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Features of Translation of Kazakh and English Set Expressions and Idioms with Numerative Seven

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Abstract

Culturally specified numbers or numeratives have great significance in our life. People from ancient times believed in their magic power and created concepts connected with them. If we can reveal the factors, which influenced on formation of definite number concept, we would reveal national, historical essence of nation. This would help us to understand cultural specific features and peculiarities in the world perception of each culture. Therefore, we tried to find out factors which impacted on formation of numerative seven and analyzed semantics of numerative seven in different contexts. Results of analysis can be used as background data for translator and it will help to overcome extra-linguistic barriers during process of translation. The data are restricted to cultural customs, traditions, religious ceremonies, phrasal verbs and proverbs. At the end of work there are given suggestions to interpret word combinations from Kazakh into English and from English into Kazakh.

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1. Translation and Cultural Studies

Reflection of impact translation of the history human culture and development of cross-cultural relations is significant issue of cultural studies. Thus, translation is cultural phenomenon. Culture from philosophical point can be comprehended as a result of human essence. Translation, as one type of spiritual activity of human kind, originates from the ancient times. It has rich history which covers centuries. Translation has high significance in all stages of civilization: beginning, development, enlightenment. History of translation is based on relation of language and history. Phenomenon of translation gives an opportunity to spread out. Transfer universal, peculiar values of definite culture, and at the same time it enriches one culture with values of different culture. Hence translation can be regarded as bridge in cross-cultural dialogue which leads to civilization of cultures. Investigation of translation phenomenon contributes to multi-dimensional research of general linguistics, religion, literature, philosophy and culture.

Process translation, first of all, is cultural phenomenon, since both translator and its user is a man. We can never consider separately a man from a culture. The process of translation makes easier cross-cultural

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communication and impacts on enrichment and globalization of cultures. Fictional, literal, poetic translations are regarded to masterpiece. As started Zhukovskii (Monteskie, 1956): ‘Translator of the prose is a slave; translator of a poem is a co-author (p. 25)’. As translation is considered as a master piece, it proves it is right to be considered as cultural phenomenon. Consequently, translation as creative type of work requires very high demands. Skills of a translator are evaluated according to his/her ability adequate translation of linguistic units. By adequate translation we mean transfer of units from one language to second by covering historical, cultural colors of a specific word. It requires huge artifice from a translator. Latishev& Semenovstates (1980): “translator faces linguistic and ethnic barriers in the process of translation” (p. 110). Consequently translator must always improve his skills. Society always changes and it is always in evolvement. These changes reflect in language. Hence, background knowledge of a translator must very diverse, since background knowledge includes extra-linguistic factors. Extra-linguistic factors are outer factors, which reflects language. These factors can different according to pragmatic interests of translator. In this article we consider extra-linguistic factors concerned with cultural issues. By word culture we understand all factors, which can identify essence of definite culture. As states Kazakh academician A. Khaidar (1998): ‘Tool of comprehension of culture is language’ (p. 13). Consequently translator is responsible either for informative and either for cultural features of language.

Reflection information in language units is given through diversity of symbols. One of them is number. ‘Numbers are elements of specific codes which used for description of the world’ (Maslova, 2001). There are several answers concerned with time, history and reason of number creation. “These are the most wide-spreadhypothesizes concerned with creation of numbers:

1. Pragmatical, communicative necessity;
2. Conceptual and verbal origins: a man has in his essence an ability to count. A man has innate concept of number one and sense of continuation;
3. Ritual: a man created number’ (p. 99).

Concerned with number system scientists states: ‘Egyptians made huge contribution to number systems. However, their symbolic system was uncomfortable to use. For instance, they signed number 1000 with lotus; number 2000 was marked with two lotuses. In spite the fact hieroglyphs were comfortable for signing large numbers; it was difficult to use this system in many other conditions. For example, in order to sign number 999, one had to draw 27 separate signs.

Number system which we use consists from numbers 1, 2, 3, 4, 5, 6, 7, 8 and 9. This number system is entailed decimal numeration system. There are the other plenty systems of numbers. But this is not case of this article.

