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## THE ROLE OF PHRASEOLOGICAL UNITS IN CROSS-COMMUNICATIONAL RELATIONSHIPS (BASED ON THE NOVEL “THE PATH OF ABAI” BY M. AUEZOV)

Phraseological units have great meaningful power and potential of form. In this regard, the study of phraseological expressions as an original statement created based on ethnocultural heritage, national code, national cognition is of great importance. And the features and methods of analyzing the problem of translating the rich phraseological fund of the native language into another language are systematically comprehensively considered, and its nature has not yet been disclosed. Many studies and dictionaries concerning the translation of the Kazakh language into Russian and related Turkish languages, the absence of systematically compiled phraseological dictionaries before this period, indicates the relevance of the research topic. Collecting, fully mastering and passing on to the next generation our vocabulary, which has survived to this day in the memory of such a people, is one of the main tasks that has developed in any field of science today.

The article contains a well-known concept called the “Sepir-Worf hypothesis”, the definition of which is given. There is also information about the origin of the term “intercultural communication”. Phraseological units clearly reflect the specifics of National thinking, mentality, attitude and worldview of representatives of the language. It is also important to translate them into another language. The article explains the meaning of phraseological units found in M. Auezov’s epic “The Path of Abai” and considers the features of their translation into Russian, Turkish and Kyrgyz in the article with specific examples. The translation of M. Auezov’s epic “The Path of Abai” is completed by translators A. Nikolskaya, T. Nurtazin and L. Sobolev, A. Kim and others. The purpose of the article is determined by the relevance of the role and importance of translation in intercultural communication. As a result, the recommendations were given on the transmission of phraseological units of an ethnolinguistic nature.

**Key words:** phraseological unit, literary translation, intercultural communication.

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### Фразеологиялық бірліктердің мәдениетаралық байланыстардағы орны (М. Әуезовтің «Абай жолы» роман-эпопеясы негізінде)

Фразеологизмдердің мазмұндық қуаты, пішінінің әлеуеттілігі зор. Осыған байланысты оларды этномәдени ақиқат көзі ретінде танып, этномәдени мұра, ұлттық код, ұлттық таным негізінде жасалған айшықты тұжырым ретінде фразеологиялық тіркестерді зерттеудің мәні де зор. Ал төл тіліміздің бай фразеологиялық қорын өзге тілге аудару мәселесін талдау ерекшеліктері мен әдіс-тәсілдері жүйелі түрде жан-жақты қарастырылып, сыр-сипаты әлі тұтас күйінде толық ашылған жоқ. Қазақ тілінің орыс және туыстас түрік тілдеріне аударылуына қатысты көлемді зерттеулер мен сөздіктердің аздығы, жүйелі түрде жасалған фразеологиялық сөздіктердің осы кезеңге дейін жасалмауы зерттеу тақырыбының өзектілігін танытып отыр. Осындай халықтың жадында сақталып бүгінгі күнге жеткен сөз байлығымызды жинап, толық меңгеріп, өзіндік нақыш-бояуымен келесі ұрпаққа табыс ету – бүгінгі таңдағы қай ғылым саласы болмасын қалыптасқан негізгі міндеттерінің бірі.

Мақалада «Сепир-Ворф болжамдары» тұжырымдамасы және «мәдениетаралық коммуникация» терминінің шығу тегі қарастырылады. Фразеологиялық бірліктер ұлттық ойлаудың, менталитеттің, дүниетанымның ерекшеліктерін және осы тіл өкілдерінің әлем бейнесін нақты көрсетеді. Оларды басқа тілге аудару да маңызды. Мақалада аударма процесінде тілді, мәдениетті және тарихты жеткілікті білмегендіктен аудармашылардың кемшіліктері сипатталған. Мақалада М.Әуезовтің «Абай жолы» романында кездесетін фразеологиялық бірліктердің мағынасы түсіндіріледі және олар нақты мысалдармен орыс, түрік және қырғыз тілдеріндегі аудармалары қарастырылады. М.Әуезовтің «Абай жолы» романының аудармасын А.

және А. Соболев, А. Ким және т.б. аудармашылар жасаған. Мақаланың мақсаты мәдениетаралық коммуникациядағы аударманың рөлі мен маңыздылығының өзектілігін анықтайды. Нәтижесінде этнолингвистикалық сипаттағы фразеологиялық бірліктерді аудару жолдарына қатысты ұсыныстар берілді.

**Түйін сөздер:** фразеологизм, көркем аударма, мәдениетаралық байланыс.

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### **Роль фразеологизмов в межкультурных связях (на материале романа-эпопеи М. Ауэзова «Путь Абая»)**

Фразеологизмы обладают большой содержательной силой и потенциалом формы. В связи с этим большое значение имеет изучение фразеологических выражений, как самобытного высказывания, созданного на основе этнокультурного наследия, национального кода, национального познания. А особенности и методы анализа проблемы перевода богатого фразеологического фонда родного языка на другой язык систематически всесторонне рассматриваются, а его характер до сих пор не раскрыт в целом. Большое количество исследований и словарей, касающихся перевода казахского языка на русский и родственной турецкий языки, отсутствие систематически составленных фразеологических словарей до этого периода, свидетельствует об актуальности темы исследования. Накопить, в полной мере овладеть и передать своим колоритом следующее поколение, которое сохранилось в памяти такого народа, – одна из основных задач, сложившихся сегодня, какой бы ни была отрасль науки.

В статье дается определение о происхождении термина «межкультурная коммуникация». Фразеологизмы четко отражают специфику национального мышления, менталитета, мироощущения и картины мира представителей данного языка. Также важно перевести их на другой язык. В статье разъясняется значение фразеологизмов, встречающихся в романе М. Ауэзова «Путь Абая», и приводятся особенности их перевода на русский, турецкий и кыргызский языки с конкретными примерами. Эпопея М. Ауэзова «Путь Абая» была переведена такими переводчицами как А. Никольской, Т. Нуртазиной и А. Соболевым, А. Кимом и др. Цель статьи обуславливается актуальностью роли и значения перевода в межкультурной коммуникации. В результате были даны рекомендации по передачи фразеологизмов этнолингвистического характера.

