

**АУДАРМАТАНУ
ПЕРЕВОДОВЕДЕНИЕ
TRANSLATION**

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**TRANSLATION OF PROPER NAMES FROM KAZAKH INTO ENGLISH
(IN THE CASE OF TURKISTAN BY M. JUMABAYEV):
LINGUISTIC AND CULTURAL ASPECTS**

Abstract

The article is the first to consider the translation of proper names used in M. Zhumabaev's poem *Turkestan* from Kazakh into English from the point of view of the principles of foreignization and domestication. This famous work of the poet, which describes the whole essence of the Turkic peoples, is saturated with historical and culturally distinct anthroponyms and toponyms. The analytical part examines the question of how this information was reflected in the target language, how much the caloric was adopted or preserved. In general, the translation of proper names from Kazakh into English is one of the branches of domestic translation studies that needs scientific substantiation and research development.

Keywords: culture, history, culture-specific items, artistic translation, foreignization and domestication.

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**ЖАЛҚЫ ЕСІМДЕРДІҢ ҚАЗАҚ ТІЛІНЕН АҒЫЛШЫН ТІЛІНЕ АУДАРЫЛУЫ
(М.ЖҰМАБАЕВТЫҢ ТҮРКІСТАН ӨЛЕҢІ БОЙЫНША):
ЛИНГВИСТИКАЛЫҚ ЖӘНЕ МӘДЕНИ АСПЕКТІЛЕР**

Аңдатпа

Мақалада алғаш рет М. Жұмабаевтың Түркістан өлеңіндегі жалқы есімдердің ағылшын тіліне аударылу ерекшеліктері доместикация және форенизация тұрғысынан қарастырылады. Бүгіндей бір түркі әлемінің болмысын сипаттайтын өлең жолдары тарихи, мәдени шартталған антропонимдер мен топонимдерге тұнып тұр. Осы ақпарат аудармада қалай көрініс тапты, қаншалықты бейімделді немесе ұлттық калорит сақталып қалды деген сұрақтарға жауап беріледі. Жалпы, жалқы есімдердің қазақ тілінен ағылшын тіліне

аударылуы әлі де толығымен ғылыми негізделмеген, зерттеуді талап ететін отандық аударматану салаларының бірі.

Түйін сөздер: мәдениет, тарих, мәдени шартталған атаулар, көркем аударма, форенизация және доместикация.

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ПЕРЕВОД ИМЕН СБОСТВЕННЫХ С КАЗАХСКОГО НА АНГЛИЙСКИЙ ЯЗЫК (ПО СТИХОТВОРЕНИЮ ТУРКЕСТАН М. ЖУМАБАЕВА): ЛИНГВИСТИЧЕСКИЕ И КУЛЬТУРНЫЕ АСПЕКТЫ

Аннотация

В статье впервые рассматривается перевод имен собственных использованных в стихотворении Туркестан М. Жумабаева с казахского на английский язык с точки зрения принципов форенизации и доместикации. Данное знаменитое произведение поэта которое описывает всю сущность тюркских народов насыщена историческими и культурно обособленными антропонимами и топонимами. В аналитической части исследуется вопрос как данная информация была отражена на языке перевода, насколько была адаптирована или же сохранен калорит. В целом, перевод имен собственных с казахского на английский язык является одним из отраслей отечественного переводоведения которая нуждается в научном обосновании и развитии исследования.

Ключевые слова: культура, история, культурно обособленные названия, художественный перевод, форенизация және доместикация.

