

**2 Бөлім.**

**АУДАРМА ТЕОРИЯСЫ ЖӘНЕ ПРАКТИКАСЫ  
САЛАСЫНДАҒЫ ЗЕРТТЕУЛЕР**

**Раздел 2.**

**ИССЛЕДОВАНИЯ В ОБЛАСТИ ТЕОРИИ И ПРАКТИКИ ПЕРЕВОДА**

**Part 2.**

**RESEARCHES IN TRANSLATION THEORY AND PRACTICE**

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**TRANSLATION FEATURES OF KAZAKH PAREMIOLOGICAL UNITS  
INTO RUSSIAN AND ENGLISH  
(ON THE MATERIAL OF K. ZHUMADILOV'S NOVEL «DARABOZ»)**

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**Abstract.** The article deals with the role of paremia as an artistic and visual means in literary texts and the types of translation. It also cites a number of philologists and theorists who have delved into the history of proverbs and sayings, their origins, classification, and how they are translated.

The novelty of the article consists in the accumulation of various ways of translating proverbs and sayings as autonomous units, highlighting their significance in conveying the cultural essence and moral values of the Kazakh people.

This article aims to analyze various methods of translating paremiological units used in Kabdesh Zhumadilov's historical novel «Daraboz», focusing on their artistic and stylistic features, cultural significance, and the internal mechanisms of translation, as well as the challenges faced in preserving their original meaning.

The scientific significance of the article is manifested in the need to translate artistic and stylistic techniques reflecting spirit and essence of Kazakh people, and the transmission of the original text in English and Russian in the world community. The article relevance lies in the need to study the translation of various paremiological units used by Kabdesh Zhumadilov in the historical novel-dilogy «Daraboz», which reveals the life and customs of the Kazakh people living in the XVIII century, as well as describes the political views and social life of Kabanbai batyr. Previously, 157 paremiological units from K. Zhumadilov's novel-dilogy

«Daraboz», which were translated by Z.Bulanova and «Astana-Personal» LLP, served as the previously unexplored research material.

The method is a comparative analysis of the studied material, there were established an internal translation mechanism, identified equivalent units, and detected changes in form and content when original unit was replaced by an equivalent unit of the translation text. Relying on a comparative analysis of the translation based on the classification of A.V.Kunin, it can be emphasized that it is descriptive translation of proverbs and sayings that is most used by the translators Z.Bulanova and «Astana-Personal» LLP.

The practical significance of this article lies in its further availability as theoretical material for young scientists and doctoral students, as well as in the visual overview of proverbs and sayings translated from Kazakh language into Russian and English languages.

**Keywords:** paremia, Daraboz, translation, paramount importance, descriptive translation, emotional and expressive color, stylistic features, national specifics of the language

### **Introduction**

Paremia (proverbs and sayings) represents the object of study for special linguistic science - paremiology.

The history of the emergence of paremiology has been studied in well-known works of world literature, such as those by A. Taylor, M. Kuni, G. L. Permyakov, A. G. Nazaryan, A. V. Kunin, E. M. Solodukho, V. P. Zhukov, K. Grigas, V. I. Dahl, V. Mider and others. There are several approaches to defining proverbs and sayings in the scientific literature. Some researchers, such as A.V. Kunin, A.A. Reformatskij, N.M. Shanskij, and G.H. Akhunzyanov, consider them to be phraseologisms. Others, including A.I. Molotkov, V.N. Teliya, and G.A. Bayramov, disagree with this viewpoint. There is also a third group of researchers, such as A.M. Babkin, V.P. Zhukov, M.M. Kopylenko, S.N. Muratov, Z.D. Popova, and E.A. Ivannikova, who relate to phraseological units only partially. It is also necessary to pay attention to domestic researchers working in this direction, such as M.S. Babazhanov, A. Kunanbayev, Y. Altynsarin, A. Divayev, B. Daulbayev, M. Yeshmukhamedov, M. Iskakbalas, A. Barzhaksyuly, T. Iztileuuly, U. Turmanzhanov, B. Akmukanova, B. Momyshuly, B. Adambayev, and others.

