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**PROVERBS AS THE VOICE OF THE STEPPE IN M.
SHAYAKHMETOV'S DOCUMENTARY NOVEL: "THE SILENT
STEPPE": TRANSLATION PECULARITIES**

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Abstract. This study analyzes the role of Kazakh proverbs and sayings in Mukhamed Shayakhmetov's documentary novel "The Silent Steppe." This relevance stems from the need to understand folklore as an expression of the national mentality, historical memory, and cultural identity of the Kazakh people, especially in the context of repression, loss of national values and rethinking of cultural norms and traditions.

The study is distinguished by its holistic approach to the analysis of the proverbs in the artistic structure of the documentary novel, as well as in its examination of the specifics of their translation into Kazakh and English. The study emphasizes proverbs as an integral element of the work's artistic and ideological content.

The purpose of this study is to identify the artistic and semantic functions of Kazakh proverbs in the non-fiction novel, as well as to analyze the linguacultural and translation aspects of translating these proverbs into other languages.

The study utilized textual, contextual, and comparative analysis, as well as elements of linguacultural and translation approaches.

The theoretical value of the study lies in its in-depth understanding of the role of folklore in documentary literature. Its practical significance lies in the potential application of the results in the study of literary texts, intercultural communication, and the translation of Kazakh phraseological units.

It was established that proverbs in the novel serve not only a decorative or stylistic function but also serve as means of characterization, the author's assessment of events, compositional coherence, and expressions of folk wisdom. Lexical, semantic, and cultural difficulties in translating Kazakh proverbs were also identified, demonstrating the importance of cultural context when interpreting them in a multilingual environment.

Keywords: Kazakh proverbs, sayings, ethnocultural context, folk wisdom, literary text, intercultural communication, national identity, translation strategy

Introduction

The novel "The Silent Steppe" is a documentary novel, where the author, through the prism of his childhood, tells about the fate of the Kazakh people in the

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1930s and the war years. The key themes of the work are forced collectivization, famine, war and the tragedy of the Kazakh people. Forced collectivization and the repressions associated with it, when Kazakh families, including the author's family, were deprived of their livelihood and were labeled "kulaks". Hunger and the destruction of the nomadic way of life that had been formed over centuries: tells how the author and his mother looked for at least some grain in the field, how cattle breeders suddenly became hungry refugees. Participation in the Great Patriotic War - the author experiences Stalingrad, a serious injury, a long journey home from the front. Despite the tragedy, the narrative remains devoid of pathos, without hatred, with the honor and dignity of the time described.

The novel was written by the author in Russian. The work has been translated into English as "The Silent Steppe": The novel of a Kazakh Nomad under Stalin. The translation was done by Jan Butler, edited by Anthony Gardner. The first English edition was published in 2006 by Stacey International (London).

M. Shayakhmetov's novel "The Silent Steppe" was translated from Russian into Kazakh by N. Kenzhegulova. Kazakh edition: Almaty, Intelli Group, 2008

In the documentary novel written by M. Shayakhmetov organically weaves proverbs and sayings into the narrative, using them not as separate inclusions, but as a natural part of the speech and cultural environment of the heroes. These folk sayings appear at the right moments - in reflections, in dialogues, in descriptions of situations - and thus create a deep connection between the fate of an individual and the fate of the entire nation. Proverbs become a kind of cultural markers of time and folk memory: through them, the author conveys the wisdom of ancestors, stable ideas about honor, endurance, hard work and fortitude. Especially in the difficult years of famine, repression and war, it is figurative, that language helps the heroes maintain internal support. M. Shayakhmetov makes proverbs and sayings an integral part of the artistic world of the novel, emphasizing the inextricable connection of a person with his cultural roots.

1 Proverbs and sayings as the voice of folk memory in the novel "The Silent Steppe"

Proverbs and sayings are an integral part of the folklore of any nation. They accumulate centuries-old wisdom, ethnocultural values, moral norms and historical experience. For the Kazakh people, who have long been dominated by the oral form of knowledge transfer, proverbs played a special role — they were not only a means of education, but also a form of collective memory, a stable instrument of cultural identification. Particular interest are those cases when folklore elements, including proverbs and sayings, are included in a work of art, performing not only an aesthetic, but also a documentary, memorial function. Mukhamed Shayakhmetov's documentary novel is a bright example where Kazakh proverbs not only decorate the text, but they are its structure-forming and meaning-forming element.

