



## LINGUISTIC ANALYSES OF FOREIGN LANGUAGE TRANSLATIONS STUDY OF THE EPOPEE "THE WAY OF ABAY"

"ABAY YOLU" DESTANSI ROMANININ YABANCI DİLE  
ÇEVİRİSİNİN DİLBİLİMSEL ANALİZİ

### Moldir SHOIMANOVA

M. Auezov South  
Kazakhstan University,  
The Candidate of  
Philological Sciences,  
The Chair of English  
Linguistics,  
Shymkent/Kazakhstan.  
Kazakhstan.moldir@list.ru

**ORCID ID:** 0000-0003-  
3090-840X

### Zhumagul KANSEİTOVA

M.Auezov South  
Kazakhstan University,  
The Master of  
Philological Sciences, the  
Chair of the State  
Language,  
Shymkent/Kazakhstan.  
Kazakhstan.jumagul-  
73@mail.ru

**ORCID ID:** 0000-0002-  
4326-4095

### Gulgul KANSEİTOVA

Doktora Öğrencisi,  
Süleyman Demirel  
Üniversitesi, Türk Dili ve  
Edebiyatı Bölümü,  
Isparta/Türkiye.

Phd., Suleyman Demirel  
University Department of  
Turkish Language and  
Literature,  
Isparta/Turkey.

guljumabek79@gmail.com

**ORCID ID:** 0000-0003-  
4668-560X

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**Abstract:** Translation is the transformation of the message of the source language to the message of the translating language. Abay's prominent works were translated into different languages and presented to the world in a better way. Learning of Abay's works in different languages is necessary for translators; because any kind of projects and reports are presented in Kazakh should be translated into Russian or English in our country. It is obvious that "Book of words" by Abay was first translated into Russian and only then it was translated into English, because when we did the comparison we noticed the identity of sentence structure in translations. Nowadays, there is no need to use a middleman language to render the original, because English is learnt widely in Kazakhstan and many native speakers are able to translate from Kazakh directly into English.

**Keywords:** Epopee, "The Way of Abay", translation, the source language, target language, national identity

**Öz:** Çeviri, hedef dilin tüm özelliklerini dikkate alarak orijinal dildeki bilgileri okuyucuya aktarmanın bir yoludur. Bugün, büyük bilgin Abay Kunanbayev'in seçkin eserleri farklı dillere çevrilmekte ve dünya çapında sunulmaktadır. Çevirmenlerin Abay'ın eserlerini farklı dillerde incelemeleri, çevirilerinin özelliklerini anlamaları gerekir, çünkü Kazakça yayınlanan herhangi bir eserin dünya topluluğu tarafından anlaşılması için Rusça ve İngilizceye çevrilmesi gerekir. Aynı zamanda Abay'ın "Sözlerinin" önce Rusçaya sonra da İngilizceye çevrildiği açıktır, çünkü eserin bu iki dildeki versiyonlarını karşılaştırırken cümle yapısının özelliklerinden eserin Rusça üzerinden İngilizce'ye çevrildiğini fark ettik. Şu anda, orijinal fikri okuyucuya iletmek için Rusça kullanmaya gerek yoktur, çünkü Kazakistanda olduğu gibi, İngilizce okullarda üçüncü bir dil olarak öğretilmekte ve Kazakçadan İngilizceye Rusça olmadan doğrudan çeviriler yapılmaktadır. Bu yazıda, bu eserin İngilizceye çevrilmesinin dilsel özelliklerini analiz ediyoruz.

**Anahtar Kelimeler:** Destan, "Abay Yolu", çeviri, kaynak dil, hedef dil, ulusal kimlik

## INTRODUCTION

Addressing issues revealed during the initial stages of great importance. The translator who does not know fully both languages can easily make mistakes. There are frequent errors found in current translations of Abay's phraseology in Russian and English. These fall into several types.

First, the translator is not taking the entire phraseological unit as a stable indivisible phrase, but rather is dividing and translating it word by word. This distorts the meaning of the phrase.