These scientists take into account proverbs and sayings that, like all phraseological units, are used in a figurative sense, are semantically integral, and are syntactically inseparable; that is why they can be classified as phraseological units.

Those researchers who include proverbs and sayings in phraseology proceed from the fact that these combinations of words are stable and are reproduced in speech in a ready-made form. For example, N.M. Shanskij says about this: «... in the process of communication, they (proverbs and sayings)

are not formed by the speaker, but are reproduced as ready-made units with a constant composition and meaning» [1]. Researchers who do not include these units in the phraseology indicate that proverbs and sayings have the character of a judgment, they generalize the experience of people's life, formalizing it in the form of certain rules in the form of a complex sentence.

It should be noted that there is no consensus among scientists on the criteria for distinguishing proverbs and sayings. For example, in the article of Igissinova A.S., Raeva G., Kulamanova Z. cite that a proverb as «a brief folk expression with an instructive meaning, serving as a folk aphorism. It can also be described as a stable expression, primarily figurative, which, unlike proverbs, does not form a complete statement» [2]. An article by Omarbekova G. specifically addresses the issue of distinguishing proverbs and sayings. The author seeks to differentiate them based on structural and grammatical features as well as types of lexical content. According to the author, structural and grammatical features do not distinguish a proverb from a saying, as both are typically constructed as sentences [3].

According to Alekseyeva I. S., «a proverb is a short, but with a generalizing deep meaning, a work of folk wisdom, expressed in the form of a clear sentence and used as a proven proof or a poetic device that gives the word beauty and strength. A proverb is a description of only one property of a particular phenomenon» [4].

According to the research of Tukeshova N.M. and Tarasova F.H., they identify universal and specific characteristics in the semantics of phraseological units with antonymous components. The data obtained as a result of their research provides the necessary information to linguists dealing with the problems of English and Kazakh phraseology, antonyms, linguoculturology, and also contribute to the development of the theory of linguistics and comparative analysis [5].

### **Materials and methods**

The novelty of the work consists in the fact that it accumulates various ways of translating proverbs and sayings as autonomous units, and not phraseological units, idioms and other units of phraseology. The research material includes 157 paremiological units from the novel-dilogy «Daraboz» by K. Zhumadilov. that was translated into Russian and English languages by Z.Bulanova (2006) and «Astana-Personal» LLP (2018).

Also, it is worth to mention the article of A.T.Dossova, K.K.Segizbayeva where the unique artistic understanding and perception of the world by Kabdesh Zhumadilov were shown as a rich reflection of artistic methods through the use of epithets, metaphors and other artistic means as well as paremias. The author has formed his own language technique in describing events, phenomena, and characters [6].

Translation of proverbs and sayings is a special translation problem. Proverbs are stable figurative judgments fixed in the language, which have an edifying meaning, express a certain morality and often have a sound-rhythmic organization. Unlike phraseological units equivalent to the word, proverbs and

sayings have figurative content, that is, their internal form, usually retains its significance. It is functionally effective. Native speakers know not only the meaning of the proverb and the situations in which it should be used, but also perceive the image, metaphor, comparison that form the proverb. Of course, the original realities associated with the emergence of the proverb are forgotten, but the twofold nature of the proverb remains.

According to V.S. Vinogradov: «their direct and allegorical meaning coexist. The meaning of the free combination underlying the proverb and its allegorical content are actualized in speech. Therefore, it is important for the translator to convey both these components: both the meaning of the proverb and its metaphorical content» [7].

A.B. Fedorov argues that with regard to the ways in which proverbs and sayings can be translated in another language, a well-known analogy with the translation of words expressing specific realities is possible. According to his observations: «in some cases, an accurate translation of a proverb or saying is possible, reproducing the material meaning of its constituent words and at the same time completely preserving its general meaning and character, as a definite and unified formula, as a phraseological whole». To the second method of translation, he refers the modification of individual components of the components of the dictionary formula of the original, which does not yet lead to a coincidence with a proverb, a saying, a turnover that already exists in the translation language, but does not cause the impression of similarity with existing utterances of this category. To the third method he refers the use in translation of proverbs, sayings and in general phraseological units that actually exist in the language into which the translation is being made [8].

