymy, component analysis, couplets, notes, end-to-end translation, transference, naturalization, cultural equivalent, descriptive equivalent, shifts, compensation, recognized translation. Finally, modulation and paraphrasing together occupied one point at the end. Based on the results from

Newmark's strategies (1988), the functional equivalent can be considered as the most effective strategy for translating literary folklore texts with a lot of CSI, since it makes such texts understandable to TT readers using English non-culturally commonly used words and phrases.

Culture-specific items in literary translations

Dr. Esmail Zare-Behtash argued "Although some stylists find the translation "sprinkled with footnotes" undesirable, using them may help TT readers better appreciate the content of ST. In general, it seems that the "functional equivalent" and "notes" procedures would have higher potential for conveying the concepts underlying CSC embedded in the text; in addition, it can be argued that a combination of these strategies will lead to a more accurate understanding of the CSC than other procedures (Dr. Esmail Zare-Behtash, 2010)."

Author highlighted that It is necessary that an acceptable translation produce the same (or at least similar) effects for TT readers as those created by the original work on its readers. It can be argued that the best method of translation, apparently, is one that allows the translator to use "notes". In addition, the use of "notes" in the translation, both the translation strategy and the translation procedure, seems to be necessary so that readers in a foreign language can benefit from the text in the same way as readers of ST.

Strategies and methods in dealing with culture specific expressions on the basis of Polish-English translations of certain administrative and institutional terms

Paluszkiewicz-Misiaczek gave three examples presenting that to do not in any way exhaust the subject since there are thousands of similar problematic terms. However, on their basis, it becomes clear that the old translators say: "Everything is translatable. The question is whether this can be translated well" (Pie kos 1994: 176). Of course, many of these problems could have been avoided if Poland had a single terminological system of standardized translations of names from the field of law (Paluszkiewicz-Misiaczek, 2005). The researcher states that the main problem is that experts in a most cases lag behind the needs of translators, because the preparation of such glossaries is a very challenging and time-consuming process.

Translation of culture-specific items from English into Lithuanian: the case of Joanne Harris's Novels.

Petrulionė, L. in this research states that one of the most important issues in this area is the translation of cultural objects. To solve this problem, various translation strategies can be applied (Petrulionė, 2012).

Culturally specific objects can be determined into groups in accordance with their semantic characteristics. The realities of material culture are the most prolific. This group of culture-specific items also prevails in the analyzed novels. The most significant number of cases that were collected from both novels belong to the semantic subgroup defining food and drinks. The second distribution group in the novels is realities that reflect the non-material life of people. However, in the novels, there were very few historical realities.

Moreover, author explains that, adding as a footnote is very often used to explain words of non-English origin, usually French. In these cases, extratextual addition is used in conjunction with a conservation strategy. The source word is repeated in the target text and explained in a footnote. A preservation strategy alone is more often used to translate symbolic names, and words that are repeated in their original form are usually placed between quotation marks.

1.4 Earlier studies from Kazakhstan

Lingvo cultural aspects of national mentality in M. Auezov's novel "Abai's Way".

The study reveals how difficult the problem is the reproduction of realities that reflect the Kazakh reality, national identity in Russian and English translations. Saving realities, as well as translating them, is particularly difficult when translating from one language to another. Realities, reflecting the specifics of the national culture, create a vivid image that is not always accessible to the representative of a foreign language culture. In addition, the successful resolution of such moments in practice requires considerable effort from translators. With interlanguage transformation, losses are inevitable, i.e. there is an incomplete transfer of the values expressed by the texts of the original; therefore, the text of the translation can never

be the full and absolute equivalent of the text of the original. The task of the translator is to make this equivalence as complete as possible, i.e. strive to minimize losses.

The translators must relate to the translation of foreign-language realities, in this case Kazakh, as they carry out ethnocultural and ethno-communicative functions in the target language, contribute to the transfer of imaginative thinking and attitude of the Kazakh people. In this regard, the need has arisen for translators to study the cultural heritage of the Kazakh people, since they have a mission to familiarize the peoples of other countries with the treasures of Kazakh culture (Maukebayeva, 2018).

Translation of phraseological units in Abai Kunanbayev's poems

The authors of this study tried to cover the translation of phraseological units of Abai's poems. Limited amount of the translators could find in English and Russian languages appropriate phraseological units that would be similar to the author's phraseology. This is because that it is very hard to translate Kunanbayev's poems into foreign languages. Not every translator, only the true masters of their craft can convey to a target language the unique originality of the poetic genius of Abai. The authors highlighted that the magnetic field of Abai's poetry does not open up all of a sudden. It is not clearly shown in the text. It is embedded in the subtext or super text. It is the translator's task to find out which variant is closer to the original (Kozhakanova & Mussaly & Azimbayeva & Abdikova, 2012).

Russian translation of poem "Winter" ("Kys") by Abai

While reading the original by Abai Kunanbayev, the poem "Kys", authors noticed that the writer describes wintery nature through an animated image, by endowing the winter season, the blizzards, and the frost with a soul. Undoubtedly, this works toward immersing the reader, giving him an impression. Whereas, reading a Russian translation would not likely leave the same lasting impression. At the same time, the Russian-speaking readers may be limited in understanding the key inner thought of this poem, since the translators themselves did not fully "see into" what the original meant to say. They simply translated the poem word-for-word, and only carried across a certain part of its meaning. Simply by looking at them, we can see an absolute disconnect between the meaning of the original and the translations.

In order for foreign-language readers to be able to “feel” the same impressions as their Kazakh-speaking counterparts “feel,” a translator must be able to speak and understand the language at the same level as Abai. Unfortunately, those who can do it can be counted on one hand. As it was said earlier, many people have tried translating Abai. However, poetic originality that is so intrinsic to Abai’s genius, is lacking from those translations (Mussaly, 2016).

Translation problems of phraseological units based on M. Auezov’s novel “Abai’s Way”

The researches states that the author of poem often used phraseological units to clarify his heros. They mention non-changeable aphorisms, but according to the character's actions, the writer applied fixed phrases. They stated that all the opinions in the study do not contradict the general rules of a translation. There are text parts in each work that cannot be translated conventionally. They call it conventionally as sometimes it is quite impossible to translate some parts. These untranslatable parts are called phraseological units (Tarakov & Azimbayeva & Abdullayeva, 2015).

2 RESEARCH METHODOLOGY

This section discusses the methodology chosen for the research. The research includes different scientific approaches to the research. The author of the paper has made an in-depth review of the available scientific background of the topic under research. The literature review section includes the works of such prominent theorists as Nida (1964), Catford (1965), Nida and Taber (1969), Newmark (1981), Larson (1984), House (1986), Baker (1992) (1996), Venuti (1995), Landers (2001), Alimov (2004) and Kabakchi (2007).

Furthermore, the author tries to understand and present the phenomenon of culture-specific word as it is. In order to reach to the rockbottom of this concept, the paper discusses the following findings on this problem: Newmark's elements of culture; translating culture-specific items in tourism brochures; a comparative analysis of culture specific items in two English translations of Savushun; translation of culture specific items: a case study of Persian architecture terminology; procedures of translating culture-specific concepts; analysis of culture-specific items and translation strategies applied in translating Jalal Al-Ahmad's *By the Pen*, etc. Moreover, in order to come even closer to the scientific problem identified in the first section of this research paper, the author has studied specific features and problems of translation of the poems by Abai Kunanbayev.

The research is mainly based on comparative analysis of culture-specific words taken from the source text (text in Kazakh) and target texts (texts in Russian and English). It includes a comprehensive review of translation technique chosen by the translator in each case of culture-specific translation. The data analysis procedure includes both short lexical units and long sentences, as it is difficult to look at the particular case without a context. This paper shows the practical application of lexical and grammatical transformations based on the example of the work of the great Kazakh poet A. Kunanbayev, "Words of Wisdom". For a better visual demonstration of the translation units under consideration, it was decided to develop a comparative table of culture-specific items that have been translated into the Russian and English languages.

For analysis, the author took individual sentences and words from this work, starting with 21-40 Word. The work used in this thesis was taken from the site, which is a joint project of the National Academic Library of the Republic of Kazakhstan and the Semipalatinsk Library named after Abai. This site is dedicated to the life and work of the great Kazakh poet.

3 TRANSLATION ANALYSIS

The research started by finding the work of Abai in three languages: Russian, English, Kazakh. “Qarasož” Kunanbayev, Abai (1995), *Kniga slov = Qarasož* translated from Kazakh Serikbayeva, K. & Seisenbayeva, R; edited Seisenbayeva, R (1995).

First, the author read the Kazakh version, compared with the Russian version, and after that, we took the English version and began to analyze the meaning, the emotional coloring.

It was decided to create a table, where we fill CSW in 3 columns: Kazakh (original), Russian, English, to see what techniques were used more often while transferring them to foreign language *Appendix A*.

Transliteration is used to borrow a foreign word, and in oral speech, it is pronounced according to the pronunciation rules of this language, if necessary with translator's notes placed in brackets or in footnotes. Here, two methods of transmitting equivalent vocabulary are simultaneously used: transliteration and descriptive (explanatory) translation - a technique that will be described below.

The 1st word that is most often found in this work and which was translated using the transliteration technique - Аллах - Аллах - Allah - in this case, the translator decided to use transliteration, transcribing the reality of the Kazakh people, in this particular case, the name of the deity of the Kazakh people. At the same time, the translator did not use any notes, since this reality was included in the international lexicon and does not require any explanations.

The 2nd word, which was also translated by using the transliteration technique - Ауыл - Aul - Ауыл - this word can also be attributed to the realities of the Kazakh people since only the Kazakh people meant this word, the settlement of Kazakhs. For Kazakhs, the location of auls changed depending on the time of the year, for example, in the winter, the aul was called “kystau”, which is derived from the word “kys” - winter, and in the summer the aul was called “zhailau” from the Kazakh word “jas”, which means summer, etc...

The 3rd word related to the realities of the Kazakh people and translated by transcribing Бай - Bey - Бай. Here, the translator also did not make any comments, hoping that the reader, beginning to read such

a work filled with realities, should first familiarize himself with the customs and traditions of the Kazakh people. Therefore, the use of this technique is also justified.

The 4th word, Ел басы -Yel-basy - El-bass - Ел басы, is translated using the transliteration technique and also refers to the realities of the Kazakh people. Here, the translator decided to use transliteration rather than translate the word, although it has a direct constant equivalent in order to preserve the sound of the text and convey the poet's thought, without distorting the meaning of what was written. Currently, this word is used in the modern Kazakh language, retaining its original meaning. Елбасы - means the leader, the head of the people. Therefore, speaking in Russian - President Nazarbayev N. A, in the Kazakh language, we mean - Elbasy N.A. Nazarbayev.

The 5th word, Батыр-Batyr-Батыр, the translator also conveyed the meaning of the word using transliteration. Batyr - also refers to the realities of the Kazakh people. Using this word A. Kunanbayev wanted to talk about people endowed with remarkable physical strength and intellect. There were many people in the Kazakh people who sacrificed their lives for the future of their people. Among them: Kabanbay Batyr, Nauyryzbay Batyr, Kobylandy Batyr - although in Russian and in English there are equivalents of the word - a hero and a knight - the translator decided to transcribe this word thereby, conveying the reality of that time.

