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THE LINGUACULTURAL ASPECT OF TRANSLATING KAZAKH LANGUAGE'S REALIA INTO JAPANESE LANGUAGE.
(BASED ON TRANSLATION OF «АҒАШ БЕСІКТЕН ЖЕР БЕСІККЕ ДЕЙІН»)

The program "Ruhani Zhangyru" launched by President Nursultan Nazarbayev in Kazakhstan shouldn't only spread inside of the country, but also abroad. For this purpose, the translation of our literature works plays a major role. While translating literature works especially about culture, the realia from these works will be the main problem for a translator. Realia are words and expressions for culture-specific material elements. Because while translating this kind of culture-specific items there frequently occurs a problem when the target language lacks a suitable equivalence for realia in the source language. In this work, we will discuss some strategies of translating realia from the Kazakh language to the Japanese language by real examples. And will make some analysis for how the cultural overtones maintained during this process.

Key words: translation, realia, equivalent, strategies of translation, culture, linguacultural.

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Қазақ тіліндегі реалийлерді жапон тіліне аударудың лингвомәдени қыры
(«Ағаш бесіктен жер бесікке дейін» кітабын аудару негізінде)

Елбасы Н.Ә. Назарбаевтың «Болашаққа бағдар: рухани жаңғыру» бағдарламасы аясында қолға алынып жатқан жұмыстар тек ел ішімен ғана шектеліп қалмай, әлемге өзімізді таныту бағытында да жұмыс жасалуы тиіс. Өзге елге елімізді танытуда аударма қызметінің алатын орны айрықша. Мәдениетке байланысты шығармаларды аударуда, осы шығармаларда қамтылған реалий сөздер-ді аудару аудармашы үшін ауыр сынақтардың бірі болып саналады. Өйткені, бұндай жағдайда түпнұсқадағы белгілі бір ұғымға аударма тілінің тілдік қорынан сәйкес баламаның шығуы қиынға соғатын жағдайлар жиі орын алып отырады. Бұл жұмыста ұлттық мәдени құндылықтарымыздан тамыр алып жатқан қазақ тіліндегі реалий сөздердің жапон тіліне аударылу мәселелері мен аударма барысындағы ұлттық бояудың сақталу қырлары нақты мысалдарға сүйене отырып қарастырылады.

Түйін сөздер: аударма, реалий сөздер, балама, аударма стратегиялары, мәдениет, лингвомәдени.

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Лингвокультурологический аспект перевода реалий казахского языка на японский язык
(на примере перевода книги «Ағаш бесіктен жер бесікке дейін»)

Запущенная в Казахстане Первым Президентом РК Нурсултаном Назарбаевым программа «Рухани жаңғыру» должна распространяться не только внутри страны, но и за ее пределами. Для

этой цели перевод казахских литературных произведений играет важную роль. Передача подобных литературных произведений вызывает ряд трудностей, в особенности перевод реалий. Реалии – это слова и выражения, обозначающие предметы или явления, характерные для той или иной культуры, не имеющие аналогов в других языках. При переводе такого рода специфичных лексем часто возникает проблема, когда у целевого языка отсутствует подходящий эквивалент слова исходного языка. В данной работе выявлены некоторые стратегии перевода реалий с казахского языка на японский, основываясь на реальных примерах. Будет проведен анализ того, как культурные особенности сохраняются во время процесса перевода.

Ключевые слова: перевод, реалии, эквивалент, стратегии перевода, культура, лингвокультурология.

Introduction

Language is not only the communication tool but also the national image. Because the roots of the language are strongly connected with the culture of the nation that who speaks in this language. Inside of this, there are some words or phrases that only belong to this nation and directly related to this nation's lifestyle, traditions, and customs. We call these words realia in the theory of translation. These words also called noun equivalent words. Barkhudarov explained realia as blow, "The main challenge that translator faces in the process of translation is when a reference in the source language is made to a situation absent in the experience of the group of people speaking in the target language, when the source language contains so-called realia" (Barkhudarov, 1975: 94).