People from the ancient times believed in magical strength of numbers. Curiosity to reveal number mystery was always topical. According to Pythagoras ‘each thing can be given by number’. Numbers are either used for revelation of religious books. For instance, system of ABBAD alphabet was used for reveal of Quran words. ‘ABAD system is the ancient Arabic alphabet system which gives numbers with letters and gives words by numbers’ (Guzikhan, 2000). It proves statement that interest for numbers was in all possible directions. As a result there were formed different believes, concepts, superstitions amongst people. One of the most wide spread concepts concerned with number is connected with number seven. We tried to make as wide as possible investigations concerned with extra-linguistic context of number seven. By extra-linguistic context we mean: ‘all possible occasions, time, place and true facts concerned with a definite text, which helps to understand adequate meaning of a linguistic unit in text by receiver and translator’ (Komissarov, 1990).

There are several offers concerned with the term of numbers with concepts in the post-soviet countries. For example, Dmitriev suggests term numeratives, scientist Drenkov Counting words, Kononov offers term explanatory and piece numerals (Khasenov, 1957). But widely used amongst them is term numerative. This term originated from English word enumerate. Enumerate means marking by numbers. Consequently numbers which are used instead of definite concepts are named numeratives. Numeratives are able to have different associations, and numbers does not have this feature (Kaiirbaeva, 2004). Consequently numeratives are numbers which have definite concepts. For example, in China number eight signifies eternity. Numeratives can be divided into specific and universal. Specific numeratives are numbers which are peculiar to one definite culture or nationality. For example, number twenty is considered to be number of happiness in the Central American Indian Culture (Kadirbaev, 2004). This numerative is specific numerative of the Central American Indians. Universal numeratives are peculiar to several nationalities or cultures. For example, numbers two, seven, nine, thirteen have similar concept in many cultures.

Number seven is regarded to be holy in most cultures. Then what are the factors of establishment of this concept? What background should translator have in order to reveal specific peculiarities number seven in Kazakh and English Culture?

In the process of symbolization occur connotative and semantic transformational processes. If to consider language from semantic point, it can be divided into inner and outer forms. In its inner part reflects national concept, i.e. subjective form of objective world. Symbols have connotative meanings. Symbolic meaning has equal occurrence with its denotative meaning. If icon points to definite thing, symbol has abstract meaning. Symbolic meaning is directly connected with ethnos cultural historical life. Symbolic meaning does not make chain of homonyms line in dictionary. Symbolic meaning is a result of semantic transformation. Symbolic meaning has national coloring, and national features; (Kaiirbaeva, 2004).

What are the factors which impacts on semantic transformation. Etymology of word can be helpful in revealing word origins.

2. Etymology of Number Seven in Kazakh

The well-known Kazakh poet Olzhas Suleimenov underlined significance of etymological research. This significance he connected with revelation of history, cultural changes, and with peculiarities in way of life to definite ethnos through etymological researches.

The word ‘zheti’ in Kazakh means Seven. In ‘etymological dictionary of Turkish words scientist E.V. Sevortian (1978) states that word zheti originates from word zhetti, zhetu, zhet which means get, achieve (p. 123). Kazakh mythologist S. Kondibay(2004) connects significance of number seven in Turkish culture with the following situation. ‘In the ancient times people used to describe life obstacles with squares or circles which decrease to its centre. Centre of these figures was dot. If decreasing circles and squares meant life obstacles, the dot in the way centre was associated with target, aim point of the life’ (p. 75). The target point in the centre of figures in Turkish pronounced as ‘ngengt’. As time goes by this word changed in the following order: ‘ngengt’ > ‘iengt’ > ‘ient’ > ‘iet’ > ‘zhet’. Later from this word ‘zhet’ was derived number zheti. Consequently the initial meaning of a word zhet point of target, highest point, the most, the highest target was transformed to number seven. Therefore in myths number seven is used in the meaning of superlative: the most and the best.

