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### **Этнолингвистическая сущность языковых единиц, связанных с ювелирным искусством**

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*Статья посвящена изучению языковых единиц, связанных с ювелирным искусством в казахском языке. В статье представлен краткий обзор изучения и классификация данных языковых единиц. Также проанализирована этнолингвистическая сущность ряда редких наименований ювелирных изделий. Исследование показало, что большинство обучающихся вузов не знакомо с наименованиями некоторых древних казахских ювелирных украшений, их этнокультурными аспектами, а также традиции их ношения. Поэтому важно исследовать данные языковые единицы, которые составляют большую часть языкового фонда в сравнительном, сопоставительном и переводческом аспектах. Так как форма, материал, орнамент и даже использование какого-либо ювелирного изделия несет в себе особый смысл, который остается скрытым для большинства. Изучение языковых единиц данной группы, помогает расшифровать некоторую информацию об истории, культуре, мировоззрении, принципах и ремеслах нации.*

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### **Ethnolinguistic nature of language units related to jewellery**

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*The article is devoted to the study of language units related to the jewellery art in the Kazakh language. The article provides a brief overview of the study and classification of such language units. It also contains an analysis of ethnolinguistic nature of a number of rare jewellery items. The study has revealed that the majority of university students are unaware of names, ethno-cultural aspects, and the reasons for wearing some ancient Kazakh jewellery. Therefore, it is important to study such language units, which make up the bulk of the vocabulary, in comparative, contrastive and translation aspects. Since the form, material and ornament, and even the use of any jewellery bear a special meaning that is hidden for the most. The study of language units related to this group helps to reveal some information about the history, culture, worldview, principles and crafts of a nation.*

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**SOME PECULIARITIES OF TRANSLATING ENGLISH AND KAZAKH IDIOMS**

*The article considers the features of the use of English idioms, analyzes some idioms and provides methods for their translation. When analyzing the figurative concept of phraseology, the people's worldview becomes more understandable. And each idiom, if it contains cultural meaning, contributes to the overall structure of the picture of national culture. However, not all idioms are culturally specific in their meanings. We also analyzed the ways of translating English idioms which can be found as various expressive language means such as lexical units, grammatical and syntactic structures.*

*We offer some examples of idioms and their translation peculiarities from English into Kazakh on the basis of works of English literature.*

*The study of this issue is also important from the point of view of teaching foreign languages, as the practice of teaching English shows that there is often a direct transference of the grammatical structures of the Kazakh language into English. When learning a foreign language, we often encounter persistent expressions, which can be very difficult to translate. The difficulty of translating the linguistic and cultural aspects of English idioms into the Kazakh language is caused by their absence of their equivalents in the Kazakh language. As a result, the meaning of idioms is conveyed by different grammatical and lexical means. An adequate translation of idioms is possible through an analysis of the contexts in which they are used in.*

*Key words: English language, phraseological units, idioms, linguistic and cultural aspects, ways of translation.*

## INTRODUCTION

When learning a language, we often encounter persistent expressions, which can be very difficult to translate. These expressions are called idioms or idiom (take out from the Greek ἴδιος - own, characteristic) – this is an indivisible phrase inherent in any language, the meaning of which does not follow from the meanings of its constituent components. According to Vinogradov V.S. an idiom vividly reflects the uniqueness of the way of life, accumulates the totality of the culture and mentality of the people, a unique way of their figurative thinking, creates their linguistic picture of the world [1, 52]. At the heart of so many idioms are expressions that once really had a literal meaning. For example, “*to let your hair down*” - *to behave naturally, to relax*. This expression comes from those centuries when women wore complex high hairstyles. It took a lot of effort to create and maintain such a hairstyle throughout the day. In the evening, before going to bed, you could finally let your hair loose and relax.

We all want our speech to be rich, original and, most importantly, understandable and memorable. One of the most popular ways to achieve this is to use various proverbs, sayings, and winged words. With the help of idioms, which are not translated literally, but are rethought, the aesthetic aspect of the language is enhanced. “With the help of idioms, due to various shades of colors, the information aspect of the language is complemented by a sensually-intuitive description of our world, our life,” wrote Kazakova T.A. [2, 63].

The problem of the translation of idioms arose along with the need for translation, and at present the theory of translation of these language units has been sufficiently studied. The development of this theory was carried out by such prominent figures as V.V. Vinogradov (2001), Newmark P. A (1988) Krupnov V.N. (1972) A.V. Kunin (1984) and others, and for the first time the outstanding Swiss linguist Charles Bali addressed the systematization and classification of the phenomena of phraseology in the book *French Style*, built largely on comparisons with the German language. However, the problem is not considered resolved, since there are still no universal rules for translating idioms.