The purpose of this article is to analyze the role and functions of Kazakh proverbs and sayings in the text of the novel "The Silent Steppe", and to consider

the features of their translation into Russian and English. The study is conducted at the intersection of phraseology, translation studies and cultural studies and is aimed at identifying the mechanisms for preserving ethnocultural specificity in the interlingual and intercultural space.

Cultural values encoded in proverbs shape ideas about moral norms, social relations, attitudes toward nature and life. They not only perform a communicative function, but also serve as a means of preserving and transmitting knowledge from generation to generation. Proverbs and sayings are a kind of reflection of the historical, social and cultural experience of the people. The relevance of studying proverbs and sayings is due to the growing interest in the problems of intercultural communication and mutual understanding in the modern globalized world. In the context of rapid changes in society, proverbs remain one of the key ways of expressing stable values and moral principles, which makes their study especially important for preserving cultural identity.

The tradition of composing aphorisms does not follow specific rules. It is not tied to any specific time or place. With the help of proverbs and sayings, the Kazakh people passed on all their life experience and wisdom to the next generations.

The origin of Kazakh proverbs and sayings is closely connected with the way of life of nomads, for whom the spoken word was the main way of transmitting knowledge and experience.

The most ancient of Kazakh proverbs and sayings reflect the hunting period in the history of the ancestors of the Kazakhs, as well as the cattle-breeding way of life. In the era of the absence of borders and frequent mutual raids, seizures of pastures and lands, the themes of cohesion and unity of the clan, tribe and the entire ethnic group, the need to protect the native land acquire special importance.

Kazakh proverbs and sayings with the emergence of class stratification of society appear about wealth and poverty, injustice, oppression of those in power, and so on. Proverbs and sayings were also one of the sources of customary law of the Kazakhs, which reflect the fundamental material and procedural norms.

A proverb is a traditional folklore statement consisting of at least two words and representing a logical conclusion. According to Bakhytzhan Azibayeva, the use of proverbs comes from the long collective experience of society. In both Kazakh and any other ethnic culture, the proverbial fund historically arises and is formed in the context of live colloquial speech [1].

Bakhytzhan Azibayeva noted that proverbs are used to convey and evaluate various phenomena and events occurring in our social space. These phenomena can occur in various spheres of human activity such as intellectual, spiritual, productive and the individual inner world. [1,1].

Like other folklore genres, many proverbs and sayings have variants. Kazakh proverbs are characterized by brevity, precision and color. They are constructed using metaphors, metonymy, antithesis, allegory and comparisons. As the expert noted, the Kazakh people perceived words as a source of wisdom

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and strength, especially if they had poetic meaning. Words can be precise and resonant, and they were compared to an arrow in flight and a ray of light. Words have a dual nature, as they can elevate a person, or conversely destroy them. Therefore, short works of fiction reflect the power and richness of words, which constitute an integral part of the people's folklore.

Proverbs express the worldview, life attitudes and mentality of the people. They serve as a kind of cultural code, conveying the wisdom accumulated over the centuries. In this context, Kazakh proverbs are of particular interest as part of the national heritage.

Proverbs and sayings as a form of folk wisdom reflect not only the life experience, traditions and mentality of an ethnic group, but also serve as an important source of linguocultural information. In the context of Kazakh culture, they play a special role, acting as an expressive means of communication and a kind of bearer of national philosophy. However, when translating proverbs into other languages - especially Russian and English - certain difficulties arise associated with preserving their semantic depth, imagery and rhythm.

Methods and materials

The material for the study was the proverbs and sayings contained in the documentary novel by Mukhamet Shayakhmetov "The Silent Steppe". Proverbs and sayings as an important element of the national and cultural code play a significant role in conveying the worldview, values, and everyday philosophy of the Kazakh people. Linguistic skills and knowledge of cultural realities can enable translation of proverbs and sayings to a high level.

