



A.S. Shaimanov*Al-Farabi Kazakh National University
Almaty, Kazakhstan* <https://orcid.org/0009-0004-7008-2360>email: shaimanovarman7@gmail.com**M. Kuleli***Bolu Abant Izzet Baysal University
Bolu, Turkey* <https://orcid.org/0000-0002-3477-0412>email: mesut.kuleli@ibu.edu.tr**L.M. Mirzoeva***Suleyman Demirel University
Almaty, Kazakhstan,* <https://orcid.org/0000-0003-4174-9897>email: mirzoeva@list.ru

DIRECT AND INDIRECT TRANSLATIONS OF PROVERBS IN ABAI KUNANBAEV'S "WORDS OF EDIFICATION"

Abstract. This paper analyzes the direct and indirect translations of proverbs in Abai Kunanbaev's "Words of Edification" into Russian and English, with a particular focus on the translation techniques used to convey semantic accuracy, cultural meaning, and pragmatic intent. The study aims to explore how indirect translation, mediated through Russian, influences the rendering of Kazakh proverbs in English. To this end, a widely recognized model of translation technique classification is applied to examine the Russian and English translations of selected proverbs from the source text. Adopting a qualitative research design, the study analyzes a corpus of representative proverbs chosen for their instructional and cultural significance. The findings indicate that a variety of translation techniques are employed in both Russian and English versions. In the direct translations, techniques such as established equivalence, modulation, and adaptation tend to align with Russian linguistic and cultural norms, while also shaping the strategies observed in the indirect translations. Under certain circumstances, indirect translation results in semantic shifts and partial loss of metaphorical meaning due to the influence of the mediating language. Nevertheless, the application of techniques such as modulation and borrowing enables the preservation of core semantic content across translations. However, this often occurs at the expense of the author's stylistic features, particularly the proverb-based expressive style. The study highlights the complexity of indirect translation and its implications for meaning transfer, cultural representation, and stylistic integrity in literary texts.

Keywords: translation techniques; national proverbs; indirect translation; direct translation; intermediary text; source text; target text

Conflict of interests:

The authors declare no conflict of interest.

Article history:

Received: 08.12.2025

Accepted: 17.04.2026

Introduction

Translation constitutes a specific task involving cross-cultural conversation. However, the number of cultures involved in a translation task might not be limited to two. While an interlingual translation is expected to bring two cultures into interaction, direct translation might not be feasible or achievable at all times. Indirect translation also allows such interaction, yet with the inclusion of more than two language systems. In this sense, indirect translation is described as “the translation of the translated” (Assis Rosa, et al., 2017, p. 1). As a new subfield of translation studies, indirect translation has only recently received scholarly attention (Marin-Lacarta, 2017); therefore, it is considered as a comparatively modern research area. Generally, the growth of indirect translation has created numerous opportunities to contribute to the development of translation studies. This translation practice emerges as an important and recurring phenomenon, especially in literary translation (Allwood, 2021, p. 58). Historically, indirect translation represents a deeply rooted practice that extends from ancient times to the present day, reflecting both pragmatic necessity and intercultural exchange. It involves complex mediations between source, intermediary, and target languages and cultures within a certain temporal and cultural continuum, where the intermediary and target texts share common historical and cultural features through “sequentially implemented collaborations” (Brodie, 2018, p. 335). Despite this, indirect translation is not always embraced in a positive way. One common objection to indirect translation is that “[it] tends to distance the target text from the source text” (Linder, 2014, p. 57). The next criticism against indirect translation is that “[it is] doubly removed from original. It is a translation of translation: a double translation” (Kadiu, 2016, p. 4).

The disadvantages ascribed to indirect translation in the relevant literature seem to come from the relative advantages associated with direct translation. Given that indirect translation might pose “a threat to translation quality, to the balance between languages and cultures, and to the jobs, rights and ethics of translators” (Pięta, et al., 2023, p. 10–11), direct translation could be assumed to come with fewer threats to the task of translation. While it is commonly acknowledged that the potential losses in direct translation will result in further losses in indirect translation (Hadley, 2017; Pięta, et al., 2023), it is no guarantee that direct translation will lead to minimum loss of meaning. Now that each translation comes with a meaning loss inherent in the nature of this task (Ricoeur, 2006; Smith, 2008), the advantages that direct translation should bring need to be addressed in further detail. The translation techniques employed by the translator of the intermediary text, which serves as a direct translation, are adopted in relevance to the cultural and linguistic proximity or distance of the source and target texts. These techniques, serving as the guiding compass to the direct translator in overcoming the