Consequently, translators also cannot do without knowledge of these expressions. Although phraseology is called one of the most difficult sections of translation studies: supporters of the so-called theory of untranslatability insist on this, practicing translators are faced with translation

difficulties every day in texts of various styles and directions. Therefore, this topic seems quite relevant.

The main feature of idioms, according to many modern researchers (Krupnov V.N., Kunin A.V., Hornby A.S.), is the mismatch of the content plan with the expression plan, which determines the specificity of the phraseological unit, gives depth and flexibility to its meaning. The inability to derive meaning from the micro context and allows phraseology to denote the most complex phenomena and relationships of reality in a capacious and expressive form.

Sometimes, as a distinguishing feature of idioms, the frequency of the use of a particular expression in a speech, in violation of which the used phraseology unit can give the speaker's speech an unusual or even old-fashioned character, can act. This should always be remembered by the translator.

There are several theories (Newmark P., Krupnov V.N., Hornby A.S.) that attribute the rules for the translation of idioms, but none of them is universal. It is widely known that one of the first linguists to deal with this problem was Kunin A.V. who divided all phraseological units into three types - phraseological combinations, unities and fusions - depending on the degree of lexicalization and meaning [6,57]. In this aspect idioms are considered as phraseological fusions. Because idioms are inseparable and non-motivated units the meaning is understood from the whole expression. Idioms as phraseological units are considered in many scholars works. This method, according to the opinions of Fedorov A.V. and **Khachko E.E.**, is quite good, because allows you to convey both the meaning and the figurative phraseology of the original, i.e. get the full phraseological equivalent (Fedorov A.V., 2002, **Khachko E.E.**, 2018).

## MAIN PART

The world of phraseology which include idioms of modern English is large and diverse. The English has long been considered one of the richest nations in terms of the "stock" of idioms. As new concepts arise, they are denoted by already known verbs and nouns, plus prepositions and particles that already exist. In addition, many English words are ambiguous, so this language is idiomatic. Therefore, the British very often use accurate aphoristic expressions in their speech, and, therefore, the translators working with them will have to translate various proverbs and sayings that are used by message senders. In order to achieve mastery in this difficult task - translating idiom. We need to work a lot on own. We should learn not only English, but also Kazakh proverbs and sayings.

In this part, we made analysis of some idioms chosen from dictionaries of idioms. In Kazakh dictionaries of phraseological units by Kenesbayev I., Akhmetova G. we sort out the translations of English idioms into Kazakh. Also in the Dictionary of Kunin A.V. (1984) and Dictionary of American idioms by **Spears A. Richard and in amazon website** there are many examples of idioms (1991). Our main aim is to compare and translate different forms of idioms into Kazakh and find out the best way to translate idioms into Kazakh.

Idioms as phraseological units are stable (non-free) combinations of words whose meaning is derived from the whole expression, and not from its constituent components. For example: *it's a high time* – (cf. "уақыт келді"), *take one's time* – (cf. "асықпау"), *help yourself* – (cf. "дәм ауыз түйіңіз").

The biggest challenge for translation is becoming the phraseological units as there are no signs of the semantic independence of individual words, and understanding the whole does not depend on understanding the components. By their origin, they are closely related to the conditions of place and time, with any case, they are individual and peculiar in each language and are literally non translatable, therefore all lexicalized combinations are idiomatic), but also individual words used in figurative meanings. For example, the word to hare in the direct sense is not an idiom and is translated into English and these translations correspond to each other, but to hare in the meaning of "to stow away" is an idiom and is translated differently (*жасырын жүру*).

The best translation solution for translating idioms is to search for an identical phraseological unit in the absolute equivalent. It is used when take it out expressions are international: *to shed*

*crocodile tears* – жалған қатты жылау, көз жасын жалған түрде көл қылу. However, it should be noted that between Kazakh and English, the number of such correspondences is limited.

When translating a phraseological unit, it is important for the translator, first of all, to convey the image of phraseology, and not its linguistic structure. In the event that there is no absolute equivalent, one should resort to transmission using the relative equivalent, in those cases when there are some differences when saving the meaning of the English expression in Kazakh: *to play into one's hands* – біреудің сойылын соғу, біреуге ойыншық болу, *all is not gold that glitters* – жылтырағанның бәрі алтын емес, *not to see the wood for a trees* – көзінің астындағыны көрмеу.

