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COMPREHENSIVE ANALYSIS OF HISTORICAL AND TRANSLATION DISCOURSE OF ABAI

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Abstract. The purpose of this scientific article is to study the significance of Abai as a historical precedent figure and to analyze his historical and translational discourses from a scientific perspective. The main aim of the research is to uncover the essence of Abai's discourse, conduct a comprehensive analysis, and determine his significant contribution to the historical development of the country and the field of translation studies. The research also aims to assess the level of precedence associated with Abai's name and his writings. This research makes a significant contribution by presenting Abai's translational discourse as a historical-literary discourse, characterized by adherence to the historical context and cultural specificity. Recognizing Abai's work as a product of a historical personality, the research reflects the features and characteristics of the historical era. The study employs a comprehensive approach, including discursive-historical, cognitive-discursive, and pragmatic-communicative methodologies, supplemented by sociological survey methods. This approach allows for a thorough analysis of Abai's discourse, identifying and describing the extralinguistic, cognitive, pragmatic, and linguistic-stylistic components of his historical discourse. As a result of the research, an in-depth analysis of Abai's translational discourse was conducted, shedding light on its historical nature and determining its level of precedence. The results obtained not only provide valuable insights into Abai's discourse but also significantly contribute to the development of the theory of historical discourse and translation studies. This study contributes to the development of the theory of historical discourse and translation studies, thereby expanding knowledge of cultural and linguistic dynamics in a historical context. The practical significance of the research lies in its ability to deepen the understanding of Abai's contribution to the historical process and the field of translation studies. By studying Abai's discourses, researchers and scholars can gain valuable information about the historical context and the impact of his works on society and the theory of translation.

Keywords: translation discourse, historical personality, historical discourse, discursive-historical approach, cognitive-discursive approach, socio-political activity, metaphor, strategy of meaning, strategy of form

Basic provisions

Comprehension of the role of an individual in the historical process of the country is one of the current problems. This is due, firstly, to the insufficient research concerning the significance of the individual in the history of the state. L.E. Grinin argues that due to the absence of predetermined historical events, the future contains numerous possibilities and can be influenced by the actions of different groups and their leaders. This also includes the contributions of various individuals, including scientists. Consequently, the issue of the individual's role in shaping history remains significant for each generation, particularly in the era of globalization, where certain individuals can wield increased influence over the entire world [1]. Secondly, the increased interest in the problem of personality is explained by the formation of new paradigms of functional-communicative direction, as well as anthropocentric paradigm in the XXI century.

Introduction

Anthropocentrism is considered as such a methodological approach, which aims to highlight the linguistic personality, being studied in close connection with language, consciousness of the individual, his mentality, spiritual and practical activity. The functional-communicative direction contributes to the study of human speech activity, focusing on the ways of expressing evaluation, and the subjective attitude of a person to what is being said. The examination of discourse involves perceiving it as the outcome of speech acts, characterized by its inherent semantic coherence. Discourse is intricately linked to a specific context, genre, and ideological affiliation, and it also correlates with a broader cultural layer, social community, and a specific historical era. So, *discourse is can be considered as a complex communicative phenomenon, which includes a social context providing insight into both the participants in communication, their characteristics and the processes of message production and perception, played an important role in comprehending discourse.*

Consideration of the social context as a historical setting within which the discourse of an individual functions allows, along with the analysis of discourse as communication, the study of the extra-linguistic aspect of discourse actualization, the socio-political views of an individual and his mentality to be carried out as well. The discursive-historical approach to the study of Abai's discourse in a particular cultural historical environment, which combines the textual and socio-contextual levels of analysis, seems important. The context is understood as a complex phenomenon consisting of several levels: linguistic context, intertextual, interdiscursive levels, extralinguistic level, sociopolitical and historical levels. In other words, the interpretive function of language is directly related to a person's perception of the world around them [2].

