

# **REPUBLIC OF AZERBAIJAN**

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## **ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

### **CULTUROLOGICAL ASPECTS OF TRANSLATION OF FICTION (based on material translations of M.Bulgakov's novel “The Master and Margarita” into the Azerbaijani, Kazakh and English languages)**

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## GENERAL CHARACTERISTICS OF THE WORK

**The relevance of the topic and the scope of study.** The concept of culture at the turn of the century has acquired a new tone. While earlier the concept of so-called cultural values, works of art, literature and so on prevailed, then in the modern world the concept of culture is increasing in importance, in which a significant place is given to the description and interpretation of people's national traditions, their way of life, specifics of behaviour, thinking and perception of the surrounding world.

In this regard, linguistic priorities have also changed: at the present stage of its development, more attention is being paid to issues related to the national and cultural specifics of languages, with the national identity of the image of the world that has developed in the cultural community. Specialists, recognizing the special importance of translation, emphasize its role as the most important means of intercultural communication.

As M.V.Troshnikov writes, *“cultural studies as a generalizing discipline by its nature implies the need for an integrated approach to the phenomena analyzed, a high degree of accumulation of initial data imperially observed by a member of a cultural society, isolated and analyzed within the framework of traditional humanitarian disciplines whose objects of study are more specific problems”*.<sup>1</sup> It follows from the scientist's statement that the concept of cultural studies is complex, including many particular problems and aspects. It would be appropriate to quote in support of our thought from the work of L.G.Babenko and Y.V.Kazarin: *“Another argument in favour of considering the text in the context of culture is the unique role of the human in the world in general and in the world of culture in particular: a human is the creator of the text and at the same time its*

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<sup>1</sup>Тростников, М.В. Поэтология / М.В.Тростников. – Москва: Грааль, – 1997. – с. 5.

*object; human – the person is addresser and addressee at the same time. Anthropocentricity is an essential feature of cultural works”.*<sup>2</sup>

The present research is focused on describing the most characteristic discrepancies in the linguistic worldview of representatives of Russian, Kazakh, Azerbaijani, English and some other cultural communities and ways to neutralize cultural barriers by means of translation that can cause “failures” in the process of mediated bilingual communication. In this regard, the problems of transmitting the content of a literary text are investigated, focusing on its “cultural” components. We proceed from the opinion expressed by specialists that national-cultural differences are one of the fundamental difficulties in translation.

The relevance of the topic lies in the fact that each language has non-equivalent vocabulary within the national culture, mentality and national psychology of each nation. Here, in order to determine the aspect of cultural characteristics, it is necessary to find non-equivalent vocabulary in the original work and conduct a comparative analysis with Azerbaijani, Kazakh and English texts. Through non-equivalent vocabulary are conveyed the history, culture, colour and spirit of the people in works of art. When considering a work of art in a foreign language, it becomes necessary to determine national and cultural characteristics, and differences and similarities in translations by comparative analysis, to find ways and means of transmitting the specified vocabulary.

False equivalents are one of the main problems when translating between closely related languages. These words, while having phonetic similarities, are used in different languages or dialects with different meanings. Despite their phonetic resemblance, they can differ completely or partially in meaning.

This research is also actualized by the problems for translation in transferring components of national culture, which is considered the most difficult and insufficiently studied aspect of translation activities.

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<sup>2</sup> Бабенко, Л.Г. Лингвистический анализ художественного текста / Л.Г.Бабенко Ю.В.Казарин Теория и практика: Учебник, Практикум – 4-ое издание испр. – Москва: Флинта: Наука, - 2006. – с.32.

The artistic work of M.A.Bulgakov “The Master and Margarita” contains a huge amount of non-equivalent vocabulary. The novel is saturated with a large number of realities, phraseological units, proverbs and sayings, not to mention symbols, encrypted designs, analogies, metaphors and mystical allegories. The works of L.S.Barkhudarov, V.N.Komissarov, A.V.Fedorov, S.V.Vlakhov and S.Florin, L.K.Latyshev, V.V.Vinogradov, V.A.Maslov, A.O.Ivanov, V.V.Vorobyov and A.V.Kunin, reflect the problems of literary translation, as well as the translation of non-equivalent vocabulary. Naturally, the scientific apparatus includes the works of both Kazakh scientists – M.T.Sabitov, M.K. Karatayev, M.B. Balakayev, E.Zhanpeisov, A.Akhmetov, and Azerbaijani scholars S.G.Asadullayev, Sh.Gurbanov, V.Hajiyev, I.Rahimov, M.Z. Nagisoylu, G.Bayramov, S.Mustafa, Sh.Khalili, S.Khalilova, R.M. Novruzov, I.H.Hamidov, A.A.Rasulov, N.T.Mammadov, Z.A.Garabagli, I.M.Agakarimov. In most research, an attempt has been made to find ways to convey non-equivalent vocabulary and make it translatable.

**The object and subject of the research.** The object of the research is the novel by the famous Russian writer Mikhail Bulgakov “The Master and Margarita” and the texts of translations into the Azerbaijani, Kazakh and English languages. The subject of the research is to identify the non-equivalent vocabulary in M.Bulgakov’s novel “The Master and Margarita” and to determine features of their transmission in Azerbaijani, Kazakh and English.

**The aim of the research.** The purpose of the dissertation is to research non-equivalent vocabulary in the novel “The Master and Margarita”.

To achieve this end, the author set herself the following tasks:

- to establish the principles in the translation of non-equivalent vocabulary;
- to determine the methods of transmitting non-equivalent vocabulary;
- to identify ways of conveying realities, phraseological units, proverbs, sayings and aphorisms;

**Research methods.** The main research methods are comparative, descriptive and transformational methods of analysis. Since the dissertation is devoted to translations of non-equivalent vocabulary in works of art, philological analysis is also used.

**The main provisions submitted for the defence.**

1. To identify the non-equivalent vocabulary in M.Bulgakov's novel "The Master and Margarita" into Azerbaijani, Kazakh and English. It is known that non-equivalent lexicon falls under the concept of background knowledge, meaning it is an element of national and cultural coloring. Several methods are used to convey this, which are classified differently by specialists. Among them, the methods of transcription, transliteration, calque, descriptive translation, finding an analogue, and transformational translation stand out. In some cases, methods such as domestication, contextual translation, and emphasis are also added. Identify the non-equivalent vocabulary in M.Bulgakov's novel *The Master and Margarita* in Azerbaijani, Kazakh, and English languages. It is known that non-equivalent vocabulary falls under the concept of background knowledge, meaning it is an element of national and cultural coloring. Several methods are used to convey this, which are classified differently by specialists. Among them, the methods of transcription, transliteration, calque, descriptive translation, finding an analogue, and transformational translation stand out. In some cases, methods such as domestication, contextual translation, and emphasis are also added.

