

Problems of National Recreation Touch "Edifying Words" Abay in the Translation In Russian Language

K. Abdezylu, G. Bolatova and K. Madibayeva

Al-Farabi Kazakh National University

Abstract: The modern theory of translation is actively developing problems associated with the re-creation of the aesthetic quality of the original language. However, it must be noted that transfer does not always take into account the results of theoretical research: a clear confirmation of this is the translation of "words of edification" Abay. This work has been repeatedly translated into the Russian language for several decades. In the twenties, thirties, many works of Abay were translated into Russian. Quite a large number of translated works have been published on the centenary of his birth. But all of them have been implemented through interlinear, which affected the quality. In connection with this, there was a need for further research problems translations of Abay.

Key words: Islam • Hajj • History • Kazakhstan

INTRODUCTION

Analysis of the quality of translations of poetry Abaya addressed by many researchers. Written on the topic of the dissertation, published scientific articles. This issue has been discussed at scientific conferences. But all of these studies dealt with the problem of translation of prose Abaya only indirectly. As a result, it was found that the Russian translation of Abay not fully reflect the diversity of his creativity, originality and skill of the poet. The main conclusions from the study of Russian translations of Abay, are reduced to a single thought: Abay truly was not yet and therefore, foreign-language readers to this day can not find out in the fullness of Abaya, who is revealed to the reader, fluent in the Kazakh language.

Abay and today attracts us integrity and depth of his views on life and the world order. The poet's thoughts are valuable not only the novelty of the content, but also and above all by the fact that he was able to generalize their artistic and highly poetically express the truth of his age, to portray the social reality and to penetrate into the inner world of man.

Enduring spiritual value are "words of edification" Abaya [1, 9], the language of written prose. They desperately poet, aptly, sometimes sarcastically presents paintings of contemporary society. Attracted the attention of aphoristic "Words," which contributed to the

popularity of the product among the people. Progressive educational role "edifying words" hard to overestimate. Many of them are still relevant and what is the power of unfading genius.

To complete the transaction, equivalent to the original - great work, which is impossible without knowledge of the language, culture, way of life, manners, customs and national identity of the people in the treasury of art which includes the translated text. Translations of "edifying words" made Shklovsky, S.Sanbaevym, K.Serikbaevoy R.Seysenbaevym and are of great interest both for readers and for researchers.

Translation of Abay - burning issue of national importance, for it is difficult to find a person as brilliant, so much accumulating a nationwide humanistic idea, the paradigm of good and moral perfection, as was the steppe thinker and poet.

One of the criteria for assessing the level and quality of recreation Abaya text in another language is the degree of transmission of national color of the original. The problem of the transfer of the national artistic originality "words of edification" Abay translated quite difficult and multifaceted.

M. Auezov, speaking of the essential problems of Abay, noted that unexplored issues in it and a lot of time must have new research that address various issues of poetry and prose Abay. He rightly believed that "in spite of the fact that there is no Abay his philosophical

systems, special works of philosophy, all of his works (poems, poems, words of edification) penetrated deep philosophical thoughts" [2, 171].

The relevance of this study is due primarily appeal to the very problem of translation "words of edification" Abay.

It is known that Abay "The words of edification", created as a separate diary. The great poet expressed in their own thoughts, opinions, thoughts. In the Kazakh literature has such a plan has not been previously, but in European culture and literature of such a tradition existed. "The words of edification" included the 45 words.

In "Words of edification" Abay summarized, deepened, expanded and proselytized topics that have been addressed in his poetry. But essentially developed them, filling the new content. Therefore, the translator must keep in mind the fact that his "words of edification" is inextricably linked to his songs, dastans, poems, translations.

It should also be noted that the work of any writer can not exist in isolation from the world literary process, so you need to study the relationship with the Eastern literature exploring the relationship with Russian literature, with Western European, trace the creative influence on the work of predecessors of the poet.

Order made Shklovsky meet the demands of the time. After all, it was the first transcription "Kara sozder" on the Russian language. Russian-speaking readers acquainted with this work Abaya is a translation of Shklovsky [3].

However, he has contributed to the reduction, as mentioned in the footnotes of the publication, in addition, the most extensive and certainly the most difficult in the sense of, for philosophical content, oversaturated Arabic constructions (188 Arabic words and phrases!) The thirty-eighth floor was generally omitted that unfortunately, has led to a shift in the numbering subsequent exhortations. The explanation for this fact is hard to find, but the lack of a translation of the thirty-eighth of speech does not allow the Russian-speaking readers on the basis of translations Shklovsky have a full understanding of the ideological and artistic originality of Abay.

Thirty-seventh word translated Leonid Sobolev. We agree with the G.Belgera, claiming that in the translation of the thirty-seventh speech deficiencies, inaccuracies especially a lot. Wordiness, stylistic vagueness, cutback, lethargy phrases, spiritual earthiness striking when compared with the original [4, 249].

The second translation "Kara sozder" was performed Satimzhanom Sanbaevym quarter of a century ago [5].