barriers in translation, contribute to the conversation between two cultures. On the other hand, the indirect translator from that direct translation might be compelled to employ further techniques in relevance to the potential proximity or distance between the intermediary and indirect linguistic and cultural systems. Thus, the end product of indirect translation is shaped by the intermediary text rather than the ultimate source text. In line with this proposition, Smith states “direct translation attempts to translate exactly what the original writer said, while indirect translation filters the message so as to make it more immediately relevant and understandable to the target reader” (2008, p. 170). All these propositions point to the assumed superiority of the direct translation over indirect translation. However, [un]availability of the source text, increased price due to the lack of sufficient number of translators particularly from low circulating languages, time constraints for urgent documents for translation, and potentially higher prestige of the mediating culture could nullify this assumed advantage of direct translation (Pięta, et al., 2023, p. 9).

The cultural and linguistic systems relevant to the corpus of this study enjoy coexistence of direct and indirect translations in their literary polysystem. The act of indirect translation in Kazakhstan is not an infrequent practice since the Russian language is involved in the process of translation from Kazakh into English as an intermediary language, resulting in significant contribution of Russian culture as an intermediary to the process of translation of English texts into the Kazakh language. Indirect translation is in no sense unique to the Kazakh art of translation, but the coexistence of direct and indirect translations is also the case in Russian literary polysystem, as can be seen in the case of Fielding’s novels, which were translated into Russian from a German intermediary version. As Abdrakhmanov (2007) states, if we completely abandoned the indirect translation, we would be deprived of many literary treasures. However, continuing indefinitely to translate masterpieces of Western and Eastern poetry only through Russian versions simply because we do not know the original languages is not a suitable path due to the inherent disadvantages of indirect translation. We need to train translators who know the original languages and prepare specialists capable of producing literal translations from those languages. This modest suggestion would considerably contribute to the cross-cultural exchange through direct translations of literary texts between English and Kazakh literary polysystems.

Therefore, this paper sets out to analyze the Russian (direct) and English (indirect) translations of the instructional and advisory proverbs selected in Abai Kunanbaev’s (2011) work titled “Words of Edification” in Kazakh language. While Kunanbaev’s book has been analyzed for direct translations of linguistic and cultural items into Russian (Khavaidarova, et al., 2026) and Turkic languages (Yerbulatova, et al., 2025), English translations of the phraseological units like proverbs in this book have also been studied (Zhabayeva, 2023), yet without any reference to the indirect translation phenomenon. No study exists as yet in the relevant literature on the comparison of direct and indirect translations of Kazakh national proverbs in Kunanbaev’s “Words of Edification”, which centers around the idea of forming a Kazakh national identity through invaluable pieces of advice on good deeds and against the misdeeds attributed to Kazakh people. It is no wonder that proverbs contribute to the enrichment of the authorial style besides the establishment of emphatic advisory discourse in a literary text. Accordingly, an extension to the relevant literature is to be ensured in this study through the identification of the

translation techniques of Kunanbaev's instructional and advisory proverbs in direct and indirect translations, further compared to find out the effect of the intermediary text on the indirect translation with implications into the semantic and stylistic features determined in the source text. All in all, this study seeks to find answers to the following research questions:

1. Which translation techniques are used in direct and indirect translations of Kazakh national proverbs used by Kunanbaev with instructional purposes?
2. How do the translation techniques correspond or differ across the direct and indirect translations?
3. To what extent is Kunanbaev's style preserved in direct and indirect translations regarding the use of proverbs?

Materials and methods

“Words of Edification” by Kunanbaev is widely known in Kazakh culture. In this book, Abai Kunanbaev endeavors to construct a national identity through his literature. In this endeavor, his work contains a rich variety of instructional and advisory proverbs, making it particularly suitable for examining how these proverbs are translated and rendered from one language into another. To that end, this qualitative study is designed to investigate and analyze the translations of these proverbs given that “qualitative researchers study things, attempting to interpret phenomena in terms of the meanings people bring to them [...] Qualitative research involves the studied use of a variety of texts that describe routine and problematic moments and meanings” (Denzin & Lincoln, 2005, p. 2).

As an instructional book, “Words of Edification” is written in the style of a philosophical treatise and has a great meaning for their breadth of theme, depth of outlook, political and social significance” (Toleubaieva, 2019, p. 64). Based on this proposition, it would sound only natural that Kunanbaev frequently uses instructional and advisory national proverbs in this book particularly given that these phraseological units serve to offer philosophical instructions for society or individuals to comply with the conventions already set in the socio-political life of a culture.

