

**Interlingual transfer of culture-bound set expressions in translation from Kazakh into English based on the trilogy by Ilyas Yesenberlin "Nomads": analysis of translation strategies and their influence on the perception of the cultural context.**

Khassenova Nazerke

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## Abstract

This research investigates the translation strategies used in Ilyas Yesenberlin's Kazakh trilogy, "The Nomads," focusing on direct and indirect translation. Additionally, it examines how these translation strategies affect the perceptions of the cultural context. Given that the study encompasses Kazakh, Russian, and English, the central aim is to uncover how direct and indirect translation strategies influenced the portrayal of the cultural identity depicted in the trilogy. The study poses two research questions: "What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and Russian into English in the trilogy?" and "How do these strategies shape the representation of Kazakh cultural identity in the English translation?" This study employed a descriptive qualitative research design, which allowed for a thorough exploration of various materials and viewpoints and helped uncover hidden insights in the existing literature.

The research involved seven key steps: gathering essential materials, identifying culture-bound expressions, categorizing them into two groups—words related to tradition and custom, as well as proverbs—investigating translation strategies for Kazakh-Russian and Russian-English, conducting a semi-structured interview to assess how translations influence cultural identity perception, and creating a table of corresponding Kazakh proverbs in Russian and English.

The research led to the following conclusions: 1) The primary strategy for translating terms related to tradition and custom involved omission for both direct and indirect translations. The dominant strategy for proverbs translated from Kazakh to Russian was demetaphorization, while a mix of methods was used for indirect translation from Russian to English. Additionally, the frequency of omissions in proverbs is slightly lower than the aforementioned strategies and is also regarded as a key translation strategy for direct and indirect translations. 2) The interviews revealed that primary direct translation strategies—such as transliteration, explication, and lexical substitution—fail to fully convey the cultural identity present in culture-bound expressions when used independently. Therefore, a combination of transliteration,

explication, and lexical substitution is necessary. Most participants also emphasized the need for an in-depth exploration of the trilogy. They suggested investigating further appropriate translation strategies to accurately convey the meanings and cultural specifics of culture-bound expressions.

*Key words: Yesenberlin, The Nomads, translation of the trilogy, culture-bound expressions, proverbs translation, indirect translation, tradition and custom words, translation strategies.*

## Аннотация

Данное исследование посвящено анализу переводческих стратегий, использованных в казахской трилогии Ильяса Есенберлина «Кочевники», с акцентом на прямой и опосредованный перевод. Кроме того, рассматривается влияние этих стратегий на восприятие культурного контекста. Поскольку исследование охватывает казахский, русский и английский языки, основная цель заключается в выявлении того, как прямые и опосредованные переводческие стратегии повлияли на отображение культурной идентичности, представленной в трилогии. В работе рассматриваются два исследовательских вопроса: «Какие стратегии используются при передаче культурно обусловленных слов и выражений из казахского на русский и из русского на английский язык в рамках трилогии?» и «Как эти стратегии формируют представление о казахской культурной идентичности в английском переводе?» Исследование использует описательный качественный подход, что позволило глубоко проанализировать различные источники и точки зрения, а также выявить скрытые аспекты в существующей литературе.

Методология включала семь ключевых этапов: сбор основного материала, идентификацию культурно обусловленных выражений, их классификацию на две группы — слова, относящиеся к традициям и обычаям, а также пословицы; анализ переводческих стратегий на этапах казахско-русского и русско-английского перевода; проведение полуструктурированного интервью с целью оценки влияния переводов на восприятие культурной идентичности; составление таблицы соответствий казахских пословиц с их русскими и английскими эквивалентами.

Результаты исследования показали следующее: 1) Основной стратегией перевода терминов, относящихся к традициям и обычаям, явилось опущение как в прямом, так и в опосредованном переводе. Для пословиц при переводе с казахского на русский язык доминировала стратегия демегафоризации, тогда как при переводе с русского на

английский использовалась комбинация различных методов. Частота опущений в передаче пословиц была немного ниже, однако данная стратегия также признается ключевой как при прямом, так и при опосредованном переводе. 2) Интервью показали, что основные стратегии прямого перевода — транслитерация, экспликация и лексическая замена — не обеспечивают полной передачи культурной идентичности, содержащейся в культурно обусловленных выражениях, если используются изолированно. Следовательно, необходимо их сочетание. Большинство участников также подчеркнули важность более глубокого анализа трилогии и предложили использование более адекватных переводческих стратегий для точной передачи значения и культурной специфики подобных выражений.

**Ключевые слова:** *Есенберлин, «Кочевники», перевод трилогии, культурно обусловленные выражения, перевод пословиц, опосредованный перевод, слова, относящиеся к традициям и обычаям, переводческие стратегии.*

## Аңдатпа

Бұл зерттеу Илияс Есенберлиннің «Көшпенділер» трилогиясын қазақ тілінен орыс тіліне және орыс тілінен ағылшын тіліне аударуда қолданылған аударма стратегияларын талдауға және олардың мәдени контекстті қабылдауға әсерін қарастыруға арналған. Зерттеу қазақ, орыс және ағылшын тілдерін қамтығандықтан, негізгі мақсат — трилогиядағы мәдени ерекшелікті көрініс табуына тікелей және жанама аударма стратегияларының қалай ықпал еткенін анықтау. Зерттеу екі негізгі сұрақты қамтиды: «Трилогияда қазақ тілінен орыс тіліне және орыс тілінен ағылшын тіліне мәдени ұғымдарды жеткізу үшін қандай аударма стратегиялары қолданылған?» және «Бұл стратегиялар ағылшын тіліндегі аудармада қазақтың мәдени ерекшелігін қалайша бейнелейді?» Зерттеу сипаттамалық сапалық әдіснамаға негізделген, бұл түрлі материалдар мен көзқарастарды жан-жақты зерттеуге, сондай-ақ әдебиеттегі жасырын мағыналарды ашуға мүмкіндік берді.

Зерттеу жеті негізгі кезеңнен тұрды: бастапқы материалдарды жинау, мәдени ұғымдарды анықтау, оларды екі топқа жіктеу — дәстүр мен әдет-ғұрыпқа қатысты сөздер және мақал-мәтелдер; қазақ-орыс және орыс-ағылшын аудармаларындағы стратегияларды талдау; аударма мәдени ерекшелігіне қалай әсер ететінін бағалау үшін жартылай құрылымдалған сұхбат өткізу; және қазақша мақал-мәтелдердің орысша және ағылшынша баламаларын кесте түрінде жасау.

Зерттеу нәтижелері төмендегідей қорытындыларға әкелді: 1) Дәстүр мен әдет-ғұрыпқа қатысты сөздерді аударудағы басты стратегия — тікелей де, жанама аудармада да түсіріп кету (мүлдем аударылмауы) болды. Қазақ тілінен орыс тіліне мақал-мәтелдерді аударуда метафорасыздандыру (деметафоризация) басым қолданылған, ал орыс тілінен ағылшын тіліне аударуда түрлі әдістердің үйлесімі пайдаланылды. Мақал-мәтелдердегі түсіріп кету жиілігі төменірек болғанымен, бұл да жиі қолданылған аударма стратегиясы ретінде қарастырылады. 2) Сұхбат нәтижелері көрсеткендей, транслитерация, түсіндіру

(экспликация) және лексикалық алмастыру сияқты негізгі тікелей аударма стратегиялары жеке қолданылғанда мәдени ерекшелікті толық жеткізе алмайды. Сондықтан бұл тәсілдерді біріктіре қолдану қажет. Қатысушылардың көпшілігі трилогияны тереңірек зерттеу қажеттілігін атап өтіп, мәдени мағынасы бар сөздерді дәл жеткізу үшін анағұрлым тиімді аударма стратегияларын зерттеуді ұсынды.

**Түйінді сөздер:** *Есенберлин, «Көшпенділер», трилогияны аудару, мәдени ұғымдар, мақал-мәтелдерді аудару, жанама аударма, дәстүр мен әдетке қатысты сөздер, аударма стратегиялары.*

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## 1. INTRODUCTION

Translators are vital for intercultural communication, serving as a bridge between different cultures. Therefore, understanding the role of translators or interpreters is essential before delving into cultural nuances, as individuals perceive culture through their perspectives. As Köksal and Yürük (2020) noted, a translator eliminates language and cultural barriers, acting as both a noble figure and a mediator. Translators and interpreters require proper qualifications to address linguistic components, convey messages, possess in-depth knowledge, and assist in communicating across cultures. The last point here plays a special role.

According to Janfaza et al. (2012), language serves as a means to express and sustain each culture. Language and culture should not be viewed independently, as they influence each other. Therefore, translating language inherently involves translating culture as well. However, it is important to note that “transferring culture is usually impractical” (Janfaza et al., 2012, p. 81). This highlights a significant aspect of culture: its elements are often challenging and sometimes impossible to translate and convey effectively in another language.

Additionally, according to Fahmi (2016), culture significantly influences outcomes in the translation sphere, as it reflects its people’s spirit, state of mind, and beliefs. Culture is the key element that should be considered while communicating between diverse countries. The main reason for it is to prevent translation errors that can result in significant problems, including political pressure or even war.

Many examples of seemingly straightforward translations turned out to be very difficult. For instance, when the former premier of the Soviet Union, Nikita Khrushchev, compared communism and capitalism and wanted to express his strong belief in the superiority of communism, his words were interpreted as “we will bury you,” which meant that the Soviet Union threatened the US as a capitalist nation (Köksal & Yürük, 2020, p. 332).

Another example of the same political body is his metaphor “We will show you Kuzma's mother,” which led to the American side’s worry about being attacked by a nuclear bomb, even though it was a very simple metaphoric lexes that meant “we will show you our best” (Carter, 2021, p. 180).

Davis (2012) highlights that many individuals assume the news they access from international outlets or the foreign literature they engage with is reliable, not recognizing the multiple processes these materials go through prior to their consumption. Literature, in particular, warrants special attention because of its intricate structure, which encompasses diverse styles, cultural nuances, and a wealth of metaphorical elements.

Literature is a prominent feature of every culture because it clearly illustrates how a certain country lives, behaves, and what it believes in. People are usually inclined to mention their local authors, novels, and literary works to address questions about their culture and literature. For instance, Pushkin, Dostoyevsky, and Tolstoy represent Russian literature, Omar Khayyam represents Persian literature, and Abai Kunanbayev and Iliyas Yesenberlin represent Kazakh literature, respectively. Therefore, translating their works into other languages is essential, as these compositions reflect the history and culture of their respective nations (Arendt & Gottlieb, 2007).

Literature translators might face several problems while working with these artworks. The first issue is to choose between domestication and foreignization. This means that a translator should not only translate a text but also keep the cultural peculiarities of the two countries and avoid misunderstandings.

The second problem is that a translator should generally avoid word-for-word translation and seek the appropriate equivalent. In this regard, Cao (2020) states that the equivalence is when “the reader's response to the translation is equivalent to the reader's response to the original” (p. 133). The literature provides a vivid example of rich cases involving these two issues since

authors and writers typically strive to present their culture in the best light. In this regard, Kazakh literature can demonstrate a rich cultural heritage.

Erlan Iskakov (2019), a Kazakh-English interpreter and author, notes that many Kazakh proverbs, sayings, and catchphrases relate to animals, reflecting the nation's nomadic lifestyle in history.

One of the famous works describing the Kazakh nation's nomadic lifestyle is Iliyas Yesenberlin's trilogy "The Nomads." Yesenberlin was one of the first writers during the Soviet period to take responsibility not only for presenting a rich Kazakh culture but also for revealing some challenging or even confidential issues that the authorities did not welcome (Isimakova, 2016).

Muratova (n.d.) states that no literature described a nation's history before "The Nomads." The trilogy was initially conceived in early 1945. However, Yesenberlin started writing it only in the 1960s because the novel requires numerous historical and statistical clarifications that should not be distorted in the book. This also emphasizes how sensitive and thorough Yesenberlin was on this issue. The novel belongs to a collection of 100 outstanding works of Kazakh classics. This, in turn, highlights the importance of properly conveying such detailed work into the target languages. Translating his works is crucial for understanding Yesenberlin, as the translation's adequacy and accuracy hinge on how others perceive the essence of the Kazakh people, their history, and the patriotism and love for the homeland exhibited by Kazakh Khans who defended their territory from foes.

Bauyrzhanuly and Ashimkhanova (2023) emphasize in their research that having background knowledge is essential for conveying culture in target languages. Their study comprehensively reviews several text extracts from the trilogy, highlighting translation errors and offering their viewpoint. They conclude that, despite the impossibility of fully translating a culture, translators should strive to render history and culture appropriately in the target language.

Rsalieva (2007) strongly criticizes the translation from Kazakh to Russian, asserting that inappropriate and often incorrect translations lead to numerous distortions in both English and Russian. The linguist outlines twenty-two issues, highlighting problems such as non-equivalent Kazakh vocabulary, misunderstandings of Kazakh traditions and customs, and misinterpretations of aphorisms. Furthermore, the same researcher argues that the modern world requires Kazakh society to build a bridge that will enable people from two different nations not only to understand and respect one another but also to exchange their cultures, which, in turn, encompass beliefs, thoughts, traditions, and manners. There should not be a third mediating language between the two, as such a mediating language usually obscures the understanding of each other's perspectives.

Many studies have focused on the trilogy "The Nomads," highlighting its importance in Kazakh literature. However, these studies primarily examine specific words and expressions rather than categorizing them into distinct groups. Additionally, only one article addresses the translation of proverbs from the trilogy, covering slightly more than fifteen proverbs from all three volumes. There is a noticeable gap in the current research, as only a few studies elaborate on a particular class of culture-bound expressions, with just one focusing on proverbs. Therefore, to fill this gap, the current research concentrates on expressions that emphasize the traditions and customs of the Kazakh nation and investigates how proverbs are reflected in English translations. Defining the precise purposes and identifying the research implications are essential for this investigation.

### **Problem Statement**

- 1) The English translation of "The Nomads" distorted the meaning of culture-bound expressions due to its indirect translation, resulting in misinterpretations.
- 2) The English translation of "The Nomads" has lost the cultural uniqueness of the Kazakh people due to the omission of numerous Kazakh proverbs in the Russian translation.

**Research purpose**

To investigate the strategies employed in translating “The Nomads” from Kazakh into Russian and Russian into English.

**Research questions**

- 1) What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and from Russian into English in the trilogy?
- 2) How do these strategies shape the representation of Kazakh cultural identity in the English translation?

**Significance**

Translators of literature play a vital role as cross-cultural mediators, since they need to understand the cultural differences of the nations they work with. This also implies that translators should adhere to cultural conceptualizations encompassing all facets of human existence. These include the conceptualizations of life and death, emotions, the body, religion, gender, marriage, politics, and humor, all encoded and communicated through language features that are significant for translators in their everyday work. (Heydon & Kianbakht, 2020).

This study can be helpful for current and future simultaneous and consecutive interpreters trying to develop their knowledge about cultural peculiarities, translation techniques, and methods, because most expressions in the trilogy are found in everyday life and official meetings. The work might be helpful for literature translators searching for the right equivalents in Kazakh-English translation of proverbs and are fond of how culture might be conveyed into the target language. Thirdly, this research will be of significant interest to individuals eager to expand their understanding of culture-bound expressions and their representation within literature.

**Conclusion**

This section explains the relevance of the research topic and the reasons for its selection. It reflects on the problem statement, highlighting a gap in the field, and identifies the associated research questions and issues. Subsequent sections will delve into previous studies, outline the current research methodology, present key findings, and provide a discussion addressing research questions along with limitations and considerations.

## 2. LITERATURE REVIEW

Many studies and articles have focused on investigating Yesenberlin's trilogy “The Nomads” because it covers over four centuries of Kazakh history and was the first historical novel of its time. Since it was written in the 1970s, particularly published in 1978, it has sparked numerous discussions due to the challenges in disclosing certain pieces of information (Kocaoglu, 2007).

This literature review chapter elaborates on previous studies and key themes related to the current research. It consists of six sections. The first section is dedicated to previous studies on the cultural peculiarities of “The Nomads” as a literary and historical novel. The second section focuses on the translation of culture-bound expressions in the trilogy. The third section ponders proverbs and their translation. The fourth section discusses the translation strategies used for culture-bound expressions. The fifth section presents studies on indirect translation, and the sixth section wraps up the chapter.

### 2.1. Cultural Peculiarities of “The Nomads”

Abdikulova and Ospanova (2019) explore the Kazakh language in terms of metaphor, comparison, epithet, and phraseological units that explicitly describe the nation’s nomadic life. An artistic style in literature is about using very expressive, emotional, and picturesque language that shows the uniqueness of the Kazakh language and nation. Since the life of nomads was closely connected with nature, the authors revealed numerous examples such as comparisons with domestic and wild animals, the surrounding nature, as well as mythology, and weaponry. For instance, Yesenberlin compared the soul with the steppe, Khan’s policy with the spring season, enemies with vultures, or heroes with eagles and larks. Moreover, they analyzed that the writer used a bulldog to compare it with the Dzungarian army because a bulldog is the only type of dog that does not lend itself to training and poses great danger. As they say, with the help of a bulldog, Yesenberlin could clearly describe the highest degree of threat. Also, the writer compared negative characteristics with venomous snakes and jackals as well. One more thing to use expressive language is color symbolism, particularly white and

black colors. Usually, the color black often symbolizes negative connotations and misfortune. However, the trilogy used it to describe a strong nation or even a sacred hearth in expressions such as “kara-Bukhara” or “karashanyrak”. The color white was used to show purity, justice, and high social status in words like “aksakal”, “koumiss”, and “white bone”. The current research will refer to this article to investigate how culture-bound words, specifically proverbs and words related to tradition, are described in the trilogy.

Another study dedicated to the trilogy of Yesenberlin is an article by Ospanova (2019), who investigated the novel in terms of Kazakh folklore, mainly how ancient Kazakh traditions and wisdom are reflected in it. As the author says, folklore includes not only themes, motifs, and patterns, but also centuries of experience. Using all these benefits of folklore, Yesenberlin could brilliantly convey the true and full life of the Kazakh nation in the period of the XV-IXX centuries. Yesenberlin managed to express their way of life, world views, customs, traditions, and values. There are lots of examples in the article that can demonstrate it. For instance, the author says that in the novel, Yesenberlin describes the way that the Nomads cross rivers with the help of animal skins because they usually tend to have cattle raising, and it could be hard to overcome this challenge. This confirms the deep knowledge and experience of the Kazakh people. Additionally, the researcher gives cases when akyns and zhyraus are highly respected, which are inherent to the Kazakh nation specifically because they played a crucial role during important events such as battles, family celebrations like marriage, or even inaugurations as they performed songs and poems, and can lead the whole event. It should be mentioned how the nomads established good relationships and respected elderly people and guests. This is similar to the moral and ethical rules people followed during that period. Yesenberlin could perfectly describe how those people welcomed guests and what rituals they held by using lots of metaphors, proverbs, and sayings.

One more article is done by Dyussekeneva & Dyussekenev (n.d.), which pays close attention to ethnocultural detail because it is a significant part of an artistic text. The article explores

many excerpts from the third part of the trilogy entitled “Khan Kene”. The authors conclude that ethnocultural detail reflects the “transmission of socio-historical and artistic-aesthetic experience” of a nation, and it is actual at any period (para. 1). This work differs from the above-mentioned ones in how it investigates the Nomad's life. The researchers explore how characteristics in the novel are designated and how the writer describes their clothes, tools, and dishes. The authors strongly believe that without understanding the ethnocultural details, readers might misunderstand or have an insufficient understanding of the whole history because every detail, even on the seemingly simple clothes, can represent their tradition and way of thinking. They investigated ethnocultural artistic details such as “herd”, “argymak”, “camel's eyes”, and the costumes of characters. The authors found out that the word “herd” was used to describe the nation or people rather than its direct meaning, and on the positive side rather than the negative. The word “argymak” depicts pedigreed racers whose owners can only be people of high status. Additionally, the writer used words like “camel's eyes” to describe the beauty of the heroine. The last part of their work was dedicated to exploring the external features, specifically the details of the characters' clothes. They claim that Yesenberlin described each piece of clothing well and showed that people can understand the characters' social status or even their titles. This clearly shows that not only are customs and traditions significant to know, but also their clothes and external features play an important role. The discussed research focuses particularly on the descriptions of specific notions that appear in the novel. However, there is also a need to explore how these terms were used in games and how they were translated, since many Kazakh national games include such notions as “camel” or “horse”. The current study also aimed to explore this peculiarity.

Similarly, Kydyrova et al. (2016) also analyzed cultural identity reflected in the trilogy's first novel, “The Nomads.” They discussed fifty passages from the novel that contain specific elements of the Nomads' cultural identity. The researchers concluded that the writer paved the way for building Kazakhstan's history, starting when the Kazakh Khanate was founded.

Furthermore, the article's authors highlight Yesenberlin as a “deep-rooted national writer” whose works should be investigated thoroughly (p. 43).

Furthermore, Rsalieva & Kadyrova (2018) state in their article devoted to investigating Kazakh proverbs in “The Nomads” that proverbs can be utilized by Yesenberlin for two reasons: first, proverbs consider the essence of every nation, and second, since it is a historical novel, the writer aimed to convey the ethnographical value of the Kazakh nation and their adherence to traditions as much as possible.

## **2.2. Translation of culture-bound expressions in “The Nomads”**

As shown above, numerous challenges may arise, particularly in literal translation, where it is essential to maintain the cultural essence of the target country. The trilogy “The Nomads” is no exception.

Kozhakhmetova et al. (2024) conducted research on the translation of culture-specific elements taken from Yesenberlin and Auezov’s books, particularly regarding “the significance of national hair ornaments and belts in the works of Kazakh writers” (p. 1). After observing fourteen episodes that reflect those cultural values, they concluded that these values were not adequately translated into Russian and English, highlighting the necessity of having background knowledge about the target country's culture.

Another study dedicated to translating the trilogy “The Nomads” is an article exploring how Kazakh proverbs were translated into English. Rsalieva & Kadyrova (2017) published a brief study highlighting some translation strategies used in translating proverbs from Kazakh into English. As they state, six strategies were applied during the translation of the proverbs, including calque, lexical substitution, explication, a combination of strategies, omission, and some mistranslations. Moreover, the authors argue that the same proverbs were translated differently in several contexts in which they appear. However, they do not mention that the English translation was made from a Russian, which in turn is considered an indirect translation.

Furthermore, the authors investigated fifteen contexts in which Kazakh proverbs appear and explored the translation strategy used in conveying those proverbs into English, even though Kazakh-English translation cannot be provided since the translation was indirect. This study detailed the translation of proverbs in both direct (Kazakh-Russian) and indirect (Russian-English) forms.

Similar to earlier researchers, Mukhtarova (2018) discusses translating non-equivalent vocabulary through the trilogy “The Nomads” to identify the key translation strategies used in Russian and English translations. The author discusses terms inherent to the Kazakh tradition, such as *бәйбіше*, *құсбегі*, *көкпар*, *жайлау*, *алтыбақан*, *қаралы*, and *төркін*. The researcher states that some terms were transliterated, while others were conveyed through explication or both. Additionally, the scientist proposes versions, such as substituting the term *бәйбіше* with “senior wife” since the common term *wife* cannot clarify the original meaning. The researcher concludes that a more appropriate translation strategy would be a combination of transliteration and explication, which can also preserve a denotatum and national color.

Also, Mukhtarova et al. (2024) conducted a study about untranslatable vocabulary in Kazakh-English literary texts based on the novel of Yesenberlin. They conducted a descriptive study to find translation methods and techniques that Oleg Chorakayev used in the trilogy. They also analyzed how those untranslatable words and phrases were conveyed in the target language. According to the article, the notion of untranslatable vocabulary first appeared in the second half of the twentieth century, and numerous works and studies have been done. Furthermore, non-equivalence in translation can be seen in expressions such as “exoticisms, ethnographisms, localisms, ethnocultural vocabulary, cultural names, ethnolexemes, and so on” (p. 2). Those words can be challenging to translate because if a translator chooses a similar word, they risk losing a cultural nuance inherent to a specific culture. In contrast, if a translator relies solely on calquing instead of translating, they risk losing readers' interest, as many words may sound alien and strange to them. As they claim, the main reason for untranslatability is linguistic and

cultural differences, and the macrocategory of cultural factors comprises terms, words, or expressions with a specific meaning that is not common to other cultures or does not have a translation in dictionaries. For this reason, translators need to learn and be aware of the translation strategies used with different languages, such as transliteration or transcription, calquing, descriptive, adaptation, and omission. The researchers provided a study with 3173 sentences, and 173 of them were deeply analyzed in terms of cultural essence and non-equivalent vocabularies. Those units included specific terms and expressions such as “shapan”, “saukele”, “shymyldyk”, “kobyz”, and “tokal” (pp. 7-10). They found that about 35 percent of translation was done using adaptation strategy, about 20 percent was transliterated, and 5 percent of words were translated using calque and descriptive strategies. The researchers concluded that the translator provided some descriptions since transliterated words might be incomprehensible to foreign readers.

Regarding phraseological units, Mulkamanova et al. (2024) devoted their study to exploring “zoo-phraseologisms” in translation from Kazakh into Russian and English. Unlike Rsaliyeva and Kadyrova, they state that the English translation was done from Russian but highlight that this was one of the main reasons for some distortions in the text. Furthermore, the authors separately distinguish that those zoo-phraseologisms are strictly related to the nomadic lifestyle of the Kazakh nation. They criticize the translation of Kazakh expressions such as *Екі қошқардың басы бір қазанға сия ма* and *Ақ түйенің қарны жарылды*, arguing that the core meaning was lost. As a result, the authors come to the conclusion that “the English version of the work was translated from the Russian variant, not from the original one, and this can cause some confusion” (p. 9)

One more study on the cultural peculiarity reflected in Yesenberlin’s trilogy is about the national cultural essence of kinship terms by Mukhtarova (2017). Kinship terms are considered specific cultural expressions and words for every country because different cultures name their relatives differently, and sometimes, they do not even have names for some of them. In the Kazakh

nation, there are lots of denominations of relatives. Those terms are non-equivalent because they describe the linguacultural originality of people.

In the article, the researcher investigated words that do not have an equivalent in English and Russian languages, and the translators had to resort to the help of calquing and description, or sometimes they just omitted their explanation. For instance, the word *нағашы* refers to the relatives on the mother's side. However, this word also does not have specific equivalents in English and Russian. That is why translators used the descriptive method and were conveyed as *“родственники по матери”* and *“relatives on the maternal side”*. The second word is *жуен*, which is the name for the grandchild from the mother's side. Still, this word was just transliterated and not described in the target texts in English and Russian, which is why it also lost its cultural originality. The third word is *күшік күйеу* and *күшік ата*, which were translated as *зять-щенок* and *бездомный дворняга-тесть* in Russian. Moreover, “adopted son” and “homeless father-in-law” are terms in English. Mukhtarova claims these translations completely lost their cultural essence and distorted their original meaning. The last word is *бөле*, which was translated using descriptive methods. Even though this word has similar equivalents in Russian and English languages, the translators managed to differentiate it from Kazakh, as in the Kazakh language, the word *бөле* means not only cousin but particularly cousin from the mother's side. The researcher concludes that the translators in both languages tried to find the closest equivalents during their work. However, due to the fact that the English version of “The Nomads” was translated from the second source, specifically from Russian into the English language, this could have led to more distortions and misunderstandings by readers.

### **2.3. Proverbs and their translation**

Due to their rich cultural flavor and structure, proverbs have always intrigued translators, linguists, philologists, and other scholars. The following researchers also illustrate the significance of proverbs regarding translation and culture.

Načisčione (2020) provided semantic and stylistic analyses of proverbs concerning cross-cultural language and perspectives. The researcher considers them “stable figurative language units, forming one of the structural types of phraseological units” (p. 7). As a result, the author suggests investigating proverbs as a conceptual system since their stylistic cases would help disclose the art and facilitate its exploration.

Slyusareva (2020), in the study about using proverbs in teaching a foreign language, points out that comparing proverbs from two different cultures can reveal common thoughts and contribute to better mutual understanding because these proverbs have a rich historical heritage connected to the work and everyday life of a nation. Additionally, the author describes proverbs as brief, stable, and linked to speech phrases that are widely used among various people. The scientist concludes that proverbs are important in her Spanish language courses since they are a vibrant and expressive resource.

Another study by Aldhahi and Alshehri (2019) conducted a survey containing 138 expressions and 69 corresponding expressions in Arabic to investigate the challenges of translating culture-bound expressions and cultural competence among professional Arab-English translators. The study’s results show that translators faced significant challenges in translating culture-bound expressions that also include proverbs; therefore, the researchers propose creating a corpus of the most commonly used phrases and incorporating it into the teacher training program.

Similarly, doctors Enesi and Trifoni (2022) explored 100 English proverbs translated into Albanian to demonstrate the importance of culture in proverb translation. The authors state that the primary challenges in translating idiomatic and fixed phrases “relate to two main areas: the ability to recognize and interpret an idiom correctly and the difficulties in rendering various aspects of meaning that an idiom or a fixed expression conveys into the target language” (p. 2).

One more study devoted to this area is the master's thesis of Thalji (2015), which explores the obstacles and strategies of proverb translation. 10 Arabic proverbs and 10 English proverbs

were presented to the students with A and B degrees in English for translation. The following results were revealed during the research: “inability to translate culture-bound expressions properly; giving wrong target language equivalent, irrelevant meaning, and wrong paraphrasing; using literal translation and misuse of the appropriate lexical words; committing linguistic, stylistic, and grammatical mistakes; unfamiliarity with translation strategies and techniques.”

#### **2.4. Translation strategies**

Sun (2012) states that the term “translation strategies” has different synonyms, including “translation techniques, “translation methods, “translation tactics”, or “translation approaches” (p. 1). However, they are considered interchangeable and sometimes overlap with each other. The author describes the translation strategy as a purpose-oriented process that requires translators to make coordinated and conscious decisions by manipulating texts. The researcher claims that since the 1980s, empirical research regarding translation strategies has been divided into two major groups: product-oriented and process-oriented. Product-oriented research conducts a corpus-based analysis by comparing source and target texts and revealing their shifts. Process-oriented research involves asking participants to translate texts or passages and analyzing the results with the help of their recordings.

