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**THE IMAGE OF KAZAKH ZOO-PHRASEOLOGISMS IN  
TRANSLATION (on the basis of novel “The Nomads” by I. Esenberlin in  
Kazakh, Russian and English languages)**

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**Abstract.** The article considers the translation problems of zoo-phraseologisms of Kazakh language. The translation problem is an actual and complex theme and translation of phraseological units is an interesting task which needs special creativity. The main objective of a translator is to find phraseologism in a sentence and distinguish its ethocultural peculiarities and translation of such a phraseological unit keeping their national features is a rather complicated problem. That is why the actuality and the importance of the given article group with these problems. Phraseological units of ethocultural character does not replicate in the second language, and cannot be found in dictionaries. Therefore the scientific novelty of the article is the identification and analysis of translation methods of phraseological units of ethocultural character which describe the culture, lifestyle and worldview of definite people.

The article aims to make definite conclusions according to the results of research work by analyzing the methods of translating phraseological units appropriate to the definite nation, defining the failures and successes of translation.

The translation methods of Kazakh phraseologisms into Russian and English languages are compared and analysed on the basis of the trilogy “The Nomads” by I. Esenberlin. Using the phraseologisms with zoo-component as the main material, the ways of translation (comparative, descriptive methods) were analysed. The meaning of them can be different while translating into other language, and so translators should try to keep the meaning of the word combination correctly or find the right analogue to make the reader understand the translated phrasal combination. The practical significance of the research with scientific value can be used at the courses of Lexicology, Phraseology, The theory and practice of translation, and as the lexical material in subjects as Linguoculturology and Linguistic analysis of literary texts and to compile dictionaries in higher education institutes.

**Keywords:** phraseologism, ethocultural phraseologisms, phraseological analogue, full phraseological equivalent, comparative phraseological equivalent, replication, descriptive translation, zoophraseologism

### **Basic provisions**

Phraseologisms are one of the most actual language units which cause many issues in translation theory. The reason of this is that phraseologisms are used as

language units in accordance with the definite national ideology. Therefore we defined the features of translation of phraseologisms in imaginative literature. While translating the phraseological units it is very important to make a point of cultural wealth, religious belief, traditions and customs, practical experience related to national peculiarities. Phraseologisms keep the information, and also present and evaluate the person's definite activity and their inner and outer features. Many phraseologisms are related to different spiritual culture, traditions and belief from the etymological point. Thus phraseological units inform the worldview of one language.

However, the translation of the meaning of phraseological units is poor in imaginative literature. In our trilogy "Nomads" we tried to study the translation peculiarities of zoophraseologisms into Russian and English, because translating phraseological units into other language of different culture, worldview and religion can cause quite a difference.

### **Introduction**

The actuality of the theme is that nowadays the importance of translation is growing, and it regards the importance of studying its development regularity. It needs to study the significance of presenting the proper features appropriate to each nationality. The presentation of national cultural phraseologisms and the methods of their translation are one of the themes which need to be studied. It may cause some difficulties while translating and keeping the cultural features of the definite nationality.

During the study it was observed that the trilogy was translated into English through the Russian translation, and consequently some word combinations lose their original meaning.

The practical importance and the novelty of research are to introduce with the different methods of translating national cultural phraseologisms, to study the translation methods from lexical point of view.

The aim of the research is to define the translation methods, the peculiarities of Kazakh national cultural phraseologisms into Russian and English languages.

### **Materials and methods**

The material of the study is a popular Kazakh trilogy "The Nomads" by I. Essenberlin, which is translated to different languages. So we analysed the examples from the trilogy by the methods of collecting and sorting, to analyse the meaning of phraseologisms in Kazakh, Russian and English languages we used lexicographic and interpretation methods. A comparative analysis was used to define the similarities and differences of phraseological units of different languages.

Phraseological translation means to find a relation between units of original and translated language and a full or synonymous phraseological equivalent in the translated text.

It is important to note the works of famous scientists V.N.Komissarov, J.I.Retsker, A.V.Fedorov, S.Vlakhov on problems of phraseologisms among the comparative linguistics. S.Vlakhov and S.Florin presented the ways of translating original phraseologisms:

- Translating with equivalents which occur in translated language;
- Translating with variants in translated language;
- Translating with not phraseological means of language.