In this embodiment, the translation was first performed publication thirty-eight words in Russian. S.Sanbaev, K.Serikbaeva, R.Seysenbaev translation showed courage, patience and resourcefulness when playing modern literary language is deeply philosophical, syntactically complex text thirty-eight words.

If Shklovsky was trying to convey the idea of Abay, preserve the function of the impact of "Kara sozder" on the reader, the S.Sanbaev paid particular attention to the form of edification and syntax of sentences. Fortunately, he knew well and Russian and Kazakh languages. However, the fragments were transferred to them too liberally interpreted meanings in their own way, often about it too "modernize" the text, insert the words and expressions that do "not fit in" Abaevan poetry, such as "bankrupt", "vampire" "orgy", "front", "learning", "process", "idiot", "noble", "knight", "basta", "scale", "ideal", "substance".

Of the currently available three options Abay prose translation into Russian of the last (and the authors K.Serikbaeva R.Seysenbaev) - in many ways (the style, tone, vocabulary, penetration, precision) the best [6]. Translators sensitively heard ritmomelodiku, strength Abaevan flow of thoughts and vividly reproduced it colloquially, confidential, confessional tone.

Main Part: The problem of reflection of national color interested in literary translation of many writers, critics and literary critics. The first theoretical judgment on this issue belongs to Alexander Pushkin. "There is a way of thinking and feeling, there is darkness customs, beliefs, habits, belonging exclusively to some people," - said Alexander Pushkin. He was an opponent of word for word translation, "word translation can never be true. Each language has its own momentum, their secretly were rhetorical, expressing their lessons that cannot be translated into another language corresponding words" [7, 40].

The problem of transmission of national identity in literary translation has become particularly relevant in recent years. Thus, according to A.Chesterman: "Translation is understood as to understand the culture of the translation language in a given period of time" [8, 37].

Of national identity can be considered as a set of characteristic features of a nation, nationality, its identity, as reflected in works of art.

National identity - the concept is very broad. It covers all the unique national characteristics of the people, history and life.

One of the problems that inevitably getting up when translating "words of edification" Abaya is a problem of translation realities, that is, local, unique to the people of the elements of life, culture, history and words denoting them. In scale, this problem is rather wide and translators face with her very often.

For Alexander Fedorov, reality "is a purely local matter or specifically local concept, which has no match in the home and in terms of other people" [9, 140].

Bulgarian translation theorists S.Vlahov and S.Florin called reality "words (or phrases) national language, which are names of objects, concepts, phenomena characteristic of the geographical environment, culture and material life and the socio-historical characteristics of the people, nation, country, tribe and are, therefore, supports national, local and historical color, exact matches in other languages such words are" [10, 438].

Regarding these realities, it can be said that the translation of them is acceptable. Here are some examples of successful transfer of realities:

S.Sanbaev: "Aga, you have to carry out my request?" (Word 33).

K.Serikbaeva and R.Seysenbaev: "In ancient times, there were people who were called "el basy"****,"top basy"**** (Word 39).

B. Shklovsky, "Bai cannot go to the neighboring aouls" (Word 41).

K.Serikbaeva and R.Seysenbaev: "Toi which is celebrating with all of the greatest tois" (Word 23).

The use of Russian in the text of the above words, the reality due to the lack of adequate in Russian language. Saving the specifics of the original is one of the positive aspects in the process of literary translation from any language.

When reading the twenty-second "Words" Abaya we will not find the usual accusations against the rich landowners and expressions of sympathy for the downtrodden class. That's what "The Word" Abay in the thirties was branded as the spokesman of the Bahya ideology.

But the thoughtful reader will be able to understand its deeper meaning. Abay this "Word" a detailed analysis of the social system and all sectors of the Kazakh society, showing each of them has its own attitude.

In these lines we find the answer to a question about the Kazakh bayah. There was no state mechanism, which would provide for the protection of their wealth, they had no rights other than duties and one needed a jute to buy was the poor man finds Abay. He believes that the

Kazakhs have to live with the hope of rich landowners who have wealth and prosperity. In the life of the nomadic people of the special role of the bais. They decide his fate, bringing people together in villages, coordinating their actions. Therefore Abay support them and expresses its sympathy, calls them "momyn buy".

How did the translators have translated this reality? Let's follow:

B. Shklovsky defines them as "modest": "Those who humbly give half of his fortune to save the other half, even if they are the victims, but they are at least modest". The word "bai" is heard.

This reality will not meet in translation S.Sanbaeva and the definition of "momyn bai" the translator conveyed as "mild".

Only K.Serikbaeva and R.Seysenbaev could not find an equivalent definition of Abay "low bai".

In the sixth word Abay wrote: "Zhoǵ, Birlik - aqylfa Birlik, malfa Birlik Emes".

Let's examine how this idea Abay handed translators. In B. Shklovsky read: "No, the unity in the community of thought, a general intent, not in the imaginary community of wealth". As we can see, the translator concept of "small" conveyed by the word "wealth".

In an embodiment of this concept in S.Sanbaev transmits the word "property", "No, maybe unity of mind, but not heritage".

His version of the proposal submitted K.Serikbaeva and R.Seysenbaev: "No, unity should be in the mind, not in the common good".

