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ФИЛОЛОГИЯ, ЛИНГВОДИДАКТИКА И ПЕРЕВОДОВЕДЕНИЕ:
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Заключение

В результате проделанного анализа можно подвести следующие итоги. Перевод поэтического жанра представляет для переводчика большие сложности и затруднительности. Данный вид переводческой деятельности требует творческого мышления, полного понимания целеполагания и мысли автора, сохранения при возможности всех поэтических форм произведения и целого ряда других немаловажных задач.

В поэтическом переводе по словам И. С. Алексеевой: «важны оказывается стилистическая окраска используемой лексики (наличие поэтизмов, историзмов, диалектизмов, разговорных слов, экспрессивная окраска), место той или иной лексемы в стихотворной строке, преобладание существительных или глаголов, характер тропов, принадлежность лексики к словарю определенного литературного направления, наличие неологизмов, игры слов или лексического контраста, нарушение семантической и грамматической сочетаемости.» [3, 262с]. Это задача кажется непреодолимой, однако при усердных стараниях и кропотливой работе, переводчик сумеет справиться с такой работой. Тем не менее, перевод поэзии всегда несет за собой утраты и некоторые модификации из исходного языка в переводной, что зачастую является единственным выходом. Такие убытки и изменения заметны и в анализируемом переводе, где слово «скала» в оригинальном стихотворении заменяется на «mountain» или строка «Ты меня, вороной, назови подлечом!!» не отражается в оригинале.

Стоит заметить, что их отсутствие в конечном итоге не сильно влияет на заключительный результат работы. Разумеется применение опущения и других переводческих трансформаций меняющих содержание переводимого материала не является желательным, впрочем необходимым элементом в переводческой деятельности.

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THE ROLE OF EUPHEMISMS IN SOCIAL AND POLITICAL CONTEXTS

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Euphemism is used to conceal unpleasant words, ideas and reduce negativity in interpersonal communications. The term euphemism is «derived from two Greek words, «eu» meaning well or sounding good, and «pheme» signifying speech» [1]. When a word or phrase becomes euphemism, its literal meaning is pushed aside. It means it becomes a metaphor. Many researchers and scholars offered definitions for euphemism. J. Neaman and C. Silver gave an interesting definition claiming that euphemism is a way to substitute an offensive or unpleasant word for a more explicit, offensive one, thereby veneering the truth by using polite words[2]. Moreover, R.W. Holder states that in speech or writing «we use euphemism for dealing with taboo or sensitive subjects. It is therefore the language of evasion, hypocrisy, prudery, and deceit» [3].

A.M.Katsev understands euphemisms as «indirect substitutes of words naming the dreadful, shameful or offensive, leading to mitigating effect, that are brought to life by moral or religious motives» [4]. According to V.P. Moskvina, euphemisms are «verbal encodings used with the purpose of softening, masking, gracefully «packing» the subject of the message, however having left to any native speaker the opportunity to guess what is being spoken about» [5]. From all these definitions, we can presume that euphemism is an indirect and polite means of expressing taboo words in order to save one's face.

Euphemism is an important technique that shows us how to deal with social taboos in a society. Taboos have been around for many centuries derived from customs and traditions of different cultures. The taboo

words help make the truth less painful. Euphemistic expressions, on the other hand, facilitate the avoidance of direct speaking by offering a category of words. As K. Allan and K. Burrige states euphemism can be considered as a «deodorizing spray and perfume», and euphemistic language as a «‘deodorizing’ language» [6], to avoid mentioning a given taboo. Even M. Auezov in his «Abai Zholy» used many euphemistic phrases to describe the taboo word «death»: «Мағаштың қырқын беріп болған күннің ертеңінде Абай және қаза тапты. Ұлы дененің демі тоқталды. Шөл даланы жарып аққан дариядай игілі көмір үзілді. Сонау бір шақта тасты тақыр, жалтыр биік басына жалғыз шығып, зәулім өскен алып шынар құлады.» Өмірден Абай кетті...» (M. Auezov, «Abay Zholy»). The expressions *демі тоқталды*, *қаза тапты*, *өмір үзілді*, *шынар құлады*, *кетті* presented in various lexical units indicate one taboo word «өлді» death).

Euphemism is widely used in a social life of every culture. In many cases, we use it unconsciously out of respect and obligation imposed on us by the society we live in. Each person is a member of a society and culture, and therefore he or she depends on the rules and feelings of other members of the society. If we were not considerate to other people's feelings and concerned about saving faces, there would be chaos in the world. Thus, euphemism helps us to avoid conflicts on every level. Journalists substitute word «құрланған» (stolen) with «пара алған» or «қымқырған қаржы» implying bribery, «оппозициялық партия» with «солишыл партия» which means opposition party, «сөғыс» (war) with «қақтығыс» etc.

On the other hand, euphemism makes it easier for people to discuss certain topics. As R. Keyes states «Civilized discourse would be impossible without recourse to indirection. Euphemisms give us tools to discuss touchy subjects without having to spell out what it is we're discussing» [7]. Moreover, Crisp call euphemism as an unpleasant truths wearing diplomatic cologne» [8]. It is inappropriate to use the word «жарлы» or «кедей» referring to the «poor», so it shall be substituted with phrases «әлеуметтік жағдайы нашар» or «күнкөріс қалымен жүргендер». Words for visually or hearing impaired people «соқыр» (blind) and «саңырау» (deaf) are replaced with «Көру және есту қабілетінен айрылған», «құлағының нүкісі бар». When we use euphemism in this sense, it is important to make sure that the people who are in need are not being ignored due to misunderstanding. Another impolite word people may use regarding disabled people is «мүгедек». However, nowadays, journalists mostly replace the word with euphemistic expression «мүмкіндігі шектеулі жандар».