The following methods were used in the study of the features of the translation of proverbs and sayings:

– Contextual analysis – takes into account the historical and cultural environment in which the proverbs were used. This helps to better understand their meaning and assess the adequacy of the translation in terms of conveying the mentality of the era and ethnic specificity.

– The linguocultural method is aimed at studying the cultural specificity of proverbs and the ways of reflecting it in the target language. Proverbs often contain references to traditional ways of life, religious or moral principles, which requires special attention during translation.

– The method of functional equivalent is used to select similar expressions in the target language that perform the same function as the original proverb, even if they are lexically different. It is important not only what is said, but also how it is perceived by a native speaker of another language.

– Component analysis helps to break down a proverb into its constituent semantic elements, determine their functions and meaning, and then find the most accurate way of transmitting it in another language.

Results

One of the domestic scientists who made a significant contribution to the study of Kazakh proverbs and sayings is Baltabay Adambayev [2]. His fundamental work -Kazakh Folk Oratory (каз. - Қазақтың шешендік өнері) - is an important study that examines various forms of oral folk art, including proverbs and sayings. The author gives thematic classification (labor, morality, family, power, relationships between people, etc.), and classifies proverbs by their functions in Kazakh traditional rhetoric and public life.

It is especially valuable that Adambayev provides many examples with a brief interpretation of the meaning, which facilitates understanding of the cultural context. These materials can serve as a good basis for linguistic analysis and comparative translations. For example, in his book you can find such proverbs as: Жақсы сөз – жарым ырыс - literally: A kind word is half of happiness. When translating into Russian, both the meaning and the metaphor are preserved. However, when translating into English, not only accuracy is required, but also stylistic adaptation: A kind word is half of happiness”, or more idiomatically: Kind words bring good fortune. Батыр туға – ел ырысы - If a hero is born, it is happiness for the people. This proverb points to the social value of a heroic personality in traditional Kazakh society. Translation into English requires special delicacy so as not to lose the ethnocultural coloring: A hero’s birth is the people’s fortune. Adambayev’s contribution lies in the structuring of folklore material. Moreover, he laid the foundations for the development of comparative approaches in cultural linguistics. Based on his collection, it becomes possible to trace which elements of Kazakh proverbs can be equivalently transferred to other languages, and which require adaptation or interpretation taking into account cultural differences. Thus, the works of Baltabay Adambayev play a key role in the study and interpretation of Kazakh proverbs and sayings, and also serve as a basis for further analysis of the features of their translation into Russian and English.

In contemporary practice, many professional translators and machine translation specialists have been actively exploring the potential of using artificial intelligence to translate proverbs and sayings. These set expressions, rich in cultural and metaphorical content, are traditionally considered among the most difficult to adequately translate. Therefore, there is a natural interest in the ability of modern AI models to convey not only the lexical content but also the semantic, pragmatic, and cultural content of such expressions.

In his article about proverbs as indicators of proficiency for art-generating AI, Luis J. Tosina Fernández examines proverbs as a test of AI’s ability to interpret metaphorical language [3]. Although the study focuses on visual generation, its findings are also applicable to translation. After all, translating proverbs is another way to test whether AI can recognize a metaphor and convey it with the same meaning in a different linguistic and cultural context.

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The foreign scholar Baghdasrian H. also addresses the issue of translating proverbs, examining both the linguistic and cultural aspects of this process.

This article analyzes various methods of translating proverbs and sayings. These short, yet richly charged expressions reflect the socio-cultural experience of a nation. This is precisely what creates significant challenges for translators. In this article, we will examine four methods of translating proverbs, including the use of parallel equivalents, functional analogs, and occasional calques. Descriptive translation is also encouraged. Translating such phrases into another language involves numerous aspects that must be considered. These factors are not only linguistic and extralinguistic in nature. In addition to those listed above, they include the following aspects: the literal and figurative meaning of the phraseological unit, the metaphorical component, the pragmatic-cognitive context, the background knowledge of the native speakers of the target language, and the cultural and historical ties between peoples. [4].

Among the world's scientists, there are Kazakhstani scientists who have studied the problem of translating proverbs and sayings.