Regarding the research on translation strategies applied in the trilogy “The Nomads, ” Karagulova and Mukhtarova (2023) present a study that describes the transformation method used to translate the novel into Russian and English. This study aims to identify the main lexical and grammatical transformations while emphasizing the national-cultural uniqueness of the source text that should be considered. They state that three main goals should be achieved to translate a literary text that demands a translator: a) to introduce the target readers to the original work’s author, explaining the writing style; b) to provide some information about the cultural specifics of the target nation; c) “to introduce the readers with the book’s plot” (Karagulova & Mukhtarova, 2023, p. 63). The study discusses transliteration and transcription strategies used

in the trilogy and examines whether the cultural peculiarities were conveyed correctly. They conclude that the translation of many culture-bound words failed to convey their core meaning despite their transliteration, since the text did not provide additional clarifications.

“Theory of translation” by Proshina (2008) elaborates on types and translation of the culture-bound words as well as proverbs in the fourth chapter entitled “semantic problems of translation”, where specific steps are indicated. Proshina (2008) enumerates twenty types of culture-bound words, and one type is “tradition and custom words,” which was selected as material for this research. According to the author, those culture-bound words are usually translated through transcription, transliteration, calque, explicatory translation (this research used the term “explication” instead of “explicatory translation”), lexical substitution, and reduction (or omission). *Transcription* involves recording spoken sounds. This practical process is interlinguistic, as it translates the sounds of a source language into the letters of a target language. *Transliteration* refers to the process of converting a word into a different alphabet. It involves using characters from one language to represent the written characters of another language. *Calque translation* involves translating a word or phrase component by component (e.g., *Залив Золотой Рог* translates to Golden Horn Bay; high school translates to *средняя школа*). *Lexical substitution* involves replacing a word with another. This often arises from the varying semantic structures of words in the source and target languages. *Explicatory translation* involves rephrasing the meaning into a different structure to enhance the receiver's understanding of the phrase (Proshina, 2008).

In the “Theory of translation”, Proshina (2008) divides translation strategies of culture-bound expressions into two subchapters. First, the author enumerates twenty types of culture-bound expressions and classifies their translation into six main strategies: transliteration, transcription, calque, explication, lexical substitution, and reduction. Second, the author devotes another subchapter to the interlingual metaphoric transformations, where proverbs are included as extended metaphors. Referring to Shveĭtser (1988), the author proposes translating proverbs

using the following transformations: metaphORIZATION, demetaphORIZATION, and remetaphORIZATION. The current study will apply these translation strategies to investigate the translation of Kazakh proverbs into Russian. *RemetaphORIZATION* is quite widespread, and it involves replacing one metaphor with another. RemetaphORIZATION and the associated change of images are often used in translating proverbs. Another type of transformation is *demetaphORIZATION*. Their essence is that a non-metaphorical unit replaces a metaphorical expression in the original text. Literal translation of a proverb is also considered a demetaphORIZATION. As for the *metaphORIZATION* (when a metaphor translates a non-metaphoric word from the source language), this strategy was not used in this research since the primary object of the study is to investigate how proverbs as extended metaphors were translated into target languages.

## **2.5. Indirect translation**

Indirect translation, which is a translation made from another language, is considered a less-studied area of translation. However, many scholars are concerned about the potential errors that may arise from relying on a secondary source. The following studies provide general information about indirect translation, with some research about revealing translation errors, including cultural aspects, and demonstrate the importance of investigating this area.

Stanislavskii (2015) discusses the qualities of machine and indirect translation when translating from the source text. Indirect translation is “the Translation of the translated version of the original text” (p. 1). The term also has different synonyms, such as double translation, intermediate translation, mediated translation, mixed translation, relayed translation, and second-hand translation. The main feature involves, first of all, three different languages. The reference to indirect translation relies on the difference between the first (source) language and culture and the third (target) language. The current research applied the terms “Direct translation” and “Indirect translation”.

Hanna (2019) examines the primary practical trend of indirect translation in her article by posing the questions What, Who, Where, When, Why, and How. The author identifies several reasons for the frequent use of indirect translation, such as document editing with *lingua francae* for international organizations and in literary texts due to their high demand. Other reasons may include geographical or temporal distance, the inability to access a source text, cost-effectiveness, and time efficiency. Furthermore, the author emphasizes the importance of asking translators questions before making translations, being mindful that their colleagues might utilize their translations as mediating texts and therefore bearing responsibility for accurately conveying the source text's essence, including cultural peculiarities. The scientist concludes that indirect translation should be incorporated into translator training to equip translators with essential real-life skills.

Regarding research exploring indirect translation in literary texts, the first example is the study of Zhumabekova (2019), who investigated the linguacultural features of direct and indirect translation of *The Beauty in Mourning* by the writer Auezov. The author states that today, the quality of translations of literary texts from the Soviet years is facing increased criticism for two main reasons. First, those translations were usually made in a short time due to a strict plan, and second, translators of that period often did not know the Kazakh language properly, not only the Kazakh language but also Kazakh culture. However, the researcher points out that *The Beauty in Mourning* is an exception because, despite minor translation mistakes, the whole story was perfectly rendered into English through Russian as a mediating text. It was concluded that “any transition of a text created in one language to a text created in another language means a transition from one culture to another,” which also refers to indirect translation (p. 24).

Another study in this issue is Osbäck's (2021) research, titled “Translating Away Culture: A look at how indirect translation affected the cultural aspects of the book *Ur Varselklotet* by Simon Stålenhag when it was translated into Japanese using English as a pivot language”. The researcher applies seven translation strategies by Vinay and Darbelnet, including omission, as

it might occur in literary translation. After selecting twenty culturally rich examples out of 128, the researcher conducted a comparative analysis to reveal the translation strategies of Vinay and Darbelnet. The scholar explored the cultural impact reflected in the translation. The author concludes that due to the under-researched field of indirect translation, the research faced several challenges, such as a lack of experience and prior studies in this area, and the necessity for another partner or group to help identify cultural nuances and objectively assess their impact on cultural perception. This current research also applied Vinay and Darbelnet's (1995) translation strategies to investigate indirect translation made from Russian into English. There are seven translation strategies by Vinay and Darbelnet (1995): *Borrowing* (it directly translates the source language term into the target language without formal or semantic adjustments), *Calque* (it takes a phrase from another language, translating each part literally), *Literal translation* (direct conversion of a source language text into a grammatically and idiomatically suitable target language text), *Transposition* (replacing one word category with another while keeping the meaning unchanged message), *Modulation* (variation of the message's form, which results from a shift in the perspective of view and semantic alteration), *Equivalence* (replacement of a source language context by a communicatively comparable target language context; they are employed in the translation of idioms, proverbs, and nominal or adjectival expressions), *Adaptation* (a the situational equivalence refers to the formulation of a new scenario that may be regarded as being equivalent).

As pointed out, the above-mentioned translation strategies were used during this research, particularly Proshina's (2008) theory of translation, which investigates direct translation strategies, and Vinay and Darbelnet's (1995) theory, which explores indirect translation strategies.

As seen in the aforementioned research, indirect translation often results in increased limitations in the target readers' understanding of the source literature. This challenge was also highlighted in the article by Park et al. (2015), where they examined the indirect translation of the novel

*Please Look After Mom*, which was translated from Korean into Thai through English as a mediating text. The results revealed inappropriate conveyance and mistranslations concerning the Korean nation's norms, living customs, and ideas. They conclude that indirect translation primarily distorts the original text and blurs the writing style of the original literature's author; therefore, "there is an urgent need for cultivation of skilled Korean translators and skilled local students who have majored in Korean Studies" (Park et al., 2015, p. 21).

## **Conclusion**

The studies presented above underscore the significance of examining this literary work in relation to translation strategies and their cultural representation in target languages. Some investigations emphasized that the trilogy is abundant in culture-bound expressions, such as terms tied to tradition, customs, and proverbs. However, the research primarily concentrated on individual words, leaving a lack of information regarding the classification of word groups or proverbs. Consequently, this study aims to address this gap by categorizing culture-bound expressions into two major groups: words of tradition and custom and proverbs. The following section will discuss the selected research design, methodology, data analysis, and ethical considerations implemented in this study.

### 3. METHODOLOGY

This chapter aims to describe the research design and approach and give a comprehensive overview of data collection, data analysis, and ethical considerations of the research. Since the research purpose is to identify the main translation strategies used in the trilogy “The Nomads,” which mainly focuses on culture-bound words and expressions and covers the research questions, such as “*What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and from Russian into English in the trilogy?*” and “*How do these strategies shape the representation of Kazakh cultural identity in the English translation?*”, the objective of this chapter is to justify the chosen method, approach, and design utilized in this research. The chapter includes subsections such as research design, sampling strategy, research methods, data analysis, ethical considerations, and conclusion.

#### 3.1. Research design

The research design section is essential to confirm its validity, reliability, and relevance. A carefully chosen research design aids in effectively investigating the study and uncovering answers to the research questions.

According to Creswell (2013), there are six significant steps in conducting research, and the current study followed these steps. First, the research problem was revealed. Identifying the research problem means that the researcher should not only ponder the interesting topic but also justify it by looking for arguments that demonstrate the necessity of investigating it and suggest the need to elaborate further on it. Second, the researcher should observe the literature related to the topic by locating, selecting, and summarizing the resources. The third step is creating the research statement by dividing the research purpose into research questions and/or hypotheses, and the fourth step is choosing the participants, finding information, and obtaining permission if they are needed. Fifth, the researcher analyzes and interprets the obtained data and then explains it. The final step is to report and evaluate the research by structuring and writing it.

In order to answer the posed research questions, a qualitative research method was conducted.

The study employed qualitative research for the following reasons:

- Qualitative research is considered a natural setting because “the researcher collects data in the field at the site,” meaning that the researcher engages directly with the data and maintains face-to-face interaction at all times (Creswell, 2007, p. 37).
- Unlike quantitative research, where the researcher may depend on questionnaires or tools developed by other researchers, the researcher serves as a primary instrument in qualitative research, collecting data by examining sources.
- The researcher can gather data from multiple sources to obtain the necessary information for the investigation. In this research, the data were collected using two methods: first, to explore the initial research question, the trilogy’s three volumes in Kazakh, Russian, and English were analyzed; and second, to investigate the second research question, an interview with ten participants was conducted.
- Qualitative research is an interpretive inquiry where the researcher’s interpretations are indivisible from their background, social status, or beliefs.
- Qualitative research provides a holistic and comprehensive account that enables the researcher to gain various perspectives or identify multiple factors involved in the study (Creswell, 2007).

Current research utilizes a descriptive analysis as the main research approach. As Sandelowski (2000) states, descriptive research is considered the basis and starting point for other research and is mostly underestimated. However, the author also provides some facts demonstrating that descriptive analysis should be depicted as a separate tool for researchers. Several sources justify the relevance of qualitative descriptive research for translation studies. First is *The Handbook of Translation Studies* by Gambier and Doorslaer (2010), which devotes a separate chapter to this research method and describes it as more applicable to technical, audiovisual, and literal translations. Furthermore, the *International Journal of Bolashak University* includes an article

directly dedicated to proverbs and employs descriptive analysis to provide information, entitled *Есенберлиннің «Көшпенділер» трилогиясындағы мақал-мәтелдердің ағылшын тіліне аударылуы* (The translation of proverbs from Yesenberlin's trilogy "The Nomads") by Rsalieva and Kadyrova (2017). Additionally, a study, *Strategies for Translating Idioms and Proverbs from English into Arabic* by Mounadil (2023) also utilized descriptive qualitative research.

Consequently, the current research utilized a descriptive approach for these reasons:

- It is a naturalistic inquiry because it explores the product or process in its natural state without pre-selection, manipulation, or theoretical commitments, like in a quantitative study.
- It is an in-depth investigation of a statement, seeking to understand not only figurative meanings like statistics or frequencies but also the concealed content of the data.
- Data collection in a descriptive qualitative study is about finding *what*, *where*, and *who* experiences and may include various observations, such as examining papers. One distinctive feature of descriptive analysis in qualitative research compared to the quantitative one is that it is data-derived, i.e., constructed from the data. In contrast, the researcher relies on a pre-existing set of codes in the quantitative description. This also means that the researcher in a qualitative descriptive study collects and analyses data simultaneously and can be flexible and reflective.
- It is highly dependent on the researcher's perspectives, inclinations, and sensitivities, whereas the quantitative description strictly displays the facts in the form of statistics and figures and is more objective and limited in interpretation.

To wrap up, a qualitative descriptive study is more applicable for this research as it enables the researcher to investigate thoroughly from different perspectives and propose more relevant variations for culture-bound set expressions.

### 3.2. Sample

This research investigates the Kazakh-English translation of culture-bound words and expressions based on the trilogy *The Nomads* by Ilyas Yesenberlin. Therefore, a theory-based, purposive sampling strategy was used. Purposive sampling helps the researcher “select information in rich cases” to study in-depth, and the data is collected manually, relying on the researcher's background information (Nyimbili & Nyimbili, 2024, p. 5). Furthermore, theory-based sampling helps select data based on the relevant theory that satisfies the research needs (Gupta et al., 2019).

Proshina's (2008) *Theory of Translation* was the foundation for selecting data, highlighting the primary categories of culture-specific words and phrases. As outlined by Proshina (2008), there are twenty categories of culture-bound words and two classes of metaphorical expressions. This study selected terms related to traditions and customs, along with proverbs, due to their representation of national characteristics, which can create challenges for translators.

The research material was the original trilogy, *The Nomads*, and its translations from Kazakh into Russian and from Russian into English. In order to address the second research question, a semi-structured interview was conducted with ten participants. These days, many researchers attempt to involve interviews not only as an additional data source through which they can identify key aspects to investigate their topics, but also as one of the primary tools that can pave the way for a holistic approach to creating new outcomes. Additionally, interviews help elaborate on different perspectives and, as a result, construct a more profound study that includes its stakeholders. They are widely used in translation studies to investigate the translation process or management and literary translation when there is a need to edit or study stakeholders' perspectives (Olohan & Davitti, 2015). This research involved a semi-structured interview for the following reasons:

- Small interview numbers help provide in-depth analysis relating to a topic.

- “To gain insights from participants through their perceptions and experiences” (Bartolini & Nauert, 2020, p. B108).
- Participants, as well as the interviewer, can be flexible in asking related questions and giving responses.
- “semi-structured interviews offer the possibility of obtaining perspectives on issues which were not predicted in advance” (Bartolini & Nauert, 2020, p. B109).
- Conducting such an interview enhances the quality of the translation of the literature.

Participant recruitment is crucial in the investigation process, as well-chosen participants can yield deeper insights and more concrete results. The participants for this research were selected using a purposive sampling strategy. Ten participants from diverse backgrounds and occupations were interviewed, including translation studies, linguistics, and tourism. The main criteria for selecting participants were being native Kazakhs and speaking three languages fluently: Kazakh, Russian, and English. Before conducting the interviews, eighteen individuals who met the criteria were selected, and ten of them agreed to participate. The research site for conducting an interview was several higher education institutions, including Maqsut Narikbayev University, Astana IT University, and Eurasian National University.

### **3.3. Research Methods**

The research methodology included two key steps aimed at addressing two research questions. To tackle the first research question, “*What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and from Russian into English in the trilogy?*”, the trilogy’s Russian and English translations were analyzed to uncover culture-bound expressions, referencing Proshina’s (2008) *Theory of Translation*. After identifying these expressions, the translation strategies were examined and categorized into direct and indirect translation strategies. Proshina's (2008) recommended strategies for translating tradition and custom words were applied for direct translation. Shveitser’s (1988) interlingual metaphorical transformations were utilized to observe the translation of proverbs directly from Kazakh to

Russian. Vinay and Darbelnet's seven strategies for tradition and custom words and proverbs were implemented for indirect translation. The findings from each volume are presented separately in Appendices 1 through 6, corresponding to the order of the novels. Appendix 1 includes words associated with the traditions and customs of the first novel ("A charmed sword"), while Appendix 2 features the proverbs from the same novel. Expressions linked to the traditions and customs of the second novel ("Despair") can be found in Appendix 3, and its proverbs are included in Appendix 4. Appendix 5 contains words relevant to the traditions and customs of the third novel ("Khan Kene"), and Appendix 6 presents the proverbs derived from that novel.

Following this analysis, semi-structured interviews were conducted to address the second research question. The interview aimed to reveal the impact of the translations on the perception of the cultural context by identifying whether the translations from Kazakh into Russian and English were conveyed appropriately, preserving the cultural essence of the Kazakh nation as reflected in the original literature. It aimed to answer the second research question: "*How do these strategies shape the representation of Kazakh cultural identity in the English translation?*" Nine out of ten interviews were conducted face-to-face, and one was conducted via Zoom. Based on participants' preferences, three interviews were conducted in Russian and seven in Kazakh. The duration of the interviews ranged from forty minutes to one hour.

An audio recording was the primary tool for conducting content analysis during the interview. To this end, participants were informed about the entire interview process and the recording in advance. The interview consisted of three steps: first, the participants were explained the research title, design, methodology, and research question. After introducing the research type and process, they were asked to sign two copies of a consent form (illustrated in Appendix 7). This form guarantees participants' anonymity regarding their data and ensures that their recorded answers will not be distributed. Second, the participants were shown a paper-based text extract from the trilogy "The Nomads," along with its Russian and English translations.

They were asked to familiarize themselves with passages that included words related to traditions and customs and proverbs. The first six passages contained proverbs, while the second six extracts included words related to traditions and customs. Each passage was shown on separate pages, accompanied by Russian and English translations (demonstrated in Appendix 8). Third, the participants were asked to answer the main question introduced at the beginning of the interview by commenting on each example separately.

After the interview, their transcription was provided, along with notes taken from the transcripts to reveal key insights and identify the major comments that addressed the second research question.

### **3.4. Data Analysis**

Data analysis is essential for the research, as it illustrates each investigation phase. The current study's data analysis involves seven key steps to address the research questions. They are as follows:

- 1) The necessary data related to the research were collected. In the sample section, it was mentioned that the primary objective of the research is translated texts. Since the research questions were related not only to the translation strategies used but also to exploring how the cultural peculiarity of the source text was conveyed into English in indirect translation, the data collection included both the English version and the Russian translation, as well as interviews with ten participants. The annotation part of the trilogy in English includes the information that the English version of the novel was translated from Russian by Oleg Chorakayev, which justifies that it was an indirect translation. The research encompassed the original trilogy and its Russian and English translated versions.
- 2) After the necessary literature was gathered, the next step was to find culture-bound words, expressions, and proverbs as part of metaphorical units that have cultural specificity in the Kazakh trilogy based on the *Theory of translation* by Proshina (2008).

- 3) The third step was to classify them under the *Theory of translation*, particularly categorizing culture-bound words and expressions into two main subdivisions: a) tradition and customs terms, and b) proverbs.
- 4) The fourth step was to identify the translation strategies used in the trilogy, particularly in both the Russian and English versions.
- 5) The fifth step involved conducting semi-structured interviews with ten participants and creating transcripts through note-taking. The interviews included prepared text extracts containing culture-bound expressions, particularly six proverbs and six words related to tradition and customs. The participants were asked to comment on the Russian and English translations regarding how the translated texts convey their cultural identity.
- 6) The following step was to provide a content analysis of transcripts to reveal the main themes that answer the second research question.
- 7) The final step was to find the equivalents of the Kazakh proverbs from two additional sources, particularly Eshtayeva (2017) *Қазақ және батыс тілдері мақал-мәтелдер сөздігі* (Dictionary of proverbs in Kazakh and Western languages), Eshtayeva et al. (2019) *Қазақ және әлем тілдері мақал мәтелдері* (Proverbs in Kazakh and world languages), and illustrate them in a separate table (demonstrated in Appendix 9).

The data analysis section offers a holistic review of the methods employed to address the research questions. A significant challenge throughout this research was reaching the trilogy's English version, which was published only in limited quantities. Another difficulty arose in identifying the translations of the target collocations and words since some parts of the trilogy were omitted due to the indirect translation. Nevertheless, despite these challenges, the research was carried out systematically.

### **3.5. Ethical Considerations**

When conducting research with data protected by property rights, it is essential to assess all ethical standards regarding intellectual property. Creswell (2007) suggests complying with the following strategies that can be applicable for all research types:

- To make duplicate copies of files (data)
- To utilize premium video and audio recordings
- To safeguard the anonymity of participants by altering their names.

This study adhered strictly to all ethical guidelines set by the research committee. Regarding interviews, Abdallah (2012) highlights the necessity of building trust and clearly defining the roles of different stakeholders. In this context, all participants completed an informed consent form before the interview. Furthermore, to conceal personal information of participants such as names and surnames, all interviewees' names were coded, and the research used terms such as Participant 1, Participant 2, etc. Access to the interview recordings and notes was restricted exclusively to the researcher. The gathered data was used strictly for research purposes and was securely saved on the OneDrive cloud platform, which employs two-step authentication. Appendices 7 and 8 contain the consent form, interview questions, and text excerpts, respectively.

### **3.6. Conclusion**

This chapter outlined the research design and methodology by providing a detailed overview of data collection, analysis, and ethical considerations involved in the study. The primary goal of the research is to identify key translation strategies employed in the trilogy "The Nomads," particularly focusing on culture-bound words and expressions. It addresses research questions. Thus, the objective of this chapter was to justify the chosen methods, approaches, and designs used in this research.

## 4. FINDINGS

### Book 1. The charmed sword.

This section demonstrates the data presented in the trilogy's first volume, "The Nomads," titled "The Charmed Sword." It is divided into two subparts: 1) tradition and custom words; 2) proverbs. Each subpart is organized into paragraphs based on the names of translation strategies. This structure allows readers to navigate and understand the material more easily. The tradition and custom words of the first novel are illustrated in Appendix 1, while the proverbs from the same novel are demonstrated in Appendix 2.

The research identified seventeen tradition and custom words, as well as forty-eight proverbs, in the first volume of "The Nomads." Some tradition and custom words appeared two to four times in the novel, while six of the forty-eight proverbs appeared two or three times in the text. Since various translation strategies were employed for the same words and proverbs, they are illustrated separately by their strategy. Furthermore, the subparts separately demonstrate the direct and indirect translation strategies.

### 4.1. Tradition and custom words

#### Direct translation strategies

##### Transliteration

Көкпар	Кокпар
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##### Calque

Түйе жарыс	Верблюжья бега.
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### Lexical substitution

Барымталап әкететін	Угоняли табуны
Бәйге (in the first context)	Конские скачки
Бәйге (in the second context)	Скачки
Қатын күрес	Женская борьба

### Explication

Ұзатылғанша	Время, оставшееся до свадьбы
Айтыс	Поэтические состязания
Сайыс (in the first context)	Состязались джигиты
Көкпар (in the first context)	Конные состязания
Күрес (in the first context)	Состязания народных борцов
Жетісін бергеннен кейін (in the first context)	Недельные поминки справлялись
Жетісін бергеннен кейін (in the second context)	Когда прошли недельные поминки
Жетісін бергеннен кейін (in the third context)	На седьмой день после смерти
Жетісін бергеннен кейін (in the fourth context)	Когда минула неделя со дня смерти и прошли первые поминки
Қырқын бергенде (in the first context)	На сороковой день после смерти
Қырқын бергенде (in the second context)	Когда прошло положенных сорок дней траура
Балуан күрестірілді	Состязались борцы-палваны
Жамбы ағу	Стрельбы из лука

### Omission

The translation of the expressions *Мойнына бұршақ салу*, *Барымталап әкететін* (in three contexts), *Жетісін бергенде* (in one context), *Қырқын бергенде* (in two contexts), *Ат*

*шаптырылды*, *Жамбы ату* (in one context), *Түн қату*, and *Түйе жыгу* were omitted in the texts.

Mistranslation

Сайыс (in the second context)	Скачки
Күрес (in the second context)	Конная борьба

Overall, seventeen words related to tradition and custom appear in thirty-two contexts and were translated through explication thirteen times, four times using lexical substitution, once through transliteration, and once through calque. Two terms were mistranslated, and translations were omitted eleven times. The table below demonstrates the number of revealed direct translation strategies.

<b>Direct translation strategies</b>	<b>Frequency</b>
Transliteration	1
Calque	1
Lexical substitution	4
Explication	13
Omission	11
Mistranslation	2

## Indirect translation strategies

### Borrowing

Кокпар	Kokpar
--------	--------

### Calque

Конная борьба	Wrestling on horseback
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### Literal translation

Время, оставшееся до свадьбы	The time remaining till her wedding
На седьмой день после смерти	On the seventh day after the death
На сороковой день после смерти	On the fortieth day after the death
Женская борьба	Women's wrestling
Поэтические состязания	Contests of poets
Конские скачки	Horse races
Скачки	Horseraces
Скачки	Races

### Modulation

Недельные поминки справлялись	The funeral repast lasted a whole week
Когда прошли недельные поминки	When the week of the funeral repast passed
Угоняли табуны	To drive away horses
Стрельбы из лука	Archery tournaments
Конные состязания	Horse races
Состязания народных борцов	Wrestlers' competitions

A combination of strategies

Literal translation with modulation	
Когда минула неделя со дня смерти и прошли первые поминки	A week after the death and the first funeral repast
Когда прошло положенных сорок дней траура	When the forty days of mourning were over

Adaptation with some mistranslation	
Верблюжки бега	Camel's races

Literal translation with borrowing	
Состязались борцы-палваны	Wrestler-palvans competed

Modulation with adaptation	
Состязались джигиты	Horsemen competed

Literal translation with modulation	
Когда минула неделя со дня смерти и прошли первые поминки	A week after the death and the first funeral repast
Когда прошло положенных сорок дней траура	When the forty days of mourning were over

Adaptation with some mistranslation	
Верблюжки бега	Camel's races

Literal translation with borrowing	
Состязались борцы-палваны	Wrestler-palvans competed

Modulation with adaptation	
Состязались джигиты	Horsemen competed

Overall, during the indirect translation of thirty-two instances where words of tradition and custom appear, literal translation was used eight times, modulation was applied in six cases, mixed strategies were utilized five times, the term was borrowed once, and once it was translated through calque. Furthermore, the English translation was not provided in all eleven instances where the Russian translation was omitted. The table below illustrates the number of identified indirect translation strategies:

Indirect translation strategies	Frequency
Borrowing	1
Calque	1
Literal translation	8
Modulation	6
A combination of strategies	5
Omission	11

## 4.2. Proverbs

### Direct translation strategies

Remetaphorization

Қара жер өлгенге де хабар беред	Земля слухом полнится
Қарға қарғаның көзін шұқымас	Ворон ворону глаз не выклюет

Demetaphorization

Екі қошқардың басы бір қазанға сыймайды	В одном котле невозможно варить головы сразу двух баранов
Шешінген судан тайынбас	Раздевшийся обязательно прыгнет в воду
Айлас қатын мұңдас	Связанные общностью судеб
Өлін білмеген әлек	Бахвальство — источник твоих бед
Қырық бір жақ, қыңыр бір жақ	Сорок человек не переспорят упрямого
Сүйреп қосқан тазы түлкі алмайды	Борзой пес, которого принуждают пинком, никогда не догонит лисицы
Ортақ өгізден, оңаша бұзау артық	Лучше иметь собственного теленка, чем общего быка
Аңдамай сөйлеген ауырмай өледі	Кто говорит без осторожности, тот умрет, не болея
Көп қорқытады, Терең батырады	Сообща можно море завалить
Тісі шыққан балаға шайнап берген ас болмайды	Пережеванная пища не пойдет впрок зубастому волку
Көп қаздың арасында мәз болғанша, көп қарғаның арасында қаз болған дұрыс	Чем стать гусем среди гусей, лучше быть гусем среди ворон
Сынықтан бөтеннің бәрі жұғады	Все болезни заразны, кроме перелома кости
Қоянды — қамыс, ерді намыс өлтірер	Чувством чести отличается человек от зайца, прячущего в камышах голову
Диірменде туған тышқан дүрсілден қорықпас	Мышь, рожденная в мельнице, не боится грохота

Жылы-жылы сөйлесе жылан інінен шығады	Теплым словом даже змею можно вызвать из норы
Сақтықта қорлық жоқ	Пока не случилось ничего непредвиденного
Тоқал ешкі мүйіз сұраймын деп құлағынан айырылыпты	Коза просила у Бога рогов, но лишилась ушей
Әркім өз лағын текешік қояды	Каждый хозяин ценит своего козленка выше чужого козла
Аталы сөзге арсыз тоқтамас	Можно отрубить голову, но нельзя отрезать язык
Қардың басын қар алар, ханның басын хан алар	Снег падает на снег, хан садится на место другого хана
Әке балаға сыншы	Отец — самый верный ценитель тех или иных качеств в собственных сыновьях
Шамасына қарамай көжеге де қаймақ тұрады	Даже от супа остается на дне котла накипь
Алтын көрсе періште жолдан таяды	И божий ангел сворачивает с пути, когда блеснет ему в глаза золото
Алтау ала болса, ауыздағы кетеді	Шестеро ссорящихся между собой уступают в битве одному смельчаку
Таста тамыр, ханда бауыр жоқ	В камне нет жил, а у ханов нет родственных уз
Кигіз жамылған су болмас	Намокшую кошму уже не натянешь на юрту
Есің барда еліңді тап	Решил унести ноги, пока цел

The following three proverbs were translated in the first context and were omitted in the second context.

Бас кеспек болса да, тіл кеспек жоқ	Голову ты вправе отсечь, но должен выслушать перед этим, что произнесет язык осужденного
Бас кеспек болса да, тіл кеспек жоқ	Можно отрубить голову, но нельзя отрезать язык
Аға өлсе, ініге мұра	Младший брат по закону является преемником старшего древнему казахскому закону, она перешла в дом его брата

### Omission

Nineteen proverbs were omitted during the translation from Kazakh into Russian. Consequently, they were omitted in the English translation as well. They are as follows:

*Игіліктің ерте-кеші жоқ; Серіксіз жау болмайды; Жыланның үш кесе де кесірткелік қауқары бар; Жұт жеті ағайынды, айыр ағашпен сегіз; Тікенектен шошып шоқ басты; Жел тұрмаса шөптің басы қимылдамайды; Қашқан жауға қатын ер; Қасыңның досы — о да қасың; Семіздікті тек қой көтереді; Қазаны басқаның жаны басқа; Мал ашуы — жан ашуы; Андыз барда ат өлмес; Суға кетер бала дариядан шегінбейді; Хан ақылы қырық кісілік, халық ақылы қырық мың кісілік; Көппен кеңесіп пішкен тон келте болмайды; and Өлер бала бейітке жүгіреді.*

Overall, forty-eight proverbs appear in fifty-five contexts and were translated from Kazakh into Russian through remetaphorization two times, through demetaphorization thirty-four times. Translations were omitted nineteen times. The table below demonstrates the number of revealed direct translation strategies.