If English idioms have neither absolute nor relative equivalents, it is appropriate to transmit using a phraseological analogue, i.e. phrases that have a common meaning with the original phraseological unit, but built on a different verbal-figurative basis. It should be taken into account that sometimes phraseological units of similar meaning, but different in form, in different languages have different emotionally expressive colors and are not always interchangeable (as in the case of "*sharpening a tooth*" – тісін қайрау). It is recommended to resort to such a technique when translating proverbs and figurative expressions: *Make hay while sun shines.* – Темірді қызғанда соқ; *You can't eat your cake and have it.* – Бас аяғына жете алмай; *to make a mountain out of molehill* – түймедейді түйедей қылу; *to hit the nail on the head* – дән басу, дән түсу.

Sometimes you can use the technique of tracing, but this method is less effective, although sometimes tracing helps introduce a new idiom into the language. Most often, this technique is used in the translation of idioms originating from ancient culture, religious-biblical or other well-known sources. In special cases, especially in cultural-historical texts, double translation is used (for example, translation by means of tracing and descriptive translation).

Zinovyeva E.I., Yurkov E.E. confirm that when there is no analogous expression, when it is impossible to translate by tracing, a translation-explanation of the figurative meaning of phraseological units is applied (a stable combination becomes free). With such a translation, the figurative-associative properties of the phraseological unit are lost [10, 45].

Raymond W. Gibbs considers idioms and phraseological units as a same. The idioms may be classified into three big groups taking into account mainly the degree of idiomacity [16, 56]. Therefore, almost the only way to inform the recipient of the translation about the presence of phraseological units in the text is a translation comment: *to show the white feather* – қорқыныш сезімінде болу.

The most difficult translation was caused by the not very common phraseological unit “swop me Bob” (“*I won't go if you don't, - swop me Bob, - I won't*” - *he answered.*), Which underwent a series of changes and distortions (*Bob - distorted God, swop - distorted swelp, which in turn is a distortion of s' help, s'elp = so help*), and the phraseology “*to lead apes in hell*” (You will lead apes in hell if you don't marry to Nick.), which has lost its original meaning.

Dictionary translation, no matter how wonderful and accurate it is, is not suitable in this case, and the translators offered their very good translation options. This case showed us that the dictionary may not always help, in the sense that all the features of the translation of a certain phraseological unit are not always reflected in the dictionary. Our creative imagination will cope best with this.

So, in this article we will consider the features of the translation of idioms from literature. We used the work of Theodor Dreiser “An American Tragedy”, as well as a translation in Kazakh by translator Toleuzhan Ismailov. We compared the examples to clarify the transference of idioms by translators. While making analysis of T. Ismailov, we noticed that he uses translation equivalence in his translation. Translation equivalence is to translate according to the meaning of the phrase.

Translation equivalent is when the meaning of the idioms of the English language coincides with the meaning of the idioms of the Kazakh language, but the composition may be different. Idiom is translated mostly by the third type of equivalence according to V. Komissarov, since in this sentence the way of preserving the purpose of communication, identifying the same situation as in the original and the way of its description is preserved, the most important thing is the lack of parallelism of the lexical structure and syntactic structure [15, 156].

The idiom is translated by the second type of equivalence. According to V. Komissarov the idioms are translated with the use of equivalents. There are 4 types of equivalent translation of idioms. They are used in this case, when in the target language there are phraseological equivalents and it is necessary to pick up phraseology with such a transferable meaning, based on this image. When using types of equivalents, a sufficiently high degree of equivalence is ensured, but there are some restrictions. In the first place, in the opinion of V.N.Komissarov, it is necessary to preserve the emotional and stylistic meanings of phraseology. Secondly, it is necessary to study two factors: stylistic inequality of some analogous idioms and national colloquial idioms [15,15].

Idioms are translated at the level of *the first type of equivalence*, where the purpose of communication is expressed through linguo-cultural aspect. All proverbs, sayings and idioms are translated by the first type of equivalence according to V.Komissarov. This type is used mostly as set expressions and non-motivated units.

An idiom is translated by the *second type of equivalence* according to Komissarov, the semantic proximity of which to the original is not based on the commonality of meanings of the used language means. This method is usually used for linguo-cultural aspect of translation.

*Third type of equivalent translation* – when the idiom is translated by the third type of equivalence according to Komissarov, the way of preserving the purpose of communication is revealed through identifying the same situation as in the original and the way of its description is preserved. The most important thing is the lack of parallelism of the lexical meaning and syntactic structure. That is, the preservation of that part of the content of the original text that we called “*a way to describe the situation*”. This type is mostly descriptive.