Out of seventeen instructional proverbs identified in the source text, seven proverbs are chosen from different chapters in Abai Kunanbaev's (2011) “Words of Edification”. The proverbs are chosen in relation to their compliance with the general philosophical stance that Kunanbaev adopts in this text. The proverbs with parallel semantic implications are avoided; therefore, the selected proverbs all address different significant teachings for the Kazakh nation. The proverbs identified in the book yet left out of this study either bear semantic parallelism with the selected most representative proverb of a piece of advice and instruction, or they are not assumed to reflect the general philosophical treatise that Kunanbaev is reported to establish in this book. In addressing the first research question, the selected source proverbs are compared to the direct (Russian) and indirect (English) translations to determine the techniques identified in their translations. While the Russian (direct) translation is titled “Слова Назидания” and rendered into Russian by Erbol Zhumagul, the English (indirect) translation is titled “Words of Edification”, translated by Simon Geoghegan (Kunanbaev, 2021).

The analysis of the translated proverbs is based on Molina and Albir's (2002) taxonomy of translation techniques at the micro level, focusing on the techniques

identified in the corpus, i.e. “borrowing”, “established equivalent”, “literal translation” and “modulation”. According to Molina and Albir (2002), translation techniques are practical tools for identifying, describing, and classifying procedures related to the search for equivalence in translation. Based on this classification of translation techniques, the second research question regarding potential correspondence or difference between the direct and indirect translations is discussed for each proverb, accompanied by the discussion of a potentially existent or non-existent general correspondence between the target texts. The third research question is also addressed in relevance to the findings for the first and second research questions. The techniques proposed by Molina and Albir (2002) might result in preservation of the author’s tendency to use proverbs as style markers as well as in the paraphrased ordinary utterance to preserve the meaning yet lose part of the stylistic elements of the source text. Therefore, the third research question is discussed in compliance with the results of the other two research questions.

Results and discussion

In this part of the study, the source proverbs in Kazakh are first explained for their semantic use in the source culture. Then, they are compared to the direct (Russian) and indirect (English) translations, with further discussion on the relevant translation technique identified together with the potential correspondence or difference in the use of these techniques in either translation. Finally, a conclusion is made regarding the stylistic features in the target texts in comparison to the source text.

The first proverb *Bi ekew bolsa, daw törtew boladı* (Kunanbaev, 2011, p. 12) emphasizes that when there are multiple authorities, disputes multiply rather than being resolved, with each *biy* (judge) expressing their own point of view, which leads to more disputes. This proverb warns against the dangers of divided authority and emphasizes unity and clear leadership. This proverb is translated into Russian as *Там, где два бия – четыре тяжбы* (Kunanbaev, 2021, p. 153) while we find the expression *Where two biys meet, four disputes arise* in the English translation (Kunanbaev, 2021, p. 265). With the transference of the sign *biy* in both target texts, this can be shown as an example to “borrowing” technique particularly given that neither target expression belongs to traditional paremiology in either culture. The expression in the indirect translation clearly shows the effects of the intermediary (Russian) text since it is not a frequent practice in English to borrow even part of a proverb from a source culture. With the indirect translator aware of the task of indirect translation, more attention could be paid to formal equivalence in order not to stray off the source context. As the indirect translator does not see a proverb in the intermediary text, it should come as no surprise that the English translator could fail to realize the stylistic use of proverbs in the ultimate source context.

The second Kazakh proverb *Er aزیғи мен бөри аزیғи jolda* (Kunanbaev, 2011, p. 16) expresses the idea that a brave man like a wolf earns his livelihood through effort and courage, which highlights values such as bravery and independence. This proverb is rendered into Russian as *Храбреца и волка ноги кормят* (Kunanbaev, 2021, p. 156) which can be considered “established equivalent technique” because this target expression is widely known, frequently used, and consistently documented in Russian paremiological collections. On the other hand, this proverb is rendered into English as *The bold man and the wolf feed on the run* (Kunanbaev, 2021, p. 268), which can be taken as “literal translation technique”, partly showing the effects of the intermediary

Russian expression. While direct translation can preserve the source style with this technique, the technique in indirect translation preserves the semantic content, yet comes with a loss in the style of the source author. This can be supported with the proposition that “indirect translation filters the message so as to make it more immediately relevant and understandable to the target reader” (Smith, 2008, p. 170). Therefore, the indirect translator is faced with a proverb in the intermediary text, yet the translation technique adopted seems to favor “understandability” to the target reader rather than preserve the stylistic literary features of the source text.