The notion of realia is a new concept in translation theory. The word "realia" (plural noun) comes from Latin, in which it originally meant "the real things". According to the dictionary definition, realia are "any objects of material culture" (Yefremova, 1986: 185). The Bulgarian translators Vlahov and Florin have significantly contributed to the conceptualization of realia, coined the modern sense of the word. In their view, realia are carriers of national and historical overtones, which are denoting the objects typical for the life of one nation and alien for another (Vlakhov & Florin, 1986:7). Because of the lack of suitable equivalents in the target language, it will be a big translation challenge faced by translators and requires a specific approach in this process.

Although realia are called noun equivalent words, translation studies can make it possible to translate this kind of cross-cultural notions with some translation strategies. The famous translation theorist Lawrence Venuti who introduced two strategies named domestication and foreignization to the field of translation studies in 1995 and formulated them in their modern sense. By domestication, the source text becomes more accessible for the target language reader, it reads more fluently (Venuti, 1995: 16). In Venuti's view, this is rather dangerous as it provides the target-language reader with the narcissistic experience of recognizing their own culture in a cultural "other"(Venuti, 1995: 16). So the foreign flavour of the original text will be lost in translation. Foreignization, on the other hand, "entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language" (Jeremy, 2010: 145).

Both of these strategies have their advantages and disadvantages. Domestication lay stress on acceptableness while foreignization considers foreign flavour. So the strategic choice is depend on translators needs. Nevertheless, a literary translation can be considered acceptable if the translated text is as faithful to original as possible. Venuti also supported the strategy of foreignization in literary translation, because it provides target language readers with an "alien reading experience" (Venuti, 2008: 16). The translation should not only convey the meaning of the source language text, but also the spirit of the original work. If the source language text's national flavour changed, and become more similar to target culture during the translation process, it means the translation will have failed to accomplish its purpose as a social service (Barsaqbaeva, 2017: 27).

The translation must convey expressive content accurately - this is the most important requirement (Qulmanov, 1996: 215). Therefore, the readers can get more accurate comprehension of text. To comprehend a text means it's a certain appearance on the human brain or a right stimulus to brain thinking (Bilalov, 1996: 161). So the translation of realia is a test of translation ability. Because included meaning of every realia is a new concept for target language readers, at the same time the pointed object of realia also an unfamiliar substance. If the translation made the readers association suitable for that subject, it means it is a successful translation.

Classification of realia

There is a wide variety of realia in every nation's language. So when conducting a research

project, it will be a great way to classify them in a different group. It ensures the translation process go smoothly. As for the classification of realia, the different researcher has a different version. Inside of them, the Nedergaard-Larsen's classification is a comprehensive and basic one. Nedergaard-Lars-en considered realia as an extralinguistic culture-bound problem in translation and divided realia into four main categories: geography, history, society, and culture (Nedergaard□Larsen, 1993: 210-211). And they also divided into smaller subgroups.

Table 1 – Classification of realia (Nedergaard-Larsen 1993)

Geography, etc.	Geography Meteorology Biology	mountains, rivers weather, climates flora, fauna
	Cultural Geography	regions, towns, roads, streets, etc.
History	Buildings	monuments, castles, etc.
	Events	wars, revolutions, flag day (in the U.S.A)
	People	well-known historical characters
Society	Industrial level (economy)	trade and industry, energy supply, etc.
	Social organization	defence, judicial system, police, prisons, local and central authorities.
	Politics	state management, ministries, electoral system, political parties, politicians, political organizations
	Social conditions	groups, subcultures, living conditions, problems
	Way of life, customs	housing, transport, food, meals, clothing, articles for everyday use, family relations.
Culture	Religion	churches, rituals, morals, ministers, bishops, religion holidays, saints
	Education	school, colleges, universities, lines of education, exams
	Media	TV, radio, newspapers, magazines
	Culture, leisure activities	museums, works of art, literature, authors, theatres, cinemas, actors, musicians, idols, restaurants, hotels, nightclubs, cafes, sports, athletes