Domestic linguistic researchers as K.Zhubanov, K.Sagyndykov, M.Alimbaev, O.Aitbayev, A.Aldasheva mentioned their own opinion on the problems of phraseological translation. S.Amanzholov was one of the first who studied phraseologisms, and proved that phraseological combination was related to the parts of the sentences. A.Aldasheva presented in her work named “Audarmatanu” the usage of interlinear, adequate and free translation to translate the phrasal combinations. O.Aitbayev concludes that way of translating phraseologisms firstly, all the words of proverbs can be translated, secondly the objective meaning of some words must be changed in translation, and thirdly it must be used phraseologisms and proverbs in translated language. According to the researches of scientists the methods of translating phraseologisms can be divided into phraseological translation and not phraseological translation. Phraseological translation is considered as full phraseological equivalent, half-phraseological and comparative equivalent, and phraseological analogue [1]. Also it must be mentioned the phraseological dictionaries and works of the foreign professors A.Cowie, R. Moon, J.Sinclair [2].

## Results

Vocabulary of every nation is notable according to their lifestyle and culture. There are lots of word combinations, phraseologisms related to animals and livestock in Kazakh lexis because of our people’s stock raising lifestyle. Kazakh zoophraseologisms are used in people’s everyday life, and for different meanings. And these zoophraseologisms are not fully translated while translating into different languages. To find out this problem the following phraseologisms were analyzed in our studied trilogy “Nomads” by I.Essenberlin. In this research we analyzed the ways of translation of phraseologisms into Russian and English languages.

Origin	Russian translation	English translation
«Екі қошқардың басы бір қазанға сия ма?»[3, р.6]	<i>В одном котле невозможно варить головы сразу двух баранов [4, р.6].</i>	<i>Two sheep’s heads cannot be cooked in one and the same pot [5, .10].</i>

The given zoophraseologism “Екі қошқардың басы бір қазанға сыймайды” is used in lots of works of Kazakh writers. It means ‘disagreement’,

and used in full phraseological equivalent, and the meaning is definitely translated in both Russian and English. But the translated word combination is not used in other languages, so it can be misunderstood for the readers. The author tries to explain the meaning with other combinations in the context; he wants to show the disagreement through comparison of animals in Russian. And for English readers it must be explained, so there should be used the descriptive method.

In Russian books of proverbs “Proverbs of Russian people” by a famous Russian linguist, writer V.I.Dal there is an equivalent «Две бараньи головы в один котел не лезут», which means “quarrel-abuse-scuffle”.

A phraseological combination “қой үстінде боз торғай жұмыртқалар заман” one of the most used unit in people’s tales meaning a peaceful life. According to the translation in Kazakh-Russian phraseological dictionary it is translated into Russian as “a peaceful time, a happy, impassive life, welfare”, but in the trilogy it describes Zhetisu as a place to bring the happiness to our generation, that is in original it is used as an advance of calm time, and in translation it is connected with a definite place.

*Алтын Ордаңды сол Жетісудағы Алмалыққа тіккеніңде қой үстінде боз торғай жұмыртқалар заман орнайды [3, p.170].*

*Еще двести лет назад построили они там свою столицу Алмалык... Объединяй казахов и борись за землю своих предков. Семиречье для нас обетованная земля. Если не тебе, то потомкам она принесет счастье...[4, p.173].*

*Semirechye is our promised land. If it does not bring happiness to you, it will to our descendants...[5, p.263].*

In the following sentence this phraseological combination is translated by loan-word translation.

*Қазақ хандығының күшею жолы үнемі соғысуда емес, алдымен өзіңе ешкімнің тісі бата алмайтын айбарлы, қой үстінде боз торғай жұмыртқалататын бейбітшілікті арман еткен ел болуда деп түсінген[3, p.226].*

*«Я хотел бы добиться того, чтобы на спинах овец в нашей стране гнездились жаворонки!» - говорил Касым [4, p.225].*

*— I would like to make it so, that larks make nests on the backs of the sheep in our country! — said Kasym [5, p.339].*

*Қос қолы қызыл қанға боялғанына қарамай, он жеті жасар Әбілқайырды азулы тілектестері Дешті Қыпшаққа хан етіп, ақ кигізге көтерді. Бақ құсы қонып, ақ түйенің қарны жарылды [3, p.9].*

*Семнадцати лет от роду был поднят на белой кошме Абулхаир в знак провозглашения его ханом. Птица счастья опустилась на его голову, и в жертву принесен был белый верблюд [4, p.8]. At seventeen, Abulkhair was lifted up on a white felt mat to be proclaimed Khan. The Bird of*

*Happiness descended on his head, and a white camel was sacrificed for the occasion [5, p.14].*

Ақ түйенің қарны жарылды – the phraseological combination which is used to mean good news, wealth [6, p.35].