The third proverb *Öner aldi – birlik, ırıs oldı – tirlik* (Kunanbaev, 2011, p. 18) is a short moral maxim emphasizing that unity and hard work are the basis of success and prosperity. In Russian translation, the expression *Основа искусства – единство, основа достатка – жизнь* (Kunanbaev, 2021, p. 158) does not correspond to the established patterns or formulas characteristic of Russian paremiology. This is often the result of “modulation” translation technique, where culturally distinct Kazakh concepts such as *өнер* (art) and *ырыс* (good fortune) are reinterpreted into neutral Russian concepts of *искусства* (art) and *достаток* (prosperity). Such conceptual restructuring allows the preservation of the meaning yet changes the cultural resonance of the original text. A similar process is found in the English translation, where the expression *The source of success is unity, and the source of prosperity is livelihood* (Kunanbaev, 2021, p. 271) does not function as an English proverb. The English translation also uses the “modulation” translation technique, adjusting the culturally embedded meanings of the words *бірлік* (unity) and *тірлік* (life) to make them accessible to readers from other linguistic and cultural backgrounds. With both translations rendered through the “modulation” technique, the semantic content of the source text is well-preserved, yet the style of the original author is sacrificed in favor of “understandability” to the target readers.

The fourth proverb *Qalawın tapsa, qar janadı* (Kunanbaev, 2011, p. 73) suggests that even seemingly impossible tasks can be accomplished if the right method or approach is adopted. The target Russian expression *И снег возгорается, найдя желаемое* (Kunanbaev, 2021, p. 199) can be considered a “literal translation” technique that preserves the original metaphor and imagery. Similarly, the English translation *Where there's a will even the snow can be set alight* (Kunanbaev, 2021, p. 313) partially adapts the proverb by adding an idiomatic element from English *Where there's a will*. With the clear effect of the intermediary text on the technique used in the indirect translation of this proverb, both target readers are presented the semantic content of the source text, yet Kunanbaev's style of frequent references to national proverbs is partially lost. While the indirect translation can also be said to partially miss the style in the ultimate source text, it actually preserves the style and the semantic content in the intermediary text, which serves as the source text for the English translation.

The fifth proverb *Altın körse, perişte joldan tayadı* (Kunanbaev, 2011, p. 74) conveys the idea that even the purest or most virtuous people can be tempted or led astray when faced with material wealth. This proverb is translated into Russian as *Завидя золото, и ангел сбивается с пути* (Kunanbaev, 2021, p. 199), which is a “literal translation” technique in that the direct translation retains the metaphor of an angel that has strayed from the right path due to the allure of gold, but the syntax is adapted to fit the natural Russian idiom. As for the English translation, this proverb is

translated as *At the sight of gold, even the angel will stray from the path* (Kunanbaev, 2021, p. 313) with “literal translation” technique, which also retains the imagery of an angel morally corrupted by temptation. As in the fourth example, indirect translation of the fifth source proverb comes with semantic preservation, yet the style complies with that of the intermediary text. Not realizing that he is faced with a proverb, the indirect translator is able to preserve the metaphorical language use of his source context, that is the intermediary Russian text, yet the target reader cannot perceive the style of Kunanbaev; moreover, English readers will miss the chance to familiarize themselves with the cultural perspective of Kazakh people. Since proverbs are culturally-laden expressions of any culture, the commonly attributed role to literary translation, that is to ensure cross-cultural conversation by opening doors to foreign cultures, might be missed in indirect translations due to the inherent risk in that mode of literary translation, that is a further loss of an inevitable loss even in direct translations.

The sixth proverb *Uyat kimde bolsa, iman sonda* (Kunanbaev, 2011, p. 89) conveys the idea that shame or moral conscience is inseparable from true faith, that is, dignity, modesty and ethical awareness are essential components of true faith. The Russian translation *Имеющий стыд, имеет и веру* (Kunanbaev, 2011, p. 212) does not function as a proverb in Russian culture. However, it closely follows the semantic features of the source expression, using a “literal translation” technique by directly linking the word *стыд* (shame) with the word *вера* (faith). The English translation *He who has no shame has no faith* (Kunanbaev, 2021, p. 327) conveys a comparable message but uses a negative structure, which changes the expression from a positive form to a negative form. This naturally involves the “modulation” technique, slightly changing the structure but maintaining the intended meaning. This example stands out among the five proverbs discussed so far in that the technique in the indirect translation distinctly differs from that of the direct translation. This finding shows parallelism with the proposition that in translation, “naturalness takes priority over literalness” (Smith, 2008, p. 174). As the literal translation of the intermediary expression would not lead to reproduction of a natural expression in the indirect text, another proposition by Smith (2008, p. 174) that “the maxim is, translate literally to the extent that it is clear and reader-friendly in the receptor” can be used as the justification for the indirect translator’s decision in this expression. Sacrificing the style of even the intermediary text to the favor of reader-friendliness of the translated context for the English readers.