The 6th word, Би - Biу - БиИ, the translator also translated using transliteration. The significance of this reality lies in the following, previously complex cases arising between Kazakh clans were decided by people chosen by the people, they were called bi. Previously, this word was put after the name of the judge elected by the people, thereby indicating his position. For example, Aichike B, Tole B, etc. Currently, this reality has been supplanted by its modern equivalent - judge, this word performs the same semantic function as its original version. Judge, plays the role of sentencing people who have crossed the verge of law. When choosing a method of translating this reality, the translator chose the method of transliteration, which is entirely justified, since by doing so he was able to convey the mood and spirit of that time.

The 7th word, Иман - Iman - Иман, this realia is also translated by using the transliteration technique. Here, the application of this transformation is fully justified. Iman - is the reality of the Kazakh people, this word is used in the Quran and means a blessing. The translator, in order to convey the customs and traditions of the Kazakh people, uses transliteration in the translation. Leaving the graphical form of the word identical, the translator also leaves its full semantic meaning.

The 8th word, Ислам - Islam - Ислам - this reality means the Muslim faith and therefore it should be translated precisely by using the technique of transliteration in order to preserve its sound and meaning. Also, this term is widely used in international circulation, and there is no need to place any notes in parallel with this term.

The 9th word, Жұт - Dzhut - Джут - this word is also considered the reality of the Kazakh people. It means a difficult period in the history of the development of the Kazakh people. This period of time from 1723 - 1727 is associated with the time when the Kazakhs experienced a famine associated with the invasion of the Dzungars. Therefore, when translating, it is advisable to translate this word using transcription, thereby preserving the character and emotional color of the word.

The 10th word, Қазақ - Kazakh - Казах - this word is also considered the realia of the Kazakh people. It means a nation, the people of Kazakhstan. Therefore, the translator, also using the transliteration technique, was able to preserve the meaning of the word. Currently, this word has retained its original meaning. Now, Kazakhs are citizens of the Republic of Kazakhstan.

The 11th word, Молда - Mullah - Мулла - this word is the reality of the Kazakh people. It means the priesthood of the Kazakh people and, although it has equivalents in both languages, in Russian and English, a priest and priest, the translator transcribed it in order to preserve the substantial side of this reality, while transmitting an insufficiently studied word by reproducing its sound shell.

The 12th word, Намаз - Namaz - Намаз - this reality means a prayer from the Qur'an that every Muslim should read. Here, the translator also, using lexical transformation - transliteration, was able to convey a characteristic feature of the Kazakh people, which is inherent only to this nationality.

The 13th word, Мусылмандар - Muslims - Мусульмане - this reality means believers belonging to the religion of Islam. This word is widely used in modern vocabulary, it is used in international communication, while it has retained its lexical meaning. The reception of transliteration, in this case, is quite reasonable, since by reproducing the sound form of the word, the translator retained its lexical meaning.

The 14th word, Топ басы - Top-bass - Топ басы - this realia is also inherent in the Kazakh people, it means the leader of the clan. At that time, the Kazakh people were divided into clans and each clan had its own leader, who was called Top-Bass. At present, Kazakhs are not divided into genders, although everyone knows which genus he belongs to. Using the transliteration technique, the translator was able to convey the semantic meaning of the word by reproducing the graphic form of the word.

Replacements. Their essence lies in the transfer of the original content by inadequate lexical means of TL, which, as units of the lexical system of TL, are not equivalent to the used means of TL. Moreover, the scope and variety of lexical transformations go far beyond the narrow framework of the lexically inadequate, positionally determined replacements. Replacements are necessary to compensate for the excessive implicitness and conventionality of English expressions.

Replacement. Япырым-ай - Neavens - Япырай - this word in English is transmitted using the replacement technique, since in this case the expression Япырым-ай is an interjection expressing horror, fear, fright, surprise. In the English language, this interjection is transmitted using the neutral word Heavens, which means “heaven” and has a less pronounced emotional color, since when we mention “heaven” we express feelings of surprise. The concepts of “horror” and “surprise” are far from each other, but in this case, the transformation is justified. The compatibility of the word “Heavens” in the English language is much broader than the word “aghast”. In the Russian language, this word is transmitted using the transliteration technique. This is because Kazakhs and the Russian people have closer ties between states, and there is no need to replace this interjection with its equivalent, since many native speakers of the Russian language have an idea about the meaning of this word. Therefore, the translator, when translating into Russian, retained the emotional color of this interjection.

Replacement. Басышы - Chief of a community - глава общины - this word is transmitted in both English and Russian using a contextual replacement. “Басшы” in the Kazakh language could mean the head of the group, the head of the clan, the leader of the village, that is, this word has several lexical meanings and only in the context can you determine what exactly the author had in mind. Here, the method of contextual replacement is very closely connected with the method of concretization, when a word with a wide meaning is replaced by a word with a narrower meaning. Глава общины, as well as the Chief of a community, have the meaning of a person acting as a leader in a settlement, in this case in an aul.

Replacement. Кигіз - Backside - Кошма - again, in this case, the translator used the lexical transformation, namely replacement, in order to compensate for the excessive implicitness and convention of this expression and make it more clear to Russian and English readers, respectively. Кигіз in the Kazakh language denotes the material that the riders used to cover the back of the horse, which provided a safe and soft ride. The translator could use the technique of descriptive translation, but in this case it would be unjustified. Since in both languages, in English and Russian, there are equivalents close in meaning to this reality.

Replacement. Кылатугын арсыз - Dishonorable - Нечестивец - when transferring this phrase, the translator decided to use the contextual replacement technique. Kylatugyn Arsyz in the Kazakh language means a person who is not ashamed of his misconduct and has no idea of remorse, also in some cases this phrase was applied to people of another nation. In English, the translator used a neutral word, which is close in meaning to the original and which means a dishonorable, low person, that is, this phrase is transmitted in 1 meaning. In the Russian language, this phrase is conveyed by using its second meaning. In this case, different choices of equivalents are related to the selectivity of two different languages. In any case, the translator tried to convey the meaning of this expression in both English and Russian.

Replacement. Шалма - Turban - Чалма - in this case, this realia of the Kazakh people is also transmitted through the use of replacement. Shalma in the Kazakh language denotes the material with which the Kazakhs covered their heads in summer, fleeing from the heat, and in winter from the cold. Also, this word denotes the material with which the elders covered their heads, depending on the material

from which the "Шалма" was sewn, Kazakhs could determine the welfare of a person. Neither in Russian nor in English, there is no direct permanent equivalent to this word. Therefore, the translator tried to convey the meaning of the word, replacing it with a more famous and understandable word. In Russian, the translator conveyed this word using transcription. This is due to the fact that for many years, Kazakhs and Russians have had close relationships and therefore the Russian reader knows what the author meant when mentioning this word. In the English language, this word is conveyed by using the technique of replacing this word with a word better known to the English reader, and which has a close lexical meaning with the original.

Той - Feast - Той - when translating this phrase, the translator used two different lexical transformations when translating them into Russian and English. In Russian, this word is conveyed using the transliteration technique, since the Russian reader has an idea of the meaning of this word. In English, the same word is conveyed using contextual replacement, since when you save the sound form of this reality in English, the reader will not understand what exactly the author had in mind. The use of a descriptive translation in this case will not be entirely justified because of its bulkiness. Therefore, the translator took advantage of contextual replacement, using the equivalent of the word in the translation.

Ел - Tribe - род - here the translator used the same type of lexical transformation. Ел in the Kazakh language, means land, at present, this word in the Kazakh language is also used when they mean a country. The translator, when translating this word into English and Russian, used the concretization technique. The essence of this technique is to replace the word, which in the source language has a rather long meaning, with a word with a more specific meaning. The translator in this case replaced it with the words род, tribe, expressions close in meaning to the original. Also here, the translator took advantage of the method of semantic development or modulation as it is also called. It consists in replacing the translated unit with a contextual, logically related word or phrase. It is based on the principle when the unit mentioned in the text is developed and replaced by a similar value in the target language. In this case, the translator reasoned as follows: country, land - means the place where the peoples live, then it is possible

to replace this word with the word род, since the Kazakhs usually occupied territories that belonged to their families.

Transliteration, additions. Шариғат - Shariah laws - шариат - in this case, the translator used two different types of lexical transformations when translating this word into Russian and English. In Russian, this reality of the Kazakh people was translated using the use of transliteration. Again, this is due to the development of friendly relations between these two states over the years and the fact that the Russian reader has an idea of the lexical meaning of this word. In the English language, this word is transmitted using another type of lexical transliteration, which is called the reception of lexical additions. It consists in the principle of introducing a few additional words in order to more correctly and clearly convey the meaning of the source material. In this case, the use of this lexical transformation is caused by the fact that the translator needed to adapt the source information for the end reader. In English, the translator added the word Laws, as this will make this expression more understandable to the English reader.

Concretization. “Екіншісі өз елінің ішінде мақтанарлық мақтанды іздейді” - when translating this sentence, the translator used lexical transformation - concretization in English. If in the original author used the word “ел”, which means “country, homeland, people”, then in English the translator used the word “tribe”, which means gender. That is, the translator replaced the word “ел”, which has a wide lexical meaning with the word “tribe”, which has a narrower meaning, while the semantic meaning of this sentence is stored in the translation language. In English, this sentence sounds like this: The second wants to be famous in his own tribe. In the Russian language, the translator used the technique of lexical addition in order to convey the meaning of the original more fully. In Russian, the sentence reads as follows: “Другой хочет стать известным и быть хваленым в своем роду”.

Additions. “Ағайынның ішінде өзі мақтау іздеген өзімді өзім мақтап жетем дейді”. - here the translator also used another transformation - lexical additions. Namely, the translator added: the relative pronoun is who, the indicative pronoun is the one, and he also used the paired synonyms "расхваливая" and "вознося." All these transformations are necessary here in order to more fully convey

the meaning of what was said by the author. In Russian, this sentence reads as follows: “Тот, кто ищет похвалы у близких, уверен, добьется ее, расхваливая и возносят до небес самого себя”. In English, the translator also transformed the sentence of the TL into the common sentence in SL. The translator was able to do this by using the add technique - the translator added the word to the skies. He used this additional word in combination with the paired synonyms extolling and praising, thereby using this word does not cause any sense of clutter in the English language. In English, the sentence is: “And he who is after the praise of his family is sure he will get it by extolling and praising himself to the skies”.

Generalization. “Байды қадірлеймін десең бай жоқ. Бай болса өз басының, өз малының еркі өзінде жоқ”. - when translating this sentence, the translator took advantage of the lexical transformation, called generalization. If in the Kazakh language the author used the word “басының”, which literally means “head,” the translator used the word “will”, which have a similar semantic meaning with the unit used in TL, and instead of the word “малының”, which translates as “cattle”, words of wealth.

