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**РОЛЬ БИЛИНГВИЗМА В ПЕРЕВОДЧЕСКОЙ ДЕЯТЕЛЬНОСТИ
(НА МАТЕРИАЛАХ РУССКОГО И КАЗАХСКОГО ЯЗЫКОВ)**

**THE ROLE OF BILINGUALISM IN TRANSLATION
(BASED ON THE RUSSIAN AND KAZAKH LANGUAGES)**

Abstract:

The article is devoted to studying the peculiarities of the worldview of the Kazakh polylingual, writer, publicist and translator Herold Belger. German was his native language, but for objective reasons, it was rarely used, and the main languages in his work and everyday life were the acquired Kazakh and Russian. Based on the material of H.Belger's Russian-language journalism,

the article reveals the initial perception of the peculiarities of the life of the Kazakh people, the gradual comprehension and complete immersion for 74 years in the Kazakh culture, the Kazakh language and literature, a peculiar perception of Kazakh reality through the eyes of a Russian German. All this is confirmed by examples of the use of Kazakh inclusions, phraseological units, comparative phrases by H. Belger in his speech, which are always accompanied for the Russian-speaking reader by translations / explanations into Russian.

Keywords: polylingual, H. Belger, Kazakh-Russian bilingualism, worldview, Kazakh people, national culture

Аннотация:

Статья посвящена особенностям мировосприятия казахстанского полилингва, писателя, публициста и переводчика Герольда Карловича Бельгера. Родным для него, но по объективным причинам, редко используемым был немецкий язык, а основными в работе и быту языками были приобретенные казахский и русский языки. В статье на материале русскоязычной публицистики Г. Бельгера раскрывается первоначальное восприятие особенностей быта казахского народа, постепенное постижение и полное погружение на протяжении 74-х лет в казахскую культуру, казахский язык и литературу, своеобразное восприятие казахстанской действительности глазами российского немца. Все это подтверждается примерами использования Г. Бельгером в своей речи казахских вкраплений, фразеологизмов, сравнительных оборотов, которые всегда сопровождаются для русскоязычного читателя переводами/ пояснениями на русский язык.

Ключевые слова: полилингв, Г. Бельгер, казахско-русский билингвизм, картина мира, казахский народ, национальная культура

Introduction

In the post-Soviet space, it was initially a necessity and then the norm to speak two languages – native and Russian. The emergence of bilingual personalities is natural here. For Kazakhstan, Russian-Kazakh (with a predominance of the Russian language) and Kazakh-Russian (with a predominance of Kazakh) bilingualism were characteristic. However, for the majority of the population, before the acquisition of independence by Kazakhstan, bilingualism was inherent with a predominance of the Russian language.

In the 30-40s of the previous century, Kazakhstan was a place of exile for many repressed peoples (Meskhetian Turks, Chechens, Ingush, Poles, Volga Germans, etc.), who, coming into contact with the local population, initially used the Russian language as a means of communication, and then many comprehended the peculiarities of the language of the indigenous population. Thus, sometimes there was a confusion of the three languages, three cultures – their own national culture, the culture of the indigenous population and the Russian one. A vivid example of such a trilingual mixture is the famous Kazakhstani writer, translator, publicist Herold Belger.

H. Belger was born in 1934 in the city of Engels of the Autonomous Republic of the Volga Germans (now the Saratov Region). At the age of seven, together with his parents – special settlers, he arrived in the Northern Kazakhstan at a small Kazakh aul (village) on the banks of the Yesil (Ishim) River. Here he left the local Kazakh school, then in Alma-Ata, the capital of Kazakhstan, graduated the Russian-Kazakh department of the philological faculty at the pedagogical institute. Therefore, he was fluent in Kazakh and Russian. He had a worse command of his mother tongue – German. He himself admitted: “I do not speak German literary language (Hoch-Deutsch) well enough ... I do not know German grammar well, because I am excommunicated from the German environment”. AT the same time, H. Belger did small translations from German into Kazakh and Russian.