2. To identify ways to convey realities. In the process of translating realia, Azerbaijani translator S.Budagly primarily used calque, transliteration, and hypo-hyperonymic translation. Kazakh translator S.Aktaev applied mostly calque, transliteration, and analogy. English translator H.Epplin preferred calque, descriptive translation, and transliteration. Comparative analysis shows that the most commonly used methods for translating realia were calque, transliteration, and descriptive translation. Transcription and hypo-hyperonymic translation were used to a moderate extent. The least used methods were analogy, generalization, half-calque, omission, full equivalent translation, and combined translation.

3. To determine the ways of transmitting phraseological units. When translating phraseological units, all three translators (Azerbaijani, Kazakh, and English) were able to provide full equivalent translations, as well as employ calque, analogy, and partial translation. In moderate quantities, lexical, contextual, and descriptive translations were used. The least frequently used methods were omission, antonymic translation, holistic transformation, literal translation, and addition. Determine the methods of translating phraseological units. When translating phraseological units, all three translators (Azerbaijani, Kazakh, and English) were able to provide full equivalent translations, as well as employ calque, analogy, and partial translation. In moderate quantities, lexical, contextual, and descriptive translations were used. The least frequently used methods were omission, antonymic translation, holistic transformation, literal translation, and addition.

4. To determine the ways of transmitting proverbs and sayings. In the process of translating proverbs and sayings, Azerbaijani translator S.Budagly primarily used partial proverb translation and descriptive translation. Kazakh translator S.Aktaev mostly applied calque. English translator H.Epplin preferred full equivalent translation. In moderate quantities, partial translation and calque were used. The least used methods were analogy and pseudo-proverb translation.

5. To determine the ways of transmitting quotes. When translating quotes from Russian into Azerbaijani, Kazakh, and English, the primary methods used were full equivalent translation and the technique of calque. Other techniques encountered include omission, addition, partial translation, descriptive translation, contextual translation, and antonymic translation.

**The scientific novelty of the research** lies in the fact that for the first time in Azerbaijani literary studies, an attempt is being made, using the example of translations of the novel “The Master and Margarita” by M.Bulgakov, to systematize and describe ways of transferring non-equivalent vocabulary into the Azerbaijani, Kazakh, and English languages.

**The theoretical and practical significance of the research** lies primarily in conceptual theoretical conclusions about the functional significance of non-equivalent vocabulary in literary translation and in the process of interaction between various literary.

The proposed research is of undoubted interest for translators studying the problems of non-equivalent vocabulary in fiction. The materials of the dissertation can be used to create manuals on the theory, history and practice of non-equivalent vocabulary in literary translation, on a comparative study of non-equivalent vocabulary of the Azerbaijani, Kazakh and English languages in university lecture courses, practical classes and special seminars.

**Approbation and application.** The main results of the research were reported on regularly at meetings of the Department of Theory and Practice of Translation of Baku Slavic University, theoretical seminars in BSU, university, interuniversity, republic and international conferences. The results of the study are reflected in 12 publications.

**The organization where the dissertation work was produced.** The work was carried at the Department of Theory and Practice of Translation of Baku Slavic University.

**The dissertation consists of an introduction, three chapters, a conclusion and a list of references.** The total volume of the dissertation is 188 pages, 270460 signs, consisting Introduction – 6 pages, 9379 signs, Chapter I – 36 pages, 60479 signs, Chapter II – 33 pages, 52129 signs, Chapter III – 91 pages, 143605 signs, Conclusion – 3 pages, 4868 signs.

## THE MAIN CONTENT OF THE WORK

**The introduction** substantiates the relevance of the research topic, determines its object and subject, purpose and objectives, scientific novelty, methods, sources, the theoretical and practical value of the dissertation, and outlines the provisions submitted for defence.

The first chapter, **“Theoretical foundations of cultural aspects of translation”**, consists of three paragraphs. The first



paragraph of the first chapter, “**The conceptual base of non-equivalent vocabulary**” is devoted to the classification of types of non-equivalent vocabulary. It should be noted that the language of M.Bulgakov’s novel “The Master and Margarita” is characterized by a complex structure, which contributes to a certain extent to the presence of an equivalent vocabulary, which is difficult to perceive, not only for native speakers, but also for their transfer to a foreign language. Consideration of translations in Azerbaijani, Kazakh and English for the transmission of realities, phraseological units, proverbs and aphorisms, clearly reflect the problem for translators of choosing techniques.

Non-equivalent vocabulary is not limited to the concept of reality and is not synonymous with it. One of the reasons for this is that the reality may have a correspondence in the translated language, creating the effect of equivalent perception. The concept of non-equivalent vocabulary applies to both the original language and the translation language. In other words, it has an equivalent in the original, but there is no equivalent in the translated version. An equivalent word or expression, as well as reality, can come into use in a foreign language, becoming a full-fledged part of it. In this case, this word or expression ceases to be equivalent vocabulary in the plane of these two languages.

In addition to realities, the concept of non-equivalence includes many groups of words and expressions, including phraseological units, proverbs and random equivalents. Summarizing the different options, we define non-equivalent vocabulary as follows: *“Vocabulary, the translation of which is not possible by a similar unit of a translated language due to the lack of a concept denoted by a word or expression in the experience of native speakers; the lack of methods of transmitting this concept in the language or differences between the pictures of the world of native speakers”*.

There are several classifications of non-equivalent vocabulary. In our study, taking into account the completeness of coverage of all layers of non-equivalent vocabulary, we prefer the classification proposed by A.O.Ivanov, V.N.Komissarov, V.S.Vinogradov, A.V.Fedorov.

The second paragraph of the first chapter is called, **“Topics of cultural components”**. Since each linguistic society defines reality in its own way, since there are many different languages that differ in grammar, lexical composition and semantics, it is natural that the worldview also differs. First of all, the originality of these images is reflected in the lexical system (lexicon) of the national language. In this regard, cultural components are identified – traditions, customs and rituals, traditional everyday behaviour, national worldviews and artistic culture, reflecting the cultural traditions of a particular ethnic group. The cultural component (also known as the denotation) in non-equivalent vocabulary is associated with the specifics of the cultural and historical life of an ethnic group. For example, such Russian words as *нарзан*, *будочка*, *квас* etc., do not have an “equally cultural” equivalent in English at all. The situation is somewhat different with the translation of the word “narzan” into Azerbaijani and Kazakh languages. Due to the fact that this word, meaning natural drinking mineral water, was familiar and understandable to native speakers of this language when they lived in the single space of the Soviet Union, the Azerbaijani and Kazakh translators left the word unchanged and explained. In the English translation, the word “narzan” is preserved, and an explanation is given for its correct understanding to English readers.