Reception of semantic development. “Қайыр да емес, мырзалық та емес, өз елімен өз жерімен ойрандасып, ойсыздарға қойнын ашып, малын шашып жүр”. - when translating this sentence, the translator used the lexical transformation, called - the reception of semantic development. If in the original the translator used the word “жерімен”, which means native land, then in Russian and in English, the translator replaced them with the words “народ” and “his own people”, which have a contextual, logical meaning associated with the meaning of the word used in the original. Thus, in Russian, this sentence sounds like this: “Ни щедрым, ни милосердным его не назвать. На родной земле со своим народом бьется, добром сорит, распинаясь перед недостойными”. And in English, the same sentence sounds like this: “You would call him neither generous nor merciful. In his native land he struggles against his own people, squandering his wealth and currying favor with unworthy men”.

Additions. When translating the following sentence: “Еліме мақталсам екен деген ағайыным мақтаса екен дейді” - the translator used the lexical transformation - additions, restoring the words omitted in the SL that carry the same semantic meaning as the same units that are used in original, but which can easily be restored from context. If in the original the translator used the word “... ағайыным”,

then in English, he used the phrase ... his nearest and dearest adding the word dearest, which, in fact, expresses the same lexical meaning as the synonym nearest used in conjunction with it. The translator used this transformation to make the text in the translation more synchronous.

Additions. “... өзге кісі қостамайтын мақтанды іздейді” - here the translator applied another kind of grammatical transformation, called additions - this type of translation transformation is based on the restoration of the "relevant words" omitted in the SL. In Russian, the translator added additional lexical units ... человек со стороны не одобрил бы его похвальбы - while he managed to preserve the semantic

Omission. “...адам баласы бір түрлі мақтаннан - in both Russian and English, the translation omits the phrase адам баласы бір түрлі ...”, the sentence is impersonal. But in English, this omission is offset by the use of paired synonyms self-satisfaction and complacency. And in the Russian language, the translator did not use any additions in order to avoid the occurrence of an excess of words, namely, the translator omitted “pair synonyms”, replacing them in the Russian language with one simple word “самодовольство”. This word is a very suitable equivalent, as it conveys the semantic meaning of the original.

Omission “...осындай жарамсыз қылықтардан сақтанып, сол мінездерді бойына қорлық біліп, өзін ондайлардан зор есептемек”. In this sentence, omission is observed in both Russian and English when translating. Although this proposal is a continuation of the previous one, it does not carry any new semantic information, and the meaning of the proposal can easily be established from the context of the 1st sentence. In English, this omission is compensated by entering the personal pronoun "he" and using the reception of the antonymic translation. If in the Kazakh language we observe a negative form of verbs, for example, жарамсыз қылықтардан сақтанып, then in the English language a positive form of verbs is used – “He will do his utmost to ensure that he is not considered as ...”. The use of these types of transformations is a completely justified technique. Since, in almost all languages, it is considered normal to use a positive form, which does not have any negative coloring and is used to make the reader more convincing. In the Russian language, the omission of this sentence is compensated by the

introduction of the phrase – “Прилагает все усилия, чтоб не прослыть в народе, which convey the same semantic meaning as the omitted sentence”.

Further, immediately after applying this type of grammatical transformation, we see that the translator used the method of replacement and omission – “Бұл мінез - ақылдылардың, арлылардың, артықтардың мінезі. Олар өзімді жақсы демесе, мейлі білсін, жаман дегізбесем екен деп азаптанады” - We see that the predicate is used in English ... is peculiar to a man of ... although the predicate is omitted in the original. If in the Kazakh language it is possible to use the subject without the predicate, then in English such a phenomenon is impossible. This phenomenon is explained by the different selectivity of the two languages. In Russian, the predicate is also omitted – “Это свойство человека разумного, совестливого, возвышенного”.

Using the reception of the antonymic translation when transmitting the Kazakh sentence into Russian and English. When comparing the original - Екінші, мақтаншақ деген біреуі "демесін" демейді, "десін" дейді - we see that the sentence uses negative forms of verbs, while in Russian and English, we see that the translator uses positive forms of verbs. Instead of "демесін", “демейді” - does his best to be talked about ... in English, uses a stable combination, and in Russian the original is replaced with the simple word "усердствует".

The division of sentences. When translating the following Kazakh sentence - “Бай десін, батыр десін, қу десін, пысық десін, әрдайым не түрлі болса да, "десін" деп азаптанып жүріп, "демесінді" ұмытып кетеді. Ұмытпақ түгіл, әуелі іс екен деп ескермейді” - we see that the translator translated almost all phrases in English and Russian - Бай - богат - rich, Батыр - батыр - batyr, қу - noble of descent - gives - родовит, but still did omit one attributive phrase пысық десін, while the meaning of the sentence did not change from this, and the translator was able to reproduce the same semantic meaning as in the original, using a minimum of words.

Further in the same sentence, the translator used another type of grammatical transformation, called - dividing the sentence, transforming the structure of the sentence in the original into two or more predicative structures of the language. The application of this transformation is caused by the fact that the

sentence in the original is very long and this is a difficult factor in the process of perception by the reader. Therefore, when translating, the translator broke this sentence into two simple ones: Пусть все знают, что..., Он упускает из виду, что...; Let everyone know that ..., Yet what he overlooks is that But at the same time, when translating, the translator combines the first and second sentences of the original: ... "демесінді" ұмытып кетеді... and at the same time adds information that is omitted in the original - Ұмытпақ түгіл, әуелі іс екен деп ескермейді -, but which can easily be restored from the context: It is not that he forgot about this side of fame, he simply does not even pay attention to this indispensable underside of fame; But, to the tell the truth, the other kind of fame-notoriety-doesn't much bother him.

When translating the next sentence, the translator introduced a few words that are omitted from the original. If in the original: "Біреуі жатқа мақтанарлық мақтанды іздейді" - the author has used a fairly simple words that can be translated literally, the translation of the translator decided to avoid literal translation and submit the proposal to offer more prevalent, adding words such as: “одержим желанием, в чужих краях”; “eager to gain fame, among strangers”. Thus, using the method of adding, the translator restored the “relevant words” omitted in the SL.

Replacement. “Екіншісі өз елінің ішінде мақтанарлық мақтанды іздейді” - when translating this sentence, the translator used grammatical types of transformations. In English, the replacement of the verb. If in the original author used іздейді, which literally means “looking,” then in English the translator used the verb “wants”, because in this context this verb fully conveys the semantic meaning of the verb used in the original. Also, this replacement can be explained by the fact that in English there is a certain group of verbs with a wider lexical meaning and which can easily be used instead of similar verbs of SL. The verb “wants” belongs to this particular group of verbs. In the Russian language, when translating this sentence, the translator used the grammatical transformation of the name - addition: БЫТЬ ХВАЛЕННЫМ. Using this type of transformation here, the translator was able to convey the meaning of this sentence more widely. “Үшіншісі өз үйіне келіп айтпаса, я ауылына ғана келіп айтпаса, өзге кісі қостамайтын мақтанды іздейді”.

Replacement. “... өзге кісі қостамайтын мақтанды іздейді”. - here the translator applied another kind of grammatical transformation, called additions - this type of translation transformation is based on the restoration of the "relevant words" omitted in the SL. In Russian, the translator added additional lexical units ... человек со стороны не одобрил бы его похвальбы - while he managed to maintain a semantic meaning. In English, the translator also applied transformation - the replacement of components. When translating, in English, the translator replaced “кісі” in the translation with another more extensive lexical unit “outsider”, which has the same semantic meaning as this unit in the original, there was also a rearrangement in the arrangement of language elements in the translation text compared to the original text. In this case, a rearrangement of the negative particle occurred. If in the Kazakh language, negation is expressed by means of the negative form of the verb “қостамайтын”, then in English, negation is expressed by means of the negative particle “no” before the noun, and the English verb has a positive form. This English sentence is: “... for no outsider would ever approve of his boasting”.

Additions. “When translating the following sentence: “Еліме мақталсам екен деген ағайыным мақтаса екен дейді” - the translator used grammatical transformation - additions, restoring the words omitted in the SL that carry the same semantic meaning as the same units that are used in original, but which can easily be restored from context. If in the original the translator used the word ... ағайыным, then in English, he used the phrase ... his nearest and dearest adding the word “dearest”, which, in fact, expresses the same lexical meaning as the synonym nearest used in conjunction with it. The translator used this transformation to make the text in the translation more synchronous.

Replacement. “Ағайынның ішінде өзі мақтау іздеген өзімді өзім мақтап жетем дейді” - the translator, when translating this sentence in both Russian and English, used the syntactic replacement of a simple Kazakh sentence with a complex one. He replaced it in SL with one complex, widespread sentence, so he was able to convey the meaning of the original more fully. Accordingly, in Russian, this sentence reads as follows: “Тот, кто ищет похвалы у близких, уверен, добьется ее, расхваливая и вознося до небес самого себя” - here the translator also used another grammatical transformation - additions. Namely, the translator added: the relative pronoun is “кто”, the indicative pronoun “тот”.

Combining sentences. “Байды қадірлейін десең, бай жоқ. Бай болса, өз басының, өз малының еркі өзінде болмас па еді?” - when translating this sentence, the translator used grammatical transformation - combining sentences, converting the syntactic structure of two simple sentences of the original into one complex common sentence in translation languages. The reason for applying this type of transformation when translating this Kazakh sentence was the semantic connection between the two sentences and the possibility of combining them, provided that the lexical connection between the components of the sentence was maintained. Accordingly, in Russian, this sentence reads as follows: “Уважал бы бая, да нет нынче такого; если и есть, он не хозяин своей воли и своего богатства”. And in English like this: “I would have respected a bey, but there are no true beys any more; even if there is one, he is not the master of his will and his wealth”.

Rearrange and merge sentences. When translating the next Kazakh sentence – “Ешбір байдың өз малының еркі өзінде жоқ. Кей бай өзі біреумен күш таластырамын деп, жүз кісіге қорғалауықтығынан жалынып, малын үлестіріп жүр” - into English, and the Russian translator used the grammatical transformation - combining sentences, and also used another type of grammatical transformation is the rearrangement of the lexical units of the original. In the process of combining two Kazakh sentences, the translator swapped the sentence members in the target language. If in the Kazakh language the first sentence begins with the negative pronoun “Ешбір”, and the second with a phrase containing the subject “Кей бай”, then in Russian, when combining these two sentences, the translator began this sentence with the participial phrase, “Враждуя с одними ...” while completely omitting the subject. Thus, using these two transformations, the translator was able to reproduce the semantic meaning of the original using fewer lexical units. In Russian, this sentence reads as follows: “Враждуя с одними, из осторожности раздает скот другим, оказываясь в итоге обязанным доброй сотне людей”. When translating this sentence into English, the translator also combined the two sentences. At the same time, he replaced the sentence members, or in other words, reorganized the syntactic structure of the sentences, starting the sentence in the TL with the prepositional construction, but then, as in the original, he used the subject in order to make it easier for the reader to perceive the given sentence in the SL and not to lose

the semantic chain of what was said. This English sentence reads as follows: “At bitter enmity with some, he will, as a precaution, give away his livestock to others and eventually finds himself beholden to a good hundred people”.