**Ключевые слова:** фразеологизм, художественный перевод, межкультурная коммуникация.

## **Introduction**

In cross-cultural communication human action is represented in different aspects. In the process of the communicative act which covers personal, social, professional, cultural and other functional areas there are used certain cultural lexemes, word phrases, proverbs, tongtwisters and phraseological units. In this perspective the lack of the background knowledge of the addressee depends mainly on the background lexis and inner form of phraseological units. Mentality can be defined by spiritual and material culture which is created by a certain nation and given from generation to generation through years. According to M.M. Bakhtin, “One culture is deeply revealed when contrasted to another culture... One meaning reveals its depth after confronting and merging with another, “alien” meaning: between them begins a kind of dialogue, which assimilates the closeness and ambiguity of these meanings, these cultures (Bakhtin, 2002: 457). The cultural rela-

tionship between social groups and state institutions, social organizations, certain culture workers covers all the aspects of social life.

In the process of communication there occur actions of mutual exchange of information and conveyance of various information between the participants of the certain cross-communicative process. Accepted information is coded by a particular sign and symbolic system. The exchange of information between the addresser and addressee is realized with the help of decoding or explaining it (Smagulova, 2014: 109).

Intercultural communicative situation not only demonstrates to both sides the way of conveyance of information that is traditional for only their people, but also introduces the etiquette of communication, which is combined with the peculiarities of the way of life of other nations representatives.

According to the distinguished scholar Yu.M. Lotman: “This is a kind of relation which happens only in groups of people organized, first, for communication, second, which form a dialogue with

symbolic meaning” (Lotman, 1993: 8). While the dialogue representatives of diverse nationalities taking part in it show their mental distinctiveness which make them divergent from others. They encompass linguistic culture and etiquette specific to an ethnic group, gained and stored knowledge about traditions and customs, social status, religious beliefs, and one and only peculiarities of mental thinking.

Nowadays it has been investigated widely problems of ‘clash’ and ‘шпиеленици’ of cultures and in the way people think, behave and their traditions which are represented in various language situations mental linguistics, psycholinguistics, translation studies, cultural anthropology and other fields of science

### Materials and methods

In the process of writing a scientific article, we used traditional methods of scientific description, comparative analysis, typological definition, complex grouping, interpretation, systematization. The main material was the translations of the books of M. Auezov’s epic novel “The Path of Abai” in Russian, Kyrgyz, Turkish, domestic and foreign scientific articles and scientific books on translation studies, textbooks and manuals, dictionaries and anthologies, reference books.

The given scientific material consists of a distinguished notion named the “Sepir-Worf hypothesis”, thorough and exact explanation was pointed here. The term “intercultural communication”, its origin was introduced in the following paper as well.

Phraseological units particularly impact and show the features of National thought, Specific National codes, approaches and attitudes of representatives to the language. It is vital, significant and essential to make them sound into the different and diverse language. The article clarifies the core, main principle of phraseological units taken from M. Auezov’s epic “The Path of Abai” and emphasizes the features of their translation into Russian, Turkish and Kyrgyz in the paper with particular examples. The translation of M. Auezov’s epic “The Path of Abai” is accomplished with the help of translators A. Nikolskaya, T. Nurtazin and L. Sobolev, A. Kim and others.

The selection of phraseological units from the novel by M. Auezov is based on an analysis of the ethnolinguistic and ethnocultural content and nature of the language units. In total, the study encompassed the consideration of over 100 language units.

### Literature review

Phraseological units have huge worthwhile impact and effect and potential of form. On this point, the investigation of phraseological units as an primary and core foundation established on account of ethnocultural diversity and inheritance, national code, specific national perception and awareness.

The peculiarities, specific uniqueness, ways of comprehension the problem of translating the remarkable phraseological fund of the native language into another language are revealed as a unique system.

During the writing of the article, a comprehensive review of scientific literature was conducted, including analysis of relevant materials and translation quality. The main points and conclusions were then drawn. The works of were consulted. The comments of M.M. Bakhtin, Yu.M. Lotman, S.G. Ter-Minasova, A. Nurmagambetov, E. Zhanpeisov, G.N. Smagulova, A. Vezhbickaya, V.S. Vinogradov, Zh.D. Baitelieva, B.Bayram, T.S. Ananyina, A. Zhaparova and others on the translations and translation of “The Path of Abai” by A. Nikolskaya, T. Nurtazin, L. Sobolev, and A. Kim, published in different years, served as the basis for the research.

In the world linguistic science there is a well-known concept called ‘Sepir-Worf hypothesis’. According to the main concept of the theory the structure of language also identifies the structure of thinking and worldview. According to this, it is based on a view of culture of the ethnos and individual. This rule has become the main concept of the scientific basis of the cultural relationship. A term ‘cross-cultural communication’ was introduced in the 70s of the 20th century. During this particular period it was being identified scientific directions of the cross-cultural communication. On the basis of it there was a necessity of research of cases when due to mindfulness of the culture. Researcher workers disunite the following directions in the cross-cultural communication: social, psychological and linguistic.

One of the features of linguistic approach is characterized by paying great attention to discourse as a case of uniting communicative acts of different types (process of integration). The Russian scientist Vezhbickaya, comparing words, phrases and texts with translation versions in other languages, based on metalanguage of semantic features of the text shows that the direct translation of alternative words destroys the important cultural character of the original text (Vezhbickaja, 1996: 40).

## Results and discussion

Such inconsistencies take place in translations of Kazakh literary works into other languages. While translating word combinations connected with national culture by the method of calque it is paid less attention to the use of semi-alternative and complete alternative equivalents.