From the above examples it is clear that the translators for different interpretations of the concept of "small", to use the word "wealth", "wealth", "good".

In the thirtieth word Abay also uses slang: "Ǵyrkyn minse ǵyr arylmaytǵyryn wasps bir" Ǵyrt ma ǵtan "Degen maǵtan bar".

Option of B. Shklovsky: "We have many boasting talkative - drive to the forty".

Option S.Sanbaev: "Kazakhs say: "At forty nags win not even a hill. "And the splurge will not go far".

Option K.Serikbaevoy and R.Seysenbaeva: "Some people have so-called" chatty bouncers "on forty of them does not go beyond village".

On examples of translation can be seen that the translators of different transmit the expression "Ǵyrt maǵtan: "Shklovsky as "chatty bragging" S.Sanbaev as "bragging" K.Serikbaeva with R.Seysenbaevym as "chatty bouncers".

None of the translators could not keep the original figure of speech used by Abay in this word.

Horse and dog were always human helpers in everyday life, like the Russian and the Kazakhs. However, as evidenced dictionaries, images of these animals are much more widely used in the Kazakh phraseology than in Russian: If the Kazakh language phrasebook recorded over seventy idioms motivated way the horse, the Russian phraseological dictionaries and found them no more than ten. Obviously, this is due to a way of life in contrast to the Russian Kazakhs were nomads and almost all of their daily activities were associated with livestock and the horse was the main assistant.

See, eg.: At basyn (tǵmsyǵyn) tireu (lit. stick horse's head) - to make a halt; Jalyn am Tartyp minu (lit.: to sit on a horse, holding on to the mane) - grow up, grow up, am kǵpir - a lot, more than enough; atka zheńil telpek bay (literally: be easy on the horse) - easy-going, am salysu (literally: horse float) - proves assistance to participate; tǵbelindey am (literally: as a white spot on horse's forehead) - very little, can be counted on the fingers, one, two and miscalculated; ýstinen am (literally: the horse) - superficially, somehow, etc [11].

As can be seen even from these few examples, the Kazakh idioms associated with the image of a horse, mostly expressive neutral or contain mostly positive assessment coloring. The relevant Russian idioms carry a negative connotation: not in horse feed, (still) do not lay a horse, ride your skate, dark horse, lies like a trooper, dumb as a trooper.

In the twenty-ninth word Abay leads a popular saying: "Zhıǵz kún Athan bolǵan sha, bir kún drill ball".

Option B. Shklovsky, "What one hundred days of being a gelding, better one day be a stallion".

Option S. Sanbaev: "What one hundred days to stick emasculated camel better one day go crazy brown".

Option K. Serikbaev and R. Seysenbaev: "Better one day as a brown than a hundred - emasculated camel".

B. Shklovsky word "Atan" translated as a gelding and the word "drill" as a stallion.

Translated Shklovsky, in our opinion, it erased the national quality of the Kazakh people.

Of course, a similar technique gives the Kazakh expression accessibility, clarity and expressiveness in Russian. After transfer of the reader must know and feel that he is attached to the Kazakh culture, not getting through another Kazakh Russian text to be read.

S. Sanbaev, K. Serikbaev and R. Seysenbaev word "Atan" was translated as "watered-down camel" and the word "drill" transliterated. Sounds particularly good at translating S. Sanbaeva.

In Abaya, as in traditional Kazakh phraseology, the relationship between people, human actions, the world is often transmitted through the image of a horse.

Let us examine a few examples, as used by Abay Kazakh idioms, one component of which is the designation of a horse or a dog that passed in Russian translation.

Attyń basyn býru - literally.: Turn the horse's head. The literal translation - indicate the correct direction. Three interpreter different words convey Abaya "Aytkanǵa kǵngish, uafadada tǵǵysh, boıyn zhamanshylyqtan mes zhiıp alǵysh, kǵshtıń sońınap itshe ere berms adasқан kǵrtıń atynıń basyn býrup aluǵa zharafan, Kdiletı aqyl moıyndafan nkrsege, Kıyn yes Bolsa, moıyndau, Kdiletı aqyl moıyndamaǵan nkrsege, ońay bolmasa yes, Kazaktıń aytқан batırs - Knsheyin zhırekti Emesa, Kaskyr zhırekti Degen slyz".

Translated from Shklovsky, which ry apparently worked with pony, idiom "Atynıń basyn býrup" passed this way: "He turns heads stray horses on the right path." Much more successful looks translation Sanbaev S.: "A man with a real heart obedient to the advice and true to his word, he can not, like a dog, the caravan trail, on the contrary, is capable of in the most difficult conditions to bring erring on the right path ...". And here is a snippet from the translation Serikbaev K. and R. Seysenbaev: "If they do not honor ... ability to lead astray and not drag the crowd pathetic dog ... ". As we can see, in all cases, close to the text to convey the meaning of the Kazakh idiom: to bring the lost to the correct (true) way.

About cordiality Kazakhs speak much, says Abay, but do not realize that all of the best human qualities such as compassion, kindness born of the heart.

