

Торайғыров университетінің  
ҒЫЛЫМИ ЖУРНАЛЫ

НАУЧНЫЙ ЖУРНАЛ  
Торайғыров университета

---

# ТОРАЙҒЫРОВ УНИВЕРСИТЕТІНІҢ ХАБАРШЫСЫ

Филологиялық серия  
1997 жылдан бастап шығады



## ВЕСТНИК ТОРАЙҒЫРОВ УНИВЕРСИТЕТА

Филологическая серия  
Издается с 1997 года

ISSN 2710-3528

№1 (2024)

Павлодар

**НАУЧНЫЙ ЖУРНАЛ  
ТОРАЙГЫРОВ УНИВЕРСИТЕТА**

**Филологическая серия**

выходит 4 раза в год

**СВИДЕТЕЛЬСТВО**

О постановке на переучет периодического печатного издания,  
информационного агентства и сетевого издания

№ KZ30VPY00029268

выдано

Министерством информации и общественного развития

Республики Казахстан

**Тематическая направленность**

публикация материалов в области филологии

**Подписной индекс – 76132**

<https://doi.org/10.48081/QZXY9517>

---

**Бас редакторы – главный редактор**

Жусупов Н. К.

*д.ф.н., профессор*

Заместитель главного редактора

Анесова А. Ж., *доктор PhD*

Ответственный секретарь

Уайханова М. А., *доктор PhD*

**Редакция алқасы – Редакционная коллегия**

Дементьев В. В., *д.ф.н., профессор (Российская Федерация)*

Еспенбетов А. С., *д.ф.н., профессор*

Трушев А. К., *д.ф.н., профессор*

Маслова В. А., *д.ф.н., профессор (Белоруссия)*

Пименова М. В., *д.ф.н., профессор (Российская Федерация)*

Баратова М. Н., *д.ф.н., профессор*

Аймухамбет Ж. А., *д.ф.н., профессор*

Шапауов Ә. Қ., *к.ф.н., профессор*

Шокубаева З. Ж., *технический редактор*

---

За достоверность материалов и рекламы ответственность несут авторы и рекламодатели

Редакция оставляет за собой право на отклонение материалов

При использовании материалов журнала ссылка на «Вестник Торайгыров университета» обязательна

<https://doi.org/10.48081/PCVQ9770>

**\*M. B. Tleulinova<sup>1</sup>, S. D. Seidenova<sup>1</sup>, D. Koksai<sup>2</sup>,  
Dzh. Zh. Dosmagambetova<sup>1</sup>**

<sup>1</sup>Al-Farabi Kazakh National University,  
Republic of Kazakhstan, Almaty;

<sup>2</sup>Chanakkale Onsekiz Mart University,  
Turkiye, Chanakkale

\*e-mail: [tleulinova\\_mb@mail.ru](mailto:tleulinova_mb@mail.ru)

## **TRANSLATION OF NATIONAL GASTRONOMIC VOCABULARY INTO RUSSIAN, ENGLISH IN D. ISSABEKOV'S STORY «GAUKHARTAS»**

*The article discusses the translation of vocabulary related to Kazakh gastronomy in the story «Gaukhartas» by the famous writer Dulat Issabekov into Russian and English. From time immemorial, the Kazakh people knew and understood the special role of food, which gives energy and nutrition to the human body, saying that «Food gives a person strength», «Hunger does not allow a person to think». Leading a nomadic lifestyle, they knew perfectly well all the properties of natural products obtained from livestock.*

*The Kazakhs treated even a random, unexpected guest to a special dish – sybaga. The gastronomic world of the people who cut up the meat and served each guest their specially intended part is very rich. And it was impossible not to be reflected in literature. Elements of Kazakh gastronomy are clearly visible in all the works of Dulat Issabekov. However, since the names of the dishes are unfamiliar to people from other cultures, they cause problems in translation. Almost all food names are culture-specific items.*

*Therefore, the purpose of this article is to determine the features of translating the names of dishes typical of the Kazakh people in the writer's story into Russian and English. To achieve this goal, gastronomic vocabulary from the story «Gaukhartas» was selected, systematized and subjected to lexical-semantic comparative analysis in the original/translation pair. As a result, we have identified translation transformations and semantic mistakes.*

*Keywords: Dulat Issabekov, prose, literary translation, gastronomy, national food, culture-specific items, translation transformations.*