In a situation with such creative personalities as H. Belger, who was fluent in two acquired languages, it is interesting to trace two things. Firstly, the way the national image of one acquired (Kazakh) culture is described by means of the second acquired (Russian) language culture. Secondly, the way a little boy perceives everything new, unfamiliar to him and what kind of his own special “Kazakh” picture of the world was formed over the course of sixty long years. H. Belger himself writes, “I am a Russian German by origin, that is, to some extent, an outside observer. But from the outside, they say, everything is more visible, and a person from the outside, of a different tribe or people, happens to notice what other people, who daily cook in their national cauldron, do not always see”.

At the age of seven, just on his arrival in Kazakhstan, H. Belger already knows Russian and German letters, can count to a hundred, both in Russian and in German. He, like his parents, knows nothing about Kazakhstan, Kazakhs, and even more so about the Kazakh language. Here, in the north of Kazakhstan, everything is new, unfamiliar, and alien to him. Everything is different, including the appearance of the local people, the houses, and local peoples’ everyday life. The smells, the language are alien to small H. Belger. Everything that was his own and dear remained somewhere there, on the Volga banks. Thus, here everything was for the first time...

The first impression of the Kazakh aul (village) were like this: ... like in the palm of your hand opened ... a nondescript Kazakh village with wretched flat-roofed houses scattered here and there and stunted willow outbuildings. Nearby, a herd of lean, stunted cows gazed at us thoughtfully ... a herd of skinny, stunted cows, sheep nibbling the grass a little further away, a shepherd in inconceivable rags ... A steady, indefatigable steppe breeze carried hitherto unknown odors.

The first Kazakh word heard by H. Belger on the Kazakh land was a short, capacious, resonant word “aul” (in Kazakh means “village”) that imperiously and powerfully burst into his consciousness on a blue-eyed September day. When the father explained to his family that the aul is: “Kasachisches Dorf”, Herold wondered: What kind of “Dorf” is this? This is not a Dorf at all ... I know what a Dorf is – a village, because I also visited my father’s Mannheim, lived for a long time with my grandmother Maria-Elisabeth, with uncles Wilhelm and Friedrich, stopped by with village musicians in the neighboring Zichslberg, before the war I dangled around the center of the canton of Gnaden-flür. The houses there, on the Volga, were entirely made of wood, as if by selection, with gardens; courtyards were well-groomed, with countless outbuildings, with an obligatory summer kitchen-backhouse. The streets ran in austere rows. Everything was neat and clean. In each Dorf there is a club, a brass band, a strict, well-organized way of life. In addition, even before arriving here, on the shore of Yesil, we lived for two weeks, while my father helped the collective farm to mow hay in the Russian village of Sergejevka. Moreover, it was completely different there. Vegetable gardens and a forest of sunflowers were amazing. And here it was aul.

But gradually everything was changing. The first reason for a different perception of the aul was the realization that “the aul will not leave us in trouble.” “Us” is a family of German special settlers who settled in a crevice room at the first-aid post, where it was as bare as the palm of one’s hand, the stove caused a lot of smoke, the roof was leaking, there was no firewood inside. But the villagers helped with a bowl of airan (in Kazakh means “buttermilk”), with a saucepan of milk, a handful or two of irimchik (in Kazakh means “cottage cheese”), and kurt (a Kazakh dish – dried salty cheese), a bag of millet, and several kilograms of wheat. Compassionate women treated them to aul dishes.

Of course, the main thing in the change in attitudes and in the further boundless love for the aul of H. Belger was not the fact that at one time the aul residents supported them with food, helped to survive the first severe winter of North Kazakhstan (when there were fierce winter storms, after which strange snowdrifts filled up the houses in the most stoic pipes, and terrible frosts, when branches broke off from the trees with a dry crackle), and a friendly, sympathetic attitude, good human contacts, when no one emphasized alienness, no one called you a stranger, never used a

single offensive word, but only “aynalayin” (dear, beloved), “nemis bala” (German boy), “pershyldyk balasy” (paramedic’s son), “bizdin Kira” (distorted “our Hera”), “zhel ayak” (wind-legs), “Gereke”, “nemis-atygai”, “Kerey Bulger” (this is the way the famous Kazakhstani writer Malik Gabdullin called him. A play on words is used here: the word “Kerey” is the name of the Kazakh clan of the Middle Zhuz, used as distorted “Herold, Hera, Kira, Kari”. Lexeme “Bulger” is translated as a fortuneteller, a sorcerer. In this case, the word is used as the surname Belger, distorted in the Kazakh manner).

