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# **АКТУАЛЬНЫЕ ПРОБЛЕМЫ ПЕРЕВОДОВЕДЕНИЯ В XXI СТОЛЕТИИ**

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**Актуальные проблемы переводоведения в XXI столетии** : Материалы V Междунар. очно-заочной науч.-практ. конф. (04 марта 2020 г.). – Горловка : Изд-во ГОУ ВПО «ГИИЯ», 2020. – 204 с.

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**ABUBAKIR BORANKULULY**  
**Абубакир Боранкулулы**  
**(1861 – 1913)**

Abubakir Borankululy was one of the prominent Kazakh akyns (poets) of the late XIX century. Many poets of his time considered him to be their teacher. He was famous not only among the people of the Kazakh steppe, but also in Central Asia as well. Abubakir was an outstanding akyn, who earned the fame being greatly admired. According to researchers, Abubakir finished two Madrasahs, in a modern term; he had «higher» education. Abubakir taught children in the neighboring territories of Sol-Iletska, Urals, Orsk, Orenburg, Aktobe. After that, he worked as a secretary of the township governor for a while. During those years of work those years of work in the above mentioned places, he v in the above mentioned places, he visited Kokzhar and Karakam Fairs. Talking to the rulers and the ordinary people he met on his way, he learned much about the socio-political situation in the society. Thus, he became politically informed. Abubakir's poetry, revealing political situations and describing the hardships of the life, was in demand by the people. People were proud of him, and treated him with respect. His songs were published twice before the October Revolution in 1903 and 1905 in the form of collection in Kazan. However, because of the prohibition of the Soviet regime, it was impossible to mention his name, and publication of his work before gaining the independence. It is well known that the lives of all akyns of the period «Zar Zaman» was very hard if to compare with the fate of previous and following akyns.

Abubakir's heritage is diverse, they are epics, poems, dedication songs, songs of lamentation, improvisations, recording of aitys, aitys-riddles, epigrams, satires, odes, socio-political and philosophical poems, lyrics, genealogical legends, and songs on issues of religion.

The subject matter of the major part of his work is devoted to characterization of Kazakhs' conditions during the colonization policy.

When the colonial policy of Tsarist Russia reached its climax, the most fertile parts of land were given to new settlers, i.e. the Russian peasants. Observing that, Abubakir wrote anxiously:

*«Having lost huge palaces*  
*Our land fits into grams.*  
*If the land shrink*

частности китайской фразеологии, а также интерпретацию данного явления с ироничным подтекстом: «*Old saying in China: "Birds have their bird language, beasts have their beast talk. English they totally another species..."*» [6, с. 14] / «*В Китае есть пословица: «У птиц есть птичий язык, звери говорят по-звериному». Англичане совершенно другой вид животных...»*» [5, с. 12].

Таким образом, культурный контекст играет важнейшую роль в межкультурной коммуникации и требует детального изучения в переводческом аспекте.

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#### THE PROBLEM OF SAVING NATIONAL COLOUR WHILE TRANSLATING CHILDREN'S LITERATURE

**Abstract.** The article describes the translating children's literature process as a culturological aspect of spiritual and moral education of the personality. The influence of fiction on the formation of spiritual values is especially noted. The translator's task is suitable translation with saving national colour of the composition to express true meaning of the text and cultural features of the country which language it was written in.

Children's literature takes into account the peculiarities of the child's intellectual and emotional development, the volume of his knowledge and life experience, and these are the factors that are relevant for translation. This is an organic part of fiction, acts as a means of education, the formation

of the child's personality, so it has the characteristics inherent only to her. While mastering children's literature, there is a constant interchange of aesthetics and didactics, governed by the author's position and reader's perception. The educational effect is achieved due to the selection of special topics for children's works as well as the language of these works.

Introducing students to a foreign fiction, it is need to consider all the subtleties of translation, as well as the totality of philosophical, religious and military-patriotic views propagated in the country of the source language [3, p. 25].

Frequently translators try to bring the text of the translation as close as possible to the original, using all kinds of speech equivalents endowed with similar semantics and bearing the same semantic meaning. However, it's about a rare case when translator really manages to achieve all the goals set – to bring the translation text as close as possible to the original, and at the same time maintain the national flavour inherent in the leading concepts of the work [1, p. 286-287].

And achieving all the goals is really necessary and important. The main reason is to make the reader clearly and accurately distinguish the author's subjective view and from his cultural worldview as a representative of his nation, as well as generally accepted values, ideals and morality. Next point is literature is always a part of the history of both humanity in general and a certain people in particular. The literary and historical monuments cannot be neglected. Sometimes owing to it only we can judge the worldview, culture and traditions of our ancestors.