Introduction. The first category of culture-specific items (hence CSIs) proposed by Aixela is called proper names. According to Howard, “proper names refer to specific person, place, or thing, and are usually capitalized” (Howard 2009: 1). In other words proper names are words and phrases referring to some unique object or entity and has its’ first letter capitalised. According to Espindola anthroponyms include people’s names and nicknames as well encompassing names that refer to regional background, e.g., Benny, Perriera, Rocket (Espindola 2006: 49-50). Whereas, Davies is particularly interested in literary translation and tries to draw the line between meaningful proper names that bear culture specific connotations and those that are common in several cultures and do not bear any figurative meaning (Davies 2003: 71). The scholar states that some proper names “seem to be intercultural, in the sense that they are commonplace in several cultures, while others may be described as acultural in that they are not identifiable as belonging to any particular language or culture” (Davies 2003: 71). Some proper names can not be ascribed as CSIs of only one culture, because several cultures use them or because some of them have become very well known and cannot be identified as belonging to one culture. In this article, the proper names will be categorised following Howard’s categorisation. Howard introduces eight categories of proper names: (1) part of a person's name; (2) given or pet names of animals; (3) geographical and celestial names; (4) monuments, buildings, meeting; (5) historical events, documents, laws, and periods; (6) groups and languages; (7) religions, deities, scriptures; (8) awards, vehicles, vehicle models, brand names (Howard 2009: 1).

It was decided to consider translation of names of people due to a small amount of practice and research in general on translation (especially poetic translation) from Kazakh into English or vice versa.

Methods. Translation is an expression of the meaning of a word in a given language, a source language, by means of another language, a target language. To what extent is this process

applicable to place names? One of the differences between a proper name, such as a toponym, and a name in general, or in other words, is that if the latter can be found together with their meanings in an ordinary dictionary, or lexicon (here we are talking about lexical translation), the first, that is, the geographic name, can usually only be found in a dictionary of place names, or gazetteer. Translation can be used as a method of transferring names only if the original toponym fully or partially has semantic or lexical meaning; in other words, only if it can be found in a regular dictionary

Research result. First, it is worth to note that most of the proper names used by the poet are historical and well-known for the people of ST, Turkic peoples and some of them for the whole world. As it was mentioned above, this poem is very valuable due to real history in it and chronological order. Poet started the poem from the deep related roots of the whole Turkic people and ends with formation of Kazakh khanate. Moreover they relate to different cultures and have different origins as well. Detailed consideration is in the following table:

Table 1. Translation of proper names

“Turkistan” source text (ST henceforth)	“Turkistan” translation by T. Kocaoglu	Davies’s strategy	Venuti’s principles
Names related to Arabian culture			
1. 1. Топанда Нұқ кемесі тоқтар қалай? (Jumabayev 1995: 17)	How could Noah’s ark have found land in the flood? (Kocaoglu 2018: 37)	Globalisation	Domestication
Names related to Persian culture culture			
2. 2. Ертеде ¹ Кей-Қысырау ⁶⁴ мен ² Зұлқарнайын. (Jumabayev 1995: 18)	In the past, both ¹ Keykhusrav ⁶⁴ and ² Alexander. (Kocaoglu 2018: 37)	¹ Addition outside the text ² Globalisation	¹ Foreignization ² Domestication
3. 3. Сол қаннан – Ибн Сина Әбуғали. (Jumabayev 1995: 18)	From that blood Avicenna Abu Ali was born. (Kocaoglu 2018: 39)	Globalisation	Domestication
4. 4. Ертеде ертегі хан Афрасияб (Jumabayev 1995: 17)	Afrasyap was the legendary khan [or ruler] (Kocaoglu 2018: 37)	Localisation	Domestication
Names related to Turkic culture			
5. 5...Фараби тоғыз ішекті домбырасын... (Jumabayev 1995: 19)	When Farabi played his nine-string dombira ⁷⁵ ... (Kocaoglu 2018: 39)	Localisation	Domestication
6. 6. От шашып жер жүзіне Ақсақ Темір... (Jumabayev 1995: 18)	The Tamerlane dispersed fire on the earth... (Kocaoglu 2018: 39)	Globalisation	Domestication
7. 7. Білгіш аз жеткен жүйрік Ұлықбекке. (Jumabayev 18)	Ulugh Bek, who was intimate with the sky. 39	Localisation	Domestication