The seventh proverb *Ağayınniñ azarı bolsa da, bezeri bolmaydı* (Kunanbaev, 2011, p. 130) means that even when there is a disagreement or conflict between relatives, they never completely break off the connection, which reflects the strong nature of family ties. It is translated into the Russian language as *Даже при размолвке у братьев не будет отращения* (Kunanbaev, 2021, p. 240), preserving the meaning through a “literal translation” technique, as the metaphorical terms *азар* (dispute) and *безер* (complete estrangement) are rendered in more explicit, culturally fluent language. The English translation, *Even if they’ve fallen out, brothers will never turn their backs on each other* (Kunanbaev, 2021, p. 361), uses “modulation” technique, changing the perspective and expression to a negative construction, making it sound natural for English readers. As in the sixth proverb, the indirect translator preserves the semantic content of both the ultimate source context and the intermediary context, yet “understandability” to the target reader is given primacy in the translator’s decision. These last two examples clearly

demonstrate that indirect translators might not necessarily aim to achieve linguistic and stylistic equivalence to the intermediary or ultimate source text, rather preserving the semantic content and the maxim of naturalness in the target language seem to be attached priority. As a result of this orientation by the indirect translator, the English reader does not get as acquainted as the Russian reader with the Kazakh linguistic and cultural stance as presented by Kunanbaev in the “Words of Edification”, yet Kunanbaev’s ideal of formation of Kazakh national identity is preserved for both target readership through compliance with the semantic features of the proverbs.

Conclusion

In this qualitative study, seven proverbs from Abai Kunanbaev’s “Words of Edification” were selected for analysis based on their significance and relevance to the formation of national Kazakh identity. Proverbs with overlapping themes were excluded so that each item represents a distinct aspect of national identity. Translations of these proverbs into Russian and English are analyzed on the basis of Molina and Albir’s (2002) taxonomy of translation techniques to identify the strategies used in direct and indirect translations.

The findings show that several translation techniques were employed, with “literal translation” indicating a preference for preserving the original semantic content and structural features of the source proverbs. On the other hand, “modulation” technique is found to reflect the efforts to adjust perspective and ensure acceptability in the target language. “Borrowing” was used for culturally specific elements lacking adequate equivalents, thereby maintaining cultural authenticity. Lastly, “established equivalence” suggested either a scarcity of conventional equivalents or a deliberate preference for source-oriented solutions.

Overall, the results indicate that the direct translator predominantly favored source-oriented techniques emphasizing semantic accuracy and cultural preservation, while the indirect translator selectively employed adaptive techniques to enhance readability and communicative effectiveness in the target languages. Whereas the indirect translator was predominantly found to employ similar translation techniques to the direct translator, the maxim of understandability and reader-friendliness was also observed in the indirect translation with the occasional use “modulation” technique.

This study is expected to contribute to the relevant literature on direct and indirect translation by focusing on the translation of Kazakh proverbs in Kunanbaev’s “Words of Edification”, which stands out with its frequent use of national proverbs in instructing and advising the Kazakh people in the formation of a national identity. While the study’s originality lies in its innovative comparison of direct and indirect translations of those proverbs based on an already established set of translation techniques and further implications as regards the potential reflection of the source author’s style, its scope is limited to selected seven instructional and advisory proverbs in one Kazakh intellectual’s book. Therefore, further studies could be conducted on a larger corpus through this theoretical framework, potentially involving all proverbs in that book without any demarcation to the instructional and advisory nature of the proverbs. Moreover, direct English translation of “Words of Edification” has recently been released. A further study could also compare the translations of Kunanbaev’s national idioms on direct and indirect English translations with a view to the demonstration of potential correspondence or

difference between the translation techniques employed, with further implications into the linguistic, semantic and stylistic features reproduced in either English target text.