The division of sentences. “Ойлайды: жалынтып бердім деп, ақымақтығынан Жоқ, өзі жалынып беріп жүр” - when translating this sentence into English and Russian, the translator used different types of grammatical transformations. In Russian, the translator used the addition technique, restored during translation the lexical units omitted in the SL: “... покорные просьбы”. And in the second sentence, the translator omitted the negative part of “Жоқ”, thereby using the method of antonymic translation in Russian. In Russian, these sentence reads as follows: “Думает, оказал милость, откликнувшись на их покорные просьбы. По глупости своей так думает. Он сам находится в зависимости от них”. And in English, the translator used another grammatical transformation - combining sentences, since the two sentences used in the Kazakh language have the same semantic meaning and can easily be combined into one. Also here the translator replaced the verb. If in the original the author used the verb “Ойлайды”, which means literally thinking, then in English, the translator used the verb from the group of verbs with a wide lexical meaning, since this replacement does not make any serious lexical change in the semantic structure of the Kazakh sentence. In English, this sentence reads as follows: “He believes, in his stupidity, that he has shown generosity by responding to their humble requests”.

Rearrangement, division of sentences. “Қайыр да емес, мырзалық та емес, өз елімен, өз жерімен ойрандасып, ойсыздарға қойнын ашып, малын шашып жүр” - here the translator used another kind of grammatical transformation - division of sentences, the translation method in which the syntactic structure of the sentence in the original is converted into two or more predicative structures of the translating language. The application of this grammatical transformation in this sentence can be explained by the fact that by converting a more complex original into less complex grammatical constructions in the TL, it is easier for the reader to understand the semantic meaning of what was said. Also, when translating this sentence, the translator used the technique of rearranging lexical units. If in

the original the negation is expressed by means of using the negative form of the verb “емес”, then in Russian the negation is expressed by using the negative particle “ни” before the definitions, and in English the same negation is expressed by means of using the negative construction “neither ... nor”. Accordingly, in Russian, this proposal sounds like this: “Ни щедрым, ни милосердным его не назвать. На родной земле со своим народом бьется, добром сорит, распинаясь перед недостойными”. And in English, the same sentence sounds like this: “You would call him neither generous nor merciful. In his native land he struggles against his own people, squandering his wealth and currying favor with unworthy men”.

Additions. “Мырзаларды қадірлейін десең, осы күнде анық мырза елде жоқ, мал бергіш мырза иттен көп”. In this case, when translating this sentence into English, the translator used the grammatical transformation, referred to as additions, i.e. during the translation, he restored the “relevant words” omitted in the SL, added the personal pronoun “I” to make it easier for the reader to talk about whom the author is talking about, and also introduced an additional construct ... as to those who ..., as well as the expression right and left, plus comparative turnover as many as, thus in TL the sentence became more widespread and complex. But it was thanks to the use of this type of transformation that the translator managed to convey the more complete lexical meaning of the original, adapting this sentence to the reader in this way: “I would have respected a myrza, but now you cannot find a truly generous one; as to those who give out their livestock right and left, they are as many of these as stray dogs”.

The division of sentences. In the Russian language, when translating this sentence, the translator used another grammatical transformation, called - division of sentences. The translator used this type of grammatical transformation, i.e. broke one complex Kazakh sentence into two simple ones in Russian, so that it would be easier for the Russian recipient to understand the meaning of the proposal. If in the first sentence in Russian the translator used the subject of мырза, then in the second sentence he omitted it, i.e., subject mentioned in the first sentence becomes the subject of the second sentence, thereby reusing the predicate in the second sentence will be unnecessary. The translator also used the addition, he introduced into the Russian sentence a construction with a relative pronoun кто and an indicative pronoun, тот gives the sentence a certain synchronization of sound: “Стал бы уважать мырзу. Но не встретить

в наши дни истинно щедрых, а тех, кто бестолку раздает скот направо и налево, больше, чем собак”. The choice of two different types of grammatical transformations when transmitting the same sentence to the Russian and English languages can be explained by the different selectivity of these two languages.

Combining sentences, transposition. “Біреу бір пайдама келтірем деп мырза болып жүр. Біреулер к...не құрым киізді түзға малшып тыққан соң есі шығып, мырза болып, еріксіз кім болса соған талтайып емізіп жүр” - when translating this sentence into Russian and English, the translator used another type of grammatical transformation called - combining sentences. If the author used two sentences in the original, which are semantic in principle, since the second sentence is a continuation of the thought of the first, then the translator decided to combine the two sentences during the translation in order to avoid the inevitable repetition of lexical units, in the case of a sequential translation of two data suggestions. At the same time, the translator also took advantage of another grammatical transformation - rearrangement. If in the original, in the second sentence, the phrase киізді түзға малшып тыққан соң - at the beginning of the sentence, then when combining these sentences in the TL, this phrase was added with “просоленную кошму”, “he had salt on his backside” almost at the end of the sentence, since the lexical chain requires this order of units in the sentence, thus, here we observe the use of descriptive turnover in the Kazakh language at the beginning, and in Russian and in English, at the end of sentences. Also in English, we observe the frequent use of comparative turns and words “as if he had ..., while others ..., more often than ..., while,” in the original, there are no comparative turns at all. In Russian, this sentence reads as follows: “Одни раздают скот добровольно, желая сыскать выгоду, другие - поневоле, иной так суется, стараясь мырзой прослыть, будто приложили ему в одно место просоленную кошму, да только чаще всего тоже оказывается жертвою лиходеев”. And in English the same sentence sounds like this: “Some part with livestock of their own free will in a bid to gain some advantage, while others do it reluctantly - these often do so just to make a show, to gain the reputation of a myrza, running around as if he had salt on his backside; yet, more often than not, they become the prey of wicked people”.

The division of proposals, replacement. “Болыс пен биді құрметтейін десең, құдайдың өзі берген болыстың пен билік елде жоқ” - when transmitting the same sentence to Russian and English, the translator used the opposite form of the grammatical transformation mentioned above, called - division of the sentence. But the author managed not to split the sentence into two, and to make the original more complex, with minimal use of lexical units. If in the original the author uses the subjunctive form of the verb құрметтейін десең, then, immediately explains the reason for using this form, болыстың пен билік елде жоқ, and completes the idea of this sentence in this, then in Russian and English, the translator decided to split this sentence into two, also using the subjunctive form of the verb in the first sentence “Уважал бы, would have respected”, and in the second explaining the reason for what was said нет божеской управы и суда, there is neither divine nor human justice, but he did this by using two sentences, so that it would be easier for the Russian and English readers to perceive the translated text. Also, we see, when translating this sentence, there are some differences in the transmission of the negative form. If in the original author uses a negative particle “жоқ” to express the absence of an object, then in English, to express the same meaning, the translator uses a negative construction ... neither ... nor ..., and in Russian, the translator uses the negative as in the original нет particle. Therefore, we can say that when translating this sentence into English, the translator used another type of grammatical transformation, called the replacement of word forms, namely, the translator replaced the negative particle with the negative construction. Accordingly, in Russian, this sentence reads as follows: “Уважал бы волостного и бия. Однако нет в степи божеской управы и суда”. And in English like this: “I would have respected a volost chief and a biy, but on our steppe there is neither divine nor human justice”.

Rearrangement. “Сатып алған, жалынып, бас ұрып алған болыстың пенен биліктің ешбір қасиеті жоқ” - when translating this sentence, the translator in English and in Russian used the grammatical transformation - rearrangement. The elements that in this sentence underwent a rearrangement were attributive constructions. If in the original, the author began this sentence with the words Сатып алған, жалынып, бас ұрып алған, that is, with definitions, and then he used the appropriate болыстың пенен биліктің, to which they relate, the translator began the sentence with the subject

Власть, Power, and then already used the definitions relating to him, заслуженная низкопоклонством, купленная за деньги, bought by servility with money. The use of this construction can be explained, in this case, by the selectivity of these three languages and the use of various grammatical means of the language. Also, when transmitting definitions related to the subject, in English and in Russian, there is a certain difference. If in the Kazakh sentence, the author passed the definitions using the attributive structure without the pretext Сатып алған, then in English and in Russian, the translators passed the definitions on the means of using the proposed attributive structure - купленная за деньги - bought with money. In Russian, this sentence reads as follows: “Власть, заслуженная низкопоклонством или купленная за деньги, дорогого не стоит”. And in English like this: “Power bought by servility or with money is not worth much”.

Combining and dividing sentences. “Есті кісіні тауып құрметтейін десең, әділет, ұят, нысапқа есті кісі елде жоқ. қулық, сұмдық, арамдық, амалға елдің бәрі де есті” - when translating this sentence, the translator used the technique of combining and dividing sentences, both in English and in Russian. If in the original, the author began with a sentence containing both the condition құрметтейін десең, and the reason there is кісі жоқ, then in translations the translators divided this sentence into two, that is, they defined the condition into one independent sentence Найти бы..., I wish I could find ..., and the reason for the second independent sentence Но нет человека..., Yet there is none ..., which, in fact, is a continuation of the first. Thus, here the translator used the technique of dividing sentences. And, further, the translator used the technique of combining sentences. When translating, the translator combined the first and second sentences, since the end of the first and the beginning of the second sentence are connected semantic. That is, in the first sentence, it refers to the absence of a person endowed with positive qualities, and in the second, indicates the presence of a person with negative qualities inherent in him. Here, the author applied the method of opposition, and in order to show it more vividly, he divided the sentence into two. The translator, however, managed to show this contrast when using the minimum number of lexical units. They succeeded by using the two grammatical transformations mentioned above. Accordingly, in Russian, this sentence reads as follows: “Найти бы человека умного и ему оказать

почести. Но нет человека, чей бы ум был скор в служении делу совести и справедливости, а на хитрость и вероломство всяк горазд”. And in English. The same sentence sounds like this: “I wish I could find a clever man to honor. Yet there is none ready to use his intelligence to serve the cause of conscience and justice, while one and all will be quick to guile and perfidy”.

Rearrangement, division. “Ғаріп-қасар бишараны құрметтейін десең, жатқан түйеге міне алмаса да, ол момындыққа есеп емес” - when translating this sentence into Russian and English, the translators used the same types of grammatical transformations. In the Russian language, when translating this sentence, the translator used the permutation, namely, in the original the verb in the subjunctive mood құрметтейін десең, is at the end of the sentence, and in Russian, the sentence begins with this verb “Уважал бы...”. By using this type of transformation, the translator was able to make this complex sentence of the original simpler and more understandable in the translation language, since when rearranging the components of the original in the translation, the translator was able to break this sentence into two simple ones, while avoiding the use of a complex construction, which the author applied in the original жатқан түйеге міне алмаса да, replacing it with an independent sentence. Here, we see the application of another grammatical transformation - the division of sentences. “Не смотри, что на лежащего верблюда не может сесть”. Thus, in Russian, this sentence reads as follows: “Уважал бы убогого и нищего, но ведь и его не сочтешь безгрешным. Не смотри, что на лежащего верблюда не может сесть”.

