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**АУДАРМАТАНУ ЖӘНЕ КОМПАРАТИВИСТИКАНЫ ОҚЫТУ МЕН ЗЕРТТЕУДІҢ
ӨЗЕКТІ МӘСЕЛЕЛЕРІ**
оқу-әдістемелік мақалалар жинағы

Сборник учебно-методических статей
**АКТУАЛЬНЫЕ ПРОБЛЕМЫ ОБУЧЕНИЯ И ИЗУЧЕНИЯ ПЕРЕВОДОВЕДЕНИЯ И
КОМПАРАТИВИСТИКИ**

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THE METHODS OF TEACHING GALI ORMANOV'S TRANSLATION WORK

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Conspicuous Kazakh poet Kasym Amanzholov said: "Gali has an eloquent tongue, he is master of verse's technique, thoughts and feelings, poet who can tell through poet's language". Gali Ormanov was born in Eshkiolmes, Kapal region, in Almaty as it calls now, in poor family.

Gali studied at elementary school, then he studied in a preparatory course of institute of nation's education in Almaty. After that he studied at Pedagogic institute named after Abay (now it calls – KazNPU). After graduating the institute he taught some time and then he worked as a journalist in the newspaper "Socialistic Kazakhstan". From 1938 till 1945 he was a literary secretary of a poet Zhambyl Zhabaev who was known as "Gomer of XX century".

During the years of the great home war G. Ormanov worked as an editor in almanac called "Maydan", after war he worked as a high-level editor in the magazine "Literature and art". He was a main editor in Kazakh National literature press and he worked in honor as a secretary in Kazakh alliance of writers.

G. Ormanov's the first verses were being published from 1928. Gali's album of verses that he wrote between 1927-1933 was published titling as "Shenber" in 1934. In 1936 was published his album called "Abysyn syry". During the years of home war his albums of verses "Halyk Kakharman" (1941), "Emen" (1944) were published. Poet's verses comprised in his "Selected writings" album that was published in 1950. In 1957 Gali's album of selected writings were published as a book.

In the last years of his life, G.Ormanov wrote several verses and poems. A poet was awarded the orders of Lenin, Enbek Kyzyl Tu, Kyzyl Zhuldyz.

Gali Ormanov is one of the poets who worked for translation study. He achieved a great success translating precious legacy of world classical literature and a lot of big or small writings of Russian and other nation entering into nation's republic at the time of Soviet. Concerning himself with translation helped him to learn a lot of things by example. He wrote about this an article "Pushkin is school for us" and said that intimacy and being eloquent are needed to translate a great poet. "When you read his poems you will feel it whole-soul, because of it you want to translate them. At this moment you admit that you need intimacy and the key of a treasure of word to give expressly characters, the best of original". The inference coming from this is without studying and being eloquent you can't do anything".

He translated into Kazakh lyrical writings of A.S.Pushkin, M.Lermontov, V.V.Mayakovskiy, N.Tihonov, N.A.Nekrasov, S.Shipachev and other Russian writer's works.

And he also engaged in translating verses of a great poet of Uzbek nation A.Nauai and an ornament of Turkmen literature Maktumkululy and in translating of Kyrgyz's the great epos "Manas".

Thanks to him an "Indian saga" of a laureate of Lenin's premium, a popular Tadzhik poet of Mirza Tursyn-Zada, Ozdek poets G.Gulam's and Uygy'n's, Kyrgyz poet A.Tokambaev's and a lot of other poets' works were spoken in Kazakh.

Gali translated with great preparation and responsibility. He fully understood main requirements of translation and aimed to do precise and understandable translations. It is noticed that he hardly held theoretical and technical legitimacies of translation.

We consider that there is a great work of Gali Ormanov who could give every poet's style, their peculiarities through translation.

We should give a big attention to teaching his translations far and wide while instructing a conspicuous poet, a talented translator G.Ormanov's creation. We think we have to define what methods he used in translating, advantages and disadvantages in comparing original with

translation.

G. Ormanov translated V. Mayakovskiy's verses so masterly as he translated Russian poet A.S. Pushkin's verses. He could consign purposeful voice, impetuous force, similar assonance of a courageous poet. Readers estimated highly translations of Gali. For instance, in the VII plenum of Kazakh alliance of writers in 1954 G. Musirepov said about several translations including G. Ormanov's translation of A.S. Pushkin's "Brazen rider" in his main report ("About conditions and obligations of Kazakh literature criticism") and said that it is a big creative success of a poet.

A Poet Syrbay Maulenov wrote: "Gali goes before a lot of poets in translating Pushkin and Lermontov's verses, poems. We will be right saying that to write good verses to Gali helped classics that mentioned before."