One of the such researchers who has specifically analyzed the specifics of proverb translation is Slambekova G.B., who in her work draws attention to the difficulties that arise when transferring culturally specific and metaphorical expressions from one language to another.

Slambekova G.B. wrote an article dedicated to a comparative analysis of Kazakh and English proverbs. She explores the semantic and cultural characteristics of these folklore units, identifying common motifs and differences shaped by the historical and cultural context of each people. The author emphasizes the role of proverbs as a reflection of mentality and value systems, and also notes the influence of intercultural contacts on the formation and transformation of the phraseological stock of both languages. The purpose of her study was to analyze the common cognitive structures and cultural differences in English and Kazakh proverbs in order to identify both their cognitive and pragmatic aspects [5].

2 Universal Features of Proverbs in an Interethnic Context

An analysis of proverbs and sayings from various peoples reveals similarities in their worldviews, which contributes to strengthening mutual understanding and cultural rapprochement.

Proverbs reflect centuries of accumulated historical experience of society, relating to labor, everyday realities, and the cultural traditions of the people. In the era of globalization and international interaction, the competent use of proverbs as an element of cultural heritage is of great importance. The difficulty of analyzing and comparing proverbs in English, Russian, and Kazakh lies in the fact that they have different semantic meanings. For example, when translating Kazakh proverbs into English, the key requirement was the presence of at least one semantic correspondence (usually the primary one). Moreover, it is important to remember that various historical factors have left their mark on the translation of proverbs. Thus, different images were used to describe the same idea in different

linguistic cultures. These images demonstrate a wide range of social structures and life practices, as well as the labor practices of peoples. As a result, they cannot be absolutely identical.

For experts in literary studies, cultural studies, and linguistics, the study of proverbs and sayings of any culture has always been of particular interest. Proverbs and sayings, sources of centuries-old folk wisdom, accumulated experience, and cultural heritage, transmit to the next generation information about the unique values of a people. They reflect a society's perception of life and attitude toward work, which has been a key social issue. The value systems and customs of England, Russia, and Kazakhstan are richly diverse, rooted in the distant past, and possess their own unique characteristics. Since each language has its own unique proverbs and sayings, possessing a distinctive national flavor, studying them comparatively is an intriguing phenomenon. Any culture contains words that represent the cultural heritage of the people who speak that language. For example, among the Germans, their cultural value is order, while for the English, it is mannerism and excessive delicacy. Generosity and a willingness to help are the primary cultural values of the Russian people. Regarding the Kazakh people, national characteristics such as hospitality and good nature can be identified. Concepts, which are also indicators of a specific cultural environment, represent a mental image in the mind of a native speaker. They reflect a people's understanding of the world and its values. There are certain requirements for acquiring concept status. For example, a word must be widely used in the language, used at the national level, and present in proverbs and sayings. They must also possess a high semantic density [6, p. 73-76].

Charos Khaydarova in her work analyzed in detail the difficulties associated with translating proverbs and sayings from Russian into English. The article examines the linguistic and cultural characteristics that contribute to the difficulties in conveying the imagery, nationally specific content, and stylistic nuances of these units when interpreted cross-linguistically [7].

Language not only serves a communicative function, it is also an important custodian of the culture, history and worldview of a people. One of the forms of this cultural code are proverbs and sayings.

Discussion

1 Examples and Meaning of Proverbs in M. Shayakhmetov's novel

In the documentary novel "The Silent Steppe" by M. Shayakhmetov, it is through the inclusion of proverbs that the author manages to convey not only narrative authenticity, but also the special atmosphere of the traditional Kazakh worldview, preserved even in the conditions of forced displacement and repression.

Proverbs and sayings in M. Shayakhmetov's documentary novel perform not only an artistic, but also a linguocultural function. They are an expressive means of the author's narrative and at the same time represent elements of the national mentality, reflecting the value system, moral attitudes and social guidelines of the

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Kazakh people in the context of historical catastrophes of the first half of the 20th century.

Including folklore units in the narrative, the author enhances the authenticity of the narrative, conveys the voice of the people, and records the reaction of ordinary people to tragic events - famine, repression, deportation. Proverbs become an integral part of the speech peculiarities of the characters, a means of expressing their worldview, a form of philosophical understanding of what is happening.