The formation of spiritual values is considered to occur at an early stage in the formation of personality, namely, in childhood. The fact is that the child's consciousness is easily exposed to the influence exerted from the outside, drawing the main resources for verbalizing the leading concepts of the particular culture in the most accessible material for children's perception – in the children's literature.

The child receives his first life experience on the example of fairy-tale characters. Fairy tales are an important educational tool developed over many centuries tested by many people. According to G. Volkova 'children and fairy tales cannot be separated, they are made for each other, and therefore familiarity with the tales of their people must necessarily be included in the education and upbringing of each people'.

It's significant to comprehend since the cultures of different peoples differ from each other it's reflected in the worldview in general. The concept of morality is formed within the framework of the world picture as a system of values that determines human behaviour. But depending on what kind of worldview the population of a particular country is inclined to, the semantics of the concept of 'morality' in different countries can also differ in individual semantic components [2, p. 229-230].

To identify the moral potential aimed at the formation of spiritual

values at an early age, as well as to identify the main concepts of French fairy tales and the specifics of their role in the educational process, the following fairy tales were analysed: 'Jean-Bear', 'Cinderella', 'The Miller's will' and 'Reckless girl'.

Each of the tales is based on the certain its own morality. All the proposed tales demonstrate a certain worldview with a certain order of prioritization. So, the first thing these tales teach is the role of money and wealth in one's life. Moreover, in contrast to the usual 'adult' worldview, fairy tales describe its insignificance.

That is why almost all the main characters are the poor and simpletons ('Cinderella', 'Jean Bear', 'The Miller's Will') or they found the true values through various circumstances they had to face just like Bridget from the fairy tale 'Reckless girl' for instance. She exchanged all her hair for fulfilling a number of her foolish and selfish wishes. And the only desire was beneficent and sincere enough to win the evil enchantment and save her as well as her relative.

Culture as an important component of spiritual and moral education forms a certain worldview in a person, which in turn affects the model of a person's behaviour in a particular life situation. The differences present in worldview concepts can create conflicts of ideals and values at the level of formation of spiritual morality and prioritisation.

Introducing children to a foreign fiction, it is worth considering all the subtleties of translation, as well as the totality of philosophical, religious and military-patriotic views that are propagated in the country of the source language as well as their conformity and inconsistency with the ideals and views of our country. To prevent possible substitution of values and priorities with foreign literature of learners it can be introduced only after a preliminary study with paying attention to all the gaps, speech turns, realities and other things that carry the national flavour of its country. It is very important while reading a composition, the child clearly distinguishes the views, culture and traditions of his country from the country the language of which the work was performed in.

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#### TRANSLATION ANALYSIS OF THE ARTICLE “THE DIASPORA: PRESENT-DAY STRANGERS FROM THE PAST”

By definition, diasporas have the «distinct shared histories» and «geographically based experiences» that T. Lenartowicz and K. Roth refer to as characteristics of «subcultures». H. Sheffer argues that diasporas group-level identity, solidarity and attachment differentiate them from other immigrant groups [2, p. 19].

Through contact with the value context of the country-of-residence, diaspora subcultures may gradually acculturate to the cultural value profile of the country-of-residence. J. Berry, U. Kim, T. Minde and D. Mok argue that two fundamental dimensions of acculturation exist: the maintenance of the original identity and the maintenance of relations with other groups. These dimensions can be further dichotomized into four distinct acculturation statuses: assimilation (high on intergroup relations and low on maintaining original identity); integration (high values on both dimensions; also known as biculturalism); separation (high on original identity and low on intergroup relations), and marginalization (low values on both dimensions) [2, p. 20]. The quip “Put three Germans in a room and in five minutes you'll have four clubs” has its counterpart among the Issei, Japanese immigrants in southern Brazil: “Two Japanese make an association, and three found a newspaper” [2, p. 23].

The target language title of the article under analysis is “The Diaspora: Present-day Strangers from the Past”, whereas the original title in the source language is “Діаспора: теперішні прибульці з минулого”. The title is closely bound with the subject matter of the above mentioned philosophic essay. Moreover, the title preserves an acute metaphorical nature in respect of the main character of the article, i. e. the Ukrainian Diaspora, which is constantly in the scope of the reader's attention due to a plenty of stylistic and lexical devices skillfully employed by the author. The article belongs to the publicistic style.

The following stylistic peculiarities [1, p. 167] were identified in the source text and preserved in the English translation:

1) lexico-semantic figures, such as hyperbole (*every single nation of the world*), metaphors (*the rustle of language; catching the detachment of sense; a memory capsule; the geographical dead end; a metaphysical exile; a small cartridge of cultural strike; a loaded cradle; a thought's growth in inflectional language coat; spiral loops of syntax; the*

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