The third paragraph of the first chapter – **“Methods and techniques of translation of non-equivalent vocabulary”** – is devoted to the consideration of appropriate methods and techniques of translation of non-equivalent vocabulary. Naturally, the translator should strive to convey the meaning and style of the original as accurately as possible. For example, A.V.Fedorov in his work, *“Fundamentals of the General Theory of Translation”* says that *“every highly developed language is a means powerful enough to convey the content expressed in unity with the form by means of another language”*<sup>3</sup>. There are several ways to transfer non-equivalent vocabulary into the language of another culture. When analyzing the texts, the author examines each of them and identifies

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<sup>3</sup> Фёдоров, А.В. Основы общей теории перевода / А.В. Фёдоров. – Москва: Высшая школа, – 1983. – с. 176.

the most effective of them, illustrating this by the example of the three translations of M.A.Bulgakov's novel, "The Master and Margarita".

*The main provisions and materials of the first chapter are presented in the following publications author.*<sup>4</sup>

The second chapter of the dissertation is called **"The peculiarities of the transfer of non-equivalent vocabulary based on the material in translations of M.Bulgakov's novel, "The Master and Margarita" into the Azerbaijani, Kazakh and English languages"**. The main task of this chapter is to study and analyze the peculiarities of the reproduction of non-equivalent vocabulary in the translation of the novel "The Master and Margarita" by M.Bulgakov into Azerbaijani, Kazakh and English. The texts of translations by S.Budagly (Azerbaijan, 2006), S.Aktaev (Kazakhstan, 2008) and H.Eplinom (Great Britain, 2012) are considered here.

It is known that M.Bulgakov's novel, "The Master and Margarita" belongs to the category of works whose text is characterized by a multi-layered subtext and is difficult to interpret. There is no doubt that this fact applies to all levels of perception of the text (reading, interpretation, transmission in another language} when translated into other languages. The choice of this work and its three translations into Azerbaijani, Kazakh and English is not accidental. The novel, "The Master and Margarita" contains a large number of cultural units in the form of realities, phraseological units, proverbs-sayings and aphorisms, which allows us to analyze

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<sup>4</sup> Тукумбаева, А.Д. Стилистические особенности перевода художественного текста (на примере романа М.Булгакова «Мастер и Маргарита») // Doctorantların və gənc tədqiqatçıların XXII Respublika elmi konfransının materialları: 2 cildə, II c., – Bakı: ADPU, – 2019. – s. 266-268.; Translation of non-equivalent lexis are based on translations of Bulgakov's novel "The Master and Margarita" into Azerbaijani, Kazakh and English languages // 3<sup>rd</sup> international conference on innovative studies of contemporary sciences, IKSAD, Atlas International Journal, Ejons International Journal, – Tokyo, – 2021. – s. 57-60.; Применение лексических трансформаций на примере переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı, Dil və ədəbiyyat, – 2021. №3(117), – s. 17-18.

translation transformations in a pair of languages, Russian and Azerbaijani, Russian and Kazakh, Russian and English.

The author, using comparative analysis, tries to identify the difficulties of translating non-equivalent vocabulary. At the same time, the research examines the issue of the completeness of transmission of implicit and explicit components of the non-equivalent vocabulary in the TL.

In the first paragraph of the second chapter, **“Fiction Translation Parameters”**, it is emphasized that artistic translation does not imply reproduction of the text depending on personal perception, but on an attempt to preserve the content, functions, stylistic and artistic values of the original.

In literary translation, there are special laws of equivalence to the original. The main requirement for the translation of a literary text is maximum proximity to the original text that allows the reader to adequately perceive the translated language. Consequently, the translation of a literary text has the character, mainly, of interpretation, which can have a practically unlimited number of interpretations of one text, differing in some semantic parameters related both to the field of vocabulary and to grammatical structures and syntactic patterns determined by one or another national language.

The desire to translate a word verbatim, to copy the forms or word usage of the original text in the target language inevitably leads to a violation of the norms of the target language, difficulty in understanding the content of the text, and distortions of the style and meaning of the original.

Based on the conclusions of well-known translation scientists and linguists V.N.Komissarov<sup>5</sup>, A.V.Fedorov<sup>6</sup> and G.Gachechilidze<sup>7</sup>, it is possible to identify the main requirements for literary translation: accuracy, conciseness, clarity and literariness.

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<sup>5</sup> Комиссаров, В.Н. Теория перевода: Лингвистические аспекты / В.Н.Комиссаров. – Москва: Высшая школа, – 1990

<sup>6</sup> Фёдоров, А.В. Основы общей теории перевода / А.В.Фёдоров. – Москва: Высшая школа, – 1983. – с. 176

<sup>7</sup> Гачечиладзе, Г. Художественный перевод и литературные взаимосвязи / Г.Гачечиладзе. – Москва: Наука, – 1982

The second paragraph of the second chapter is called **“Translation of the names of realities in M.Bulgakov’s novel, “The Master and Margarita” into Azerbaijani, English and Kazakh”**. This section notes that the translation of realities has been, and remains, the most important aspect in translation studies, containing national-specific elements that create many difficulties when translating into another language. It is that realities are the keepers and bearers of national and cultural history, containing the wealth of each nation. It is in works of art that a large number of non-equivalent vocabulary is contained, implying the untranslatability of nationally coloured units, which is an obstacle to recreating a complete, adequate translation.

The works of outstanding linguists, both domestic and foreign, are devoted to the problem of translating realities. A huge contribution to science in this area was made by E.M.Vereshchagin, V.G.Kostomarov, V.S.Vinogradov, G.D.Tomakhin, N.A.Fenenko, S.Vlakhov and S.Florin.

In this research, the author considers only categories from the everyday range of realities included in the group, reflecting the names of clothing, food, drinks, as well as subject realities, as proposed by V.S.Vinogradov<sup>8</sup>. These realities are revealed first in the text of M.Bulgakov’s novel, “The Master and Margarita”, and then a comparative analysis of Azerbaijani, Kazakh and English translations is carried out. The analysis is aimed at clarifying the correct transmission, not only of the meaning of the realities, but also of their compliance with national and historical coloring.