The given phraseologism has lost its meaning in Russian and English translation, and used only as sacrificing white camel, and it is translated by semi-phraseological equivalent, so there are a few original components. According to the Kazakh tradition there was seldom to sacrifice the white camel. It was done only in very important and very happy cases. This idiom is formed due to holding the cattle of white colour sacred. This combination presents a cognitive image of nomad Kazakh people's special condition related to socially important situation. In dictionary it is translated into Russian as 'a happy and luxurious repast on special occasion', so using this variant the author can give the range of joy.

The specific opinion and ideology of Turkic people to horses are noticed in phraseological combinations, the word combinations with the component "horse" transfer the information of people's lifestyle, living conditions. We are convinced that zoophraseologisms of Kazakh language are closely connected with spiritual and material culture of nation [7]. The role of horses is peculiar in lifestyle of Kazakh people, so there are lots of phraseologisms in Kazakh related to horse. They present concrete concepts about people's spiritual culture, customs and traditions and mythology. As for examples with 'horse' component related to distance, time, and place: ат шаптырымдай жер, бие сауымдай уақыт немесе бие сауымдай мезгіл, тай шаптырым, құнан шаптырым and etc. This kind of kettle as "mare" is used in the content of phraseologisms, and in our trilogy "Nomads" there are 8 phraseologisms with it. The structure «бие сауымдай мезгіл» is used 7 times, and once as "бие сауымдай жер".

*Бие сауымдай жер шапқанда гана бұл үшеуі қалжырауға айналған бөкенге бірдей таянған [3, p.17]. Проскакав еще немного, они догнали наконец обессилевшую сайгу [4, p.18]. After awhile, they finally ran down the exhausted saigak [5, p.29].*

*-Тарланкөк тым асау екен, бие сауымдай мезгіл шаптым. Бірақ мені түсіріп кете алмады, — деді мақтана, — бәрібір мен оны үйретіп аламын! [3, p.31]. - Оказывается, Тарланкок не очень-то послушный конь, - заговорил он, явно гордясь своими словами. — Все время хотел сбросить меня на землю, но ничего не вышло [4, p.28]. As it turns out, Tarlankok is not a very obedient horse, — he said, obviously proud with his words.— It kept trying to shake me off its back, but nothing came of it [5, p.48].*

Бие сауымдай уақыт – it means the time about an hour, it's connected with milk time of mare [6, p.152]. This phraseologism means the time. According to the people's discourse this time equals two hours, mares are used to milk every two hours. Also the structure of phraseologism is changed with the other time-words. In the examples of the given trilogy they did not pay attention to the time unit, and was out of translation.

Ат шаптырым – this phraseologism related to horse is used to show the distance, it means about 30-40 km. In Russian and English translation it is translated as a horizon, and lost its original meaning.

*Бір шеті мен бір шеті ат шаптырым күміс толқынды Ақкөлдің кең алқап жазира даласы ат бауырынан келген көк шалғынға бөленген [3, p.38].*

*Изумрудно-серебристыми волнами до самого горизонта качаются здесь под ветром травы, по грудь окунается в это пряное, живое море всадник [4, p.37].*

*As far as the horizon does the grass rock gently in the emerald-silvery waves of the steppe, the surface of its spicy breathing sea reaching as high as a horseman's breast [5, p.61].*

Ат құлағында ойнап – this word combination means nimble, very flexible, light [6, p.75]. It is used to describe a person who likes to ride a horse and dashing rider. In the trilogy it describes and distinguishes Zhanibek's wife-Zhagan, to interest the reader with her beauty. In translation translator used as a rider, the emotional part of phraseological combination is not noticed; it was only translated as a person who likes to ride.