## Introduction

There is a very close connection between the food culture and gastronomic values of each nation. Gastronomy is a branch of science that studies the aesthetics of food and drink, as well as the pursuit of beauty and quality: «Gastronomy in a broad sense is the bridge between the cultures of peoples and the types of food they consume, as well as knowledge about human life and nutrition» [1]. In addition, we read: «Since ancient times, humanity has created an environment of food culture. Culture includes everything that humanity brings to nature» [1], «Eating habits vary historically and even regionally among rural and urban areas» [2]. Despite all these differences in society, there are still commonalities in this topic. «A lot of ink has been spilled about agriculture and food in all corners of the sea» [3, 4], which means that since food plays an important role in human life, this topic has been studied a lot and still needs to be thoroughly considered. When there are differences in types of food within one country due to its geographical location, way of life, then it is quite normal for there to be a meeting of different food cultures and types of food between countries, even food that other people do not understand, or the presence of similarities. For example, it is clear that the Kazakhs are a nomadic people, since the main menu consists of meat and dairy products. The culture of the Kazakh people is rich and, as a country engaged in nomadic animal husbandry; it has its own culinary culture.

The works of D. Issabekov were primarily written for his people. We consider it natural that the writer's stories, which almost always find heroes among the common people and describe them, include vocabulary associated with the daily life of the Kazakh people, the drinks they drink and the food they eat.

«Although the country's food culture is the result of the accumulation of many years of knowledge passed on from generation to generation, thanks to the achievements of recent years, some old habits are completely or partially destroyed» [5]. That is, though it is good that with the development of technology in some cases the existing world changes, but this is the reason that old traditions are not used. At this point, it is clear that the author's intention is to ensure that the names of products used since ancient times are not lost and forgotten, so he adds them to his work.

More recent researchers have focused on the «everyday uses» of food [6] and emphasized its importance as a social, religious, gender, political and cultural marker [7]. In the modern process of ethnic integration, the desire of peoples to get to know each other and their culture is at a very high level. And in the Web of Science and Scopus databases, we see an increase in the number of works on the study of gastronomic heritage in the period from 2001 to 2020 [8]. At the moment, translation has a special place in the promotion of culture, and the requirements for the quality of translation should be tightened.

For this reason, the object of study of the article is identification of translation errors in the source and translated texts of the story «Gaukhartas» written by D. Issabekov, relating to the vocabulary associated with Kazakh gastronomy and how their translations were reflected in the Russian and English languages, what translation techniques were used, how national important elements were transmitted for readers of other languages. Since the author depicts the life of the entire Kazakh people through one work.

### **Materials and methods**

In general, A. Akkuzova considers the vocabulary of national character in the writer's work, including the names of food products in her scientific work. She conducts a pragmalinguistic analysis of the expression of national characteristics in the works of D. Issabekov and proposes the following classification of food names. Names of products found in the writer's works: dairy products: *qymyz, boza, airan, koje, qaimaq, qurt, irimshik, uyz, malta*, etc.; bakery products: *bauyrmaq, shelppek, toqas, jarma, kulshe*, etc.; meat dishes: *kazy, sorpa, tuzdyq, sur*; etc. [9]. However, there is almost no work related to its translation. «Such features, considered important for the national worldview of the Kazakh people, must be conveyed to the English-speaking reader without losing their value in translation, and this should be among the requirements for the translator» [10]. For a translation to be successful, the role of a master translator is important here, working with his soul, fluent in at least two languages, feeling and understanding the original translation with his heart, putting all his knowledge and experience into conveying it in another language. All food names we review are real. «The presence of their national color is a decisive factor in adapting any phenomena, things, including the names of food products, to reality. And some scholars believe that «The translator must be able to correctly identify realities and bring them as close as possible to the culture of the target language» [11].

Although research is being conducted on the translation of names of food products and words that do not have an equivalent, the names of food products in the story «Gaukhartas» by D. Issabekov regarding Russian and English translations have not yet been considered.

The material for our research is the novel «Gaukhartas» by Dulat Isabekov, a great writer who wrote since the times of Soviet power and in the conditions of an independent state, and the vocabulary in it associated with Kazakh gastronomy. The work describes the daily life of members of the Kazakh family, the relationships between parents with children, daughter-in-law, daughter-in-law and mother-in-law, husband and wife, and by telling the story of the irreparable tragedy of one family, reflects the national knowledge and mentality of the Kazakh people, contains a lot of vocabulary, associated with traditions, types of food, entertainment, art, animal husbandry, profession, features associated with nature.

Among these, we focused more deeply on the translation of food names. Mainly, *sur et, maily airan, shalap, qoiu shai, ashymal, ettin qamyry, tuzsindi qarakesek et, sorpa, ırigen airan, uyz, ashqyltym tary koje*.

Dulat Issabekov's story «Gaukhartas» was translated into Russian by translator Nikolai Berdennikov (2003), and into English by Katerina Yudelson (2014).