For G. Belger, all aul residents were compassionate azhe (in Kazakh means “grandmother”) and apa (in Kazakh means “elder sister/aunt”), kind, open, direct, understanding ata (in Kazakh means “grandfather”), reliable aga (in Kazakh means “elder brother/uncle”), sensitive mughalim (in Kazakh means “teacher”), a glorious galaxy of good Kazakh elders who are loved by everyone, as they are wonderful people and talented teachers.

H. Belger admits that it was a small Kazakh aul on the bank of the Ishim river that played an exceptional role in his formation, development and further destiny. All the brightest and kindest, purest and most sincere, sublime and noble is associated with the native village. In this case, metonymy is used and the aul should be understood as all aul residents. The author himself wrote the following about this: ... an aul is not only a group of houses or yurts, not only a small or large village. These are, first of all, people united by their habitat, close in spirit, mentality, way of life, morals and attitudes, living in constant and close communication, welded together by labor and craving, disposition to each other, united or close morally, culturally, socially, publicly, having common or similar goals, aspirations, world outlook and spirituality.

In this understanding of the aul, the semantic element “unity” is repeatedly emphasized, represented in the lexemes “united”, “close”, in close communication, welded by disposition to each other, common or close, with common goals. It is this quality – “unity” – which, according to H.Belger, is characteristic of the Kazakh aul.

The aul was like a big family, where everyone was in distant or close family relations, everyone knew everything about everyone, up to the seventh generation. Apparently, representatives of the Atygai clan, which is part of the larger family of the middle zhuz of the Argyns, lived mainly in the aul, therefore the red-haired, long-nosed, brown-eyed (according to the characteristics of akyn Zhambyl) H.Belger appeared to the akyn as a local German from the Atygai clan, an Argyn representative, not Uysun, thereby emphasizing their closeness, involvement in their native aul. Here he belongs, he is an equal member of a large family called “aul”.

Any event in the village is celebrated by the whole world, and all residents take part in each event. For example, all the residents of the village willingly and enthusiastically taught the German boy the Kazakh language – from the troublemaker Asker to the half-blind uncle Taishik.

Kazakhs even sing in the aul, encouraging, supporting, inspiring each other, only in unison (in contrast to German villages, where polyphony was more accepted), they sing selflessly, sincerely, and with great desire.

Materials and Results

The author also recalls the way in 1952 a Kazakh literature teacher staged the tragedy “Abai” on the school stage. Everyone took part in the preparation of this event: in the design of the stage, in the creation of the spirit of that Abay era, and then everyone was grateful spectators: Oh, that was an event! From all neighboring villages on both sides of the Ishim river, spectators, both old and young, brought for the decoration of the “yurt of Abay” from all houses the best homespun rugs, tekemets (ornamental carpets), carpets, chapans (large long dressing gowns), boriks (man’s headwear), malakhai (man’s headwear), various utensils, and all with genuine sincerity and

spontaneity, they listened to the tragic scenes of the action, and experienced the poet's emotional drama.

G. Belger always felt this unity with all the inhabitants of the aul, the sensitivity, the spontaneity of the aul residents. For example, in 1955, when in the summer after graduating from the first year of the institute he came to the aul for a vacation, he had hardly got off the back of a truck, when "I was already welcomed by running, joyfully shouting small kids, followed by his neighbor Kulshara, Uncle Yessim, his father's peer Bekim, Yergali-ata who was mincing with a stick, some apa and azhe ..., shouting joyfully: "Hera! Our Hera has arrived!" And I fall into someone's arms."

When H. Belger's sixtieth birthday (1994) was celebrated, fellow countrymen organized a grand festivity, in his parents' house, that was especially vacant (his parents had moved to their children in Tashkent) ..., laid a solemn dastarkhan (table) in the hall, which they were happily enjoying. At the same time, everyone listened to his every word, took him to the rooms, rejoiced at his joy, admired his memory, photographed him endlessly, elderly women wiped their tears with the tip of their handkerchiefs, removed silver homemade finger-rings from their fingers and shoved them at H. Belger as a grateful memory, the old people nodded approvingly ... And the hero of the day "was embarrassed, deeply moved, stunned, felt rejuvenated", because he came to his native and beloved aul, to his native aul residents, with whom it was easy and comfortable.