The people batyra called "zhyrekti" which means "courageous, just, brave". But naming the character, people do not attach importance to the fact that all of these qualities are inherent to the person who knows how to listen to the wise advice to restrain their feelings, to show the will and endurance. Woes of the people did not matter that he was not able to listen to wise sayings. Abay says about another deficiency of some of his countrymen: they cannot quickly be freed from their errors and mistakes.

Worst qualities manifest themselves in bragging rights, lack of will, inability to stand up for themselves. Such a person submits to fate, like a dog, get lost in the sands behind the caravan. If you find the strength to break free from their vices and go the right way, then it is - a real person.

This quality must be central to the definition of "zh?rekti" says Abay. The way to get rid of the people of the shortcomings of the poet sees it, is that he understood the essence of the familiar concept: "The heart, listening to reason, do not lie to".

In the twenty-fourth word in Abay read: "Қазақтың айтқан батыр - Қысқынның жүректі Емеса, Қасқыр жүректі".

Option Shklovsky: "The same as what we call the heart of the hero - it's not the heart of a lion and the wolf's heart".

Option S.Sanbaev: "This seems warrior - a courageous and steadfast, not a wolf's heart in his chest and anxious men".

Option K.Serikbaevoy and R.Seysenbaev: "In the chest of those people honored for brave men, not ordinary fights and wolf heart".

On the example of the translation of the proposals can be seen inconsistency in understanding the thoughts Abay translators. Only K.Serikbaev and R.Seysenbaev managed to keep the meaning of this sentence and to sustain the author's style. Shklovsky added the "gag" - the phrase "lion heart", which is not justified. A S.Sanbaev generally distorted thought and lost the imagery of the original, the translation cannot be called a transfer, it is rather free interpretation of thought Abay.

In the matter of the translation of words, the realities we have come to the conclusion that the main difficulty in transferring the realities of the translation is that, along with the objective realities of the value to be transmitted and ethno-cultural component of the semantics of the product.

In general, the transfer of significant content in translation - not an easy task. It is associated not only with the lexical meaning of words for realities and the names, but also with the translation of phraseological units and figurative expressions.

Every language is full of phraseology, which is closely connected with the history, customs, social life, mental warehouse people. Idiom brighter than other media reflect country-specific language, his nationality and identity.

Thoughts and feelings, customs and habits to believe in linguistic terms are ground for centuries, formed in proverbs, sayings, idioms. In the works of art are often used proverbs and idioms that can be considered typical of phraseological units, representing the greatest difficulty in translation.

Idiom has a number of essential features: stability, reproducibility and the integrity of the values of ruggedness. Reproducibility - is a regular recurrence of linguistic units of varying difficulty. Sustainability - a measure of the degree of semantic fusion, indecomposability components. Sustainability is a way of expressing idiomatic. Idiomatic - it's semantic indecomposability idiom at all.

Idioms used in Abay "edifying words," have their roots deep into the language history of the people, are firmly in the language, giving it a unique national character and specificity.

Typically, the idioms in the "edifying words" carry national flavor, are particularly expressive value in a given context and, of course, they are one of the most expressive means of the language.

With respect to ways in which the proverbs used in the "edifying words" can be transferred in Russian, can be a certain analogy with the translation of words, expressing the specific realities. First, in some cases, even in the absence of the traditional correspondence in the target language, can close the transfer of proverbs and sayings that allows to reproduce the objective meaning of its constituent words and, at the same time, it is to maintain the overall meaning and nature of both definite and uniform formula as a phrasebook.

Abay is one of those writers whose works nationally expressive and emotionally colored and bright style is individual. He skillfully uses in his works, samples of folklore.

Included in the text of the "words of edification" Kazakh proverbs show the reasoning of the poet. Abay uses them every time summarizes the phenomenon of reality. Proverbs facilitated the process of consolidation of him, prompting people's apt characterization of the most significant in public life.

Kazakh proverb - a special theme of the fifth and twenty-ninth of words. Both the "words" are of great interest expressed in these democratic views of the poet on folklore characteristic of the Kazakh educators of that era.

Kazakh poet knew about the love of the people for acute apt word to the proverb. In his poems he used the proverb, aphorism, of course, that in the nineties it became necessary to understand all of this theory. In the fifth word Abay shows a significant gap in the thematic palette Kazakh proverbs, due to the peculiarities of the nomadic Kazakhs economy and the feudal-patriarchal attitudes in the Kazakh society.

In the twenty-ninth word Abay differentiates proverbs, notes that many of them are very relevant and some are knocked out of the humanistic series.

In support of Abay cites a number of proverbs with the interpretation of ethnographic and socio-historical significance. Abay is critical of the proverbs that perpetuate and justify such anti-social qualities of people such as begging and hypocrisy, unbridled passion, horse-trading and profit, "If you are poor, be dishonest", "If set fire to the skill snow lights", "The more one hundred days of being castrated camel, the best one day be a producer".

With sarcasm Abay characterizes the reaction are the proverbial morally justify the pursuit of wealth. The poet shows how the "power animals" tenaciously holds the rights, etching of the soul of humanity. "The wealth (livestock) dearer father-mother" ("Ata-anadan small tktti").