References

- Abdrakhmanov, S. (2007). *Töltwma men teltwma. Zertew* [Original and derivative works: A study]. Astana: Elorda. (in Kaz.).
- Allwood, A. (2021). (Semi) peripheries in contact – Indirect translation of novels into Swedish 2000–2015. *Stridon. Journal of Studies in Translation and Interpreting*, 1(1), 57–77. <https://doi.org/10.4312/stridon.1.1.57-77>
- Assis, R.A., Pięta, H. & Maia, R. (2017). Theoretical, methodological and terminological issues regarding indirect translation: An overview. *Translation Studies*, 10(2), 113–132. <https://doi.org/10.1080/14781700.2017.1285247>
- Brodie, G. (2018). Indirect translation on the London stage: Terminology and (in)visibility. *Translation Studies*, 11(3), 333–348. <https://doi.org/10.1080/14781700.2018.1447990>
- Denzin, N.K. & Lincoln, Y.S. (2003). Introduction. The discipline and practice of qualitative research. In: *Collecting and interpreting qualitative materials*. SAGE, pp. 1–45.
- Hadley, J. (2017). Indirect translation and discursive identity: Proposing the concatenation effect hypothesis. *Translation Studies*, 10(2), 183–197. <https://doi.org/10.1080/14781700.2016.1273794>
- Kadiu, S. (2016). David Bellos' indirect translation of Ismail Kadare's *The File on H*: A contextual analysis. *International Journal Literary Linguistics*, 5(3), 1–24. <https://doi.org/10.15462/ijll.v5i3.79>
- Khavaidarova, M.M., Abisheva, S.D., Tolysbayeva, Z., Abdikerimova, G., Ongarbaeva, A., & Atebayeva, G. (2026). Linguocultural analysis of key concepts in Abai Kunanbaev's "Words of Edification". *Journal of Cultural Analysis and Social Change*, 11(1), 712–720. <https://doi.org/10.64753/jcasc.v11i1.3930>
- Kunanbaev, A. (2011) *Qara söz* [Words of Edification]. Almaty: Köşpendiler baspası. (in Kaz.).
- Kunanbaev, A. (2021). *Qara sözder. Ghaqliya: Filosofiyalıq oylar*. [Words of edification. Ghaqliya: Philosophical thoughts] (E. Zhumagul and S. Geoghegan, Trans.). Almaty: İdan. (in Kaz.).
- Linder, D. (2014). Reusing existing translations: Mediated Chandler novels in French and Spanish. *Journal of Specialized Translation*, 22(2), 57–77. <https://doi.org/10.26034/cm.jostrans.2014.361>
- Marin-Lacarta, M. (2017). Indirectness in literary translation: Methodological possibilities. *Translation Studies*, 10(2), 133–149. <https://doi.org/10.1080/14781700.2017.1286255>
- Molina, L. & Albir, A. (2002). Translation technique revisited: A dynamic and functional approach. *Meta*, 47(4), 498–512. <https://doi.org/10.7202/008033ar>
- Pięta, H., Maia, R.B., & Torres-Simón, E. (2023). *Indirect translation explained*. Routledge.
- Ricoeur, P. (2006). *On translation: Thinking in action*. (Trans. E. Brennan). Routledge.
- Smith, K.G. (2008). Direct translation: Striving for complete resemblance. *Conspectus: The Journal of the South African Theological Seminary*, 5(3), 169–184.

- Toleubaieva, K.A. (2019). The character of the nation in Abay's edification words. *Bulletin of Karaganda University*, 95(3), 63–69.
- Yerbulatova, I.K., Kussainova, D.Zh., & Akbulatov, A.A. (2025). Linguopoetics and cultural codes: Features of translating Abai Qunanbaiuly's works into Turkic languages. *Bulletin of Yasawi University*, 138(4), 54–63. <https://doi.org/10.47526/2025-4/2664-0686.273>
- Zhabayeva, S.S. (2023). The pragmatics of translating proverbs and sayings from Kazakh into English (on the material of Book of Words by Abai Kunanbaev). *Bulletin of Ablai Khan Kaz UIRandWL. Series «Philological Sciences»*, 70(3), 1–10. <https://doi.org/10.48371/PHILS.2023.70.3.020>