Thirdly, the study of the role of discursive personality of Abai Kunanbayev as a precedent historical figure, who made a significant contribution not only to literature, but also to the development of historical process, as well as to the history of translation, based on the analysis of his historical and literary discourse in the context of his historical era, is of significant interest. Abai Kunanbayev, whose 175th anniversary was celebrated in 2020, acts as a precedent personality in the history of culture, whose works have become precedents, and his name itself is a symbol of Kazakh culture. Abai as a key symbol contains a huge, informative cultural and historical potential.

The proper name can be understood to express not only linguistic knowledge, but also cultural knowledge. It is a linguocultural sign, conveying linguistic information on the one hand and cultural, historical and social information on the other. As such, the individual also has historical and cultural country studies value. [3]. Precedent names have been studied very little in the works of researchers, although there are many works dedicated to the study of precedent phenomena (Y.N. Karaulov, G.G. Slyshkin, Ye.S. Kubryakova, Ye.A. Nakhimova, A.T. Shcherbak, E.A. Fleimer, etc.). Nevertheless, the insufficient study of precedent names is caused by a number of contradictions: the question of classifying them as proper names and the question of their nature.

The problem of textual precedence is also debatable, and this raises the need to define a feasible approach to their study. As we can see, the study of identifying and describing the historical and literary discourse of a precedent personality requires a thorough consideration of a number of issues, revealing both the historical nature of the precedent phenomenon and the specifics of its historical and translation discourse as a precedent-type utterance. In this regard, the goal of our article is to identify the essence of historical and translation discourses of Abai Kunanbaev, their analysis, determination of his contribution to the history of the country and the history of translation studies, clarification of the degree of precedence of the discursive personality and his texts. In order to achieve the goal, the following tasks are envisaged: 1) consider historical and translation discourse of Abai as a set of historical and translation texts, analyze their features; 2) determine the role of Abai in the history of the country and in the development of translation studies; 3) establish the degree of precedence of discursive personality and his texts.

The results of the study may introduce a certain contribution to the development of the theory of historical discourse, to the theory of translation studies of their precedence.

Materials and methods

The main method of research is discursive-historical analysis, which requires the analysis to consider extra-linguistic information (political, economic, cultural information) related to social problems, and also focuses on the influence of ideology. The use of this approach allows us to consider Abai

as a historical figure, determine his contribution to the historical process, consider his socio-political views and enlightenment ideas. Along with this, the analysis is subjected to the historical discourse of Abai, as they reflect his views and ideas. The analysis of discourse involves both a study of the historical era and a study of the mentality and culture of the people. Some scholars underscore the egocentric nature of discourse and highlights its extralinguistic aspects. He defines discourse as a continuous flow of speech, representing language in constant motion. It incorporates the multitude of historical characteristics, as well as the individual and social attributes of both the participants involved in communication and the communicative context itself.

This approach suggests utilising a three-dimensional model of analysis (text, discursive practice, social practice). It comprises three steps: 1) defining the content and themes of the utterance; 2) analysing the discursive strategy of the text in question; 3) describing formal characteristics. Moreover, it necessitates the analysis of the discursive units of the text and the corpus of linguistic means, as well as cognitive structures (knowledge, patterns, etc.) [4].

The method based on sources can also be used in the study of historical discourse. According to Barbara Lewandowska-Tomaszczyk, the identification, systematization, and analysis of sources form a fundamental aspect of historical science. These activities are crucial for historians as they allow for the comprehensive understanding and interpretation of historical events and phenomena. By identifying and organizing relevant sources, historians can delve into the past, extract valuable information, and analyze it to construct a more accurate and nuanced understanding of history [5].

Such sources include archival materials. The method of sociological survey is used to characterize the degree of precedence of a person and his texts. Abai's historical discourse also includes his historical and translation discourse. It should be noted that this type of discourse can be analysed using a comprehensive discourse-translation method. The aim of this method is to analyse the multilingual discursive personality and his text, which reflects the results of his translation activity. Abai is regarded as a linguistic personality who possesses the capability to generate discourses in multiple languages and undertake translations between different languages. As a result, researchers pay attention to his proficiency in speaking various languages and his translation practices. These aspects of Abai's linguistic abilities and his engagement in translation discourse are considered significant in the scholarly investigation of his work and contributions.