Y.P. Solodub considers the translation with the help of structurally and typologically similar foreign-language sayings to be the most adequate. Translation with the help of foreign-language sayings that are not characterized by idioethnic labeling of the image at the lexical level of its expression is also considered adequate enough. To translate sayings as phraseological units of a special structural type, he suggests using foreign phraseological units that do not have a closed predicative structure. In his opinion, in such cases, by preserving the imagery (but not the identity of the phraseological image itself), it is possible to preserve the connotative effect of the translation. The least degree of adequacy, according to Y.P. Solodub, is provided by translation using lexical equivalents or semantically equivalent free combinations of words [9].

When studying the methods of translating proverbs and sayings on the material of the dilogy «Daraboz», it is worth to mention A.V. Kunin who laid the theoretical foundation for the translation of proverbs and sayings and identified several key methods of translation, including:

1. Full equivalents, when there is a proverb in the translation language that is equivalent in meaning, function and stylistic characteristics to the proverb of the original and coincides with it completely or basically in its figurative content.

2. Phraseological analogue, or analogical translation, when the proverb of the target language is equivalent to the proverb of the original in meaning, function and stylistic coloring, but differs in its figurative content.

3. Calque, when it is necessary to preserve the elements of the translated form as well as the functions of the translated unit. The proverb is reproduced almost verbatim, and the context itself suggests that the reader is dealing with a stable turnover reproduced from the original.

4. Replacing a proverb with a non-phraseological expression is used when it is impossible to preserve the phraseological form of the proverb in translation, but it is necessary to convey its meaning. This technique is used to adapt the text to the cultural, linguistic or contextual peculiarities of the target language.

5. Descriptive translation, which arises from the lack of necessary correspondences and the impossibility of a verbatim calque, essentially involves the interpretation and explanation of the proverb. As a result, in the translated text, the proverb practically ceases to exist as an independent linguistic unit and becomes integrated into the context [10].

### Results and discussion

K.Zhumadilov's «Daraboz» dilogy is full of proverbs and sayings and is often perceived and considered as a nationwide judgment, framed as a result of collective experience, which has confirmed its vitality and truthfulness, being repeated and verified by new and new generations of speakers of this language. Using a proverb, K.Zhumadilov adds the word *дегендей - говорят*, which also indicates that the proverb is a collective judgment. As a result, the proverb is seen as a vivid judgment of our ancestors.

In general, K.Zhumadilov usually uses the proverb as an expressive means as a figurative example, or a kind of argument to confirm or reinforce and strengthen the effectiveness of the characters' statements. In many cases, the proverbial judgment is considered as a direct rule concerning various sides in the relationship of the characters. Thanks to the skillful use of proverbs, the characters' speech acquires accuracy, sharpness and emotional sound. K.Zhumadilov uses them unobtrusively, in the right place and at the request of style.

Turning to the problem of literary translation of the paremias considered by us in the dilogy «Daraboz», we note that in some cases it is possible to accurately translate a proverb or a saying that conveys the material meaning of its constituent words and at the same time still retains its general meaning and character.

Let us consider the ways of translating paremias using examples: full equivalent

*Үйреніскен жау атысарга жақсы* [11, 30 б].  
*С привычным врагом и воевать легче* [12, 31 б].  
*Known enemy is good for fighting* [13, 28 б].

In the example, the method of translation by full equivalent is clearly demonstrated. The above proverb is an international one. This technique is the most successful, since only the full equivalent is able to convey the original semantics of the paremia, its primary importance. The method of full equivalent allows you to preserve such important components of the proverb as stylistic orientation, imagery, grammatical structure.

The differences in the people's linguistic worldview are most clearly manifested when translated by a phraseological analogue, or analogical translation. Based on the definition of a phraseological analogue, the peculiarity of this method is the presence in the translation language of such a proverb that will correspond to the translated one in meaning, function and stylistic characteristics, but differ in figurative content.

*Жұт – жеті ағайынды* [11, 69 б.].  
*Беда одна не ходит* [12, 73 б.].  
*Misfortune never comes alone* [13, 58 б.].