Despite it is a comprehensive table, it also needs some improvement. For example, we can change the "Way of life, customs" from social category to culture category. Or change "education and media" from culture category to social category. Thus after Nedergaard-Larsen, there are many researchers made a few adjustments and provided their own version. Such as realia are based on their features roughly classified by Vlahov and Florin as follows: geographical realia, ethnographic realia, socio-political realia (Vlakhov & Florin, 1986: 51-55). In our research paper, we primarily lay stress on the translation strategies of ethnographic realia. According to the theory of Vlahov and Florin, the ethnographic realia also divided into four smaller subgroups, (Vlakhov & Florin, 1986: 52-55) they are:

1. Life: food, drinks, clothing, household goods, transport and other products;

2. Work: employees, tools and forms of work organization;

3. Art and culture: music and dance, musical instruments, folklore, theatre, performers, performers, holidays and games, mythology;

4. Unit of measure and monetary measurement;

There is one more classification provided by researcher **Jurgita Mikutytė. His classification is similar to Vlahov and Florin's but more far-reaching. He distinguishes six different**

types: (Mikutyte, 2005: http://www.llvs. lt/?recensions=29)
1. Geographic realia;
2. Ethnographic realia;
3. Public and political realia;
4. Situational realia;
5. Intertextuality;
6. Proper nouns;
Inside of them, the ethnographic realia are subdivided into eight subgroups as follow:
1. Mode of life: food, drinks, public institutions, clothing, footwear, jewellery, accommodation, furniture, dishes, transport;
2. Work: work people, implements, work organization;
3. Arts and culture: music, dances, musical instruments, theatre, artists, folklore, mythology;
4. Customs, rituals;
5. Festivals, games;
6. Ethnic objects:
7. Measurements and money;
8. Religion;
The book «Ағаш бесіктен жер бесікке дейін» /Agash besikten jer besikke deiyn/ (from birth to death) that chosen by us to do our research included all the traditional Kazakh customs performed through the course of Kazakh person's entire life from birth to death. For example: customs, rituals, festivals, national games, mode of life, etc (Nusipoqasulı & Japarulı, 2011:2). So the abundant **ethnographic** realia from this book will be our research object. And the classification by **Jurgita Mikutytė the most suitable version for us.**
Strategies of translating realia
We live in a different society, we have different culture and different perspective on the world. For the reason that it won't be an easy task for translators to introduce the realia from one culture to another. In Barkhudarov's opinion, the absence of special meaning in the form of a word or a set of expression in the words of a particular language doesn't mean that it is impossible to convey the concept by linguistic means of the language. Even though a concept might be lost in a particular language system, it is always possible to express the meaning of the contents using a range of means (Barkhudarov,1975: 96).
In Aixela's view, "translation is a complex rewriting process" (Aixela, 1997: 52). And this process needs translators to making a decision in troublesome cases. Venuti held the same opinion with Aixela, stating that "translation never communicates is an untroubled fashion because the translator negotiates the linguistic and cultural differences of the foreign text" (Venuti, 2000:468). Rendering of foreign linguistic and cultural differences into target culture raises requirements for the translator to employ different strategies. There is no doubt in the process of translating realia posses as many problems as linguistic units. So different proposals of treating realia are suggested by linguistic, scholars and translation theorists. In our research paper, we made a comparison between seven different translation strategies listed by Leppihalme (Leppihalme, 2001: 139-148). They are direct transfer, calque, cultural adaption, superordinate term, explicitation, addition, and omission.

1. Direct transfer: It means to use the source language words either unchanged or they are adapted graphemically, phonetically or morphologically. So this strategy also called loan or transfer (Nedergaard-Larsen, 1993: 224) Direct transfer often used in personal and place name's translation. According to Barsakbayeva, in the process of translation, some translators tend to preserve the look of the original word. It is not the weakness of translators, instead to avoid to let the original text put on Kazakh's hat, and transfer them in Pushkin's word. (Barsakbayeva, 2017: 23). So the value of this strategy is to preserve the original colours of the source culture.