An analysis of chapter 28, “The last adventures of Koroviev and Behemoth” shows that the reality of “escalope” in Russian-French St. Petersburg cuisine was usually applied to smooth, round layers of meat cut from tenderloin (veal, pork) or from other parts of the pulp (also in even circles, across the fibres). In the Azerbaijani text, the translator uses a hypo-hyperonymic translation, that is, he

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<sup>8</sup> Виноградов, В.С. Введение в переводоведение / (общие и лексические вопросы) / В.С.Виноградов. Москва: Издательство института общего среднего образования РАО, – 2001. – с. 224

replaces the original unit «эскалон»<sup>9</sup> with a broader meaning of the unit «эт» – «мясо». In our opinion, the translator should use a peripheral/descriptive translation and give a brief explanation of what kind of meat we are talking about.

In the Kazakh text, the translator uses the method of assimilation, that is, for the initial unit «эскалон», he selects a successful analogue of «сүбе», which means «филе» in translation.

In the English text, the translator uses contextual translation, which leads to a distortion of the meaning. The proposed translation is not justified, because «cutlet» is translated as «котлета», in other words, it does not carry the connotation that is inherent in the original.

The following example of generalization is taken from the first Chapter, “Never talk to the unknown”.

Here, the lexical unit «картуз»<sup>10</sup> means male headwear with a hard visor, a non-uniform cap, which was worn during the Soviet Union and was widespread in all post-Soviet Republics.

The Kazakh translation uses a generalization technique: the reality of «картуз» is translated as «күнқағар», which means «козырёк», that is, the general concept of this unit is given. Moreover, it should be noted that the translator completely ignored the diminutive suffix «ик». For the reader, this attitude to connotation may give a false idea of this headdress as an ordinary, simple cap. The author of the dissertation offers her own translation analogue «күнғағары бар шағын баскиім», which means «маленький головной убор с козырьком».

The Azerbaijani text also uses a generalization technique and this unit is transmitted as «günlüklü papağı», which means «sun hat». However, there is a more successful equivalent of a descriptive character in A.Orujev’s dictionary “qabağı günlüklü furajka”.<sup>11</sup>

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<sup>9</sup> Ефремова, Т.Ф. Новый словарь русского языка. Толково-словообразовательный / Т.Ф.Ефремова. – Москва: Русский язык, – 2000.

<sup>10</sup> Словарь русского языка в 4-х томах / – Москва: Русский язык, АН СССР. Институт русского языка. Том 4. –1984

<sup>11</sup> Русско-азербайджанский словарь // А.А.Оруджев в 3 томах. Том. 1. – Баку: Маариф, – 1982.

In this context, it seems to us that the English version of the translation is more successful. The translator finds corresponding analogue of «*peaked cap*» meaning «*cap*».

The results of the observations show that translators use almost all translation methods: transliteration, hypo-hyperonymic translation, assimilation, generalization, analogue and descriptive translation. It is an indicative fact that Azerbaijani and Kazakh translators use the same techniques when transmitting realities, which, in our opinion, is explained by the commonality of linguistic and mental roots. At the same time, transliteration is the most common technique, generalization and analogue are in second place, the least number of examples are descriptive translations, assimilation, full translation, contextual translation and hypo-hyperonymic.

*The main provisions and materials of the second chapter are presented in the following publications author.<sup>12</sup>*

The third chapter **“Peculiarities of translating phraseological units, proverbs-sayings and quotes in M.Bulgakov’s novel, “The Master and Margarita” into Azerbaijani, Kazakh and English”** consist of three paragraphs. The first paragraph **“Phraseological**

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<sup>12</sup> Тукумбаева, А.Д. Перевод реалий в романе М.Булгакова «Мастер и Маргарита» // XI Международный научный симпозиум «Межкультурные отношения в современном мире» Тбилиси, Uzun dijital matbaaə sonçağ yauncılık matbabacılık tescilli markasıdır, – Istanbul, – 2021. – с. 109-112.; Религиозная лексика в романе М.Булгакова «Мастер и Маргарита» // – Баку, Актуальные проблемы изучения гуманитарных наук, – 2021. №3, – с. 120-123.; Перевод реалий, связанные с одеждой в романе М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı: Elm və təhsil, AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2021. № 10, – s. 261-267.; Перевод реалий связанные с пищей и напитками в романе М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Гянджа, Учёные записки, – 2021. №2. – с. 369-372.; Перевод реалий связанные с театром на материале переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Украина, Одесса, Науковий вісник Міжнародного гуманітарного університету, Сер.: Філологія, – 2021. №51, – с. 72-74.; Difficulties of translating reality in M.Bulgakov’s novel “Master and Margarita” into Azerbaijani, Kazakh and English languages // - Украина, Киев, Вчені записки ТНУ імені В. І. Вернадського. Серія: Філологія. Журналістика, – 2023. №6. – с.114-118.

**units in M.Bulgakov's novel, "The Master and Margarita" and their translation into Azerbaijani, Kazakh and English languages"** examines phraseological units, which are considered to be the lexical category most difficult to translate.

The task in translating a phraseological unit is not only to correctly convey its meaning, but also to reflect emotional and expressive characteristics, evaluative connotation, functional and stylistic features. The reason for difficulties in translating a phraseological unit may be a high degree of its national specificity. In this case, the translator needs to adapt it to the culture and language of the target audience. A particular difficulty is caused by the external similarity of phraseological units in the source and translating languages, which have different semantics, which can lead to false associations and incorrect translation.

There are many classifications of phraseological units based on various criteria. The author adheres to the classification of V.V.Vinogradov in her research. According to this category, phraseological units are divided into three categories: phraseological merges, phraseological unities and phraseological combinations. And we will also analyze these transfers in terms of transmission methods and their paths.

Let's give an example of phraseological combinations in Chapter 4, "The Chase". This phraseology refers to phraseological combinations. The phraseology *«сквозь землю провалился»* means disappeared, lost sight of. In the Azerbaijani translation, the phraseology *«сквозь землю провалился»* is translated as *«elə bil yerə batdı»*, which gives the meaning "as if it fell into the ground". The author of the work regards this translation as a partial equivalent translation, because there are some discrepancies in terms of the expression.

In the Kazakh translation there are two phraseological units *«жер жұтқандай» «как-будто земля проглатила»* meaning *«пропал»*, *«ізім-қайым жоқ боп кетті»*, which means *«исчез бесследно»*. This translation refers to a holistic transformation, the translator creates two phraseological units from one phraseological unit in one sentence. It can be considered that such a translation



does not distort the author's intention and correctly conveys an emotional and expressive colouring.

Due to the lack of an equivalent in English, the translator chose an analogue based on a different image. The translator is forced to abandon the transfer of the phraseology «*сквозь землю провалился*» and give an analogue of «*had vanished into thin air*», which means «*раствориться в воздухе*». The version proposed by the translator, being inaccurate, conveys the main part of the information contained in the original. The author of the work offers her own translation: «*fall through the ground*».