Second, the translator cannot find in the Russian language existing equivalents of the original's given phraseological units.

Third, he perceives the figurative units used in the original language as phraseological units and translates them as they are. Therefore, in such cases we can't say that the content, meaning and artistic features of the original are conveyed adequately.

The main requirement is that the translator should strive to translate a phraseological unit using similar phraseology of the other language. However, in most cases translators don't manage to find appropriate phraseological units in the target language. In such cases a translator has to use other recognized translation methods such as: tracing, descriptive, lexical, selective translation and contextual replacement.

We believe that the lexical, grammatical and semantic transformations can be used during translation of phraseology if they are used in convenient and suitable places.

### **ANALYSES OF FOREIGN LANGUAGE TRANSLATIONS OF THE EPOPEE "THE WAY OF ABAY"**

Kazakh literature has been experiencing the problem of translation for centuries.

However, in the middle of the twentieth century, the translation of Kazakh literature into foreign languages and vice versa became widespread. This phenomenon has been carefully studied since 1950 in the work "Problems of translation of fiction", which analyzes the stylistic and linguistic features of the translation of Russian literature into Kazakh.

Researchers note that wonderful works of Kazakh literature have been translated into Romance and Germanic languages. In 1953, Mukhtar Auezov's epic "The Way of Abay" was translated into English and German. At that time, the epic was published in the above languages in countries such as Poland and Hungary. In 1958, the first part of the epic was called "Abay's youth", and the second part was called "Abay's way" in France. In 2004 the epic was translated into Chinese and Romanian, in 1997 N.Asgar Zade translated it into Persian.

The Russian version of the novel was published in 1950, and with the consent of Mukhtar Auezov, the novel was re-translated into Russian. The author's opinion on the issue is as follows:

"This was the basis for the re-translation of the epic to Abdizhamil Khurpeisov, which noted its importance in the period of publication of about 200 collections of world literature. A novel can be translated by five different people and the result will be different. Whether it is deeper or deeper, there can be many aspects, and this combined translation may not be combined. The issue of such a translation has always been in the focus of Gerold Belger, who gave evidence of this. He was not satisfied with the average quality of the Russian translation and compared it with the original version of the work, which did not justify the Russian version of the translation" (Auezov, 2017: 146).

This critique is based on the modern national mentality, which does not correspond to the actual assessment of the translation of that period, as "the best translation in the Kazakh literature".

Further in this report the research on translation of the epic "Abay's Way" into foreign languages is considered.

**1.** After the translation of the novel into English and German, it immediately attracted the attention of researchers. There were several reasons for this: first, the epic "The Way of Abay" can be the most valuable and important work of Kazakh literature and culture.

**2.** First of all, the translation of the novel was rated as one of the best. In addition, these translations led to the beginning of comparative linguistic research in the study of the Kazakh language.

**3.** The epic "The Way of Abay" was first studied using the comparative method of A. Yermagambetova, who worked and analyzed the translation of the Kazakh national realities into English, and she contributed to the development of translation practice. According to the author, since 1970, the issue of translation needed a theoretical basis, and only then began its independence. The plot of the novel is based on a certain period of everyday life of the Kazakhs, which led to the widespread use of national realities in the work. The realities presented in the work are presented through transliteration, analog, descriptive and contextual translation. This is the author's conclusion of the work (Bektaev, 2016: 105). However, in our view, the English version does not provide specific examples, and other languages in which the epic is translated do not provide complete and satisfactory examples. Thus, the author emphasizes the importance of transliteration and the use of analog in translation.

B. Repin also took into account these translation methods when translating "Abay's Way" into German. He suggests six types of analogy and considers it effective in translation and has successfully used it in the translation of epic epics into German.

B. Repin states that national reactions, concepts and their external similarities and equations are analogous through dialectisms, which leads to the following conclusion.

