



Vědecko vydavatelské centrum «Sociosféra-CZ»  
Tashkent Islamic University  
Belarusian State University  
Secondary school № 171, Moscow

**ACTUAL PROBLEMS OF THE THEORY  
AND PRACTICE OF PHILOLOGICAL RESEARCHES**

Materials of the VII international scientific conference  
on March 25–26, 2017

Prague  
2017

<b>Петухова Е. В.</b> О звукоизобразительной природе абстрактной единицы ANGER .....	47
<b>Степанова Е. Н.</b> Эвфемизмы в телевизионной рекламе лекарственных средств .....	50
<b>Токарева Л. А.</b> Функции фразового обозначения в романе М. Ю. Лермонтова «Герой нашего времени» .....	55

#### IV. BASIC THEMES OF TRANSLATION STUDIES

<b>Ashimkhanova S., Zhussupova A.</b> The problem of translation of ethno-cultural identity in Abay's poems .....	59
<b>Kuchkarova N. Kh.</b> Teaching methodologies and translation .....	63

#### V. FUNCTIONING OF LANGUAGE UNDER CONDITIONS OF MULTILINGUALISM

<b>Дегтяренко В. В.</b> Использование видеопрокта по страноведению на занятиях РКИ .....	66
---	----

#### VI. URGENT QUESTIONS OF RHETORIC, SPEECH CULTURE, COMMUNICATION THEORY

<b>Авдолина Л. Н., Таньков Н. Н., Умнов А. П.</b> Стилистическая роль заголовков в газетно-публицистическом подстиле .....	70
<b>Бондаренко Ю. Б.</b> К вопросу о связи между речевым жанром и его номинацией (на примере жанра биографии) .....	73
<b>Захарова М. А.</b> Воздействие гороскопа на реципиента .....	77
<b>Майорова А. В.</b> Эвфемизмы как средство языкового манипулирования в современной коммуникации .....	83
<b>Фесенко О. П.</b> Переписка: дискурсивный потенциал и возможности для описания речевого портрета .....	86

## IV. BASIC THEMES OF TRANSLATION STUDIES



### THE PROBLEM OF TRANSLATION OF ETHNO-CULTURAL IDENTITY IN ABAY'S POEMS

S. Ashimkhanova  
A. Zhussupova

*Dr., Professor,  
doctoral applicant,  
Al-Farabi Kazakh National University,  
Almaty, Kazakhstan*

---

**Summary.** The article under review deals with the problem of translation of ethno-cultural elements. The article highlights the translation of phraseological units which reflect the national characteristics of the people. The poems of Abay, which are full of lexical units with ethno-cultural component value are being discussed in the article. Translations of M. Petrovykh, S. Lipkin, Y. Kuznetsov and Richard Mckane are being analyzed.

**Keywords:** phraseology; literal translation; ethno-cultural identity; national character; distortion of the meaning; reproduction of the ideological content.

---

The problem of understanding, functioning, and development of ethno-cultural identity is becoming one of the most urgent one today, not only in Kazakhstan, but also throughout the world. That is primarily due to the globalization of cultural space. Intensive intercultural communication is playing an important role and has become an integral part of our life. Nowadays the problem of understanding is carried out through subject-object relationship "man – text." Wherein, a subject, having a certain set of individual characteristics, is considered to be a carrier of a particular culture, influencing on both the generation of the text and its reception. When understanding a text of a foreign culture an addresser and a recipient of verbal work are appeared to be the representatives of different cultures, which raise the need for research in the field of cognitive and linguistic processing. Misinterpretation of the ethno-cultural characteristics may lead to a complete distortion of the whole meaning of the original text during translation.

While working with an ethno-cultural text, special attention should be paid to the translation of phraseological units. Phraseology – is the treasure trove of any language. Phraseological units reflect the history of the people, the uniqueness of their culture and way of life. Phraseology is always characterized by a bright national character.

Translation of phraseological units is very difficult and laborious work. The difficulty is in the fact that the plan of the content doesn't correspond to the plan of the form.

Translation of the Kazakh phraseological units into the Russian or English languages is particularly difficult. Kazakh phraseological units are characterized

by the absence of analogue or equivalent in the Russian or English languages. Literal translation must be excluded and it is apparently determined primarily by their belonging to different language families – Turkic, Slavic and Germanic.

Let's analyze the translations of the following poems written by Abay Kunanbayev (1845–1904) – the great Kazakh poet, composer, educator, thinker, public figure, and also the founder of Kazakh written literature and its first classic. In his poems the fate and life of the Kazakh people are highlighted and national elements have a special place.

M. Petrovykh managed to present the melodic verse of the poem *Көзімнің қарасы* in the Russian language. However the translator made a slight mistake in translation of phraseological unit “Көзімнің қарасы”.