The following example of phraseology is in chapter 2 “Pontius Pilate”:

This phraseology belongs to the category of phraseological units. The phraseology «*ни слуху ни духу*» tells of the absence of information about anyone or news from anyone. In the Azerbaijani and Kazakh languages, translators select analogues to this phraseology: «*xəbər-ətər olmaq*», if literally «быть без новостей и запаха» and «*аты да, заты да қайтып шықпау*» if literally «*ни имени ни существование*». But in the Kazakh language there is a complete phraseology «*хабар-ошап жоқ*»<sup>13</sup>, which, according to the author of the dissertation, is closer to the original. In the English text, the translator uses a descriptive translation of “*not a word should be heard*”, although in English there is an analogue of this phraseology «*no sight nor sound*». It is known that only in the absence of an equivalent, the translator is forced to use a descriptive translation.

Let's turn to the following phraseology from chapter 18, “Unlucky visitors”.

The phraseology «*тише воды, ниже травы*» means to behave modestly, imperceptibly or sit quietly, and refers to phraseological units.

The Azerbaijani translator resorts to lexical translation – it is transmitted by one lexeme «*kirimişcə otur*», which simply means «*молчат*». In our opinion, it could be conveyed by the phraseological units «*lal-kar oturmaq*», if literally «*сидеть тихо*

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<sup>13</sup> Казахско-русский фразеологический словарь / Х.К.Кожаметова, Р.Е.Жайсакова, Ш.О.Кожаметова. – Алма Ата: Мектеп, – 1988. – с. 224.

как глухо-немой» or «*ay dan arı sudan duru*», if literally «*сидеть тише воды, тоньше луны*»<sup>14</sup>.

In the Kazakh translation, the translator offers his own phraseology «*судан тымық, шөптен аласа*». Although, in the Kazakh language there is an equivalent of «*бөтегеден биік, жусаннан аласа*»<sup>15</sup> – «*выше полыни, ниже ковыля*», which gives the meaning «*тише воды ниже травы*».

In the English version, the translator uses a contextual translation, that is, it replaces the image – «*stay there as quiet as mouse*», meaning «*сидеть так тихо как мышь*».

The phraseological units with the word “devil” from chapter 19, “Margarita” are of interest.

In the Kazakh text, the phraseology «*идти к черту на кулички*», transmitted by S.Aktaev, «*сайтанның сапалағы болу*», which means «*быть в качестве черта*», is far from the original. At the same time, there is an equivalent to it – «*ит өлген жер*»<sup>16</sup> (literally: «*место где умерла собака*»), implies the concept of «*очень далеко*». In the understanding of Kazakhs, dogs, when death is approaching, usually go far from home. This determines the origin of this phraseological unit.

H.Eplin in the English text gives a literal translation – «*идти к черту на кулички*» – «*to go the devil knows how far*», which in English means «*знают все насколько далеко идти к черту*». The translation version of the author of the dissertation – «*in the middle of nowhere*»<sup>17</sup> – fully reveals the meaning of phraseology.

The Azerbaijani version can be called the most successful translation. S.Budagly tried to find a full equivalent – «*cəhənnətin dibinə belə getməyə*».

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<sup>14</sup> Azərbaycan dilinin frazeologiya lüğəti / İ.Nəmidov, M.Qocayev, R.Məmmədova, L.Nəmidova. – Bakı: Teas-Press, – 2020. – s. 1560.

<sup>15</sup> Казахско-русский фразеологический словарь / Х.К.Кожаметова, Р.Е.Жайсакова, Ш.О.Кожаметова. – Алма Ата: Мектеп, – 1988. – с. 224.

<sup>16</sup> Казахско-русский фразеологический словарь // Х.К.Кожаметова, Р.Е.Жайсакова, Ж.О.Кожаметова. – Алма Ата: Мектеп. – с. 224.

<sup>17</sup> Кунин, А.В. Фразеология современного английского языка / А.В.Кунин. – Москва: Международные отношения, – 1972. – с. 288.

The analysis suggests that in each specific case, the translation strategy acts on decision-making and depends on a number of factors. These factors include the peculiarities of using a phraseological unit in a particular context, which requires taking into account its structure, semantics, emotional and expressive colouring. Therefore, depending on the situation, the translator must master the technique of searching for an equivalent, analogue, or use descriptive, lexical, contextual, antonymic translation, calculus, or holistic transformation.

The second paragraph of the third chapter is called, **“Proverbs and sayings in the novel by M.Bulgakov, “The Master and Margarita”, and their translation into Azerbaijani, Kazakh and English languages”**. Being an attribute of folklore, proverbs and sayings, by virtue of their brightness, imagery and emotionality, are among the most difficult subjects of translation.

The reconstruction of proverbs and sayings is a special translation problem. As V.S.Vinogradov<sup>18</sup> writes, proverbs are stable figurative judgments fixed in the language, which have an edifying meaning, express a certain morality and often have a sound-rhythmic organization. Unlike phraseological units of equivalent to the word, proverbs and sayings have figurative content, that is, their internal form usually retains its significance. Native speakers not only know the meaning of the proverb and the situations in which it should be used, but also perceive the image, metaphor and comparisons that form the proverb. Of course, the realities associated with the emergence of the proverb are forgotten, but the semantic ambiguity of the proverbs remains, i.e. their direct and allegorical meaning coexist. The meaning of the free combination underlying the proverb and its allegorical content are actualized in speech. Therefore, it is important for the translator to convey both these components: both the meaning of the proverb and its metaphorical content.

V.S.Vinogradov identifies five possible ways of translating proverbs: 1) full proverbial correspondence (equivalent), 2) partial

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<sup>18</sup> Виноградов В.С. Введение в переводоведение / (общие и лексические вопросы) / В.С.Виноградов. Москва: Издательство института общего среднего образования РАО, – 2001. – с. 224

proverbial correspondence, 3) “pseudo-proverbial” correspondence, 4) loan translation, 5) descriptive translation.

Let’s take as an example the text of chapter 9, “Koroviev pieces”:

«Произошло подсчитывание, пересыпаемое шуточками и прибаутками Коровьева, вроде *«денежка счѐт любит»*, *«свой глазок – смотрок»* и прочего такого же»<sup>19</sup>.

*“Pul düzgünlüyü sevir”*, *“öz gözünə inan”* kimi Korovyevin bir ucdan üyüdüb tökdüyü zarafatlarla, zərbi-məsəllərlə pul sayılıb qurtardı”<sup>20</sup>.