H. Belger characterizes the Kazakh aul with different epithets: it is conscience, love, pride, joy, delight, home, kinsfolk, hearth, big family, memory, the beginning of life, milestone, starting point of life, sincere care, attention to each other, everything dear, close, intimate, ineradicable, warm, sincere, and heartfelt. This is a kind of world with its own infrastructure, a commonality with a complex family root system.

For a Kazakh, an aul is not just a habitat, not just a specific settlement. It's more than that. H. Belger expresses his attitude to the aul and its understanding in the following words: "Soon with all my mind I understood and with my boyish heart I felt what an aul was; my aul, my support, my protection, my home, my joy, here I will not be lost, here they will take care of me, they will not leave me in trouble, I am a member of this community, this family, the aul is responsible to me, and I am responsible to it, and if I do something shameful, I will disgrace not only my parents, but also my aul, I will be ashamed to look grandfathers Abilmazhin, Yergaliy, Omar, Kospan, Zhailaubay, Nurkhan, Kali and Seitkhozha and many, many others in the eyes. Over the years I will understand that apart from my parents, I owe everything good and kind in my life to my aul: there are my origins, my moral principles, my core, my foundation, my criterion, my guidelines, my love, pride and inescapable sadness. "

Comprehension of the culture and life of any nation begins with the knowledge of its language. H. Belger not only perfectly knew the Kazakh language, and wrote a lot about the peculiarities and merits of the Kazakh language.

According to the German proverb: "What Hansik doesn't learn, Hans won't learn," with which H. Belger begins the second chapter in the essay "Kazakh Word" (the remaining 12 chapters begin with Kazakh proverbs, necessarily containing the lexeme "word": "Whoever does not value a word, does not value themselves", "A good word is support for the soul", etc.), from the very first day he began to study the Kazakh language.

The first discoveries in the Kazakh language and the life of the Kazakhs: from cow's milk they prepare "agargan" – "white food" – buttermilk, cottage cheese, etc. – about 20 names! Neither in Russian nor in German can we find equivalents for all these names. In addition, Kazakhs are great masters in defining, characterizing the area, so they name settlements aptly, poetically, precisely and picturesquely: "Karatal" – black willow, "Kokterek" – green poplar, "Ornek" – patterns, "Alka agash" – a forest-necklace, "Kyz kashkan" – the girl is chased, "Kyz kugan" – they chased the girl, "Kokshetau" – blue mountains, etc.

The Kazakhs have one interesting feature, which is reflected in the language – to fix, classify and give a clear, precise name to each phenomenon, object, element of the system, apparently so that the interlocutors immediately understand the essence of the matter, understand what is at stake and don't ask unnecessary questions for clarification. For example, if in Russian only 7-8 words are used to indicate time periods of the day (morning, lunch, evening, noon, night, day, daytime, twilight and their combinations with the adjectives “late”, “early”), in the Kazakh language there are about thirty such words.

Such fragmentation is not a whim, not fun, but a vital necessity, a need for the Kazakhs. Apparently, this is due to the fact that the nomads did not have a clock, and the exact time of day could be determined by different locations of the sun in the sky and almost each position had its own name.

To indicate the age of a person and animals, there are also many nominations, for example, a newly born child is called “narestе”, a child at the age from one to seven is called “saby”, a girl between one and two – “bope”, while a boy of the same age is called “bobek” and further the Kazakhs use “buldirshin”, “baldyrghan”, “oiyin balasy”, “sygyr”, “yeresek bala” – 14 naming words in total up to the age of 60.

With such a lexical richness (“the ocean of Kazakh vocabulary”, according to H.Belger), the Kazakhs spoke, respectively, not “tuk-tak”, uneloquently, clumsily, but “truly Kazakh speech looks like bizarre patterns on a homespun carpet. Kazakhs do not speak directly, flatly, with gray remarks, unambiguously, head-on, they prefer speech that is emotionally colored, multi-layered, ornate”. Ordinary aul Kazakhs spoke “well, smoothly, without hesitation, figuratively and aphoristically, often in rhyme, recitative with alliterative figures, sprinkling fluent speech with proverbs and sayings, stable phraseological expressions and comparisons, figurative turns, and in a picturesque way”.