8. 8. Тұранның билері бар Тарағайдай... (Jumabayev 1995: 18)	Turan has chieftains such as Taraghay... (Kocaoglu 2018: 39)	Localisation	Domestication
Names related to Mongolian culture			
9. 9. Тұмайды адамзатта Шыңғыстай ер... (Jumabayev 1995: 18)	In mankind, no hero like Genghis Khan be born...(Kocaoglu 2018: 39)	Globalisation	Domestication
10. 10. Шыңғыстан Шағатай, Үкітай, Жошы, Төле... (Jumabayev 1995: 18)	From Genghis, Chagatay, Oktay, Chochi, and Toli... (Kocaoglu 2018: 39)	Globalisation	Domestication
11. 11. Жолбарыс Сұпатай мен көкжал Жебе. (Jumabayev 1995: 18)	Were the tiger Supitay and the blue-maned Jebe. (Kocaoglu 2018: 39)	Localisation	Domestication
Names related to Kazakh culture			
12. 12. Қазақтың қасқа жолды Қасым ханы... (Jumabayev 1995: 19)	The evenhanded Qasim Khan of the Kazaks... (Kocaoglu 2018: 41)	Localisation	Domestication
13. 13. Әділ хан аз болады Назар дайын, Алашқа Есім ханның жолы дайын. (Jumabayev 1995: 19)	There can be only a few fair khan like Nazar , The codes of Esim Khan are suitable to Alash ⁹⁷ ... Kocaoglu 2018: 41)	Localisation	Domestication
14. 14. Тәукедей данышпан хан құрған екен... (Jumabayev 1995: 19)	The wise ruler Tevke gathered... Kocaoglu 2018: 41)	Localisation	Domestication
15. 15. Алаштың арыстаны – Абылай ері... (Jumabayev 1995: 19)	Hero Ablay , at last found peace. Kocaoglu 2018: 41)	Localisation	Domestication
16. 16. Кешегі ердің ері көкжал Кене ¹²⁰ (Jumabayev 1995: 19)	The hero of heroes, Blue-maned Kene ¹²⁰ Kocaoglu 2018: 41)	Addition outside the text	Foreignization

Discussion. The table shows that concerning well-known proper names related to other cultures translator employed the procedure of **globalisation** using already established form of translation (*Noah, Alexander (the Great), Avicenna Abu Ali, Farabi, Genghis Khan and his sons Chagatay, Oktay, Chochi, and Toli, Tamerlane*). While transferring names of people who refer to Kazakh culture and Kazakh khanate translator mostly used procedure **of localization** trying to adapt phonological peculiarities. Though it is difficult to confirm about absolute adaptation of form concerning translation proper names from Kazakh into English or vice versa. There are some reasons for that: first, these languages belong to different language families and generally have no affinity; secondly, they use different alphabets (latin and cyrillic relatively); thirdly, in the Kazakh language there are specific letters, and their derivatives sounds that have no correspondence and are difficult to pronounce at all by foreigners. Nevertheless, one can suppose the relative localization.

Addition outside the text was used twice to clarify the identity of people who they were (“⁶⁴Keykhusrav was the Sasanid Persian King”; “Kene: the famous Kazak ruler Kene Sary” (Kocaoglu, 2018, p. 41). An only case of localization needs some clarification. Name of Kazakh famous khan ‘*Тәуке*’ instead of prevented, already established translation in Kazakhstan like

‘*Tauke*’ (*History of Kazakhstan* n.d.) was transferred as ‘*Tevke*’. It seems that translator tried to adapt spelling pronunciation to English language. According to Davies adaptation to the phonological, spelling and grammar rules of the TL and replacement of the original name by a more typical of the TL are considered instances of localisation as well (Davies 2003: 84).

To conclude, it turns out that domestication has been chosen in cases of proper names well-known to the whole world history and relate to other cultures. Most probably the reason for this is the fact that these people names have their already established translations in the other languages. Foreignisation prevailed in translation of proper names particularly related to Kazakh culture in order to create “foreign” settings.