The synergetic method and its techniques are used for the analysis (method of determining the creativity of translation of the discursive personality based on the description of the reception of non-linear thinking, the reception of openness, cognitive assimilation of the new). The method of achieving equivalence between the source and translated texts through the use of form and

meaning strategies is also applied. The method of precedent analysis is used to analyze a precedent personality and his texts.

The problem of studying the multilingual linguistic personality as a discursive personality is related to the ability of the personality to generate discourses of different types. We consider Abai as a polylingual personality, able to create different types of discourse (historical and translation). At the same time, he is characterized as a precedent personality, since his name and his texts are widely known not only in Kazakhstan, but also abroad. In this article the method of discourse analysis is used to study historical discourse in order to identify knowledge and describe ways of using language units.

Literature also deserves special attention in this article, focusing on the analysis of translation discourse, and the analysis of strategies to achieve equivalence in translation - strategies of meaning and form, methods of synergetic analysis, methods of determining the creativity of translation, its self-centredness and innovativeness.

Results and discussion

Considering Abai as a historical figure is determined by the fact that his activities had a significant impact on the course of history. Moreover, cultural connotative meaning of a word should be understood as a cultural meaning attributed to a linguistic unit and classified according to its ethnicity. They further argue that in different cultures, a word may have different components that coincide or do not coincide with each other [6].

Abai's work is connected with his activity as a bey and a volost governor (the English equivalent is *judge* or *arbiter*. It refers to a person who has the authority to make legal decisions, resolve disputes, or pass judgments in a legal or judicial context). In traditional Kazakh society, the *biy* was a respected and influential person who held an authoritative position in his community. The role of the *biy* usually included leadership in matters such as decision-making, conflict resolution and social organisation. In the report of Major General Galkin dated August 25, 1903, addressed to the military governor, it was noted that Abai, being a highly educated and intelligent individual, held the position of *biy* for two consecutive three-year terms. Additionally, he served as the administrator of the Chingiz volost for three consecutive three-year terms. Subsequently, he was appointed Administrator of Nukur parish for a three-year term by the government. Throughout his service, Abai demonstrated a rational and energetic approach, exhibited loyalty to the government, and notably lacked fanaticism.

Abai contributed to the history of the country by developing one of the first legal documents in the Kazakh language, the Karamola Erezhesi' Code (Code of Laws). It was a set of traditional norms, customs and principles governing the behaviour and actions of the Kazakh people. It includes values, traditions

and ethical principles that have been passed down through generations within Kazakh society. The code emphasises concepts such as hospitality, respect for elders, loyalty to the community and courage. It serves as a cultural foundation for the Kazakh people, influencing their social interactions, moral values and overall lifestyle. The original document was kept for 134 years in Kazan, in the museum of Kazan University named after Lobachevsky.

A prominent figure of his time, Abai Kunanbaev was known as one of the most respected biys. He was highly regarded for his extensive legal knowledge and was known for his eloquence and oratorical skills. He solved the most complex problems. The speech of the biy can be analysed using two different approaches: cognitive-discursive and historical-discursive. The field of law in question was characterised by a dynamic and evolving set of norms based on a combination of institutionalised traditions and customs of universal significance and authoritative normative provisions free from caste and local claims. Ethnic interests took precedence over the norms of common law. Judicial decisions were made by a judge, not on behalf of a clan, territory or region.

The pragmatic-discursive approach reveals that the biy's speech is articulated as a series of monological speech acts. These acts convey multiple intentions, including: (1) Abai states that despite the long-standing dispute over Jesir, contemporary times require new considerations, so Salikha's fate should be decided in accordance with current demands (proposition); (2) to report on a state of affairs (representation); and (3) to pronounce a judgement or verdict. The audience, consisting of representatives of Kazakh clans such as Syban, Kerey, Tobyqty, Uak and others, was the intended target of Biy's speech, which was designed to produce a perlocutionary effect. The cognitive approach elucidates the customs of the historical period, including the tradition of paying a bride price, the ancient practice of marrying a girl to a close relative of her deceased fiancé, the imposition of fines on the opposing party, and the custom of barymty (cattle theft).