During the study, a semantic and etymological analysis of the names of food products in the story «Gaukhartas» was carried out, we have conducted a comparative analysis of their appearance in translation, and consequently translation methods were identified and differentiated.

### Results and discussion

All the food names selected and analyzed in the work are the words and food that the Kazakh people eat and love since ancient times. For example, one of them is Kazakh dried meat (*sur et*) and kefir (*ayran*):

Original in Latin: «Ashyp aitsanshy, Qyжym kempirdin qyzyna uilenuge qarsy emessin be? Degende *tonazyghan sur et* pen *maily airandy* soghyр otyryp... [12] – (Interlinear translation: Tell me openly, don't you mind marrying the daughter of an old woman Qyжym? Eating greedily cold cured meat and fatty ayran...). Kazakh cured cold meat and fatty kefir was translated into Russian by word for word (*холодное вяленое мясо*) and calque (*жирный айран*) translation methods: «Может, ты против? Может, нет у тебя желания жениться на дочери старухи Кыжым?» Тастан, старательно разжевывая *холодное вяленое мясо* и запивая его *жирным айраном*, потянул равнодушно... [13].

*Ettu surleu* means to sprinkle salt and shade it (meat), to dry it on the ground, in the wind, and it will have a special taste. It is more important than the word «dry», because the Kazakh people used to offer preserved *sur* meat to honored guests as a sign of respect, and it is said that the guests treated the owner of the house with special care, saying that he had treated them with *sur* meat. So, *вяленое мясо* is close in meaning to Kazakh *sur* meat, even if it cannot convey the method preparation and taste. And the fact that *airan* remains *airan*, and no additional explanation is provided by the translator, is due to the neighboring and close interaction of the two countries, and we assume that *airan* is familiar to the target audience.

But if we look at the English translation, some serious misunderstanding has taken place:

«Perhaps you don't want this? Perhaps you don't want to marry old Kyzhym's daughter?» Tastan stretched in an indifferent fashion as he doggedly chewed some *cold cured meat* and washed it down with rich *camel's milk* [14].

It means that *tonazyghan sur et* was translated as *cold cured meat*, and *maily airan* as *rich camel's milk*. Although salting and drying meat is not so popular

among English people, it is familiar to them. Therefore, there is an adequate alternative. And *airan*, first of all, it is not milk; and secondly, it is made from cow's milk. The translator completely misrepresents *airan* as *camel milk*. Shubat, not *airan*, is prepared from camel's milk.

In the following example, the same error is repeated regarding *airan*:

Table 1 – Translation of *airan* into English

Source text converted to Latin	Translated text in English
<p>Ol menin naq bir kishkene qaryndasym sekildi qazannan quiyp alyp jatqan sutin sol boiy goia salyp «qazır, apa» dep ozderiniñ kishkene otalaryna kirip ketti de, saldın son syrly zeren tostaqtı salqın da <i>maily airangha</i> shopildete tolytyryp akep maghan usyndy [12].</p> <p>(Interlinear translation: Just like my little sister, she put down the milk she was pouring from the pot and said «now, mother» and went into their little house, and after a while she filled the bowl with cold and <i>fat airan (kefir)</i> and brought it to me).</p>	<p>She went inside the yurt for a moment and then brought out a large patterned wooden bowl filled with cold <i>rich camel's milk</i> [14].</p>

At the same time, we see that translator omitted many details from the original, but specified *otau* as *yurt*. Next, let's pay attention to the Kazakh drink *ashymal* and its translations, which are often found in the writer's stories. «*Ashymal* is a kind of national dish prepared with *airan* (kefir) in boiled grains such as wheat, millet, rice, and barley. After the grain in water is cracked and cooked, it cools down and *airan* is added. Let it stand in a warm place for a couple of days and the «sour soup» will be ready. The combination of *airan* and *cereal* gives a pleasant sour taste. It is called *ashymal*. It is a thirst-quenching drink and a satiating food. It is also made with flour to make it fertile» [15]. It used in the story:

«Sonan son «sholdedim, *ashymal* akel, *airandarynnan* jusan iisi shyghady eken» dedi.

«*Ashymal* akelgen son ol qabaqtyn jarmysyna sheiin enserip, tubindegi qoiuynan jep boldy da qarnyn sipalap biraz jatty» [12] – (Interlinear translation: Then he said, «I'm thirsty, bring *ashymal*, the smell of wormwood is coming from your *airan*. After *ashymal* had been brought, he put it on the half of the lid, ate from the bottom of it and stroked his belly for a while).