Sometimes, in calque translation the thought becomes incomprehensible. For example, in the story of Berdibek Sokpakbayev “My name is Kozha”, the translation of the proverb in a sentence is conveyed in Russian literally using the calque method.

«Бізде дұрыс айтады ... ағасы бардың жағасы бар» word-for-word «У нас говорят вполне справедливо: у кого есть брат, у того и воротник» (We do have a quite fair statement: Whoever has a brother has a collar) (Sokpakbaev, 1990: 151). One of the features of the Kazakh culture which is represented in kinship relation is the peculiarity of identifying national being of a nation. The Kazakh language is considered to be the richest in terms of kinship relation in comparison with other Turkic languages. In the content of the given above proverb it is said that if someone has a brother it means they have advisor, helper, and protector. And it is obvious that the word ‘vorotnik’ (collar) in the translation does not associate with any of these notions. Due to such poor translation it is clear that a representative of another culture is unable to understand the real meaning of the proverb.

We can also give examples from ‘The Path of Abai’ by M. Auezov.

In the original text:

Тәсбиғын жиі тарта түсіп, өңін Үлжан жүзінен шұғыл бұрып алып, тәһлил айтып, сыбырлап кетіп, дұғамен бет сипады (Абай жолы, II том, 133).

И со стуком перебирая четки, он с величественным видом отвернулся от супруги, стал шептать молитву, провел ладонями по лицу (Путь Абая, Том II, 180).

Тәһлил айту in the religious worldview of Kazakh people means to say «Лә иләһә иллалла», i.e. constantly repeating kallima. We believe that if the translator not only literally translated it, but revealed its meaning, translation would be more optimal. A simple word combination шептать молитву (murmur a prayer) cannot reveal fully its religious feature. Therefore the translator should have analyzed deeply a meaning of religious and spiritual word combinations and notions before starting to translate a book.

In the Russian linguistics research works on cross-cultural communication were initially considered as a branch of social linguistics. Manual ‘Language and Cross-Cultural Communication’ by S.G. Ter-Minassova is one of the pioneer researches in this field of science (Ter-Minassova, 2000: 200). This opinion concretizes importance of cross-cultural communication. Moreover, the author describes the importance of the cultural phenomenon in the language as follows:

“A person’s judgments about the worldview, lifestyle, mentality, etc. are formed more deeply through native culture. What is interesting is that most people do not consider themselves as the products of their own culture, even when they realize the actions of representatives of other cultures are an indicator of their own culture. Only when he goes beyond the scope of his culture, that is, when he comes against another worldview, point of view, etc., he can understand the specifics of public consciousness in himself and see the difference or conflict of cultures” (Ter-Minassova, 2000: 41).

Phraseological units that persist in one language and cannot be met in the other (it implies that they do not have equivalents in the given language) are usually called rarely used exoticisms, and for the professional translator it is both a challenging, knotty and appealing task to convey them into another language. Russian linguist researcher V.S. Vinogradov as the methods of implementing this task.

### 1) Transcription.

While using this method a translator just transcribes an unfamiliar to the reader word in a foreign language by means of the target language. After that it is given a definition or explanation of the word. In fact, we can say about the creation of an exoticism in a target language which in its turn can enter the main lexis of that language afterwards. We would suggest comparing usage of the method in the translation into the Turkish language and original text of “The Path of Abai”.

– Біз молданы да бүгін шақырып алып, бата қылдырып жақсы тілекке арнап, бір бозқасқа шалдық (The Path of Abai, II Volume, 121).

- Biz mollayı da bugün davet edip dua ettirerek hayırlı işe adayıp bir bozkaska kestik. Molla, ervahlara sığınarak Kur’an okuyup hayır duasını yaptı, dedi (Abai Yolu, Cilt II, 126). Here the phraseologism means ‘slaughter cattle and give alms’ (Kengesbayev, 68). Therefore there is not an exact alternative for the word combination in the Turkish language, the translators leave it without change and give a definition at the footnote ‘alını



akıtmalı boz at'. Since there is no exact equivalent to replace this language unit in Turkish, the primary form is given without any change but with its definition "almı akıtmalı boz at" at the footnote on the left page of the book.

Өздерінің осы жүрістерін соншалық ақтап тұрған қайырмананы жастық ұраны қып, ту етіп, шалқытып келе жатқандай (Абай жолы, II том, 226).

Turkish version:

Kendi tavırlarını böyle destekleyen nakaratı gençliğini uranı yapıp bayrak ederek çağıldatıp geliyor (Abai Yolu, Cilt II, 237).

Translators traditionally give a definition at the footnote slogan for the phraseologism uran yapmak. However this word combination they could have given like 'slogan atmak', thus it can save its semantic meaning. Moreover, it could have been understandable for Turkish readers.

**2) Hypo-hyperonymic translation.** "According to this method it is paid attention to form equivalency relation of related notion or contrasting meaning between a word in the target language and a word meaning a notion-realia in the original text". In such cases, for instance, while translating word combinations like бата беру, сәлем-сауқат беру into the Turkish language we can observe that they can be identified by interlanguage related word combinations like hayırdua etmek, armağan etmek (Vinogradov, 2004: 119). For example:

Біржанға дәл жүрер кезінде, Үлжан өз үйінен, өз алдынан дәм татқызып отырып, бата берді де, оң сапар тіледі... Қасындағы жолдасына қоржын тола манат, мақпал сәлем-сауқат берілді (Абай жолы, II том, 89).

Turkish translation:

Ulcan, Bircan'a giderayak, kendi evinde elleriyle hazırladıklarından ikram ederek iyi yolculuklar diledi... Yanındaki tüm arkadaşlarına heybeler dolu su manat, kadife, çam sakızı çoban armağanı verildi (Abai Yolu, Cilt II, 95).

From these examples, we can see that the use of hypo-hyperonymic translation, which differs from the transcription approach, does not result in the formation of a new phraseological unit in the native language of the translator.