In the given example, the Kazakh image of «Жұт» is analogous to «Беда / Misfortune», which clearly demonstrates the difference in mentality, cultural realities and ethnic images of Kazakh, Russian and English people. For the Kazakh people, «Жұт» is an economic catastrophe for residents of a certain region due to extremely adverse weather events (drought, flood, permafrost, etc.).

In practice, translators often resort to descriptive translation. This method of transmitting a parody is reduced to translating not the proverb or saying itself, but its meaning and interpretation. The descriptive translation is in some way a retelling of the paremias. As a means of conveying the meaning of a proverb or a saying, translators use explanations, descriptions, comparisons, all possible ways of expressing the semantic core of a paremia.

*Қызғаның қызыл итке жем болсын* [11, 103 б.].  
*Ни себе, ни другим* [12, 111 б.].  
*You will not be left with envy* [13, 85 б.].

Replacing a proverb with a non-phraseological expression is applied relatively often, especially when the target language lacks an equivalent proverb or when the cultural or linguistic context makes the source proverb's imagery unclear or unsuitable. This approach ensures clarity and maintains the intended meaning of the original proverb, even if the phraseological nature is lost. For example:

*Жердің көркі – ел* [11, 223 б.].  
*Истинное богатство земли – люди* [12, 271 б.].  
*People are earth decoration* [13, 205 б.].



The descriptive translation according to A.V.Kunin, is used by the translator in the case when there is neither a full nor partial correspondence of the proverb in the translation language, but it is possible to «invent» a proverb in another language without losing the figurative and semantic content.

*Қашқанның да, қуғанның да сиынары – бір Құдай* [11, 301 б.].

*И убегающий, и догоняющий, молятся ему одному* [12, 323 б.].

*Those who are running away and catching up, worship one God* [13, 244 б.].

L. F. Dmitriyeva, S. E. Kuntsevich, E. A. Martinkevich, N. F. Smirnova [14] argue that in order to explain the meaning of a phraseological unit that has neither an analogue nor an equivalent in the Russian language and is not subject to literal translation, the translator needs to resort to descriptive translation.

*Бүлінгеннен бүлдірге алма* [11, 334 б.].

*Ничего не бери у разорившегося, даже петли с рукоятки камчи* [12,350 б.].

The meaning of proverb «*Бүлінгеннен бүлдірге алма*» means that you do not need to ask, take or be friends with a corrupt person who got rich and gained wealth dishonestly. There is no unambiguous equivalent in the translation and a descriptive translation is used that conveys the meaning of the proverb itself.

Thus, based on the conducted research, it can be concluded that in the dilogy «*Daraboz*» by K.Zhumadilov and his translation by Z.Bulanova into Russian language and the translation into English language by «Astana-Personal» LLP, which is the copyright holder of the translation (the name of the translator is not disclosed by the publishing house due to the confidentiality of the project, implemented within the framework of the National Library of the Republic Kazakhstan) the proverbs and sayings considered by us, most of them have been translated, although it is worth noting a number of some proverbs that have not been translated. Translators of two languages did not always translate the paremia due to the difficulty of translatability. Based on the analysis, it was also found that the most frequent way of translating proverbs and sayings, as translated by Z.Bulanova and «Astana-Personal» LLP, is the method of descriptive translation. Less often, the method of translation was used by a full equivalent, phraseological analogue, calque, descriptive translation and replacing a proverb with a non-phraseological expression, respectively. Descriptive translation is not able to convey the unique sound of the original text, its national flavor and the native Kazakh images and realities illustrated in it. During our research, we came to the conclusion that the existing English and Russian translations of «*Daraboz*» do not fully convey the author's style and national flavor of the novel. Omission of translation of the paremias of K.Zhumadilov's works led to emptiness, since out of the total number of 157 paremias from two books, 26 were not translated

into Russian language and 16 out of 105 proverbs that are given in the second book were not translated into English language. Zhumadilov's «grains of folk wisdom» carry not only an aesthetic function, but also act as the most important dominants of the folk spirit in the narrative.

