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Және ең көп қаражатты да осы тойға жұмсайды.

- Екі жақта үйге сыйлы қонақ келсе бірінші ет асады. Өйткені ет екі жақ қазақтары үшін де “астың төресі”, “ ең сыйлы тамақ”.

Моңғолия мен Қазақстан арасындағы айырмашылықтарға қарамастан , екі елдің де мәдени және тарихи мұралары жетерлік . Өзіндік дәстүрлері мен әдет-ғұрыптары , тарихқа қосқан үлесі әлемдік аренада маңызды мемлекеттерге айналдырды.

Моңғолиядағы қазақтар арасында «Дербес»бағдарламасы, «тоғыздың хабары»деген радио бар.Бір қызығы,олар қазақ тілінде жүргізіліп,хабар беріп отырады.

- Баян-Өлгийге іссапармен баратын Моңғол ұлтының өкілдері «біз тап бір Қазақстанға келгендей әсер аламыз» деген. Өйткені, бай өлкенің қазақтары біз секілді ұлттық киімдерін тек Наурыз тойында желпілдетіп киіп, басқа уақытта сандыққа салып қоймайды. Жасандылық жоқ. Ұлттық киімдерін күнделікті киіп, әшекейлі киіз үйінде ұлттық тағамдарын жасап, Қазақ радиосын тыңдап, Қазақтың Ұлттық арнасын көреді.

Қанша жерден екі мемлекетте тұрса да қазақтың жүрегі қазақ деп ғана соғады. Жыл сайын атамекенге Моңғолиядан көшіп келетіндер саны әжептәуір көп. Сонымен қатар қайтадан Моңғолияға оралып жатқандары да бар. Бұл енді адамның қайда өмір сүретінін өзінің ыңғайына қарай көретінін білдіреді. Қайда жүрсек те азғантай қазақ бір-бірімізге қол ұшын созып көмектесіп жүргеніміз жөн. Жоғарыда айтып өткендей қанша жерден айырмашылықтар болса да бәрі де қазақ. Азғантай ғана қазақ өмірде сыйласып жүргенге не жетсін. Күндердің бірінде барлығымызға бір елде, бір қолшатырдың астында өмір сүру нәсіп болар.

Тоқсан ауыз сөздің тобықтай түйініне келе,ортақ ерекшеліктер екі ел арасындағы экономика, туризм және мәдени жобалар сияқты әртүрлі салалардағы мәдени алмасу мен ынтымақтастықты жеңілдетеді.Ал Моңғолия мен Қазақстан арасындағы айырмашылықтарға қарамастан , екі елдің де тарихи мұралары жетерлік . Өзіндік дәстүрлері мен әдет-ғұрыптары , тарихқа қосқан үлесі әлемдік аренада маңызды мемлекеттерге айналдыруда .

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## **INTERNATIONAL TREATIES AND THE PROBLEMS OF ENSURING THE AUTHENTICITY OF THEIR TRANSLATION INTO KAZAKH LANGUAGE**

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International agreements concluded by countries have become an important part of international law and are written confirmation of their agreement to assume certain obligations.The importance of these treaties was officially recognized by the adoption of the Vienna Convention on Diplomatic Relations in 1961 and the Vienna Convention on the Law of Treaties in 1969. Vienna Convention on the Law of Treaties 1969 Article 2 paragraph 1.a states that the concept of "treaty" is an international agreement concluded between States in writing and governed by international law, regardless of its actual name [1].

Participants in international law are represented by diverse groups speaking different languages.