In the English language, although the translator took advantage of the transposition, he also broke the Kazakh complex sentence into two simple translations in the language, but he did this by using different lexical units that are different from the units used in Russian. If in Russian in the second sentence the subject is omitted, then in English when dividing the sentence, the translator introduced the formal subject It and the additional phrase does not matter that in the second sentence. Thus, although the translator made the second sentence more widespread, he managed to adapt this sentence to the English reader. In English, this sentence reads as follows: “I might have respected a feeble beggar, but he is not without sin either. It does not matter that he can't even climb on the back of a prostate camel”.

Rearrangement, division. “Енді қалды қу мен сұм, олар өзі де қуартпай, суалтпай тыныштық көреп емес” - when translating this sentence, the translator used another type of grammatical transformation, called - division of the sentence, that is, the translator converted the syntactic structure of the original into three simple predicateve structures of the translating language. In Russian, as in English, the translators converted the first part of the sentence of the original Енді қалды қу мен сұм into two separate sentences: the first sentences are interrogative. Остался кто? Who is there left?, and the second sentences are nominal, that is, sentences without the predicate Хитрец да хват, The cunning and grasping. And did the translators remake the second part of this sentence into simple independent sentences, adding to the translations the words of - others, but at the same time omitted the phrase тыныштық көреп емес, which in the literal translation means they don't calm down, considering that the presence of the phrase ... разорят, и по миру пустят. in Russian, and the words ruin in English, which has a pronounced negative connotation, can fully compensate for this omitted element of the original. Also, when transmitting the second part of the original sentence, we observe differences in the choice of lexical units. If the original uses the negative form of the verb тыныштық көреп емес, as well as in English ... no stopping ... until ..., then in Russian the translator used grammatical transformation - an antonymic translation, that is, the translator expressed the idea of the lexical unit of the original through the opposite concept ... других и разорят, и по миру пустят., replaced direct negation with words expressing a negative value, but without using direct negation. In Russian, this sentence reads: “Остался кто? Хитрец да хват. Этих нам не унять! Они других и разорят, и по миру пустят”. And in English like this: “Who is there left? The cunning and grasping! There is no stopping these until they ruin others completely”.

“Енді, әлбәттә, амал жоқ, момындығынан "Ырыс баққан дау бақпас" деген мақалмен боламын деп, бергенінен жаға алмай, жарымын беріп, жарымын тыныштығымен баға алмай, ұры, залым, қуларға жеміт болып жүрген шын момын байларды аямасаң һәм соның тілеуін тілемесең болмайды. Сонан басқаны таба алмадым” - when translating the following sentences, one of which is complex, using several homogeneous predicates, and the second simple sentence, the translators used the following types of grammatical transformations when translating them into Russian and English:

rearrangement of lexical components. If in the original, we see that the translator uses a number of homogeneous predicates “бергенінен жаға алмай, жарымын беріп, жарымын тыныштығымен баға алмай”, in the second part of the sentence, then in Russian and in English when translating these components of the original the translator had to take advantage of another grammatical transformation - division of sentences. If in the original, the author combined two thoughts in one sentence, then in the translation, the translators identified each new thought in one independent sentence. Thus, the homogeneous predicates of the original, although present in the translation, are still separated from each other by the boundaries of sentences. In the translation, such an original phrase as деген мақалмен боламын деп, which appears in the original at the end of the first part of the sentence, underwent a rearrangement, and in the translation the same phrase is almost at the beginning of the first independent sentence, after the definition, and performing the function of participial turnover in Russian ... живущий по причине своей кротости согласно пословице, and in English the function of the prepositional definitive construction is ... who, by virtue of his meekness, lives by the saying. Further, we see that the translators, when translating the second simple sentence of the original, used another grammatical transformation - combining sentences, that is, they combined the end of the first and the beginning of the second sentences of the original, while they immediately used the technique of dividing sentences, namely, divided the complex sentence containing two independent ideas into two simple sentences, each of which contains one independent idea. If in the original, the author used only one phrase to complete the text of “Сонан басқаны таба алмадым”, then the translators used two equivalent phrases expressing the same semantic meaning as the original, to complete the text - Делать нечего, - его нам жалеть, за него молиться. Никого другого я не нашел, There is nothing to be done: him shall we pity and pray for. As it is, I have found no one else. Also, when transmitting the latest phrases in English and in Russian, we see a certain difference in the choice of lexical units. If in Russian the first phrase begins with the predicate, then in English the first phrase begins with the construct There is nothing ..., that is, if in Russian the negation is expressed by means of using the negative word - нечего, then in English the negation is expressed by means of using the negative construct ... nothing to be done. And when transmitting the

second phrase, we see that the translator introduced the additional phrase as it is in order to give the English text a melodious sound of the translated text. In Russian, this sentence reads as follows: “Остается тот тихий бай, живущий по причине своей кротости согласно пословице "Коль ищешь достатка, избегай раздоров". Этот у всех в немилости, хотя и раздает одну половину своего богатства, а другую половину тщится уберечь от вора и насильника. Делать нечего, - его нам жалеть, за него молиться. Никого другого я не нашел”. And in English like this: “There remains only the peaceable bey who, by virtue of his meekness, lives by the saying: "If you want to prosper, avoid discord!". Such a man incurs the displeasure of all and sundry, even though he may give away half of his wealth and tries, to no avail, to protect the other half from thieves and ruffians. There is nothing to be done: him shall we pity and pray for. As it is, I have found no one else”. In this case, we observed the use of several types of grammatical transformations at once, with the use of transformations that are essentially opposite to each other, namely: combining sentences and dividing sentences.

Replacement. “Біздің қазақты оңдырмай жүрген бір қуаныш, бір жұбаныш дегендер бар” - when translating this sentence, the translator used a grammatical transformation - a replacement. That is, when translating a simple sentence of the original, in which there are homogeneous subject words, the translator replaced the simple sentence-free sentence with a complex sentence with a subordinate type of grammatical connection, connecting the members of sentences with each other, *которые*, *which*. Also here, the translators changed the word order, *which*, in fact, is another grammatical transformation, which consists in changing the location of language elements in the text of the translation compared to the original text, this transformation is called - changing the order of words. In this sentence, the following elements of the sentence were subject to change: pronoun - if the pronoun “Біздің” in the Kazakh sentence and the following definition, “қазақты,” is at the beginning of the sentence, then both English and Russian translations omit this pronoun, and the next definition at the end of the sentence *над казахом*, *over the Kazakh*. Thus, when rearranging the lexical components of a sentence, the translator, from a simple sentence of the original, made a complex translation sentence. We also see that parts of speech have been replaced. If the original author used the verb *оңдырмай жүрген* that the literal translation in Russian

means до хорошего не доведёт, in translation, the verb is replaced by nouns curse, a curse that has a strong negative connotation. This sentence in Russian sounds as follows: Есть одна радость и одно утешение, которые проклятием висят над казахом. And in English like this: There is but one joy and one consolation which, like a curse, hangs over the Kazakh.

Replacing, combining and dividing sentences. “Оның қуанышы - елде бір жаманды тауып, я бір адамның бұл өзі қылмаған жаманшылығы шықса, қуанады. Айтады: Құдай пәленшеден сақтасын, о да адаммын деп жүр ғой, оның қасында біз сәулелі кісінің бірі емеспіз бе, оған қарағанда мен таза кісі емеспін бе?” - деп - when transmitting this sentence to Russian and English, translators used several types of grammatical transformations. The first transformation that was used by translators to translate this sentence is called the replacement of parts of speech. If in the original, we see that the author used the noun қуанышы, then in English and in Russian, the translators replaced it with the verbs rejoices, радуется. Thus, here, we see the application of the first transformation. Further, the translators applied another type of grammatical transformation, called - combining sentences. The reason for applying this transformation was the presence of a semantic connection between the two sentences of the original, conveying the same idea. In fact, the second sentence of the original is a lexical continuation of the end of the first sentence. But then, in the same sentence, we see. That translators applied another kind of grammatical transformation - division of sentences. That is, they broke the second complicated sentence of the original Айтады: Құдай пәленшеден сақтасын, ... into two sentences of the translation "May Allah ..., Even he considers ..., Сохрани нас..., Ведь и он считает..., each of which contains one an independent idea. Also, we see that when transmitting the last sentence of the second sentence of the original, translators used different lexical units. If in Russian, as well as in the original, the translator used descriptive definitions to convey certain qualities of a person сәулелі - светлые, таза - чистые, then in English, the translator used the comparative phrase as pure as babes to describe the same qualities, so this sentence in English sounds like this: “He rejoices when he meets a wicked man or sees some wicked deed, saying, "May Allah preserve us from that! Even he considers himself a worthy man, and compared to him, others are as pure as babes.” And in Russian, like this: “Радуется он, встречая скверного человека

или чьему-то дурному поступку, которого он сам не совершил, радуется и говорит: "Сохрани нас, Аллах, от такого-то! Ведь и он считает себя человеком, рядом с ним мы - люди совсем чистые, совсем светлые"."

Rearrangement. “Жаманға салысып жақсы бола ма?” - when translating this simple sentence of the original, the translators used two types of grammatical transformations. The first transformation is called - rearrangement, that is, they changed the arrangement of language elements in the translation text compared to the original text. Namely, in this case, the subject Жаманға and the definition of жақсы were subjected to a transposition, if in the original the sentence begins with the subject “Жаманға” and ends with the interrogative particle “ма”, then in the translation this sentence, in Russian, begins with the interrogative particle Разве..., but in English with the opposing preposition but Using this transformation, the translators were able to put the bump of English and Russian at the end of the sentence, since this order of components is provided for by these two languages, while in the Kazakh language, the beginning of the sentence, which is also dictated by the norms of this language. Subject to the use of transposition, the translator had to use the second grammatical transformation, called - the replacement of parts of speech. That is, if in the Kazakh sentence the author used the adjective Жаманға, which plays the role of an addition, then in Russian and in English the translators used the noun мерзавец - scoundrel, also playing the role of additions. Thus, this sentence in Russian sounds as follows: “Разве станешь лучше, равняясь на мерзавца?” And in English like this: “But can you become better by comparing yourself with a scoundrel?”