Direct translation strategies	Frequency
Remetaphorization	2

Demetaphorization	34
Omission	19

### Indirect translation strategies

#### Literal translation

There are seventeen instances of literal translation from Russian into English in the first volume of "The Nomads." The following Russian translations were conveyed through literal translation.

В одном котле невозможно варить головы сразу двух баранов	It is impossible to boil two sheep's heads in one and the same pot
Раздевшийся обязательно прыгнет в воду	The one who got undressed will surely jump into the water
Голову ты вправе отсечь, но должен выслушать перед этим, что произнесет язык осужденного	You have the right to cut off a convict's head but first you must listen to what his tongue has to say
Бахвальство — источник твоих бед	Boasting is the source of all your troubles
Младший брат по закону является преемником старшего	The junior brother is the successor of the senior one
По древнему казахскому закону, она перешла в дом его брата	She, according to Kazakh law, moved into the house of his brother
Даже от супа остается на дне котла накипь	Even soup leaves scale on the bottom of a pot
Лучше иметь собственного теленка, чем общего быка	It is better to own a calf than to have an ox in common
Ворон ворону глаз не выклюет	A raven will never peck out another raven's eye

Кто говорит без осторожности, тот умрет, не боля	He who talks without caution will die without being sick
Все болезни заразны, кроме перелома кости	All diseases are infectious except a bone fracture
Батыры по-настоящему дружат только после схватки друг с другом	Warriors become true friends only after having a fight with each other
Настоящие батыры лишь крепче дружат после стычки	Real warriors only become stronger friends after a quarrel
Иногда батыры и без стычки начинают дружить	Sometimes warriors become friends without quarreling
Мышь, рожденная в мельнице, не боится грохота	The mouse that was born in a mill is not afraid of its din
Пока не случилось ничего непредвиденного	While nothing unforeseen has happened
Коза просила у Бога рогов, но лишилась ушей	The goat asked God for horns but lost its ears

### Modulation

The Russian phrase *Связанные общностью судеб* (Bound by the same fate) is considered a modulation because there is a slight change in transferring the semantic meaning of it. The word *Связанные* was translated as *Bound* instead of *connected*, and the word *общностью* was rendered as *the same*, which changes the commonality into fluency. Furthermore, the word *судеб*, which is plural in the Russian language, was translated in the singular form as *fate*.

### Adaptation

The Russian proverb *Земля слухом полнится* was translated into English as *Rumour spreads far and wide with lightning speed*. This translation belongs to this strategy, as it incorporates different elements and alters the order to feel more natural for the target readers.

### A combination of strategies

The following proverbs were conveyed through literal translation with modulation.

Можно отрубить голову, но нельзя отрезать язык	You can cut off one's head but not his tongue
Можно отрубить голову, но нельзя отрезать язык	You can cut off a man's head but you cannot cut off his tongue
Сорок человек не переспорят упрямого	Even forty people will not out talk a bull-headed one
Отец — самый верный ценитель тех или иных качеств в собственных сыновьях	A father is the best judge of his sons' weak or strong points
И божий ангел сворачивает с пути, когда блеснет ему в глаза золото	Even God's angel goes wrong when the glitter of gold blinds his eyes
Шестеро ссорящихся между собой уступают в битве одному смельчаку	In battle, six quarrelling men give in to one daredevil
Сообща можно море завалить	Together they are able to overpower the sea
Пережеванная пища не пойдет впрок зубастому волку	Chewed food will do no good to a large-toothed wolf

Чем стать гусем среди гусей, лучше быть гусем среди ворон	I'd rather be a gander among ganders than a gander among crows
Теплым словом даже змею можно вызвать из норы	Even a snake can be talked into creeping out of its hole, if you use the right words
Каждый хозяин ценит своего козленка выше чужого козла	Each master values his goat more than another's

The following proverbs were rendered through literal translation with borrowing.

Снег падает на снег, хан садится на место другого хана	Snow falls on snow and a khan takes the place of another khan
В камне нет жил, а у ханов нет родственных уз	A stone has no veins and a khan has no blood ties
Намокшую кошму уже не натянешь на юрту	You cannot cover a yurt with a soaked mat

A proverb, *Борзой пес, которого принуждают пинком, никогда не догонит лисицы* (The borzoi which is forced to chase a fox with a kick will never overtake it) was translated using a combination of borrowing, literal translation and modulation.

Overall, the research has revealed seventeen cases of literal translation, two adaptations, two modulations, eleven instances of literal translation with modulation, three literal translations with borrowing, nineteen omissions, and one instance of applying three Russian-English

translation strategies. The table presented below illustrates the number of indirect translation strategies that have been disclosed.

<b>Indirect translation strategies</b>	<b>Frequency</b>
Literal translation	17
Modulation	2
Adaptation	2
A combination of strategies	15
Omission	19

### **Book 2. Despair**

This section explores the data found in the trilogy's second volume, "The Nomads," marked "Despair." It comprises two main parts: 1) tradition and custom words; and 2) proverbs. Each section is formatted into paragraphs according to various translation strategies, enabling readers to follow and comprehend the content with greater ease. All expressions related to tradition and custom, along with the proverbs from the second novel, can be found in Appendices 3 and 4.

The study revealed seventeen words related to tradition and customs, along with forty-two proverbs, in the second volume of "The Nomads." Certain tradition and custom words were mentioned two to four times, while six of the forty-two proverbs appeared two or three times. Given that different translation strategies were used for the same words and proverbs, they are presented separately according to their strategies. Additionally, the subsequent sections illustrate both direct and indirect translation strategies.

### 4.3. Tradition and custom words

#### Direct translation strategies

##### Transliteration

Көкпар (in the third context)	Кокпар
Бәйге (in the third context)	Байга
Барымталап	Барымта
Барымташылар	Барымгачи

##### Calque

Сүндет	Обрезание
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##### Lexical substitution

Күрес (in the second context)	Боролись
Көрімдік	Вознаградите

Атастырған	Нареченный
Сүндет (in the fourth context)	Праздник
Құда түскен (in the first context)	Посватал
Қыркын бергенше	Сорок дней тризны
Сауға (in the second context)	Сделай мне подарок

Explication

Көкпар (in the second context)	Конные игры с козлодранием
Ақсарбас (in the second context)	Съел вместе с Жалим султаном с другими казахскими старшинами жертвенного барана во имя грядущей победы
Күрес (in the first context)	Состязания борцов
Жамбы ағу (in the first context)	Стрельбы из лука по мешочкам с золотом и серебром
Жамбы ағу (in the second context)	Стреляли на всем скаку в мешочек с золотом
Жамбы ағу (in the third context)	Стрельба из лука по мешочку с золотом
Жерден теңге алу (in the first context)	Поднимали с несущегося во весь опор коня зубами с земли серебряную монету
Сауға (in the first context)	Сделай мне подарок

A combination of strategies

Көкпар (in the first context)	Кокпар, древний праздник козлодрания
Күрес (in the third context)	Борьба палванов «казакша-күрес»
Бәйге (in the second context)	Конная байга

Omission

The translation of the expressions *Көкпар* (in the fourth context), *Ақсарбас* (in the first and second contexts), *Әмеңгершілік* (in all three contexts), *Күрес* (in the fourth context), *Жоқтау*, *Сүндет* (in the fifth context), *Жерден теңге алу* (in the second context), *Бәйге* (in the first context), *Сайыс* (in the first context), *Құда түскен* (in the second context), and *Сауға* (in the third and fourth contexts) were omitted.

Mistranslation

Сайыс (in the second context)	Скачки
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Overall, seventeen words related to tradition and custom appear in forty-one contexts and were translated through explication eight times, seven times using lexical substitution, four times through transliteration, three times using a combination of strategies, and three times through calque. Once a term was mistranslated, and translations were omitted fifteen times. The number of revealed direct translation strategies is demonstrated in the table below.

<b>Direct translation strategies</b>	<b>Frequency</b>
Transliteration	4
Calque	3
Lexical substitution	7
Explication	8
Omission	15
Mistranslation	1
A combination of strategies	3

## Indirect translation strategies

### Borrowing

Барымта	Barytma
Барымтачи	Barymtaches

### Calque

Обрезание	Circumcision
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### Literal translation

Конные игры с козлодранием	Games on horseback
Состязания борцов (in the first context)	Wrestling competitions
Боролись (in the second context)	Wrestled
Стрельбы из лука по мешочкам с золотом и серебром	The shooting of arrows into bags of gold and silver
Нареченный (in the first three contexts)	Betrothed
Скачки	Horse races
Посватал	Proposed
Подарки	Gifts

### Modulation

Стрельба из лука по мешочку с золотом	An archery contest with a small gold-filled bag as the target
Вознаградите	You will have to reward
Праздник	Feast
Сделай мне подарок	Can you give me a gift?

A combination of strategies

Кокпар, древний праздник козлодрания (borrowing with literal translation)	Kokpar, the ancient festival of slaughtering a goat
Конная байга (borrowing with literal translation)	A horse baiga
Съел вместе с Жалим султаном с другими казахскими старшинами жертвенного барана во имя грядущей победы (literal translation with modulation)	Ate a sacrificial lamb, together with Zhalim Sultan and the other Kazakh elders, in the name of the coming victory over their common enemy
Стреляли на всем скаку в мешочек с золотом (literal translation with modulation)	Shot at a bag of gold while riding at full gallop
Поднимали с несущегося во весь опор коня зубами с земли серебряную монету (literal translation with modulation)	Snatched a silver coin from the ground with their teeth from the back of a galloping horse
Борьба палванов «казакша-курес» (borrowing with modulation)	Kazakhsha-Kures combat
Сорок дней тризны (literal translation with adaptation )	Forty days of the funeral feast

Overall, during the indirect translation of forty-one instances where words of tradition and custom appear, calque translation occurred three times, literal translation was used eight times, modulation was applied in four cases, mixed strategies were utilized seven times, and the terms were borrowed twice. Furthermore, the English translation was not provided in all fifteen instances where the Russian translation was omitted, and in two cases, translations were also missing. The table below illustrates the number of identified indirect translation strategies.

<b>Indirect translation strategies</b>	<b>Frequency</b>
Borrowing	2
Literal translation	8
Calque	3
Modulation	4

A combination of strategies	7
Omission	17

#### 4.4. Proverbs

##### Direct translation strategies

##### Remetaphorization

The cases of remetaphorization were not found in the second novel of the trilogy “The Nomads”.

##### Demetaphorization

Сыбырлаганды құдай да естиді	Но разве Бог не услышит шепот
Кәрі құлақ еміс сөзге де емексиді	К тому же мои старые уши уловили людскую молву
Аға өлсе – жеңге мұра, іні өлсе – келін мұра	Аменгерство — преемственность жен между родственниками
Ежелгі жау ел болмас	И старый враг никогда не станет настоящим другом
Таста тамыр, ханда бауыр жоқ	Камень не имеет жил, наполненных кровью, хан не имеет сердца

Есің барда еліңді тап	Когда же он подрастет, то сам найдет дорогу к отчому дому / Ищи родной дом, пока разум не помутнел
Келіннің бетін кім ашса, сол ыстық	Тот, кто первым открыл лицо невесты в день свадьбы, на всю жизнь остается для нее родным
Құм жиылып тас болмас, құл жиылып бас болмас	Из песка не склеишь камня, из рабов не составишь ханство
Жел болмаса шөптің басы қимылдамайды	Разноречивые слухи эти имеют под собой почву
Сырынды айтпа досыңа, досыңның да өз досы бар	Скажешь другу тайну, а у него тоже есть друзья
Қорқау қасқырдан гөрі арыстанға жем болған жақсы	Уж лучше служить льву, чем шакалу
Қардың басын қар алар, ханның басын хан алар	Снегом сметается снег, а хана может наказать лишь хан
Ежелгі дос жау болмас	Никогда не станет старый друг твоим врагом
Тісі шыққан балаға шайнап берген ас болмас	Когда у малыша прорезались зубки, пережеванная пища уже во вред ему
Әке балаға сыншы	Отец — самый правильный судья своему ребенку
Сенсе-жарылқайды, сезіктенсе-қорқады	Кто поверит — одарит, а кто усомнится — тронуть побоится
Жыланның үш кесе де кесіртпелік әлі бар	Разрежь змею на три части — все равно одолеет ящерицу
Ұлан асыр үлкен ас, жеген тоқ, ішкен мас	В большом пиру большое опьянение

Алдыңа келсе әкеннің құнын кеш	Дело об убийстве свободного казаха решается обществом
Еркектің ақылы қырықтан бастап толады, алпыстан бастап солады	У мужчин от сорока до шестидесяти лет ум прибавляется, а с шестидесяти лет убавляется
Шөлмек күнде сынбайды, бір-ақ рет сынады	Чаша разбивается один лишь раз

### Omission

Twenty-eight proverbs were omitted during the translation from Kazakh into Russian. Consequently, they were omitted in the English translation as well. They are as follows:

*Үйреніскен жау алысуға жақсы, Талаптының алдынан нұр жауар, Ауыздан шыққан сөз атылған оқпен тең, Аға өлсе – жеңге мұра, іні өлсе – келін мұра (in the second context), Жауын аяған – жаралы, Ежелгі жау ел болмас (in the first context), Асыл – тастан, ақыл – жастан, Әйелдің шашы ұзын, ақылы қысқа, Жұт жеті ағайынды, Есің барда еліңді тап (in the third context), Біреуге ор қазба өзің түсерсің, Келіннің бетін кім ашса, сол ыстық (in the second context), Қашқанға қатын да батыр, Жаман айтпай жақсы жоқ, Жыланның үш кессе де кесіртпелік әлі бар (in the first context), Бас кеспек болса-дағы тіл кеспек жоқ, Қанына тартпағанның қары сынсын, Көптен кеңесіп пішкен тон келте болмас, Ел құлағы елу, Өгізге туған күн бұзауға да туады (in two contexts), Жүз тәуекелдің бір тәубесі болар, Қорыққанға қос көрінеді, Қоянды қамыс, ерді намыс өлтіреді, Байтал түгіл бас қайғы, Битке өкпелеп тонын отқа салған (in two contexts), and Адамның айыбы жоқ, қайтып үйірін тапқан соң.*

Overall, forty-two proverbs appear in fifty contexts and were translated from Kazakh into Russian through demetaphorization twenty-two times. Translations were omitted twenty-eight times. The table below demonstrates the number of revealed direct translation strategies.

<b>Direct translation strategies</b>	<b>Frequency</b>
Remetaphorization	0
Demetaphorization	22
Omission	28

### **Indirect translation strategies**

#### Literal translation

И старый враг никогда не станет настоящим другом	Nor will an old enemy ever be your true friend
Уж лучше служить льву, чем шакалу	It is better to serve a lion than a jackal
Никогда не станет старый друг твоим врагом	An old friend will never turn your enemy
У мужчин от сорока до шестидесяти лет ум прибавляется, а с шестидесяти лет убавляется	A man gains in brain from forty to sixty, and loses it since sixty

#### Modulation

Разноречивые слухи эти имеют под собой почву	Rumours were not ungrounded
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Скажешь другу тайну, а у него тоже есть друзья	You may reveal a secret to a friend, but then he may also have friends
Когда у малыша прорезались зубки, пережеванная пища уже во вред ему	When a baby is past teething, soft food does him bad

A combination of strategies

Literal translation with modulation	
Но разве Бог не услышит шепот	God hears a whisper
К тому же мои старые уши уловили людскую молву	Moreover, my old ears heard the rumour
Когда же он подрастет, то сам найдет дорогу к отчому дому	When he grows up, he'll find the road to his father's house himself
Ищи родной дом, пока разум не помутнел	Look for your native home before your mind grows dull
Тот, кто первым открыл лицо невесты в день свадьбы, на всю жизнь	The one who was the first to unveil the bride's face on her wedding day will remain near and dear to her for life
Отец — самый правильный судья своему ребенку	There is no wiser judge of a child than his parent
Кто поверит — одарит, а кто усомнится — тронуть побоится	He who believes, pours gifts on you, and he who doubts is afraid to hurt you
Разрежь змею на три части — все равно одолеет ящерицу	Cut a snake in three parts and it will still be stronger than a lizard
В большом пиру большое опьянение	A great feast is always ensued by great intoxication
Дело об убийстве свободного казаха решается обществом	The case involving a murder of a free Kazakh citizen is up to the public to decide
Чаша разбивается один лишь раз	A cup can be broken only once

A combination of strategies

Literal translation with borrowing	
The proverbs преемственность родственниками	Аменгерство- жен между
Камень не имеет жил, кровью, хан не имеет сердца	наполненных
<i>Снегом сметаётся снег, а хана может наказать лишь хан</i>	

Modulation with borrowing	
Из песка не склеишь составишь ханство	камня, из рабов не

In total, the study uncovered four instances of literal translation, three examples of modulation, and fifteen cases reflecting a combination of strategies. The table below illustrates the number of indirect translation strategies identified.

Indirect translation strategies	Frequency
Literal translation	4
Modulation	3
A combination of strategies	15
Omission	28

### Book 3. Khan Kene

This section showcases the information found in the third volume of the trilogy, "The Nomads," specifically titled "Khan Kene." It consists of two main parts: 1) words related to tradition and custom; 2) proverbs. Each part is structured into paragraphs categorized by translation strategies. This format helps readers navigate and comprehend the content more effectively. All tradition and custom words, as well as the proverbs from the third novel, are presented in Appendices 5 and 6.

The study found twenty words related to tradition and customs, alongside seventy-six proverbs, in the third volume of "The Nomads." Certain tradition and custom words were mentioned two to six times, while some proverbs appeared two or three times. Different translation strategies were applied to the exact words and proverbs, which are categorized according to their strategy. Additionally, the subsections reveal both direct and indirect translation strategies.

#### 4.5. Tradition and custom words

##### Direct translation strategies

###### Transliteration

Бәйге	Байге
Көкпар	Кокпар
Күрес (in the first context)	Курес

###### Calque

Қалыңмал (in the first, third, and fifth contexts)	Калым
Шашын жаю	Распустить волосы
Сүндеттеу	Обрезание

Lexical substitution

Барымта (in the fourth context)	Разграбленный
Айттыру (in all four contexts)	Помолвка Нареченная (two times) Сосватать
Қалыңмал (in the second context)	Задаток
Жетісін беру (in the second context)	Поминки
Жоктау	Плач
Ұрын келу (in the second and third contexts)	Наведаться к невестке Должен был приехать ее нареченный

Explication

Барымта (in the first three contexts)	Ночные нападения Набеги...и угонять скот Отобрали скот
Ақсарбас (in the second, third, and fourth contexts)	Ақсарбас...наша жертва тебе во имя счастья Уа, белого барана с золотистой головой обещаю в жертву тебе, Алла! Белого, тяжелого... Во имя Аллаха мудрого, справедливого за искупление моего давнего греха жертвую священного белого барана с золотистой головой. О Аллах, прими жертву
Қалыңмал (in the fourth context)	Получить с нее все с прибылью
Ұрын келу (in the first context)	Древний обычай применил старый хан, по которому невесту тайно передают жениху из рук в руки, получают определенное установленное вознаграждение и удаляются, оставляя их вдвоем на всю ночь
Балуан белдесу	Казахская борьба

Жасау	Шелк, ковры и драгоценности
Ұзату (in two contexts)	Торжественно отправили Везли к жениху
Жоқтау (in the second context)	Рыдали, плакали женщины

A combination of strategies

Transliteration with explication	
Барымта (in the fifth context)	Грабеж скота – барымта
Ақсарбас (in the first context)	Ақсарбас...наша жертва тебе во имя счастья
Тобық алысу	Обменялись тобыком — косточкой из бараньего сустава... Получившая тобык девушка обязана была на протяжении условленного времени держать его при себе и предъявлять по первому требованию дарившего. Если тобыка не оказывалось, она должна была исполнить по уговору три любых желания

Lexical substitution with explication	
Жетісін беру (in the first and fourth contexts)	Через неделю справили поминки Через неделю будут устроены богатые поминки

The custom *Қара жамылу* was translated using explication, however, mistranslated into Russian as *В знак траура он слег в постель и не поднимался в течение трех суток.*

Omission

The translation of the expressions *Бәйге* (in the second and third contexts), *Қалыңмал* (in the sixth context), *Жетісін беру* (in the third and fifth contexts), *Сайыс* (in two contexts), *Күрес* (in the second context), *Көкпар* (in the second context), *Шілдеhana*, *Жоқтау* (in the first context), and *Кәрімдік* was omitted in the texts.

In total, twenty words associated with tradition and custom were found in forty-nine contexts. These were translated using various strategies: thirteen times through explication, ten times with lexical substitution, three times by transliteration, five times via calque, and six times employing a combination of strategies. Additionally, one term was partially mistranslated, and twelve translations were omitted. The number of revealed direct translation strategies is outlined in the table below.

<b>Direct translation strategies</b>	<b>Frequency</b>
Transliteration	3
Calque	5
Lexical substitution	10
Explication	13
Omission	12
A combination of strategies	6

### **Indirect translation strategies**

#### Borrowing

Калым (in the first and fifth contexts)	Kalym
Байге (in the first context)	Baiga

#### Calque

Сосватать	Arrange a match
Поминки	Funeral repast
Обрезание	Circumcision

Literal translation

Ночные нападения	Night attacks
Отобрали скот	Took away cattle
Разграбленный	Plundered
Аксарбас... наша жертва тебе во имя счастья	Aksarbas...our sacrifice to you for the sake of happiness
Уа, белого барана с золотистой головой обещаю в жертву тебе, Алла! Белого, тяжелого	Oua, I promise to sacrifice a golden-head ram to you, Allah! A white and heavy one
Помолвка	Engagement
Нареченная	Betrothed
Шелк, ковры и драгоценности	Lengths of silk, carpets, and jewelry
В знак траура он слег в постель и не поднимался в течение трех суток	As a sign of mourning, Kenesary went to bed for three days

Modulation

Задаток	Betrothal gift
Калым	Price
Наведаться к невестке	Visit affianced bride

Должен был приехать ее нареченный	Her fiancé's first visit
Торжественно отправили	Sent on grand scale
Плач	Weeping people

### Transposition

Набеги... и угонять скот	Plundering raids with the purpose of driving away their cattle
Рыдали, плакали женщины	Women's sobbing

### Adaptation

Нареченная (in the second context)	Little bride
Казахская борьба	Wrestling competition
Курес	Wrestling competition
Кокпар	Horserace

### A combination of strategies

Literal translation with borrowing	
Грабеж скота – барымты	Cattle stealing – barymty
Древний обычай применил старый хан, по которому невесту тайно передают жениху из рук в руки, получают определенное установленное вознаграждение и удаляются, оставляя их вдвоем на всю ночь	The khan used an ancient custom, according to which the relatives secretly hand the bride to the fiancé, get a fixed recompense for that, and go away, leaving the pair together for the night

Обменялись тобыком — косточкой из бараньего сустава...Получившая тобык девушка обязана была на протяжении условленного времени держать его всегда при себе и предъявлять по первому требованию дарившего. Если тобыка не оказывалось, она должна была исполнить по уговору три любых желания	Exchanged tobyks, lamb wishbones...As the old custom had it, a girl who had been given a tobyk, was to keep it on her and display it any time at the giver's demand. If she could not, she was to fulfil his three wishes, whatever they were
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Literal translation with modulation	
Во имя Аллаха мудрого, справедливого за искупление моего давнего греха жертвую священного белого барана с золотистой головой	In the name of Allah the All-Just and Omniscient, I am giving to the knife a holy white ram with a golden head to expiate my past sin
О Аллах, прими жертву	Oh, Lord, accept our sacrifice
Получить с нее все с прибылью	Get back my own with interest
Распустить волосы	Let her hair loose as she started her lamentation

Literal translation with a calque	
Через неделю справили поминки	A week later, had a funeral repast

Modulation with a calque	
Через неделю будут устроены богатые поминки	An opulent funeral repast would be held a week later

Modulation with transposition	
<i>Везли к жениху</i>	Was travelling to join her betrothed

In total, for forty-nine cases involving words of tradition and custom in the indirect translation, a literal translation was applied nine times, modulation was used in six instances, mixed strategies were employed ten times, three terms were borrowed, and a calque was used three

times. Adaptation appeared four times, and transposition was utilized twice. Additionally, an English translation was absent in all twelve instances, whereas the Russian translation was missing. The table below summarizes the identified indirect translation strategies:

<b>Indirect translation strategies</b>	<b>Frequency</b>
Borrowing	3
Calque	3
Literal translation	9
Modulation	6
Transposition	2
Adaptation	4
A combination of strategies	10
Omission	12

#### 4.6. Proverbs

##### Direct translation strategies

###### Remetaphorization

Бөтен елде ұлтан болғаныңша, өз елінде сұлтан бол	Чем головой у чужого тела, лучше подошвой – у своего
Ел құлағы – елу (второй контекст)	Земля слухом полнится
Көппен кеңесіп пішкен тон келте болмас (второй контекст)	Если разум — палка, то гнев — нож

Remetaphorization

Бөтен елде ұлтан болғаныңша, өз елінде сұлтан бол	Чем головой у чужого тела, лучше подошвой – у своего
Ел құлағы – елу (второй контекст)	Земля слухом полнится
Көппен кеңесіп пішкен тон келте болмас (второй контекст)	Если разум — палка, то гнев — нож
Бөлтірікті қанша асырасаң да тоғайын аңсайды	Сколько волка не корми — все в лес смотрит
Қой да аман, қасқыр да тоқ, қатын да бар	Волки сыты и овцы целы. Да еще молодая жена в придачу
Екі кеменің құйрығын ұстаған суға кетеді	Становящийся ногами на две лодки — тонет
Екі түйе сүйкенсе ортасында шыбын өледі	Когда трутся друг о друга два верблюда, погибает муха между ними

Demetaphorization

Ел құлағы – елу (in the first context)	Земля слухом полнится
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Қанына тартпағанның қары сынсын (in the second and third contexts )	Руки отсыхают у того, кто не радуется о родной крови Пусть руки отсохнут у того, кто не печется о близких ему по крови
Қалауын тапса қар жанар (in the second context)	Если подумать, то и снег загорится
Қақпанды қоя білмеген қасасын қалдырар	Кто не умеет ставить капкан, сам же себя им и выхолостит
Жылы-жылы сөйлесе жылан інінен шығады, қатты-қатты сөйлесе мұсылман діннен шығады	Змея выползает из норы на ласковое слово, а злобным криком можно и у человека убить веру в Аллаха
Бас кеспек болса да тіл кеспек жоқ (in two contexts)	Легче отрезать голову, чем язык Ты приказал отрубить мне голову, но не язык
Асыл тастан, ақыл жастан	Как золото из руды, так благородство выплавляют из молодых сердец
Көрмес түйені де көрмес	Невнимательный и верблюда не заметит перед собой
Қарға баласын аппағым деп сүйеді, кірпі баласын жұмсағым деп сүйеді	Я люблю его таким, какой он есть
Көппен кенесіп пішкен тон келте болмас (in the first context)	Шуба, скроенная сообща, не бывает короткой
Ортақ өгізден — оңаша бұзау (in the first and second contexts)	Свой теленок лучше общего быка Собственный теленок лучше общего быка
Екі туып бір қалмақ (in the second context)	Не хочешь ли сказать, что мы с тобой от одного отца и матери
Қашқан жауға қатын да ер	Когда воин побежал, ему и баба — батыр
Қоянды қамыс, ерді намыс өлтірген	Заяц погибает обычно только из-за собственной трусости
Бір кемеге мінгеннің тағдыры бір	Если корабль на всех один, убежать с него некуда

Әңгіме бұзау емізер	Пустой разговор не помеха серьезному делу
Өзім асыраған күшігім өзімді қапты	Мною выкормленный щенок меня и кусает
Дастарқан қасында отырып қонақ аяғын алшақ көсілмес болар	Сидящий за чужим дастарханом не должен чересчур вытягивать свои ноги
Айтылған сөз, атылған оқпен тең	Слово как пущенная из лука стрела: попробуй вернуть её обратно
Айран сұрай келіп, шелегіңді жасырма	Пришел просить айран, не надо прятать кувшин за спиной
Сыбырлап сөйлегенді құдай естімей ме (in two contexts)	Разве не услышит бог, хоть мы и говорим шепотом Даже шепот слышен Богу
Мал ашуы — жан ашуы, жер ашуы — ел ашуы (in two contexts)	Когда отбирают скот — страдает желудок, когда отбирают родную землю — страдает душа Скот всегда был для казаха дороже жизни, потому что нет у него другого богатства
Жаралы жолбарыс жарасыз жолбарыстан ер келеді	И ещё вспомните раненого барса. Мало ли что может сделать он в отчаянии
Балапан ұяда не көрсе ұшқанда соны іледі	Птенец в первом же полёте возьмёт то, что видел в гнезде

### Omission

During the translation from Kazakh to Russian, thirty-four proverbs were excluded. As a result, they were also not included in the English version. The omitted proverbs are as follows:

*Бүлік басы бұзықта, Сынықтан бөтеннің бәрі жұғады, Көп тебінсе — жер сілкінеді, Әлін білмеген әлек, Мал қайғысы — жан қайғысы, Көп қорқытады, терең батырады, Дауды ақыл жеңеді, жауды батыл жеңеді, Алтау ала болса ауыздағы кетеді, төртеу түгел болса төбедегі келеді, Есің барда еліңді тап, Балық басынан шіриді, Шөлмек күнде сынбайды, бір-ақ сынады, Туыс туысты табады, Аяз, әліңді біл, құмырсқа жолыңды біл, Қазаны бөлектің — қайғысы бөлек, Аюға ақыл үйреткен таяқ, Сабасына қарай піспегі,*

*сақалына қарай іскегі, Жылағысы келген бала әкесінің сақалымен ойнайды, Ел бірлігі — ел теңдігі, Барға мәзір, жоққа әзір, Күштінің арты диірмен тартады, Жыланды үш кесең де кесірткедей күші бар, and Құм жиылып тас болмас, құл жиылып ел болмас.*

In total, seventy-six proverbs were found in ninety-five contexts, translated from Kazakh to Russian via remetaphorization seven times and demetaphorization fifty-four times. There were thirty-four instances where translations were omitted. The table below illustrates the frequency of direct translation strategies used.