The issue of translating the novel into French was studied by Yu. Sushkov. He analyzed the problem of reconstruction of contextual meanings, polysemantic words and phraseology. According to Mukhtar Auezov, the French version of the novel was the most successful translation, and he commented on the translator (Auezov, 2017: 146).

Special attention should be paid to the relationship between the practice of translation of the epic "The Way of Abay" into Romano-Germanic languages and the theory of translation. This issue has caused controversy among the authors. In addition, in 1970, the linguistic theory of translation could not form the basis of world science, so the Kazakh scientists who conducted comparative research on Kazakh and foreign materials could not provide any basis.

German and English translations of the epopee still remain lacking bright and exact facts from the authentic source, which is reasoned by vague and row state of conceptual and terminological bases of translation.

However, the study of the peculiarities of the translations of "Abay's way" has not stopped. Several extralinguistic factors can be observed here, for example, the dissemination of Kazakhstan's cultural heritage through the translation of literature; increasing the importance of translation between the branches of modern science (cognitive linguistics, anthropocentric linguistics, textology and intercultural communication); the influence of translation problems on the study of comparative linguistics.

Literary science is also interrelated with comparative aspects. As an example, we present the work of M.K. Madanova entitled "Kazakh-French literary relations and problems of literary criticism in the twentieth century".

Today, the translation of the epic "The Way of Abay" has received extensive research in the science of comparative linguistics. According

to researchers, this is due to the importance of a comparative study of interlingual relations and the processes that take place in them, the data that make a significant contribution to science. This issue was considered in the works of G. Dukembay, K. Karimova. The method of translating idiomatic phraseologies found in Russian and German translations was chosen as a paper work of G. N. Dukembay.

The researcher made an effort to analyze the phraseological units from an intercultural point of view, noting their ethnic and cultural significance. Below are the methods used to translate the epic into Russian and German, some of which were effective and ineffective:

- Direct translation. This method was used to accurately convey the ethnic nature of phraseological units. According to the author, the method of direct translation is effective and optimal in conveying the national identity without substantive and structural changes;
- When translating phraseological units from the Kazakh language in full or in part, an analogue was used;
- Descriptive translation differs in the description of phraseological units that are not clear from the direct translation. Since the author provides links to sections, this type of translation is primarily a reference;
- Contextual translation. This type of translation allows the use of unity to define meaning through context;
- In order to preserve the aesthetic features of the translation, it is sometimes necessary to ignore some phraseological units.

Linguistic units form the ethnic mentality and national archetype, form the image of the conceptual system of language and determine its axiological features. All these functions contribute to the practice of translating a literary work. At the initial stage of the study, such linguistic units were called "unparalleled vocabulary" (Komissarov, 1980: 95). Later, with the development of the science of comparative linguistics, these linguistic units began with the study of ligaments. Researchers are trying to find new positions in the analysis of concepts and the translation of league-cultural units. Karimova devoted work to this area of research, entitled "Transformation of linguocultural units of the epic" The Way of Abay" (Auezov, 2017: 146).

It identifies units inherent in linguistic concepts, national mentality, and suggests effective translation methods that allow

conveying the content of the novel in an approximate or analogous way. K. Karimova gives the names of colors, along with the following dictionaries of cultural identity: horse, basement, sleeve, couple, guy, herdsman, connection, night, brother, and pushpaktanu, and footstool, elder, labor. Careful observation led him to the following conclusion:

"The concept of different colors can also be seen as a means of defining culture. Every nation has a system of colors that can form the basis of the world model. As an example, it encompasses man's attitude to nature. This phenomenon is not just about visual perception; as well as the recognition of the whole world as a value and its transmission to future generations".

To prove the above, the author gives the following examples:

Suyundyk said that the young man's death would be marked with a red flag and a white banner for the old man. If a middle-aged man dies like God, they have to carry a red banner on one side and a white banner on the other.

In Russian: Суюндук ответил, что у тела молодого умершего вывешивается красное знамя, должно состоять из двух полос-черной и белой (Вектаев, 2016: 105).