Omission. “Жүз ат бәйгеге қосылса, мен бәйге алдым деген сөз болса, алдында неше ат бар деп сұрап, артында неше ат бар еді деп сұрағанның несі сөз?” - when translating this Kazakh sentence, the translators used the grammatical transformation called omission. That is, when translating, the translators omitted the "redundant words", in this case, the translators omitted the numeral Жүз, generalizing this numeral into the phrase one of the first. Thus, we see that grammatical transformations are very often accompanied by lexical transformations, as happened in this case. Further, we see that the translators took advantage of another grammatical transformation called rearrangement of lexical

components. In this case, the permutation underwent: the pronoun is the name that appears in the original after the phrase Жүз ат ..., and translated into Russian, this phrase not only changed its position, from the middle of the sentence to the beginning, but it was also changed from personal to indicative and relative pronouns - ... того, кто. In English, this phrase comes after the introductory sentence “In a race it is understandable ...”, which corresponds to the order of the components of the original, but just like in Russian, it was changed to the possessive pronoun yourself. Further, when translating the same sentence, the translators used another grammatical transformation, called - division of sentences. In the original, the author used one complex sentence, combining in it two equivalent and independent ideas: the first idea is ... мен бәйге алдым ... and the second idea is ... алдында неше ат бар..., ... артында неше ат бар In the Russian language, the translator, using the aforementioned grammatical transformation, broke this sentence into two ...на скачках приходит одним из первых..., ...сколько скакунов осталось позади..., thereby making the text easier for readers to understand. And in English, the translator used another grammatical transformation, called - antonymic translation. If in the original, the author uses the positive form, using only алдында - артында two opposite in meaning of the union, then in English, the translator, in addition to using these two prepositions ahead - behind, used the negative particle not, thereby giving the second part offers negative form instead of positive. This sentence in Russian sounds as follows: “Можно понять того, кто на скачках приходит одним из первых или интересуется, сколько лошадей впереди него. Но какой смысл спрашивать, сколько скакунов осталось позади?” And in English, this sentence sounds like this: “In a race it is understandable to ask yourself how many runners are still ahead of you, not how many fast horses are behind?”

The division of a sentence. “Енді жұбанышы - жалғыз біз бе, елдің бәрі де сөйтіп-ақ жүр ғой, көппен көрген ұлы той, көппен бірге болсаң болады да деген сөзді жұбаныш қылады” - when translating this complex Kazakh sentence, the translators in both English and Russian took advantage of the grammatical transformation called - division of sentences. That is, the translators, with the help of dividing the sentence, were able in the first sentence of the translation to emphasize the main idea of the author, namely, by converting the first part of the sentence into interrogative sentences - В чем казах

находит утешение? - Now, in what does the Kazakh find consolation, in the second sentence, they answered the question of the first sentence. Thus, by using this type of grammatical transformation, translators were able to convey the semantic meaning of the Kazakh sentence more clearly and clearly, although by using more lexical units. Further, we see that when translating this sentence, the translators used another grammatical transformation - the replacement of parts of speech. In this particular case, the translators in the Russian language are the noun of the Kazakh sentence елді, Performing the role of complement, on the collective pronoun all in Russian, performing the role of the subject in the Russian sentence. Further, we see that the translator replaced the original phrase көппен бірге болсаң болады, consisting of an addition көппен, a collective pronoun birge and a compound verb predicate болсаң болады, to a phrase consisting of an adverb is better and a nominal verb predicate to be with the majority, and also used another grammatical transformation - adding, omitted from the original phrase, should not stand out, which he easily restored from the context. In English, when translating this sentence, the translator, using the technique of dividing sentences, broke the second part of the original sentence not into two, as in Russian, but into three sentences. Also, here, the translator introduced additional words: the comparative degree of the adjective good - Better and made the phrase “көппен көрген ұлы той”, that more common, using the phrase “not to stand out from the crowd”. This sentence in Russian is as follows: “Он говорит: "Не мы одни такие, все так поступают, не следует выделяться, лучше быть с большинством. Той, который празднуешь со всеми, самый большой той”. And in English like this: “Now, in what does the Kazakh find consolation? Says he: "We are not the only ones like that, everybody does it. Better not to stand out from the crowd and to stick with the majority. A feast that you celebrate with everyone is the greatest feast.”

Replacement. “Оған Құдай тағала айтып па, көптен қалмасан болады деп” - when translating this sentence, the translators used a grammatical transformation called the replacement of the sentence structure. That is, if in the original author used a narrative sentence, then in translations, both in Russian and in English, translators used interrogative sentences. Also here, the translators used the replacement of a complex sentence consisting of two grammatical foundations with one simple sentence. In Russian,

this sentence reads as follows: “Разве Аллах велел ему существовать только в толпе?” And in English, the translator, in addition to using this type of transformation, used the replacement of lexical units. If in the original the author used the word айтып па, which has a neutral stylistic coloring, and if he literally translated, he spoke, then in English, the translator used the word bid, which has a more pronounced stylistic coloring, and also, immediately after using this word, the translator used an infinitive construct ... him to live This sentence in English sounds like this: “But did Allah bid him to live only in the midst of a crowd? And has Allah no power over multitudes?”

Replacement, rearrangement. “Бір үйдің іші түгел ауырса, жеңіл тие ме?” - when translating this sentence, the translators used several types of grammatical transformations. In Russian, the translator used the following types of transformations: the first grammatical transformation used in transmitting this sentence was the replacement of the sentence structure, namely, the translator replaced the simple sentence of the original with the complex sentence of translation, changing the second part of the Kazakh sentence. That is, having made a more common sentence out of it, by entering the following words, Разве будет.... Applying this type of transformation, the translator had to use a rearrangement of lexical components, moving the end of the first sentence of the original to the beginning of the translation sentence, thus transforming the structure of the sentence. Also, the translator used the technique of addition, introduced half the people omitted from the original words, and the other half restored them from the context. Also, the replacement of parts of speech was applied here. If in the original the translator used a single predicate “ауырса”, which refers to an independent part of speech, called a verb, then in the translation the translator used the phrase to hit an ailment consisting of a predicate and a complement, one of the components of which relates to the verb, and the second to the noun. This sentence in Russian is as follows: “Разве будет легче от того, что половину людей поразит недуг, а другая половина останется здоровой?” When translating the same sentence into English, the translator used the following types of transformations: as in Russian, replacing the sentence structure by changing the simple sentence of the original to the complex common translation sentence. And he also used another grammatical transformation - the antonymic translation, replacing the positive sentence of the original with the

negative form of translation, namely ... жеңіл тие ме ... with ... is it not good This English sentence reads as follows: “If the people are stricken by disease, is it not good if half of them remain healthy?”

The division of a sentence. “Жер жүзінде екі мың миллионнан көп артық адам бар, екі миллиондай қазақ бар” - when translating this sentence, the translator in both English and Russian languages used the following grammatical transformation, which is called division of the sentence, as well, provided that this transformation was used, the translator had to use another type of grammatical transformation called addition, adding such additional words to the sentence words like: Говорят, нынче..., Из них нас.... Further, we see that, in the original, the translator conveyed a comparative degree, using the numeral миллиондай expressing a value from above. In translation, this comparative degree is conveyed through the use of more - more than words expressing the same semantic meaning as the original. In Russian, this sentence is as follows: “Говорят, нынче на земле живет более двух миллиардов человек. Из них нас, казахов, более двух миллионов”. And in English, the same sentence reads as follows: “There are more than two thousand million people living on earth now, I they say. We, Kazakhs, number more than two million”.

Rearrangement. “Біздің қазақтың достығы, дұшпандығы, мақтаны, мықтылығы, мал іздеуі, өнер іздеуі, жұрт тануы ешбір халыққа ұқсамайды” - when translating this sentence, the translator used the following grammatical transformation - transposition. In this case, the phrase жұрт тануы ешбір халыққа ұқсамайды was rearranged. If in the original, this phrase is at the end of the sentence, then in translation the same phrase is at the beginning of the sentence отличаются от всех других народов - are unlike any other people, both in English and in Russian. In the Russian sentence, this sentence reads as follows: “Казахи отличаются от всех других народов своим стремлением к богатству, поисках знаний, постижением искусства, проявлением чувства доброжелательности, силы, хвастовства или враждебности”. And in English like this: “The Kazakhs are unlike any other people in their desire for wealth and in their quest for knowledge, in their appreciation of art, in showing their friendliness and strength, and in boasting or enmity”.

Replacement. “Бірімізді біріміз аңдып, жаулап, ұрлап, кірпік қақтырмай отырғанымыз” - when translating this sentence, the translator used the replacement method. If the author used the phrase Бірімізді біріміз in the original, then in Russian the translator replaced this phrase with ... ближнему своему ..., ... our neighbor ... which, in essence, conveys the same semantic meaning as the phrase of the original. In Russian, this sentence reads as follows: “Мы враждуем, разоряем друг друга, следим друг за другом, не давая ближнему своему и глазом моргнуть”. And in English like this: “We fight with each other, we ruin each other and spy on each other before our neighbor has time to blink”.

The division of a sentence. “Үш миллионнан халқы артық дүниеде бір қала да бар, дүниенің бас-аяғын үш айналып көрген кісі толып жатыр” - when translating this sentence into English and Russian, the translators used a grammatical transformation called division of the sentence. The reason why translators took advantage of this particular type of translation transformation is the fact that although the sentence is semantic, it has two independent ideas that can be defined in two equivalent sentences, which, in essence, the translators did when translation. When using the aforementioned grammatical transformation, the translators also used another transformation - rearrangement, in this case the whole sentence structure underwent rearrangement, that is, if the original begins with a numeral Үш миллионнан, then in translation this expression completes the first sentence in English, and in Russian languages ... более трех миллионов - ... above three million, after which the translators had to swap all members of the sentence, respectively, in order to maintain a logical chain. Thus, after parsing the original, this sentence in Russian sounds as follows: “Есть на свете города с численностью жителей более трех миллионов. Есть на свете люди, которые трижды обошли шар земной”. With a similar analysis of the original, the English version of this sentence is as follows: “The world has cities with a population above three million. There are people who have traveled three times round the world”.

Antonymic translation. “Жок, қазақ ортасында да ұрлық, өтірік, өсек, қастық қалып, өнерді, малды түзден, бөтен жақтан түзу жолмен іздеп, өрістерлік күн болар ма екен?” - when analyzing this sentence of the original, we see that the author used the negative form of the sentence when describing the negative qualities of a person in order to arouse a feeling of hostility among the reader, thereby giving

the sentence a negative connotation color. When analyzing translations made into Russian and English, we see that translators replaced the negative form of the sentence with a positive sentence. Thus, the translators, both in English and in the Russian version, used a grammatical transformation, which is called - antonymic translation. Namely, when translating a negative particle of the original Жоқ was replaced by the words Или все-таки

“Или все-таки наступят светлые дни, когда люди забудут воровство, обман, злословие, вражду и устремятся к знаниям, обучаться ремеслу, начнут добывать богатства честным, достойным путем?”

“Or shall we see happier days when people forget theft, deception, backbiting and enmity, and turn their minds to knowledge and crafts, when they learn to obtain their wealth in honest ways?”

4 FINDINGS AND DISCUSSIONS

In this part, the findings and discussions of the study are presented. This provides the data to answer the research questions posed earlier in the first section.

The material gathered for the analysis of this study consisted of one Kazakh-Russian-English realities table. The CSW were selected among those originally produced in Kazakh and translated into Russian, afterwards from Russian into English. For a comprehensive study of translation peculiarities of the CSW we have done a comparative analysis, an attempt was made to investigate the problem of translation of CSW in the material of the translation of the poem “Word of Wisdom” – in Russian and English. We have considered some of the most common ways of transferring realias or CSW of the Kazakh reality, taken from the poem.