3. Mythological factor

“Mythological world perception is the initial stages of world perception. One of the peculiarities of myth is to attempt to comprehend the unknown sides of the world. If it is impossible to explain it, it indicates to God or to other natural magic power. Myth informs and arise associations, symbol informs and points. Symbol and myth present world sample in the mind of people” (Khaiirbaeva, 2004). Kazakh mythologist S. Kondibay (2004) in his work ‘Mythology of the Kazakhs in the ancient times’ identifies myth in the following way: “Myth is combination of concepts and stereotypes of definite society which live in definite historical time, historical space, definite political, social, cultural conditions about human creation, inner, outer impacts on a man, about time, space, world construction, place and level of their society in the universe” (p. 5). According to this statement through myths we can reveal concepts of world construction of a definite ethnos. Symbols can used as key for discovering these concepts, as symbols are based on those concepts. Kazakh scientist K. Dusipbai (2001) states about sacredness of number seven. She proves that Turkish world perception reflects in popular. “Turkish divided popular vertically into three, horizontally into four parts. Combination of both constitutes to seven” (Dusipbaeva, 2001). This concept reflects in Kultegin monuments. Because of this belief Turkish paid great attention to number seven. There is an other hypothesis concerned with sacredness of number seven amongst Turkish. It is connected with nomadic way of life of Turkish. Nomads in the ancient times oriented their way according to the Great Bear. The Great Bear in Kazakh sounds like Seven Pirates. As nomads referred seven pirates to be holy, they either regarded number seven to be holy (p. 19). S. Kondibay(2004) offers one more hypothesis with holiness of number seven. He suggests that

people who lived in current Asian territory used to believe that they were derived from one of seven Gods: ‘according to genealogical legends Kereits (name of ethnos) descended from seven sons of some Majesty. It is not difficult to notice that legend about Kereits and Altai believes have the same roots. In both legends majesty has seven sons (but in Altai believes the Majesty is Erlik the Majesty of the world of dead, and in Kereit legends the Majesty is Terrestrial Majesty’ (p. 238).

There are several wide spread word combinations which come from the ancient times in Kazakh: seven headed giant, seven-headed which, seven giants, etc. These word-combinations can be found in folk literature, epic literature, fairy-tales which were wide spread before people who live in current Kazakhstan adopted Islam. It proves that mythological believes had great impact on formation of concept of number seven. Shamans also used to use seven types of plants and keep it seven days. Such kinds of treatments with seven were popular amongst Shamans. All these factors made to form symbolic concept of number seven.

4. Religious factor

Religion is inseparable part of a culture. Without comprehension of religious concepts of one culture, it is impossible to understand its cultural values and world perception. It is reflection can be viewed through language. Therefore if a definite number in one religion has specific meaning, this number transfers immediately to symbol or numerative. The main religion of Turkish culture is Islam. Most European and English speaking countries religion is Christianity.

In both Kazakh, British cultures huge impact on culture had religious factor. Number seven is considered to be holy in all Abraham religions; number seven had spread out as holy number in many cultures. As a proof for this we can point to occurrence of number seven many times in Quran and the Holy Bible. After counting number seven in Quran we have found out that it appears 21 times throughout whole Quran. There are widespread word-combinations in Kazakh which are taken from Quran: seven layered heavens, seven heavens etc. Christian’s book is divided into Old and New Testament. Only in the New Testament number seven appears 83 times. Except these mentioning there are the other religious rituals connected with number seven both in Islam and Christianity.

5. Translation of numerative seven

Translation of numeratives adequately means finding equivalents for linguistic units. Komissarov (1990) states: ‘Significant aim of translator is in revealing linguistic and extra-linguistic factors which make similar content of messages in two different languages’ (p. 47).

In order to achieve equivalent translation translator must consider text in discourse level by investigating it is inter textual message. The most frequent words or phrases used by translators are named equivalent units. According to Komissarov (1990) “translation equivalence is the most frequent unit which used for translation from authentic language to translated language” (Komissarov, 1990).

In this article we will consider numerative seven, and will try to find translation equivalence. Our aim as translator is to find the units which would benefit both functional and expressive meaning of messages with numerative seven. In cases when we do not have translation equivalence in translated language, we have to try to find suitable and effective equivalence. Let’s consider requirements which we have to follow to get the best results which would respond to qualified translation: (Latishev& Semenov, 2003):

1. Translated unit must have the same communicative functions of an authentic language;
2. If it’s possible we should try to give analogue with the same semantic-structural form;
3. In giving equivalent unit we must follow some limitations which would prevent us from doing mistakes.