Direct translation strategies	Frequency
Remetaphorization	7
Demetaphorization	54
Omission	34

### Indirect translation strategies

#### Literal translation

Чем головой у чужого тела, лучше подошвой – у своего	It is better to be a foot of one's body, than a head of somebody else's
Кто не умеет ставить капкан, сам же себя им и выхолостит	Who cannot set a trap for another will be trapped himself
Легче отрезать голову, чем язык	It's easier to cut off a head than a tongue
Ты приказал отрубить мне голову, но не язык	You ordered to behead me – not to cut off my tongue
Как золото из руды, так благородство выплавляют из молодых сердец	Nobility is melted out of young hearts, like gold out of ore

Невнимательный и верблюда не заметит перед собой	An inattentive man will not even see a camel in front of him
Я люблю его таким, какой он есть	I like my people as they are
Шуба, скроенная сообща, не бывает короткой	A fur coat cut jointly is never too short
Если разум — палка, то гнев — нож	Reason is a stick but wrath is a knife
Свой теленок лучше общего быка	One's calf was better than a commonly owned bull
Когда воин побежал, ему и баба — батыр	When a soldier flees, even a woman is a warrior for him
Слово как пущенная из лука стрела: попробуй вернуть ее обратно	A word is like an arrow shot from a bow: just try to bring it back
Тот, кто скрывает свой недуг, — обречен	He who conceals his ailment is doomed
Скажи, что хочешь искупить вину	Say you want to atone your sin
Сон — это лисий помет	Dreams are nothing but a fox's droppings
Волк был виноват, что сер	The wolf was to blame because it was grey

### Modulation

Как будто так... Люди говорят	Well, people say so
Руки отсыхают у того, кто не радеет о родной крови	He who cares not of his own blood will lose the use of his hands
Пусть руки отсохнут у того, кто не печется о близких ему по крови	Let the hands of those wither, who take no care about the near and dear related by blood
Если подумать, то и снег загорится	Spit on the stone and it will be wet at last
Не хочешь ли сказать, что мы с тобой от одного отца и матери	We don't share parents, do we
Если корабль на всех один, убежать с него некуда	If there is only one boat for all, you cannot abandon it to find another
Разве не услышит бог, хоть мы и говорим шепотом	I believe God will hear us

Когда отбирают скот — страдает желудок, когда отбирают родную землю — страдает душа	When they take away your livestock, only your stomach is affected, but when they deprive you of your native land, you suffer mental anguish
Скот всегда был для казаха дороже жизни, потому что нет у него другого богатства	A Kazakh always valued his animal, his only wealth, higher than his own life
И еще вспомните раненого барса. Мало ли что может сделать он в отчаянии	Recall what a wounded ounce may do in despair
Осторожность никогда не повредит	Prudence will never do any harm
Кто разделся догола, тому надо лезть в воду	If you stripped naked, you would have to get into the water
Орленок, рано вылетевший из гнезда, быстрее стареет	An eaglet who leaves his eeries too early in life meets his old age too soon
Если время хитрит, как лиса, — превратись в легавую, чтобы настигнуть его	If the time you live in is cunning as a fox, you ought to turn into a hound to catch up with it
Пока топором замахнется, полено вывернется	The firewood will roll off before the axe reaches it
Мужи не помиряются, пока не поссорятся	No peace is more lasting than one that comes after a good fight

### Transposition

Заяц погибает обычно только из-за собственной трусости	A hare usually perished because of his cowardice.
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### Equivalence

Сколько волка не корми — все в лес смотрит	One a savage – always a savage
Волки сыты и овцы целы	You're running with the hare and hunting with the hounds
Становящийся ногами на две лодки — тонет	He who sits between two stools soon falls

Не кидай шубы в огонь, рассердившись на вшей	Show me a swamp anywhere, and I'll show you the devil there
У кого чужая кровь, у того и чужая душа	Another man's soul is always dark
Когда трутся друг о друга два верблюда, погибает муха между ними	When masters fall out, their men get the clout
Только черту не на что надеяться	Trust in Gog

A combination of strategies

Transposition with literal translation	
Пришел просить айран, не надо прятать кувшин за спиной	If you came to ask for sour clotted milk, don't hide your jug behind your back

Transposition with adaptation	
Девушек всегда привлекают те, о ком говорит народ	Any young woman would be to see a celebrity

Transposition with modulation	
Пустой разговор не помеха серьезному делу	An empty talk does not stand in the way of business
Мною выкормленный щенок меня и кусает	It's the puppy that you reared that bites you
Почуяв вкусное, даже еж разворачивается	Even a hedgehog becomes quick and agile at the smell of a juicy morsel
Лишь на бесстыдных не действует меткое слово	The fool alone stays deaf to apt words
Нужно переносить удары судьбы	We have to stand strokes of bad luck

Literal translation with modulation	
Змея выползает из норы на ласковое слово, а злобным криком можно и у человека убить веру в самого Аллаха	A snake will come out of its hole, if you can call it politely, and one can kill a man's faith in Allah

Жеребята от одной и той же кобылы тоже бывают разномастными	The foals of the same mare could also be of different coats
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Borrowing with literal translation	
Сидящий за чужим дастарханом не должен чересчур вытягивать свои ноги	The one sitting at somebody else's dastarkhan must not stretch his legs too far

Mistranslation	
Нет страшнее врага, чем собственный гнев	Make hay while the sun shines

### Omission

In addition to the thirty-four Kazakh proverbs omitted during the translation from Kazakh into Russian, a Russian proverb, *Земля слухом полнится*, was also omitted in the English translation. The total number of omissions in the Russian-English translation amounted to thirty-five.

In summary, the research identified seventeen cases of literal translation, twenty-one instances of modulation, seven occurrences of equivalence, one case of transposition, thirty-five omissions, one mistranslation, and thirteen examples of combined strategies. The table below shows the number of indirect translation strategies revealed.

Indirect translation strategies	Frequency
Literal translation	17
Modulation	21
Transposition	1

Equivalence	7
Mistranslation	1
Omission	35
A combination of strategies	13

#### 4.7. Interview

The interview aimed to reveal the impact of the translations on the perception of the cultural context by identifying whether the translations from Kazakh into Russian and English were conveyed appropriately, preserving the cultural essence of the Kazakh nation as reflected in the original literature and answer the second research question: “*How do these strategies shape the representation of Kazakh cultural identity in the English translation?*”. The interview illustrated the following results: Of the 120 answers, twenty-two effectively conveyed the culture-bound expressions into the target languages. Meanwhile, thirty-three responses suggested that the cultural identity of the Kazakh nation, as depicted in the trilogy, was conveyed partially and needed further clarification. In contrast, the remaining sixty-five comments criticized the translations into Russian and English as misinterpretations that require a reevaluation of both translations.

*Abbreviations:* P1 – participant 1, P2 – participant 2, P3 – participant 3, ...P10 – participant 10

#### Proverbs

- 1) *Таста тамыр, ханда бауыр жоқ* (Камень не имеет жил, наполненных кровью, хан не имеет сердца; Stone doesn't have veins filled with blood, and the khan doesn't have a heart )

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
6	4	0

Six of the ten participants fully supported the Russian and English translations, commenting that both versions convey the core meaning of the Kazakh proverb while preserving its cultural identity. Additionally, they appreciated that the Kazakh term *бауыр* was replaced with heart, noting that this choice is more fitting in this context, and that including the term liver in the translation would seem strange to the target readers. However, four participants have commented that despite correctly conveying the Kazakh proverb's meaning into target languages, the Russian and English translations slightly distorted its cultural peculiarity. P3 commented that the word *heart* tightens the original meaning of the Kazakh word *бауыр* by generalizing it to all people. P3 highlighted that the original term refers to the relatives rather than the whole nation. P5, P9, and P10 supported the translation of the proverb's second part that substituted the term *бауыр* with heart. However, they argued about the first part, commenting that the Russian and English translations were conveyed wrongly since the core meaning of *Таста тамыр жоқ* is about the stone that is barren (lifeless).

2) *Көппен кеңесін пішкен тон келте болмас* (Если разум — палка, то гнев — нож;

Reason is a stick but wrath is a knife)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
0	0	10

All ten participants argued, commenting that the Russian and English translations distorted the Kazakh proverb. They pointed out that this proverb implied a decision made after consulting with others in the original novel. Additionally, all participants highlighted that this proverb reflects a Kazakh tradition requiring respect for elders and seeking their advice.

- 3) *Әңгіме бұзау емізер* (Пустой разговор не помеха серьезному делу. И теленок лучше высасывает молоко из вымени под прибаутки; An empty talk does not stand in the way of business. Humorous catch phrases even help a calf suck the udder better)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
4	0	6

Four participants indicated that the Russian and English translations effectively convey the Kazakh proverb and maintain its cultural uniqueness through literal translation. However, P1 and P4 pointed out that both translations employed too many words to express a single proverb, suggesting that using one sentence to convey its meaning would suffice. The latter six participants claimed that the Russian and English translations contradict the original proverb's meaning, arguing that the Kazakh proverb signifies fustian or talking without reason.

- 4) *Айран сұрай келіп, шелегіңді жасырма* (Пришел просить айран, не надо прятать кувшин за спиной; If you came to ask for sour clotted milk, don't hide your jug behind your back)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
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5	5	0
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Five answers supported the Russian and English translations of the given proverb, pointing out that both translations tried to convey not only the proverb's meaning but also its cultural specificity reflected in the word *Айран*.

Five of the remaining participants argued that although the information was conveyed correctly through word-for-word translation, there was no need to focus on the term *Айран* or to translate it into English as *sour clotted milk*, since the essence of the proverb was not about that. Therefore, while the cultural peculiarity was conveyed, it could be translated as "be fair" or "be liable," clarifying it as a Kazakh proverb in the footnotes.

- 5) *Мал ашуы — жан ашуы, жер ашуы — ел ашуы* (Когда отбирают скот — страдает желудок, когда отбирают родную землю — страдает душа; When they take away your livestock, only your stomach is affected, but when they deprive you of your native land, you suffer mental anguish)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
2	2	6

Two participants stated that despite using other words such as *желудок* (*stomach*) and *отбираюм* (*deprive*), both translations are pretty good and convey the essence of the Kazakh proverb. Participants 3 and 5 commented that equating translations with the help of the term *желудок* (*stomach*) sounds harsh, and it would be better to use other words to describe the nomadic style of the nation. However, despite this, they state that the meaning was conveyed correctly. The remaining six participants completely deny correct translation into Russian and

English, noting that the Kazakh proverb implies a nomadic lifestyle and a collective disaster in depriving a native land. Furthermore, the participants argue that both translations fully distorted the essence of the proverb since they did not convey the core.

**6) Қорыққанға қос көрінеді (Omission)**

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
0	0	10

All ten participants argued that the Russian and English versions failed to convey the proverb correctly and distorted its meaning because the target readers could not see that the hero continued to worry. This might lead the target readers to think this was unimportant to him.

In summary, each participant commented on six proverbs, and there were ten participants in total. Thus, the six proverbs mentioned above indicated that out of the sixty, seventeen responses were “fully agreed that the cultural identity and meaning were conveyed correctly.” At the same time, eleven stated that the cultural specificity and meaning were partially preserved. Additionally, thirty-two participants commented that the meaning and culture were not conveyed entirely from Kazakh into Russian and English. The total responses are demonstrated in the table below:

Proverb	Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
Six proverbs	17	11	32

### Tradition and custom words

1) *Жетісін беру* (Поминки; Funeral repasts)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
1	9	0

One participant out of ten considered both translations appropriate. Meanwhile, the other nine argued that the translations into Russian and English are incomplete because they require clarification, emphasizing the Kazakh custom observed on the seventh day after death.

2) *Жетісін беру, in another context* (Через неделю будут устроены богатые поминки; An opulent funeral repast would be held a week later)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
0	0	10

All ten participants contended that adjectives in the Russian and English translations, like “богатые” and “opulent,” were not mentioned initially in the original novel since the context implies a mourning ceremony. Consequently, these omissions altered the meaning and the cultural nuances inherent in the context.

3) *Қара жамылу* (В знак траура он слег в постель и не поднимался в течение трех суток; As a sign of mourning, Kenesary went to bed for three days)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
0	2	8

Two participants regarded using a descriptive phrase in Russian and English translations, such as “В знак траура” and “As a sign of mourning,” as a good decision that underscores a Kazakh tradition. However, they also noted some shifts in the point of view in both translations, describing this ceremony as being performed solely by Kenesary Khan, rather than a collective event. The other eight participants strongly criticized the translations into Russian and English, commenting that there is a misrepresentation in both the point of view and the mourning ceremony.

4) *Жасау* (Нагруженных шелком, коврами и драгоценностями; Loaded with lengths of silk, carpets and jewelery)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
1	5	4

One participant praised the use of descriptions in Russian and English translations, noting that such clarifications effectively highlight Kazakh traditions. The other five interviewees remarked that cultural identity, along with the translation, was only partially conveyed, identifying a need to include a transliteration of the Kazakh term before its description. The latter four participants criticized the Russian and English translations, arguing that they could

mislead target readers into believing they referred to a merchant caravan rather than a bride's belongings.

**5) Әмеңгерлік** (Одна из жен; One of the wives)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
0	0	10

All ten interviewees contended that this Kazakh custom was not only misrepresented but also altered the contextual meaning, emphasizing that such a translation could result in a misunderstanding of historical facts.

**6) Жерден теңге алу** (Поднимали с несущегося во весь опор коня зубами с земли серебряную монету; Snatched a silver coin from the ground with their teeth from the back of a galloping horse)

Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
3	6	1

Three participants supported translations into Russian and English, appreciating them as a good way to represent the Kazakh national games to target readers. The other six interviewees consider both translations incomplete, noting the need to name these games by transliterating them to distinguish them from simple one-off competitions. However, one participant criticized

the translation of the game *Жерден теңге алу* as being misinterpreted, since this game is regarded as entirely different.

To summarize, all ten participants provided feedback on six expressions, and sixty answers were provided in total. Thus, the six expressions related to tradition and custom indicated that out of the sixty, seventeen responses were “fully agreed that the cultural identity and meaning were conveyed correctly.” At the same time, eleven stated that the cultural specificity and meaning were partially preserved. Additionally, thirty-two participants commented that the meaning and culture were not conveyed entirely from Kazakh into Russian and English. The total responses are demonstrated in the table below:

Tradition and custom words	Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
6 expressions related to tradition and custom	5	22	33

#### 4.8. Conclusion

The purpose of the text analysis was to find an answer to the first research question: “*What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and from Russian into English in the trilogy?*”

Overall, the research uncovered 122 cases where tradition and custom terms are present and 200 instances where proverbs appear. The trilogy was examined for both direct and indirect translations. The results were categorized into two primary groups: direct and indirect translation strategies. The total number of both translation strategies used in the three volumes of the trilogy is illustrated below.

### Tradition and custom words

Direct translation strategies	Frequency
Transliteration	8
Calque	9
Lexical substitution	21
Explication	34
Omission	38
A combination of strategies	9
Mistranslation	3

Indirect translation strategies	Frequency
Borrowing	6
Calque	7
Literal translation	25
Modulation	16
Adaptation	4
Transposition	2
A combination of strategies	22
Omission	40

### Proverbs

Direct translation strategies	Frequency

Remetaphorization	9
Demetaphorization	110
Omission	81

<b>Indirect translation strategies</b>	<b>Frequency</b>
Literal translation	38
Modulation	26
Transposition	1
Equivalence	7
Adaptation	2
Mistranslation	1
Omission	82
A combination of strategies	43

The purpose of an interview was to find an answer to the second research question: “*How do these strategies shape the representation of Kazakh cultural identity in the English translation?*”

The interview included six proverbs and six tradition and custom words, and comprised ten participants. The overall number of answers was one hundred and twenty: sixty answers for proverbs and sixty for expressions related to tradition and custom. In summary of the previous responses, the following conclusion addresses the second research question: Of the total 120 answers, twenty-two demonstrated complete conveyance of the culture-bound expressions into

target languages, while thirty-three responses indicated that the cultural identity of the Kazakh nation, as reflected in the trilogy, was rendered partially and needs more clarification. In contrast, the latter sixty-five comments criticized the translations into Russian and English as being misinterpretations and requiring reconsideration of both translations.

Answers	Fully conveyed and preserved cultural identity	Partially conveyed and preserved cultural identity	Not conveyed and preserved cultural identity
Culture-bound expressions	22	33	65

## 5. DISCUSSION

This section primarily illustrates the contexts in which culture-bound expressions were translated and discusses responses from the interviews. It elaborates on how the revealed data derived from the trilogy and interview responses align with previous studies. It is divided into three subsections: 1) Traditions and custom words; 2) Proverbs; 3) Interview.

### 5.1. Tradition and custom words

The Kazakh custom *Мойнына бұршақ салу* was omitted during the translation from Kazakh into Russian and from Russian into English, respectively, and the sentence in which this term appears was translated in Russian and English as follows:

“Мөңкеден Алтын Орда тағына отыруға рұқсат алуға Сартақ Қарақұрымға жүріп кеткенде, осы Берке *мойнына бұршақ салып*: «Уә, алла, бар болсаң Сартақты Қарақұрымға жеткізбей ал! » деп көзінен жасы сорғалап, нәр татпай, екі күн бойы құдайдан тілейді” (Yesenberlin, 2024, p. 15)

“И как только выехал в Каракорум за высочайшим разрешением на ханство Сартақ, хан Берке два дня не ел и не пил, а лишь молился” (Yesenberlin, 2013, p. 10)

“The moment Sartak left for Kara-Korum to get the highest permit for the throne Khan Berkeh fasted and only said prayers, and that for whole two days.” (Esenberlin, 2015, p. 13)

Kenzheakhmentuly (2004) states that this custom means “to plead the Maker about an heir” (p. 259). People in trouble put around their necks a rope of their domestic animal, such as lambs or calves, and hope their wishes come true.

This excerpt illustrates an ancient Kazakh custom that highlights its unique feature. However, its omission in the translations lacks this peculiarity, as noted in Rsaliyeva's (2007) study, which stated that the meaning of many culture-bound words is not revealed.

One of the vivid consequences that causes omission can also be seen in the context of the term *Әмеңгершілік*. In the original trilogy, the writer states:

“Уәли Түркістан әмірі болысыменен үш айдан кейін дүние салған. Тәуке *әмеңгершілік* салтыменен оның жесірі Нұрбикені өзі алған. Жеті айдан кейін ханым Абылай атты ұл тапқан... Бұл бала, емшектен шықпай жатып, шешесімен бірге нағашы жұрты Алтын хан еліне кеткен. Төркіндеп барған Нұрбике кенет ойламаған кеселге душар болып, сол Алтын хан жерінде қаза болған” (Yesenberlin, 2024, p. 22).

This excerpt was translated into Russian as “Из рода алтын-хан, древнего и почтенного, была Нурбике, *одна из жен* хана Тауке. Когда-то давно она с двухлетним сыном Аблаем поехала погостить к далеким родичам и там умерла” (Yesenberlin, 2013, p. 323) and into English as “Nurbike, *one of the wives* of Khan Tauk, was from the ancient and respected kin of Altyn-Khan. Sometime long ago, she and her two-year-old son, Ablai, went to visit their distant relatives and died there” (Esenberlin, 2015, p. 19). These contexts indicate that the omitted term may confuse whether Abylai was the biological son of Khan Tauke, when in fact he was not. Additionally, Yesenberlin notes in the following passages that Abylai was not Tauke Khan’s son. However, this extract also remains untranslated.

The ancient Kazakh tradition known as *Барымта*, meaning the brutal stealing of horses from rival clans, appears multiple times throughout the trilogy. The term is translated differently depending on the context. Such differentiations are also discussed in Mukhtarova’s (2017) study of translating the terms of kinship. In one instance, it was translated into Russian as *Угоняли табуны* and into English as "to drive away horses" through lexical substitution. In the other context, this term was omitted. The absence of this transliterated term has resulted in ambiguity in the translations. For instance, the excerpt below illustrates the alterations in both the Russian and English versions:

“Көп қатын алатын хан тұқымы балаға зар болмайды. Бірақ Қасым осы Хакназарға өте қуанды. Өзінің ізін басар қазақтың әйгілі ханының бірі боларын білді ме, күндік жерден ат шаптырып ұлан-асыр той істеді. Орақ *барымталап алған* көп жылқысын енді ол сонау балықшы кедей ауылдарға ұлым үшін берген садақам деді” (Yesenberlin, 2024, p. 346).

“А пока что, несмотря на постигшие его убытки, султан Касым по случаю рождения сына закатил пир на полстепи с борьбой, конными играми и раз дачей богатых подарков. — Батыр Орак знал, что родится у меня такой замечательный сын! — заявил, смеясь, султан Касым на этом пиру. — Пусть розданные им лошади будут моим подарком людям во славу Хакназара...” (Yesenberlin, 2013, p. 276).

“In the meantime, inspite of the losses he had suffered, Sultan Kasym held a big feast at which there were wrestling matches and horse races and expensive gifts were given out to celebrate his son’s birth. «The warrior Orak knew that such a wonderful son would be born to me! » — Sultan Kasym announced laughing at this feast. — «Let the horses he gave away be my gift to the people for the glory of Khaknazar...”

Such omissions of the term can occur because the translator does not consider untranslated information significant, leading to its exclusion in indirect translation as well (Rsaliyeva, 2007).

Another context for this term appears in the third novel in two grammatical forms. It was transliterated into Russian and borrowed into English. However, it should be noted that neither translation clarified the term earlier:

“Сол қырғында қырылған қырғыз жігіттері көз алдарына елестеп, екеуі де бір мезет үндей алмай қалды. Қырғыз манаптарының қазақ ауылдарын оқтын-оқтын шауып, *малын барымталап* маза бермегенін сылтау етіп, Абылай қалың қолмен кеп, Туро өзенінің бойын жайлаған қырғыздың Солты руының көп аулын шапқан. Күтпеген жерден жауға төтеп бере алмай қырғыз ауылдары Шу бойына қарай босқан...”

— Содан кейін қырғыз *барымташылары* қазақ ауылдарына беттеуді қойды ғой, — деді Абылай, — сол жолы Шату асуынан өтіп, қырғыз ауылдарын шапсам, оным — қырғызбен көршілес қазақ елінің тыныштығын ойлағаным емес пе?” (Yesenberlin, 2024, p. 377)

“Оба замолчали, вспоминая горы трупов. Один на одном лежали там в ущелье попеременно казахские и киргизские джигиты, и три дня была красной вода в горной речке. *Сославшись на частые набеги и барымту*, творимые киргизскими манапами, Аблей со своей конницей неожиданно перешел через перевал Шату и обрушился на аилы киргизского рода солдаты, стоявшие на берегу реки Туро...

— Долго после этого не тревожили нас *киргизские барымтачи*... — заметил Аблей. — Разве не о спокойности границ я думал, когда шел по льду через перевал Шату?!” (Yesenberlin, 2013, p. 608)

“Both fell silent, thinking about the mountains of dead bodies—Kazakh and Kyrgyz horsemen piled up in a jumble, there in the gorge, so that the water in the mountain river ran red for three days. Supposedly *because of the frequent raids and barytma* of the Kyrgyz manaps, Ablai and his cavalry undertook a surprise attack, via the pass Shatu, on the auls of the Kyrgyz kin, the Soldats on the bank of the Turo River...

— The *Kyrgyz barymtaches* did not bother us for a long time after that. — Ablai noted.” (Esenberlin, 2015, p. 364)

This excerpt shows that the transliteration of the Kazakh term without clarification might confuse the target readers since it was not mentioned earlier in the novel. It would be appropriate if the translators used the original form of the word by transliterating it and providing clarification in the first context, and then further used that transliterated form.

Regarding other translation strategies, there is a term associated with the Kazakh game, *Түйе жарыс*, which was translated by a calque into Russian. While rendering this Russian translation into English as “Camel’s races”, a slight shift in the perspective can be observed. The reason for this alteration is the changing grammatical case of the noun; in the Russian translation, the term encompassed a general notion of camel. In contrast, the English translation slightly changed it to a specific camel, conveying it from *Верблюжьих бега* to *Camel’s races*. Khalaf (2000) in his study on the influences of the modernized game in Gulf regions uses the term “Camel racing,” which is considered the exact game played in the Kazakh steppe. Therefore, it would be appropriate to use an adaptation strategy and convey this as “Camel racing”.

There is also a minor spelling mistake when translating a Kazakh custom from Russian into English. The word *Барымта* was transliterated from Russian into English as “barymty.” However, the English translator did not mention that in the Russian version, the word was declined in the genitive case, leading to the use of “barymty” instead of “barymта.” This oversight resulted in target readers facing not only challenges in understanding its meaning but also in accepting its incorrect spelling:

“Споры же между казаками, подчиненными Кенесары, и теми, кто жил на территории султанов-правителей, разрешали ага-султаны. Кенесары явно не хотел иметь серьезных разногласий даже с ними, во всяком случае с некоторыми из них. Особенно остро закон был направлен против грабежа скота — барымты, которая в корне разрушала единство родов и племен.” (Yesenberlin, 2013, p. 905)

“Кенесары қарамағына жатпайтын рулардың таласы, егер екі жақ бірдей келісіп ханға жүгінісе келсе, хан жарлығымен тағайындалған билер кеңесіп үкім айтулары мүмкін деп табылды. Осы мәжілісте Кенесары қазақ елінің бірлігін бұзады деп ру арасындағы барымтаны тыйдыру ісін әдейілеп: «Бұрын есікте жүрген құл өлсе қожасы құн

төлемейтін. Құл да ел қорғауға жарайтын жан» деп өлген құлға құн төлететін еткізді.”  
(Yesenberlin, 2024, p. 354)

“Minor disputes between Kazakhs, Kenesary’s underlings, and residents of territories, controlled by sultans, remained under the jurisdiction of aga-sultans. Undoubtedly, Kenesary had no intention of getting involved in serious disagreements with them, or part of them, to be more exact. The new law came especially tough on cattle stealing, *better known as barymtı*.”  
(Esenberlin, 2015, p. 333)

Such minor grammar alterations were also found in the study by Zhumabekova (2019), which compares the translation of Auezov’s work into the Russian and English languages.

One more case of alteration occurs with the term *Сайыс*, which appears several times in the trilogy and is translated differently. In one instance, the Russian translation uses an explication strategy. It translates the term as *Состязались джигиты*, while in another instance, it is translated as *Скачки*, which in turn is translated from Russian into English as *Horse races*. However, Azhigali (2005) argues that this term does not mean a horse race but a contest between two batyrs trying to overthrow their opponent from the horse.

Another term to be discussed is *Саяза*. This expression embodies an ancient Kazakh tradition crucial to the nation's history. As Kenzheakhmetuly (2004) points out, *Саяза* refers to seeking mercy or a reduction of the verdict for a sentenced individual, and such requests were typically granted. However, only authorized or highly respected individuals could petition for *Саяза*. In this context, the person making the request must pay a specific fee. This custom served to establish an agreement between two individuals or even two nations. Therefore, it is essential to convey this concept accurately in the target language. The following excerpt illustrates how this custom is reflected in Russian and English translations:

“— Көк...е, бұл кім? — деді тілі күрмеле сөйлеп.

«Жеңген» деуге Батыр Баянның аузы бармады.

— Тұтқын қыз ғой... — дей салды інісінің сөзіне мән бермей. Бұл кезде Құралай да жаудыраған қарақат көзін жас Ноянға қадап қалып еді. Кенет қыздың да екі бетінің ұшы қызарып, бойын бір тәтті сезім өртеп кетті. Жас жігіт көз тоярылықтай сымбатты екен. Тіпті түр-келбеті ағасынан да көрікті ме қалай. Қыз жүрегі алып ұшып, жігіт бетіне тағы қарады. Ноян да одан көзін алмай тұрған, екі жанар түйілісіп, бір-бірінен ажырамай сәл тұрды да, екеуінің де ішіне от тастап барып тайқып кетті. Осы сәтте қыз да, жігіт те бірінсіз бірі өмір сүре алмайтынын түсінгендей...

— Сауға, көке! — деді Ноян ағасына жалына қарап. — Бір жолғы олжанды маған қи!..”  
(Yesenberlin, 2024, pp. 286-287)

“— Это... это кто там, на верблюде? — спросил Ноян, указывая пальцем на Куралай.

И взрослый батыр непонятно почему смутился и не мог сказать, что это его будущая, третья по счету, жена. — Да так, невольница... А Куралай тоже вдруг почувствовала, что не в силах оторвать глаз от статного, красивого, не по летам развитого юноши, похожего на убийцу ее отца и вместе с тем такого милого. Сердце ее заколотилось. Глаза их встретились, и тут же оба — юноша и девушка — покраснели. Сами еще не понимая этого, они в душе знали, что созданы друг для друга.

Ноян вдруг вскинул голову:

— Коке, сделай мне подарок! Словно острый нож вошел в грудь Баян-батыра. Он знал уже, о чем попросит его единственный брат, и не ошибся. У него не хватило решимости дать прямой ответ.” (Yesenberlin, 2013, p. 539)

“—Who’s there, riding a camel? — Noyan brought out, pointing a finger at her.

The steeled batyr blushed, he knew not why, and could not say that it was his betrothed third wife.

—A slavegirl of no importance, — he snapped. Kuralai, too, had her eyes glued to that strapping lad, looking older than his age, so like her father’s killer and yet so endearing. Her heart was thumping. Their eyes met, and both blushed. Still unaware of it, they knew in their subconscious that they were destined to belong to each other.

Noyan gave a jerk of his head, and said:

—Can you give me a gift, *kokeh*?” (Esenberlin, 2015, p. 288)

This term is considered a vivid example of the fact that a Kazakh tradition has many peculiar notions that are difficult to translate into target languages. Mukhtarova et al. (2024) also confirm it in their article, stating that: “due to the fact that the transliterated non-equivalent vocabularies of the Kazakh language are incomprehensible to speakers of English culture, translators use a descriptive method of translation in order to convey the features of the original.”