When the translation is performed at the level of *the fourth type of equivalence*, a significant part of the meaning of the syntactic structures of the original is reproduced in the translation. The structural organization of the original represents certain information included in the general content of the translated text.

In the next practical part of this article we will consider the features of the translation equivalents of idioms from literature. We used translations of idioms from the work of Theodor Dreiser “An American Tragedy” and analyzed according to V. Komissarov’s four types of translation equivalents:

1. *...quite bare of life of any kind...*

*...өңінен тіршіліктің нышаны байқалмады* – translation equivalent of the second type where there is a semantic proximity of the equivalent in the target language.

2. *...take progress...*

*... жолы болу (табысқа жету)...*

*жолы болу* – translation equivalent, when the meaning of the idioms of the English language coincides with the meaning of the idioms of the Kazakh language, the composition is also similar.

3. *... without appearing to care...*

*... ешқандай қам жеместен...* – was redefined by the fourth type of equivalence according to Komissarov, where along with the three content components that are stored in the third type, a significant part of the values of the syntactic structures of the original are reproduced in the translation.

4. *...she fell back in line with him...*

*... қатарынан орын алды...*

– This idiom is translated at the level of equivalence of the third type, where the following features are found, such as the absence of parallelism of the lexical structure and syntactic transformation.

5. *...doing the very best ...*

*... қолымнан келгеннің бәрін істеу...*

This idiom is translation equivalent of the second type where there is a semantic proximity of the equivalent in the target language as in the first example. The structural organization of translation equivalent is included in the general content of the translated text.

6. *...attempted to appear as unconscious ...*

... *көзге түспеуге тырысты*—phraseological unit is translated at the level of equivalence of the third type, since the purpose of communication, the identification of the situation, and the way to describe it are preserved in this sentence.

7. .. *first sing a hymn of praise...*

... *бірінші болып мақтауға кірісті...*

– translation equivalent; an idiom is translated at the level of equivalence of the second type, since this sentence identifies the situation for cultural communication purposes.

8. .. *hesitated for a moment...*

... *не істерін білмей қалды...*

– translated at the equivalence level of the second type of equivalence, where the purpose of communication and the method of identifying the situation are preserved.

9. ... *attract a little attention...*

...*көзге түспеді.*

Translation is performed at the level of the fourth type of equivalence.

10. ... *half dead ...*

...*естен адаса жаздау...* – partially translation equivalent; an idiom translated at the level of the third type of equivalence.

11. ... *bound to know ...*

... *сыры мәлім болды...* –

an idiom is translated at the level of equivalence of the second type.

12. ... *keeping his eyes down..*

...*көзін төмен салды ...*

This phraseological unit is translated at the level of the first type of equivalence, where the purpose of communication is expressed through linguo-cultural aspect. All proverbs, sayings and idioms are translated by the first type of equivalence according to Komisarov.

13. *God will show the way.*

*Құдай өзі жол көрсетеді.*

– translation equivalent. The idiom is translated at the level of equivalence of the second type, since this sentence identifies the situation for cultural communication purpose.

14. *the boy moved restlessly from one foot to the other....*

- *бала бір орнында тұра алмады...*

– translation equivalent; an idiom is translated at the level of equivalence of the second type, since this sentence identifies the situation for cultural communication purpose.

15. *Praise the Lord!*

*Аллаға шүкіршілік етіңдер!*

–an idiom is translated at the level of equivalence of the second type, since this sentence identifies the situation for cultural communication purpose.

16. *I guess that's so.*

*Мен де мұны құптаймын.*

– the translation is done at the level of the first type of equivalence, where the purpose of communication is expressed through linguo-cultural aspect.

17. ... *throughout the years...*

...*Жылдар бойы...*

This translation equivalent of the second type has a semantic proximity of the equivalent in the target language.

18. ... *to be born poor ...*

... *өмірде несібесі аз болу...*

This translation equivalent is also is expressed through linguo-cultural aspect into Kazakh.

As we see from translations of above mentioned examples, idioms are translated through translation equivalents and based on four types of equivalents translation methods by V. Komissarov. The first and second types of translation equivalents are based on linguo-cultural aspect of idioms while translating them.