According to these requirements, first of all we should answer for question: What is communicative function of numerative seven? Numerative seven is mainly used in its connotative meaning as symbol. Consequently it has expressive-figurative meaning. In both Kazakh and English its symbolic meaning is recognized intuitively. Hence, numerative seven is used to enrich speech, to make it more expressive and colorful. Therefore while translation process we have to take into consideration this peculiarity of numerative seven. It

means that the main our consideration will be in its connotative meaning. According to second requirement we have to preserve semantic meaning of linguistic units. Third requirement demands adequate transformation of units. Therefore we will choose as equivalent units with similar semantic meaning rather than giving word-for-word translation. One feature of translation of numerative seven from Kazakh into English is in their similar concept. However, we cannot fail to take into account cultural specification of each language.

Next stage is process of translation. Komissarov (1990) claims: 'Process of translation includes at least two stages comprehension of content of authentic text by translator, and choice of variant for translation'. Consequently first of all we must reveal semantic meaning of texts with numerative seven. By semantic meaning we mean all background information which could be helpful for finding adequate translation. And then only do process of selection of units.

The first word-combination in Kazakh with numerative seven is *zhetiata*. In a dictionary for this word is given translation to the seventh generation. Word-for-word translation is seven grandfathers. However this translation cannot express all extra-linguistic context of Kazakh word combination *zhetiata*, since significance and meaning of seven grand fathers is very vital in Kazakh culture. Therefore it wouldn't be comprehensible for representative of other culture to understand the whole context of word-combination by seven grand fathers or to the seventh generation. In Kazakh culture there are several traditions connected with seven grand fathers. Descendants of one man cannot get married with each other until seventh generation. It's believed that this custom will help to prevent different health problems and to preserve genealogical purity. In fact, medically it's proven that children whose parents have near relation have serious problems with health because of some variance in blood structure. As result, there has been established tradition to know chain of all seventh grand fathers name including father's name. The one who does not know his/her grandfathers name to the seventh preceding generation was considered to be disgraceful, and ill-mannered. This tradition is still topical amongst Kazakhs. Because of these peculiarities of this word-combination we cannot find contextual equivalence in English. We cannot also use loan translation. 'Loan translation is translation of morphemic construction of a word or word-combination'. Therefore the best way of giving right equivalence is giving analogue equivalence. Analogue equivalence is a translation which is perceived by finding the closest unit by its meaning for units which do not have equivalence in translated language for authentic unit (Komissarov, 1990). By analyzing texts with *zhetiata*, we made certain that word-combination *zhetiata* is used in connotative meaning. It is used in the meaning of general ancestors, root, and genealogy. Therefore we can give analogue equivalent for this word-combination ancestors. Along with this meaning word-combination *zhetiata* can be expressed in its denotative meaning. In this case word-combination will be considered as unit without equivalent. It will be translated as reality. According to Vlahov&Florin (1980): 'realia is a word or word-combination which is specific for one culture or ethnos connected with their way of life and historical objects' (p. 15). In case, if it's impossible to find equivalence for units, it is used method of description, where it's described features of translating unit (Komissarov, 1990). Hence we have decided to translate word-combination *zhetiata* by descriptive method.

Zhetiata – chain of seven preceding great-grandfathers including father. Amongst Kazakhs marriages till seventh preceding generations were not allowed. Therefore the significance of knowledge of all seven great-grandfathers chain was very important. Those who do not know them were recognized as kinless and rootless and were not respected amongst others. This custom is still actual and even nowadays Kazakhs ask the names of their seven great grandfathers as the way of examining each other while introducing with each other.

As we see, for word-combination *zhetiata* can be given three equivalences. We would offer to give its translation in dictionary in the following way: *Zhetiata* – 1. Chain of seven preceding great-grandfathers. Amongst Kazakhs marriages till seventh generation were not allowed. Therefore the significance of knowledge of all seven great-grandfathers chain was very important. Those who do not know them were recognized as kinless and rootless and were not respected amongst others. This custom is still actual and even nowadays Kazakhs ask the names of their seven great grandfathers as the way of examining each other while introducing with each other; 2. Ancestors; 3. to the seventh generation;

First translation is its denotative meaning, second is connotative meaning, the third is word-for-word translation. However usually in dictionaries there are given list of phraseological words and idioms which are used with this unit. Therefore we will consider other word combinations which can be used with unit *zhetiata*. Then what are the demands for translation of phraseological words and idioms. Central issue in translation of phraseological words is

in finding equivalent expression of figurative meaning of the unit. Semantics of such units have informative complex of subjective, logical and connotative components. The most important cases in choice of units from translated language are the following: 1) metaphorical of figurative component of phraseological word's meaning; 2) direct and subject component of phraseological word's meaning; 3) emotional component of phraseological word's meaning; 4) stylistic component of phraseological word's meaning; 5) national-ethnic component of phraseological word's meaning.