After collecting the required material, 200 CSW were selected and a step-by-step procedure was followed to accomplish the purpose of the study. First each Kazakh CSW was inserted into a table along with its Russian and English equivalent. In the next stage each reality was carefully studied to see how it had been translated into Russian and English. By comparing the metaphors and their translations, the strategies which were in use were identified and classified. Afterwards, final conclusions were made, regarding the most frequent approaches and strategies employed by the translators in dealing with the realities.

Examples of CSW and their translations

In the Russian and English versions of the original were met such translation techniques as transcription and transliteration: башалшік – торговцы – traders, Би – биев-судей – biys, бай – бай–bey and others.

How difficult the problem is the reproduction of CSW, reflecting the reality of the Kazakh national identity in the Russian and English translations. Saving CSW as well as their translation is particularly difficult when translating from one language to another. Realities, reflecting the specifics of the national culture, creating a vivid image, not always available to the representative of the foreign culture. And favorable resolution of such moments in practice requires considerable effort from translators. When

inter-language conversion, losses are inevitable, i.e. a lack of transmission of values expressed by the text of the original, therefore, the translation can never be complete and absolute equivalent of the text of the original. The task of the translator is to make this equivalence as fully as possible, i.e. to achieve bringing losses to a minimum.

In selecting the most suitable translation you need to pay special attention to the location, flow and comprehension of unfamiliar realities in the original. The unfamiliar is often someone else's reality. The author introduces it in the text of the literary work in the description for the new media of the language of reality, for example, in the novel of the life of a certain people in a certain country, narrating to the reader the strange life in a particular episode. These are unfamiliar to the reader of the original words require such feeling, which would allow to perceive, describe, feel, however, that the specific "flavor of strange", characteristic of local or national historic flavor, for which, these foreign elements are approved in the text.

Therefore, it can be concluded that the most successful should be considered is the introduction of unfamiliar CSW to the text, which would ensure it is quite natural, spontaneous perception of the reader without the use of the author's particular means of understanding.

CONCLUSION

Language does not exist outside of culture. This is one of the most important components of culture, a form of thinking, a manifestation of specifically human life, which in turn is the real life of the language. Therefore, language and culture are two inseparable concepts, as well as translation of culture-specific words.

Language serves communication between different cultures and nationalities and can be called a communicative process in its purest form. Since culture as a specifically human attribute of adaptation to the environment can also be called communication, it becomes clear that the connection of language, culture, communication and translation is natural and inextricable.

The purpose of this research was to attempt to define translation techniques used in transferring the CSW, indicate the relationship between concepts of translation techniques and culture itself, and demonstrate their main types and methods of translation.

The author believes that the purpose has been achieved. Master thesis consists of two parts: theoretical and practical. The theoretical part includes two chapters: the first - defines the concept of translation techniques, the second - the definition of culture-specific words. The practical part includes the 3rd chapter, which talks about the relationship between translation techniques and CSW, as well as the analysis of the text, the translations into Russian and English, the methods of translation, the historical CSW of the Kazakh people and the data of their translations.

The main objective of this course work was to try to show the main types and methods of translation, to analyze which of the translation methods is more and more often used. The tasks of the course work included:

1. to reveal the essence of the concept of culture-specific words
2. to give the most accurate definition of CSW
3. to show the relation between translation techniques and culture-specific words
4. to analyze CSW taken from different languages, based on translation analysis

The author believes that all of the above tasks have been completed. In the theoretical and practical parts, the definitions of translation techniques and culture-specific words were given, the analysis of the text from the Kazakh language in the SL and in the TL was given, as well as ways of translating Kazakh historical realities into English and Russian are indicated.

The analysis showed that translation techniques such as omission, addition, transliteration and replacement were used the most while transferring CSW.

This study was aimed at revealing the concept of translation, its types and methods of translation, as well as at the disclosure of the concept of cultural-specific words.

Recommendations

Further studies should not be limited to analyzing one poem only. An analysis should be done to more poems translated by the same author or preferably by different authors so that personal preference taken by the translator can be removed. Besides that, if a book has been translated into the same target language by different translators, these translated texts are also suitable to be considered.

As for the poem “Words of Wisdom”, an analysis of the translation techniques used in translating religious terms presented in the poem should be done. This poem is laden with religious terms that are deeply associated with culture. These elements were not analyzed as part of the current study due to the fact that these elements deserve an extended study on its own which assures a lengthy discussion to be gathered by the researcher.

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APPENDIX A: Table of CSW

№	Kazakh	Russian	English Book
1	Софылық	богослужение	Sufi
2	сарт	сарты	Uzbeks
3	кең қолтық	широкополые	wide skirts
4	шүлдіреген тәжік	- (omission)	- (omission)
5	әке-үке	лебезите	bow and scrape
6	қызын боқтасқан	- (omission)	- (omission)
7	сарт-сұрт	сарт-сурт*	Sart-Surts
8	Ноғай	ногай*	Nogais
9	ноқай	нокай*	Nokai
10	башалшік	торговцы	traders
11	жаман сасыр бас орыс	Рыжеголовый урус	The red-headed Urus
12	ұзын құлақты тауып бер	требует «узун-кулака»*	demands to hear all the rumours and gossip
13	Құдай-ай	Бог мой	My God
14	антұрған	- (omission)	- (omission)
15	тәуір	достойнее и благороднее	worthier and nobler
16	шаһари жауласпайды	вражды не ищут.	seek no enmity
17	өлісінің ахиреттігін	саван для умерших	burial robes for the dead

18	сәнің шакшы аяғың білән пышыратырға қойған идән түгіл, шық, сасы қазақ	Эй, казах, не для того настлан пол, чтобы ты его грязными сапогами топтал	Hey, you Kazakhs, our floor is not for your dirty boots to trample on
19	Қыстау	зимовья и пастбища	winter pastures and grassland
20	ісі білмес, кісі білер	Не суть дела, суть личности важна	It's the person, not the matter, that counts
21	Би	биев-судей	biys
22	ғафил	проступок	misbehaviour
23	өлертiрiлерiмiздi бiлмей, күре тамырымызды адырайтып кетемiз	стремимся свое невежество выдать за знания	defending our obtusity, we try to pass off our ignorance as knowledge
24	ебiне қарай бiреудi жетiлтейiн, бiреудi күтылтайын	Кому-то надо пособить, кого-то вызволить	helping somebody, getting someone out of trouble
25	сүм-сүрқия	мошенник лукавый	scoundrels
26	қой жүндi қоңыршалар	Бедняки, что смиреннее овцы	The poor, meek as sheep
27	ұғарлықтар	те, кто больше нашего понимает	those who are cleverer
28	Құран оқысын	молился	pray
29	иттiгiң	гнустей	misdeeds
30	асырау	кормить	to feed and clothe
31	екiталай	неизвестно	who knows
32	Хош	Скажем	Well, supposing

33	ортақ боласың	погрязнешь	will be compounded
34	мәз боласың	будешь радоваться	will be glad
35	кәпірқияңқы	упрямца	obstinate lad
36	масаттандырып, әбден тентектікке үйретіп қойып	потакаешь его озорству	encourage his cheekiness
37	қу, сұм бол	учишь хитрости и подлости	teaching to be cunning and underhand
38	пәленшенің баласы сені сыртыңнан сатып кетеді	- (omission)	- (omission)
39	Бейнет, күйігі, ызасы	горечи разочарования, злобы, душевных мук	bitterness of disappointment, anger and anguish of the soul
40	ауқаттыларды азғырғалы әлек болып жүр	- (omission)	- (omission)
41	"пәлі-пәлі"	Так и живут	That's the way they live
42	табылған ақыл екен	- (omission)	- (omission)
43	Құдайға жазып, жатпай- тұрмай салып жүріп басын	за здорово живешь поступаешь собственной честью	selling dirt-cheap his honour
44	бүлік іске ортақ	посредничает в грязных делах	get involved in dirty business
45	иғтиқатын	вера	faith
46	махкамлемек	утвердиться	be certain

47	Кұдай ұрды	лишает себя божьего благословения	deprives himself of a divine blessing
48	Уа ләкин	Что толку, если	Indeed
49	кәмеләт	- (omission)	- (omission)
50	рузашыл, намазшыл	благообразие	piety
51	Алла Табаракa уатағаланың	единого и всемогущего создателя	all-powerful Creator
52	шәриксіз	- (omission)	- (omission)
53	һәр	- (omission)	- (omission)
54	саллала Аллаһу ғалайһи уа саллам	да благословит Аллах его имя	may Allah bless his name
55	мойын сұнып, инанмақ	незыблемая вера	unshakeable faith
56	инану	верование	believing
57	испат	довод	reasonable arguments
58	яқини иман	якини иман	yakini iman or true faith
59	иман тақлиди	таклиди иман	taklidi iman or traditional faith
60	Уа әрнешік білмек керек	Каждый должен помнить	Each and every one of us should remember
61	уағдада тұрғыш	верность данному обету	honour their vows
62	көштің соңынан итше ере бермей	не плестись за толпой жалким псом	not following the crowd like a miserable cur
63	айда батырлап	слепое подражание друг другу	blind aping

			of one another
64	бойын жиып ала алмаған кісі	не в силах остановиться и взыскать с себя	cannot stop and chasten himself
65	парқ	существенная разница	essential difference
66	итқорлықпен	лучшие годы пролетели напрасно	his best years have swiftly passed in vain
67	мойны қатып, буыны құрып	утратив былую силу и гибкость	losing his former strength and agility
68	әне-міне, жетер-жетпес болып жүргенде	приближение к	within their grasp
69	"ананы, мынаны" дегізіп	совершать оплошности	commit blunders
70	ер-тоқымын тастап	потеряв в пылу шапку	without a bridle
71	нәфсі шайтанның азғыруы	соблазн	temptations
72	Қайрат, ақыл, жүрек	Воля, Разум и Сердце	Will, Reason and Heart
73	ғылым	Наука	Knowledge
74	күнәкәрлік	грех	sin
75	табанының топырағы көзге сүртерлік	прахом с его ног можно будет исцелять незрячих	the dust of his feet will open the eyes of the blind
76	қалпыңды таза сақта	Береги в себе человечность	Prize humanity above all
77	кербез	щеголи	fops

78	айран ішерім	простецким парнем	a simple fellow
79	ішін күйдіріп	вызывает зависть	arouses envy
80	масқаралық, ақымақтық	нелепо и стыдно	absurd and shameful
81	жора тапқан	не возникает по желанию	it does not come of one's own volition
82	мақұлық	Ничему живому	No living creature
83	Хаттаки ғұмырдың	земной радости	earthly joys
84	эрнешік	- (omission)	- (omission)
85	ойрандасып	бьется	struggles against
86	ойсыздарға қойнын ашып	распинаясь перед недостойными	currying favour with unworthy men
87	кеселді қулар	проходимцы	rogues of every kind
88	жеміт болып жүр	живут за их счет	live at their expense
89	Мырзаларды	мырзу	myrza
90	к...не құрым киізді тұзға малшып тыққан	приложили ему в одно место просоленную кошму	he had salt on his backside
91	талтайып емізіп жүр	оказывается жертвою лиходеев	become the prey of wicked people
92	бас ұрып алған	заслуженная низкопоклонством	servility
93	Болыс	волостного	volost chief
94	нысап	совесть	conscience
95	Ғаріп-қасар бишараны	убогого и нищего	a feeble beggar
96	ку мен сұм	Хитрец да хват	cunning and grasping