As methods of direct transfer strategy, we can use transcription and transliteration these two types of techniques. Transcription is the conversion of the characters of one language to the characters of another language according to the pronunciation of the target language. This method is widely used in the translation of many neologisms and terms. Numerous international terms and new words have included in the list by this method. And a transliteration is the transmission of the letters of a source language using the letters of the target alphabet. (Vlakhov & Florin, 1986: 208). It should be pointed out that one of the most common ways of translating realia is transcription. The biggest advantage of transcription is the maximum laconism that is characteristic of transcription. The product of transcription is as a rule followed by an explanation or footnote. (Ketevan & Mariam, 2014: 13) On the existence of differences in the alphabet between Kazakh and Japanese language, we prefer to use transcription more in our translation process. For better understanding, this strategy is illustrated by examples in table 2.

Table 2 – Examples of transcription applied in translating

realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
Direct transfer (Transcription)	Құрт /hurt/	クルト /kuruto/
	Бауырсақ /bauirsah/	バウルサック /baurusakku/
	Шолпы /Sholpi/	ショルプ /syorupu/
	Алтыбақан /altybahan/	アルトバハン /arutobahan/

2. Calque: In linguistics, a calque is actually a phrase or word borrowed from another language by literal, word-for-word translation. The term calque is borrowed from French means to copy. We use the verb to calque when speaking about borrowing a phrase or word from another language while translating its components so as to create a new lexeme in the target language. (http://translatorthoughts.com/2016/05/calque/). Different from transcription, calque is not a simple mechanical operation in translating source text. Compared with transcription, calque considered as an optimum method of translation. Because as a result of transcription, pseudowords that have no meaning in the lexicon will be created. (Ahmetova A. B., 2014: 48-49). The strategy of calque has a major advantage which is the application to implicature, another concept of pragmatics, which is defined by Baker (1992: 223) as "what the speaker means or implies rather than what he says". This strategy is illustrated by examples in table 3.

Table 3 – Examples of calque applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
Calque	Кіндік шеше /kindik sheshe/	へそ母 /hesohaha/
	Сүт ақы /sut ahy/	母乳費 /bonyu hi/
	Қыз қуу /hyz huu/	女を追いかけ /onna　wo oikake/

3. Cultural Adaptation: Is a strategy that makes use of so-called functional equivalents, "the unfamiliar is replaced by the familiar" (Leppihalme, 2001: 142). This strategy is often used in subtitling, humour and children's literature since readers must respond quickly to subtitles, children usually need more domestication in order to understand the text fully and humour usually requires something familiar to be funny (Leppihalme, 2001: 142). However, the use of cultural adaptation is argued to create a problem with credibility (Nedergaard□ Larsen, 1993: 231). In other words, the colours in the original culture may be distorted. This strategy is illustrated by examples in table 4.

Table 4 – Examples of cultural adaptation applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
cultural adaptation	Бесік /besik/	ゆりかご /yurikago/
	Сәлемдеме /salemdeme/	贈り物 /okurimono/
	Тұмар /tumar/	お守り /omamori/
	Беташар /betashar/	披露宴 /hirouen/

4. Superordinate term: The use of strategy superordinate term leads to less detailed and specified information and results in a kind of flattening of the text (Leppihalme, 2001: 143). In other words, it means to use hypernyms instead of specific hyponyms. As a result of this strategy, although readers can understand the text roughly, the specific object referred in the original text will be ignored. Substituting specific names for general categories explicitation, when the concept becomes clear to the reader but the local colour is lost. (Nedergaard⊔Larsen, 1993: 227). This strategy is illustrated by examples in table 5.

Table 5 – Examples of superordinate term applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
superordinate term	Ит жейде/it jeide/ Сәукеле /saukele/ Қоржын /horzhyn/	新生児服 /shinseijifuku/ 帽子/boushi/ 鞄/kaban/

5. Explicitation: The strategy of explicitation clarifies an incomprehensible notion. As a method of strategy is to use long and understandable phrases or a sentence inside the text to give an explanation. The strategy aims at removing so-called culture bumps and is thus reader-friendly (Leppihalme 1994: 115). By using this strategy may irritate readers, if they feel it is superfluous and it also usually lengthens the text and may not decrease the flattening of the text (Leppihalme, 2001: 143). Moreover, some emotional association of the original realia are lost and the translator must interpret which ones are context important to retain in the given text (Nedergaard‐Larsen, 1993: 218). This strategy is illustrated by examples in table 6.