The linguistic and stylistic dimensions are elucidated through the analysis of various lexical-grammatical units and their functions and include antonyms: for instance, the phrase *Bul ak noqta emes? Kaita aytamyn is kan noqta* juxtaposes opposites. It conveys the idea that it is not a white halter symbolizing pure intentions but a bloody halter, emphasizing a negative or sinister connotation.

Another example is the phrase *ery zhazasy emes, yel kazasy*, which contrasts the notion that death is not a punishment but the end of the people. Here, the antonyms highlight the distinction between punishment and the ultimate fate of the people.

Similarly, the phrase *Kyz olimge bar, omirge zhok* contrasts the readiness of a girl for death with her lack of readiness for life. This antithesis emphasizes the dichotomy between these two states.

In these instances, the use of antonyms contributes to the stylistic effect, enhancing the expressive and contrasting nature of the statements.

II. Grammatical discursive means:

1) appeals: *Uai, zhagalai jurtim! Kerey - nayman elim!* (people have gathered around! My countrymen are Kerey and Nayman!);

2) use of compound words related to the peculiarities of the Kazakh language: *ata-ana, kyz-kyrshyn, apa-karyndas, ersily-karsyly, shygyn-shabyul;*

3) the use of simple and incomplete sentences: *Auelgi tup - Saliha kyz basy* (The first problem is the case of the girl Saliha); *Zhana urpak zhana tilekpen keledi* (The new generation comes with new desires).

III. Figurative means:

1) metaphor: *Sabatar tilegi sol kyz basyna ekinshi olimdi kandy nokta kyp usynyp otyr* (Sabatar's wish is to put the second death on the girl - a bloody halter);

2) repetitions: *Zhana kun ozinin zhana zhorasyn zhana tilegen zhas konilimen aytady* (The new day says its new omens, new wishes from all) [7].

As we can see, the analysis of Abai's discourse gives an insight into his personality, views, knowledge, historical era, as well as the lexico-grammatical and stylistic means contribute to the expressiveness of his speech.

The attribution of Abai's translations to the historical and translation discourse is due, firstly, to their belonging to a particular historical era, and secondly, to the fact that in Abai's translated texts the innovative traditions that contributed to the development of translation studies in Kazakhstan are noted. The empirical basis for this study is the translations of the poems by M. Lermontov, A. Pushkin's *Letter to Tatiana, Letter to Onegin*, etc. The historical and discursive analysis of the translation reveals both the attitudes and mentality of the characters, the conditions of translation of the Russian text into Kazakh, and the innovative strategies of *Abai the Translator*. This approach is combined with the cognitive-discursive analysis of the translation text, which contributes to the identification of knowledge about the national characters of the source text and the translation text, the ways of equivalent transfer of the original text.

It is well known, that literary translation in Kazakhstan has been formed since the appearance of translations of Krylov's fables into the Kazakh language by I. Altynsarin and Abai Kunanbayev. I. Altynsarin's translations did not always meet the criteria of adequacy, whereas Abai's translations were authentic. It was exactly Abai who started the translation era in Kazakhstan. Complex analysis of the texts of translations, based on combining the above approaches, allows us to characterise, first of all, the social context - the conditions of emergence of translations from *Eugene Onegin* into Kazakh. Pushkin's translations were made by Abai in 1888. In total, Abai translated 9 extracts from the novel *Eugene Onegin*. The historical era when these translations were made can be characterized as follows. In the eighties, Abai was in close contact with the exiles who moved to Kazakhstan (E.G.Michaelis,

S.S.Gross, A.A.Leontiev, N.Dolgopolov). They promoted Abai's acquaintance with Russian literature. Abai himself at this time was also engaged in literary activities and translations. Abai translated Letters of Tatiana first of all tried to bring the image of Tatyana carrying the imprint of Kazakh culture, i.e. instead of Russian Tatiana we see the image of Kazakh girl, tender, loving, devoted to her feeling. Pushkin's Tatiana became a very close, native person to the soul of Kazakh youth, who was able to express love feelings in beautiful gentle words, which have never been expressed in the Kazakh language before.