Therefore, the presentation of a contract in only one language becomes insufficient in such a diverse world, due to language barriers that limit access to legal documents. In the context of globalization, English is often used as the recognized language for some agreements and meetings. International and regional organizations, such as the United Nations, define certain languages in which texts are provided to Member States. Other States translate these texts into their own languages using their own resources. For example, Rule No. 51 of the UN Rules of Procedure specifies that "Arabic, Chinese, English, French, Russian and Spanish" are the official and working languages for the General Assembly and its Committees. This requires the translation of texts into these languages to ensure access to information for all participants. All documents published in six languages are authentic and original. Other Member States may choose any of these languages as the source text from which they translate into their native language [2]. Therefore, when translating them from these languages, it is important to ensure the authenticity of international treaties. However, when translating these particularly important legal documents into various languages, including Kazakh, serious problems arise related to the accuracy, authenticity and legal clarity of the text. When translating the terms into different languages, it becomes necessary to convey the content as accurately as possible without losing meaning and legislative accuracy. This is especially true of the Kazakh language, where unique vocabulary and grammar can create special difficulties in the accurate translation of legal terms and concepts. The complexity of translating international treaties into Kazakh requires not only linguistic aspects, but also taking into account the cultural and legal characteristics of the country. Misinterpretation of terms or blurring of concepts can lead to misunderstandings and even serious legal consequences that violate the foundations of the implementation and understanding of agreements between States. Therefore, this article will be devoted to the problems of translating international treaties into the Kazakh language.

The Kazakh language, like any other language, has its own peculiarities and nuances. The Kazakh language, being the official language in Kazakhstan and being under the protection of the state, deals with an important situation in the legal and official sphere. In accordance with Article 7 of the Constitution of the Republic of Kazakhstan, the "state language in the Republic of Kazakhstan is Kazakh" is officially used, as well as the Russian language on an equal basis with Kazakh in accordance with paragraph 2 of this article. Therefore, when it comes to translating international treaties into Kazakh, certain difficulties arise related to ensuring the authenticity and accuracy of the translation [3]. The most important thing is that in the Republic of Kazakhstan, the contract is first translated into Russian, and only then translated into Kazakh. Russian is widely used in the business sphere and the fact that the Russian language is more understandable for many people. Due to double translation in Kazakhstan, i.e. contracts are often translated into Russian and then into Kazakh, this leads to various grammatical features, vocabulary and sentence structure problems.

When translating from one language to another, it is necessary to take into account the compliance of the text with the legal norms of both languages and to be understandable and unambiguous for both audiences. However, there are cases when the translation into Kazakh is carried out without confidence in the correctness of the translation into Russian. For this reason, we are faced with incorrect interpretations. Although technical translation can be done line by line, preserving the meaning and content of the text is a different and quite difficult task. Not every philologist or translator is able to convey the true meaning of legal terms and concepts, which makes it difficult to translate accurately and without distortion. Doctor of Law, Professor J. Busurmanov expresses the opinion that there are many synonyms in the Kazakh language, and every translator working in government agencies uses them according to his perception and understanding. Each of them claims that it is his translation that is correct, and that he is the best specialist in this field [4]. Thus, there is a linguistic problem associated with different interpretations and the use of synonyms in the translation process, which can lead to disagreements and uncertainty in the understanding of the text.

By way of example, article 15 of the protocol on the law applicable to maintenance obligations of 2007, ratified by the Republic of Kazakhstan, illustrates this issue. In this article, the term «*internal*

*conflicts*», which signifies «*внутренние коллизии*», was translated as «*внутренние конфликты*», and further as «*ішкі жанжалдар*». However, «*жанжалдар*» in Kazakh typically means disputes or discord, and at most, could imply conflict solely between individuals, rather than legal norms."This example demonstrates how the choice of certain terms in translation can affect the accuracy of conveying the meaning of the treaty text [5, p 4].

One of the following problems is that the lack of linguistic and legal knowledge among translators and insufficient knowledge of the specifics of the language lead to serious difficulties in interpreting and correcting the translation. The lack of qualified translators with in-depth knowledge of law and linguistics jeopardizes the correctness of the translation, especially given the complexity and specificity of the legal language. This can lead to the fact that the translation will not only become less accurate, but also lose key aspects that affect its interpretation. Translators are often tempted to generalize the list of words into one term or replace the official professional vocabulary with general phrases. This can lead to a loss of accuracy and legitimacy in official translations. Also, when the translator freely interprets the text, a free translation occurs, which can lead to a distortion of the intentions of the parties specified in the contract. This creates additional difficulties in understanding the text.