Пайдаланылған әдебиеттер тізімі

- Абдрахманов С. Төлтума мен телтума. Зерттеу. Астана: Елорда, 2007. 464 б.
- Құнанбаев, А. Қара сөз. Алматы: Көшпенділер баспасы, 2011. 184 б.
- Құнанбаев, А. Қара сөздер. Ghaqliya (Words of Edification): Философиялық ойлар. / пер. на русс.яз. Е. Жумагул, S. Geoghegan, English Trans. Алматы: Идан, 2021. 384 бет.
- Assis, R.A., Pięta, H. & Maia, R. (2017). Theoretical, methodological and terminological issues regarding indirect translation: An overview. *Translation Studies*, 10(2), 113–132. <https://doi.org/10.1080/14781700.2017.1285247>
- Brodie, G. (2018). Indirect translation on the London stage: Terminology and (in)visibility. *Translation Studies*, 11(3), 333–348. <https://doi.org/10.1080/14781700.2018.1447990>
- Denzin, N.K. & Lincoln, Y.S. (2003). Introduction. The discipline and practice of qualitative research. In: *Collecting and interpreting qualitative materials*. SAGE, pp. 1–45.
- Hadley, J. (2017). Indirect translation and discursive identity: Proposing the concatenation effect hypothesis. *Translation Studies*, 10(2), 183–197. <https://doi.org/10.1080/14781700.2016.1273794>
- Kadiu, S. (2016). David Bellos' indirect translation of Ismail Kadare's *The File on H: A contextual analysis*. *International Journal Literary Linguistics*, 5(3), 1–24. <https://doi.org/10.15462/ijll.v5i3.79>
- Khavaidarova, M.M., Abisheva, S.D., Tolysbayeva, Z., Abdikerimova, G., Ongarbaeva, A., & Atebayeva, G. (2026). Linguocultural analysis of key concepts in Abai Kunanbaev's "Words of Edification". *Journal of Cultural Analysis and Social Change*, 11(1), 712–720. <https://doi.org/10.64753/jcasc.v11i1.3930>
- Linder, D. (2014). Reusing existing translations: Mediated Chandler novels in French and Spanish. *Journal of Specialized Translation*, 22(2), 57–77. <https://doi.org/10.26034/cm.jostrans.2014.361>
- Marin-Lacarta, M. (2017). Indirectness in literary translation: Methodological possibilities. *Translation Studies*, 10(2), 133–149. <https://doi.org/10.1080/14781700.2017.1286255>
- Molina, L. & Albir, A. (2002). Translation technique revisited: A dynamic and functional approach. *Meta*, 47(4), 498–512. <https://doi.org/10.7202/008033ar>
- Pięta, H., Maia, R.B., & Torres-Simón, E. (2023). *Indirect translation explained*. Routledge.

- Ricoeur, P. (2006). *On translation: Thinking in action*. (E. Brennan, Trans.). Routledge.
- Smith, K.G. (2008). Direct translation: Striving for complete resemblance. *Conspectus: The Journal of the South African Theological Seminary*, 5(3), 169–184.
- Toleubaieva, K.A. (2019). The character of the nation in Abay's edification words. *Bulletin of Karaganda University*, 95(3), 63–69.
- Yerbulatova, I.K., Kussainova, D.Zh., & Akbulatov, A.A. (2025). Linguopoetics and cultural codes: Features of translating Abai Qunanbaiuly's works into Turkic languages. *Bulletin of Yasawi University*, 138(4), 54–63. <https://doi.org/10.47526/2025-4/2664-0686.273>
- Zhabayeva, S.S. (2023). The pragmatics of translating proverbs and sayings from Kazakh into English (on the material of Book of Words by Abai Kunanbaev). *Bulletin of Ablai Khan Kaz UIRandWL. Series "Philological Sciences"*, 70(3), 1–10. <https://doi.org/10.48371/PHILS.2023.70.3.020>