There are three main types of accordance to figurative phraseological units of authentic language. In the first type it's kept all complex of meaning translating unit. In the second type of equivalency metaphorical meaning is given in translated language with other figure, by saving other components of phraseological word's semantics. Third type is achieved by loan translation. Usually in these cases we have to refuse usage of phraseological words and content us with description of figurative meaning of unit. There can be situations when a translator can choose amongst several variants. In some cases it's possible to give translation by loss of national ethnic components, by substituting it with other existing unit with the same semantic content. For example the phraseological word 'He will not set the Thames on fire' can be translated without use of name of the river Thames. There can be used another phraseological word in translated language with the same meaning (Komissarov, 1990).

The first phraseological word in Kazakh with *zhetiata* is *zhetiatazhau*. Word-for-word translation is seven grandfathers enemy. In this unit word combination *zhetiata* is used in strengthening meaning. It has stylistic function rather than denotative meaning. Therefore we have to take into consideration this stylistic, communicative function of this phraseological word. Word-for-word translation will not be suitable for English translation. Semantic meaning of this unit is arch enemy. Therefore we would give following equivalents for *zhetiatazhau*: arch-enemy, the worst/bitterest enemy, a most vicious enemy, implacable foe, fast foe dire foe, sworn foe, formidable foe. The last four have higher expressive means and used in poems. All of them can be used as synonym line for phraseological word *zhetiatazhau*. Therefore we'd give translation of *zhetiatazhau* in following order: *Zhetiatazhau* – 1. arch-enemy; 2 the worst/bitterest enemy; 3. a most vicious enemy; 4. implacable foe; 5. fast foe dire foe; 6. sworn foe; 7. formidable foe.

Next phraseological word is *zhetiata*, *zhetituptenberikarai*. Word-for-word translation is from seventh grandfather. Semantic meaning is from the ancient times. Here the word combination *zhetiata* is used in superlative meaning. In order to give right equivalence we will find equivalence for word from the ancient times. There were found following words for word from ancient times: seven years ago; from way back, from time immemorial, since Adam was a boy, since ancient times, of yore, from of old, since olden times, from the earliest times, at all times; from of old; long since. If to consider these variants phraseological word seven years ago would be the most suitable equivalent for phrase *zhetiata*, *zhetituptenberikarai*. Word combinations of yore, from of old, since olden days, from the earliest times, from time immemorial are archaic units. Units from time immemorial, since olden times used in poetry. Phraseological words from way back, for ages are used in spoken and in informal speech. The most suitable and advantageous phraseological word form stylistic point would be unit since Adam was a boy. Communicative function of this idiom is the same with Kazakh *zhetiata*, *zhetituptenberikarai*. Therefore we can consider it as analogue equivalent translation. There is one word phrase which can be mistaken as translation for *zhetiata*, *zhetituptenberikarai* since earliest times. This unit in English means eternity and is used for word always. Now let's conclude the line of translation for phrase *zhetiata*, *zhetituptenberikarai*. *Zhetiata*, *zhetituptenberikarai* – 1. seven years ago 2. since Adam was a boy 3. since ancient times, at all times; from of old; 4. poetry. from time immemorial, since olden times; 5. archaic. of yore, from of old, since olden days, from the earliest times, from time immemorial 6. colloquial. from way back, for ages;

Zhetiata and *zhetituptenberikarai* are the next phraseological words under consideration. Word-for-word translation is none of seven grand fathers used to have, and haven't seen anything. We have taken these two phraseological units together because they have the same semantic meaning. They both have negative meaning of beggary. In dictionaries we found six words with meaning of beggary: poor; destitute, indigent; beggar, mendicant, pauper. But they cannot substitute to stylistic function of the phraseological words under consideration. We think stylistically it would be more advantageous to choose idiom poor as a church mouse. This set expression in English is either used in strengthening meaning as Kazakh set expression. Therefore it would constitute to communicative function of translating units. All in all we have following line: *Zhetiata* and *zhetituptenberikarai* – 1. poor as a church mouse 2. poor; destitute, indigent; beggar, mendicant, pauper