According to L.S. Turganbayeva, a junior researcher in the sector of scientific linguistic expertise of draft laws and international treaties of the Center for Linguistics of the Institute of Legislation of the Republic of Kazakhstan, serious problems are observed in the translations of texts of contracts received by the center. She notes that the texts are not translated meaning-wise, but word-for-word, and are the result of some developers who did not speak Kazakh using machine translation on the Internet [6, p 2]. It also indicates violations in the use of punctuation of the Kazakh language in translation, where punctuation marks in a foreign language are used that do not comply with the norms of Kazakh punctuation. It is also noted that contract translations are often performed by specialists who do not have legal or economic knowledge, which can lead to a misunderstanding of complex legal norms. They interpret the content of the contracts according to their understanding, by passing consultations with the development specialists responsible for the contract. In this field, each term has a strictly defined legal significance, and machine translation, which often works literally, is not able to convey this specificity. The use of machine translators in the field of jurisprudence can lead to distortion of the meaning and misinterpretation of legal terms, which, in turn, can have serious consequences for the correct understanding and application of the content of the document.

In Kazakhstan, the translation of international treaties into Kazakh is of great strategic importance, as it is not only a means of ensuring the availability of information for local citizens, but also a way to bring the state language to an international legal standard. If these problems are effectively solved, the translation of international treaties into the official language will become more accurate and authentic. This, in turn, contributes to the intensification of work at the international level, opening up new opportunities for participation in world events and cooperation with other countries. The modern development of the state language requires joint efforts of specialists to overcome difficulties in translating contracts. The main purpose of this work is to preserve the authenticity and accuracy of the content when translating international documents into the official language.

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## **JAPANESE CALLIGRAPHY AND HIEROGLYPHS: THE BEAUTY AND SYMBOLISM OF JAPANESE WRITING AND ART THROUGH THE STUDY OF LANGUAGE**

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Japanese calligraphy and hieroglyphs are an integral part of Japanese culture, deeply rooted in its centuries-old history. They not only serve as a means of communication but also reflect spiritual and cultural values. Alongside the rich heritage of traditions, Japan preserves its cultural identity, passing it down from generation to generation. Calligraphy holds a special place in this heritage, representing a tangible link to the past. Through the study of the Japanese language and the practice of calligraphy, we not only immerse ourselves in traditional art but also establish a connection with the essence of Japanese culture. This article explores various aspects of Japanese calligraphy and ideograms, their history, evolution, and significance in contemporary society. We will examine different calligraphy styles, their use in various cultural spheres, as well as the system of ideograms such as kanji and the alphabets katakana and hiragana. The aim of this article is not only to provide an vast overview of Japanese calligraphy and writing but also to accent their significance as key elements of Japanese culture and identity through language study.

It is possible that Japanese people do not always fully understand the essence of ideograms on paper scrolls. However, the meaning of the content on paper is much deeper than it may seem at first glance. Japanese calligraphy has its nuances that must be taken into account. When studying calligraphy, learners not only learn technical skills but also delve into symbolism through exploring the meanings of each ideogram.

Calligraphy, known as shodo (書道, "the way of writing"), is a honored form of art that contains the essence of Japanese culture and aesthetics. It seamlessly combines linguistic expression with visual mastery, captivating viewers with its elegance and depth of meaning. Ideograms reflect entire concepts, affecting significant influence on people's thought processes and contributing to the formation of structural-figurative perception. Understanding calligraphy requires a certain level of intellectual and spiritual culture, as it is necessary not only to see the written words but also to feel the emotional and aesthetic depth of their execution. The direct meaning of ideograms is secondary. It is important to understand that ideograms do not always need to be read literally. Their true significance is revealed through colors, lines, and the energy conveyed by the artist. Even the white paper itself forms a space that embraces everything the individual means to portray and convey. What is painted on the scroll is already a picture.

A question about the origin of ideograms can spark interest. The answer to it is linked to one of the most historically and culturally rich countries in Asia - China. In the 5th century, ideographic writing reached Japan from China by sea, along with the first Buddhist scriptures. Initially, these ideograms were thoroughly copied, preserving their written form and meaning, but the need to read texts in Chinese complicated the spread of Buddhism. In response, calligraphers began to use Chinese ideograms,