А. С. Шайманов

*Әл-Фараби атындағы Қазақ ұлттық университеті
Алматы, Қазақстан*

М. Кулели

*Болу Абант Иззет Байсал университеті
Болу, Түркия*

Л. Ю. Мирзоева

*Сүлейман Демирель университеті
Алматы, Қазақстан*

АБАЙ ҚҰНАНБАЕВТЫҢ “ҚАРА СӨЗДЕРІНДЕГІ” МАҚАЛ-МӘТЕЛДЕРДІҢ ТІКЕЛЕЙ ЖӘНЕ САТЫЛЫ АУДАРУ ТӘСІЛДЕРІ

Аңдатпа. Бұл мақалада Абай Құнанбаевтың “Қара сөздеріндегі” мақал-мәтелдердің орыс және ағылшын тілдеріне тікелей және сатылы аудармалары талданады. Зерттеуде семантикалық дәлдікті, мәдени мағынаны және прагматикалық ниетті жеткізу үшін қолданылатын аударма тәсілдеріне ерекше назар аударылады. Сонымен қатар, зерттеу орыс тілі арқылы жүзеге асатын сатылы аударманың қазақ тіліндегі мақал-мәтелдерінің ағылшын тілінде берілуіне қалай әсер ететінін анықтауды мақсат етеді. Осы мақсатқа жету үшін аударма тәсілдерін жіктеудің кеңінен танылған моделі қолданылып, түпнұсқа мәтіннен таңдап алынған мақал-мәтелдердің орыс және ағылшын тілдеріндегі аудармалары талданады. Сапалық зерттеу әдіснамасын негізге ала отырып, тәрбиелік және мәдени маныздылығы жоғары репрезентативті мақал-мәтелдер корпусын қарастырады. Зерттеу нәтижелері орыс және ағылшын нұсқаларында әртүрлі аударма тәсілдерінің қолданылатынын көрсетеді. Атап айтқанда, тікелей аудармаларда қалыптасқан балама, модуляция және бейімдеу сияқты тәсілдер орыс тілінің лингвистикалық және мәдени нормаларымен үйлесіп қана қоймай, сатылы аудармаларда қолданылатын стратегиялардың қалыптасуына да өз әсерін тигізеді. Дегенмен, кейбір жағдайларда сатылы аударма делдал тілдің ықпалы нәтижесінде семантикалық өзгерістерге және метафоралық мағынаның ішінара жоғалуына әкеледі. Соған қарамастан, модуляция және көшіріп алу сияқты тәсілдерді қолдану

аудармалар арасындағы негізгі семантикалық мазмұнды сақтауға мүмкіндік береді. Алайда бұл үдеріс көбінесе автордың стильдік ерекшеліктерінің, әсіресе мақал-мәтелге негізделген экспрессивті стилінің әлсіреуімен қатар жүреді. Жалпы алғанда, зерттеу сатылы аударманың күрделілігін көрсетіп, оның көркем мәтіндердегі мағынаны жеткізуге, мәдени бейнелеуге және стильдік тұтастықты сақтауға тигізетін әсерін айқындайды.

Түйінді сөздер: аудару техникасы; мақал-мәтелдер; сатылы аударма; тура аударма; аралық мәтін; түпнұсқа мәтін; аударма мәтін

А. С. Шайманов

Казахский Национальный университет имени аль-Фараби

Алматы, Казахстан

М. Кулели

Университет Болу Абант Иззет Байсал

Болу, Турция

Л. Ю. Мирзоева

Университет Сулейман Демирель

Алматы, Казахстан

СПОСОБЫ ПРЯМОГО И ОПОСРЕДОВАННОГО ПЕРЕВОДА ПОСЛОВИЦ И ПОГОВОРОК В “СЛОВАХ НАЗИДАНИЯ” АБАЯ КУНАНБАЕВА

Аннотация: В данной статье анализируются прямой и непрямой перевод пословиц из “Слов назидания” Абая Кунанбаева на русский и английский языки, с особым акцентом на методы перевода, используемые для передачи их семантики, культурных коннотаций и прагматического компонента. Целью исследования является изучение того, как непрямой перевод, осуществляемый через русский язык, влияет на воссоздание казахских пословиц на английском языке. При помощи качественных методов исследования был проведен анализ корпуса пословиц, отобранных с учетом их культурного значения. Результаты показывают, что как в русской, так и в английской версиях “Слов назидания” используется широкий спектр методов перевода. Так, при прямом переводе такие методы, как подбор эквивалентов, модуляция и адаптация, как правило, соответствуют русским языковым и культурным нормам, а также формируют стратегии, которые наблюдаются при непрямом переводе. Материал исследования позволяет утверждать, что непрямой перевод приводит к семантическим сдвигам и частичной потере метафорического значения под влиянием языка-посредника (в нашем случае – русского). Тем не менее, применение таких переводческих приемов, как модуляция и заимствование, позволяет сохранить семантику оригинального текста в переводах. Однако это часто происходит в ущерб стилистическим особенностям текста и в особенности – авторского стиля, в том числе в ущерб экспрессивности, основанной на использовании пословиц. В настоящем исследовании подчеркивается сложность непрямого перевода и его влияние на передачу смысла, культурных коннотаций и стилистики художественных текстов.

Ключевые слова: методы перевода; пословицы; непрямой перевод; прямой перевод; посреднический текст; исходный текст; переводной текст

Authors' contributions

Shaimanov A.S. – conceptualization, formal analysis, data collection, writing – original draft.

Kuleli M. – supervision, methodology, writing – review and editing.

Mirzoyeva L.Yu. – visualization, validation, writing – review and editing.