## CONCLUSION

Idioms are considered as phraseological units by different scholars. Idioms and phraseological units are set expressions coined by people. Their meaning is very hard to understand without knowing the language and its nature. Mostly idioms are expressed through transparent meaning and metaphoric expressions. They reveal linguo-cultural values of language. Their translation needs the equivalents in the translated language. There are cases when the translator could not understand that the expression used in the sentence is an idiom. Due to ignorance of the phraseological layer of the native language, distorted idioms or phraseological units appear that do not exist in the language.

A large number of grammatical errors are also allowed, among which the following can be distinguished: incorrect construction of sentences; the use of the wrong (inappropriate) meaning of the word. The use of incorrect grammatical forms, improper use of the tense and type of the verb, mismatch of the type and time of the verb in the original and translation, and etc. are also other problems of translation. But the most important problem in translation is to find the best suitable equivalents which reveals cultural and emotional meanings of idioms.

The translation of idioms has shown that the translator puts much effort into conveying the meanings of idioms to the reader and mostly orients on finding correct equivalents.

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**Ағылшын және қазақ идиомаларын аударудың кейбір ерекшеліктері**Ж.Т.Таубаев<sup>1</sup>, А.К.Мырзаянова<sup>1</sup><sup>1</sup>Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы қ., 050000, Қазақстан Республикасы

*Мақалада ағылшын идиомаларын қолданудың кейбір ерекшеліктері қарастырылған. Ағылшын тіліндегі идиомаларға талдау жасалып, оларды аударудың әдістері көрсетілді. Идиомалардың ғаламдық бейнесі тұжырымдамасын талдаған кезде халықтың дүниетанымы неғұрлым түсініктірек бола түседі. Кез келген идиоманың мәдени мазмұны ұлттық мәдениеттің сипатталуына ықпал етеді. Алайда, барлық идиоалар мағынасы жағынан мәдени сипатқа ие емес. Сонымен қатар, зерттеуде лексикалық бірліктер, грамматикалық және синтаксистік құрылымдар секілді әртүрлі тілдік құралдарда өрнек табатын ағылшын идиомаларын аударудың жолдары қарастырылды.*

*Авторлар берілген идиомалар мысалдары арқылы олардың ағылшын тілінен қазақ тіліне аударудағы өзіндік ерекшеліктерін ағылшын тіліндегі әдеби шығармаларының негізінде ұсынылды. Бұл мәселені зерттеу шетел тілдерін оқыту әдістемесі тұрғысынан да маңызды, өйткені ағылшын тілін оқыту тәжірибесі көбінесе қазақ тілінің грамматикалық құрылымдарының ағылшын тіліне тікелей ауысуы арқылы беріледі. Шетел тілін үйрену кезінде біз аударуы қиын келетін тұрақты тіркестерге жиі кезіземіз. Идиомалардың лингвистикалық және мәдени аспектілерін қазақ тіліне аударудың қиындығы олардың қазақ тілінде баламаларының жоқтығынан туындайды. Нәтижесінде идиомалардың мағынасы әртүрлі грамматикалық және лексикалық құралдармен жеткізіледі. Идиомалардың дұрыс аудармасы олар қолданылатын мәнмәтіндерді талдау арқылы жүзеге асатыны анықталды.*

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**Некоторые особенности перевода английских и казахских идиом**Ж.Т.Таубаев<sup>1</sup>, А.К.Мырзаянова<sup>1</sup><sup>1</sup>Қазақстан Республикасының Әл-Фараби атындағы ұлттық университеті, Алматы қ., 050000, Қазақстан Республикасы

*В статье рассматриваются особенности употребления английских идиом, проанализированы некоторые идиомы и приведены способы их перевода. При анализе идиом образная концепция мировоззрения народов становится более понятным. Идиома содержащая культурный смысл вносит свою лепту в общую структуру картины национальной культуры. При этом не все идиомы являются культурно-специфическими в своем значении. Также проанализированы способы перевода английских идиом которые находят выражение в различных языковых средствах как, например, лексические единицы, грамматические и синтаксические структуры.*

*Авторы анализируют примеры идиом и их особенности перевода с английского языка на казахский язык на материале произведений английской литературы.*

*Изучение данного вопроса представляется важным также с точки зрения методики преподавания иностранных языков, так как практика преподавания английского языка показывает, что зачастую происходит прямой перенос грамматических структур казахского языка в английский. При изучении языка мы нередко сталкиваемся с устойчивыми выражениями, перевести которые бывает очень трудно. Трудность перевода идиом в лингвокультурном аспекте на казахский язык вызвана отсутствием эквивалентов в казахском языке. В результате этого значение идиом передается разными грамматическими и лексическими средствами. Адекватный перевод идиом возможен через анализ контекстов в которых они используются.*



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