Moreover, according to H.Belger, for a Kazakh to speak directly, head-on, without introductory phrases, without words of decency, so-called ritual figures, is definitely reprehensible, tactless. Anyone who speaks bluntly, in the forehead, who “blurts out right away” – a man of “Russian disposition”, “Russian character”. In the understanding of a Kazakh, this is by no means a virtue.

To prove this manner of Kazakhs to speak allegorically, not head-on, the following Kazakh expressions are cited: “To the question: “How many children do you have?” a Kazakh will rarely answer exactly: “two, three”. They will say: “Eh, glory to Allah, there are five or six running around here.” You ask: “How many kilometers to the next aul?” and the answer will be followed with scratching the back of one's head: “... who counts these kilometers? Who measures God's land? ”, Or they say: “Iyek astynda”, i.e. “under your chin”. Or: “Two lamb drives.” Or: “One gallop on a yearling.” Or: “In the time you boil the milk, you'll get there.” Or: “During the time you cook meat, while you milk a mare, a camel ...” If it is very close, then “at the distance of a cry”, “at the distance of a thrown stick”, “at the length of a lasso. And even “at the distance of a stream of urine.” If it is far, then “at the distance of two or three nights”, or “two or three days' journey.” If you ask Kazakhs about their age, they will not always give you an accurate answer. They will say, having thought, with the meaning: “Overcame the pass of life”, “Halfway reached”, “Climbed to the top of wisdom”, “Over the sixth decade”, “Reached the age of the Prophet”, “Already not far from the aul of the seventieth anniversary”, “at the peak of the eightieth anniversary”, “The seventh year of the seventh decade”, “The dead end of the ninetieth anniversary is at hand”, etc.

To understand the meaning of all the above expressions, you need to know the everyday life of Kazakhs very well. For example, a Kazakh does not name the exact number of children, because children with a nomadic lifestyle often died of illness, which Kazakhs did not know how to treat them, and in order not to somehow anger the Almighty, so that he did not think that this person had

enough children and didn't take them away, they called the approximate number. When determining the distance, the Kazakhs also use their everyday realities: lambs cannot overcome a long distance from one resting place to another (one ferry), a foal or a yearling cannot take large steps, milk, as you know, boils in 15-20 minutes, meat is cooked for one and a half to two hours (lamb meat – even an hour), a mare that has just been foaled is milked every hour, and two months later, when the foal grows up and milk becomes less, after an hour and a half. All these situations are known to every Kazakh nomad, therefore they determine many situations in all these familiar life situations. Compare, every Muslim knows that the Prophet's age is 63.

Such allegory is characteristic of Kazakhs in any area of life. For example, "according to an old custom, a Kazakh woman has no right to call her husband, brother-in-law, father-in-law by name. It is indecent, reprehensible, and sinful. Having married, the Kazakh woman is forced to name all her brothers-in-law descriptively, coming up with affectionate, respectful nicknames. She calls her husband "the owner of the house", "the man of this hearth" or "the father of my son", "the father of my daughter", or something else. But by no means by name.

Imbued with the mentality of the Kazakhs, H.Belger himself often used words and phrases from the Kazakh language in his essays and narrations. For example, when they meet, they greet in aul-like full-length: "Assalomagaleyku-u-um! Mal-zhan aman ba?" (Literally it means "the household and cattle are all right?"), refers to his interlocutor as Zhake, Muka. He himself was addressed in Kazakh as "Gereke".

Often in the texts of H.Belger's essays, Kazakh words, phrases and proverbs are used with simultaneous translation into Russian. Compare, parallel use of the Russian and Kazakh words, denoting, in principle, the same reality: sacks – korjuns; mouth – blacksmith; aunties – apashkas; sharua – collective farmers; borax – camel; pysykais – dodgers; poor fellows – bisharahs; maubases – idiots; sheshens – zlatoust; sheshen – orator.