Translation of geographical names

Another category of the proper names that has been introduced by Howard is geographical and celestial names (Howard 2009). There are no celestial names in this poem, but 17 geographic (place) names and one CSI concerning geographical environment. Just like in the translation of the names of people, they are difficult and sometimes impossible to rename, omit or replace. The names of places can also be cultural-bearing, play a significant role in the context, bear the character of implicit information, and it is important for the reader to know this meaning in order to understand the author’s whole idea. Especially in poetry, when every word is used for a reason. Or the author of the original can use geographical names with historical significance, which are currently renamed. All these named cases are in this poem of the poet. And the following table will help us understand how the translator coped with this task:

Table 2. Translation of geographical place names:

No.	“Turkistan” ST	“Turkistan” translation by T. Kocaoglu	Cultures the place names related to	Davies’s strategy	Venuti’s principles
1	Түркістан...	Turkistan...	Turkic	Localisation	Domestication
2	Тұран...	Turan..	Turkic	Localisation	Domestication
3	Хантәңірі...	Han Tengri peak ⁴² ...	Turkic	Addition outside the text	Foreignization
4	Қазықұрт...	Kazi Kurt...	Turkic	Localisation	Domestication
5	Күлтөбе...	Kol Tobe ¹⁰⁸ ...	Turkic	Addition outside the text	Foreignization
6	Теңіз...	-	Turkic	Omission	Domestication
7	Жейхун, Сейхун...	Jayhun and Seyhun...	Arabian	Localisation	Domestication
8	Оқыс, Яқсарт...	Oxus and Yaksart...	Latin	Globalisation	Domestication
9	Тарбағатай...	The Tarbagatay	Mongolian	Localisation	Domestication
10	Тянь-Шань...	Tiyan-shan...	Chinese	Localisation	Domestication
11	Памир...	Pamir...	Chinese	Globalisation	Domestication
12	Алай...	Alay...	Turkic	Localisation	Domestication
13	Ыстықкөл...	Lake Issik...	Kyrgyz	Globalisation	Domestication
14	Арал...	Aral...	Kazakh	Localisation	Domestication
15	Балқаш...	Balkash ⁵³ ...	Kazakh	Addition outside the text	Foreignization
CSI related to geographical environment					
16	...дария...	...darya (river)...	Kazakh	Addition inside the text	Foreignization

All toponyms used by the poet (except for Balkash, Tarbagatay, Aral and Teniz, the names of which are associated with their geographic characteristics: “Tarbagatay - a toponym derived from the Mongolian word ‘tarvagatay’ – ‘a place where there are tarbagans’; from the Kazakh ‘Balkash’, it is translated as “bumps in the swamp”; the ‘Aral’ from Kazakh is translated as an island; and Teniz from Turkish ‘deniz’ which means ‘sea’) have deep etymological roots that go far into history and are associated with the cultural and mythological worldview of the people. The author does not just list geographical objects, but recreates a whole geographical map of Turkestan area in a poem. Culture bearing toponyms in the aggregate create the national originality of this poem.

The name of the poem and the name of the main city described by the poet is Turkistan. The author chooses this city for good reason. This is a historical city that is 1500 years old. According to historical data, the name "Turkistan" means "people and the habitat of the Turks." Known to historians as Iasi and Shavgar, this city was the capital of the Kazakh Khanate, ceremonies of their accession to the throne were held here. One branch of the Great Silk Road passed through this city. It was here that the ambassadors of foreign states were sent. One of the most notable monuments of Turkestan is dedicated to Ahmed Yassawi. This is an entire architectural complex of palaces and temples, which annually attracts crowds of tourists. The Muslim community of Kazakhstan and other Central Asian countries revered this place as a shrine. Three times visit to it in antiquity was equated with a pilgrimage to Mecca.