Another custom featured in the trilogy that deserves further explanation is *Шашын жаю*. It occurs only once, when Khan Kenesary’s wife performs it and begins to sing a lament. *Шашын жаю* is a custom practiced by women upon hearing of a person’s death. It means “a woman’s hair (plaits) down only as a sign of mourning for the close person who died, expressing their deep sorrow and grief” (Kenzheahmetuly, 2004, p. 268). This custom was effectively translated into Russian and English:

“Әлсіреп қалған Ержанды Наурызбай мен Күнімжан сүйеп тұрған. Суық хабарды естісімен Күнімжан басындағы үкілі сәукелесі мен күлгін торғын шәлісін жұлып алып, *қара шашын жая*, екі белін таянып жоқтау айта жөнелді.” (Yesenberlin, 2024, p. 127)

“Наурызбай с Кунимжан поддерживали с двух сторон обессиленного Ержана. Подойдя к белой юрте, Кунимжан содрала со своей головы саукеле с перьями, бросила на землю парчовую шаль *и, распустив свои черные волосы*, заголосила.” (Yesenberlin, 2013, p. 733)

“Nauryzbai and Kunimzhan were supporting Erzhan on both sides, as his legs gave way under him. As they approached the white yurta, Kunimzhan tore a feathered saukele off her head, cast her brocade shawl on the ground, and *let her black hair loose as she started her lamentation*” (Esenberlin, 2015, p. 137)

As can be noted, the English translation was provided by a calque translation with clarification. This strategy is considered more appropriate, as stated by Mukhtarova (2018): “In our opinion, the most appropriate technique is 'mixed translation'—descriptive and transliteration (calque), which preserves both the denotation and the color of the translated vocabulary” (p. 105).

## 5.2. Proverbs

The translation of the proverb *Қара жер өлгенге де хабар береді* into Russian is considered a “remetaphorization” (*Земля слухом полнится*). This indicates that a proverb has a common understanding in the Russian translation, but was constructed using different words. It illustrates that the equivalents of many proverbs can be found in the target languages. Sometimes, translators resort to using those equivalents to preserve the metaphorical structure of the literature. This also confirms the statement proposed in Proshina’s “Theory of translation, ” where the author refers to Retsker, who names this strategy as “ideal one” (Proshina, 2008, p. 137).

In terms of Russian-English translation, the Russian proverb is altered into a phrase, as depicted in the Findings section. The rationale behind the literal translation of the Kazakh proverb may be to engage the interest of target readers (Proshina, 2008).

Similarly, the Kazakh proverb *Қарға қарғаның көзін шұқымас*, which was also translated literally into English, has its equivalent in the English language. According to Eshtayeva et al. (2019), this proverb can be translated as “Crows do not pick crow’s eyes” or “Dog does not eat dog” (p. 122).

Since translating a proverb with its equivalent is considered ideal, some Kazakh proverbs that appear in the trilogy can be rendered using their equivalents in Russian and English. For instance, the proverb *Екі қошқардың басы бір қазанға сыймайды* can be rendered as “Двум господам не служат”, or “Два медведя в одной берлоге не живут”, or “В один котел два барана не поместятся” into Russian (Eshtayeva et al., 2019, p. 20). The English equivalents of the same Kazakh proverb might be “Between two stools one falls to the ground”, or “Masters two will not do”, or “This house is too small for two of us” respectively (Eshtayeva et al., 2019, p. 109).

Similar to the above-mentioned proverb, the following proverbs might be translated using their equivalents:

*Шешінген судан тайынбас* = 1. Назвался груздем-полезай в кузов; 2. Либо пан, либо пропал = 1. As you make your bed, you must lie on it; 2. Neck or nothing

*Аңдамай сөйлеген ауырмай өледі* = Умен тот, кто умеет держать язык за зубами = Не knows much who knows how to hold his tongue

*Сынықтан бөтеннің бәрі жұғады* = С кем поведешься, от того и наберешься = 1. Keep good men company and you shall be of the number; 2. Evil communications corrupt good manners; 3. One fool makes a hundred; 4. Those who sleep with dogs will rise with fleas; 5. You are what your friends are

*Жылы-жылы сөйлесе жылан інінен шығады* = 1. Медом больше мух наловишь, чем уксусом; 2. Ласковое слово не трудно, а спору; 3. Покорное слово гнев укрощает; 4. Ласковое слово и ласковый вид и свирепого к рукам приманит = 1. All doors are open to courtesy; 2. Soft fire makes sweet malt; 3. A soft answer turns away wrath; 4. The bait hides the hook; 5. Politeness costs little, but yields much; 6. Fair and soft go far in a day

*Сақтықта қорлық жоқ* = 1. Осторожность – не порок; 2. Береженого Бог бережет = 1.  
Good watch prevents misfortune; 2. Discretion is the better part of valour

*Тоқал ешкі мүйіз сұраймын деп құлағынан айырылыпты* = 1. За чужим погонишься – свое потеряешь; 2. Пошел за шерстью, а вернулся стриженным = 1. The camel going to seek horns lost his ears; 2. If planning revenge, dig two graves

*Алтын көрсе періште жолдан таяды* = 1. Злато не говорит, да много творит; 2. Денежка дорожку прокладывает = 1. An open door may tempt a saint; 2. Opportunity makes the thief

However, some proverbs are intrinsic to specific nations, and translators do not convey them as metaphors. Therefore, they usually paraphrase these proverbs into sentences that capture their essence. This method is also reflected in the trilogy “The Nomads.” The findings section revealed that some proverbs are inherent to the Kazakh nation and include traditional and historical terms such as *Хан*, *Көже*, and *Күгіз*. Their translation into Russian and English was accomplished through demetaphorization. This supports Baurzhanuly and Ashymkhanova’s argument that all culture-bound expressions cannot be strictly conveyed while preserving their meaning and structure (2023).

Nevertheless, there is one proverb in the novel that was translated into Russian and English but carries a different meaning than the original Kazakh metaphor:

“— Қалған жырды тағы да тарих өзі жырласын, Қазтуған жырау аузынан әлеумет тек тыңдасын. Құлаққа жағымсыз жай болса, кешіре көрсін, хан ием, — деп жырау өзінің айтар сөзіне рұқсат сұрады ханнан.

Қарапайым ел қамын ойлаған, қызыл тілін қару еткен қазақ жыраулары әрқашанда өз ойларын ашық айтқан.

Бірақ... «аталы сөзге арсыз тоқтамас», дәуірінде ханға да шындықты тыңдау бір ғанибет іс еді. Сол салттан шыға алмай Әбілқайыр да: — Ақын ел еркесі, айта бер

қорғанбай жырыңды, — деді салғырт, Қазтуғанның айтар сөзінен күйінерін күн бұрын сезсе де кеңпейіл көрінбек боп” (Yesenberlin, 2024, p. 83)

“— Не моя выдумка эта песня, великий хан, а правдивый исторический рассказ. Все в нем оставлено так, как происходило в действительности. Если не понравится тебе что-нибудь сказанное о твоих предках, да простишь ты меня за это!..

Сам хан вынужден был считаться в те времена со степной вольницей, потому что опирался на султанов. И неписаным законом было: «*Можно отрубить голову, но нельзя отрезать язык*». Вот почему, хоть и предчувствовал хан Абулхаир, что неприятна будет ему песня Казтугана-жырау, он не показал вида и милостиво махнул рукой:

— Поэт у нас вольнее птицы!..” (Yesenberlin, 2013, p. 62)

“— This song is not my invention, Great Khan, but a truthful historical narration. Everything in it is as it was in reality. Should you not like something concerning your ancestors I trust you’ll forgive me that!...

In those times even the khan himself had to count with the free-thinking steppe people because he needed the support of the sultans. And there was an unwritten law saying: «*You can cut off a man’s head but you cannot cut off his tongue*» So, although Khan Abulkhair had a feeling that he would hardly like Kaztugan Zhyrau’s song he did not show it in whatever way and waved his hand in a gracious gesture.

— With us a poet is freer than a bird!” (Esenberlin, 2015, p. 79)

This case shows that the core meaning of the proverb was slightly distorted since the proverb *Аталы сөзге арсыз тоқтамас* means “(Only) the shameless person will not heed a wise word” (Literal translation). The website of the Kazakh-Russian dictionary Sozdik.kz translates the phrase *Аталы сөз* as *Важное слово; веское слово; основательное слово (содержательная речь)*. Furthermore, there is an equivalent proverb on this website,

which states “Аталы сөзге арсыз таласады”, translated as “К справедливому слову придирается лишь бессовестный”, meaning only the shameless cavils at a fair word (Sózdık.kz, n.d.).

Regarding the omissions, they primarily occurred in the middle of dialogues or passages. The reasons for these omissions may relate to Proshina’s book's explanation regarding the potential lack of clarity for the target audience (Proshina, 2008). Some of these cases did not affect the overall meaning of the context. However, there were instances where proverbs were omitted, including entire passages where they appeared. For example, the instance in which the omission of the proverb changed the entire context can be seen in the following passage:

“Бар сенгеніміз сенсің, Абылай! Оң жағындағы тұңғиықтан құтыламын деп, сол жағындағы шыңырауға құлап кетіп жүрме. Шүршіттің ызғарынан қорқып, орыс патшасының қолтығына кірдім деп ант-су іштің. Мүмкін, бұның дұрыс та шығар... Дегенмен, «көппен кеңесіп пішкен тон келте болмас», жұртыңмен ақылдас” (Yesenberlin, 2024, p. 274).

“На тебя уповаем, Аблай! — Бухар-жырау мрачно посмотрел на Аблая. — Убежище от шуршутов ищешь под шубой у гяуров. Ох, неспроста строятся эти укрепления в нашей степи, мой султан!” (Yesenberlin, 2013, p. 530).

“With thee our hopes lie, Sultan Ablai, yet thou seekest refuge behind the infidel back. Dark are the intentions which make them build their forts, my lord! — the bard brought out, his fell glare never leaving Ablai’s face” (Esenberlin, 2015, p. 279)

This excerpt clearly illustrates that the essence of the passage was altered, as the core meaning of the dialogue revolves around consulting with others. The Russian and English translations show that the meaning has shifted.

One more instance is the proverb *Ауыздан шыққан сөз атылған оқпен тең* which was not translated in the text:

“«Бәтшағардың көзі қандай өткір еді... Шағатын жыланның көзіндей селт етер емес қой...». Бала жігіттің көзқарасынан шошынып қалған Бұқар енді іштей қобалжи бастады. «*Ауыздан шыққан сөз — атылған оқпен тең*, сорлының обалына қалмасам нетсін. Шыңғыс ұрпағы өздеріне кір келтіретін, құпияны білетін адамдарды аямайтын еді, бейшараға зақым келтіріп жүрмесе жарар еді» (Yesenberlin, 2024, p. 39)

“ «Какие все-таки у него глаза: как у змеи! — подумал он. Так же блестят и то же бесстрашие. Откуда это? Наверное, от вампира-деда, которого не называют иначе, как Аблай-Кровопийца. И конечно же не преминет он ужалить этого доброго человека, спасшего ему жизнь. Одна из мудростей чингизидов в том, чтобы не оставлять в живых свидетелей собственного позора или беславия, а то и просто людей, много знающих о них. О боже, как спасти несчастного человека?..» (Yesenberlin, 2013, p. 339)

“The young shepherd looked him straight in the eyes, never blinking even once. A shiver ran down the bard’s spine. “My how his eyes are like those of a snake! — he thought. — Shining and impassive. He got these eyes from his vampire grandfather, who was called Ablai the Bloodthirsty. And of course, he wouldn’t fail to kill the kind man who had saved his life. One of the axioms of the Genghizides was not to leave any witness of their disgrace or ignominy alive, or simply people who knew too much about them. Oh, how could he save the ill-fated man?” (Esenberlin, 2015, p. 39)

As can be seen from the above excerpt, the core meaning of the context was that Buhar zhyrau blamed himself for the words he said to Abylai, fearing that Abylai would soon kill the enslaved person Oraz as a result of his spoken words. However, this fact was omitted in the translations, which altered the meaning of the context regarding the speaker's point of view. This proverb

has its similar equivalents in Russian as “Слово не воробей, вылетит не поймаешь” and in English as “A word spoken is past recalling” (Eshtayeva et al., 2019, p. 6, 96).

Another example shows that the omitted proverb carried the primary meaning of the sentence but was conveyed differently in Russian and English:

“Атына қарай ұмтылғанда, солардың ішінен кенет қолындағы қозыбас қара шойын шоқпарын ыңғайлай түсіп, оқыс қимылдаған Бәрібай батырды көзі шалып қалды. Оның ызғарлы түрі енді аяғыңды атыңа қарай аттасаң, мына шоқпар көк желкеңнен тиеді дегенді сездірді. Өзге батырлардың да аяйтын түрі жоқ. *Көп қорқытады, терең батырады*, қанша алып күшті, жау жүрек болғанмен Бұрындық Қасым сұлтанның қасында тұрған кілең ұзын мұрт, түксиген қабақ батырларға жалғыз өзі қарсы шығуға бата алмады” (Yesenberlin, 2024, p. 362)

“Шагнул к своему коню, которого держали под уздцы два нукера. Но второго шага не сделал: стена батыров стояла за спиной султана Касыма, и крайний из них чуть заметно качнул окованной железной дубиной. Бурундук понял, что сделает он следующий шаг — и эта дубина вобьет ему голову в желудок. Он обвел взглядом строй. Мрачный огонь горел в глазах батыров” (Yesenberlin, 2013, p. 288)

“He stepped towards his horse which two henchmen held by the bridle. But he never took the second step: a wall of warriors was standing behind Sultan Kasym and the one on the far right barely noticeably shook an iron bludgeon. Burunduk got the message –if he took another step this bludgeon would pound his head into his stomach. He looked at the warriors. A fire burned in their eyes” (Esenberlin, 2015, p. 351)

Another excerpt states:

“Хан қолын қанжарынан босатты.

— Қай рудансың?

— Маңғыт, Барлас руынанмын.

Жігіт бетіне хан тағы да үңіле, байыздай қарады. Көзінде бір жан түсінбес ұшқын пайда болды. О да мүмкін... Рабиу-Сұлтан-Бегім «Сүйіншік сұлтан нағашыларына тартқан» деуші еді ғой... «Барлас руының жігіттерінің бәрі бірдей осындай қалың қабақ, арыс кеуде келеді. Сонда бұл батырдың қандай айыбы бар? Жазығы қалың қабақты болғаны ма? Нағашы жұртына жиенінің тартуы табиғи жүйе ғой. Мені де өзбек нағашыларына тартқан демей ме?» Әбілқайыр хан өзінің ойының жалған екенін біледі. «Жел тұрмаса шөптің басы қимылдамайды». Естіген өсегіне сонда-ақ сенген. Бірақ Сарғыт-Шиман Маңғыт уәзір: «Қуаныштың теңізі, адамгершіліктің күні, Фаридундай қасиетті Әбілқайыр ханның әйелі, Ақсақ Темір немересі Ұлықбек мырзаның қызы Рабиу-Сұлтан-Бегім ханым өсек-аяннан тыс тұруы фатиха. Бұлай ету екі жұртқа бірдей тәлім. Әсіресе үлкен балаңыз Шах-Хайдарды Самарқантқа хан еткелі тұрғаныңызда» дегеннен кейін ханымның қылығын қазбалай бермеген-ді.” (Yesenberlin, 2024, pp. 59-60)

“Абулхаир медленно отнял руку от кинжала:

— Из какого ты рода-племени?

— Манғыт, из рода барлас.

Хан снова впился глазами в лицо молодого батыра. В глазах его вспыхнули какие-то непонятные для непосвященных огоньки... В конце концов, и это не исключено. Ведь Рабиа-султан-бегим когда-то говорила ему, что маленький Суюнчик похож на ее родственников по матери. А все они — манғыты. И обычно у всех джигитов рода барлас густые кустистые брови. Неужели виноват этот джигит, что уродился с такими бровями, как у его сына? Разве сам он, хан Абулхаир, не похож лицом на оседлых узбеков — родственников по матери? А почему, впервые услышав об этом, не стал он проверять слухи? Что сказал ему тогда старый мудрый везир Сарыгып-Шиман из рода манғыт? «Супруга повелителя-хана Абулхаира, подобного морю радости и солнцу добродетели,

сама по себе правнучка великого и незабвенного Тимура, а также дочь ученого Улугбека, и она должна быть вне всяких подозрений!» Потом старец помолчал и прибавил уже обычным тоном: «Так нужно для обеих сторон. Особенно сейчас, когда необходимо посадить вашего сына Шах-Хайдара, мой хан, на трон в Самарканде...»» (Yesenberlin, 2013, pp. 43-44)

“Abulkhair slowly removed his hand from the dagger.

— What tribe and kin do you come from?

— Mangyt, of the Barlas kin.

And again, did the khan fix his eyes on the face of the young warrior. His eyes lit up with some secret fire the meaning of which only the khan himself knew... After all, this cannot be excluded either. Rabia-Sultan-Begim once told him that the little Suyunchik resembled her relatives on the maternal side. They are all Mangyts. And usually, the warriors of the Barlas kin have thick bushy eyebrows. Is this warrior to blame for his eyebrows being exactly like those of his son? Doesn't he, Khan Abulkhair, resemble the settled Uzbeks, his mother's relatives? Why did he not verify the rumors when he first heard of it? What was it his wise old vizier Sarygyp-Shiman of the Mangyt kin told him then? «The spouse of Sovereign Khan Abulkhair who is like a sea of joy and the sun of virtue, is herself the granddaughter of the great and unforgettable Timur and also the daughter of the scholar Ulugbek, and therefore she is beyond suspicion! » Then the old man paused and added quietly: «This is what both sides need to know. Especially now when it is absolutely necessary that your son Shah-Haidar, my Khan, come to the throne at Samarkand...»» (Esenberlin, 2015, pp. 57-58)

The above excerpt clearly shows that the Kazakh proverb emphasizes the Khan's thoughts. However, this point was not conveyed in the target languages.

One more example of an omitted proverb that resulted in altering the context's meaning can be seen in the following excerpt:

“Мүліктің неге келгенін мылқау білмейтін. Тек бүгін таңертең Қоқаннан келген шабарманның оған қағаз беріп жатқанын көріп қалған. Мүлік шабарманмен сөйлесіп тұрғанда шатырды жинап жүрген мылқау қоржынға тығып қойған сол қағаздағы «тездет» деген сөзді оқыған болар деген ой Мүліктің денесін кенет дірілдетіп жіберді. Бірақ сол сәтте «қойшы, әрі мылқау, әрі саңырау құл қайдан хат танысын», деп өзін-өзі басты. Бірақ *қорыққанға қос көрінеді*, күдік алған көңіл қайтадан қобалжи түсті...” (Yesenberlin, 2024, p. 320)

“Глухой не знал, с каким поручением послан его хозяин Малик, но сегодня утром он видел кокандского связного, передавшего Малику лоскут с какими-то письменами. Возможно, глухой заглянул в этот лоскут бумаги, когда убирал шатер, пока Малик разговаривал с прибывшим? Нет, это невозможно: туленгут так же безграмотен, как и глух!” (Yesenberlin, 2013, p. 568)

“The deaf-and-dumb horse-holder did not know what instructions his boss, Malik, had, but that morning, he had seen a messenger from Kokand handing a paper with signs to Malik. Could the deaf-and-dumb man have had a chance to read the paper when Malik was busy with the messenger? No, the tulengut was not only deaf and dumb, but also absolutely illiterate!” (Esenberlin, 2015, p. 320).

The above passage demonstrates that there is an omission in both translations of the Kazakh proverb, resulting in a slight alteration of the context's meaning by leaving Malik's feeling of fear untranslated. Similar equivalents of this proverb include “Кто боится, у того в глазах двоится” in Russian, and “Foolish fear doubles danger” or “Fear has a hundred eyes” in English (Eshtayeva et al., 2019, p. 36, 124).

Furthermore, one Kazakh proverb was translated into Russian and English without preserving its metaphoric structure. The proverb *Аға өлсе – жеңге мұра, іні өлсе – келін мұра* was translated into Russian as *Аменгерство-преемственность жен между родственниками* and into English as *Amenger- the succession of wives among relatives*. This decision to translate it in such a way brought the target readers closer to Kazakh culture.

There is also a case of mistranslation of a Kazakh proverb *Ашу — жау, ақыл — дос* from Russian into English in the following context:

“Кенесары езу тартып күлді.

— Менің басымның төлеуін соншама арзан санағандары қалай? Өздері бір жылқыны отыз бес сомға бағалағанда, ең болмаса мың жылқы тұрмағанымыз ба? Аршабоқ Петерборға жазған қағазында Кенесары отыз жетінші, отыз сегізінші жылдары Россия патшалығының саудасына екі жүз сексен мың зиян келтірді депті ғой! Осындай жанаралдармен қалай тіл тап дейсің?

— Тіл табу керек. Өйткені олар күшті, сенің басыңа баға қойып отырған солар ғой...

— Күшті екен деп қорыққанымнан тізе бүгем бе? Таймас, әлде сен Кенесарының мінезін білмейтін бе едің?

— Білемін. Білгесін айтып тұрмын. Қиындықта жол таба алмайды десек, хан етіп көтермес едік. *«Ашу — жау, ақыл — дос»*. Бұны қазақ білмей айтқан ба? Көтерілісіміз шаңқай түсіміз еді десек, хандығымыз екіндіміз тәрізді, енді біржолата жер астына күндей батып кетіп жүрмейік, әлі де ойланалық...

— Жарайды, ойланайық. Тағы нең бар?” (Yesenberlin, 2024, pp. 349-350)

“Кенесары улыбнулся:

— Хорошо, что хоть как-то оценили... Но неужели я стою всего сотни лошадей? Если считать даже по тридцать пять рублей за коня... Ведь Аршабок сам пишет в Петербург,

что только в два года я принес убыток российской торговле на двести восемьдесят тысяч рублей. Если это правда, то он хочет нажиться на мне...

— Так или не так, но если восстание наше было полуденной порой, то ханом мы сделали тебя в предвечернюю пору. Тебе думать, как бы совсем не закатилось наше солнце. Помни пословицу, Кенеке, что *нет страшнее врага, чем собственный гнев!*..

— Хорошо, подумаем... Что еще осталось тебе сказать?" (Yesenberlin, 2013, p. 902)

"Kenesary smiled.

- At least my head looks to be worth something... But am I worth a hundred horses only? If you pay even thirty-five roubles per horse... Remember, Arshabok sent a report to St. Petersburg, saying that I had inflicted two-hundred-eighty-thousand rouble losses to Russia's trade. If that is true, then he wants to get rich on me...

— One way or another, troubles, to all appearances, are waiting around the corner. We launched our uprising in the midday, we proclaimed you the khan in the evening. Now, with no time to waste, you'd better catch up with the sun until it sinks. *Make hay while the sun shines*, runs the saying.

— All right. Anything else?" (Esenberlin, 2015, p. 137)

In conclusion, answering the first research question, "***What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and from Russian into English in the trilogy?***", the findings section indicates that the most commonly used strategy for translating tradition and custom words is omission, applicable to both direct and indirect translations. Regarding the translation of proverbs, the most frequently utilized strategy is demetaphorization for direct translation, while a combination of strategies is used for indirect translation. Literal translation is also considered a common strategy, as it is slightly less frequent than the mix of strategies, differing by five instances.

### 5.3. Interview

#### Proverbs

The findings section highlighted varied opinions on the interpretation of proverbs. Some participants not only directly answered the question regarding how to convey cultural identity in target languages but also provided in-depth elaborations, presenting evidence and suggesting their translation versions. The contexts shown in the interview are illustrated in Appendix 8.

Participants who believed that the cultural identity of the first proverb *Таста тамыр, ханда бауыр жоқ* was not completely rendered into the Russian and English languages, suggested clarifying the term Khan as ruler in brackets immediately after the translation, since this term might lead to misunderstandings for target readers in English. Furthermore, P9 and P10 argued that the first part of this proverb was mistranslated since the word *тамыр* refers more to the root (of the plant) that describes a living being rather than veins. These comments were also reflected in the article of Тлепов (2022), where the author translates the same proverb as “Камень не имеет корня, также и би не имеет родственника” (р. 94). Regarding the translation of this proverb from Russian into English, participants consider it appropriate in terms of indirect translation. They also emphasize that if the correct translation had been used for direct translation initially, then indirect translation would not have been distorted. The strategy used for translating this proverb is demetaphorization for direct translation (literally translated), and literal translation with borrowing for indirect translation. The suggested translation strategy by participants is transliteration with explication.

The translations of the second proverb *Көппен кеңесіп пішкен тон келте болмас*, were described as mistranslations, and the core meaning and cultural specificity reflected in the proverb were not appropriately conveyed into Russian and English. P1 and P4 pointed out a shift in the point of view in both translations. As they state, the translations somehow mean that Kenesary blames his father for making a quick decision that could result in heavy casualties. However, the original meaning is entirely different (P1: “Тут мне кажется меняется точка

зрения...Будто-бы Кенесары обвиняет своего отца за то, что тот принял решение сгоряча. Но на казахском языке контекст ведь о другом”; P4: “Бұл жерде Кенесарыны өз әкесін кінәлап тұрғандай аударылған. Мақалдың түп мағынасы бұл емес қой негізі. Керісінше, қазақ сұлтандарының шешім қабылдар алдында өзгелермен, әсіресе ақсақалдармен кеңесетіні туралы айтылған”). The translation strategy used for the second proverb is remetaphorization (for direct translation) and literal translation (for indirect translation). The suggested translation strategy by participants is explication or finding a more appropriate equivalence with similar meaning.

The third proverb, *Әңгіме бұзау емізер*, has sparked various controversial perspectives. According to P10, this saying is often extended to *Әңгіме бұзау емізер, бұзау таяқ жегізер*, and its interpretations differ in Russian and English. Consequently, it might be translated as *Делу время, потехи час*, or simply rephrased as “Let’s get down to business” (P9). Additionally, P8 contended that labeling “talk” as “empty” is unsuitable, as it relates more to space than conversation. The translation strategy used for the third proverb is demetaphorization (for direct translation) and transposition with modulation (for indirect translation). The suggested translation strategy by participants is explication or finding a more appropriate equivalence with similar meaning.

The translation of the fourth proverb, *Айран сұрай келіп, шелегіңді жасырма*, has been criticized for being overly literal. While it preserves the original meaning, some may find the term *Айран* unclear. Therefore, as half of the participants suggested, clarifying this term in brackets would be beneficial if translators aim to uphold Kazakh culture. Additionally, P9 pointed out that the English translation “sour clotted milk” diverts attention, suggesting it's unnecessary to specify that term and instead simply use "milk." Furthermore, the participant believes that the best way to convey this proverb is through paraphrasing or by finding equivalent phrases in Russian and English. The translation strategy used for the fourth proverb

is demetaphorization (for direct translation) and literal translation with adaptation (for indirect translation).

Regarding the fifth proverb, *Мал ашуы—жан ашуы, жер ашуы-ел ел ашуы*, two participants noted that it was only partially conveyed, and they believe the second half's translation aligns more closely with the Kazakh proverb, as both Russian and English interpretations capture its essence well. However, they recommend replacing the initial part, specifically the words "Желудок" and "Stomach," with alternatives. Furthermore, six additional participants contended that the meaning and cultural context were distorted, arguing that the Russian and English translations fail to reflect the proverb's significance related to the custom of "barymta" that was practiced during that era, as well as the nation's hardships. Additionally, P2 advises against using the term "mental anguish" in English, as it connotes something purely medical and diminishes the proverb's true essence. The translation strategy used for the fifth proverb is demetaphorization (for direct translation) and modulation (for indirect translation). The suggested translation strategy is explication or adaptation.

All participants expressed concerns about the sixth proverb's lack of translation, as the original author's intention to portray the hero's emotions was lost. Consequently, readers in both Russian and English missed the feeling that was initially meant to be communicated. Additionally, P9 suggested using the Russian proverb "Страх сеет сомнения", and P5 suggested that using equivalent English phrases like "scared to death" would effectively convey the cultural identity present in the proverb. The translation strategy used for this proverb is omission for both direct and indirect translation. The suggested translation strategy is equivalence.

### **Tradition and custom words**

Many participants noted that the expression *Жетісін беру*, featured in the first context, is an incomplete translation and requires clarification by including "the seventh day." They believe

it would be fitting to use a number that signifies the specificity of such a tradition, as the number 7 holds significant importance in the mourning ceremony and various other customs. Additionally, the terms *поминки* and *funeral repast* typically occur on the third and fortieth days in Christianity. As a result, target readers may find the dates somewhat confusing and might not recognize a distinct Kazakh mourning ceremony. Regarding the second context in which this term appears, all interviewees criticized both translations for adding an unnecessary adjective, such as *богатые* and *opulent*, arguing that any mourning ceremony is, first and foremost, a grieving process and cannot be described this way. Moreover, P4 and P5 noted a shift in verb tense in the Russian and English translations. Both translations suggest that a mourning ceremony would be held in a week, whereas this ceremony has already been performed in the original novel. As they state, translations like this devalue the importance of a tradition (P4: “Мұнда “богатые” деген сөздің қосылып қойғанын ғана емес, жалпы сөйлемнің бұзылып тұрғанын көріп тұрмын. Бұл жерде “жетісін берді де” деп тұрса, аудармаларында “будут устроены” дейді. Сонда аудармасында бұл рәсімнің құнсызданып қалғаны байқалады”). The translation strategy used in this expression is lexical substitution with explication (for direct translation) and literal translation with calque (for indirect translation). The suggested translation strategy is lexical substitution with explication.

The third mourning expression, *Қара жамылу*, received various interpretations from participants. Eight out of ten participants pointed out that several sentences depicting a Kazakh tradition were omitted. Consequently, both translations failed to capture the distinctiveness that Yesenberlin initially tried to convey. The translation strategy used in this expression is explication with mistranslation (for direct translation) and literal translation (for indirect translation). The suggested translation strategy is explication.

About the fourth expression, *Жасау*, several interviewees inquired why the Russian term *приданое* was not utilized, questioning whether such a word existed in the Russian language during that period (Period of translation from Kazakh into Russian – 1978). Consequently, the

additional sources were sought out to determine the approximate time when the term *приданое* was used. According to the book “Приданое по обычному праву крестьян Архангельской губернии” (“Dowry According to the Customary Law of the Peasants of the Arkhangelsk Province”) printed in 1873, the term *приданое* appears in the following context: “Тотъ же авторъ, слова котораго приведены выше, говорить о происхожденш приданого: „Пока невесты продавались, ихъ родные получали калымъ или плату за вено; когда же бракъ сталь до- говоромъ, условіемъ, сделкой двухъ родовъ, скреплявшею и упрочивавшею ихъ союзъ и соглаше, и следовательно, полный разрывъ новобрачныхъ съ своимъ родомъ не могъ иметь мѣста, какъ прежде, ея родственники, весьма естественно старались, по возможности, обезпечить хозяйство и довольство молодыхъ. Вотъ первый поводъ давать за невестой приданое. Оно стало потомъ предметомъ сорева- новашя между родами, члены которыхъ соединялись бракомъ. Родственники невесты выказывали свое достоинство, честь, богатство передъ родными ея мужа, давая за нею большое приданое. Такимъ образомъ, последнее стало необходимою принадлежностью брачныхъ союзовъ” (Efimenko, 1873, p. 106).