97	қуартпай, суалтпай	Пока они других не разорят и по миру не пустят...	until they ruin others completely...
98	Жә	И что же	then
99	Әлбәттә, амал жоқ	Остается тот	There remains only
100	Ырыс баққан, дау бақпас	Коль ищешь достатка, избегай раздоров	If you want to prosper, avoid discord
101	бай	бай	bey
102	қаһарым	властен	power
103	Хикмет	гениальность	genius
104	Тұқымымызбен аузымыз сасық болушы еді	у всего его рода дурно пахнет изо рта	all his family suffers from bad breath
105	жұтағаны	джут	starve to death
106	мал іздеуі	богатству	wealth
107	кірпік қақтырмай	не давая ближнему своему и глазом моргнуть	spy on each other before our neighbour has time to blink
108	жұрттың қоры	ничтожнейшими из всех народов	the meanest people on earth
109	өрістерлік	светлые	happier
110	сұғын қадап жүр	зарятся	hanker after
111	Дар әл-Харб	Дар-аль-Харб	irreligious land
112	көкірек-көзің ашылады	откроет нам глаза	opens our eyes
113	дағуасына кіреді	становится равным	becomes their equal

		среди них	
114	Жорғалықпенен көңілін алсам	раболепствуя	lives his life fawning and cringing
115	жаурыннан бір қаққанға сатады	готов продать ради милостивого похлопывания по плечу	will sell his family, his faith and conscience for the sake of a condescending pat on the back
116	майыр	чиновник	official
117	к... ашылса да қам жемейді	не смотрит на то, что зад оголился	not caring that he shows his bare behind
118	ұлықсыған орыстардың	вельможничающих русских	Russian grandees
119	түбегейлеп қуған жоқ	Никакого стремления, никакого усердия	Not a sign of eagerness or diligence
120	мал аяр жол	Этот путь стоит любых жертв	This is worth any sacrifice
121	ит қазақ	необразованным негодяем	unlettered scoundrel
122	биттей нәрсені бір үлкен іс қылған	ничтожнейшему повод	the most trifling cause
123	ызыландырсам	вызывать в людях зависть намеренно	to provoke envy on purpose
124	шариғатта харам	нарушить шариат	contrary to the Shariah laws
125	рас, рас	Да-да, все верно	Yes, that's true
126	тиянақсыздық	порочное	wicked ways

127	адам таңырқауға лайықты	достойны восхищения	worthy of admiration
128	бәйітшіліктігі	поэзия	epic poems
129	таңырқаймын	восхищаюсь	admire
130	әшкере	Разумеется	certainly
131	хауаси хамса заһри	пятью органами чувств	five senses
132	тахқиқ ойлап	зная	knowing
133	шүбәсі қалмады	свидетельствует	attest
134	ижтиһат	продлении рода	perpetuate
135	хисабына	- (omission)	- (omission)
136	мағлұм болды	ясно	It is clear that
137	мұқтаж болады	нуждается в моих молитвах	need my prayers
138	дарқарлік	красноречию	oratory
139	салахият иесі	- (omission)	- (omission)
140	мінсіз ғафур рахимдығына	милосердию	divine mercy
141	Жарлы болсаң, арлы болма	Если живешь в нужде, забудь о стыде	If you live in need, forget your shame
142	Қалауын тапса қар жанады	Ловкий может и снег зажечь	A clever fellow can set even the snow on fire
143	Сұрауын тапса адам баласының бермесі жоқ	Умелой просьбой можно все выпросить	You can get anything, if you know how to ask

144	Атың шықпаса, жер өрте	Если безвестно имя твое, подожги поле	If your name is unknown, set the field on fire
145	Жүз күн атан болганша, бір күн бура бол	Лучше один день быть бурой , чем сто — выхолощенным верблюдом»	Better one day as a stallion than a hundred days as a gelding
146	шөмендеп диуаналықпен	безумства	wild dissipation
147	Алтын көрсе, періште жолдан таяды	При виде золота и ангел сходит с праведного пути	Even an angel will stray from the path at the sight of gold
148	садаға	жертвой	- (omission)
149	көрсеқызар	алчность	avarice
150	Ата-анадан мал тәтті, алтын үйден жан тәтті	Богатая казна милее отца с матерью, Собственная жизнь дороже золотого дворца	A treasure chest is dearer than father and mother, but your own life is dearer than a palace of gold
151	михнаттанып	наживают	work
152	қырт мақтан	болтливые хвастуны	boastful windbags
153	қанжығасында жүр	приторочена к чужому седлу	to another man's saddle
154	кеңірдегін ғана көрсетеді-ау	с жертвенной готовностью рассечет себе горло ладонью	slitting his throat with the palm of his hand in a gesture of sacrificial readiness
155	қылып қала қалайын	Да быть мне зарезанным на месте	Let me be slain on this very spot

156	кұр домбытпасы болып, босқа қоқиып отырса	всего-навсего напускная отвага	bogus bravery
157	Ұялмас бетке талмас жақ береді	Бесстыжему лицу и челюсти неумные даны	A brazen face has tireless jaws
158	көкірегі байлаулы берік болмақ керек	нужно утвердиться духовно и быть непреклонным	acquire spiritual firmness and determination
159	ғибрәтлану керек	со вниманием и открытым сердцем	attentively and with an open heart
160	салғыртық	равнодушие	indifference
161	рахат хұзур хасил	покой и удовлетворение	peace and satisfaction
162	Бахас	спорить с другими	to argue
163	хасудшілікті зорайтады	рождают зависть	breed envy
164	ғурурлық	самодовольным спесивцем	becoming conceited
165	мұлахаза, мұхафаза	мулахаза, мухафаза	mulakhaza [the subtle art of polemics], mukhafaza [firmness in defence of one's views]
166	кісімсіп	начинают воображать себя	imagine themselves to be
167	махшарда сұралуың	допрос на Страшном суде	judgement
168	біреу үшін біреуге жәбір қылуына	ради одного унижать и обездоливать другого	humiliate and deprive one person for the sake of another

169	ол қызықты дүниені харап болған	Ваша счастливая жизнь кончилась	Your happy life has come to an end
170	шафағат қылындар	Радуйтесь же	So rejoice
171	ғапылдықтан	допущенной по ошибке	have committed in error
172	Желөкпелер	легковерные	latter
173	ядқар қалдырайын	завещаю написанное вам, как память	I bequeath what I have written to you as a momento
174	һауас сәлим һәм тән саулық	крепкое здоровье, прекрасная внешность	sound health and a beautiful appearance
175	жәліб мәнфағат дәфғы мұзарратларны айырмақлық секілді ғылым-білімді үйренсе	научится приобретать добро, не поступаясь честью, и будет избегать зла	that he will do well, but not at the expense of his honour, and will shun evil
176	ешбір бәһра болмайды	Не получится из них полюценных людей, добросовестных мулл, истинных мусульман	They will never grow up to become worthy men, righteous mullahs and true Muslims
177	"Әменту биллаһи кәма һуә би исмайһи уа сифатиһи" дедіңіз	Ты сказал, что веришь в Бога, в его лики и имена	You say you believe in God, in his attributes and names.

178	<p>Ол есім аллалар46 һәмма ол Алла Тағаланың фиғыл ғазимләрінің аттары, олардың мағынасын біл һәм сегіз сифат затиялары не деген сөз кәміл үйрен. Өзіңді аның құлы біліп, өзіңді мүслім ат қайып, тәслим болғаныңа раст боласың да. Өз пиғылдарыңды соған өз халіңше ұқсатуды шарт қыл. Алла Тағала ұқсай алам ба деп, надандық бірлән ол сөзден жиіркенбе, ұқсамак — дәл бірдейлік дағуасы бірлән емес, соның соңында болмак. Аның үшін Алла Тағаланың сипаттары: Хаят, Ғылым, Қүдірет, Басар, Сәміғ, Ирада, Кәлам, Тәкин.</p>	<p>Тогда ты должен знать его имена, понять величие сушности каждого из восьми его ликов, назвавшись мусульманином, почитать себя рабом Всевышнего и стараться подчинить свои помыслы его воле. Не тверди невежественно, что невозможно уподобиться Богу. Действительно, нельзя в точности воспроизвести творения Всевышнего. Но подражай во всем делам его, следуй указанным им путем. Вот светлейшие лики Аллаха: Жизнь, Наука, Могущество, Зоркость, Чуткость, Желание, Слово, Созидание.</p>	<p>Then you should know His names, you should understand the greatness of each of His eight attributes, once you call yourself a Muslim and consider yourself a servant of the Most High, and try to subordinate your thoughts and designs to His divine will. Do not say in your ignorance that you cannot liken yourself to God. Indeed, the creations of the Most High cannot be exactly reproduced, but you can follow in His paths in all your deeds. These are the most radiant attributes of Allah: Life, Knowledge, Power, Will, Sight, Hearing, Word or Speech and Creation.</p>
179	зәрра	мизерные	puny

180	ел басы, топ басы	«ел басы», «топ басы»	as yel-basy and topbasy
181	табандылықтан	доблестью	valour
182	Зинһар	Почтенные	honoured men
183	пәрмене	ласковы, заботятся	show tender care and kindness
184	өр	строптивыми	get shrewish
185	Тоқал	младшие жены	junior wives
186	ырбаңы бар ма, пыш-пышы бар ма, гуілдегі бар ма, дүрілдегі бар ма	какие-то ужимки и кривлянья, шепотки да двусмысленные намеки, ничего более увлекательного на ум им не приходит	make strange grimaces and behave affectedly, whisper and throw out ambiguous hints
187	сабау қамшылы кедей	беден и сир	poor and destitute though he may be
188	Желекпелеу	улестить	ingratiate himself
189	екіншіде тырп етпейтұғын қылып алады	И вовсе подчинит своей воле	become putty in his hands
190	қайсысы жибили қайсысы кәсиби	даны от рождения и какие приобретаются в результате труда	innate and which are acquired by toil
191	арзу	непроизвольного инстинкт	natural instinct
192	кесапаты	тонкостей	details
193	боғы шығады	есть зло	is evil
194	Баз махфи олмая	Да будет известно тебе	You should know that

195	күллі пайда да бұлардан шығады, уа күллі зарар	кроется все то добро и все то зло, что существует на свете	both the good things and the evil things of this world
196	маскүнемдікке	порочит человека	defiles man
197	осыным бірсыпыра елеу азық болар	Чванятся худой славой	Well, this must be in favour today, and I could make some profit on that
198	ғаделет	справедливость	justice
199	Инандым	поклоняюсь	worshipping
200	Айғыр биеге ие болмақта да махаббат сезім бар	Даже в том, как овладевает жеребец кобылицей, проявляется любовь	Even the way a stallion takes possession of a mare is a manifestation of love