«– *Ақша деген есеніі ұнатады*», «өз көзің-өрен өлшемің» деген сияқты Коровьевтің әзіл-оспак, қалжындарымен араласып, ақша санау да басталып кетті»<sup>21</sup>.

“Counting took place, interspersed with Korovyev’s little jokes and silly remarks, such as *“cash loves to be counted”*, *“your own eyes the best spy”*, and others of a similar kind”<sup>22</sup>.

In these examples, two proverbs are presented in one sentence at once. Each proverb is considered separately. In the Azerbaijani text, the first proverb is conveyed as follows: *«денежка счѐт любит»* is translated as *«pul düzgünlüyü sevir»* if literally (*«money loves correctness»*). Here, the translator replaces the unit *«счѐт»* with the unit *«правильный»*, which does not affect the meaning of the saying at all. As you can see, the translator used a partial equivalent translation. There is another correspondence *«haqq-hesap düzgünlüyü sevmək»*, which is similar to the original meaning of the phraseology.

In the Kazakh variant, the translator assumes calcination: *«ақша деген есеніі ұнатады»*. But there is a more accurate option: *«Есепсіз ақша жоқ – no money without a bill»*<sup>23</sup>.

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<sup>19</sup> Булгаков, М.А. Мастер и Маргарита / М.А.Булгаков. – Москва: Художественная литература, – 1983. – с. 78

<sup>20</sup> Булгаков, М.А. Мастер и Маргарита. пер. С.Будаглы / М.А.Булгаков. – Баку: «Şərq-Qərb», – 2006. – с. 98.

<sup>21</sup> Булгаков, М.А. Ақ гвардия. Майталман шебері мен Маргарита, пер. С. Актаев / – Астана: «Аударма баспасы», – 2008. – с. 350.

<sup>22</sup> Bulgakov, M.A. The Master and Margarita, Background material Alma Classics Ltd, translated by Hugh Aplin / – M.A.Bulgakov, – 2008. – 99 p.

This proverb exists in English and it completely coincides with the original proverb. In this case, the translator uses a full equivalent translation.

Consider the reproduction of the second proverb «свой глазок – смотрок». In the Azerbaijani translation, the translator uses a descriptive translation. He translates this proverb as «*öz gözünə inan*», which means «*верь своим глазам*». The descriptive translation proposed by the translator conveys the main idea of the author.

In the Kazakh text, the translator uses a pseudo-pedigree technique, that is, he creates a new proverb «*өз көзің-өрен өлшемің*», which literally means «*your eyes are a solid dimension*». Although it would be appropriate to convey it with the already well-known proverb, «*көз көрмей көңіл сенбес*»<sup>24</sup>.

In English, there is an equivalent to this proverb – «*your own eyes the best spy*» if literally «*самый лучший шпион твои глаза*». Here, the translator uses a partial equivalent translation, which allows you to preserve the main message and thought of the author.

The saying from chapter 15, “Nikanor Ivanovich’s Dream” is conveyed in Azerbaijani by a partial equivalent translation of «*yoxa çarə də yoxdu*»:

However, the proposed version does not correspond at all to the meaning of the original. In our opinion, the use of calculus techniques is much more successful: «*yoxa məhkəmə də yox*» – «*на нет и суда нет*».

To avoid losses and convey the colouring of this saying, the translator into the Kazakh language resorts to the technique of calculus and translates the saying literally – «*ал жоққа сот жоқ*». Although in the Kazakh language there is a saying with the corresponding «*жоққа жүйрік жетпейді*»<sup>25</sup> if literally («*and, the fastest cannot up with what is not there*»).

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<sup>23</sup> Казахско-русский фразеологический словарь / Х.К.Кожаметова, Р.Е.Жайсакова, Ш.О.Кожаметова. – Алма Ата: Мектеп, – 1988. – с. 224.

<sup>24</sup> Казахско-русский фразеологический словарь / Х.К.Кожаметова, Р.Е.Жайсакова, Ш.О.Кожаметова. – Алма Ата: Мектеп, – 1988. – с. 224.

<sup>25</sup> Казахско-русский фразеологический словарь / Х.К.Кожаметова, Р.Е.Жайсакова, Ш.О.Кожаметова. – Алма Ата: Мектеп, – 1988. – с. 224.

Translated into English, «*can't be cured must be endured*», (“what cannot be cured must be endured”) – there is no complete coincidence with the meaning of the original saying. In our opinion, the saying «*a man cannot give what he hasn't got*»<sup>26</sup> is more consistent with the original text.

It is necessary to emphasize once again that proverbs and sayings are the cultural heritage of every nation, in which its characteristic features, customs and traditions are embedded and hidden. The analysis leads us to the idea that translator, in addition to sufficient knowledge of culture and language, must have a special flair for choosing the necessary translation method.

The third paragraph of the third chapter is, **“Quotes in M.Bulgakov’s novel, “The Master and Margarita” and their translation into the Azerbaijani, Kazakh and English languages”** is devoted to the analysis of the translation of quotations.

The quotation as an object of research has long attracted the attention of linguists and literary critics. Scientists agree that quotations are no less difficult for the translator. The ability to accurately convey a quote reveals the translator’s command of a large vocabulary and his extraordinary thinking.

In the novel under study, many quotations were identified that are very popular not only in Russian-speaking society, but also in foreign-speaking countries.

Let’s turn to the quote from chapter 18, “Unlucky Visitors”:

«– *Вторая свежесть – вот что вздор! Свежесть бывает только одна – первая, она же и последняя. А если осетрина второй свежести, то это означает, что она тухлая!*»<sup>27</sup>.

Translation into Azerbaijani: “– *Köhnə deməyin – budur cəfəngiyat! Köhnə olmur. Nərə balığı köhnədirsə, demək, iylənib!*”<sup>28</sup>.

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<sup>26</sup> Кунин, А.В. Англо-русский фразеологический словарь / А.В.Кунин. – Москва: Русский язык, – 2001

<sup>27</sup> Булгаков, М.А. Мастер и Маргарита / М.А.Булгаков. – Москва: Художественная литература, – 1983. – с. 166

<sup>28</sup> Булгаков, М.А. Мастер и Маргарита. пер. С.Будаглы / М.А.Булгаков. – Баку: «Şərq-Qərb», – 2006. – с. 197

Translation into Kazakh: «– Екінші жақсы дегенің барып тұрған сандырақ. Жаңа дегенің жалғыз ғана болады, оның біріншісі бар да, соңғысы жоқ. Ал егер бекірең екінші жақсы болса, ол иіріп иістеніп кеткен деген сөз!»<sup>29</sup>.