Abay different attitude to those proverbs that fit his progressive views of the lives of the people. Thirty-seventh word is made up of individual aphorisms and maxims. Some of them are in the form of proverbs reject traditional morality and contain educational edification.

Abay, for example, could not agree with the proverb "bad not to be a good, good will not be bad" ("Jaman zhaǵsy bolmas, zhaǵsy Jaman bolmas"). He had the attitude to the person, the belief that humans are changing, re-educated.

A number of aphorisms and sayings inspired by the reading of philosophical and historical literature.

The fourth word of Abay wrote: "ǵulyǵ saumaǵ, klyz szyp, tilenip, adam saumaǵ - jьnersiz ittiń isi".

Option Shklovsky: "Living cunning, live tearful requests that does not mean to live, it is to exist, as there is a dog".

S.Sanbaev dropped this paragraph.

Option K.Serikbaev and R.Seysenbaev: "To live by cunning, deceit, begging - the lot of incompetent crooks".

"Jьnersiz itis" was translated as "incompetent crooks." Translators correctly comprehended the meaning of idioms and translated the close in meaning to the original. In some cases, although idioms coincide in form and content, they do not always become equivalent.

In this case, the translators have found the appropriate equivalents, reflecting the imagery and expressiveness of the Kazakh idioms.

Not all phraseological expressions have their equivalents in another language. In such cases they can be substituted analogs having the general meaning of the original, but in positions in different shape.

When replacing some of phraseological expressions of others is important not only to find a worthy equivalent idiom, but also be able to convey the national linguistic uniqueness of the original. Under such a change should avoid brightly colored phraseology with a narrow national characteristics.

Proverbs and idioms is not always possible to replace equivalents and analogues. When translating the national phraseology painted expressions such substitution may result in the loss of color, especially in cases where a translation of the proverbs and sayings.

We know that many thoughts Abaya entrenched in the Kazakh language as sustainable designs and joined the ranks of proverbs and sayings. Many of them Abay brought in thirty-seven words.

In this way, unlike the others, not any one particular theme. It consists of twenty-three aphorisms, most of which have become a popular expression, came into use as proverbs and sayings. For example: "The thought fades, going through the mouth", "Son of his father - a foe, the son of the people - a friend of yours", "strong, though I wish a lot, but content with a small, insignificant asks little, but wants to get more", "Working for himself like an animal that cares only about his belly. Allah loves those who work for the good of mankind", "It's the ability to go well", "Glory - high rock. Snake gets on her fours, falcon is only one flapping wings to reach its peak", "Beggar, famous for the mind, above the king happy", "Young man, selling the fruits of their labor, dignified old man who sells his beard", "trick turns a man a beggar", "bad friend is like a shadow when the sun shines - not get rid of it, when the clouds are gathering over your head - you will not find it", "trust someone who is closed, but be friends with someone who is sociable", "Beware of the careless, but be saddened support", "Anger without power - a widower, a scientist with no followers - also a widower, love without loyalty - the widow".

The main criterion for the comparative analysis of the two texts (original and translation) is their artistic and functional fit. So, following the logic of understanding of a literary text, reproducers of the text reveals that special characteristic that makes the translation of individual, colorful. So let's trace how it managed to translators' "words of edification" Abay.

In the fifth word Abay leads twelve proverbs. All they each translator interpreted the Russian language in different ways. Here are the most interesting examples:

Original:

"Өзіңде жоқ Bolsa, Қкең де RAT".

Shklovsky:

"The poor and the father not related".

S.Sanbaev:

"The poor dear father and a burden".

K.Serikbaeva and R.Seysenbaev:

"Beggar and the father becomes a stranger."

From the above examples show that only K.Serikbaeva and R.Seysenbaev were able to convey the meaning of the Kazakh proverb, while preserving and shape. Meaning of the proverb is saved. Transferred its brevity, imagery and concise. Such experience interpreter worthy of attention.

The literal translation is not always successful. For example, we give the translations of Proverbs "Mal - adamnyñ bauyr eti".

The word "bauyr" is translated into Russian as "liver". The fact that Shklovsky worked on plain prose, can be seen in how he translated this proverb:

"The cattle - the human liver".

Translation S.Sanbaeva:

"Man cattle more than life".

What do we have? What is the meaning of these proverbs in Russian? Whether this amounts to a Kazakh proverb sounded in Russian? To answer this question it is necessary to perform a reverse translation of the two options: "Mal adamnyñ bauyr" and "small Adam'a Ъmirinen de artyќ".

If the errors in the translation of Shklovsky is somehow possible to explain his lack of knowledge of the Kazakh language, explaining such assignment S.Sanbaev find it very difficult. How to enter the interpreter in this case?

In translation theorists There is an expression "inaccurate accuracy" when semantic units in figurative painting passed at first sight far phrases and the effect produced by the readers of the original and the translation is the same, that is, the end result is an aesthetic perception of a person, which is addressed to a literary work, whether it is the original or the translation.

How is this proverb translated into Russian and K.Serikbaeva R.Seysenbaev?