This sort of drink was translated into Russian as *саумал (saumal)*, but *saumal* is a fresh mare's milk:

« - Принеси-ка *саумала*, пить захотелось, – сказал он. От *айрана* прогорклым несет. Я принес. Он опорожнил кауак до половины, потом блаженно развалился на земле [13].

Consequently, it was translated into English as a *mare's milk* (and *airan* was also here mistakenly rendered as *camel-milk*):

«Bring me some *mare's milk*, I need a drink», he said. «The *camel-milk* smells rancid». I brought him some. He emptied half the pumpkin-skin bowl and there and then lay down on the ground replete [14].

So, *ashymal* in original, and *saumal* given in translation are two different drinks. At this point, the translator did not pay attention to the fact that fermented *ashymal* is made from cow's milk, and *saumal* is made from horse milk. On the part of the translator, this is considered a gross mistake, because these two words are one of the real national drinks of the Kazakh people. However, in the reference, the correct interpretation of *saumal* was given as fresh mare's milk. Since the translation was done through intermediate Russian, it was translated into English as mare's milk.

The next Kazakh drink used in the story is *ashyma*.

Table 2 – Translation of *ashyma* into Russian and English

Original in Latin	Russian translation	English translation
<i>Ashyma akeldin be?</i> [12] (Interlinear translation: Have you brought <i>aşyma</i> ?)	<i>Ашыма</i> принес? [13].	«Did you bring back any <i>ashym</i> ?» [14].

*Ashyma* is a fermented drink made by sprinkling flour or oatmeal in boiled water [16]. As we can see from the table, the translators for both languages, preserving the national character, translated into Russian by transliteration and into English by transcription, and provided an additional explanation outside the text. In the link, it is correctly interpreted as «Кислый напиток, настоящий на просе, пшенице» in Russian and «Sour drink made from fermented millet or wheat» in English.

Our next example is related to meat, which is a ‘king’ of food for the Kazakh people: «Апам моторшы жігіт шаршап келеді деп киіз уидін коленкесінде *еттин қатурун* асығһыс жайыр жатыр екен» [12] – (Interlinear translation: My mother was in a hurry rolling dough for meat in the shade of the yurt, saying that motorman would come tired). This *ettin қатуру* (meat dough) was translated into Russian as *сочни для бесбармака* using the complex method of functional equivalence and concretization: «Мать, думая, что моторист придет усталый, раскатывала в тени *сочни для бесбармака*» [13]. That is, if the name of the dish typical of the Russian people, similar to the Kazakh dough, *sochni* (сочни) serves as a functional



equivalent, the meat is specified as *besbarmak* (бесбармак). In this regard, as we mentioned above, since the Russian people and the Kazakh people are in close contact, we can assume that the translator was sure that the word *besbarmak* realia would be understandable for the readers. However, it would be appropriate to replace the word *qamyр* with the word *месмо* in Russian, because *sochni* is used in the sense of a ready-made dough that is rolled out, cut and dried, which is often used in Kazakh today.

And English translation is: «Thinking that the mechanic would come back hungry after his work, Mother had been rolling out *dough to make noodles and lamb*» [14]. The word *qamyр* has a full equivalent in English: *dough*. But there is an addition from translator's side as *to roll out dough to make noodles and lamb*. Kazakh people made meat bread not in the form of noodles, but in the form of a sheet. That is, the recipient who reads the translation will see their own noodles, not Kazakh sheets. Also, in the original, there is no information about what kind of animal the meat is; the word 'meat' given in a general way is replaced by the word 'lamb' and added by the translator. At this point, the translator's knowledge of Kazakh national food is somewhat lacking.

Kazakh people also call meat dough meat *ettin nany*. For example: «Апамдар etti тусырып, nanyн салмай даладагһы tosek ustinde мені күтүп отыр екен» [12] – (Interlinear translation: Mothers were waiting for me on the bed in the field taking down the meat without putting dough).

Russian translation: «Мать отварила мясо, сочни сохли на доске» [13] – (Interlinear translation: Mother boiled the meat, the juices were drying on the board). Here the translator omits the fact that the family is waiting for the hero of the work, but adds on his own that not only have they not yet cooked the dough for the meat, but it was still drying on the board, as the Kazakhs usually do if they do not immediately cook the rolled out dough. And *ettin nany* was translated again with functional equivalent as Russian *сочни*.

In English translation there is a gross misunderstanding: Mother had boiled some meat and there was some *offal drying on a board* [14]. We see that it is not the dough that is drying on the board, but offal. The meaning of the word offal is the organs of the animal, such as the brain, heart, and liver. At this point, we realized that the translator did not know that the main dish of the Kazakh people is meat with dough. And unfortunately, we cannot even predict what caused such a distortion of the meaning by the translator.