Original:

Көзімнің қарасы  
Көңілімнің санасы  
Бітпейді іштегі  
Ғашықтық жарасы [1, p. 117]

Translation of M. Petrovykh:

Ты – зрачок глаз моих,  
Пламень душ золотых.  
Сердцу мук не избыть  
Столь глубок шрам от них [2, p. 35].

“Көзімнің қарасы” – is a phraseological unit, metaphor, inherent to Kazakh people. It's an emotional expression, enhancing the validity of the statements. Affectionate, friendly attitude to the dear, beloved person is represented in the figurative, concrete-sensuous form. In Russian culture, the same function is carried out by the metaphor “Свет очей моих”. Translation suggested by M. Petrovykh is literal. It would be advisable to start this poem with the following lines: “Ты – очей моих свет” or “Свет очей ты моих”. As far as English language is concerned this phraseology can be translated as “You are the apple of my eye”.

In the following translations of Abay's poem a complete distortion of the meaning, gross deviation which changes the image of Kazakh people can be observed. The translations totally do not correspond to the original.

Original:

Қалың елім, қазағым, қайран жұртым,  
Ұстарасыз аузыңа түсті мұртың.  
Жақсы менен жаманды айырмадың,  
Бірі қан, бірі май боп енді екі ұртың [1, p. 20].

Translation of S. Lipkin:

О, казахи мои! Мой бедный народ!  
Жестким усом небритым, прикрыл ты рот.  
Кровь – на правой щеке, на левой жир.....

Где же правда? Твой разум не разберет [2, p. 90]

Translation of Y. Kuznetsov:

О казахи мои, мой бедный народ!

Ус, не ведавший бритвы, скрывает твой рот.

Кровь за левой щекой, жир за правой щекой.

Где добро и где зло, ум ли твой разберет? [3, p. 139]

Translation of Richard Mckane:

Oh, Kazakhs, my poor people,

You let your moustaches grow.

Since you don't distinguish good from evil,

Now you have blood on one cheek and grease on the other [3, p. 242].

Having read these translations Russian-speaking reader has an image of a 19<sup>th</sup> century Kazakh in their mind – an unshaven animal, eating raw meat, who can't distinguish good from evil. This poem is full of phraseological units and the literal translation fundamentally distorted Abay's thoughts.

The majority of Abay's poems were translated into foreign languages from Russian. The above mentioned poem for all probabilities was translated from Russian into English. In English version we can observe the same situation.

The translation of the given poem has been commented on by the Kazakhstani writer Kanat Tassibekov, author of the book *Situational Kazakh language* in the following way: “– I read this poem in the Russian language for the first time when I was a schoolboy. It was translated from Kazakh into Russian by Yuri Kuznetsov. I remember the lines shocked me deeply. In my child's imagination I had an image of XIX century Kazakh – a savage who never shaved, so eagerly and ferociously absorbing the raw meat of just slaughtered sheep and while doing it he has blood on one cheek and grease on the other. On top of that, my not so distant ancestor cannot distinguish the concepts of good and evil” [5].

Kanat Tassibekov vowed to understand the phraseological units of his mother tongue so engaged in studying the Kazakh language seriously. He found out the real meaning of the phraseological unit “Бір ұрты май, бір ұрты қан”, (на одной щеке жир, на другой – кровь; blood on one cheek and grease on the other) in the Kazakh-Russian phraseological dictionary issued in 1988 by the publishing house «Мектеп».

The writer found out that the phraseological unit is used for description of a person, who has opposite qualities, who can be good and evil, unstable and contradictory.

While analyzing the phraseological unit “Мұртына ұстара тимеген” (усы, не знавшие бритвы; you let your moustaches grow) Kanat Tassibekov discovered that it is used for description of a person, who doesn't accept limitations, prohibitions and lives, relying only on himself.

Word combination “қайран жұртым” is translated into Russian as “мой бедный народ” and into English as “my poor people”, whereas “қайран” in this context means my favorite (or cute) people. The writer underlines that Kazakhs



often use the word with a touch of gentle sadness towards close relatives, such as parents: “қайран анам”, “қайран әкем” – dear mother, unforgettable father.

In conclusion, not being an interpreter, Kanat Tassibekov offers his alternative translation of the poem in the Russian language.

О, казахи мои, мой любимый народ!

Ты не знаешь запретов – жизнь вольно идет.

Поступить как, не знаешь – плохо ли, хорошо,

Ведь в тебе в равной мере и зло, и добро [5].

According to his translation Kazakhs are Abay's favourite people and they don't know taboos, their life goes willingly. They don't know how to act badly or well because they have two contradictory qualities – goodness and evil in equal measure.

It should be noted that translation offered by Kanat Tassibekov is much more successful in comparison with previous ones. However, the translation does not make the same impression as the original. The writer does not fully reproduce the ideological content of Abay's poem.