**3) Method of adaptation.** "This method is similar to the hypo-hyperonymic method" (Vinogradov, 2004: 119). We often observe this type of method from translations of 'The Path of Abai' into the Turkish and Kyrgyz languages. For instance, in the translation of the novel into the Kyrgyz language phraseological units concerning cattle breed-

ing, lifestyle, tradition and culture are given almost in one unit. There can be some differences only in phonetic and grammatical system. In the Turkish translation of 'The Path of Abai' in the moments concerning religious rituals and traditions there are taken similar notions. For example, бата оқу, жаназа қылу, фатиха беру and other ethnographic phraseologisms are used in the same form in the Turkish language. According to the method, similarity of interlanguage consistencies (incomplete equivalents) is at the level higher than the above given hypo-hyperonymic method.

**4) Periphrastic (periphrase), (explanatory, descriptive, explicative) translation method.**

While using this method "there happens a consistency between a word (or a phraseologism) in the original text and the phraseological unit which explains its meaning". In the Russian translation of 'The Path of Abai' translator used this method while translating ethnographic phraseologisms. For instance:

Оның үлкен достығынан басқа, өзі Арғынға белгілі Қазыбек Тіленшінің Алшынбайы. Сондай ауылға бала қайындату, әсіресе, ұрын жіберу осал қам емес. Мал-дүниенің барлығынан да көп үлес, мол шығын шығару керек деген сөз (Абай жолы, I том, 249).

Пожалуй, нет казаха более благородного происхождения, чем Алшинбай, и сосватать невесту в его ауле, затем послать к нему жениха на урын бару, обряд знакомства жениха с невестой, было делом нелегким и требовало больших расходов (Путь Абая, Том I, 361).

To explain the meaning of the phraseological unit ұрын бару appropriately the translator gave explanation of this traditional ritual. It is obvious explanations are necessary for introducing traditions and rituals unfamiliar in the Russian culture to the readers.

There are a lot of linguistic units, phraseological units and metaphors that reflect the national and cultural features of the Kazakh people in "The Path of Abai". They are an indicator that characterizes the language wealth, consciousness and vision, worldview, traditions and beliefs of the Kazakhs from different angles. In the novel, Mukhtar Auezov uses Kazakh set expressions formed over the centuries very vividly and impressively.

Kanysh Satpayev gave a fair assessment: "Mukhtar Auezov's novel "The Path of Abai", without a doubt, always attracts the attention of specialists in various fields of science. The scientist-ethnographer finds interesting historical information about the life and household of the Kazakh people,

the chapters of the novel, which describe hunting with an eagle, the rituals of weddings and death of the Kazakhs, the representation and view of the disputes of bi and orators, in particular, are fully completed scientific works in an ethnographic context” (Satpaev, 1970: 194).

One of the features of the Kazakh people that distinguishes them from other peoples is their nomadism. In order to graze cattle on the territory of the Sahara, to breed and protect from the tusks and claws of a predator, the rough weather, the Kazakhs need to know all the places comfortable for cattle like the back of their hand, remember them and use for their own experience. Mukhtar Auevov’s all works, which relate to the life of the people, masterfully convey through beautiful images and psychological view, show that all these qualities are inherent in the people who lived in the past. This is presented in the most realistic and artistic way in the epic novel “The Path of Abai”.

The author skillfully uses the phraseological units formed by the most commonly used concepts in nomadic animal husbandry in “The Path of Abai”, both in the literal meaning and in the figurative meaning related to human behavior and actions, skills. For example, one of these examples is the range of phraseological phrases associated with the word “quryq” (құрық) in the novel. The ancient root of the notion quryq is found in the dictionary of Mahmud Kashgari (Qashgari, 1993) in the meanings gur – drawing a bow with force, gurc – strong, powerful, gurman – bow, guruyluy – arrow of a drawn bow. The linguist A. Nurmagambetov (Nurmagambetov A., 1990) points out that this notion is also found in the dictionary of ancient Turkic languages. In the “Dictionary of the ancient Turkic language”, the word “uqruc” refers to the concept of “arqan” (Nadeljaev et.al, 1969: 613), which is used in everyday life. As the sounds were interchanged, the word “uqruc” gradually changed to “quryq”. The phraseological units associated with the word quryq in “The Path of Abai” are: quryqberu, qurum quryq, quryq silteu, quryqtimeu, quryq kormeu, quryq aketu, quryqsyz ketu, qara quryq. Among them, quryqberuis used in the sense of “give a free hand”, quryq kormeu “not be held”, quryq aketu, quryqsyz ketu “be willful”, qara quryq “majority”, “crowd”. For example,

Шынында, бұл мінез ырықтан шығып, құрық әкету (Абай жолы, I том, 321).

Translations in Russian:

1. Действительно, этот поступок доказывал, что Абай забыл меру, переступил все границы

и не считается ни с кем (The Path of Abai, V I, 244, translation of A. Nikolskaya, T. Nurtazina and L. Soboleva).

2. Действия Абая были доложены Такежаном как недопустимая вольность и как дерзкий вызов отцу (The Path of Abai, VI, 378, translation of A. Kim).

In both Russian versions, it seems that the phraseological unit quryqaketu is translated with the preservation of its meaning, although it does not accurately convey the meaning. But there is one point to consider here. The scientist Zh. Baiteliyeva notes that the word quryqis found in the composition of the Russian language. Based on the work of Vasari, he cites the transfer of 35 terms related to horse breeding from Turkic languages to Russian (Bajtelieva, 2007: 38). Most of them mainly passed through the Kazakh language, as it was geographically close region. Even if the phraseological unit formed with the word quryq in the translation of A. Kim was given in its Russian equivalent, it was also used as kuruk in its individual form. For example,

Көп мықты жігітті қашаған құғыш бедеулер мен жүйрік ат-айғырға мінгізіп, қолдарына ұзын құрық, мықты бұғалық беріп, асауларды ұстауға кірістірді.