Below there is a systematic analysis of individual proverbs and sayings identified in the text of the novel, with their translation into Kazakh and English. Each proverb is given through thematic classification, a brief commentary reflecting its functional and cultural significance in the context of the work.

The analysis of our material allowed us to identify the following semantic groups of proverbs and sayings and analyze the translation into Russian and English:

- 1) Destiny, predestination, faith
 - 2) Difficulties, poverty, life's trials
 - 3) Human character and morality
 - 4) Social Relationships and Behavior
 - 5) Family, home, marriage
- 2 Destiny, predestination, faith

Kazakh folk wisdom expresses a strong belief in fatality and God's predestination. Proverbs of this group reflect a philosophical perception of life: a person has no power to change fate, but must maintain dignity and patience [8].

Table 1. Fate and Faith: Proverbs in Three Languages

1. Russian proverb	2. Перевод на английский	3. Context and meaning
«От того, что предначертано тебе Богом, не убежишь» (автор, стр. 314) – «Чему быть, того не миновать» - оригинал на русском языке.	“You can't escape what is destined by God» (p. 238)	Human life is predetermined from above, and no efforts can change what is already «written» in fate. Everything that happens by the will of God (Allah), and man can only humbly accept his fate.
«Что написано на лбу, того не избежать» (стр. 88) – «От судьбы не уйдешь».	“Destiny cannot be avoided.”(p.68)	This proverb means that the fate of each person is predetermined, as if it were “written” on his forehead from birth. Everything that is to happen – be it joy or suffering – will inevitably come true, regardless of human efforts. The forehead here symbolizes the openness and inevitability of the predetermined path.
«Двум смертям не бывать, а одной не миновать» (стр.88) – Без судьбы и соломинка не переломится.	“You won't die twice, but you can't escape the one death meant for you”. (p.68)	This is a classic Kazakh proverb expressing a fatalistic perception of life: death is inevitable, and a person should accept it with dignity.

The protagonist and his family experience the horrors of deportation, hunger, and violence. The novel clearly conveys the theme of resignation to fate and the belief that trials are part of God’s plan. These proverbs often sound like inner convictions or verbal reactions of the older generation to disasters.

3 Difficulties, poverty, life’s trials

Table 2. Difficulties, poverty, life’s trials : Proverbs in Three Languages

1. Russian proverb	2. Перевод на английский	3. Context and meaning
«Джут имеет семь братьев», «Беда приходит не одна и возьмет всё намеченное сполна» (стр. 160) – Пришла беда – отворяй ворота.	“Disaster never comes alone.” (p. 102)	The proverb expresses a popular observation: a natural disaster (jut) rarely comes by itself - it is usually followed by other troubles: hunger, disease, death of livestock, decline of the economy, etc. The number «seven» in the Kazakh tradition is symbolic and means multitude, fullness.
«Нищета связывает щедрого по рукам и ногам» (стр.182) – Доброе сердце, да пустой карман.	“ <i>Even a generous man is helpless when struck by poverty.</i> ” (p.122)	The proverb means that even the most generous and kind person will not be able to help others or show generosity if he himself is in need. Poverty «paralyzes» his good intentions, makes it impossible to show the qualities for which he would be respected in society.
«Мучения в дороге сравнимы с мучениями в могиле» (стр. 277) – Всякая дорога утомительна.	“Traveling can be as hard as dying.” (p. 217)	The road in traditional Kazakh culture is associated with physical and moral suffering - cold, hunger, fatigue, danger. This is especially true for forced displacement, resettlement or migration.
«Если голодает одна семья — голодает весь аул, а если один аул голодает — голодает вся страна» (стр. 117) – Где тонко – там и рвется.	“When one family starves, the entire village suffers; when one village starves, the whole nation suffers” (p. 66)	The proverb emphasizes the interdependence and collectivism in traditional Kazakh society. The suffering of one family is the misfortune of the entire village, and the misfortune of one village is the tragedy of the entire country. This reflects the unity of the people and the understanding of the national consequences of local problems.
«Пусть лучше скотина станет жертвой, нежели моя жизнь» (стр. 103) – Жив будет – и все добудет.	“Better the cattle perish than I”. (p. 49)	The proverb reflects the vital value of human life above material property, even such an important thing for a nomadic way of life - cattle. It emphasizes the willingness of a person to sacrifice material goods for the sake of preserving his own life and health
«Оспа всегда торгуется с человеком: что отдашь — свою душу или красу?» (стр.99) – Болезнь с телом шутит, да душу метит.	“Smallpox bargains with a person: will you sacrifice your life or your looks?” (p. 34)	The proverb symbolizes the burden and choice when faced with a dangerous disease - smallpox. It emphasizes that the disease damages not only physical health, but also appearance, and a person is forced to «bargain» in order to save at least something of himself.