*Рабиу-Сұлтан-Бегімдей ерекше салтанатымен емес, Жаған өз келбетімен, жасынан ат құлағында ойнап өскен көшпелі елдің қызы екенін көрсетіп тұрған ерекше отырысымен, қамшыны сипай тартқан болмысымен көздің жауын алады[3, p.16].*

*И еще одним отличалась от жены хана Абулхайра прекрасная Жахан. Правая рука ее твердо сжимала тонкую остроконечную пику. Гордая, стройная фигура наездницы дышала отвагой [4, p.16].*

*Yet there was something more which made the beautiful Zhakhan so different from the wife of Abulkhair. Her right hand was gripping a thin pointed spear firmly. Her proud and slender equestrienne figure breathed courage[5, p.27].*

*Бірақ бала жасынан ат құлағында ойнап өскен, ал ер жете бастағаннан-ақ сойыл соғып, садақ атуды өнер көрген қазақтың жаужүрек жігіттері қойсын ба, құмырысқадай қаптап: «Ақжол!», «Уайс!», «Жауқашар!», «Бахтиярлап!» ат қойғанда, алғашқы қарқынында-ақ Бахтияр сұлтанның алдыңғы шебін күл-талқан етті [3, p.210].*

*Превратить прирожденных воинов и наездников в первоклассное войско было нетрудно... Не дав даже развернуться громоздкому, плохо управляемому войску лашкаров, казахские конные тысячи лавой ударили по передовой линии Бахтияр султана [4, p.208].*

*It was not difficult to turn the born warriors and riders into a first-rate army [5, p.313].*

*Сөйткен Шыңғысхан ұрпағынан шыққан Әбілқайыр хан болса, енді мынау, бір жігіттің тағдырын шеше алмай, жаураған торғайдай құты қашып тұр [3, p.20]. И вот теперь самый значительный потомок этих великихлюдей дрожит, как жалкий воробей, над одной ничтожной*

*жизнью!...[4, p.25]. And now the most distinguished descendant of these great rulers is shaking like a wretched sparrow, fearing to take the worthless life of one single man!.. [5, p.44].*

According to the definition in phraseological dictionary *жаураған торғайдай құты қашып тұр* means harassed, to get lost. It is translated into Russian and English by equivalent translation. There is a phraseological analogue in Russian to be changed: *дрожать как осиновый лист* (meaning: *to be very frightened, to feel afraid, to get the shivers*). Translation into English is made by direct translation. The idiom in English “shake like a leaf” should be more understandable to the reader.

*Шаңырағы күйрей жерге түскен үйлер... ұлдары сойылға жығылып, ботасы өлген інгендей, боздаған аналар...[3, p.24]. И вдруг он услышал женский плач, похожий на вой смертельно раненой волчицы [4, p.27]. Suddenly, he heard a woman weeping, which reminded him of the howling of a wounded she-wolf [5, p.47].*

Ботасы өлген інгендей боздады – to grieve deeply, to mourn, to sob. In imaginative literature we often read about camel’s sob which lost its colt, and it’s told that camels mourn their colts’ death more than people. In the given sentences there were compared the sob of mothers’ who lost their children during war of conquest with the sob of camel. They used phraseological analogue to translate the word combination. In Russian language it was like a stricken wolf’s voice and it’s noticed that the English translation was made from Russian variant.

— Түс түлкінің боғы деген, хан ием, оны жорытып не қыласыз, — деді, Кенесарының «ажалымды көрдім» дегенінен шошып [3, p.385].

— Сон — это лисий помет, мой высокочтимый хан. Мало ли что присниться... [4, p.368].

— My dear Khan, dreams are nothing but a fox’s droppings. Never mind [5, p.362].

According to the Kazakh belief, when a person wake up after seeing a bad dream at night, spit on the ground three times, saying the words *tus-tulkinin bogy*; they believe that earth can swallow the black sleep [8, p.143].

## **Discussion**

Studying the lexis and structure of language gives an opportunity to identify the thinking and mental life of a definite ethnic group. The speaker or user of the definite language can teach the culture of that ethnos. Therefore the language symbols can directly function to present the culture [9, p.63]. Phraseologisms are one of the main units to present the cultural and national experience of ethnos in the language. The phraseological combinations of Kazakh language, especially the ethno-meaning combinations are the informer of historical, spiritual and material heritage. A reader will have an opinion about other ethnos while reading about them. So the translator needs to keep the cultural features about each nation while translating [10].

Phraseologism is a special means which can point out people's full perception of the world in unit. It can define such features as evaluation, transfer expression, intercultural communication between the speaker and the listener. So now phraseologism is like a code to present the general culture, cultural concepts and to know the world [11]. Phraseologism has a definite function to enrich and animate the texts, and the reader can easily notice the national peculiarity, ideology of nation, and national thinking features. The traditional lifestyle and cultural life influence on the formation of phraseological meanings [12].