Also in the Middle Ages, Turkistan was a major center of knowledge. The authors of the work written in this city are all known. Starting from Akhmet Yassavi to his followers as Suleimen Bakyrhani, Akhmet Iugneki, Jusip Balasaguni.

The entire city center is an ensemble of historical buildings, including the grave of the granddaughter of Tamerlane, Robia Sultan Begim, the tombs of Kazakh khans and representatives of noble layers of the population. By the number of graves of noble people, this is the largest city in Turkestan. UNESCO listed Turkestan (or rather the mausoleum of Khoja Ahmed Yassawi) on the World Heritage List.

In addition, it should be noted that Turkistan is a city that has survived among medieval cities such as Syganak, Sunak, Sauran, located along the Syrdaria River. This city saw the Mongol-Tatar and Dzungarian invasion, the raid of states and khanates that at that time lived in the present territory of Central Asia and Kazakhstan. Despite this, the walls of the city remained intact and today are the center of the Turkestan region. Therefore, Turkistan is called “a brave city,” as the poet Magzhan described it. But when the poet was born, the territory of Turkistan was completely under the yoke of tsarist Russia. It conducted all kinds of policies to occupy this territory. Magzhan witnessed an uprising of the people in 1916 against the mass settlement of nomadic Slavic families of Tsarist Russia in the territory of Turkistan in order to strengthen colonial policy. Turkistan used to be called Turan. This is mentioned by the poet in this poem, and scholars of the modern sovereign state today raise questions about the return of the historical name (Orazova 2018).

Table 3

“Turkistan” ST	Translation by T. Kocaoglu
Ертеде Түркістанды Тұран дескен, Тұранда ер түрігім туып-өскен. (Jumabayev 1995: 19)	In the past they called Turkistan “Turan”, My brave Turk was born and raised in Turan. (Kocaoglu 2018: 35)

Further, the poet twice mentions the sacred rivers "Zhaykhun, Seykhun", in the present Syrdariya and Amudariya. The mention of the author and the ancient Greek name of these two rivers “Okys, Yaksart” testify to the rich knowledge of the poet of history:

Table 4

“Turkistan” ST	Translation by T. Kocaoğlu
Ертеде Оқыс, Яқсарт - Жейхун, Сейхун, Түріктер бұл екеуін дария дейтін. (Jumabayev 1995: 20)	In the past Jayhun and Seyhun were Oxus and Yaksart The Turks used to call them “darya” (river). (Kocaoglu 2018: 37)

In medieval Muslim writings it is said that the rivers are called "Seykhun", "Jaykhun" by the two names of the four rivers of paradise. Locals call them "dariya", which generally means "a big river" in the Kazakh language.

Here, the translator decides to remain the name of the river "dariya" inherent in this people, explaining in brackets that this is a "river" (See Table 4). According to Davies, this is addition inside the text. This method of transmitting CSIs is also described in the work of Vlachov and Florin, “Untranslatable in Translation” (1980): “..... the translator gives an explanation or interpretation elements in the text itself, highlighting them or the reality itself with brackets, commas or dashes, or resorts to footnotes. The footnote usually contains, as a rule, realities that require a more extensive explanation.” (92 p) This method is very convenient when translating poetry, since every extra word affects the form and rhyme.

Then follows the author’s story that there are no mountains equal to the Tien Shan and do not freely think about the masculinity of the Turks looking at the highest peak of Khan Tengri. The name of the peak comes from a combination of two words: “Khan” and “Tengri,” which is translated from Turkic as “Lord of the sky.” It is located on the border of Kazakhstan and Kyrgyzstan and reaches a height of 7 thousand meters. This peak has been sacred for the ancient Turks for a millennium and even today many legends and beliefs are associated with it. Another name for the peak is Kantau ("Bloody Mountain"). The mountain got its name because of the pink granite that covers the top. During sunset, it takes on a red tint.