It will be incorrect to determine a certain translation method from the listed ones as the best, since each of them is appropriate in a specific situation. However, the analyzed examples confirm the hypothesis that the most successful translation of paremiological units is the transfer of the paremia into the translation language by its full equivalent.

No matter what expressive and stylistic goals the author pursues, using the proverb, being a generally recognized authoritative judgment given in speech as a kind of example, always sounds to some extent an instruction. This contributes to even greater increase in the overall expressive and stylistic role of the proverb in the work. The proverb, both in the original and in translation, simultaneously serves as an instructive example from life and this gives it a didactic tone.

### **Conclusion**

As a result, a significant scientific novelty in the field of translation of paremia was achieved, which is manifested in the systematization and classification of various methods of translation of proverbs and sayings used in the novel by K. Zhumadilov «Daraboz». It is established that descriptive translation is the most widespread method, allowing to preserve the emotional and expressive coloring of the original. Equivalent proverbs are also identified, which contributes to a deeper understanding of the cultural and historical contexts of the Kazakh people. The study emphasizes the importance of conveying not only lexical but also stylistic content, which is of practical importance for future translators and researchers in the field of paremiology.

The study examined several methods of translating paremia, including phraseological analogue, calque, descriptive translation, and full equivalents. Phraseological analogue, while useful in some cases, often distorts the meaning of the original, while calque may not always convey cultural nuances. Descriptive translation proved to be the most successful method, as it allows to convey not only the meaning, but also the emotional and expressive coloring of the original, preserving the cultural features of Kazakh language.

The use of equivalents also demonstrated its effectiveness, especially when similar expressions exist in the target language. These results emphasize the importance of choosing the appropriate method depending on the context and the purpose of translation, as well as the need for a thorough understanding of both the source and target languages in order to achieve an adequate rendering of the cultural and stylistic features of the text.

The study confirmed the importance of selecting translation methods to preserve the cultural and stylistic features of the text.



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**ҚАЗАҚ ПАРЕМИОЛОГИЯЛЫҚ БІРЛІКТЕРІН ОРЫС ЖӘНЕ  
АҒЫЛШЫН ТІЛДЕРІНЕ АУДАРУ ЕРЕКШЕЛІКТЕРІ  
(Қ. ЖҰМАДІЛОВТЫҢ «ДАРАБОЗ» РОМАН НЕГІЗІНДЕ)**

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**Аңдатпа.** Мақалада паремияның көркем мәтіндердегі көркемдік және визуалды құрал ретіндегі рөлі және оларды аудару түрлері қарастырылады. Сондай-ақ, мақал-мәтелдердің шығу тарихымен, жіктелуімен және аударма әдістерімен айналысқан бірқатар теориялық филологтар келтірілген.

Жұмыстың жаңалығы-бұл фразеологизмдер, идиомалар және фразеологизмнің басқа бірліктері емес, автономды бірліктер ретінде мақал-мәтелдерді аударудың әртүрлі тәсілдерін жинақтайды.

Мақаланың мақсаты Кабдеш Жұмаділовтің «Дарабоз» тарихи романында қолданылған паремиологиялық бірліктерді аударудың түрлі әдістерін талдау, олардың көркемдік және стильдік ерекшеліктерін, мәдени маңызын, аудармадағы ішкі механизмдерін және түпнұсқа мағынасын сақтауда кездесетін қиындықтарын зерттеу.

Зерттеудің ғылыми маңыздылығы қазақ халқының рухы мен мәнін бейнелейтін көркемдік стилистикалық әдістерді аудару және әлемдік қоғамдастықта түпнұсқа мәтінді ағылшын және орыс тілдерінде беру қажеттілігінен көрінеді. Зерттеудің өзектілігі Кабдеш Жұмаділовтың XVIII ғасырдағы Қазақ ордасының тұрмысы мен әдет-ғұрпын ашатын, сондай-ақ Қабанбай батырдың саяси көзқарастары мен әлеуметтік өмірін және оның айналасын сипаттайтын «Дарабоз» диалогиясының тарихи романында қолданған әртүрлі паремиологиялық бірліктердің аудармасын зерделеу қажеттілігінде жатыр.