Translation into English: “*Second-quality fresh – that’s what’s nonsense! There’s only one quality freshness – first-quality, and that’s first and last too. And if the sturgeon’s second-quality fresh, then that means it’s rotten!*”<sup>30</sup>.

The translator makes unacceptable mistakes in Azerbaijani translation. The translator uses a pseudo-pedigree technique, replacing the unit «*вторая свежесть*» with the unit «*старая*», thereby shortening this quote. The author offers her own translation: «*Çox da təptəzə olmaması – cəfəngiyyatdır, cəfəng sözdür. Təzəlik – təkə bir cür və birçə dəfə olur. Əgər nəbə balığı çox da təzə deyilsə, deməli, iylənib!*”.

The Kazakh text suffers from the same quality. A pseudo-pedigree translation is also used here. In other words, the unit «*вторая свежесть*» is replaced by «*екінші жақсы*», which means «*вторая хорошая*» in translation. This replacement, of course, causes the Kazakh reader to have a completely inadequate perception. In the Kazakh language, «*вторая свежесть*» is translated as «*жаңа емес*», and the first freshness is «*жаңа*», which is what the translator uses in the second sentence of the quote. Apparently, in an effort to avoid repeating the unit «*свежесть*», the translator allows additional distortion of meaning. The antonymic translation technique in the second sentence of the quotation is noteworthy. The phrase «*первая, она же и последняя*» is translated as «*оның біріншісі бар да, соңғысы жоқ*», («*первая есть, последней нет*»). By playing with words, the translator somewhat distorts the structure of the sentence. The author suggests her variant: «*ол біріншісі де әрі соңғысы да*».

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<sup>29</sup> Булгаков, М.А. Ақ гвардия. Майталман шебері мен Маргарита, пер. С. Актаев / – Астана: «Аударма баспасы», – 2008. – с. 452

<sup>30</sup> Bulgakov, M.A. The Master and Margarita, Background material Alma Classics Ltd, translated by Hugh Aplin / – M.A.Bulgakov, – 2008. – 208 p.

The English translator used a full proverbial translation. According to the applicant, this translation should be considered the most successful of all three studied translations. The translator coped perfectly with the task and the translation fully corresponds to the original in terms of component composition, emotional and expressive colouring and semantic content.

Let's analyze a quote from chapter 23, "At Satan's the Great Ball":

«... Это – факт. А факт – самая упрямая в мире вещь»<sup>31</sup>.

In the Azerbaijani language: "... Bu – faktdı. Faktı isə heç bir şey dəyişə bilməz" <sup>32</sup>.

In the Kazakh language: «... Бұл енді – факт. Ал факт дегеніңіз дүниедегі қарсы дәлел айтуға келмейтін ең қыңыр нәрсе»<sup>33</sup>.

In the English language: "... That is fact. And fact is the most obstinate thing in the world" <sup>34</sup>.

In the Azerbaijani translation, the translator translated «а факт – самая упрямая в мире вещь»<sup>35</sup> the quote as «faktı isə heç bir şey dəyişə bilməz», («ничто не может изменить – факт»). The contextual method used by the translator is not justified in any way. The author offers her own version of the translation, which reveals all the facets of the quote, «fakt isə dünyada ən inadkar bir şeydir».

The Kazakh translator uses a descriptive translation. In this case, the translator decided to convey the quote in Kazakh in more detail and descriptively. It is necessary to mention the quote «ал факт дегеніңіз дүниедегі ең қыңыр нәрсе».

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<sup>31</sup> Булгаков, М.А. Мастер и Маргарита / М.А.Булгаков. – Москва: Художественная литература, – 1983. – с. 320

<sup>32</sup> Булгаков, М.А. Мастер и Маргарита. пер. С.Будаглы / М.А.Булгаков. – Баку: «Şərq-Qərb», – 2006. – с. 259.

<sup>33</sup> Булгаков, М.А. Ақ гвардия. Майталман шебері мен Маргарита, пер. С. Актаев / – Астана: «Аударма баспасы», – 2008. – с. 516

<sup>34</sup> Bulgakov, M.A. The Master and Margarita, Background material Alma Classics Ltd, translated by Hugh Aplin / – M.A.Bulgakov, – 2008. – 287 p.

<sup>35</sup> Bulgakov, M.A. The Master and Margarita, Background material Alma Classics Ltd, translated by Hugh Aplin / – M.A.Bulgakov, – 2008. – 287 p.



In English translator gives preference to the calculus technique, which, in the opinion of the author of the work, should be considered successful.

Based on the analysis done, the applicant comes to the conclusion that the method of V.Vinogradov is applicable not only for the translation of proverbs and sayings, but also for translation of quotations. Each of the techniques he offers – full proverbial, partial proverbial, pseudo-proverbial, calculus and descriptive translations – make the translator's task easier.

The translations analyzed allow us to assert that there is the least amount of discrepancy between the reconstruction of worldview in Azerbaijani and Kazakh translations. This conclusion is mostly observed in the transmission of realities. First of all, this is due to the fact that the translators possessed cultural background knowledge about Russian culture, which was close to them due to a long period of life in the space of Soviet culture. The English translation was difficult, since the Russian realities were translated using calculus, which reduced the perception of the entire context by the English-speaking reader. Moreover, the English text, in most cases, resorted to commentary and descriptive translation. It should be noted that English translations have been made by different translators. This suggests that the English-speaking reader has retained a great interest in Russian literature. All the translators were professionals and very popular in translating Russian literature. Accordingly, subsequent translators had the opportunity to compare previous translations and make a comparative analysis, which the Azerbaijani and Kazakh translators did not have.

When identifying losses and inconsistencies of textual information in translations, the author of the research sought not only to fix the shortcomings or good luck of the translators, but also to offer her own equivalent translation. The essence of this work can be defined as an attempt to eliminate linguistic and intercultural barriers between the author and the reader.

*The main provisions and materials of the third chapter are presented in the following publications author.*<sup>36</sup>

The **conclusion** of the dissertation summarized the results of the research.

First and foremost, the study showed that in the process of comparative analysis of the original and the translation of non-equivalent vocabulary in M.Bulgakov's novel *The Master and Margarita* into Azerbaijani, Kazakh, and English, the following translation methods were identified: equivalent, antonymic, calque, lexical, descriptive, and contextual.

The conducted research allows us to conclude that the predominant method of translating realities in M.Bulgakov's novel *The Master and Margarita* into Azerbaijani is the use of calque, transliteration, and hypo-hyperonymic translation. The Kazakh translator primarily uses calque, transliteration, and analogy. Meanwhile, the English translator prefers calque, descriptive translation, and transliteration.