Их надо было еще суметь и отловить, чем немедленно занялись табунщики, взяв в руки длинные палки-куруки с петлей на конце и собранные в кольца арканы (The Path of Abai, V I, 399, Transl A. Kim)

In the Turkish version:

Gerçekten bu hareket haddini aşip dizginleri koparmaktı (Abai Yolu, Cilt I, 333).

This is also connotatively close to the linguistic knowledge of the nomadic people. Although there is no exact Turkish equivalent to the word quryq, there is reason to believe that the word dizgin, that is, tizgin, covers the semantic range of a given set expression. But in the Kyrgyz translation, this phrase is completely lost.

The Kazakh people name one of the methods used in the training of very untamed horses shurasalu. To do this, the whip is worn on the upper lip of the horse and screwed with the handle. After that, the untamed horse will become quiet and submit to the will of the owner. In describing how Ospan washandling untamed yearling in “The Path of Abai”, the meaning of the word “shurailap” comes from this shurasalu. Masakbai’s method of taming the white yearling is described in the text as follows: Құлақтан басып, бұғалықпен буындырып, екі езуін шұрайлап, тайды өлердей жазалаған.

(He pressed his ear, strangled him with a slip noose, crushed his two oppressors, and punished the yearling till death. Russian translations:

1. Он хватал его за уши, душил арканом, рвал губы удилами, а под конец накиннул вместо седла кошму, прикрутив ее веревкой, и опять вскочил на него (Путь Абая, Том I, 154, Пер. А. Никольской, Т. Нуртазина и Л. Соболева).

2. Он начал душить животное арканом, потом скрутил верхнюю губу волосяной закруткой, безжалостно исхлестал его, гоняя по кругу (Путь Абая, Том I, 239, Пер. А. Кима).

According to the first version, the translator understood *shurailau* as “torturing by wearing a gag-bit”, so there was a deviation from the original text. Here, perhaps, after fully mastering the definition of linguistic unit, it would be superfluous to write its explanation in Russian. And in the second version, it is translated more closely to the original text. The word *shurailau* can be attributed to ethnography. According to it, ethnographisms are objects and phenomena and concepts that occur in the life, everyday life of representatives of only one language group. When translating such words, if they are given in meaningful, approximate terms and only briefly commented on, it will certainly be easy-to-understand for a representative of another language. For example, this approach was used in the Turkish translation:

İki kulağından bastırıp kementle boğazını sıkıp ağız kenarlarını şuraylayıp tayı şiddetle cezalandırmış (Abai Yolu, Cilt I, 209). The translator gives the following definition to the word *şuraylayıp* in the Turkish language *şuraylav*: Atın ağızını iple bağladıktan sonra geçirmek suretiyle döndürüp sıkılmak.

And in the Kyrgyz version, this phrase is omitted. Кулактан алып, жип менен муундуруп, тайды өлөрдөй сабаган (Мухтар Ауэзов, Абай, 210). It implies that the translator did not understand the meaning of the word. This indicates that the translator did not thoroughly search, did not conduct a preliminary study of ethnographic concepts and phrases. This is because we believe that the nomadic way of life, especially horse breeding, is very similar to the Kyrgyz people's, even there is no word used in the same meaning in relation to untamed horse training, there should be phrases of similar meaning.

Among the ethnographisms in the novel, The attempt to steal horses, that is, *barymtaalu*, cattle reaving, which was common in nomadic Kazakh life between villages, tribes, is considered as a

socio-cultural phenomenon. In the dictionary of I. Kenesbayev, this phrase is expressed as an archaic phraseology (Kenesbayev, 55). *Barymtaalu* is also described as a controversial case, which during the Tsarist period often went to the local authorities and courts of Russia. As it is shown in “The Path of Abai”, one tribe is more likely to reave cattle for retribution from another tribe. For example, Tag’y bir ret, ko’rshiles Kerey men Naimannyn’ osy zhazdag’y attanystaryn, bir-birinen barymta alysy, shabysyp qalg’anyn aitysty (once again, they said that neighbouring Kerey and Naiman this summer had reaved cattle from and invaded each other (Abai’s way, volume I, 213).

The Russian version of translation:

1. Потом заговорили о набегах соседних племен Керей и Найман, предпринятых ими летом друг против друга, и взаимных грабежах (Путь Абая, Том I, 163, Пер. А. Никольской, Т. Нуртазина и Л. Соболева).

2. Немного, как будто между прочим, поговорили о взаимных налетах барымтачей между соседствующими родами Керей и Найман (Путь Абая, Том I, 255, Пер. А. Кима).

In the first Russian translation of “The Path of Abai”, translated by A. Nikolskaya, T. Nurtazin and L. Sobolev, *barymta alysu* is translated as mutual robbery, in a suitable way for understanding of a Russian-speaking reader. But there is no doubt that this will not fully reveal the specifics of *barymta alu*, its differences from other types of theft. A. Levshin, who conducted a special study of the traditions and customs of the Kazakh people, offers the word “*baranta*” in his book “Description of Kirghiz-Kaisak or Kirghiz-Cossack hordes and steppes” (Levshin, 1996: 149).

In order to reveal the conceptual potential of this phraseological phrase, which is considered a non-equivalent vocabulary, it is noted that in the subsequent translation A. Kim regarded it appropriate to use in the form of *barymtashy* – *barymtach*. When translating such words into the languages of countries adapted to a sedentary life, where the language, mentality, and worldview do not coincide, as already mentioned, it is normal for translators to resort to this method. Even in Turkish, where the language, worldview, and national identity are considered similar, the linguistic identity *barymtaalu* has not been preserved. The Turkish version:

Bir kez de Kerey ve Nayman’ın bu yaz birbiriyale kavgalarından, saldırılarından bahsettiler (Abai Yolu, Cilt I, 222).