And one more item concerning Kazakh meat food is *tuzsındı qarakesek et* (salted lean meat): «Бағһана burgenge барар алдында urrtaghan бір екі кесе shaidan басқа алы eshteme ishpegenim endi esime tustı. Irı-ıры etip turalghan jylqynyn *tuzsındı qarakesek etinen* qarbytyp bes alty asap, orta kesedegı sorpany işip tauysqanymda boiym jylynyp, qairattanyп qalghandai boldym» [12] – (Interlinear

translation: I now remembered that I had not eaten anything except a couple of cups of tea which I had drunk before going to the pole. When I ate five or six times of salted lean meat cut into large pieces and finished drinking a medium cup of sorpa (soup), I felt warm and strong).

Russian translation: «Я вдруг почувствовал, что страшно голоден. Торопливо проглотил пять-шесть больших кусков мяса, запил их бульоном. По телу разливалось тепло. Клонило в сон» [13] – (Interlinear translation: I suddenly felt terribly hungry. Hastily swallowed five or six large pieces of meat and washed them down with broth. Warmth spread throughout my body. Feeling sleepy). Except for additions of a translator as feeling sleepy, although the original says on the contrary that he was invigorated; we see the omission of the definitions as salty and lean. Also, the numbers five-six times, which indicate how many times he ate in the original, were translated into meat as five-six pieces of meat. Accordingly, the same changes were reflected in the English translation: «Steam rose up from the meat and I suddenly realized that I was desperately hungry. I quickly swallowed down *five or six large pieces of meat* and then drank down the clear soup. Its warmth spread through my body and I began to come over sleepy» [14].

Also, during the comparison of the text in three languages, we noticed that whole paragraphs were left out in the translated text. D. Issabekov's Selected Volume I, published in 1992, on page 216, in a text consisting of 207 words, food and drink names as *ashqyltym tary koje*, *ashyma*, *susyn* wer completely omitted.

### Conclusion

So, from the above analysis, the following conclusions can be drawn: firstly, translating food names specific to a certain nation and culture is one of the difficult points that requires additional background knowledge from the translator. Absence of knowledge of not only the composition of the food, but also its value, how it is served, leads to mistakes in translation (for example, *airan is translated as camel's milk in English, ashymal translated into Russian and English as saumal, the form of dough for Kazakh meat*); secondly, it is possible, however difficult it may be, to translate the gastronomy of one culture into another culture. Various translation methods are proposed for this purpose. And for this purpose, during the translation of the names of national dishes in the story of D. Issabekov, the translators used methods such as giving additional explanations outside the text, explication, and modulation. We believe that for the use of calque, transcription and transliteration into the Russian language, often without explanation, was the basis a good understanding of the culture of each of the two peoples. And the omissions that have occurred should still lead to the translation of works of Kazakh literature to be worked out, supplemented and re-translated.

Within the framework of this article, only the translation of names related to Kazakh gastronomy was considered. However, the writer's story is rooted in

the national vocabulary in all areas related to human existence. The analysis and criticism of their translation will take place in our next research. Because from the very beginning, we all know that the culture of a nation with a different language, lifestyle, religion, and point of view can be transferred to another country only through high-quality translation. A high-quality translation is the only source of communication that paves the way between two countries and not just connects them, but glorifies our national values, allows us to witness the advanced aspects of the culture of that country, to get to know that nation, and to open our eyes.

## References

1 **Kılıç, S., Albayrak, A.** Food and beverages in Turks before Islam [Text] / S. Kılıç, A. Albayrak // *Turkish Studies*. – 2012. – Vol. 7 (2). – P. 707–716.

2 **Çakıroğlu, P., Yalçın, S.** The impact of globalization on food consumption [Text] / P. Çakıroğlu, S. Yalçın // *Standard*. – 2004. – No. 43 (510). – P. 41–45.

3 **Dursteler, E.** Bad Bread and the «Outrageous Drunkenness of the Turks» : Food and Identity in the Accounts of Early Modern European Travelers to the Ottoman Empire [Text] / E. Dursteler // *Journal of World History*. – 2014. – Vol. 25. – No 2-3. – P. 203–228.

4 **Batu, A., Batu, H. S.** Historical background of Turkish gastronomy from ancient times until today [Text] / A. Batu, H. S. Batu // *Journal of Ethnic Foods*. – June, 2018. – Vol. 5. – Issue 2. – P. 76–82.

5 **Arifoglu, S.** Determination of consumption and cooking frequencies and nutrition habits of traditional cypriot cuisine of Nicosia women living in Nicosia [Tekst]. / S. Arifoglu // Master Thesis. K.K.T.C Near East University, Institute of Health Sciences. Food and Nutrition Science Program, Nicosia, Turkish Republic of Northern Cyprus, 2010.