Table 6 – Examples of explicitation applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
Explicitation	Шілдехана /shildehana/	新生児と母のための小さな宴会 /shinseiji to haha no tame no chisana enkai/
	Ерулік /erulik/	引越しをしてきた新しい隣人の家に持っていく食べ物/hikkoshi wo shitekita atarashii rinjin no ieni motteiku tabemono /
	Көріс айту /koris aitu/	親しい人を亡くした人を慰めながら泣く/shitashii hito wo nakushita hito wo nagusamenagara naku/

6. Addition: The distinctions between explicitation and addition are vague (Leppihalme, 2001: 143). A translator's notes, prefaces, postscripts and glossaries, in other words, explanatory additions placed outside the text belong to this group (Leppihalme, 2001: 144). however, some publishers and editors do not like this kind of additions. Since explanatory footnotes suggest academic writing to readers and therefore contrary to what readers expect from a literary translation (Leppihalme 1994: 143). But many researchers are more likely to use the strategy of explicitation than the strategy of addition. This strategy is illustrated by examples in table 7.

Table 7 – Examples of addition applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
Addition	Тыштыма жеу /tishtima zheu/	テシトマで配るお菓子を食べる /teshitomade kubaru okashi wo taberu/
	Байғазы сұрау/baigazy surau/	新しく買ったものにバイガズを請求する/atarashiku kattamononi baigazu wo seikyu suru/
	Киіт салу/kit salu/	息子又は娘の姑と舅にキットを贈る/musuko mataha musume no syuutome to syuutoni kitto wo okuru/

7. Omission: It means the realia from the original text are not translated at all, instead omitted in the translation process. Contemporary literary translators tend to consider omission the last resort and it is often considered contrary to ethical norms of literary translating (Leppihalme 1994: 144). The omission can be used to avoid the need to translate some problematic realia and sometimes only some of the details are lost when detailed specificity is not necessary. (Leppihalme, 2001: 145). This strategy is illustrated by examples in table 8.

Table 8 – Examples of omission applied in translating realia in «Ағаш бесіктен жер бесікке дейін»

Strategy	Source Text (Kazakh language)	Target Text (Japanese language)
Omission	Бесік жабдықтары: жөргек, жастық, қолбау, көрпе, түбек, шүмек және тағы басқалардан тұрады. /besik zhabdihtary: zhorgek, zhastih, holbau, tubek, shubek zhane tagi bashalardan turady/	ゆりかごの用具としては枕、布団などがある。/yurikagono yougu toshiteha makura, futon nadoga aru/
	Қазақ халқы шолпы, білезік, жүзік, сөлкебай сияқты сәндік бұйымдардың көбін күмістен жасаған. / kazakh halhy sholpy, bilezyk, zhuzyk, solkebai, siahty sandyk buiymdardyng kobyn kumisten zhasagan/	カザフ人は多くのブレスレット、指輪など装飾品を銀で作った。/kazafujin ha ookuno buresuretto, yubiwa nadono sousyokuhin wo ginde tsukutta/

Discussion

The following are the discussion points needed to be made for the use of each of the strategies;

Direct transfer

We can translate "құрт /hurt/", "бауырсақ / bauirsah/" these words to "クルト /kuruto/", "バウルサック /baurusakku/" according to their pronunciation by transcription method. They will become Gairaigo (loan word) in Japanese language and be written in Katakana. But in order to make them understandable for the readers, it also needs to add some extra information to explain them. Because it is hard to access the definition of these words by dictionaries. Therefore, our suggestion is to apply the strategy of direct transfer and explicitation together.

Calque

In Japanese culture, they don't have a notion of "Кіндік шеше" /kindik sheshe/ (a woman whose position is roughly equivalent to a foster mother without religious or legal complications. In the past, it was the woman who cut the baby's belly button). "Кіндік" can be translated to "へそ", and the "шеше" is "母". So we can use the strategy of calque to create a new word "へそ母" by word-for-word translation.