Tatiana was understandable and close to the Kazakh audience. Thus, in his novel *The Path of Abai* M. Auezov vividly describes how Aigerim sang Tatiana's song [8]. *She wasn't singing; instead, she was expressing the deeply hidden sorrow within her heart. It wasn't just Tatiana's secret anymore. Aigerim's own fervent prayers and hopes found release in the fiery passion of her song, directed solely towards Abai. Abai sat pale, his eyes wide open... Suddenly, his eyebrows arched in surprise as he impulsively embraced Aigerim, showering her moist eyes with kisses. Aigerim, you are pure and sincere - you have returned to me! It was your own soul that poured forth through Tatiana's longing.*

The lines of Abai's translation *Taniri koskan zhar edi sen, Talak etip bul galamdy, Dosyn - akin, tagdyr araz, tolghanamyn, kaitemyn, zhar tabylmas sen sekildi, men de sendei sorly zar* have turned Tatiana into the image of the Kazakh girl.

Abai set himself the goal of teaching Kazakh youth to appreciate the depth and weightiness of the feeling of love through the image of Tatyana. The peculiarity of Abai's translations is that they reveal the nature of the Kazakh worldview. For instance, the words of Pushkin's Tatyana *Pust' dazhe redko, pust' dazhe raz v nedelyu // Uvidet' tebya v nashej derevne (Even if rarely, even once a week // To see you in our village)* are translated by the poet verbatim: *Shydar em kuyipmen zhanyp // Ayina birer korsemdе*. This can be explained by the fact that these lines convey the specificity of the Kazakhs' nomadic way of life, because lovers rarely see each other, it takes months until their nomads are in the neighbourhood. Thanks to Abai's translations that the main motifs, the innovative spirit of Pushkin's novel *Eugene Onegin*, most important for the Kazakh society of that historical period, were brought to the heart of the people. After all, the main factors of a beautiful and accurate translation are its adequacy and equivalence, which was observed. – поменять на современный

It is important that the strategy of meaning contributes to the implementation of the translator's creative thinking. In order to convey the content of the original, the translator actualizes the modal meaning of the text, focusing on the actualization of the original author's ideas, intensions and evaluation. Abai adequately conveys in Kazakh the feelings, experiences of Tatiana, the key ideas of the original author, are embodied in the image of Tatiana. When reproducing

this meaning in the translation, Abai uses a creative technique - replacing Tatiana's image with that of a Kazakh girl with the same tender and deep feelings.

The second meaning of the original text is an emotional one. The translation has the same effect as the original has on the readers. The third meaning of the original text is the aesthetic meaning, which is actualized by the graphic and expressive means - metaphor, epithets. The metaphors used in the original text are: the deception of the inexperienced soul (genuflecting metaphor), my mind is exhausted (anthropomorphic metaphor), hopeful heart (genuflecting metaphor), heavy sleep (anthropomorphic metaphor), deserved reproach (anthropomorphic metaphor) [9].

Simulation of the name of the precedent persona *Abai* involves the analysis of the proper name *Abai* by the model of the *precedentema*. The presuppositional model is a cognitively meaningful model. It forms an idea of the precedent unit as a triadic sign, including a linguistic component as a referent marker (information carrier), pragma-communicative as a means for conveying information by the speaker and a carrier of his intention, mental as a signal of communicators' linguistic memory.

The application of this model to analyse the degree of precedence of a person makes it possible to determine that a person becomes a precedent through the name-symbol, fixing important information about him/her. Thus, the proper name *Abai* acts as a linguistic sign, expressing onomastic knowledge-information about the settlement and ethnic composition of the peoples, data on material and spiritual culture, reflecting religious beliefs, customs and rituals [10]. The communicative-pragmatic component contributes to the expression of the speaker's intentions in statements (texts). The mental component gives an idea of the mentality of an individual, the cultural values that are significant for him/her.

In order to identify the precedence of Abai's personality and his texts, a sociological survey of native speakers was carried out on the basis of questionnaires sent out by email.