6 **Tompkins, K. W.** Racial Indigestion: Eating bodies in the 19th century New York [Text] / K. W. Tompkins. – New York : New York University Press, 2012. – 185 p.

7 **Scholliers, P.** Meals. Food Narratives and Sentiment of Belonging in Past and Present [Text] / P. Scholliers // *Food, Drink and Identity: Cooking, eating and Drinking in Europe since the Middle Ages*. – Oxford : Berg Publishers, 2001. – P. 7–10.

8 **Lin, M.-P., Marine-Roig, E., Llonch-Molina, N.** Gastronomy as a Sign of the Identity and Cultural Heritage of Tourist Destinations [Text] / M.-P. Lin, E. Marine-Roig, N. Llonch-Molina // *International Journal of Environmental Research and Public Health*. – 2022. – Vol. 19 (5). – P. 27–78.

9 **Аккузова, А.** Антропозектік парадигма : көркем мәтіннің коммуникативтік-прагматикалық әлеуеті (Д. Исабеков шығармаларының

негізінде). 6D021300-Лингвистика. Философия докторы (Phd) дәрежесін алу үшін дайындалған диссертация / А. А. Аккузова. – Almaty, 2020. – 168 б.

10 **Жұмай, Н. О.** Бөкей туындыларындағы салт-дәстүр көрінісі және аудармада берілуі [Мәтін] / N. O. Zhuma // Proceed. 5th internet. Scient.-pract. conf. Prospects for the Development of Modern Science. – Seoul, 2020. – 369–376 б.

11 **Батырхан, Б. Ш., Әшімхан, Д. Е.** «Абай жолы» роман-эпопеясындағы қазақтың ұлттық тағам атауларының парсы тіліне аударылу ерекшеліктері [Мәтін] / Б. Ш. Батырхан, Д. Е. Әшімхан // Хабаршы. Шығыстану сериясы. – № 3(90). – 2019. – 132–139 б.

12 **Исабеков, Д.** Тандамалы шығармалар жинағы: повестер (қазақ тілінде) [Мәтін] / Д. Исабеков – Алматы : Жазушы баспасы, 1992. – 1 том. – 444 б.

13 **Исабеков, Д.** Транзитный пассажир. Повести [Текст] / Д. Исабеков – М. : Русская книга, 2003. – 304 с.

14 **Issabekov, D.** The little pearl and other stories (Translation by Katharine Judelson) [Text] / D. Isabekov – London : The Aitmatov Academy, 2014. – 245 p.

15 Қазақтың этнографиялық категориялар, ұғымдар мен атауларының дәстүрлі жүйесі [Мәтін] : энциклопедия. – Алматы : DPS, 2011. – 256 б.

16 Қазақ дәстүрлі мәдениетінің энциклопедиялық сөздігі [Мәтін]. – Алматы : Сөздік-Словарь, 1997. – 368 б.

## References

1 **Kylich, S., Albayrak, A.** Food and beverages in Turks before Islam [Text] / S. Kylich, A. Albayrak // Turkish Studies. – 2012. – Vol. 7 (2). – P. 707–716.

2 **Chakiroglu, P., Yalchin, S.** The impact of globalization on food consumption [Text] / P. Shakiroglu, S. Yalshin // Standard. – 2004. – No. 43(510). – P. 41–45.

3 **Dursteler, E.** Bad Bread and the «Outrageous Drunkenness of the Turks» : Food and Identity in the Accounts of Early Modern European Travelers to the Ottoman Empire [Text] / E. Dursteler // Journal of World History. – 2014. – Vol. 25. – No 2–3. – P. 203–228.

4 **Batu, A., Batu, H. S.** Historical background of Turkish gastronomy from ancient times until today [Text] / A. Batu, H.S. Batu // Journal of Ethnic Foods. – June 2018. – Vol. 5. – Issue 2. – P. 76–82.

5 **Arifoglu S.** Determination of consumption and cooking frequencies and nutrition habits of traditional cypriot cuisine of Nicosia women living in Nicosia [Text]. / S. Arifoglu // Master Thesis. K.K.T.C Near East University, Institute of

Health Sciences. Food and Nutrition Science Program, Nicosia, Turkish Republic of Northern Cyprus, 2010.

6 **Tompkins, K. W.** Racial Indigestion: Eating bodies in the 19th century New York [Text] / K. W. Tompkins – New York : New York University Press, 2012. – 185 p.