But in the Turkish version above, you can feel that the connotation effect of the original phraseological phrase has faded. We believe that it would be better for translators to transcribe this phrase in its original form and give a brief definition.

And in the Kyrgyz translation, the structure of the original is well preserved

Дагы бир жолу коңшулаш Керей менен Наймандын ушул жаздагы аттаныштарын, бири-биринен барымта алышып, чабышып калганын айтышты (Мухтар Ауэзов, Абай, 224).

It was mentioned above that a large cluster of ethnographisms in the novel is formed by non-equivalent vocabulary related to Kazakh customs and traditions, social relations. One of the rituals designed to revive and modernize social ties in the life of the people is the rite *erulikberu*. This ritual means inviting specially newly moved neighbors to the house as a guest and serving round (Kenesbayev, 94). It still exists nowadays. *Erulikberu* as a phraseological unit in terms of linguistic identity occurs in the novel "The Path of Abai". It is seen that translators translate this phraseological unit mainly using the transcription and periphrastic approach. Let's compare for example:

Осыны ойлаған екеуі Ысқақпен Мәнікені, бар естияр үлкендерді, көрші-қоландармен ерулікке шақырған (Абай жолы, III том, 362).

1. Именно поэтому он пригласил семью брата и людей его аула на «ерулик» (Путь Абая, Том III, 227, Пер. Л. Соболева).

2. Каражан устроила ерулик, угощение по поводу прибытия на джайлау новых соседей, созвав всех родичей из их аула и многочисленных соседей (Путь Абая, Том III, 331, Пер. А. Кима).

In the translation of L. Sobolev, the transcription method was used. According to it, the translator transcribes the word *erulik* in the text and gives an explanation at the bottom of the same page: *Erulik* – a treat on the occasion of the arrival of the village to a new place, most often – for the summer one, *zhailau*. In the translation of A. Kim, the use of periphrastic method was preferred. It is worth noting that A. Kim gave the explanation in all the sentences related to *erulikberu*. For example,

«Алғаш үлкен ауылдың ерулігі» деген табақ-табақ еттер, саба-саба қымыздар, көп-көп қыдырушы қатындармен ілесе келіп-келіп қалды.

На ерулик – угощение, устраиваемое теми, кто раньше прибыл на джайлау, в Большой дом из соседних аулов принесли чаши с вареным мясом, полные саба-саба – двойные бурдюки с кумысом.

The linguist E. Zhanpeisov in his work "Ethno-cultural vocabulary of the Kazakh language (on the materials of Mukhtar Auevov's works)" notes that Mukhtar Auevov's novel "The Path of Abai" is full of linguistic units, phraseological units, idioms that express the mentality, national consciousness of the Kazakh people. The concept of "mentality" occupies an important place in the framework of intercultural communication. From this point of view, the works of V.V. Kolesov about the mental character determined within the framework of the national mentality deserve attention. In one of his works, he says: "mentality is characterized not as a logical, but as one of the ethical, spiritual-humanitarian categories, and it is not even a concept, but a reflection of a nation...Mentality is a way of learning and perceiving the world, society and humanity through the forms and categories of one's native language..." (Kolesov, 2007:11). At the same time, the author clarifies: "but mentality is also a cultural phenomenon, so studying it can be possible only in the ethno-social, ethno-cultural aspect" (Kolesov, 2010: 7). According to this principle, there is no doubt the translations of the novel "The Path of Abai" into foreign languages are the valuable works that directly reflect the busy life, household, material and spiritual heritage of the entire people in the nomadic era and are compared with the "cultural bridge".

One of the most forgotten ethnographic phraseologisms, which is mentioned in "The Path of Abai", is *kyieukiimi*. The groom, who came to take the bride away, put on a specially tailored "*kyieukiim*" to stand out. On his head, he put a fur cap with an owl feather, put on red robe, embroidered leather trousers, and high-heeled boots. Sometimes the robe was replaced by an outer jacket. According to the Kazakhs, this tradition took its origin from the Prophet Mukhambet.

"The Prophet Mukhambet did not have clothes to wear when he married our mother Khadija. Because he wasn't as popular as the Prophet. The family was experiencing a financial shortage. Only Aubakir Siddiq was by his side. He knew that the Prophet was going to marry our mother Khadija and take her as his wife. But Aubakir, who knew very well that Mukhambet had been an orphan and never amassed riches, asked about the preparation for the wedding.

"Yes, my friend. I married Khadija. I'm happy. Now I have to bring her to my family with dignity," he said.

Aubakir, who caught what the Prophet meant at once, immediately understood the essence of the problem. The Prophet was ashamed of going



to the wedding in his old robe. Aubakir went to the market and had the most expensive robe tailored by the masters. He bought new clothes. When everything was ready, he brought three robes decorated with precious stones. Each of them cost five hundred gold dildas. He had a special expensive gift prepared for Khadija. Despite the Prophet's objections, Aubakir organized the ceremony with luxury.

At the ceremony of seeing the bride off, all the people were surprised by the grace and nobility of the Prophet. His enemies couldn't find anything to humiliate and laugh at him. The reputation of the in-laws was raised. Aubakir was beside him as his bridesman. This luxury of the Prophet became an example for his later followers. Accompanying the groom is said to be sunnah remained after Aubakir" (Bayram, 2005:159). In "The Path of Abai" the information about the groom's clothing, how important it is for the in-laws was presented in detail. Now let's look at how this ritual was transmitted in translation. First in the original:

– Ата-бабаң жолы осы! Барған елің сені кінәламайды. «Әкесі күйеу, шешесі қалыңдық болмаған ба?» деп бізді мінейді. Ки! – деп, дәл аттанар жерде Абайға жанағы күйеу киімінің бәрін кигізді (Абай жолы, I том, 253).