The questionnaire consists of four blocks:

- 1) the address, which contains the motivation prompting the questioner to cooperate;
- 2) the demographic block: year of birth, gender, marital status, seniority, profession;
- 3) the main part, dedicated to collecting and obtaining information about the precedent personality.

The questionnaire includes twenty questions that reveal the respondents' knowledge of Abai, his personality, knowledge of his texts, value-ideas. For example: 1. Do you consider Abai a historical figure? 2. What episodes, historical events are associated with Abai's participation in the historical process? 3. Why does Abai act as a symbol of Kazakh culture? 4. What is the precedence of the proper name Abai? 5. What texts of Abai do you know? 6. What statements of Abai can you remember? 7. What values-concepts of Abai's are meaningful for

the culture? 8. Which poet did Abai translate the most? 9. Which of his translations were widely known in the steppe as far back as the second half of the 19th century? 10. What contribution did Abai make to the history of Kazakh and world culture? etc. The analysis of the questionnaires was carried out by applying the method of quantitative analysis.

It was found that 80% of the examinees have an idea of Abai's personality, know his texts and can quote Abai and excerpts from his works. The sociological study carried out allowed us to conclude that Abai is a widely known precedent name, a name-symbol, indicating the idea of the value of the poet's personality and associated with the precedent texts, reproduced by plot, characters and situations. The preceding texts such as *Adam bol*, *Tolyk adam*, *Kozimnin karasy*, *Kyz*, *Tatyana khaty* and others find their relevance and significance through the presence and influence of the precedent name Abai.

Conclusion

The results of the research have enabled us to conduct a comprehensive analysis of the discourses of a precedent personality, who is widely known as both a historical and literary-translation personality. The analysis demonstrated that Abai made a significant impact on the country's history through his legislative, socio-political, and literary contributions. Abai, in his capacity as a representative of local authorities, was engaged in socio-political and educational activities. The historical discourse provides a suitable context for the expression of Abai's humanistic ideas and socio-political views. The attributes of historical discourse were examined, with a particular focus on Abai's discourse as a *biy*. This was conducted through comprehensive discursive-historical and cognitive-discursive approaches. The findings of this study can be applied to the analysis of discourses of different types based on an integrated approach, which combines discourse-historical and cognitive-discursive approaches.

The comprehensive analysis of Abai's historical and translational discourse encompasses a variety of methodological approaches, including anthropocentrism, functional-communicative direction, discursive-historical analysis, and pragmatic-discursive approach. Anthropocentrism, as a methodological approach, places significant emphasis on elucidating Abai's linguistic persona in conjunction with his consciousness, mentality, and practical activities. This approach emphasises Abai's profound connection to his cultural heritage, positioning him as a central figure in Kazakh literature and history. The functional-communicative approach illuminates how Abai's speech activity expresses evaluation, subjective attitudes, and socio-political views, thereby providing valuable insights into his communicative intentions. This approach employs the model of analysis, encompassing the content and themes of Abai's utterances, his discursive strategies, and formal characteristics and enables us to view Abai's discourse as a product of his historical environment, shaped by

linguistic, cultural, and ideological influences. This method provides a forum for addressing societal issues, advocating for justice, and delivering judgments or verdicts. The analysis of Abai's discourse demonstrates that language and literature continue to have a profound influence on cultural identity and collective consciousness.