Before the adoption of Islam, the Turkic-Mongolian tribes for a long time professed their pagan religion - Tengrinism. Tengri was the supreme deity of this religion, the god who shared the destinies of people and the duration of their lives. The ancient Turks believed that their supreme deity can live only on top of the world. For them, this peak was Khan Tengri peak.

According to many modern climbers, Khan Tengri is the most beautiful peak in the world due to its almost perfectly regular geometric shape. Khan-Tengri peak is considered one of the most inaccessible in the world. No wonder the ancient Türks called him "master of the sky." With its formidable grandeur and inaccessibility, it can only be compared with the famous Himalayan eight-thousanders, so for climbers all over the world Khan Tengri is a test of courage and dexterity.

Also, forming the national identity of the Kazakh people, there is a cult of the universal cosmic deity - tengri. “Tengri is like a god,” wrote Ch. Valikhanov, but the Tengri is not so much as the transnational deity of the Kazakhs and their Eurasian ancestors of pre-Islamic time, but as a consolation to nature. There is more satisfaction with reality than religious worship. Therefore, of all the ancient beliefs and views, the greatest trace in the representations of the people was left precisely by this cult as the doctrine of the God-cosmos, the divine creation, and Tengrism. The concept lends itself to translation and has several meanings: - sky, the visible part of the universe; - god, deity; - divine; master, lord. In colloquial terms, Tengri is also used by the Kazakhs as a synonym for Muslim “Allah” (The concept and meaning of “Tengri” 2015).

The concept of “tengri” is widespread in all areas of nomadic peoples, which gave rise to the French researcher Jean-Paul Roux believing complexes of the peoples of Central Asia by the generalizing term “tengrism”. This term, adequately reflecting the phenomenon as a whole, was adopted by us. The Swiss N. Pallizen believes that the word “tengri” initially denoted the proper name of the heavenly god, then gradually turned into the common name of the god in general. The

opinion of N. Pallizen finds every possible approval of another researcher - V. Schmidt. The famous Kazakh poet and thinker O. Suleimenov under the term “Tengrianism” considers the totality of nomadic spirituality (The concept and meaning of “Tengri” 2015).

And the translator also translates them, in separate parts: Khan (Lord) + Tengri (Sky) and makes addition outside the text: “Khan Tengri is the highest peak of Tiyan-shan mountains” (Kocaoğlu, 2018, p. 37). Concerning the mountain itself there are already established translations as “Tian Shan” or “Tien Shan”, but translator transferred it as “Tiyan-shan”.

Next the poet tells us about sacred mountain "Kazykurt", with which to this day people associate various popular sacred myths, worship its beauty. This mountain is included in the book *National Sacred Objects of Kazakhstan* (2018). The well-known and widespread folk myth associated with this mountain and its very name, the poet uses in this poem:

Table 5

“Turkistan” ST	Translation by T. Kocaoğlu
Қазықұрт қасиетті тау болмаса, Топанда Нұх кемесі тоқтар қалай? (Jumabayev 1995: 20)	If no mountain like the esteemed Kazi Kurt had been How could Noah’s ark have found land in the flood? (Kocaoğlu 2018: 37)

Almost all the peoples of the earth have a legend about the global flood. The Kazakh legend says that the ark with 80 righteous people, headed by the prophet Noah, was scampering along the boundless waves. Seven months, seven days and seven hours after the flood began, the ark sailed to Mount Kazygurt (height 17668 meters, the area of modern Turkestan). During the voyage, the prophet Noah turned to the creator with prayers for the salvation of defenseless people and animals. The high mountains, towering above the stormy waves of the flood, arrogantly believed that the ark would stick to them, and only the modest Mount Kazygurt did not dare to dream about it, for it understood that it did not stand out from other mountains. The Creator, seeing the modesty of the mountain, did not allow the flood waters to hide the peak of Kazygurt, and the ark moored to it. The high and arrogant mountains decided to punish the mountain, but Kazygurt called for help the small mountains of Ordabasy, Kyzylsengir, Alimtau, Koylyk, Anki, Baganaly, Mansar and Kanyrak. Mighty opponents were afraid of this alliance and limited themselves to symbolic attacks on the ridge of Kazygurt. So the hollows and troughs formed on Mount Kazygurt, and it became like a two-humped camel.