7 **Scholliers, P.** Meals. Food Narratives and Sentiment of Belonging in Past and Present [Text] / P. Scholliers // Food, Drink and Identity: Cooking, eating and Drinking in Europe since the Middle Ages. – Oxford : Berg Publishers, 2001. – P. 7–10.

8 **Lin, M.-P., Marine-Roig, E., Llonch-Molina, N.** Gastronomy as a Sign of the Identity and Cultural Heritage of Tourist Destinations [Text] / M.-P. Lin, E. Marine-Roig, N. Llonch-Molina // International Journal of Environmental Research and Public Health. – 2022. – Vol. 19(5). – P. 27–78.

9 **Akkuzova, A. A.** Antropoozektik paradigma: көркем матинин коммуникативтік-прагматикалық әлеуеті (D. Isabekov shygarmalarynyn negizinde). 6D021300-Lingvistika. Filosofiya doktory (PhD) дәрежесін алу үшін дайындалған dissertaciya / A. A. Akkuzova // – Almaty. 2020. – P. 168.

10 **Zhumai, N. O.** Bokei tuyndylaryndagy salt-dastur korinisi zhane audarmada berilui [Text] / N. O. Zhumai // Proceed. 5th internet. Scient.-pract. conf. Prospects for the Development of Modern Science. – Seoul, 2020. – P. 369–376.

11 **Batyrhan, B. Sh., Ashimhan D. E.** «Abaj zholy» roman-epopeyasyndagy qazaktin ulttyk tagam atalarynyn parsy tiline audarylu erekshelikteri [Peculiarities of the translation of the names of Kazakh national dishes in the novel-epic «Abai Zholy» into Persian] [Text] / B. Sh. Batyrhan, D. E. Ashimhan // Habarshy. Shygystanu seriyasy. – № 3(90). – 2019. – P. 132–139.

12 **Issabekov, D.** Tandamaly` shygarmalar zhinagy: povester (qazak tilinde) [Collection of selected works: novels (in the Kazakh language)] [Text] / D. Issabekov – Almaty : Zhazushy baspasy, 1992. – Vol. 1 – 444 p.

13 **Issabekov, D.** Tranzitny passazhir. Povesti [A transit passenger. Novels] [Text] / D. Issabekov – Moscow : Russkaya kniga, 2003. – 304 p.

14 **Issabekov, D.** The little pearl and other stories (Translation by Katharine Judelson) [Text] / D. Issabekov – London : The Aitmatov Academy, 2014. – 245 p.

15 Qazaktyn etnografiyalık kategoriyalar, ugumdarmen atalarynyn dasturli zhyjesi [Kazakh traditional system of ethnographic categories, concepts and names] [Text] : Encyclopedia. – Almaty : DPS, 2011. – 256 p.

16 Qazak dasturli madenietinin enciklopediyalyk sozdigi [Encyclopedic dictionary of Kazakh traditional culture] [Text]. – Almaty : Sozdik-Slovar, 1997. – 368 p.

Received 17.10.22.

Received in revised form 25.01.24.

Accepted for publication 25.02.24.

\*М. Б. Тлеулинова<sup>1</sup>, С. Д. Сейденова<sup>1</sup>, Д. Коксал<sup>2</sup>, Д. Ж. Досмагамбетова<sup>1</sup>

<sup>1</sup>Әл-Фараби атындағы Қазақ ұлттық университеті,

Қазақстан Республикасы, Алматы қ.

<sup>2</sup>Чанаккале Онсекиз Март университеті,

Турция, Чанаккале қ.

17.10.22 ж. баспаға түсті.

25.01.24 ж. түзетулерімен түсті.

25.02.24 ж. басып шығаруға қабылданды.

## **Д. ИСАБЕКОВТЫҢ «ГАУХАРТАС» ӘҢГІМЕСІНДЕГІ ҰЛТТЫҚ ГАСТРОНОМИЯЛЫҚ ЛЕКСИКАНЫҢ ОРЫС, АҒЫЛШЫН ТІЛДЕРІНЕ АУДАРЫЛУЫ**

*Мақалада белгілі жазушы Дулат Исабековтың «Гаухартас» әңгімесіндегі қазақы гастрономияға қатысты лексиканың орыс, ағылшын тілдеріне аударылуы қарастырылады. Қазақ халқы «Ас – адамның арқауы», «Аштық ақыл ойлатпайды» деп адам денесіне қуат пен нәр беретін астың ерекше ролін әуел бастан біліп, түйсінген. Кошпелі өмір суре жүріп төрт түлік малдан алынатын табиғи өнімдердің бар қасиетін жақсы білген.*