Following set expression is *zhetiata* and *zhetituptenberikarai*. This set expression has opposite meaning to previous. It means very rich. Word-for-word translation is Black blue since seventh grandfather. *Zhetiata* is also used here in order to strength meaning. We could give superlative meaning with the word very, but it would be too simple translation for

set expression. Therefore we decided to offer following words as translation because of their figurative peculiarities: passing rich, well-to-do, well-off, wealthy, affluent, well-to-do. As result we have following suggestion for set expression Zhetiatsinankara - passing rich, well-to-do, well-off, wealthy, affluent, well-to-do.

Set expression zhetiatsin mal oltirgen has similar meaning to previous. Seven grand fathers were killed because of cattle is word-for-word translation. It is also used in negative meaning. Semantic meaning is greedy. We found following translation for set expression Zhetiatsin mal oltirgen – 1. greedy for money 2. money-bags

The last set expression with zhetiata is zhetiatsinbilmegenmurt. Word-for-word translation is a slave who does not know seven grand fathers. This set expression is related to Kazakh national concept of significance of knowing chain of preceding seven grandfathers. According to Kazakh tradition those who don't know his predecessors were not respected amongst others. In order to find right equivalence we'll up for word orphan. We have found translation rootless, kinless. But communicative function of set expression zhetiatsinbilmegenmurt has offensive meaning. Therefore words worthless, contemptible, despicable can be more suitable in some contexts. However we will not give this list in dictionary. It depends on translator's personal creative skills to find right equivalence. Therefore we will only give translation for set expression Zhetiatsinbilmegenmurt – 1. rootless, kinless.

None of above considered translations was translated by first method of translation. By first method of translation all complex of set expression features must be kept. If we translated these set expressions literally, we would lose their figurative and expressive meaning. But there were made translations with second method of translation. They are: zhetiatsinankarakok - money-bag; zhetiatsinabitpegen, zhetiatsinantukkormegen - poor as a church mouse; zhetiata, zhetituptenberikarai - since Adam was a boy. translations with the third method of translation are the following: zhatiata – ancestors; zhetiatazhau – arch-enemy; zhetiatsinbilmegenmurt - rootless, kinless. However these equivalents cannot transfer national-ethnic features of authentic language. In spite this fact we would benefit from their advantage of giving the same communicative function in translated version.

The only phrase zheti ata was regarded as realia and was translated in descriptive way. Zhetinan, zhetitiinsadaqa, zhetitiinnazir, zhetishelpetaratu – Word-for-word translation is to dispense charity from seven items (bread, coins, shelppek-bread, cattle). Kazakhs believes that dispensing charity to the needy or neighbours will prevent misfortune and to please ghosts. Usually this ceremony is held on Fridays. Analogue translation for this set expression would be Maundy money. In spite the fact that custom of Maundy money is connected with Christianity, it can be used as equivalence, because of custom similarity. This is third method of translation. Zhetisinberusalti – Word-for-word translation is custom of giving seventh day. Descriptive translation the commemoration ceremony of the dead in the seventh day.

Authors offered following translations for the next phrases with seven: Zhetibasti (zhalmauiz, aidahar, dau etc.) – word-for-word translation seven headed (witch, dragon, giant etc.,). We have to mention that in the Bible there is a word combination: dragon with seven heads. But we preferred to offer variant seven headed as we think that this combination better expresses expressive and communicative function.

Zhetizhasinan – from little up. Word-for-word translation is since aged seven. We think that this translation expresses all communicative and semantic meaning of word combination zhetizhasinan.

Following several word combinations have the same semantic meaning. Hence we decided to consider all of them together: Zhetiduan el (seven nations), zhetizhurt (seven nations), zhetigalam (seven universes), zhetiikilim (seven nations), zhetikabatzher (seven layered earth), zhetikabatkok (seven layered sky), zhetikatkok (seven layered sky) – 1. seven seas 2. here, there and everywhere, all around. First equivalence accords to the second method of translation. Second line expresses semantic meaning of given word combinations. It constitutes to the third method of translation as equivalents were given only by its semantically same words. They are not metaphoric words.