This means that at the time when the trilogy was being translated into Russian, the term *приданое* had already existed. The translation strategy used in this expression is explication (for direct translation) and literal translation (for indirect translation). The suggested translation strategy is transliteration with explication.

Regarding the fifth expression, *Әмеңгерлік*, all ten participants agreed that the Russian and English translations omit this term. This omission can mislead target readers into believing that Abylai is the son of Tauke Khan. Thus, they suggest transliterating the term in the text and providing clarification in footnotes. The translation strategy used in this expression is explication (for direct translation) and literal translation (for indirect translation). The suggested translation strategy is transliteration with explication.

The sixth expression, *Жерден теңге алу*, which pertains to the Kazakh national game, faced criticism from P10, who argued that both translations mislead target readers regarding their descriptions. According to P10, there is a mistranslation in the phrase *поднимали с несущегося во весь опор коня зубами с земли серебряную монету* (*snatched a silver coin from the ground with their teeth from the back of a galloping horse*), as it suggests that it is feasible to grab something with one's teeth. Moreover, the game involves more than just snatching silver coins. P10 further contended that for a player to snatch something with their teeth, they would need to be two meters tall or more. The following extract demonstrates the game:

“Tenge alu (picking tenge from the ground on a horse). Another amazing entertainment was Tenge alu. Few on horseback could pick a coin up from the ground on the run. Most of zhigits even bending as far as they could couldn't do that; for this involved a special knack or skill. That's why many zhigits would refuse to take part in this competition, fearing his failure might disgrace him before his girlfriend. In early times, Kazakh zhigits riding on a horse might split dung lying in a field with a sword while riding on a horse. Such feats were facilitated by Tenge alu training. Special prizes were given to the winners: if the coin pick from the turf was golden, he kept it. Kazakh youth liked this game because it trained them to be careful and adroit and to adjust to different situations in life. Even riding a tai (one-year-old colt), small boys could pick something from the ground. If a rider dropped his whip, he was encouraged to be able to retrieve it on the run, for when he was older, such practice would help in Tenge alu contests” (Akshalova, 2002, pp. 73-73). The translation strategy used in this expression is explication (for direct translation) and literal translation (for indirect translation). The suggested translation strategy is transliteration with explication.

After contemplating culture-bound words and their translations at the end of the interview, all ten participants shared their overall perspectives on the discussed translations and proposed the following:

- If there had been sufficient qualified translators from Kazakh to English, the earlier criticisms would not have arisen. Therefore, training Kazakh-English translators and prioritizing effective training programs would be beneficial (P10: “Негізі басынан ағылшын мен қазақ тілін жетік меңгерген ұлты қазақ аудармашы болғанда, мұндай өрескел қателіктер орын алмас еді. Болар іс болған соң, оның салдарын түзеу үшін бұл аудармаларды жарамсыз деп танып, қазіргі мықты аудармашыларға қайтадан беру керек деп ойлаймын”).
- Translators should recognize and take responsibility for the fact that they are not only translating language but also a nation’s culture, the original author’s intentions, and the emotions they wish to convey (P5: “Мұндай ауқымды әрі тарихи және саяси маңызы бар еңбектерді аударатын адам өзінің мойнында үлкен жауапкершіліктің барын білуі деп ойлаймын. Аударма деген бір елдің мәдениетін екінші елге солар түсінетіндей етіп, әрі солардың мәдениетіне ұқсата отырып жеткізу. Сонымен қатар, басты есте сақтау керек нәрсе ол автордың стилін жеткізу, оның әу бастан көрсетуге ниеттенген сезімін білдіру деп санаймын”). This point of view is also reflected in the article by Baurzhanuly and Ashymkhanova (2023), stating “Перевод подобной литературы ставит высочайшие требования к компетенции переводчика, который должен обладать высокой эрудицией и широким кругозором (The translation of such literature places the highest demands on the competence of the translator, who must have high erudition and a broad outlook)” (p. 198)
- It is crucial to focus on training translators who specifically work with literature, as every nation's cultural uniqueness and heritage can only be seen through its literature (P2: “Негізі қазіргі дамып келе жатқан заманда мұндай ескі аудармалар мүлдем ұмыт қалып жатыр. Оның үстіне, әдебиетті аударуға арнайы көңіл бөлініп жатқан жоқ. Барлығы бір “аудармашы” деген жалпы түсінікпен жүр. Ал шындығында, дәл

осы әдебиеттерді аударуға үйрететін арнайы бөлек курс немесе оқу бағдарламасы енгізілу керек деп ойлаймын.”).

- The instances mentioned above illustrate that the best way to translate a proverb is by conveying it through a similar and equivalent proverb in the target language (P1,4,5,7,9,10: “Думаю нужно пословицы заменить их эквивалентами того языка, на который переводишь. Если переводить слишком дословно как на этих примерах – то теряется их красивое метафорическое строение и непонятно пословица ли тут вообще. Но и подбирать эквиваленты тоже нужно с осторожностью, так как из примера видно, что не все эквиваленты могут передать правильный смысл.”).

To sum up, answering the second research question, “*How do these strategies shape the representation of Kazakh cultural identity in the English translation?*”, it can be seen from the answers that the demetaphorization (literal translation) strategy that was mainly used in the translation of proverbs from Kazakh into Russian is not enough to convey the culture appropriately. Therefore, most participants suggest using transliteration with explication for tradition and custom words and equivalence for proverbs. These answers are also reflected in the study by Mukhtarova (2018) stating that the most appropriate strategy is “mixed translation” – explication (or descriptive) and transliteration, which preserve both the denotation and the coloring of the translated vocabulary.” It also confirms the argument of Hanna (2019) that “the importance of incorporating indirect translators into translator training should also be emphasized if the idea is to teach translators real-life skills” (p. 30). Furthermore, the answers also highlight the comment of et al. Janfaza (2012) states that “Natural translation is one of those factors that help transfer culture through language, but to be natural is the hardest part of translation, i.e., in transferring culture it is usually impractical” (p. 81).



## 6. CONCLUSION

The research aimed to answer two central questions: “What are the strategies involved in transferring culture-bound words and expressions from Kazakh into Russian and Russian into English in the trilogy?” and “How do these strategies shape the representation of Kazakh cultural identity in the English translation?” It investigated the strategies employed in translating “The Nomads” from Kazakh into Russian and Russian into English. The present research used a qualitative descriptive methodology to conduct a comprehensive exploration. This method further facilitated a detailed investigation into the relationship between translation strategies and their influence on the interpretation of cultural context. A semi-structured interview examined the perception aspect, addressing the second research question.

The study revealed that words related to tradition and customs were primarily omitted in both direct and indirect translations. Concerning proverbs, it was found that the most frequent translation strategy was demetaphorization for direct translation, while a combination of strategies, along with literal translation, was used for indirect translation. Additionally, eighty-one proverbs were omitted in the Russian translation and eighty-two in the English translation. Regarding the second research question, it was revealed that the omission, transliteration, and explication strategies are not sufficient in conveying culture-bound expressions into target languages, suggesting the use of their combinations, which would help preserve the Kazakh notions inherent to the nation and clarify them for the audience. Furthermore, the research was consistent with previous studies in this field regarding the following issues:

- 1) The research showed that many Kazakh proverbs draw parallels between human life and nature, particularly through wild and domestic animals, highlighting the cultural significance preserved by the nomadic way of life. It can be observed in proverbs such as *Жылы-жылы сөйлесе жылан інінен шығады; Қарға баласын аппағым деп сүйеді, кірпі баласын жұмсағым деп сүйеді; Ортақ өгізден — оңаша бұзау; Әңгіме бұзау емізер; Айран сұрай келіп, шелегіңді жасырма; Мал ашуы — жан ашуы, жер*

*ашуы* — *ел ашуы*, also in tradition and custom words such as *Ақсарбас* (emphasizing the importance of white color), *Қалыңмал* (as using a cattle to settle accounts in solving major issues), *Жетісін беру* (emphasizing the significance of numerical dates), *Қара жамылу* (symbolizing mourning with the black color) and others. This cultural uniqueness is also reflected in Abdikulova and Ospanova's (2019) study, stating that "Since the life of nomads was closely connected with nature, then comparisons are based on analogies with surrounding nature, life of domestic and wild animals, as well as ancient mythology and weaponry. Comparison has introduced a special poetry of live folk language to the narrative" (p. 59).

- 2) The study has also revealed that "I. Esenberlin traces the most important characteristics of Kazakh national mentality back to folk traditions and creatively reflects them in his trilogy. The author reveals such a basic national trait of character as hospitality. This quality contributed greatly to the establishment of good relations between clans, helped to prevent or smooth out any possible conflicts" (Ospanova, 2019, p. 5). This respect for others, especially older adults, can be seen in the proverbs such as *Аталы сөзге арсыз тоқтамас*, or *Көппен кеңесін пішкен тон келте болмас*. The latter proverb was also commented on by participants as emphasizing respectful relationships not only in family issues but also in solving political disputes.
- 3) Some small details can lead to misunderstandings among target readers, as discussed by Dyussekeneva and Dyussekenev (n.d): "If one ignores these details, the images will be inaccurate, the reader may not understand some of the content, some details explaining the behavior of the characters will be lost" (p. 2). The discussion chapter provided an example about "Camel's races," highlighting how a minor change can cause target readers to believe this game is about racing camels, when in fact, it refers to an ancient Kazakh game showcasing the batyrs' skill in managing a large animal like a camel. Additionally, the interview revealed that most participants recommended

employing a transliteration strategy alongside a description of games, as they were vital in the Kazakh steppe.

- 4) This study also aligns with the research conducted by Rsaliyeva and Kadyrova (2017), which is mentioned in the methodology section. The authors also indicate the translation of the Kazakh proverb *Бөлтірікті қанша асырасаң да тоғайын аңсайды* in English (Once a savage always a savage) as an equivalent. Additionally, the researchers also state that one proverb is translated differently in different contexts, such as a proverb *Бас кеспек болса да тіл кеспек жоқ*, which was translated as “You have the right to cut off a convict's head but first you must listen to what his tongue has to say”, and “You can cut off one's hear but not his tongue” (p. 26).
- 5) Mounadil's (2023) qualitative descriptive study investigating translation strategies for proverbs from English to Arabic found that omission was the most common strategy, followed by paraphrasing (demetaphorization). The current research also indicated that demetaphorization and omission were primarily used when translating proverbs from Kazakh to Russian and Russian to English.
- 6) The interview revealed that most participants suggest using a combination of transliteration with explication, which in turn is also proposed by Mukhtarova (2018). “По нашему мнению, самым подходящим приемом является «смешанный перевод» – описательный и транслитерация, которые сохраняют и денотат, и колорит пере водимой лексики” (p. 105).
- 7) The interview answers also reflect Mulkamanova’s (2024) argument that “the English version of the work was translated from the Russian variant, not from the original one, and this can cause some confusion” (p. 9) (P 4: “Негізі ағылшын тіліндегі аудармасы салыстырмалы түрде орысшадан дұрыс берілген. Бірақ қазақ тілінен орыс тіліне дұрыс аударылмағанның әсерінен ағылшын тіліндегі текст те дұрыс жеткізілмеген”. P9: “Если бы изначально был правильный перевод с казахского на

русский, то в английском языке не было бы таких искажений. Вообще сам перевод с русского на английский мне кажется более приемлемым чем с казахского на русский”).

- 8) The participants highlight the similarity between Russian and English translations. This was also pointed out by Mukhtarova (2017) that the Russian and English versions of the translation are close in style and strategies, since the English version of the trilogy by I. Yesenberlin "The Nomads" was translated from the Russian version (“Следует также отметить, что русский и английский варианты перевода близки по стилю и приемам перевода, так как английский вариант трилогии И. Есенберлина «Кочевники» был переведен с русскоязычного варианта” (p. 146)).
- 9) Interview participants suggested creating or including a course that can teach translators who specialize in translating literary works, which was also reflected in the study by Aldhahi and Alshehri (2019): “There is a pressing need to have a corpus of the most frequent uses of CBI in translator training programmes” (p. 84).
- 10) The current research findings also align with the argument of Abisheva and Smagulova (2012), stating that “An analysis of translations of national comparisons shows that very often the translation does not reflect national realities. Comparisons of the source language are omitted; a literal translation of comparisons is observed, for example, when translating the work of I. Yesenberlin "Nomads", some translation errors arise due to ignorance of national specifics. The translator often uses the strategy of omitting comparisons, without replacing them with analogues or descriptive phrases. Many vivid, detailed comparisons, so characteristic of the Kazakh people, have disappeared in translation” (p. 28)

Regarding the research limitations, the following limitations were revealed in the study:

- The overall volume of the research material exceeded the capacity for investigation within the scope of a master's thesis. Therefore, it is recommended that future research should focus on only one volume of the trilogy while conducting a deeper study.
- Time constraints presented challenges in timely management.
- The coverage of the research material was excessive, thus leading to a lack of concentration on one particular issue. It is advisable to focus on a single category, such as only proverbs or solely terms related to tradition.
- Employing different translation strategies presented some challenges in transitioning from direct to indirect translation. Thus, it is advisable to implement a particular strategy classification for both direct and indirect translation.
- Vinay and Darbelnet's (1995) strategies, primarily used for studying related languages, presented challenges when applied to three distinct languages. Consequently, strategies appropriate for the Russian, Kazakh, and English languages should be employed.
- Shveitser (1988) was insufficient to explore proverbs. Therefore, it is recommended that additional translation strategies for proverbs and idioms be employed.
- Since indirect translation is poorly researched, finding precise studies on culture-bound expressions proved challenging.
- Having a bachelor's degree in another field caused difficulties in a deeper investigation of translation theory.
- It is advisable to include interview participants who possess a relevant practice or academic background in translation studies or linguistics, along with a thorough understanding of the cultural nuances of the country being researched.

Regarding the generalizability of the research, it should be pointed out that the answers to the research questions, particularly those related to the translation strategies of proverbs, can also be applied to other research, as these proverbs are commonly used and can be generalized to

various situations. However, the terms related to traditions and customs and interview responses cannot be applied to other studies since they pertain to a specific context.

As a contribution to this study, a table of equivalents for the Kazakh proverbs in the Russian and English languages was presented, which is demonstrated in Appendix 9. All equivalents in the Russian and English languages were taken from two primary sources, mentioned in the methodology chapter. They are Eshtayeva (2017) *Қазақ және батыс тілдері мақал-мәтелдер сөздігі* (Dictionary of proverbs in Kazakh and Western languages), Eshtayeva et al. (2019) *Қазақ және әлем тілдері мақал мәтелдері* (Proverbs in Kazakh and world languages)

This study aims to assist current and aspiring simultaneous and consecutive interpreters in enhancing their understanding of cultural nuances, translation techniques, and methods.

Additionally, many expressions in the trilogy are relevant to everyday situations and official meetings. Additionally, it could benefit fiction translators seeking accurate equivalents in Kazakh-English translation and interested in how culture can be reflected in the target language. Finally, this research will captivate those keen to deepen their knowledge of culture-bound expressions and their depiction in literature.

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## Appendix 1

## Tradition and custom words (Book 1)

<b>Kazakh tradition and custom words</b>	<b>Russian translation</b>	<b>English translation</b>	<b>Direct translation strategy</b>	<b>Indirect translation strategy</b>
“Мойнына бұршақ салу” (p. 15)	-	-	Omission	Omission
“Ұзатылғанша” (p. 22)	“Время, оставшееся до свадьбы” (p. 15)	“The time remaining till her wedding” (p. 20)	Explication	Literal translation
“Жетісін бергеннен кейін” (p. 23, 335)	1)“Недельные поминки справлялись” (p.16) 2)“Когда прошли недельные поминки” (p. 266)	1)“The funeral repast lasted a whole week” (p. 21) 2)“When the week of the funeral repast passed” (p. 266)	1)Explication 2)Explication	1)Modulation 2)Modulation
“Барымталап әкететін” (p. 46, 256, 299, 346)	1)“Угоняли табуны” (p. 27) 2) – 3) – 4) – 276	1)“To drive away horses” (p. 36) 2) – 3) – 4) –	1)Lexical substitution 2)Omission 3)Omission 4)Omission	1)Modulation 2)Omission 3)Omission 4)Omission
“Жетісін бергенде” (p. 62, 62, 142)	1)“На седьмой день после смерти” (p. 47) 2) – 3)“Когда минула неделя со дня смерти и прошли первые	1)“On the seventh day after the death” (p. 62) 2) – 3)“A week after the death and the first funeral repast” (p. 141)	1)Explication 2)Omission 3)Explication	1)Literal translation 2)Omission 3)Literal translation + Modulation

	поминки” (р. 113)			
“Қыркын бергенде” (р. 62, 62, 297, 344)	1)“На сороковой день после смерти” (р. 47) 2) – 3) – 4)“Когда прошло положенных сорок дней траура” (р. 274)	1)“On the fortieth day after the death” (р. 62) 2) – 3) – 4)“When the forty days of mourning were over” (р. 335)	1)Explication 2)Omission 3)Omission 4)Explication	1)Literal translation 2)Omission 3)Omission 4)Literal translation + Modulation
“Түйе жарыс” (р. 64)	“Верблюжьи бега” (р. 49)	“Camel’s races” (р. 64)	Calque	Adaptation + Mistranslation
“Қатын күрес” (р. 64)	“Женская борьба” (р. 49)	“Women’s wrestling” (р. 64)	Lexical substitution	Literal translation
“Айтыс” (р. 128)	“Поэтические состязания” (р. 95)	“Contests of poets” (р. 120)	Explication	Literal translation
“Бәйге” (р. 128, 172)	1)“Конские скачки” (р. 95) 2)“Скачки” (р. 137)	1)“Horse races” (р. 120) 2)“Races” (р. 170)	1)Lexical substitution 2)Lexical substitution	1)Literal translation 2)Literal translation
“Ат шаптырылды” (р. 177)	-	-	Omission	Omission
“Балуан күрестірілді” (р. 178)	“Состязались борцы-палваны” (р. 143)	“Wrestler-palvans competed” (р. 176)	Explication	Literal translation + Borrowing
“Жамбы ату” (р. 178, 305)	1) –	1) –	1)Omission 2)Explication	1)Omission 2)Modulation

	2)“Стрельбы из лука” (р. 242)	2)“Archery tournaments” (р. 297)		
“Сайыс” (р. 178, 305)	1)“Состязались джигиты” (р. 143) 2)“Скачки” (р. 242)	1)“Horsemen competed” (р. 176) 2)“Horseraces” (р. 297)	1)Explication 2)Mistranslation	1)Modulation + Adaptation 2)Literal translation
“Көкпар” (р. 300, 305)	1)“Конные состязания” (р. 240) 2)“Кокпар” (р. 242)	1)“Horse races” (р. 294) 2)“Kokpar” (р. 297)	1)Explication 2)Transliteration	1)Modulation 2)Borrowing
“Күрес” (р. 300, 305)	1)“Состязания народных борцов” (р. 240) 2)“Конная борьба” (р. 242)	1)“Wrestlers’ competitions” (р. 294) 2)“Wrestling on horseback” (р. 297)	1)Explication 2)Mistranslation	1)Modulation 2)Calque
“Түн қату” (р. 305)	-	-	Omission	Omission
“Түйе жығу” (р. 305)	-	-	Omission	Omission

## Proverbs (Book 1)

<b>Kazakh proverbs</b>	<b>Russian translation</b>	<b>English translation</b>	<b>Direct translation strategy</b>	<b>Indirect translation strategy</b>
“Екі қошқардың басы бір қазанға сыймайды” (р. 12)	“В одном котле невозможно варить головы сразу двух баранов” (р. 8)	“It is impossible to boil two sheep’s heads in one and the same pot” (р. 10)	Demetaphorization	Literal translation
“Игіліктің ерте-кеші жоқ” (р. 17)	-	-	Omission	Omission
“Серіксіз жау болмайды” (р. 20)	-	-	Omission	Omission
“Шешінген судан тайынбас” (р. 25)	“Раздевшийся обязательно прыгнет в воду” (р. 18)	“The one who got undressed will surely jump into the water” (р. 24)	Demetaphorization	Literal translation
“Жыланның үш кессе де кесірткелік қауқары бар” (р. 41)	-	-	Omission	Omission
“Жұт жеті ағайынды, айыр ағашпен сегіз” (р. 44)	-	-	Omission	Omission
“Тікенектен шошып шок басты” (р. 48)	-	-	Omission	Omission

“Бас кеспек болса да, тіл кеспек жоқ” (р. 58, 156)	1)“Голову ты вправо отсечь, но должен выслушать перед этим, что произнесет язык осужденного” (р. 42) 2)“Можно отрубить голову, но нельзя отрезать язык” (р. 127)	1)“You have the right to cut off a convict’s head but first you must listen to what his tongue has to say” (р. 56) 2)“You can cut off one’s head but not his tongue” (р. 158)	1)Demetaphorization 2)Demetaphorization	1)Literal translation 2)Literal translation + Modulation
“Жел тұрмаса шөптің басы қимылдамайды” (р. 60)	-	-	Omission	Omission
“Аталы сөзге арсыз тоқтамас” (р. 83)	“Можно отрубить голову, но нельзя отрезать язык” (р. 62)	“You can cut off a man’s head but you cannot cut off his tongue” (р. 79)	Demetaphorization	Literal translation+ Modulation
“Айлас қатын мұндас” (р. 95)	“Связанные общностью судеб” (р. 66)	“Bound by the same fate” (р. 85)	Demetaphorization	Modulation
“Әлін білмеген әлек” (р. 109)	“Бахвальство — источник твоих бед” (р. 77)	“Boasting is the source of all your troubles” (р. 99)	Demetaphorization	Literal translation
“Қара жер өлгенге де хабар береді” (р. 109)	“Земля слухом полнится” (р. 77)	“Rumour spreads far and wide with lightning speed” (р. 99)	Remetaphorization	Adaptation

“Аға өлсе, ініге мұра” (р. 109, 385)	1)“Младший брат по закону является преемником старшего” (р. 77) 2)“По древнему казахскому закону, она перешла в дом его брата” (р. 306)	1)“The junior brother is the successor of the senior one” (р. 99) 2)“She, according to Kazakh law, moved into the house of his brother” (р. 373)	1)Demetaphorization 2)Demetaphorization	1)Literal translation 2)Literal translation
“Қардың басын қар алар, ханның басын хан алар” (р. 130)	“Снег падает на снег, хан садится на место другого хана” (р. 97)	“Snow falls on snow and a khan takes the place of another khan” (р. 123)	Demetaphorization	Literal translation+Borrowing
“Қырық бір жақ, қыңыр бір жақ” (р. 147)	“Сорок человек не переспорят упрямого” (р. 118)	“Even forty people will not out talk a bull-headed one” (р. 148)	Demetaphorization	Literal translation+Modulation
“Әке балаға сыншы” (р. 151, 276)	1)“Отец — самый верный ценитель тех или иных качеств в собственных сыновьях” (р. 122) 2) – 223	1)“A father is the best judge of his sons’ weak or strong points” (р. 153) 2) –	1)Demetaphorization 2)Omission	1)Literal translation+Modulation 2)Omission
“Шамасына қарамай көжеге де қаймақ тұрады” (р. 164)	“Даже от супа остается на дне котла накипь” (р. 130)	“Even soup leaves scale on the bottom of a pot” (р. 162)	Demetaphorization	Literal translation

“Алтын көрсе періште жолдан таяды” (р. 165)	“И божий ангел сворачивает с пути, когда блеснет ему в глаза золото” (р. 132)	“Even God’s angel goes wrong when the glitter of gold blinds his eyes” (р. 164)	Demetaphorization	Literal translation+ Modulation
“Алтау ала болса, ауыздағы кетеді” (р. 177)	“Шестеро ссорящихся между собой уступают в битве одному смельчаку” (р. 143)	“In battle, six quarrelling men give in to one daredevil” (р. 176)	Demetaphorization	Literal translation+ Modulation
“Қашқан жауға катын ер” (р. 198)	-	-	Omission	Omission
“Сүйреп қосқан тазы түлкі алмайды” (р. 200)	“Борзой пес, которого принуждают пинком, никогда не догонит лисицы” (р. 160)	“The borzoi which is forced to chase a fox with a kick will never overtake it!” (р. 198)	Demetaphorization	Borrowing + Literal translation+ Modulation
“Таста тамыр, ханда бауыр жок” (р. 210)	“В камне нет жил, а у ханов нет родственных уз” (р. 173)	“A stone has no veins and a khan has no blood ties” (р. 215)	Demetaphorization	Literal translation+ Borrowing
“Қасыңның досы — о да қасың” (р. 214)	- 176	-	Omission	Omission
“Семіздікті тек қой көтереді” (р. 215)	- 176	-	Omission	Omission

“Қазаны басқаның жаны басқа” (р. 222)	- 178	-	Omission	Omission
“Ортақ өгізден, оңаша бұзау артық” (р. 222, 332)	1)“Лучше иметь собственного теленка, чем общего быка” (р. 179) 2) – 263	1)“It is better to own a calf than to have an ox in common” (р. 222) 2) –	1)Demetaphorization 2)Omission	1)Literal translation 2)Omission
“Қарға қарғаның көзін шұқымас” (р. 224)	“Ворон ворону глаз не выклюет” (р. 181)	“A raven will never peck out another raven’s eye” (р. 224)	Remetaphorization	Literal translation
“Аңдамай сөйлеген ауырмай өледі” (р. 225)	“Кто говорит без осторожности, тот умрет, не боля” (р. 181)	“He who talks without caution will die without being sick” (р. 224)	Demetaphorization	Literal translation
“Көп қорқытады, Терен батырады” (р. 226, 362)	1)“Сообща можно море завалить” (р. 183) 2) – 288	1)“Together they are able to overpower the sea” (р. 226) 2) –	1)Demetaphorization 2)Omission	1)Literal translation+ Modulation 2)Omission
“Тісі шыққан балаға шайнап берген ас болмайды” (р. 227)	“Пережеванная пища не пойдет впрок зубастому волку” (р. 183)	“Chewed food will do no good to a large-toothed wolf” (р. 226)	Demetaphorization	Literal translation+ Modulation
“Мал ашуы — жан ашуы” (р. 249)	-	-	Omission	Omission
“Көп қаздың арасында мәз болғанша, көп	“Чем стать гусем среди гусей, лучше быть	“I’d rather be a gander among ganders than a	Demetaphorization	Literal translation+ Modulation

қарғаның арасында қаз болған дұрыс” (р. 267)	гусем среди ворон” (р. 218)	gander among crows” (р. 267)		
“Сынықтан бөтеннің бәрі жұғады” (р. 272)	“Все болезни заразны, кроме перелома кости” (р. 220)	“All deseases are infectious except a bone fracture” (р. 270)	Demetaphorization	Literal translation
“Қоянды — қамыс, ерді намыс өлтірер” (р. 291)	“Чувством чести отличается человек от зайца, прячущего в камышах голову” (р. 232)	“Unlike a hare that hides its head in the reeds, a man is notable for his sense of honour” (р. 232)	Demetaphorization	Modulation
“Ер шекіспей бекіспейді” (р. 291, 367, 367)	1)“Батыры по-настоящему дружат только после схватки друг с другом” (р. 232) 2)“Настоящие батыры лишь крепче дружат после стычки” (р. 291) 3)“Иногда батыры и без стычки начинают дружить” (р. 291)	1)“Warriors become true friends only after having a fight with each other” (р. 232) 2)“Real warriors only become stronger friends after a quarrel” (р. 354) 3)“Sometimes warriors become friends without quarreling” (р. 355)	1)Demetaphorization 2)Demetaphorization 3)Demetaphorization	1)Literal translation 2)Literal translation 3)Literal translation
“Кигіз жамылған су болмас” (р. 312)	“Намокшую кошму уже не натянешь на юрту” (р. 247)	“You cannot cover a yurta with a soaked mat” (р. 303)	Demetaphorization	Borrowing + Literal translation

“Диірменде туған тышқан дүрсілден қорықпас” (р. 313)	“Мышь, рожденная в мельнице, не боится грохота” (р. 248)	“The mouse that was born in a mill is not afraid of its din” (р. 304)	Demetaphorization	Literal translation
“Андыз барда ат өлмес” (р. 313)	-	-	Omission	Omission
“Жылы-жылы сөйлесе жылан інінен шығады” (р. 313)	“Теплым словом даже змею можно вызвать из норы” (р. 250)	“Even a snake can be talked into creeping out of its hole, if you use the right words” (р. 306)	Demetaphorization	Literal translation+ Modulation
“Есің барда еліңді тап” (р. 322)	“Решил унести ноги, пока цел” (р. 255)	“Decided to flee while it was not too late” (р. 312)	Demetaphorization	Adaptation
“Суға кетер бала дариядан шегінбейді” (р. 329)	- 261	-	Omission	Omission
“Сақтықта қорлық жоқ” (р. 355)	“Пока не случилось ничего непредвиденного” (р. 283)	“While nothing unforeseen has happened” (р. 345)	Demetaphorization	Literal translation
“Тоқал ешкі мүйіз сұраймын деп құлағынан айырылыпты” (р. 355)	“Коза просила у Бога рогов, но лишилась ушей” (р. 283)	“The goat asked God for horns but lost its ears” (р. 345)	Demetaphorization	Literal translation

“Әркім өз лағын текешік қояды” (р. 367)	“Каждый хозяин ценит своего козленка выше чужого козла” (р. 291)	“Each master values his goat more than another’s” (р. 355)	Demetaphorization	Literal translation+ Modulation
“Хан ақылы қырық кісілік, халық ақылы қырық мың кісілік” (р. 386)	-	-	Omission	Omission
“Көшпен кеңесіп пішкен тон келте болмайды” (р. 386)	-	-	Omission	Omission
“Өлер бала бейітке жүгіреді” (р. 386)	-	-	Omission	Omission