One of the most translating poets of G. Ormanov is classic of Turkmen literature Maktumkululy. Album of selected verses of a great poet in Kazakh was published as a book in 1959. 86 verses from 96 long or short verses which entered in album were translated by Gali. Sagyngali Seyitov said in his article "Poems that we feel whole-heart" given as an introduction of the book about advantages of the Gali's translation. "A lot of Maktumkululy's verses were translated by Gali and we can not go without saying that he was very precise and responsible about his work". Ghali is a poet who cares for words. He is the one who prevented unnecessary words in his poems as well, and controlled the order of each words. That quality will be noticed in these translations too. The meanings of proverbs, features in sayings, and generally ornate speech, short thoughts were strongly noted in poems Maktumkulu.

Ghali Ormanov also translated quite large prose works to the Kazakh language. Five stories of G. Mopasan, A.P. Chehov "Yyde", "Kayyrshy", N.V. Gogol "Neva Avenue", L. Sobolev "Teniz Zholy" stories and novels, M. Bubennov "Ak kayin", L.N. Tolstoy "Anna Karenina" (2 volume) novels were translated by Ghali Maktumkulu.

Translation skills are prominent in the works Ghali. Firstly, he laid out enormous efforts to kazakh soviet literature. Secondly, he improved his knowledge, and honed his skills his. So, he put efforts to relationship between Kazakh literature and literature of related peoples. Also works in the field of translation influenced the formation of poetic skills and increase to a new level.

There is not special scientific work of Ghali Ormanov's translation works. But articles of M. Auezov / 1 / M. Zhagalin / 2 / T. Alimkulov / 3 / Z. Ahmetov / 4 / S. Kirabaev, S. Imanasov, A. Bekturganov, Zh. Ormanova, etc. describes only good sides of the poet. Special scientific articles about his prose works translations were written by T. Ahtanov.

Pushkin poetry "Memorial", "to Natasha", "Black shawl", "Winter Road", "Don", "I loved you ...", "am I Walk around the street? ...", "What is the use of my name" translated by Ghali Ormanov, and from M. Yu. Lermontov "Borodino", "Neighbour", "A child in the cradle", "Three palm trees", "Valerik", "Dead love", "Argue", "Poet", "Prayer", "Caucasus", "My Home", "Earth and Sky" and etc. and also "Tambov Kaznachyi" translated by Ghali Ormanov. N.A. Nekrasov "Soothsayer", "Orina-soldier's mother" were translated to Kazakh language. V.V. Mayakovskiy "story about metalworker Ivan Kozyrev's settlement" and "Story about Kuzneck building and Kuzneck people" works, from Tursyn-Zadadaev "Indian pictures", "India saga", "Journey to India", "Remember", "Tazhmahal", "Devoted meal", "Two Roads", "Hat of Professor Ahvlediani", poems were translated as well. And excerpts from the epos Nizami Genghuadi "Layli-Mazhnyn" were translated.

Translator's talent is a special talent. It should be appreciated properly. There are some differences between prose works and poems. We have to agree with of B. Zhukovskiy's point of view below. He said: translator prose slave translator of poetry-rival". Translator of art works should not go far from the original text, and when it comes to prose, translator harmonises his thoughts with the author and allows the lyrical feelings to come out. Although, translator do not deviate from the original and have to keep the main idea and size. Only when the interpreter discovers a life phenomenon which influenced to the birth of a certain poem and understands the thinking and feeling in terms of his work, the work of the interpreter rises to the level of creativity and gets poetic quality.

Translation of any nations works with a high reputation and profound meaning, unquestionably a good thing. Such shortcomings are found in the works of Ghali Omarov. However, majority of poet's translation works transfers the original aesthetic bliss.

To be a good translator, the translator should know mother language and history of the target language, customs, history and cultural characteristics, as well as the translator should know the identity of the author.

Poet owns all these features which characterizes translator. Therefore, we can say that the quality of his translations are high, artistry as well.

Only true talented person can deal with the ability to transfer the works of great writers with it's sound, and colors. And translation works of Ghali Omarov worthy of this opinion. Of course, it is impossible to determine the translator talent in the form of a small article.

Academician S.Khirabayev 'by translating classics of world literature Pushkin, Lermontov, Nekrasov, Gogol, Tolstoy, Nizami, Makhtymkhuly'n' his skills were developed and poetic sides experienced. He knew mother language and it's structure fluently. He had never changed it, and used in simple life. He had never let people gone down and never disdained. He was vernacular with all people and undeceived them. His poured lines, as says Askhar Tokmaganbetov "No one is hurt'. Hard work of the poet always remains as the highest example of the poetic arts. He left us this as an example to generation.