The role of animals was always important in people's life. There were distinguished characteristics suited to person's nature according to the strong and weak points of animals since the early beginning of the mankind development. Zoonyms can present the differences in national and cultural concept, psychological, mental and social peculiarities according to the verbal environment and culture in different culture. Zoonyms are the part of language system and linguistic worldimage. "A language is an integral part of the nation. ...The nation can present fully itself in language" [13]. Words which describe the animals concern the old layer of lexis [7].

It's known that the role of animals was more in life of people. People were closer to the nature in ancient times. It proves one of the facts that origin of mankind came from animals. People observed the life of animals, and recognized their weak and strong features [14].

A zoonym component has a special function to give the meaning of phraseologisms. When zoonym starts to be the component of phraseologism it separates from its lexical meaning, and loses the definition of the animal feature. And the function of zoonyms will have a new character, because zoonyms in phraseologisms and single zoonyms are different. Zoonym units that describe phraseological unit will fill up with new words. Adjectival meaning in zoonyms will make a new seme according to the people's features.

So then phraseological unit with zoonym component can present the following features:

- Physical feature of the subject;
- Appearance;
- Psychic feature of the subject;
- Intellectual ability of the subject.

A zoonym component functions in a building phraseological meaning. A zoonymic and phraseological unit presents a new feature to understand the language model of a person in a linguistic worldimage.

## **Conclusion**

We have mentioned that function of phraseologisms a special role in cognition of a linguistic worldimage. Thus it was defined that the usage of zoonyms, especially the usage of zoonyms in phraseological units gives the different semantic feature. It got about that zoophraseologisms present other



evaluating, expression in a linguistic worldimage. And according to the lifestyle, cognition of each nation the significant tone was appropriate to it.

The usage of zoophraseologisms was very special in translations of “Nomads” by I.Essenberlin. In original Kazakh version the significant tone of phraseologisms is not outdated, there were a few phraseologisms in Russian and English languages. There were used language units according to the meaning of phrasal word combinations, and there was not full significant feature of them. Nevertheless it can be explained in peculiarity of culture and language model of the translated language. The national peculiarities and differences in national values can be noticed while translating phraseologisms. It must be taken into account the nomadic lifestyle of Kazakh that is language units on that concept can be different and unclear for the English and Russian readers. One of the problems in translation phraseologisms is the perception of the world in its different culture, and presenting language units, according to the results of our work, it can be considered as a positive result to find some units which do not lose their significant feature in translating to other languages. Comparing the trilogy “Nomads” in three languages we have found out that the English version of the work was translated from the Russian variant, not from original one and this can cause some confusion. Also we have noticed that the meaning of phraseologisms is not fully given to another language. So this problem needs to be analyzed in our future works.

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## **ҚАЗАҚ ТІЛІНДЕГІ ЗООФРАЗЕОЛОГИЗМДЕРДІҢ АУДАРМАДАҒЫ КӨРІНІСІ (І.Есенберлиннің «Көшпенділер» романы, қазақ, орыс, ағылшын тілдері негізінде)**

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**Аңдатпа.** Бұл мақалада қазақ тіліндегі зоофразеологизмдердің аударылу мәселелері қарастырылған. Аударма мәселесі тіл біліміндегі өзекті де күрделі мәселелердің қатарында, оның ішінде фразеологиялық бірліктерді аудару қызықты да, арнайы шығармашылықты қажет ететін мәселелердің бірі. Аудармашы үшін ұлттық сипаттағы фразеологизмдердің ұлттық-мәдени бояуларының танымдық сипатын анықтаудың өзі күрделі мәселе боп табылады, ал осы сипаттағы фразеологизмдердің басқа ұлт тіліне аудару, ұлттық ерекшеліктерді толыққанды жаткізу тіпті күрделі мәселелердің қатарында. Сондықтан аталған мақаланың өзектілігі мен маңыздылығы осы мәселелермен астасады және маңызды міндеттердің бірі болып есептеледі. Этномәдени сипаттағы фразеологизмдер айна қатесіз екінші ұлттық тілінде қайталанбайды, сондықтан олар аударма сөздіктерінде де кездеспейді. Сондықтан белгілі бір ұлттың тұрмыс-тіршілігін, мәдениеті мен танымын, болмысын сипаттайтын этномәдени сипаттағы фразеологизмдердің аударылу жолдарын анықтау, оларға талдау жасау аталған мақаланың жаңалығы болып табылады. Аталған мақаланың