## Tradition and custom words (Book 2)

<b>Kazakh tradition and custom words/ expressions</b>	<b>Russian translation</b>	<b>English translation</b>	<b>Direct translation strategy</b>	<b>Indirect translation strategy</b>
“Көкпар” (p. 12, 47, 268, 327)	1)“Жокпар, древний праздник козлодрания” (p. 314) 2)“конные игры с козлодранием” (p. 351) 3)“Жокпар” (p. 524) 4) –	1)“Kokpar, the ancient festival of slaughtering a goat” (p. 9) 2)“games on horseback” (p. 53) 3) – 4) –	1)Transliteration +explication 2)Explication 3)Transliteration 4)Omission	1)Borrowing+ Literal Translation 2)Literal Translation 3)Omission 4)Omission
“Ақсарбас” (p. 31, 61, 312)	1) – 2)“съел вместе с Жалим султаном с другими казахскими старшинами жертвенного барана во имя грядущей победы” (p. 367) 3) –	1) – 2)“ate a sacrificial lamb, together with Zhalim Sultan and the other Kazakh elders, in the name of the coming victory over their common enemy” (p. 74) 3) –	1)Omission 2)Explication 3)Omission	1)Omission 2)Literal Translation + Modulation 3)Omission

“Әмеңгерш лік” (p. 22, 51, 127)	1) – 2) – 3) –	1) – 2) – 3) –	1)Omission 2)Omission 3)Omission	1)Omission 2)Omission 3)Omission
“Күрес” (p. 47, 172, 262, 268)	1)“соствязания борцов” (p. 351) 2)“боролись” (p. 452) 3)“борьба палванов «казакша- курес»” (p. 521) 4) –	1)“wrestling competitions” (p. 53) 2)“wrestled” (p. 187) 3)“a Kazakhsha- Kures combat” (p. 268) 4) –	1)Explication 2)Lexical substitution 3)Transliteration +Explication 4)Omission	1)Literal Translation 2)Literal Translation 3)Borrowing + Modulation 4)Omission
“Жамбы агу” (p. 47, 172, 262)	1)“Стрельбы из лука по мешочкам с золотом и серебром” (p. 351) 2)“стреляли на всем скаку в мешочек с золотом” (p. 452) 3)“Стрельба из лука по мешочку с золотом” (p. 521)	1)“The shooting of arrows into bags of gold and silver” (p. 53) 2)“Shot at a bag of gold while riding at full gallop” (p. 187) 3)“an archery contest with a small gold-filled bag as the target” (p. 268)	1)Explication 2)Explication 3)Explication	1)Literal Translation 2)Literal Translation + Modulation 3)Modulation
“Керімдік” (p. 47)	“Вознаградите” (p. 351)	“You will have to reward” (p. 54)	Lexical substitution	Modulation

“Агастырға н” (р. 50)	“Нареченный” (р. 353)	“betrothed” (р. 57)	Lexical substitution	Literal Translation
“Жоқтау” (р. 153)	-	-	Omission	Omission
“Сүндет” (р. 161, 166, 247, 248, 268)	1)“Обрезание” (р. 443) 2)“обрезание” (р. 100) 3)“обрезание” (р. 508) 4)“праздник” (р. 509) 5) –	1)“Circumcision” (р. 176) 2)“circumcision” (р. 181) 3)“circumcised” (р. 252) 4)“feast” (р. 254) 5) –	1)Calque 2)Calque 3)Calque 4)Lexical substitution 5)Omission	1)Calque 2)Calque 3)Calque 4)Modulation 5)Omission
“Жерден теңге алу” (р. 172, 262)	1)“поднимали с несущегося во весь опор коня зубами с земли серебряную монету” (р. 452) 2) –	1)“Snatched a silver coin from the ground with their teeth from the back of a galloping horse” (р. 187) 2) –	1)Explication 2)Omission	1)Modulation + Literal translation 2)Omission
“Бәйге” (р. 231, 262, 268)	1) – стр 495 2)“Конная байга” (р. 525) 3)“байга” (р. 524)	1) – 2)“a horse baiga” (р. 268) 3) –	1)Omission 2)Transliteration +Explication 3)Transliteration	1)Omission 2)Borrowing + Literal Translation 3)Omission
“Сайыс” (р. 47, 172)	1) – 2)“скачки” (р. 452)	1) – 2)“horse races” (р. 187)	1)Omission 2)Mistranslation	1)Omission 2)Literal Translation
“Құда түскен” (р. 75, 175)	1)“Посватал” (р. 377) 2) –	1)“Proposed” (р. 86) 2) –	1)Lexical substitution 2)Omission	1)Literal Translation 2) Omission

“Қыркын бергенше” (р. 254)	“Сорок дней тризны” (р. 514)	“Forty days of the funeral feast” (р. 259)	Lexical substitution	Literal Translation+ Adaptation
“Сауға” (р. 287, 287, 288, 369)	1)“Сделай мне подарок!” (р. 539) 2)“Подарки” (р. 540) 3) – 4) –	1)“Can you give me a gift?” (р. 289) 2)“Gifts” (р. 289) 3) – 4) –	1)Explication 2)Lexical substitution 3)Omission 4)Omission	1)Modulation 2)Literal Translation 3)Omission 4)Omission
“Барымтал ап; Барымташылар” (р. 377, 377)	1)“Сославшиь на барымту” (р. 608) 2)“Барымтачи” (р. 608)	1)“because of the barytma” (р. 364) 2)“Barymtaches” (р. 364)	1)Transliteration 2)Transliteration	1)Borrowing 2)Borrowing

## Proverbs (Book 2)

<b>Kazakh proverb</b>	<b>Russian translation</b>	<b>English translation</b>	<b>Direct translation strategy</b>	<b>Indirect translation strategy</b>
“Үйреніскен жау алысуға жақсы” (р. 28)	-	-	Omission	Omission
“Талаптының алдынан нұр жауар” (р. 29)	-	-	Omission	Omission
“Ауыздан шыққан сөз атылған оқпен тең” (р. 39)	-	-	Omission	Omission
“Сыбырлағанды құдай да естиді” (р. 44)	“Но разве Бог не услышит шепот” (р. 346)	“God hears a whisper” (р. 47)	Demetaphorization	Literal Translation+ Modulation
“Кәрі құлақ еміс сөзге де емексиді” (р. 44)	“К тому же мои старые уши уловили людскую молву” (р. 347)	“Moreover, my old ears heard the rumour” (р. 49)	Demetaphorization	Literal Translation+ Modulation
“Аға өлсе – жеңге мұра, іні өлсе – келін мұра” (р. 51, 252)	1)“Аменгерство-преемственность жен между родственниками” (р. 354) 2) –	1)“Amenger-the succession of the wives among relatives” (р. 57) 2) –	1)Demetaphorization 2) Omission	1)Borrowing + Literal Translation 2)Omission
“Жауын аяған – жаралы” (р. 57)	-	-	Omission	Omission

“Ежелгі жау ел болмас” (р. 58, 197)	1) – 2)“И старый враг никогда не станет настоящим другом”	1) – 2)“Nor will an old enemy ever be your true friend” (р. 213)	1)Omission 2)Demetaphorization	1)Omission 2)Literal Translation
“Таста тамыр, ханда бауыр жоқ” (р. 64)	“Камень не имеет жил, наполненных кровью, хан не имеет сердца” (р. 369)	“Stone doesn’t have veins filled with blood, and the khan doesn’t have a heart (р. 76)	Demetaphorization	Literal Translation+ Borrowing
“Асыл – тастан, ақыл – жастан” (р. 68)	-	-	Omission	Omission
“Әйелдің шашы ұзын, ақылы қысқа” (р. 72)	-	-	Omission	Omission
“Жұт жеті ағайынды” (р. 84, 114)	-	-	Omission	Omission
“Есің барда еліңді тап (р. 23, 86, 343)”	1)“Когда же он подрастет, то сам найдет дорогу к отчому дому” (р. 323) 2)“Ищи родной дом, пока разум не помутнел” (р. 384) 3) –	1)“When he grows up, he’ll find the road to his father’s house himself” (р. 19) 2)“Look for your native home before your mind grows dull” (р. 94)	1)Demetaphorization 2)Demetaphorization 3)Omission	1)Literal Translation + Modulation 2)Literal Translation + Modulation 3)Omission

		3) –		
“Біреуге ор қазба өзің түсерсің” (р. 110)	-	-	Omission	Omission
“Келіннің бетін кім ашса, солыстық” (р. 132, 243)	1)“Тот, кто первым открыл лицо невесты в день свадьбы, на всю жизнь остается для нее родным” (р. 420) 2) –	1)“The one who was the first to unveil the bride’s face on her wedding day will remain near and dear to her for life” (р. 144) 2) –	1)Demetaphorization 2)Omission	1)Literal Translation + Modulation 2)Omission
“Құм жиылып тас болмас, құл жиылып бас болмас” (р. 135)	“Из песка не склеишь камня, из рабов не составишь ханство” (423)	“You cannot make a handful of sands into a stone, nor can you make a bunch of slaves into a khanate” (р. 148)	Demetaphorization	Modulation+Borrowing
“Қашқанға қатын да батыр” (р. 149)	-	-	Omission	Omission
“Жел болмаса шөптің басы қимылдамайды” (р. 162)	“Разноречивые слухи эти имеют под собой почву” (р. 444)	“Rumours were not ungrounded” (р. 178)	Demetaphorization	Modulation

“Сырыңды айтпа досыңа, досыңның да өз досы бар” (р. 164)	“Скажешь другу тайну, а у него тоже есть друзья” (р. 446)	“You may reveal a secret to a friend, but then he may also have friends” (р. 180)	Demetaphorizati on	Modulation
“Қорқау қасқырдан гөрі арыстанға жем болған жақсы” (р. 167)	“Уж лучше служить льву, чем шакалу” (р. 448)	“It is better to serve a lion than a jackal” (р. 183)	Demetaphorizati on	Literal Translation
“Қардың басын қар алар, ханның басын хан алар” (р. 181)	“Снегом сметается снег, а хана может наказать лишь хан!”	“Snow drives off snow, and a khan alone can punish another khan” (р. 200)	Demetaphorizati on	Literal Translation+ Borrowing
“Ежелгі дос жау болмас” (р. 197)	“Никогда не станет старый друг твоим врагом”	“An old friend will never turn your enemy” (р. 213)	Demetaphorizati on	Literal Translation
“Тісі шыққан балаға шайнап берген ас болмас” (р. 200)	“Когда у малыша прорезались зубки, пережеванная пицца уже во вред ему!” (р. 474)	“When a baby is past teething, soft food does him bad” (р. 216)	Demetaphorizati on	Modulation
“Әке балаға сыншы” (р. 205)	“Отец — самый правильный судья своему ребенку” (р. 477)	“There is no wiser judge of a child than	Demetaphorizati on	Literal Translation+ Modulation

		his parent” (p. 219)		
“Сенсе-жарылқайды, сезіктенсе-корқады” (p. 211)	“Кто поверит — одарит, а кто усомнится — тронуть побоится!” (p. 482)	“He who believes, pours gifts on you, and he who doubts is afraid to hurt you” (p. 224)	Demetaphorizati on	Literal Translation+ Modulation
“Жаман айтпай жақсы жоқ” (p. 222)	-	-	Omission	Omission
“Жыланның үш кессе де кесіртпелік әлі бар” (p. 225, 353)	1) – 2)“Разрежь змею на три части — все равно одолеет ящерицу” (p. 592)	1) – 2)“Cut a snake in three parts and it will still be stronger than a lizard” (p. 348)	1)Omission 2)Demetaphorizati on	1)Omission 2)Literal Translation + Modulation
“Бас кеспек болса-дағы тіл кеспек жоқ” (p. 251)	-	-	Omission	Omission
“Қанына тартпағанның қары сынсын” (p. 252)	-	-	Omission	Omission
“Ұлан асыр үлкен ас, жеген тоқ, ішкен мас” (p. 263)	“В большом пиру большое опьянение” (p. 521)	“A great feast is always ensued by great intoxication” (p. 269)	Demetaphorizati on	Literal Translation+ Modulation

“Алдыңа келсе әкеңнің құнын кеш” (р. 267)	“Дело об убийстве свободного казаха решается обществом!” (р. 523)	“The case involving a murder of a free Kazakh citizen is up to the public to decide!” (р. 271)	Demetaphorizati on	Literal Translation+ Modulation
“Еркектің ақылы кырықтан бастап толады, алпыстан бастап солады” (р. 274)	“У мужчин от сорока до шестидесяти лет ум прибавляется, а с шестидесяти лет убавляется” (р. 529)	“A man gains in brain from forty to sixty, and loses it since sixty” (р. 277-278)	Demetaphorizati on	Literal Translation
“Көппен кеңесіп пішкен тон келте болмас” (р. 274)	-	-	Omission	Omission
“Ел құлағы елу” (р. 276)	-	-	Omission	Omission
“Өгізге туған күн бұзауға да туады” (р. 310, 325)	1) – 2) –	1) – 2) –	1)Omission 2)Omission	1)Omission 2)Omission
“Шөлмек күнде сынбайды, бір-ақ рет сынады” (р. 313)	“Чаша разбивается один лишь раз!” (р. 562)	“A cup can be broken only once!” (р. 314)	Demetaphorizati on	Literal Translation+ Modulation
“Жүз тәуекелдің бір тәубесі болар” (р. 313)	-	-	Omission	Omission

“Қорыққанға көс көрінеді” (р. 320)	-	-	Omission	Omission
“Қоянды қамыс, ерді намыс өлтіреді” (р. 332)	-	-	Omission	Omission
“Байтал түгіл бас қайғы” (р. 332)	-	-	Omission	Omission
“Битке өкпелеп тонын отқа салған” (р. 345, 393)	1) – 2) –	1) – 2) –	1)Omission 2)Omission	1)Omission 2)Omission
“Адасқанның айыбы жоқ, қайтып үйірін тапқан соң” (р. 357)	-	-	Omission	Omission

## Appendix 5

## Tradition and custom words (Book 3)

Kazakh tradition and custom words	Russian translation	English translation	Direct translation strategy	Indirect translation strategy
“Барымта” (p. 25, 88, 307, 321, 354)	1)“Ночные нападения” (p. 638) 2)“набеги...и угонять скот” (p. 700) 3)“Отобрали скот” (p. 878) 4)“Разграбленный” (p. 887) 5)“Грабеж скота – барымты” (p. 905)	1)Night attacks 2)“plundering raids with the purpose of driving away their cattle” (p.98) 3)“Took away cattle” (p. 300) 4)“Plundered” (p. 311) 5)“Cattle stealing – barymty” (p. 333)	1)Explication 2)Explication 3)Explication 4)Lexical substitution 5)Transliteration + Explication	1)Literal translation 2)Transposition 3)Literal translation 4)Literal translation 5)Borrowing + Literal translation
“Ақсарбас” (p. 40, 61, 128, 128)	1)“Ақсарбас...наша жертва тебе во имя счастья” (p. 651) 2)“Уа, белого барана с золотистой	1)“Aksarbas...our sacrifice to you for the sake of happiness” (p.37) 2)“Oua, I promise to sacrifice a golden-head ram to you, Allah! A white	1)Transliteration + Explication 2)Explication 3)Explication 4)Explication	1)Literal translation 2)Literal translation 3)Literal translation + Modulation

	<p>головой обещаю в жертву тебе, Алла!.. Белого, тяжелого...” (р. 673)</p> <p>3)“Во имя Аллаха мудрого, справедливог о за искупление моего давнего греха жертвую священного белого барана с золотистой головой” (р. 734)</p> <p>4)“О Аллах, прими жертву!” (р. 734)</p>	<p>and heavy one...” (р. 62)</p> <p>3)“In the name of Allah the All-Just and Omniscient, I am giving to the knife a holy white ram with a golden head to expiate my past sin” (р. 139)</p> <p>4)“Oh, Lord, accept our sacrifice!” (р. 139)</p>		<p>4)Literal translation + Modulation</p>
<p>“Айттыру” (р. 51, 51, 144, 249)</p>	<p>1)“помолвка” (р. 662)</p> <p>2)“Нареченна я” (р. 662)</p> <p>3)“Сосватать” (р. 750)</p>	<p>1)“Engagement” (р. 49)</p> <p>2)“Little “bride”” (р. 50)</p> <p>3)“Arrange a match” (р. 156)</p>	<p>1)Lexical substitution</p> <p>2)Lexical substitution</p> <p>3)Lexical substitution</p>	<p>1)Literal translation</p> <p>2)Adaptation</p> <p>3)Calque</p> <p>4)Literal translation</p>

	4)“Нареченна я” (p. 832)	4)“betrothed” (p. 245)	4)Lexical substitution	
“Бәйге” (p. 51, 107, 107)	1)“Байга” (p. 662) 2) – 3) –	1)“Baiga” (p. 49) 2) – 3) –	1)Transliteration 2)Omission 3)Omission	1)Borrowing 2)Omission 3)Omission
“Қалыңмал ” (p. 51, 119, 120, 152, 412, 413)	1)“Калым” (p. 662) 2)“Задаток” (p. 726) 3)“Калым” (p. 727) 4)“получить с нее все с прибылью” (p. 757) 5)“Калым” (p. 936) 6) –	1)“Kalym” (p. 50) 2)“Betrothal gift” (p. 129) 3)“Price” (p. 130) 4)“Get back <i>my own</i> with interest” (p. 163) 5)“Kalym” (p. 130) 6) –	1)Calque 2)Lexical substitution 3)Calque 4)Explication 5)Calque 6)Omission	1)Borrowing 2)Modulation 3)Modulation 4)Literal translation + Modulation 5)Borrowing 6)Omission
“Ұрын келу” (p. 57, 119, 208)	1)“Древний обычай применил старый хан, по которому невесту тайно передают жениху из рук в руки, получают	1)“The khan used an ancient custom, according to which the relatives secretly hand the bride to the fiancé, get a fixed recompense for that, and go away, leaving the pair	1)Explication 2)Lexical substitution 3)Lexical substitution	1)Borrowing + Literal translation 2)Modulation 3)Modulation

	<p>определенное установленно е вознагражден ие и удаляются, оставляя их вдвоем на всю ночь” (p. 667)</p> <p>2)“Наведаться к невестке” (p. 726)</p> <p>3)“должен был приехать ее нареченный” (p. 804)</p>	<p>together for the night” (p. 56)</p> <p>2)“Visit affianced bride” (p. 129)</p> <p>3)“Her fiancé’s first visit” (p. 215)</p>		
<p>“Жетісін беру” (p. 70, 131, 131, 165, 396)</p>	<p>1)“Через неделю справили поминки” (p. 681)</p> <p>2)“Поминки” (p. 737)</p> <p>3) –</p> <p>4)“Через неделю будут устроены богатые</p>	<p>1)“A week later, had a funeral repast” (p. 74)</p> <p>2)“Funeral repast” (p. 142)</p> <p>3) –</p> <p>4)“An opulent funeral repast would be held a week later” (p. 175)</p> <p>5) –</p>	<p>1)Lexical substitution + Explication</p> <p>2)Lexical substitution</p> <p>3)Omission</p> <p>4)Lexical substitution + Explication</p> <p>5)Omission</p>	<p>1)Literal translation + Calque</p> <p>2)Calque</p> <p>3)Omission</p> <p>4)Calque + Modulation</p> <p>5)Omission</p>

	поминки” (р. 768) 5) –			
“Балуан белдесу” (р. 117)	“Казахская борьба” (р. 724)	“Wrestling competition” (р. 127)	Explication	Adaptation
“Жасау” (р. 120)	“Шелк, ковры и драгоценности” (р. 727)	“Lengths of silk, carpets, and jewelry” (р. 130)	Explication	Literal translation
“Ұзату” (р. 120, 121)	1)“Торжественно отправили” (р. 727) 2)“Везли к жениху” (р. 727)	1)“Sent on grand scale” (р. 130) 2)“Was travelling to join her betrothed” (р. 132)	1)Explication 2)Explication	1)Modulation 2)Modulation + Transposition
“Шашын жаю” (р. 127)	“Распустить волосы” (р. 733)	“Let her hair loose as she started her lamentation” (р. 137)	Calque	Literal translation + Modulation
“Сүндетгеу” (р. 147)	“Обрезание” (р. 752)	“Circumcision” (р. 159)	Calque	Calque
“Сайыс” (р. 156, 195)	1) – 2) –	1) – 2) –	1)Omission 2)Omission	1)Omission 2)Omission
“Күрес” (р. 188, 236)	1)“Күрес” (р. 788) 2) –	1)“Wrestling competition” (р. 198) 2) –	1)Transliteration 2)Omission	1)Adaptation 2)Omission

“Көкпар” (р. 188, 195)	1)“Кокпар” (р. 788) 2) –	1)“Horserace” (р. 198) 2) –	1)Transliteration 2)Omission	1)Adaptation 2)Omission
“Шілдехан а” (р. 190)	-	-	Omission	Omission
“Тобык алысу”	“Обменялись тобыком — косточкой из бараньего сустава...Пол учившая тобык девушка обязана была на протяжении условленного времени держатъ его всегда при себе и предъявлять по первому требованию дарившего. Если тобыка не оказывалось, она должна была исполнить по уговору три любых	“Exchanged tobyks, lamb wishbones...As the old custom had it, a girl who had been given a tobyk, was to keep it on her and display it any time at the giver’s demand. If she could not, she was to fulfil his three wishes, whatever they were” (р. 200)	Explication + Transliteration	Borrowing + Literal translation

	желания” (р. 790)			
“Жоқтау” (р. 250, 309, 315)	1) – 2)“Рыдали, плакали женщины” (р. 879) 3)“Плач” (р. 882)	1) – 2)“Women’s sobbing” (р. 302) 3)“Weeping people” (р. 306)	1)Omission 2)Explication 3)Lexical substitution	1)Omission 2)Transposition 3)Modulation
“Көрімдік” (р. 314)	-	-	Omission	Omission
“Қара жамылу” (р. 396)	“В знак траура он слег в постель и не поднимался в течение трех суток” (р. 927)	“As a sign of mourning, Kenesary went to bed for three days” (359)	Explication + Mistranslation	Literal translation

## Proverbs (Book 3)

<b>Kazakh Proverb</b>	<b>Russian translation</b>	<b>English translation</b>	<b>Direct translation strategy</b>	<b>Indirect translation strategy</b>
“Бөтен елде ұлтан болғаныңша, өз елінде сұлтан бол” (p. 11)	“Чем головой у чужого тела, лучше подошвой – у своего” (p. 627)	“It is better to be a foot of one’s body, than a head of somebody else’s” (p. 10)	Remetaphorization	Literal translation
“Бүлік басы бұзықта” (p. 11)	-	-	Omission	Omission
“Ел құлағы – елу” (p. 13, 224)	1)“Как будто так... Люди говорят...” (p. 628) 2)“Земля слухом полнится” (p. 815)	1)“Well, people say so” (p. 11) 2) -	1)Demetaphorization 2)Remetaphorization	1)Modulation 2)Omission
“Қанына тартпағанның қарысынсын” (p. 15, 122, 302, 423)	1) - 2)“Руки отсыхают у того, кто не радеет о родной крови” (p. 729) 3)“Пусть руки отсохнут у того, кто не печется о близких ему по крови” (p. 875) 4) –	1) - 2)“He who cares not of his own blood will lose the use of his hands” (133) 3)“Let the hands of those wither, who take no care about the near and dear related by blood” (p. 296)	1)Omission 2)Demetaphorization 3)Demetaphorization 4) Omission	1)Omission 2)Modulation 3)Modulation 4)Omission

		4) –		
“Қалауын тапса қар жанар” (р. 16, 349)	1) – 2)“Если подумать, то и снег загорится” (р. 349)	1) – 2)“Spit on the stone and it will be wet at last” (р. 329)	1)Omission 2)Demetaphorization	1)Omission 2)Modulation
“Қақпанды қоя білмеген қасасын қалдырар” (р. 24)	“Кто не умеет ставить капкан, сам же себя им и выхолостит” (р. 637)	“Who cannot set a trap for another will be trapped himself” (р. 21)	Demetaphorization	Literal translation
“Сынықтан бөтеннің бәрі жұғады” (р. 27)	-	-	Omission	Omission
“Жылы-жылы сөйлесе жылан інінен шығады, қатты-қатты сөйлесе мұсылман діннен шығады” (р. 28)	“Змея выползает из норы на ласковое слово, а злобным криком можно и у человека убить веру в самого Аллаха” (р. 640)	“A snake will come out of its hole, if you can call it politely, and one can kill a man’s faith in Allah” (р. 24)	Demetaphorization	Literal translation + Modulation
“Бас кеспек болса да тіл кеспек жоқ” (р. 28, 187)	1)“легче отрезать голову, чем язык” (р. 641) 2)“Ты приказал отрубить мне	1)“It’s easier to cut off a head than a tongue” (р. 25)	1)Demetaphorization 2)Demetaphorization	1)Literal translation 2)Literal translation

	голову, но не язык...” (p. 787)	2)“You ordered to behead me – not to cut off my tongue” (p. 197)		
“Көп тебінсе — жер сілкінеді” (p. 30)	-	-	Omission	Omission
“Асыл тастан, ақыл жастан” (p. 34, 302)	1)“Как золото из руды, так благородство выплавляют из молодых сердец” (p. 34) 2) –	1)“Nobility is melted out of young hearts, like gold out of ore” (p. 30) 2) –	1)Demetaphorization 2)Omission	1)Literal translation 2)Omission
“Көрмес түйені де көрмес” (p. 34)	“Невнимательный и верблюда не заметит перед собой” (p. 646)	“An inattentive man will not even see a camel in front of him” (p. 30)	Demetaphorization	Literal translation
“Әлін білмеген әлек” (p. 34)	-	-	Omission	Omission
“Қарға баласын аппағым деп сүйеді, кірпі баласын жұмсағым деп сүйеді” (p. 35)	“Я люблю его таким, какой он есть” (p. 647)	“I like my people as they are” (p. 31)	Demetaphorization	Literal translation

<p>“Көппен кеңесіп пішкен тон келте болмас” (р. 42, 130, 266)</p>	<p>1)“Шуба, скроенная сообща, не бывает короткой...” (р. 652) 2)“Если разум — палка, то гнев — нож” (р. 735) 3) -</p>	<p>1)“A fur coat cut jointly is never too short” (р. 38) 2)“Reason is a stick but wrath is a knife (р. 140)” 3) -</p>	<p>1)Demetaphorization 2)Remetaphorization 3)Omission</p>	<p>1)Literal translation 2)Literal translation 3)Omission</p>
<p>“Мал қайғысы — жан қайғысы” (р. 44)</p>	<p>-</p>	<p>-</p>	<p>Omission</p>	<p>Omission</p>
<p>“Ортақ өгізден — оңаша бұзау” (р. 45, 84, 109, 280)</p>	<p>1)“Свой теленок лучше общего быка” (р. 655) 2)“Собственный теленок лучше общего быка” (р. 696) 3) – 4) –</p>	<p>1)“One’s calf was better than a commonly owned bull” (р. 42) 2)“One’s calf was better than a commonly owned bull” (р. 93) 3) – 4) –</p>	<p>1)Demetaphorization 2)Demetaphorization 3)Omission 4)Omission</p>	<p>1)Literal translation 2)Literal translation 3)Omission 4)Omission</p>
<p>“Көп қорқытады, терең батырады” (р. 47, 246)</p>	<p>1) - 2) -</p>	<p>1) - 2) -</p>	<p>1)Omission 2)Omission</p>	<p>1)Omission 2)Omission</p>
<p>“Дауды ақыл жеңеді, жауды батыл</p>	<p>-</p>	<p>-</p>	<p>Omission</p>	<p>Omission</p>

женеді” (р. 60)				
“Екі туып бір қалмақ” (р. 61, 314)	1) – 2)“Не хочешь ли сказать, что мы с тобой от одного отца и матери?” (р. 881)	1) – 2)“We don’t share parents, do we?” (р. 305)	1)Omission 2)Demetaphorization	1)Omission 2)Modulation
“Қашқан жауға қатында ер” (р. 68, 199)	1)“Когда воин побежал, ему и баба — батыр!” (р. 678) 2) -	1)“When a soldier flees, even a woman is a warrior for him” (р. 70) 2) -	1)Demetaphorization 2)Omission	1)Literal translation 2)Omission
“Қоянды камыс, ерді намыс өлтірген” (р. 68)	“Заяц погибает обычно только из-за собственной трусости” (р. 678)	“A hare usually perished because of his cowardice” (р. 70)	Demetaphorization	Transposition
“Бір кемеге мінгеннің тағдыры бір” (р. 70)	“Если корабль на всех один, убегать с него некуда” (р. 681)	“If there is only one boat for all, you cannot abandon it to find another” (р. 73)	Demetaphorization	Modulation
“Алтау ала болса ауыздағы кетеді, төртеу түгел болса төбедегі келеді” (р. 70)	-	-	Omission	Omission

“Өңгіме бұзау емізер” (р. 77)	“Пустой разговор не помеха серьезному делу” (р. 690)	“An empty talk does not stand in the way of business” (р. 85)	Demetaphorizati on	Transposition + Modulation
“Өзім асыраған күшігім өзімді қапты” (р. 81)	“Мною выкормленный щенок меня и кусает” (р. 693)	“It’s the puppy that you reared that bites you” (р. 89)	Demetaphorizati on	Transposition + Modulation
“Дастарқан қасында отырып қонақ аяғын алшақ көсілмес болар” (р. 81)	“Сидящий за чужим дастарханом не должен чересчур вытягивать свои ноги” (р. 693)	“The one sitting at somebody else’s dastarkhan must not stretch his legs too far” (р. 89)	Demetaphorizati on	Borrowing + Literal translation
“Айтылған сөз, атылған оқпен тең” (р. 81)	“Слово как пущенная из лука стрела: попробуй вернуть ее обратно” (р. 693- 694)	“A word is like an arrow shot from a bow: just try to bring it back” (р. 89)	Demetaphorizati on	Literal translation
“Айран сұрай келіп, шелегінді жасырма” (р. 81)	“Пришел просить айран, не надо прятать кувшин за спиной” (р. 694)	“If you came to ask for sour clotted milk, don’t hide your jug behind your back” (р. 90)	Demetaphorizati on	Literal translation + Adaptation
“Сыбырлап сөйлегенді құдай	1)“Разве не услышит бог, хоть мы и говорим	1)“I believe God will hear us!” (р. 90)	1)Demetaphoriz ation 2)Demetaphoriz ation	1)Modulation 2)Modulation