Explanatory Dictionary of Kazakh language edited by N. Uali, Sh. Құрманбайұли, М. Малабаков, Р. Шайбекөв interprets the phraseological unit “Мұрты ұстара көрмеген” (усы не ведавшие бритвы; didn't shave for a long time) as follows: “Тежеусіз”, “тыюсыз”, “еркін кеткен” – unlimited, unbridled, unrestrained, intemperate, free [6, p. 950].

Analyzing the words of Abay “Ұстарасыз аузыңа түсті мұртын” to some extent Kanat Tassibekov clarified their meaning. He successfully presented the value of phraseology. However, it should be noted also that the Kazakhs attached special importance to “beards”. Kazakh people said: “Сөз көркі мақал, жігіт көркі сақал” [4, p. 81], that is, the word sounds good in a proverb, and a man is handsome with beard. For Kazakhs beard is a sign of courage, wisdom, piety, honor. In the traditional outlook of the Kazakhs a beard is a male energy, the force. A beard is the center where angels gather. They protect against evil forces and connect with God. Therefore, it is important to keep beard clean, cut intime, and take care. But unfortunately, not all mortals realize the true meaning of beard; let it grow not adhering to certain rules. And it says that they do not realize where the truth and the lie are. Therefore, in given line Abay might have meant that his people could not distinguish good from evil, adhere to certain rules without knowing the essence of the true value.

Kazakhs associate taboo action with the lexical unit “Қан” (blood). Kazakhs correlate this word with the word - haram, i.e. forbidden actions.

Lexical unit “Май” (grease) is associated with positive action. Kazakhs correlate this word with the word – halal, i.e. all that is allowed and permissible in Islam. In the lines “Жақсы менен жаманды айырмадың, Бірі қан, бірі май боп енді екі ұртын” Abay might have meant that his people could not distinguish good from evil, halal from haram.

The notes of criticism sound in the poem. But this criticism does not indicate the negative attitude towards the Kazakh people. He wrote these lines with empathy and pain, hoping to awaken in them those qualities which he placed above all else.

In conclusion, I would like to emphasize that translator must take all linguistic and cultural aspects into consideration in order to succeed in his translation. The translator must be able to convey the ideological content of the original. Particular attention should be paid to the translation of the lexical units with ethno-cultural component values, phraseology which reflect the national characteristics of the people. The literal translation of phraseology distorts the meaning of the whole text, incorrectly interprets the ethnic and cultural identity.

#### Bibliography

1. Abay. Poems. – Almaty: Zhazushy, 1977. – 240 p.
2. Abay. Poems. Words of edification. – M.: Russian book, 2003. – 240 p.
3. Abay. Books of words. International club of Abay, 2009.
4. Agash bessikten zher bessikke dein. Book 4. – Almaty: Oner, 2011. – 128 p.
5. <http://www.time.kz/blogs/hocu-skazat/2015/11/04/kanat-tasibekov-tonkosti-perevoda> (date of access 11.04.2015)
6. N. Uali, Sh. Kurmanbaiuly, M. Malbakov, R. Shaibekov. Kazakh dictionary. – Almaty: Daur, 2013. – 1488 p.
7. Y. I. Retsker. Translation theory and practice of translation. – M.: R. Valent, 2010. – 244 p.

## TEACHING METHODOLOGIES AND TRANSLATION

**N. Kh. Kuchkarova**

*Assistant teacher,  
Languages Department,  
Tashkent Medical Academy,  
Tashkent, Uzbekistan*

---

**Summary.** This article describes several types of teaching methodologies that have their own goals and meaning. Moreover, the place of translation in these methods is also discussed whether they are positive or negative.

**Keywords:** methodology; translation; linguo-methodology.

---

For preparing highly skilled specialists, teachers should do their best to help their students to strengthen their knowledge, and broaden their world view in order to be able to work in different fields of our life. The methodology of foreign language teaching in this process plays a very important role. Moreover, it is the leader in the process of preparing the good specialists. Methodology has its own goals, categories and system.



Vědecko vydavatelské centrum «Sociosféra-CZ»  
Tashkent Islamic University  
Belarusian State University  
Secondary school № 171, Moscow

the VII international scientific conference  
on March 25–26, 2017

**Actual problems of the theory  
and practice  
of philological researches**

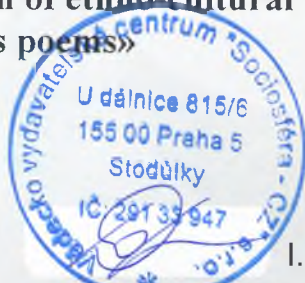
*Akbota Zhussupova*

is rewarded for active participation and preparation of the report

«The problem of translation of ethno-cultural  
identity in Abay's poems»

The place

The chief manager of  
Vědecko vydavatelské centrum  
«Sociosféra-CZ»



Prague

I. Doroshina

**DIPLOMA**