маңыздылығы белгілі бір ұлтқа тән фразеологиялық бірліктердің аударылу жолдарына талдау жасау арқылы, сәтті және сәтсіз аудармаларды анықтау арқылы, дұрыс жолдарын нақтылау, сол арқылы белгілі бір ғылыми тұжырымдарға келу. Осыған байланысты аталған фразеологизмдерді екінші тілге толыққанды жеткізу проблемалары осы мақаланың өзектілігі болып табылады.

Берілген мақалада І.Есенберлиннің «Көшпенділер» романының негізінде қазақ тіліндегі этномәдени фразеологизмдердің орыс, ағылшын тілдеріне аударылу жолдары салыстырылып, талдау жүргізіледі. Аудару барысында қазақ тіліндегі зоофразеологизмдерді негізгі материал ретінде қолдана отырып, олардың орыс, ағылшын тілдеріне аударылу жолдарына (салғастырмалы-салыстырмалы әдістер, түсіндірме әдістері) толық анализ жасалады. Мақаланың ғылыми-практикалық маңыздылығы – аталған мақала нәтижелерін ЖОО-ларда оқытылатын «Лексикология», «Фразеология», «Аударманың теориясы мен практикасы» курстарында, фразеологизмдерді ұлт мәдениетімен байланыстыра зерттеуді қажет ететін «Лингвомәдениеттану», шығармалар тілдеріне талдау жасауды меңгертетін «Көркем мәтінге лингвистикалық талдау» пәндеріне материал ретінде кеңінен пайдалануға болады. Сонымен бірге аударма сөздіктерін даярлау барысында қолдануға болады.

**Тірек сөздер:** фразеологизм, этномәдени фразеологизмдер, фразеологиялық аналог, қатыстық фразеологиялық эквивалент, толық фразеологиялық эквивалент, калька аударма, сипаттама аударма, зоофразеологизм

## **ОТРАЖЕНИЕ ЗООФРАЗЕОЛОГИЗМОВ КАЗАХСКОГО ЯЗЫКА В ПЕРЕВОДЕ (на основе романа И.Есенберлина «Кочевники» на казахском, русском, английском языках)**

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**Аннотация.** В статье рассматриваются проблемы перевода зоофразеологизмов казахского языка. Проблемы перевода являются актуальной и сложной темой и в том числе перевод фразеологических единиц интересная задача, требующая специального творчества. Главная задача переводчика находить фразеологизмы в предложениях и выделить их этнокультурные особенности, перевод таких фразеологизмов на другие языки одна из сложных проблем. Актуальность и важность этой статьи заключаются в этой проблеме. Несмотря на то, что переводчики используют фразеологические словари, встречаются национальные фразеологизмы, которые точь в точь не переводятся на второй язык. Научная новизна этой статьи определение и анализ методов перевода фразеологизмов этнокультурного характера, которые отражают культуру, образ жизни и мировоззрение определенного народа.

Основной задачей является анализ способов перевода этнокультурных фразеологизмов, определение точных и неудачных переводов. Многие фразеологизмы заменяются эквивалентами на других языках и бывают случаи когда перевод не полностью совпадает с оригиналом.

В данной статье сравниваются методы перевода этнокультурных фразеологизмов на русский и английский языки на основе трилогии И.Есенберлина «Кочевники». Переводчики должны правильно передать смысл фразеологизмов или подобрать соответствующий аналог на языке перевода. При переводе используя зоофразеологизмы казахского языка как основной материал, сделан полный анализ методов перевода на русский и английский языки. Научная ценность и практическая значимость статьи заключается в том, что результаты данного исследования могут быть использованы на курсах «Лексикологии», «Фразеологии», «Теории и практики перевода», материалы лексического анализа можно использовать на курсах «Лингвокультурологии», «Лингвистического анализа художественного текста», так же при составлении словарей в вузах.

**Ключевые слова:** фразеологизм, этнокультурные фразеологизмы, фразеологический аналог, полный фразеологический эквивалент, относительный фразеологический эквивалент, калькирование, описательный перевод, зоофразеологизм

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