K. Karimova called the translation a mistake. "Not perfect in both direct and indirect translations". In conclusion, we can see the problem of reflecting the linguistic and cultural associations and cultural realities of the work.

The rest of the article scientifically considers the practical issues of translation of Kazakh literature between the Kazakh and Persian languages.

In 2000, Iranian cultural scholar Islam Jemenei published a textbook, *Hafiz and Kazakh Literature*, which described the purpose of translation in Kazakh-Iranian cultural relations: "It is clear that translation serves as a mediator to introduce and promote the literature of one nation to other nations. It is a talent that requires skills and hard work, that is, there are difficulties in its path. For example, Persian poetry is known as a heritage rich in mystery, stylistic devices and poetic beauty.

It is worth mentioning the scientific analysis of D. Duisebayev, so we can get acquainted with the Persian translation of the epic. The

author details the use of stylistic devices and other literary means in the depiction of the life of the Kazakh nation by M. Auezov (Auezov, 2017: 146).

This research has made a significant contribution to the science of translation, as well as to the theory and practice of ethnolinguistics, the science of ligoculture.

The translation of the epic "The Way of Abai" into Persian, in fact, revealed many nuances, such as the value and stylistic color of the original work, taking into account linguistic phenomena such as proverbs, phraseological units. There is also a place for grammatical reconstruction in the paragraphs, the contextual use of lexical units typical of the author's style. Scientific research on this issue has shown that these modifications do not convey the author's real intentions, his own idea of the situation in the novel.

### **CONCLUSION**

Analysis of the translation of the epic allowed us to take a closer look at the differences in the national perception of colors in different national mentalities. Therefore, scholars considered it important to study the problems of choosing color vocabulary, their replacement or the correct use of different lexical units inherent in the language of translation.

D. Duisebayev says that the Iranian translator tried to work skillfully to bring the Persian version of the epic closer to the original with the Russian version. However, he noticed that the translator could not accurately convey the ethnocultural and national motifs. In addition, D. Duisebayev considers the possibility of translating the names of characters, waters, places in the Persian translation. The translation was full of proverbs, idioms and other phrases typical of the Kazakh language.

The scientist explains such shortcomings of the translation by translating them into the second version of the epic, rather than the original. According to him, a perfect translation is impossible if the translator is not familiar with the culture, everyday life and ethnic characteristics of the nation.

These observations of D. Duisebayev may be due to errors in the presentation of analogues of colors used in the epic. Special attention should be paid to historical and natural features, symbolic properties



and archetypal image of colors, which may have distortions. To determine the correct delivery of such national features, scientists recommend a typological study of these issues.

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**EXTENDED ABSTRACT:** The main requirement is that the translator should strive to translate a phraseological unit using similar phraseology of the other language. However, in most cases translators don't manage to find appropriate phraseological units in the target language. In such cases a translator has to use other recognized translation methods such as: tracing, descriptive, lexical, selective translation and contextual replacement. We believe that the lexical, grammatical and semantic transformations can be used during translation of phraseology if they are used in convenient and suitable places. Analysis of the translation of the epic allowed us to take a closer look at the differences in the national perception of colors in different national mentalities. Therefore, scholars considered it important to study the problems of choosing color vocabulary, their replacement or the correct use of different lexical units inherent in the language of translation. The scientist explains such shortcomings of the translation by translating them into the second version of the epic, rather than the original. According to him, a perfect translation is impossible if the translator is not familiar with the culture, everyday life and ethnic characteristics of the nation. The researcher made an effort to analyze the phraseological units from an intercultural point of view, noting their ethnic and cultural significance. Below are the methods used to translate the epic into Russian and German, some of which were effective and ineffective:

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**GENİŞLETİLMİŞ ÖZET:** Çeviri için temel gereklilik, çevirmenin ifade birimini başka bir yabancı dilin deyimisel karşılıklarını kullanarak çevirmeye çalışması gerektiğidir. Ancak, çevirmenler genellikle hedef dilde uygun ifade birimlerini bulamazlar. Bu gibi durumlarda, çevirmen izleme, tanımlayıcı çeviri, sözcüksel, seçici çeviri ve bağlamsal çeviri gibi diğer tanınmış çeviri yöntemlerini kullanmalıdır. Sözcüksel, gramer ve anlamsal değişikliklerin tercüme edilirken uygun alternatifler bularak uygun yerlerde kullanılabilmesine inanıyoruz. Bu makalenin temeli olan destanın çevirisinin analizi, farklı ulusal zihniyetlerdeki ulusal renk algısındaki farklılıklara daha derin bir göz atmamızı sağladı. Bu nedenle, dilbilim alanındaki akademisyenler, anlamlı kelime dağarcığının seçimini, çevirilerini veya çeviri dilinin doğasında bulunan çeşitli sözcük birimlerinin doğru kullanımını incelemenin önemli olduğunu düşünmektedir. Dilbilimciler, çevirinin bu tür eksikliklerini, çevrilen metnin orijinalinden daha ikinci dilde daha anlamlı olması gerçeğiyle açıklar. Ona göre çevirmen milletin kültürünü, yaşam tarzını ve etnik özelliklerini bilmiyorsa mükemmel bir çeviri yapmak imkansızdır. Araştırmacılar, ifade birimlerini kültürler arası bir perspektiften analiz etmek için çaba sarf etmeli, bunların etnik ve kültürel önemini vurgulamalıdır. Aşağıdakiler, bu çalışmayı diğer dillere çevirmek için kullanılan karşılaştırmalı yöntemlerdir, ancak bazıları etkili ve etkisiz olmuştur:

- Direkt Çeviri: Bu yöntem, ifade birimlerinin etnik doğasını doğru bir şekilde ifade etmek için kullanıldı. Yazara göre, doğrudan çeviri

yöntemi, çevirinin orijinal dilde önemli ve yapısal değişiklikler olmaksızın sunulmasında etkili ve optimaldir;

- Eşdeğer ifade birimlerinin Kazak dilinden tam veya kısmi çevirisinde kullanılmıştır;
- Açıklayıcı çeviri, anlaşılmasız ifade birimlerinin açıklamasıyla doğrudan çeviriden farklıdır. Yazar bölümlere bağlantılar sağladığından, bu tür çeviri öncelikle bir referanstır;
- Bağlamsal Çeviri: Bu tür bir çeviri, bağlam aracılığıyla anlamı tanımlamak için bir birim kullanmanıza izin verir;
- Çevirinin estetik özelliklerini korumak için bazen bazı ifade birimlerini en etkili şekilde aktarmak gerekir.

Çeviri, hedef dilin tüm özelliklerini dikkate alarak orijinal dildeki bilgileri okuyucuya aktarmanın bir yoludur. Bugün, büyük bilgin Abay Kunanbayev'in seçkin eserleri farklı dillere çevrilmekte ve dünya çapında sunulmaktadır. Çevirmenlerin Abay'ın eserlerini farklı dillerde incelemeleri, çevirilerinin özelliklerini anlamaları gerekir, çünkü Kazakça yayınlanan herhangi bir eserin dünya topluluğu tarafından anlaşılması için Rusça ve İngilizceye çevrilmesi gerekir. Aynı zamanda Abay'ın "Sözlerinin" önce Rusçaya sonra da İngilizceye çevrildiği açıktır, çünkü eserin bu iki dildeki versiyonlarını karşılaştırırken cümle yapısının özelliklerinden eserin Rusça üzerinden İngilizce'ye çevrildiğini fark ettik. Şu anda, orijinal fikri okuyucuya iletmek için Rusça kullanmaya gerek yoktur, çünkü Kazakistanda olduğu gibi, İngilizce okullarda üçüncü bir dil olarak öğretilmekte ve Kazakçadan İngilizceye Rusça olmadan doğrudan çeviriler yapılmaktadır. Bu yazıda, bu eserin İngilizceye çevrilmesinin dilsel özelliklerini analiz ediyoruz.