Analysis of numerative seven in Kazakh showed that number seven is used for strengthening definite meaning. We have translated following word combinations according to this feature of numerative seven: Zhetikabat (qat) zherastinda, zhetikirdinastinda (under seven layered earth) – deep end, Zhetikabat tau usti (In the top of seven layered mountain) – to be miles away, Zhetinasirimzhergekiru (to go down under seven layered earth) – put to the blush, Zhetikarangitun, zhetitun (seven dark night, seven night) – the dead of night, late at night

While looking up translation for above translated word combinations we added word very to semantic meaning of word combinations: very deep, very far, to be very ashamed, very dark. For all four word combinations were found advantageous equivalence in English.

Word phrase *alipalti, zhepzhetibolmau* means pecuniary injury of bribery. Word-for-word translation not to be six by taking, not to be seven by eating. Number seven is used in its superlative meaning. We could not find in dictionary idioms or phraseological units in English connected with bribery. Therefore we decided to give following equivalence: Bribery is never beneficial.

Zherdenzhetikoiantapkandaikuanu – word-for-word translation is to be glad as if you found seven rabbits. Semantic meaning is to be very happy. As equivalent in English for this idiom can be used phrase to be slappy.

Zhetiduspan (seven enemies) – Seven disasters.

One semantic of number seven is luckiness. In the following two phrases seven is used in semantic of success. *Zhetialip* (seven elifs) – success, *Zhetiskenninzheteui* (seven of succeeded) – brilliant success, great success, huge success, resounding success, thorough success, total success, tremendous success, unequivocal success, unqualified success

Following word combinations are used in their denotative meaning. In these combinations we can count seven things. Therefore we translated them literally. They are following: *Zhetiamal* – seven ways, *Zhetibuzirik* (*mudirik*) *aulie*– seven Saints, *Zhetigashyk* – seven sweethearts, *Zhetizhargy* – seven laws, *Zhetizhetekshi* – seven guides, *Zhetizhetim* – seven devoids, *Zhetizhok* – seven have-nots, *Zhetizhut* – seven disasters, seven years bad luck, *Zhetikazyna* – seven treasures, *Zhetimushe* – seven parts of the body, *Zhetitilsym* – seven beyonds,

Zhetizhuldyz – seven stars, *Zhetitamuk*, *segizzhumak* – seven hells, eight heavens, *Zhetitanir* – seven gods, *Zhetipir* - seven benefactors.

Authors tried to cover all word combinations with number seven Kazakh. All together there were translated 48 word combinations. 6 of them were considered as realia and were translated in descriptive method. 15 word combinations were translated in denotative meaning. 26 phraseological units were translated in connotative meaning. 1 word combination was translated literally, because it will not lose its expressive meaning in literal translation: *zhatibasti* (*aidahar, mistan*) - seven-headed (dragon, witch etc.). However we could not find any absolute equivalence in English for units in Kazakh.

In English we could find fewer phraseological units with numerative seven than in Kazakh. The first one is:

Seven year itch. This word combination in English is known from film of Wildler Billy Seven year itch. This comedy is about a married couple who live together for long period and they face daily family problems. These problems make couple to have doubt about their feeling to each other. Consequently word combination seven year itch is meant family problems of couples. It was difficult to find right equivalence for this unit in Kazakh. Mainly it is connected with traditional values of each culture. English culture's values based of Western values and Kazakhs culture is based on Eastern traditional values. In Western culture relation of husband and wife based on feeling, love, affection. They have equal rights. Oriental countries higher evaluate respect to husband, total devotion to husband. In Kazakh culture there were situations when future couples didn't know each other and meet each other only in the day of their marriage. These kinds of marriages were organized by their parents. As we see family relation of two cultures are absolutely different. Therefore we decided to translate this combination according to its semantic meaning to be bothered from family life. In Kazakh it will be *otbasilikomirdenzhaligu*.

Word combination at sixes and sevens means vague, dim, unsure. Seven in this unit means limit point. We decided to translate this unit as vague and dim according to its semantic meaning. At six and sevens - *Komeski, kungirt* .