естімей ме?” (р. 81, 182)	шепотом?” (р. 694)  2)“Даже шепот слышен Богу” (р. 783)	2)“Even whisper reaches God’s ear” (р. 193)		
“Мал ашуы — жан ашуы, жер ашуы — ел ашуы” (р. 82, 218)	1)“Когда отбирают скот — страдает желудок, когда отбирают родную землю — страдает душа” (р. 694)  2)“Скот всегда был для казаха дороже жизни, потому что нет у него другого богатства” (р. 811)	1)“When they take away your livestock, only your stomach is affected, but when they deprive you of your native land, you suffer mental anguish” (р. 90)  2)“A Kazakh always valued his animal, his only wealth, higher than his own life” (р. 222)	1)Demetaphoriz ation  2)Demetaphoriz ation	1)Modulation  2)Modulation
“Жаралы жолбарыс жарасыз жолбарыста н ер келеді” (р. 82)	“И еще вспомните раненого барса. Мало ли что может сделать он в отчаянии...” (р. 694)	“Recall what a wounded ounce may do in despair” (р. 90)	Demetaphorizati on	Modulation
“Балапан ұяда не көрсө ұшқанда соны іледі” (р. 88, 203)	1)“Птенец в первом же полете возьмет то, что видел в гнезде” (р. 700)  2) -	1)“During its first flight, a nestling will take what he saw in its nest” (р. 98)  2) -	1)Demetaphoriz ation  2)Omission	1)Literal translation + Transposition  2)Omission

“Есің барда еліңді тап” (р. 89)	-	-	Omission	Omission
“Сақтықта қорлық жоқ” (р. 91)	“Осторожность никогда не повредит” (р. 703)	“Prudence will never do any harm” (р. 101)	Demetaphorization	Modulation
“Ауруын жасырған адам өледі” (р. 93)	“Тот, кто скрывает свой недуг, — обречен” (р. 705)	“He who conceals his ailment is doomed” (р. 103)	Demetaphorization	Literal translation
“Ашынған жолбарыс ажалдан шошынбайды” (р. 110)	“А раненый тигр ничего уже не боится” (р. 718)	“The wounded tiger had nothing to fear anymore” (р. 119)	Demetaphorization	Modulation
“Өзен қайда құйса, тамшы да сонда құяды” (р. 110)	“Готовы в огонь и на небо за интересы рода” (р. 718)	“Ready to go through fire and even sacrifice their lives for the sake of defending their kin’s interests” (р. 120)	Demetaphorization	Modulation
“Бір биеден ала да туады, құла да туады” (р. 111, 143)	1)“Жеребята от одной и той же кобылы тоже бывают разномастными” (р. 719) 2) -	1)“The foals of the same mare could also be of different coats” (р. 120) 2) -	1)Demetaphorization 2)Omission	1)Literal translation + Modulation 2)Omission
“Балық басынан шіриді” (р. 114)	-	-	Omission	Omission

“Шешінген судан тайынбайды” (р. 114)	“Кто разделся догола, тому надо лезть в воду” (р. 722)	“If you stripped naked, you would have to get into the water” (р. 125)	Demetaphorizati on	Modulation
“Шөлмек күнде сынбайды, бір-ақ сынады” (р. 119)	-	-	Omission	Omission
“Ұясынан ерте ұшқан қыран тез қартаяды” (р. 125)	“Орленок, рано вылетевший из гнезда, быстрее стареет” (р. 732)	“An eaglet who leaves his eeries too early in life meets his old age too soon” (р. 136)	Demetaphorizati on	Modulation
“Қыран қартайып өлмейді, қайғырып өледі” (р. 128)	“Не от старости умирает орел. От горя он умирает, когда крылья уже не держат его в воздухе” (р. 734)	“Eagles die not of age but of sorrows, when their wings no longer hold them” (р. 139)	Demetaphorizati on	Modulation
“Туыс туысты табады” (р. 130)	-	-	Omission	Omission
“Жемін сезсе жиырылған кірпі бауырын жазады” (р. 154)	“Почуяв вкусное, даже еж разворачивается” (р. 758)	“Even a hedgehog becomes quick and agile at the smell of a juicy morsel” (р. 165)	Demetaphorizati on	Transposition + Modulation

“Белтірікті канша асырасаң да тоғайын аңсайды” (p. 155)	“Сколько волка не корми — все в лес смотрит” (p. 759)	“One a savage – always a savage” (p. 166)	Remetaphorization	Equivalence
“Қой да аман, қасқыр да тоқ” (p. 155)	“Волки сыты и овцы целы” (p. 759)	“You’re running with the hare and hunting with the hounds” (p. 166)	Remetaphorization	Equivalence
“Заманың түлкі болса, тазы боп шап” (p. 155)	“Если время хитрит, как лиса, — превратись в легавую, чтобы настигнуть его” (p. 759)	“If the time you live in is cunning as a fox, you ought to turn into a hound to catch up with it” (p. 166)	Demetaphorization	Modulation
“Екі кемеңнің құйрығын ұстаған суға кетеді” (p. 155)	“Становящийся ногами на две лодки — тонет” (p. 759)	“He who sits between two stools soon falls” (p. 166)	Remetaphorization	Equivalence
“Балта көтерілгенше, ағаш жал табады” (p. 157)	“Пока топором замахнется, полено вывернется” (p. 761)	“The firewood will roll off before the axe reaches it” (p. 168)	Demetaphorization	Modulation
“Адасқанның айыбы жоқ, қайтып үйірін тапқан соң” (p. 157)	“Скажи, что хочешь искупить вину” (p. 761)	“Say you want to atone your sin” (p. 168)	Demetaphorization	Literal translation

“Есек күйрығын жусаң да мал тап” (р. 183)	“хоть мытьем ишачьего хвоста, да заработай богатство” (р. 784)	“No one cares if you have made your money by washing donkeys’ tails” (р. 194)	Demetaphorizati on	Modulation
“Аталы сөзге арсыз тоқтамас” (р. 187)	“Лишь на бесстыдных не действует меткое слово” (р. 787)	“The fool alone stays deaf to apt words” (р. 197)	Demetaphorizati on	Transposition + Modulation
“Ел мақтаған жігітті қыз жақтаған” (р. 189)	“Девушек всегда привлекают те, о ком говорит народ” (р. 789)	“Any young woman would be to see a celebrity” (р. 199)	Demetaphorizati on	Transposition + Adaptation
“Аяз, әліңді біл, құмырсқа жолыңды біл” (р. 201)	-	-	Omission	Omission
“Қазаны бөлектің — қайғысы бөлек” (р. 216)	-	-	Omission	Omission
“Ер шекіспей бекіспейді” (р. 220)	“Мужи не помирятся, пока не посорятся” (р. 812)	“No peace is more lasting than one that comes after a good fight” (р. 223)	Demetaphorizati on	Modulation
“Аюға ақыл үйреткен таяқ” (р. 226)	-	-	Omission	Omission

“Дос жылата айтады, дұшпан күлдіре айтады” (р. 243)	“И я скажу, как бы горька и неприятна ни была она для него” (р. 829)	“I shall tell it; however bitter it might be” (р. 242)	Demetaphorizati on	Literal translation + Transposition
“Сабасына қарай піспегі, сақалына қарай іскегі” (р. 245)	-	-	Omission	Omission
“Жылағысы келген бала әкесінің сақалымен ойнайды” (р. 285)	-	-	Omission	Omission
“Ел бірлігі — ел теңдігі” (р. 306)	-	-	Omission	Omission
“Барға мәзір, жоққа әзір” (р. 307)	-	-	Omission	Omission
“Басқа түскен басбақшыл” (р. 307)	“Нужно переносить удары судьбы” (р. 878)	“We have to stand strokes of bad luck” (р. 301)	Demetaphorizati on	Transposition + Modulation
“Кесіп алсаң қан шықпас, ел билейтін жан	“Стало быть, вы из того Каракесека, где у людей не осталось настоящей крови	“Is it that famous Karakesek where people have water instead of blood in their hearts and	Demetaphorizati on	Modulation + Transposition

шықпас” (р. 314)	в жилах и настоящих мужчин в племени?” (р. 882)	no real man can be found all around?” (р. 305)		
“Битке өкпелеп, тоныңды отқа салма” (р. 324)	“Не кидай шубы в огонь, рассердившись на вшей” (р. 888)	“Show me a swamp anywhere, and I’ll show you the devil there” (р. 312)	Demetaphorizati on	Equivalence
“Қаны басқаның — жаны басқа” (р. 339)	“У кого чужая кровь, у того и чужая душа” (р. 896)	“Another man’s soul is always dark” (р. 321)	Demetaphorizati on	Equivalence
“Екі түйе сүйкенсе ортасында шыбын өледі” (р. 348)	“Когда тругся друг о друга два верблюда, погибает муха между ними” (р. 901)	“When masters fall out, their men get the clout” (р. 329)	Remetaphorizati on	Equivalence
“Үмітсіз тек шайтан ғана” (р. 349)	“Только черту не на что надеяться” (р. 902)	“Trust in Gog” (р. 329)	Demetaphorizati on	Equivalence
“Күштінің арты диірмен тартады” (р. 349)	-	-	Omission	Omission
“Ашу — жау, ақыл — дос” (р. 350)	“Нет страшнее врага, чем собственный гнев” (р. 902)	“Make hay while the sun shines” (р. 330)	Demetaphorizati on	Mistranslation
“Түс түлкінің	“Сон — это лисий помет” (р. 930)	“Dreams are nothing but a	Demetaphorizati on	Literal translation

боғы” (р. 401)		fox’s droppings” (р. 362)		
“Жыланды үш кессең де кесірткедей күші бар” (р. 411)	-	-	Omission	Omission
“Берінің аузы жесе де қан, жемесе де қан” (р. 418)	“Волк был виноват, что сер” (р. 940)	“The wolf was to blame because it was grey” (р. 373)	Demetaphorizati on	Literal translation
“Құм жиылып тас болмас, құл жиылып ел болмас” (р. 423)	-	-	Omission	Omission

## Informed Consent Form

Title:

Interlingual transfer of culture-bound set expressions in translation from Kazakh into English based on the trilogy by Ilyas Yesenberlin "Nomads": analysis of translation strategies and their influence on the perception of the cultural context

Introduction. This form explains the purpose of this research, your rights as a participant, and how your information will be used. Please read it carefully and ask any questions before agreeing to participate.

Purpose of the Study. This study aims to investigate the translation strategies employed in the translation of "The Nomads" from Kazakh into Russian and from Russian into English, and study how the translations preserve the cultural value of the Kazakh people

Procedures. You will participate in a 40-45-minute interview, which will be conducted face-to-face or via Zoom/Teams, depending on the participant's preference and availability. The choice of time and date will be arranged at your convenience.

The purpose of the interview is to find "How does the English translation of the novel shape the representation of Kazakh cultural identity?".

The interview will be audio-recorded for transcription and analysis purposes. If you are comfortable, video recording may also be used to capture non-verbal cues for research accuracy. However, if you prefer not to be recorded, the researcher will take detailed written notes instead. You may decline to answer any question or withdraw at any time.

Voluntary Participation. Participation is entirely voluntary, and you can withdraw at any time without any penalty. You can choose not to answer any question you are uncomfortable with.

Confidentiality. All collected data will be kept strictly confidential. Your identity will be anonymized using pseudonyms (e.g., Participant 1, Participant 2), and all recordings and transcripts will be securely stored on a password-protected device. Only the researcher and her supervisor will have access to the raw data. The data will be used exclusively for this research project and may be included in the researcher's master's thesis and future academic publications (such as research papers or conference presentations). No personally identifiable information will be shared in any reports or publications.

Risks and Benefits. This research involves minimal risk. To minimize risks, please be informed of your right to withdraw at any time without consequences. Every effort will be made to protect your identity and ensure the confidentiality of responses. The anticipated benefits of this study include revealing the interest in the Kazakh literature and translations. While there may be no direct benefits to you, your participation will help advance knowledge in this field.

Contact Information. If you have any questions, you may contact:

Researcher: Khasanova Nazerke

Email: [khasanova\\_n@kazguu.kz](mailto:khasanova_n@kazguu.kz)

Supervisor: Kundyž Mukatayeva, PhD

Email: [mukatayeva\\_k@kazguu.kz](mailto:mukatayeva_k@kazguu.kz)

Research Committee of the School of Liberal Arts of MNU

Email: [rec\\_sla@kazguu.kz](mailto:rec_sla@kazguu.kz)

Consent. By signing below, you confirm that:

1. You understand the purpose and procedures of this study.

2. You agree to participate voluntarily.
3. You give permission for the interview to be recorded.

Participant Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Interview Questions**

Good [morning/afternoon], and thank you for agreeing to participate in this interview. This interview is part of a thesis project that investigates how culture-bound words and expressions are translated from Kazakh into English, with a special focus on \*The Nomads\* by Ilyas Yessenberlin and its English version by Oleg Chorokayev. My research aim is to investigate the translation strategies employed in the translation of “The Nomads” from Kazakh into Russian and from Russian into English, and study how the translations preserve the cultural value of the Kazakh people. I would like to inform you that this interview will be recorded for transcription and will not be distributed anywhere.

- 1) During this interview, you will be given some text extracts from the novel that have culture-bound expressions and proverbs. Can you please read them in the original language, as well as translations in Russian and English, and comment on your understanding of the text in both languages (Russian and English)?
- 2) In your opinion, does the given English translation preserve the original meaning of the text, maintain the Kazakh cultural identity, and convey the correct information?

## Text extracts

### *Proverbs*

1) (kaz) — Маған әкелген хабарыңды тірі жан естімесін. Қазір арғы беттегі әскерлерге жет. Жолға дайындалсын де! Күн бата қозғаламыз. — Күп, тақсыр! Егіз ұлының өлгенін естірткенде, ләм-мим деп тіл қатпаған Хақназар туралы: «*таста тамыр, ханда бауыр жоқ*» деген осы екен ғой, деді ол ішінен. Хақназардың ұстамдылығын тас бауырлыққа жорыған аңқау батыр осыдан екі апта өткеннен кейін, ханның көзге түрткісіз қараңғы түнде егіз ұлының зиратына келіп, жас қабырды құшақтап, ағыл-тегіл жыларын қайдан білсін!

(rus) — Ладно... Пусть никто не узнает о том, что ты мне поведал, батыр. Сейчас скачи в наш лагерь за реку!

*«Камень не имеет жил, наполненных кровью, хан не имеет сердца».* Это лишь подумал про себя Туяк-батыр отъезжая. И не мог представить он, что через две недели, оставшись один на могиле сыновей, хан Хакназар будет в смертной тоске царапать себе грудь и рыдать, как потерявшая детеныша белая верблюдица...

(eng) — All right... Don't tell anyone that we met, warrior. Now ride to our camp beyond the river.

*“Stone doesn't have veins filled with blood, and the khan doesn't have a heart.”* — That is what Tuyak-Batyr thought to himself as he rode away. He never would have imagined that in two weeks, the khan, remaining alone at the grave of his sons, would beat his chest and cry in sorrow like a white camel which lost its baby...

2) (kaz) «Ташкентті шап» деп ашу үстінде айтып қалдым ба, егер Сыр, Шу, Сарысу бойының ер азаматтары ермесе, аз ғана Алтай, Тоқа, Алшын, Уақ руларының Ташкентті алуға күші жете ме деп, Қасым төре де ақ мамық төсегінің үстінде түні бойы кірпік қақпай дөңбекшіп шыққан. Кенесарылардың келгенін естіп, бүктүсіп жатқан жерінен басын көтерді.

— Көке, — деді Кенесары әкесінің алдына тізесін бүгіп, басын иіп, — *«Көппен кеңесін пішкен тон келте болмас»* дегендей біз ақылға салып, Ташкентті шабуға әлі ерте деп таптық.

— Сонда не істемексіңдер? — Күз түспей Көкшетауға көшкенді жөн көрдік.

(rus) Всю ночь не смыкал глаз, ворочаясь с боку на бок, старый хан. Он сомневался, правильно ли поступил, велел напасть на Ташкент и не заручившись при этом поддержкой казахов Сырдарьи, Сарысу и Чу. Можно ли рассчитывать на успех, опираясь лишь на малочисленные роды алтай, тока, алтын, уак? Увидев сына, Касым-тюре медленно встал с мягкой постели.

— Тюре! — Кенесары низко склонился перед ним. — *Как говорят, если разум — палка, то гнев — нож. Не будем же срезать палку.* Мы обдумали это и пришли к решению, что не следует сейчас нападать на Ташкент. Время еще не настало...

— Что же вы будете делать?

— Мы вернемся в Кокчетау.

(eng) The old khan had spent a sleepless night, tossing in his bed. He doubted whether he was right to order an attack on Tashkent without gaining support of the Kazakhs settled along the Syr-Darya, Sarysu, and Chu rivers. Had they any chance, relying only on the small clans of the Altai, Toka, Altyn, and Uak? As he saw his son, Kasym-Tyure, slowly rose from his featherbed.

— Tyure! — said Kenesary, as he was bowing low to his father. — *Reason is a stick but wrath is a knife, as the saying goes. Don't let us destroy our stick.* We gave the matter thought and saw that we oughtn't to attack Tashkent now. The time has not yet come.

— What will you be doing, then?

— We shall go back to Kokchetau.

- 3) (kaz) — Иә, аңгіме бұзау емізер... дегендей, енді бітім-келісімге кіріскен жөн болар... Әнеугіден бері сіздерді қабылдамай жатқанымыздың себебін естіген шығарсыздар.

(rus) — Однако, как говорят, *пустой разговор не помеха серьезному делу. И теленок лучше высасывает молоко из вымени под прибаутки...* — Он стер улыбку с лица, и губы его сделались жесткими, как проволока. — Нам пора приступить к переговорам... Вероятно, вы узнали о причине, по которой мы не сумели принять вас сразу, как только вы приехали.

(eng) — They say, however, that *an empty talk does not stand in the way of business. Humorous catch phrases even help a calf suck the udder better...* — He stopped smiling and his lips became as rigid as a wire. — It's time for us to start negotiations... You've probably learnt why we couldn't receive you without delay when you came here.

- 4) (kaz) — Алдияр тақсыр, — деді енді Есенгелді сөзге кірісіп, — жерді шұқылай берсең шұңқыр болады, денеңді шұқылай берсең жара түседі... Елімізден, жерімізден айырылып жүргенде не етесіз біздің жанымызға жара салып? Россия патшасына қарсы шығамыз деп сізбен бірге бір қайыққа мініп едік, сол қайықтың бір жағаға жетуі керек те еді. *Айран сұрай келіп, шелегіңді жасырма дегендей*, шын ойымызды айтайық.

(rus) — Уважаемый куш-беги! Если долго ковырять землю, получится яма, а если долго ковырять царапину, образуется язва. Зачем тревожите вы раны в наших сердцах, когда и без того лишены мы родины и вынуждены скитаться по родным краям? Поскольку уж сели мы с вами в одну лодку, следует довести ее до какого-нибудь берега. *Как говорится: пришел просить айран, не надо прятать кувшин за спиной.* Мы открыто выложили здесь все свои помыслы.

(eng) — Respected kush – begi...If one digs the ground for a long time, there will be a pit, and if one pecks at a scratch for a long time, there will be a sore. Why do you reopen these old wounds to our feelings at a time when we are deprived even of our motherland and have to roam from place to place in the native land of ours? As we are in the same boat, we should steer it to reach a shore. *They say if you came to ask for sour clotted milk, don't hide your jug behind your back.*

5) (kaz) — Жаңағы Саржан мырза айтқан ғой?

— Иә, *мал ашуы — жан ашуы, жер ашуы — ел ашуы*. Қазақ ел болып бас қосса, кім біледі, бір кемерге жетіп те қалар ма еді, қайтер еді... Алдияр тақсыр, жаралы жолбарыс жарасыз жолбарыстан ер келеді. Біз қазір жаралы жолбарыспыз. Жауымызға аямай шабуымыз заңды.

(rus) — Мирза Саржан говорил уже об этом.

— Вспомните, уважаемый куш-беги: *когда отбирают скот — страдает желудок, когда отбирают родную землю — страдает душа...* И еще вспомните раненого барса. Мало ли что может сделать он в отчаянии...

(eng) — Mirza Sarzhan has already spoken about that.

— Respected kush-begi, just recall this: *when they take away your livestock, only your stomach is affected, but when they deprive you of your native land, you suffer mental anguish...* And I also ask you to recall what a wounded ounce may do in despair...

- 6) (kaz) Мүлік шабарманмен сөйлесіп тұрғанда шатырды жинап жүрген мылқау қоржынға тығып қойған сол қағаздағы «тездет» деген сөзді оқыған болар деген ой Мүліктің денесін кенет дірілдетіп жіберді. Бірақ сол сәтте «қойшы, әрі мылқау, әрі саңырау құл қайдан хат танысын», деп өзін-өзі басты. Бірақ *қорыққанға қос көрінеді*, күдік алған көңіл қайтадан қобалжи түсті...

(rus) Глухой не знал, с каким поручением послан его хозяин Малик, но сегодня утром он видел кокандского связного, передавшего Малику лоскут с какими-то письменами. Возможно, глухой заглянул в этот лоскут бумаги, когда убирал шатер, пока Малик разговаривал с прибывшим? Нет, это невозможно: туленгут так же безграмотен, как и глух!..

(eng) The deaf-and-dumb horse-holder did not know what instructions his boss, Malik, had, but that morning, he had seen a messenger from Kokand handing a paper with signs to Malik. Could the deaf-and-dumb man have had a chance to read the paper when Malik was busy with the messenger? No, the tulengut was not only deaf and dumb, but also absolutely illiterate.

### *Tradition and custom words*

#### *I. Жетісін беру*

(kaz) Қарақойын Қашырлыны жайлаған қыр Алтайы елімен сөйлесуге қос атпен Құдайменді батырдың өзі жүрмек болды. Қалған жұрт Ташкент құшбегінің қолынан қаза тапқан ұлдарының *жетісін берісімен* Арқаға қарай көшуді уәделесті.

(rus) ...В этот же день для переговоров с алтайскими родами, населяющими Каракоин-Каширлы, имея в поводу двух подставленных лошадей для смены, выехал батыр Кудайменде. *После поминок* по погибшим от рук ташкентского куш-беги султанам и туленгутам аулы стали поспешно готовиться в дальний и нелегкий путь.

(eng) Batyr Kudaimende started the same day for negotiations with the altai kin settled in Karakoin-Kashirly. He had two spare horses in tow as he rode. As soon as the *funeral repasts* of the sultans and tulenguts fallen by the hand of the Kush-Begi of Tashkent were over, the auls began hasty preparations for a long and dangerous travel.

#### *II. Жетісін беру*

(kaz) Қоңырқұлжа үш күн жер құшып жатып, баласының денесін ел-жұрты боп қабірлегеннен кейін бір-ақ тұрды. Әйтсе де Шыңғыстағы өшін жауының алып бергеніне ол іштей риза еді, бірақ ағайын-туғанға сыр бермей, қара жамылып қайғы тартқандай *жетісін берді де*, Кенесары қолымен кездесу әрекетіне кірісіп кетті.

(rus) Целых три дня не поднимался с постели Конур-Кульджа и встал лишь тогда, когда родственники уже похоронили его сына. В душе он был доволен. Но сын все же сын, и нужно показать свое горе... *Через неделю будут устроены богатые поминки*, а пока что ага-султан с утра до ночи занимался подготовкой крепости к отражению нападения мятежников.

(eng) Konur-Kuldzha never rose from his bed for three days. He regained the use of his legs only after his relations buried his son. In his heart of hearts, he was satisfied, yet he was to demonstrate his grief. *An opulent funeral repast* would be held a week later. Meanwhile, the Aga-Sultan spent his days and nights preparing the fort to repulse a rebel attack.

### III. Қара жамылу

(kaz) Батырларымды қалай қадірлейтінімді көрсін деген сұлтан өзі жер бауырлай қайғырып, *бар жұртқа үш күн қара жамылтып жоқтау айтқызды. Жетісін бергеннен кейін* Байтабын өлген жерге барып басына құлпытас орнатып, бұл араға «Байтабын даңызы» деген ат қойды.

(rus) Это было начало конца, и Кенесары понял все. Народ не принимал его. *В знак траура он слег в постель и не поднимался в течение трех суток. Потом во главе своих сарбазов он устроил кровавую резню в аулах жаппасовцев.* Чудом спасся бий Жангабыл, спрятавшийся в ворохе тряпья...

(eng) Kenesary saw that it was the beginning of the end. The people refused to accept him. *As a sign of mourning, Kenesary went to bed for three days.* Thereafter, he came with his sarbazes and conducted massacre in the auls of the tribe Zhappas. Hidden in a heap of rags, Biy Zhangabyl survived by a miracle.

#### IV. Жасау

(kaz) Бір апта өткеннен кейін әлке Байдалы, Аққошқар Сайдалы боп үш бозды көсем жеккен күмістеген қара пәуескемен, *жасау артқан* тоғыз нарды бір көш етіп Күнімжанды ырғалтып-жырғалтып Көкшетаудағы Қасым төренің ауылына ұзатқан.

(rus) Ровно через неделю Кунимжан торжественно отправили в аул Касыма-тюре. Три тройки светло-серых аргамаков были впряжены в кареты, а за ними шли девять самых высокопородистых верблюдов, *нагруженных шелком, коврами и драгоценностями*. В передней карете ехала невеста, в других — свидетели с ее стороны, самые могущественные люди рода альке-байдалы и аккошкар-сайдалы.

(eng) A week later, Kunimzhan was sent to Kasym-Tyure's aul on grand scale. Three silvery-grey steeds drew each of her three carriages. Following them were nine camels, *best of the best, all loaded with lengths of silk, carpets and jewelery*. Kunimzhan was in the foremost carriage, followed by her bride's maids, and the best-respected men and women of the alke-baidaly and akkoshar-saidaly kin.

#### V. Әмеңгерлік

(kaz) Осы кездегі Орта жүздің ханы Тәуке оны Яссыға даруға еткен. Уәли Түркістан әмірі болысыменен үш айдан кейін дүние салған. Тәуке *әмеңгершілік салтыменен* оның жесірі Нұрбикені өзі алған. Жеті айдан кейін ханым Абылай атты ұл тапқан... Бұл бала, емшектен шықпай жатып, шешесімен бірге нағашы жұрты Алтын хан еліне кеткен. Төркіндеп барған Нұрбике кенет ойламаған кеселге душар болып, сол Алтын хан жерінде қаза болған.

(rus) Из рода алтын-хан, древнего и почтенного, была Нурбике, *одна из жен хана Тауке*. Когда-то давно она с двухлетним сыном Аблаем поехала погостить к далеким родичам и там умерла.

(eng) Nurbike, *one of the wives* of Khan Tauk, was from the ancient and respected kin of Altyn-Khan. Sometime long ago, she and her two-year-old son, Ablai, went to visit their distant relatives and died there.

VI. *Жерден теңге алу*

(kaz) — Екеуіңді де бірдей ұнатам, — деп еді, — тек кімнің өнері асса — сол менің қалауым...

Қыз шешімін естіген қызба қанды қос батыр енді ашық бәсекеге түсті. Бірақ *сайыста да, жамбы атуда да, күресте де, жерден теңге алуда* да жеңісе алмады.

(rus) — Оба вы нравитесь мне, — сказала она тогда. — Но кто выиграет состязания, того и приму в свое сердце!..

Три дня они участвовали в *скачках, стреляли на всем скаку в мешочек с золотом, боролись, поднимали с несущегося во весь опор коня зубами с земли серебряную монету*, а в конце аксакалы постановили, что оба равны во всем.

(eng) — I like both of you, — she said then. — But I will give a place in my heart only to the one who wins the competition!

For three days, they competed in *horse races, shot at a bag of gold while riding at full gallop, wrestled, snatched a silver coin from the ground with their teeth from the back of a galloping horse*, and finally, the elders adjudged that both of them were equal to each other in every skill.

## Appendix 9

**Equivalents of some Kazakh proverbs (from the trilogy) in the Russian and English languages**

<b>Kazakh proverb</b>	<b>Russian equivalent</b>	<b>English equivalent</b>
Шешінген судан тайынбас	1. Назвался груздем — полезай в кузов 2. Либо пан, либо пропал	1. As you make your bed, you must lie on it 2. Neck or nothing
Аңдамай сөйлеген ауырмай өледі	Умен тот, кто умеет держатъ язык за зубами	He knows much who knows how to hold his tongue
Сынықтан бөтеннің бәрі жұғады	С кем поведешься, от того и наберешься	1. Keep good men company and you shall be of the number 2. Evil communications corrupt good manners 3. One fool makes a hundred 4. Those who sleep with dogs will rise with fleas 5. You are what your friends are
Жылы-жылы сөйлесе жылан інінен шығады	1. Медом больше мух наловишь, чем уксусом 2. Ласковое слово не трудно, а споро	1. All doors are open to courtesy 2. Soft fire makes sweet malt

	<p>3. Покорное слово гнев укрощает</p> <p>4. Ласковое слово и ласковый вид и свирепого к рукам приманит</p>	<p>3. A soft answer turns away wrath</p> <p>4. The bait hides the hook</p> <p>5. Politeness costs little, but yields much</p> <p>6. Fair and soft go far in a day</p>
Сақтықта қорлық жоқ	<p>1. Осторожность – не порок</p> <p>2. Береженого Бог бережет</p>	<p>1. Good watch prevents misfortune</p> <p>2. Discretion is the better part of valour</p>
Тоқал ешкі мүйіз сұраймын деп құлағынан айырылыпты	<p>1. За чужим погонишься – свое потеряешь</p> <p>2. Пошел за шерстью, а вернулся стриженным</p>	<p>1. The camel going to seek horns lost his ears</p> <p>2. If planning revenge, dig two graves</p>
Алтын көрсе періште жолдан таяды	<p>1. Злато не говорит, да много творит</p> <p>2. Денежка дорожку прокладывает</p>	<p>1. An open door may tempt a saint</p> <p>2. Opportunity makes the thief</p>
Екі қошқардың басы бір қазанға сыймайды	<p>1. Двум господам не служат</p> <p>2. Два медведя в одной берлоге не живут</p> <p>3. В один котел два барана не поместятся</p>	<p>1. Between two stools one falls to the ground</p> <p>2. Masters two will not do</p> <p>3. This house is too small for two of us</p>

Қарға қарғаның көзін шұқымас	Ворон ворону глаз не выключает	1. Crows do not pick crows' eyes 2. Dog doesn't eat dog 3. Hawks will not peck hawk's eyes
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