Therefore, we believe that in the future the valuable works about talented poet and interpreter Gh. Omarov will be written.

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СПОСОБЫ ПЕРЕВОДА ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ

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Данная статья рассматривает сопоставительное изучение фразеологических единиц в русском и английском языках.

Мақалада орыс және ағылшын тіліндегі фразеологиялық біріктерге салыстырмалы талдау жасалады.

Фразеология является неотъемлемой частью и своеобразной сокровищницей любого языка мира. Фразеологизмы и фразеологические сочетания отражают историю любого народа, своеобразие его культуры, быта, традиций. Поэтому фразеологизмы – высоко информативные единицы любого языка.

Страноведческая ценность фразеологических единиц складывается из трех составляющих. Во-первых, фразеологизмы отражают национальную культуру расчлененными единицами своего состава. Некоторые из таких слов принадлежат к числу безэквивалентных. Во-вторых, фразеологизмы любого языка отражают национальную культуру нерасчлененно, комплексно, всеми своими элементами, взятыми вместе, то есть

своим фразеологическим значением. Наконец, в-третьих, фразеологизмы отражают национальную культуру своими прототипами, поскольку генетически свободные словосочетания описывали определенные обычаи, традиции, особенности быта и культуры, исторические события и многое другое.

Что касается перевода фразеологизмов, уделено немало внимания в теоретических работах. Связанные с этим проблемы рассматриваются по-разному, рекомендуются различные методы перевода, встречаются несовпадающие мнения. И это объяснимо: однозначного, стандартного решения здесь не может быть. Бывают моменты, когда при наличии равноценного фразеологического соответствия приходится искать иные пути перевода, так как этот эквивалент не годится для данного контекста. Даже в границах одной группы фразеологических единиц может потребоваться индивидуальное решение.

Чтобы говорить о приемах перевода фразеологических единиц, нужно всю фразеологию данного языка расклассифицировать на группы, в границах которых наблюдаются бы как преобладающий тот или иной прием, так и тот или иной подход к передаче фразеологических единиц на переводящий язык.

Такие известные лингвисты, как Ш.Балли, В.В.Виноградов, Б.А.Ларин, Н.М.Шанский, в качестве исходной точки берут лингвистические классификации, настроенные в основном на критерии неразложности фразеологизма, на слитности его компонентов, в зависимости от которой и от ряда дополнительных признаков – мотивировки значения, метафоричности – определяется место фразеологической единицы в одном из следующих разделов: фразеологические сращения (идиомы), фразеологические единства (метафорические единицы), фразеологические сочетания и фразеологические выражения.

По мнению Я.И.Рецкера та же классификация весьма удобна для теории и практики перевода, но он берет из нее только единства и сращения, считая, что по отношению к этим двум группам фразеологических единиц следует применять неодинаковые приемы перевода. Так, перевод фразеологического единства, по его мнению, должен по возможности быть образным, а перевод фразеологического сращения должен осуществляться преимущественно приемом целостного преобразования.

С.Влахов и С.Флорин отмечают, что возможность достижения полноценного словарного перевода фразеологической единицы зависит от соотношений между единицами исходного языка и переводящего языка:

1. Фразеологическая единица имеет в переводящем языке точное, не зависящее от контекста полноценное соответствие, то есть фразеологизм исходного языка, равный фразеологизму переводящего языка, переводится эквивалентом.
2. Фразеологическую единицу можно передать на переводящий язык тем или иным соответствием, обычно с некоторыми отступлениями от полноценного перевода, то есть фразеологизм исходного языка, приблизительно равный фразеологизму переводящего языка, переводится вариантом (аналогом).
3. Фразеологическая единица не имеет в переводящем языке ни эквивалентов, ни аналогов, непереводимое в словарном порядке, то есть фразеологизм исходного языка, неравный фразеологизму переводящего языка, передается иными, нефразеологическими средствами.

Упрощая схему, можно сказать, что фразеологические единицы переводят либо фразеологизмом – фразеологический перевод, либо иными средствами – нефразеологический перевод.

С переводческой точки зрения английские фразеологические единицы делятся на две группы:

- фразеологические единицы, имеющие эквиваленты в русском языке;
- безэквивалентные фразеологические единицы

Фразеологические эквиваленты могут быть двух типов:
1) Постоянное равнозначное соответствие, которое является единственно возможным переводом и не зависит от контекста. Этот вид перевода назван Я.И.Рецкером