Seven times down, eight times up – There are lots of metaphorical phrases in Kazakh which substitutes to meaning of this combination. As the semantic meaning of this combination is not to lose hope and always believe in bright future we have chosen following translation in Kazakh: *ensenitusirmeu, arnarsedekair bar, umitsizshaitan*. Their literal translation in English sound: not to hang your shoulder, there is blessing in everything, Only Satan doesn't have hope.

Knock seven bells out of somebody – We translated it according to semantic to beat someone very seriously: *kattisokkigazhigu*. Scare seven bells out – This phrase meant to scare someone. In Kazakh it will be *zaresinushiru, korkitu*. The last two word combinations are marine slang Sailors use ring of bells in ships as sign for drawing attention. Connotative meaning of bell in these combinations needs to be investigated separately. But word seven here is used in its strengthening meaning. Seventy times seven – This unit means endlessly. In Kazakh it will be *sheksiz ret*. This phrase was taken from the Bible and become very popular. Seven years ago – While translation of Kazakh word combination *zhetiata, zhetituptenberikarai* we offered this English phraseological unit for translation, Except this we can add another translation *atamzamanda* which literally means in the ages of ancestors. Seven years bad luck – In Kazakh there is advantageous combination for this phraseological unit for stylistic, semantic and communicative point. This combination is *zhutzhetiagaindi*. Literally it means disaster has seven relatives which

points to seven years bad luck. Be in a seventh heaven – To be relaxed, to be calm and patient. Kazakh translation was translated according to semantic meaning in English: koniltinishtigintabu. Seven seas – We had offered word combination seven seas for units in previous section in Kazakh zhetikatkok, zhetitarap, zhetiduan el, zhetizhurt, zhetigalam, zhetiikilim, zhetikabatzher, zhetikabatkok, ahetikatkok. Meaning of all these units mean all around, everywhere, all the universe. Along with them we can add phrases alemnin tort tupkiri, shartarap. To throw a seven – Semantic meaning is to die. There are several set expressions which mean to die: kozzhumu, kaitisbolu, paniduniedenotu. Their literal translations: to close eyes, to be gone, to pass this world. This combination is Australian slang. In order to express better its stylistic function we offered set expressions for translation, rather than its direct translation. Chuck a seven – Lose. In Kazakh it will be zhenilu. Twenty four/seven – In Kazakh we suggested translation day and night: kunituni. Seven league boots – We suggested for translation Kazakh mythic character zhelaiak. However Kazakh mythical character differs from English. If in English it is meant boots which helps to run very fast, in Kazakh zhelaiak a mythical character who can run very fast without any boots. Zhelaiak means wind foot. But as their communicative function means to run fast we suggested this version. In following phrases number seven is used in its denotative: Seven Wonders of the Ancient World – Ezhelgiallemninzhetikeremeti, Shakespeare's Seven Ages of Man – Shekspirdinadamzhasininzhetikezeni, Seven deadly sins – Zhatiauirkuna, Seven virtues – Zhatiartikshilik, Snow White and seven dwarfs – Akshakarkizzhanezhetergezheili.

5. Conclusion

We tried to translate as more as possible set expressions from Kazakh into English and from English into Kazakh. All in all there were translated 48 set expressions from Kazakh into English, 26 set expressions from English into Kazakh. 26 of Kazakh word combinations were translated by their connotative meaning. Six of them zhetiata, zhetisinshigaru, zhetinataratu, zhetitiinsadaqa, zhetitiinnazir and zhetishelpektaratu were considered as realia and were translated in descriptive method. Word combination zhetibasti was translated literally, as its literal translation was adequate translation. The other 15 units were translated word-for-word as they are used in denotative meaning. 13 of 19 set expressions in English were translated according to their connotative semantic. 5 expressions translated in denotative meaning. 1 was considered as realia and translated in descriptive method. During selection of adequate translation units we paid attention to functional, contextual and structural content of units. First of all we have chosen units which accorded to contextual meaning of items, but also authors tried to choose units which could satisfy their functional translation.

Concluding whole investigation, we can say that research of numerative seven in relation of culture and language can help reveal cultural specifications of culture, help to understand world perception, philosophical comprehension of the world, values and virtues which were formed throughout several centuries. Conduction of such complex analysis can be very helpful data for translators since they can give enormous contextual information covered under cultural specific symbols.

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