Here is their version:

"Cattle for Kazakhs - the flesh of his flesh".

In translations can be found some change figurative meaning, the replacement of individual components and phrases. In this example, the "loose translation" made K.Serikbaev and R.Seysenbaev to convey the meaning of the proverb Russian readers is consistent with the style of the script and its spirit.

In the "six words" Abay Kazakh proverb results:

"Oner Aldy-Birlik, Yrys Aldy-tirlik".

And translation Shklovsky:

"The beginning of knowledge - in unity, the beginning of prosperity - in life".

Translation S.Sanbaeva:

"The beginning of art - in unity, the beginning of prosperity - in life".

Translation K.Serikbaev and R.Seysenbaeva:

"The beginning of success - the unity, the foundation of prosperity - a life".

All translated in different ways, but each translation in something does not hold. "Tirlik" in this context is not only a "life". "Ъner" is not just "art".

We used to think in proverbs and sayings folk wisdom lies and it's time to believe in the holy infallible truth, inherent in them. Abay also exposes some of them severe discrimination.

Indeed, once uttered not a buzzword, accidentally left in the memory is fixed and is given as a gem of folk wisdom. Abay wrote: "The Kazakhs are not smart enough, individual proverbs, but there are those that do not stand up not only God, but also the human evaluation".

In the twenty-ninth word Abay is considering seven sayings: "If you are poor, you honor you to anything," "If you want to - and will light snow", "knew how to request all of you can beg," "Do you want to become famous, set fire to the earth," "The more one Athan days to be better one day be brown", "Gold astray and angel, "" Wealth is sweeter than his father and mother, the soul is worth more than gold at home".

How did the translators translated these sayings?
The original reads: "Zharly bolsañ Arly bolma".

Option Shklovsky, "If you are poor, then be unconscionable if you lost your conscience, let him be accursed your life." Translator further developed the idea of Abay, adding a second part, which cited the words that do not exist in the original.

Option S.Sanbaeva "Be poor, but do not lose your honor." As can be seen, in this embodiment, the translator has distorted idea Abaya as the one that resulted from the inverse of the saying.

Option K.Serikbaeva and R.Seysenbaev: "If you live in poverty, forget about shame".

This translation is admirable, as it is stored and the meaning and imagery of the original sayings.

Next Abay leads another saying: "K'alaun Taps, ar zhanady".

Option Shklovsky, "If set fire to the ability, the lights and the snow".

Option S.Sanbaeva: "Skills can ignite and snow".

And Shklovsky and S.Sanbaev expression "K'alaun Taps" passed into Russian the word "skill" and K.Serikbaeva R.Seysenbaev and translated by the word "clever", "slick and snow may ignite".

In order to preserve the individual's characteristics and stylistic devices translator's verbatim reports saying: "S'rauyn Taps Adam balasynun' bermesi zho'k".

Interpreters could select an appropriate equivalent in the TL, but they also avoided the replacement and asked the literal translation:

Option Shklovsky, "If skillfully ask, then there's nothing they would not give".

Option S.Sanbaeva: "skillfully asking all take".

Option K.Serikbaevoy and R.Seysenbaeva: "skillfully request can elicit all".

Thus, the content of proverbs carried to the reader precisely enough that retains stylistic originality of the original.

Original: "Атуñ шықпаса, жер лрте".

Option Shklovsky, "If bezvesten, then set fire to the field".

Option C. Sanbaeva "If you bezvesten, then set fire to the field".

Option Serikbaeva K. and R. Seysenbaeva: "If your name is untraceable, set fire to the field".

Original: "Алтын кәрсе, perishte zholdan tayady".

Option Shklovsky: "Seeing the gold, leaving the right path, even an angel".

Option S.Sanbaeva "Gold astray and an angel".

Option K.Serikbaevoy and R.Seysenbaeva: "In the form of gold and an angel comes down from the path of righteousness".

As can be seen, Shklovsky expression "zholdan tayady" expression "leave the fold" and S.Sanbaev gave this expression in the form of "get out of the way" without explaining what a way as to K.Serikbaeva as well as in R.Seysenbaev. Shklovsky gave defining the word "is coming from the right path".

Original: "Ата-анан small t'kti, Altyn Iyden Jean t'kti".

Option Shklovsky: "Wealth is sweeter than his father and mother. The soul of sweet golden home".

As you can see, the translation translator divided into two parts, saying, put a point between them. The word "genre" conveyed by the word "soul".

Option S.Sanbaeva: "Wealth is sweeter than his father and mother, but life is more expensive home, full of gold".

Option K.Serikbaevoy and R.Seysenbaeva: "The rich treasury dearer father and mother, her own life is more expensive golden palace." In this embodiment, the translators to the "word" life added the adjective "private." If the combination of "Altyn Iy" Shklovsky and S.Sanbaev referred to as "the golden house" and "house full of gold," and then K.Serikbaeva R.Seysenbaev translated it as "golden palace".

Our nation has its own unique features that are not found in any of the other nations, says Abay. The Kazakhs friendship and hostility, the breadth of mind and bragging, the passion for wealth and a predisposition to high art - all these qualities are very distinctive coloring.