*Құдайы қонағын да сый асы – сыбагамен сыйлаған. Етті бұзып, әр қонағына әр мүшесін орнымен тартқан халықтың гастрономиялық әлемі өте бай. Және оның әдебиетте көрініс таппауы мүмкін емес еді. Дулат Исабековтың барлық туындыларынан қазақ гастрономиясының элементтері анық көрінеді. Алайда, тағам атаулары өзге мәдениет өкілдері үшін таңсық нәрсе болғандықтан, аудармада да көрініс табуы қиындықтар туғызады. Тағам атауларының барлығы дерлік реалия сөздер болып табылады.*

*Сондықтан аталмыш мақалада жазушы әңгімесіндегі қазақ халқына тән ас атауларының орыс және ағылшын тілдеріне аудару ерекшеліктерін анықтауды мақсат етеді. Бұл мақсатқа жету үшін «Гаухартас» әңгімесіндегі гастрономиялық лексика іріктеліп, жүйеленіп, түпнұсқа/аударма жұбында лексикосемантикалық салыстырмалы талдауға түсті. Нәтижесінде орын алған аударма трансформациялары мен семантикалық қателіктер анықталды.*

*Кілтті сөздер: Дулат Исабеков, проза, көркем аударма, гастрономия, ұлттық тағам, реалия, аударма трансформациялары.*

\*М. Б. Тлеулинова<sup>1</sup>, С. Д. Сейденова<sup>1</sup>, Д. Коксал<sup>2</sup>, Д. Ж. Досмагамбетова<sup>1</sup>

<sup>1</sup>Казахский национальный университет имени аль-Фараби,  
Республика Казахстан, г. Алматы;

<sup>2</sup>Университет Чанаккале Онсекиз Март,  
Турция, г. Чанаккале

Поступило в редакцию 17.10.22.

Поступило с исправлениями 25.01.24.

Принято в печать 25.02.24.

### **ПЕРЕВОД НАЦИОНАЛЬНОЙ ГАСТРОНОМИЧЕСКОЙ ЛЕКСИКИ НА РУССКИЙ, АНГЛИЙСКИЙ ЯЗЫКИ В ПОВЕСТИ Д. ИСАБЕКОВА «ГАУХАРТАС»**

*В статье рассматривается перевод лексики, связанной с казахской гастрономией, в повести «Гаухартас» известного писателя Дулата Исабекова на русский и английский языки. Испокон веков казахский народ знал и понимал особую роль еды, дающей энергию и питание человеческому организму, говоря, что «Еда придает человеку силу», «Голод не дает человеку думать». Ведя кочевой образ жизни, они прекрасно знали все свойства натуральных продуктов, получаемых из скота.*

*Даже случайного, нежданного гостя казахи угощали особым блюдом – сыбага. Гастрономический мир народа, которые разделявали мясо и подавали каждому гостю свое специально предназначенное, очень богат. И этому невозможно было не отразиться в литературе. Элементы казахской гастрономии отчетливо просматриваются во всех произведениях Дулата Исабекова. Однако, поскольку названия блюд незнакомы представителям других культур, они вызывают проблемы при переводе. Почти все названия продуктов питания являются реалиями.*

*Поэтому целью данной статьи является определение особенностей перевода названий типичных для казахского народа блюд в повести писателя на русский и английский языки. Для достижения поставленной цели гастрономическая лексика из повести «Гаухартас» была отобрана, систематизирована и подвергнута лексико-семантическому сравнительному анализу в паре оригинал/перевод. В результате были выявлены переводческие трансформации и смысловые ошибки.*

*Ключевые слова: Дулат Исабеков, проза, художественный перевод, гастрономия, национальная еда, реалия, переводческие трансформации.*

Теруге 26.02.2024 ж. жіберілді. Басуға 29.03.2024 ж. қол қойылды.

Электронды баспа

3,58 МБ RAM

Шартты баспа табағы 28,72. Таралымы 300 дана. Бағасы келісім бойынша.

Компьютерде беттеген: А. К. Темиргалинова

Корректор: А. Р. Омарова

Тапсырыс № 4201

Сдано в набор 26.02.2024 г. Подписано в печать 29.03.2024 г.

Электронное издание

3,58 МБ RAM

Усл. печ. л. 28,72. Тираж 300 экз. Цена договорная.

Компьютерная верстка: А. К. Темиргалинова

Корректор: А. Р. Омарова

Заказ № 4201

«Toraighyrov University» баспасынан басылып шығарылған

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

«Toraighyrov University» баспасы

Торайғыров университеті

140008, Павлодар қ., Ломов к., 64, 137 каб.

67-36-69

e-mail: kereku@tou.edu.kz

www.vestnik.tou.edu.kz