Conclusion. At first, people released several birds from the ark, so that they would find out whether the waters of the global flood had left, whether it was possible to live on the renewed earth. Many birds flew away and did not return, and only the swallow flew back, carrying a green twig in its beak. Since then, the swallow is a bird especially revered by the Kazakhs. In Kazakh tales, the swallow does only good deeds. People landed on Mount Kazygurt and left to live on it. In the ancient “Book of my grandfather Korkut” it is said: “A ship remained at the top of Kazygurt because it is sacred mountain”. The mountain, which became the cradle of new life after the flood, bears the name of the Kazy Kurt (Turkic origin), which means Just Wolf. On the origin of its name there is the following ancient Kazakh toponymic legend. In the difficult, hungry time that came after the global flood, the she-wolf violated the ban on killing the living. The wolf punished her. He began to be called a fair (Kazy) wolf (hert) (Qazaqstan tarihy portal 2015).

Kazygurt, which is not distinguished by high peaks, may not be familiar and often used in world geography, but sacred among local people would require additional searches for the etymology of this name in order to choose the translation technique correctly, which was done by the translator and conveyed the toponym as “Kazi Kurt” in parts.

Except for Khan Tengri peak, addition outside the text was used also concerning toponyms Balkash and Koltobe for clarification of geographical places: “⁵³Balkash is a large lake in the

northeast of today's Kazakhstan (Kocaoğlu, 2018, p. 37); ¹⁰⁸Kol Tobe: the highest hill in central Kazakhstan (Kocaoğlu, 2018, p. 41)".

So according to Venuti's principles translation of names of people and geographical places get the following figures:

Table 6

Venuti's principles	Names of people	Geographical places
Domestication	15	12
Foreignization	2	4
TOTAL NUMBER OF EXAMPLES	17	16

Based on the foregoing, it can be concluded that the national originality of realia-toponyms can best be conveyed by transcription or transliteration, which, due to the complexity of Kazakh names, is used quite often. Contextual translation, in particular, additions, allows you to express not only color, but also to clarify a given geo object, specifying it as a river, city or mountain. To convey the national originality of geographical realities, endemics of flora and fauna, contextual translation (transformation of concretization) is possible, generic replacement if the concept used in the translation is not much different from the concept of the original and does not have specific semantic features. Also, the flavor of the original can be preserved with the help of a functional analogue, which generalizes with the original not only the basic meaning, but also additional semantic features.

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FEATURES OF ECONOMIC MEDIA DISCOURSE TRANSLATION

Abstract

This article examines different interpretations of the term discourse, gives a definition of economic discourse. The proposed work also examines the main features of the translation of economic media discourse that a specialist needs to know. The characteristics of stylistic, lexical, syntactic features of economic media discourse were given. The article examines the mistakes that a specialist can make, as well as the difficulties that arise in the translation process. These difficulties arise not only due to the lack of knowledge of the language, but also due to insufficient knowledge of the translator in the field of economics. The knowledge that a translator must have in order to translate accurately was examined. For an in-depth understanding, the work provided examples of translation of some terms and phrases from the English language, with examples of their use in certain situations.

Keywords: discourse; translation; economic media; economic discourse; terms; economic texts

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ЭКОНОМИКАЛЫҚ МЕДИАДИСКУРС АУДАРМАСЫНЫҢ ЕРЕКШЕЛІКТЕРІ

Аңдатпа

Мақалада дискурс терминіне әр түрлі ғалымдардың берген түсіндірмелері мен анықтамалары қарастырылып, экономикалық дискурсқа анықтама беріледі. Ұсынылып