Another feature of their fellow Abay sees that they are at war, vigilantly watching each other, steal from each other. Two hundred people give birth to a lawsuit with a hundred, in malice and slander while away their days. But if this continues, because they destroy each other. Who benefits from it, who benefits, who are good - think about it, unfortunately, no one. Are we destined to be forever at odds with each other, to be a laughing stock in the eyes of the people?

This question refers to the descendants of the poet. Abay explains all this fragmentation of the people, the lack of common interests. Imperial power is far from the thoughts to make the Kazakhs civilized people and among the Kazakhs themselves no leader who could lead the people for themselves on a brighter path. All more or less educated, literate people only dream about the rank of parish or judge and the good folk and they have no time to think.

Next Abay uses the expression, "s'y'yn K'adap".

In his version of this expression is lowered Shklovsky, S.Sanbaev and K.Serikbaeva with R.Seysenbaev translated as "zaryatsya".

In conclusion, we note that the translations we need the air, because it is connected vessels of national literatures, a kind of integration and interchange of different spiritual values, sometimes even borrowing things that are not at home, it is necessary to further its own growth. We need, above all, a quality that is equivalent to the original translation and we often have mediocre translations distorting the content and form of the original.

CONCLUSION

Having considered the problems arising from the translation of idioms and idiomatic expressions, we came to the conclusion that the phraseology of the most vibrant, colorful and distinctive part of the vocabulary of any language that the vast majority of phraseological unities belong to different functional styles and has an expressive painting.

So there is every reason to believe frazeologicheskie unit one of the means of expression language, which require a special approach to the translation process and the consideration of a stylistic point of view. So, before you proceed to the translation of a work, the interpreter must grasp in his style, the atmosphere, enjoy all the finest features of the original.

If one of the key elements of an author's style are idioms, the Abay is one of those writers whose works nationally expressive and emotionally colored and bright style is individual. After all, he skillfully uses in his works, samples of folklore.

Relatively stable combinations of translation should be stated that in stable metaphorical combinations, as well as in Proverbs and summarizing allegorical meaning predominates over direct values of individual words and even if the latter is closely related to any concepts that are characteristic in the national plan, the desire to play them in translation conveys only the form, often obscuring the meaning.

Artistic features, the style of the original is much reduced and when impoverish language interpreters translated text of the same set of symptoms when Kazakh words with different shades of meaning are transmitted by the same Russian word.

In the analysis of transfers "words of edification" Abaya we have identified the following ways of translating proverbs used by the translators when they are sent:

- The first way - the equivalent translation;
- The second way - the literal translation;
- A third way - the transfer of the general meaning of the proverb;
- The fourth way - the localization of new sayings on the basis of the original sayings.

Of these methods, translation, experience has shown that the most effective and acceptable when translating "words of edification" Abaya is equivalent translation. However, it is not always possible and permissible. In some cases, justified by way of a literal translation.

Of particular difficulty is the translation of idioms and, above all, national stained idioms that are associated with specific features of the life and culture of the people.

Therefore, when translating idioms is important not only to preserve its meaning, but also to convey imagery, aphoristic and national coloring. Untranslatable idioms no choice as the payment method depends on how it can absorb foreign-language reader.

In Heritage Abaya important are "words of edification, 'which are the philosophical and moralistic, political and accusatory statements, satirical poet. This is the result of years of thoughts, worries and Noble's emotional outbursts. A thorough stylistic decoration, figurative language, sincerity of the poet, his humanity, high aspirations, the mighty wisdom of putting "words of edification" in a series of brilliant literary monuments of mankind.

In "Words of edification" Abay passionately calls free of defects, degrading and strive above all to spiritual perfection, to go the way of acquiring knowledge, comprehension of arts and crafts not only her, but other nations, considering it essential requirements of gaining independence. According to Abaya, the only way possible to find its place among the great nations of the world.

Time has shown loyalty to his thoughts. Now the works of Abay become the property of enlightened humanity, serve the noble cause.

Every language has words that are no different from the original in its verbal environment, can not be transmitted to other languages ??by conventional means and require special treatment from the translator: some of them are moving in the translation unchanged (transcribed), others can only partially retain their morphology in translation or phonetic structure, others have to be replaced quite unequal in appearance or even "concocted" lexical units. Among these words are names of elements of life, history, culture, etc. that do not exist in

other nations, in other countries and places. These words have received in the name of the realities of translation theory and are the subject of the second section.

In the matter of the translation of words, the realities we have come to the conclusion that the main difficulty in transferring the realities of the translation is that, along with the objective meaning (semantic) to convey the reality and flavor - its national and historical painting. This section has been tasked to trace the reality is supplied interpreter and by what means he uses to bring to the reader of its semantic and connotative content.

According to the observations made by us, the reality is translated in several ways:

- Reality translated descriptively;
- Are unchanged (with comments)
- Replaced with similar concepts (Russian equivalents).

Introduction to the translation of words, the realities helps rebuild the national identity of the original. But it is the excessive use of word realities reduces the perception of the text of the reader.