We may conclude that euphemism is a social device and as Shipley noted «it also manifests the society and time in which they are used, so one can conclude that the attempts to use euphemisms are as old as our ability to use language.» [9]. In Kazakh culture euphemism is sometimes presented in a form of nonce words. Since olden times in traditional families, a bride has not been allowed to address parents and close relatives of her husband by name; therefore, she has been required to give them «names» as their real names have been taboo for her.

There are many euphemisms that are figurative: the result of semantic shift. Some euphemisms display exceptional creativity and some are certainly humorous. There are different ways to form euphemism and circumlocutions are common in our culture. K. Allan and K. Burrige state that using longer expressions is called circumlocution [6]. For example, «Өмір бойы бас бостандығынан айрылғандар», «бас бостандығынан айрылғандар», «дүниеден аттанып кете барды» etc. Some other means of forming euphemism are metaphor, metonymy and proverbs. Phraseologies «аузынанақ ит кіріп, көк ит шықты» «тіл тигізді» which refer to arguing or insulting are examples of metaphorical euphemisms. Most of the phraseologies in our language derives from euphemisms. A. Ahmetov in order to explain metonymical euphemism uses a Kazakh proverb «Бірінші байлық денсаулық, екінші байлық – ақ жаулық» where «ақ жаулық» means «a wife». He clarifies that metonymical euphemisms are used when calling things by their real names might seem awkward. Furthermore, A. Ahmetov notes that «фразалық тіркестер мен қатар мақал-мәтелдер де эвфемизмдердің қайнар көзі» [10], which means proverbs, are also one of the sources of euphemisms. For example, «Бүлінген елден бүлдіргі алма» is a meaningful euphemistic proverb, which means, «Do not take even a berry from a corrupt country». One should not be supporting any undemocratic country that is corrupted, involved in illegal activities and commits injustice to its people.

Euphemism can be positive and negative. Positive euphemisms are magnifying. They make things appear more significant than they are. People or journalists tend to call certain words such as «дүкен» (shop) «бутик» (boutique), or «мемлекеттер орындар» (government bodies) «билік басы», «құзырлы мекеме» because they sound fancier. Negative euphemisms are minifying. Minifying euphemisms reduce the sharpness of words. Most of euphemisms related to death and illnesses are minifying.

Euphemism is widely used by politicians and journalists. «Politicians have always been great masters in the use of euphemisms. We all know how it works: we replace a truth we do not want to hear with a lie that sounds better. We call it political correctness and thanks to it there is no conflict between Israel and Palestine but a peace process, the military intervention in Libya is just crisis management and instead of crisis and

recession we have economic deceleration and credit crunch»[11]. Euphemism allows politicians to give labels to sensitive topics in order to make them sound attractive or less horrifying. It is beneficial for politicians to say «ликвидация»→*liquidation*» instead of «жойылым» - «closed down», «приватизация» - *privatization*» instead of «тартыпалу» - «a sold government company», «legalization» to describe «амнистия» - *amnesty*». These expressions are economic and legal jargons but may have semantic ambiguities meaning different things in different contexts; and therefore, in a political context they would become political euphemism. The most popular topic for political euphemism is «war» or «military euphemism». Military euphemism is used to manipulate the meaning of words and can be dangerous as it performs double-function. Most of British military euphemisms are well known and often appear in the news, for example, «*collateral damage*» (unintentional killing or damage; deaths and injuries inflicted on non-Combatants), «*crossfire*» (gunfire from two or more directions passing through the same area), «*air support*» (assistance given to ground or naval forces in an operation by their own or allied aircraft) etc.[12]. There are even dissertations and articles dedicated to the speech of former prime minister of the UK Tony Blair. Many examples of euphemisms were used in his speeches and interviews such as *liberation of Iraq* (occupation of Iraq), *peace-keeping* (war) etc. On the other hand, it is unpleasant for people to hear such words as «murder», «assassination», «killing» and therefore, military euphemisms are applied in order to mask or play down the degrees of violence. Political euphemisms do not only avert from unpleasant truths, but also support unpalatable policies of a government. In Kazakh culture journalists or politicians often use the following euphemisms in relation with war or crisis: *қақтығыс, әскери қимылдарға араласу, шейім болды, әскерінің оғынан қаза тапқан, ереуілшілерді тарату* etc. Despite the fact that euphemism is a universal phenomenon, it is also cultural. It is not always possible to understand euphemisms used in one culture by another culture considering different historical backgrounds, cultural values and taboos. There are no equivalent units in Kazakh for such English euphemisms as *collateral damage, spin doctor* or *credit crunch*.

Williams and Shipley claim that euphemism is such a pervasive human phenomenon, so deeply woven into virtually every known culture, that one is tempted to claim that every human has been pre-programmed to find ways to talk about tabooed subjects[9]. Keyes calls this a euphemistic instinct and claims that our need for euphemism originates in the newer parts of our brains, where complex thoughts are created, he also suggests that creating euphemisms may have contributed to develop our ability to think, since the brain and our ability to speak have been evolving concurrently [7].

Consequently, euphemistic words are expressions used by speakers to reduce unbearable phrases that are otherwise taboos or offensive. Thus, euphemisms help speakers to talk politically about things that are found to be taboo or obscene. Linguists equate euphemism with «sweet talking» and «double talking». Euphemism helps not only avoid taboo words, but also conceal the truth and save the face of a speaker.

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