Russian translation:

1. Это обычай твоих предков! – повторяла она. – Не тебя будут укоряют там, а нас: всякий скажет – разве у них отцы не были женихами, а матери – невестами?.. Надевай! – приказала она и сама обрядила внука (Путь Абая, Том I, 195, Пер. А. Никольской, Т. Нуртазина и Л. Соболева).

2. – Надевай! Это обычай твоих предков. Сваты не тебя будут укоряют, если ты нарушишь обычай. Скажут: «Разве отец его не был когда-то женихом, а мать – невестой?» Нас будут винить, родителей. Так что, надевай! (Путь Абая, Том I, 302, Пер. А. Кима)

In Turkish:

– Ata babanın geleneği bu! Gittiğin boy seni ayıplamaz. “Babası damat, annesi nişanlı olmamış mı?” diye laf bize gelir. Giyin! diye tam ata binecekken Abai'a deminki damatlık elbiseyi giydirdi (Abai Yolu, Cilt I, 262).

In Kyrgyz:

– Ата-бабандын жолу ушундай! Барган элиң сени күнөөлөбөйт. «Атасы күйөө, энеси колукту болбогонбу» деп бизди айтышат. Кий! – деп, дал аттанар кезде Абайга жанағы бардык күйөө кийимдерин кийгизген (Абай, 266).

However, here the translations in the Russian language do not go deep into the essence of kyieukkiimi, considering it common wedding clothes. If interpreters had described it more detailed using transcription or periphrastic approach, the Russian-speaking audience would have realized that this was a form of clothing of peculiar spiritual character. The main task of translator should usually be to familiarize the reader with the culture of this country, its own traditions and customs and the peculiarities of its art that are unique to this country. It is fulfilled in the course of implementing the tasks of country studies and linguocultural studies.

In the novel "The Path of Abai" there is a lot of information about the funeral rites performed after the death of a person. This fact also attracted the attention of foreign scientists who got acquainted with "The Path of Abai" through the translation. Researcher Bulent Bayram in his scientific article "Kazak Folklorunda Ölüm ve Abai Yolu Romanına Yansımaları" notes that through the "The Path of Abai", the rituals related to death of the Kazakhs unfold in the following order:

1. Bakuldasu (Visitation) (Helalesuv);
2. Meiramsuy, ataukerek (Eid water, to be named) (Iynam-suv);
3. O'limdiestirtu (Informing of death) (Ölümü haber vermek);
4. Karalyyi (House in mourning) (Karalı ev);
5. Ma'jitti zhoo (to wash the dead) (Ölü Yıkama);
6. Zhanazaok'u (to read the funeral prayer) (Cenaze Çıkarma);
7. Zherleu (to bury) (Mezara Koyma);
8. Ko'n'ilaitu (to express condolences) (Baş sağlığı Dileme, Teselli Etme);
9. As беру (to give memorial feast) (Yemek Verme) (Bayram, 2005:112). All this is presented in the novel mainly in the form of a phraseological phrase. One of them is bata okur. This is a ritual of reciting prayers to the deceased and expressing condolences to the others (Kenesbayev, 60).

According to the Kazakh tradition related to death, the relatives of the deceased provide financial or material assistance under the name "bata okyr". This means that the part of the cost of performing funeral ceremonies is borne by close relatives. In the novel "The Path of Abai", the rite "bata okyr" is mentioned in the part of the book, which tells about the moment of Bozhey's death.

The people of this region could not reach the distant zhailau, the field where Kunanbai's villages reached. At least until the seven days or even forty days of Bozhei they decided to wait for "the mourning relatives", "bataokyr" in this vast settlement – shalkar (The Path of Abai, volume I, 253).

The Russian translation:

1. Теперь они решили держаться здесь до сорокового дня после смерти, принять всех, кто пожелает почтить память умершего, и совершить поминальные обряды седьмого и сорокового дней (Путь Абая, Том I, 149, Пер. А. Никольской, Т. Нуртазина и Л. Соболева).

2. И теперь было решено, что они будут оставаться здесь, на месте похорон, дожидаясь сороковин после того, как будут справлены и поминки седьмого дня (Путь Абая, Том I, 278, Пер. А. Кима).

In Kyrgyz :

Эч болбосо Бөжейдин «жетилигине чейин», же болбосо деги «кыркына чейин» ыйлаша турган агайынды, «бата кылуучуларды» ушул кең конушта – чалкарда тосмок болушту (Абай, I том, 200).

In Turkish:

Hiç olmazsa Böcey'in yedisine veya kırkına kadar "ağlaşacak akrabaları", "dua okuyanları" bu geniş mekâna yayılı yerlerde bekleyecek oldular (Abai Yolu, Cilt I, 200).

In Russian, the translation of the phrase "бата окур" is clearly given in both versions. This is due, on the one hand, to the fact that in any religion, in any nation there are rituals of laying a deceased person to rest. Therefore, we believe that such customs will not be difficult for the perception of Russian readers. Because "a significant part of the phraseological cluster of any people is intertwined with the archetypal, mythological, Biblical and folklore cultural layer of person in relation to the world around him. Although the content of the vision like "they might contain many 'mythical', omnipotent, about after world and interrelated culture codes" (Anan'ina T. S., Zimin V. I., 2017:360) isn't compatible, the common external form may be a prerequisite for rendering the rituals in translation, adapted to the worldview of this language. But there was a mistake in the translation of one of these sentences, with the phrase "Bata okyr". In the original version: Құнанбайдың Бөжейге жасаған бата оқырының түрі осы боп еді. In the translation of A. Kim, Так завершилась заупокойная молитва – жаназа Кунанбая по умершему Божею (The Path of Abai, Vol. I, 309, trans. A. Kim).

Here, the word janazah (funeral) is irrelevant and incorrect in terms of usage. After all, janazah is a prayer that Muslims perform in the state of purity, having fulfilled ablution, facing in the direction of the qibla, standing only and for a washed deceased. But in the book, Kunanbai went to recite a prayer

to Bozheiafter he had been buried a long time ago, and the funeral had passed. It cannot be ruled out that such inconsistencies in relation to ethnographic phraseological units are sometimes found in translation.