Having considered the problems arising from the translation of idioms and idiomatic expressions, we came to the conclusion that the phraseology of the most vibrant, colorful and distinctive part of the vocabulary of any language that the vast majority of phraseological unities belong to different functional styles and has an expressive painting. So there is every reason to believe that phraseological units are one of the means of expression of language, requiring special attention during the translation process. And, then, before you proceed to the translation of a work, the interpreter must grasp in his style, creative atmosphere to enjoy all the features of the finest genuine nickname.

Relatively stable combinations of translation should be stated that in stable metaphorical combinations, as well as in Proverbs and summarizing allegorical meaning predominates over the direct value of individual words and even if the latter is closely related to any concepts that are characteristic in the national plan, the desire to play them in translation conveys only the form, obscuring the meaning.

Artistic features, the style of the original work are greatly reduced and when the translators impoverish the language, using the same words instead of Russian Kazakh words with different meanings.

In the analysis of transfers "words of edification" Abaya we have identified four ways to transfer proverbs used by the translators when they are sent: the equivalent

translation, literal translation, the transfer of the general meaning of the proverb, the localization of new proverbs on the basis of the original sayings.

The study of this actual problem in translation problems found that the most effective way for the translation of "edifying words" Abaya is equivalent translation, although more common word for word. However, the first method is not always possible. In some cases, the most appropriate is the literal translation.

The difficulty and complexity of the translation of phraseology compounded when transferring national stained idioms, as they relate to the specifics of the life and culture of the people. Therefore, the translation of idioms is important not only to preserve its meaning, but also to convey imagery, aphoristic and national coloring. Untranslatable idioms no choice as the payment method depends on how it will accept foreign-language reader.

In translating "words of edification" Abay translators used such methods of transmission of proverbs, sayings and idioms as a translation by equivalents and analogues; literal translation (tracing), transfer the semantic meaning of idiom.

In conclusion, it should be noted that the language of prose such as sensitive to all kinds of changes, as well as the language of poetry. When translating a given work should be closely related to each syntactic structures, each turn of phrase and before anything alter, supplement, you need to think seriously and can not be held to any particular new stylistic features that are not lies to him that or other important defining image. After all, these parties work of art is most clearly characterize the face of the writer, his style and language.

In the history of literary translation are quite common examples where the translated work fully immersed in the culture medium of the received language. It thereby disappears national characteristics translated.

In the Russian translation of "words of edification" Abay not allowed such obvious changes: translations of the perceived re-establishment in the Russian language works of Abay.

In translating "words of edification" Abaya on Russian language interpreters seek preservation of specificity of the work.

Abay different versatility, complexity and therefore this study is a step on the way of understanding the art world of the writer through clarification of the features translation of his works into Russian.

To implement adequate translation "words of edification" Abaya need a holistic, comprehensive study of the world of the poet.

The most important condition for the transfer of art, national identity "words of edification" Abaya is the equivalent of word play realities. Based on the analysis of translations made by Shklovsky, S.Sanbaev, K.Serikbaeva and R.Seysenbaev, we can conclude that their translations can be attributed to an equivalent translation, although there are moments when the translators used methods of literal and free translation were highlighted in the work with a description of those examples.

It should be noted that all the inaccuracies contained in this work, in general, do not reduce the overall high level of skill of translators, but the high correspondence to the original goal requires creativity in this high art.

REFERENCES

1. Abaj. Slova nazidaniya. – Alma-Ata: Zhalya, 1983. – 131 s.
2. Aujezov M.O. A. Kunanbaev. Stat'i i issledovaniya. – Almaty: Nauka, 1967. – 171 s.
3. Kunanbaev Abaj. Stihotvorenija, pojemy, proza / Perevod s kazahskogo. – M., 1954. – S. 311.
4. Bel'ger G. Gete Abaj. Zemnye izbranniki. – Almaty: Zhazushy, 1995. – 220 s.
5. Abaj. Slova nazidaniya. Perevod S.Sanbaeva. Izd. vtoroe. – Alma-Ata, 1982. – 160 s.
6. Abaj. Kniga slov. Pojemy. – Almaty, 1993. – 269 s.
7. Pushkin A.S. Polnoe sobranie sochinenij. – M.: Izdatel'stvo AN SSSR, 1954. – T.7. – 312 s.
8. Chesterman A. Memes of translation: The Spread of Ideas in Translation Theory. Amsterdam/Philadelphia: John Benjamins Publishing Company, 1997. – pp: 37.
9. Fedorov A.V. Vvedenie v teoriju perevoda. Izd. 2-e. – M.: Izdatel'stvo litertartury na inostrannyh jazykah, 1958. – 374 s.
10. Vlahov S., Florin S. Neperevodimoe v perevode // Masterstvo perevoda. – M.: Sovetskij pisatel', 1970. – № 6. – S. 432-458.
11. Кеңесбаев І. К. Қазақ тілінің фразеологиялық сөздігі. Almaty, 1978; Қозғаметова Н.Қ., Жайсақова Р.Е., Қозғаметова Ш.О. Қазақша-орысша фразеологиялық сөздік. Almaty, 1988.