Бұрын зерттелмеген зерттеу материалы З.Буланова мен «Астана-Персонал» ЖШС аударған К. Жұмаділовтың «Дарабоз» роман-диалогиясынан 157 паремиологиялық бірлік болды. Зерттеу әдісі-зерттелетін материалды салыстырмалы талдау, онда аударманың ішкі механизмі орнатылған, эквивалентті бірліктер анықталған, сондай-ақ түпнұсқа бірлігін оған баламалы аударма мәтінінің бірлігімен ауыстырған кезде пайда болатын форма мен мазмұндағы өзгерістер анықталған. А.В.Кунин классификациясына негізделген аударманың салыстырмалы талдауына сүйене отырып, нақыл сөздер мен мақал-мәтелдердің сипаттамалық аудармасы З. Буланова мен «Астана-Персонал» ЖШС аудармашылары ең көп қолданатындығын атап өтуге болады.

Зерттеудің практикалық маңыздылығы оны жас ғалымдар мен докторанттардың теориялық материал ретінде одан әрі қолдануы, сондай-ақ қазақ тілінен орыс және ағылшын тілдеріне аударылған паремиологиялық бірліктерге көрнекі шолу болып табылады.

**Тірек сөздер:** паремия, Дарабоз, аударма, бірінші кезектегі маңыздылық, сипаттамалық аударма, эмоционалды-экспрессивті түс, стилистикалық ерекшеліктер, тілдің ұлттық ерекшелігі

**ОСОБЕННОСТИ ПЕРЕВОДА КАЗАХСКИХ  
ПАРЕМИОЛОГИЧЕСКИХ ЕДИНИЦ НА РУССКИЙ И  
АНГЛИЙСКИЙ ЯЗЫКИ (НА МАТЕРИАЛЕ РОМАНА  
К.ЖУМАДИЛОВА «ДАРАБОЗ»)**

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**Аннотация.** В статье рассматривается роль паремии как художественно-визуального средства в художественных текстах и виды их перевода. Также цитируется ряд филологов-теоретиков, которые занимались историей происхождения, классификацией и методами перевода пословиц и поговорок. Новизна статьи состоит в том, что в ней аккумулярованы различные способы перевода пословиц и поговорок как автономных единиц, а не фразеологизмов, идиом и других единиц фразеологии.

Цель статьи состоит в анализе методов перевода паремиологических единиц, использованных в историческом романе Кабдеша Жумадилова «Дарабоз», с акцентом на их художественно-стилистические особенности, культурную значимость, внутренние механизмы перевода, а также на трудности сохранения их исходного смысла.

Научная значимость исследования проявляется в необходимости перевода художественно-стилистических приемов, отражающих дух и сущность казахского народа, и передачу текста оригинала на английском и русском языках в мировом сообществе. Актуальность исследования заключается в необходимости изучения перевода различных паремиологических единиц, применяемых Кабдешом Жумадиловым в историческом романе диалогии «Дарабоз», раскрывающем быт и нравы Казахской орды XVIII века, а также описывающем политические взгляды и социальную жизнь Кабанбай батыра и его окружения. Ранее никем не изученным материалом исследования послужили 157 паремиологических единиц из романа-диалогии К. Жумадилова «Дарабоз», который был переведен З.Булановой и ТОО «Астана-Персонал».

Методом служит сопоставительный анализ изучаемого материала, где было установлен внутренний механизм перевода, выявлены эквивалентные единицы, а также обнаружены изменения формы и содержания, происходящие при замене единицы оригинала эквивалентной ей единицей текста перевода. Опираясь на сопоставительный анализ перевода, основанный на классификации перевода пословиц А.В.Кунина, можно подчеркнуть, что именно описательный перевод пословиц и поговорок

является наиболее употребляемым переводчиками З.Булановой и ТОО «Астана-Персонал».

Практической значимостью исследования является его дальнейшее использование молодыми учеными и докторантами в качестве теоретического, а также наглядного материала паремиологических единиц в переводе с казахского на русский и английский языки.

**Ключевые слова:** паремия, Дарабоз, перевод, первостепенная важность, описательный перевод, эмоционально-экспрессивный окрас, стилистические особенности, национальная специфика языка

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