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АБАЙ ТАРИХИ-АУДАРМАЛЫҚ ДИСКУРСЫН КЕШЕНДІ ТАЛДАУ

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Андатпа. Зерттеу жүргізу мақсаты – Абайдың тарихи прецеденттік тұлға ретінде маңыздылығын анықтау және оның тарихи және аударма дискурстарын ғылыми тұрғыдан талдау. Сонымен қатар Абай дискурсының мәнін ашу, кешенді талдау жүргізу, оның елдің тарихи дамуына және аударма ғылымына қосқан елеулі үлесін анықтау. Сондай-ақ, зерттеу жүргізу барысында ғұламаға және оның жазбаларына байланысты прецеденттілік деңгейін бағалау міндетін орындау көзделеді. Бұл зерттеуде Абайдың аударма дискурсын тарихи-әдеби дискурс ретінде қарастырып, оның тарихи контекстке және мәдени ерекшелікке бейімділігі көрсетіледі. Абайдың еңбектерін тарихи тұлғаның шығармашылығы ретінде мойындай отырып, тарихи дәуірге сай ерекшеліктері мен сипаттары бейнелейді. Зерттеу барысында дискурсивті-тарихи, когнитивті-дискурсивті және прагматикалық-коммуникативтік әдістемелер, социологиялық сауалнама әдістерімен толықтырылған әдістер кешені қолданылған. Нәтижесінде Абай дискурсын мұқият талдауға, оның тарихи дискурсының экстралингвистикалық, когнитивті, прагматикалық және лингвостилистикалық компоненттерін анықтауға және сипаттауға мүмкін болды. Сонымен қатар Абайдың аударма дискурсына терең талдау жасалып, оның тарихи табиғаты және прецеденттілік деңгейі анықталған. Алынған нәтижелер Абай дискурсы туралы құнды түсініктер беріп қана қоймай, тарихи дискурс және аударма теориясының дамуына елеулі үлес қосады. Зерттеу барысында жинақталған материалдар зерттеу тарихи дискурс және аударма теориясын дамыта отырып, тарихи контексттегі мәдени және тілдік динамика туралы білімді кеңейтеді. Зерттеудің практикалық маңыздылығын Абайдың тарихи үдеріске және аударма саласына қосқан үлесін терең түсінуге мүмкіндік бергенімен дәлелдеуге болады. Яғни, Абайдың дискурсын зерттей отырып, ғұламаның еңбектерінің қоғамға және аударма теориясына әсер етуі туралы құнды ақпарат алуға болады.

Тірек сөздер: аударма дискурсы, тарихи тұлға, тарихи дискурс, дискурсивтік-тарихи тәсіл, когнитивтік-дискурсивтік тәсіл, қоғамдық-саяси қызмет, метафора, мағыналық стратегия, форма стратегиясы

КОМПЛЕКСНЫЙ АНАЛИЗ ИСТОРИКО-ПЕРЕВОДЧЕСКОГО ДИСКУРСА АБАЯ

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Аннотация. Цель данной научной статьи заключается в изучении значения Абая как исторической прецедентной фигуры и анализе его исторического и переводческого дискурсов с научной точки зрения. Основная цель исследования - раскрыть суть дискурса Абая, провести комплексный анализ и определить его значительный вклад в историческое развитие страны и переводческой науки. В исследовании также ставится задача оценить уровень прецедентности, связанный с именем Абая и его письменными работами. Исследование вносит значительный вклад, представляя переводной дискурс Абая как историко-литературный дискурс, характеризующийся приверженностью историческому контексту и культурной спецификой. Признавая творчество Абая продуктом исторической личности, исследование отражает особенности и черты исторической эпохи. В исследовании использован комплексный подход, включающий дискурсивно-историческую, когнитивно-дискурсивную и прагматико-коммуникативную методологии, дополненные методами социологического опроса. Такой подход позволяет провести тщательный анализ дискурса Абая, выявить и описать экстралингвистические, когнитивные, прагматические и лингвостилистические компоненты его исторического дискурса. В результате проведённого исследования был проведён углубленный анализ переводного дискурса Абая, что позволило пролить свет на его историческую природу и определить уровень его прецедентности. Полученные результаты не только дают ценное представление о дискурсе Абая, но и существенно способствуют развитию теории исторического дискурса и переводоведения. Данное исследование вносит значительный вклад в теорию исторического дискурса и переводоведения, расширяя знания о культурной и языковой динамике в историческом контексте. Практическая значимость исследования заключается в том, что оно способно углубить понимание вклада Абая в исторический процесс и область переводоведения. Изучая дискурсы Абая, исследователи и ученые могут получить ценные сведения об историческом контексте и влиянии его работ на общество и теорию перевода.

Ключевые слова: переводческий дискурс, историческая личность, исторический дискурс, дискурсивно-исторический подход, когнитивно-дискурсивный подход, общественно-политическая деятельность, метафора, стратегия смысла, стратегия формы

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