Basically, many Kazakhisms in H.Belger's journalistic texts are used to represent the Kazakh mentality, the culture of the Kazakh people. For example, when the author, in a conversation with the monument to the famous Kazakh poet Zhambyl speaks of his desire to invite him to the yerulik (because "you have become my neighbor, as if you have migrated to my zhailyau") and treat kazy, karta, kuryk-bauyr, zhal-zhaya (and not cabbage, lettuce), shubat, sorpa, it is interesting and important here to use all the listed Kazakhisms (names of national delicacies), the mention of which testifies to the respectful attitude of the speaker to the interlocutor, since it is these parts of the horse carcass that are served to guests, and a guest for a Kazakh is a very respected person, who is always in the center of attention, for the guest there is always something in the house saved that can be put on the table at any time, regardless of whether this person is invited or appeared without an invitation and even without warning. A Kazakh will never meet a guest with an empty dastarkhan.

The meaning of the word "yerulik", which describes a situation that does not exist in the picture of the world of the Russian and German peoples, is also peculiar. Yerulik is an invitation to a neighbor who has just moved (a kind of housewarming) by those who have come to this place earlier or have lived there for a long time (unlike the culture of Russians, when people who have just arrived to a new place invite everyone to their housewarming). The Kazakhs, inviting to the yerulik, seem to introduce a new person into their circle and community, get to know this person. An old acquaintance is also invited to the yerulik if they arrived at this place later.

Conclusions

It is interesting to use comparative phrases, where the author again shows the Kazakh mentality. For example, characterizing the speech of Kazakhs, H.Belger wrote: Kazakhs do not like speeches that are long, like a lamb intestine (when cutting a ram carcass, Kazakhs do not use a long, 15 meters, intestine, immediately throwing it out, because it is "empty", it has no grease, it is useless, just like long, empty speeches). There are still reforms, but, frankly speaking, neither

wobbly, nor roll, with a creak, like a splashed cart; the power was worn out, hung like an old shapan (outerwear); ... to hear Kazakh speech, not clumsy, gray, like a meager bisharin life, but lively, juicy (bishara is a poor man, formed by adding the Russian suffix -in to the Kazakh root). Probably, even then, in the time of Abai, over the aul in the Akshoky tract, this calm steppe song flew just as slowly and smoothly as the quiet wind of Sary-Arka (Sary-Arka is a large steppe territory in Central Kazakhstan). They shake up the swamp water, churn it with whorls, as if fermented kumis in a wineskin (kumis is a drink made from mare's milk; wineskin is a container for storing milk, kumis, sewn from the skin of an animal). The people are scattered across the steppe, like a pitiful handful of boursaks, scattered by a miserly hostess on a wide tablecloth (boursaks are pieces of dough fried in boiling oil). Such associations are familiar to a person who has been living on the Kazakh land for so many years and constantly confronts these realities. Although at present, few people use a wineskin, a cart, but they were known to the author from his distant childhood.

Throughout his life on the Kazakh land (74 years), H.Belger's acquaintance with the Kazakh culture, the Kazakh language, the Kazakh mentality continued, as a result of which, half a century later, in the annotation to his book "Harmony of Spirit" it was said: "H. Belger ... was imbued with the Kazakh mentality ... His work is also permeated with the spirit of the Kazakhs, "and we can safely say that Herold Belger understands not only the soul of the Kazakh language and the Kazakh word, but also the soul of the Kazakh people."

Everything Kazakh was inseparable from him, and he himself was no longer separable from the Kazakh people, although he created in Russian, at the same time never forgot about his roots and constantly said that that he was a Russian German by origin, called himself a "local nemis"; when discussing the translation from Russian into Kazakh, it is stipulated that he, a German, could sometimes be mistaken. Often in his texts, along with Kazakh and Russian lexemes, he used German: "native land", "favorite homeland" – "tugan zher", "atameken" – "Heimat", "Heimatland"; "Muttererde" – "mother land" – "zher-ana". Through the lips of Ch. Valikhanov he expressed indignation at the German word "Schweineerei". For him, all three languages were native. By contaminating three cultures, three spheres, three worlds, he created his own, special world – the world of H.Belger.

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