During translating phraseological units and phraseological expressions, the researcher follows V.S.Vinogradov's classification. They were categorized into phraseological unities, fusion, and

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<sup>36</sup> Тукумбаева, А.Д. Особенности перевода фразеологических единиц на материале переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // Материалы Международной научно-практической онлайн конференции «Филологические науки в контексте инновационных исследований», Баку, – 2020. – с.546-548.; Фразеологизмы со словом «чёрт» на материале переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı: Elm və təhsil, AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məslələri, – 2021. № 11, – s. 67-73.; The main methods translation of proverb and saying are based on translations of M.Bulgakov's novel "Master and Margarita" into Azerbaijani, Kazakh and English languages // The X International Scientific Symposium dedicated to the 880<sup>th</sup> anniversary of Nizami Ganjavi "Science and Education: yesterday, today, tomorrow", – Стокгольм: Uzun dijital matbaa, sonçağ yayıncılık matbacılık tescilli markasıdır, – İstanbul, – 2021. – с. 196-199.; Способы перевода цитат на материале переводов романа М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // Abstracts of V International Scientific and Practical Conference "World Science: Problems, prospects and innovations, Scientific Publishing Center "Sci-conf.com.ua", Perfect Publishing, – Toronto, – 2021. – с. 1123-1129.

combinations. The analysis showed that, overall, the translators were able to select full equivalent variants during translating phraseological expressions. In addition to this form of transfer, partial translation, calque, analogy, lexical, and contextual methods were also used.

In the process of translating phraseological units and expressions, S.Budagly primarily used full equivalent translation, partial translation, lexical translation, calque, and analogy. S.Aktaev mostly applied full equivalent translation, analogy, and calque. Meanwhile, K.Epplin prefers full equivalent translation and calque.

In the process of translating proverbs and sayings, S.Budagly primarily used partial proverbial and descriptive methods. S.Aktaev mostly applied calque. Meanwhile, K.Epplin prefers full equivalent translation.

In the process of translating quotations, the translators used full equivalent translation, calque, omission, addition, and partial translation.

The conducted analysis confirmed the use of the translation classification methods proposed by V.S.Vinogradov.

The analyzed translations revealed that the least amount of discrepancy in the worldview is found in the Azerbaijani and Kazakh translations. This is mainly observed in the translation of realities. This fact is quite explainable, as the national and cultural characteristics of both ethnic groups stem from a common Turkic root. On the other hand, the translators possessed cultural background knowledge due to their familiarity with Russian culture, thanks to the long period of living within the space of Soviet culture. The English translation, however, faced difficulties, as Russian realities were translated using calque, which reduced the perception of the English-speaking reader and led to a misunderstanding of the entire context of the original. Additionally, in the English translation, the translators relied more on commentary and descriptive translation.

It should be noted that the English translation was made by different translators. This indicates a great interest among English-speaking readers in Russian literature. All the translators were

professionals and enjoyed great popularity in translating Russian literature. Accordingly, subsequent translators had the opportunity to compare previous translations and conduct a comparative analysis, which was not the case for the Azerbaijani and Kazakh translators.

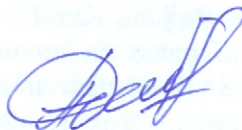
In identifying losses and discrepancies in the textual information in the translations, we aimed to provide our own equivalent translation. The essence of this work can be defined as an attempt to overcome linguistic and intercultural barriers between the author and the reader, filtering the original text through the translator's "perception prism."

**The main provisions of the dissertation are reflected in the following publications by the author:**

1. Стилистические особенности перевода художественного текста (на примере романа М.Булгакова «Мастер и Маргарита») // Doctorantların və gənc tədqiqatçıların XXII Respublika elmi konfransının materialları: 2 cildə, II c., – Bakı: ADPU, – 2019. – с. 266-268.
2. Особенности перевода фразеологических единиц на материале переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // Материалы Международной научно-практической онлайн конференции «Филологические науки в контексте инновационных исследований», Баку, – 2020. – с.546-548.
3. The main methods translation of proverb and saying are based on translations of M.Bulgakov's novel "Master and Margarita" into Azerbaijani, Kazakh and English languages // The X International Scientific Symposium dedicated to the 880<sup>th</sup> anniversary of Nizami Ganjavi "Science and Education: yesterday, today, tomorrow", – Стокгольм: Uzun dijital matbaa, sonçağ yayıncılık matbabacılık tescilli markasıdır, – İstanbul, – 2021. – с. 196-199.
4. Способы перевода цитат на материале переводов романа М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // Abstracts of V International Scientific and Practical Conference "World Science: Problems,

- prospects and innovations, Scientific Publishing Center “Sci-conf.com.ua”, Perfect Publishing, – Toronto, – 2021. – с. 1123-1129.
5. Translation of non-equivalent lexis are based on translations of Bulgakov’s novel “The Master and Margarita” into Azerbaijani, Kazakh and English languages // 3<sup>rd</sup> international conference on innovative studies of contemporary sciences, IKSAD, Atlas International Journal, Ejons International Journal, – Tokyo, – 2021. – с. 57-60.
  6. Перевод реалий в романе М.Булгакова «Мастер и Маргарита» // XI Международный научный симпозиум «Межкультурные отношения в современном мире» Тбилиси, Uzun dijital matbaaə sonəağ yaıncılık matbabacılık tescilli markasıdır, – Istanbul, – 2021. – с. 109-112.
  7. Применение лексических трансформаций на примере переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı, Dil və ədəbiyyat, – 2021. №3(117). – s. 17-18.
  8. Религиозная лексика в романе М.Булгакова «Мастер и Маргарита» // – Баку, Актуальные проблемы изучения гуманитарных наук, – 2021. №3. – с. 120-123.
  9. Фразеологизмы со словом «чёрт» на материале переводов романа М.Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı: Elm və təhsil, AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2021. № 11. – s. 67-73.
  10. Перевод реалий, связанных с одеждой в романе М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Bakı: Elm və təhsil, AMEA M.Füzuli adına Əlyazmalar İnstitutu, Filologiya məsələləri, – 2021. № 10. – s. 261-267.
  11. Перевод реалий, связанных с пищей и напитками в романе М. Булгакова «Мастер и Маргарита» на азербайджанский, казахский и английский языки // – Гянджа, Учёные записки, – 2021. №2. – с. 369-372.

12. Перевод реалій, зв'язаних з театром на матеріалі перекладів роману М.Булгакова «Мастер і Маргарита» на азербайджанський, казахський і англійський мови // – Україна, Одеса, Науковий вісник Міжнародного гуманітарного університету, Сер.: Філологія, – 2021. №51. – с. 72-74.



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