Cultural adaptation

The "Бесік /besik/" is a Kazakh traditional cradle made from trees which has its own specific structure and function. And in Japan also has the same baby's bed "ゆりかご /yurikago/" used for the same purpose. In order to make the translation understandable for Japanese readers, we can use "ゆりかご" that familiar to them as a translation of "Бесік". So the strategy of cultural adaptation is approximate to the strategy of domestication lay stress on acceptableness. Nevertheless, the image of "Бесік" can't be maintained in an original way.

Superordinate term

The "Ит жейде/it jeide/" is the first cloth for a newborn baby which is sewed from soft cloth and made the seams outwards. And it usually prepared by the "Кіндік шеше". By the strategy of superordinate term, the "Ит жейде" can be translated to "新生児服 /shinseijifuku/" to convey the meaning of baby clothes. In this process, the specific hyponym replaced by the hypernym without giving details. But the cultural overtones of "Ит жейде" have been lost.

Explicitation

The "Шілдехана /shildehana/" is a small gathering of friends and relatives for pleasing the newborn baby and his mother. According to the strategy of explicitation, the word "Шілдехана" should be explained and translated to "新生児と母のための小さな宴会 /shinseiji to haha no tameno chisana enkai/". It means "A small gathering that organized for newborn baby and his mother". So the strategy of explicitaion gives translators an opportunity to make an unfamiliar concept comprehensible.

Addition

The "Тыштыма жеу /tishtima jeu/" is a traditional ritual that is performed when the first

time let the newborn baby sleep in the "Бесік / besik/"(cradle). In the middle of the "Бесік", there is a hole for storing the faeces of a baby. And the Kazakh people have a tradition to enter some sweets from this hole and let others catch from the underneath to eat them. The sweets called "Тыштыма / tishtima /". If we translate "Тыштыма жеу /tishtima jeu/" to "To eat Thishtima", the readers maybe have a misunderstanding to consider "Тыштыма / tishtima /" as a name of food. So depending on the strategy of addition, we can add some information to avoid this kind of misunderstanding. Therefore, the translation can be "テシトマで配るお菓子を食べる /teshitomade kubaru okashi wo taberu/". I means "To eat the sweets distributed when the time of Thishtima".

Omission

There is a long sentence to explain what kind of equipment included inside of the "Бесік / besik/"(cradle) as "Бесік жабдықтары: жөргек, жастық, қолбау, көрпе, түбек, шүмек және тағы басқалардан тұрады. /besik zhabdihtary: zhorgek, zhastih, holbau, tubek, shubek zhane tagi bashalardan turady/". There are six types of equipment included like "zhorgek", "pillow", "holbau", "blanket", "tubek", "shubek". But in Japanese translation "ゆりかごの用具としては枕、布団などがある。/yurikagono yougu toshiteha makura, futon nadoga aru/" only the "pillow" and "blanket" have been translated to "枕" and "布団", and the others omitted. When a sentence contains too much complicated clauses that hard to express by one sentence, a translator will omit several details if they don't have too much impact on the integrity of the entire sentence.

Conclusions

Even though realia are called noun equivalent words, it is also possible to translate them with the help of these seven strategies listed above. Comparing the advantages of these seven different strategies, we can find out that strategies of cultural adaptation, superordinate term, explicitation, and omission are the same as domestication. Because they are aimed at avoiding intercultural conflict and to make the translation acceptable for target language readers. And the strategies of direct transfer, calque, and addition are the same as foreignization. As a result of applying these strategies, although the source language text becomes less comprehensible to the readers of the target language, it indicates the translator's respect to the source language culture.

For choosing the most suitable strategy to translate the realia, it needs to understand the contextual meaning of the original text. And it also depends on a translator's experience, so it will be better if the translator who is familiar with the culture of the source language. Although these strategies made the process of translating Kazakh realia into the Japanese language possible, the cultural overtones couldn't be able to maintain in all of them. Being faithful to our purpose to introduce Kazakh traditional cultures to Japanese people, we need to lay more stress on the cultural colour of the translated text in the target language. It requires us to carry out our translation activities under the concept of foreignization which considers the foreign flavour. For this reason, the strategies of direct transfer, calque, and addition will be our main tools. For ensuring comprehension, we also draw support from the strategy of explicitation.

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