The original phraseologisms have been translated into Russian preserving their semantic integrity. From this point of view, it can be seen that the ritual of death of the Russian people plays a role in ensuring the understandable transmission of thought in this passage.

However, for foreign readers who are particularly interested in the life of the Kazakh people, the ways of transmitting such ethnographic features and peculiarities are not the same. Leaving such places without translation, or translating them improperly, partially are often characteristic of it. As we can see from the above excerpt, in the translation there is still left untranslated the people's names given in the original. This is a disadvantage that is inherent in all translators who translate from Kazakh to Russian. For example, the scientist N. Rsaliyeva, who analyzed the translation of Ilyas Yesenberlin's novel "Nomads" in Russian and English and found the places that caused great damage to the original, says about the inaccuracies of M. Simashko, who translated this novel: "Since the text system is not preserved, it is very difficult to read the Russian translation of the trilogy in comparison with the Kazakh one. It is necessary to look for a certain thought from the original in the translation with the hope of finding it somewhere. Sometimes we find it but sometimes can't. Having realized that you can also suggest that sometimes "it is impossible to find it in a translation". Even when we find what we are looking for, sometimes it can be similar to the origin only in a form, sometimes can be quite different, or given in a completely opposite meaning. Since the translator is more immersed in his writing than in his own translation, sentences, thoughts, whole pages (you can say) that are not liked by others vanish without a trace and become disillusioned" (Rsaliyeva, 2007: 4).

The analyzed examples prove that the level of assimilation of background information by translators is varied. Experienced translators read other works of the original author, learn the main stylistic and linguistic tools that are characteristic of his writing skills; study other information related to the events of the work, the features of the historical period based on the plot of the work; thus, in general, accumulate their general knowledge and experience in the field of history, ethno-culture, social culture, national peace, necessary for translation.

National names, national identity are spiritual treasures that cannot be touched. Therefore, it is the duty of the translator to consider realia phraseologisms as a linguocultural unit in the translation text and carry it from language to language without “damaging” it.

Among all the names, the most common are cultural and household words: our ancestors have been engaged in animal husbandry for centuries. These words are especially abundant in M. Auezov’s epic novel “The Path of Abai”: a large area of “choice of words” involves the correct recognition and accurate use of words and phrases related to national customs, traditions, called ethnographisms, in a realistic representation of the realities of life, in particular, the national identity of the Kazakh people. In assigning ethnographic names of individual objects, phenomena, actions, and critical characteristics, M. Auezov “showed great care and curiosity and considered this as one of the conditions for a work of art” (Sdobnikov & Petrova, 2006:25). A significant list of ethnographic terms used by M. Auezov is given in the book “Ethnocultural vocabulary of the Kazakh language” by E. Zhanpeisov as an “Appendix”. In this work, the researcher analyzes the ethnographic words that took place in the language of the epic “The Path of Abai”, archaic words and words that are rarely used today, and shows their meaning and origin. These lexical and etymological searches provide a lot of information, that is, they help both the writer and the translator master the treasury of word.

The translation of words naming features and distinctions inherent in the national culture of the people requires a comprehensive linguistic and ethnic competence of the translator. Names that denote national culture are the dominant elements in terms of functional activity: their functional and communicative function in the context prevail. Consequently, omitting them undermines the requirement to preserve the contents of the original. Therefore, the linguoethnic competence of the translator is that he should pay attention to the root meaning, etymology of names used in the text, which do not correspond to the cultural and cognitive nature, conceptual and semantic volume, in what concept they are used, and the range of stylistic load in the context. “The translation language will be beautiful and clear due to the good knowledge of the literary language of the nation and the Russian language, the correct application of its principles and the proper formation and use of the terminology of the nation” (Amanzholov, 2002: 204), the researcher notes.

## Conclusion

Explaining the difference between ethnographic words and other words, he warns that the Path of their formation can’t be even or without errors: “... ethnographic words are not just simple words, but a particularly valuable, with clear, deep meaning noble word...It should be noted that their adoption, collection, and research, especially their use, haven’t been an easy task to complete.” In this regard, the scientist highlighted several gaps in the work of ethnography. For example, “in the field of science, there is a lack of knowledge of the features of realia words, a lack of thinking in finding an equivalent in Kazakh, which leads to a loss of the value of the Kazakh language...”, “among the terms used at this time, there are those who apply different words to the same concept and destroy the term property of the word...”, “some translators didn’t have the heart to translate even there was a full equivalent of certain terms in the Kazakh language. The Kazakh language understands that the way to enrich the vocabulary is one-sided...” – such comments are still relevant today.

The translation of words that name the characteristics, differences inherent in the national culture of one nation requires a comprehensive linguo-ethnic competence of the translator. The names that designate the national culture are dominant elements that are dominant in terms of functionality: they have a high functional and communicative function in the context. Therefore, dropping them undermines the requirement to preserve the content of the original. Therefore, the lingua-ethnic competence of the translator is that he should pay attention to the final meaning, etymology, in what concept it is used, the scope of stylistic baggage in the context of names used in the text, which do not correspond in terms of cultural and cognitive nature, conceptual and semantic volume.

The need to write and translate a work of art with great responsibility is not controversial. And the responsibility for translating a novel-epic, which has a rich national character, the fate of a son, the history of the nation, all its weight, should not be lower, if not higher, than the responsibility for writing it. M. Auezov took such a responsible approach to the translation of his epic about Abai and his time into another language. It was a reflection of the writer’s attitude to creative work and fascination with Abai. In general, the phraseological units found in the works of M. Auezov reflect the history of the era in which the poet lived, national traditions, national

character, and identity. Therefore, in the analysis of phraseology in the works of M. Auezov, we learn a lot of extralinguistic information about the nation.

Although they appear as micro-images, at the text level they become a complex single macro-image level.

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