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In episodes of forced displacement, looting and famine, proverbs become symbols of collective memory and an oral way of understanding a horrific reality. The people use them as a cultural shield – a way to preserve sanity and dignity.

4 Human character and morality

Proverbs of this group are aimed at assessing human qualities: generosity, reliability, honesty. They often contrast a good and a bad person.

Table 3. Human character and morality: Proverbs in Three Languages

1. Russian proverb	2. Перевод на английский	3. Context and meaning
«Плохое животное выкормишь — мясо ешь, а плохого человека выкормишь — голову заморочит» (стр. 234) – Не делай добра – не получишь зла.	Feed a bad animal — you get meat. Raise a bad man — he'll twist your mind (p. 186)	This proverb emphasizes the difference between material and moral damage: a bad animal - physical harm, a bad person - mental harm.
«Если дыра на дыре — то считай, достоинства лишился» (стр. 273) – По одежке встречают, по уму провожают.	When your clothes are full of holes, so is your pride. (p. 213)	If a person wears worn-out, torn clothes, where one hole is on top of another, then he is deprived of external dignity and respect. Such untidiness is perceived as a sign of inability to take care of oneself, loss of status or respect from society.

The images of bad people in the novel are presented as informers, traitors, opportunists who act to the detriment of the community. Proverbs are used by the characters to describe such people without the need for direct accusations - this is soft language with a sharp meaning.

5 Social Relationships and Behavior

Proverbs of this group regulate behavior in society: respect for elders, hospitality, caution in choosing one's surroundings.

Table 4. Social Relationships and Behavior: Proverbs in Three Languages

1. Russian proverb	2. Перевод на английский	3. Context and meaning
«Хоть ты и гость от Бога, но считайся с настроением хозяина» (стр. 144) – Гость дорог, да хозяин еще дороже.	“Even if you're a guest sent by God, mind the host's mood.” (p. 83)	Even if the guest is respected or unexpected (in Kazakh culture, «құдайы қонақ» means a guest sent by fate or God), he must take into account the feelings and state of the host.
«Каково отношение — таковы и подарки» (стр. 144) – Подарок – отражение души дарителя.	“As the bond, so is the gift.” (p. 83)	The value of a gift is not in the price, but in the intention. Even a modest gift can be expensive if it is from the heart. And vice versa - a formal gift can show indifference.

In the context of the loss of home, the destruction of ways of life and the forced mixing of people, the heroes cling to traditional norms of behavior as an anchor of stability. Proverbs act not only as ethical norms, but also as markers of identity.

6 Family, home, marriage

Proverbs emphasize the importance of the family hearth, procreation, and the role of home as the basis of social position.

Table 5. Family, home, marriage: Proverbs in Three Languages

1. Russian proverb	2. Перевод на английский	3. Context and meaning
«У кого нет дома — у того нет положения» (стр. 174) – Где дом, там и счастье.	“Without a home, there is no standing.” (p. 107)	Home is the foundation of life and social status. In Kazakh culture (and many others), having a home symbolizes stability, security, authority, and respect in society.
«Если казах будет сыт — он женится» (стр. 313) – Без хлеба и пир не в радость.	“Once a Kazakh is fed, he thinks of marriage.” (p. 261)	Material well-being is the basis for creating a family. The proverb emphasizes that a person (in this case, a Kazakh) must first satisfy basic needs - at least be well-fed, that is, provide for himself - before taking on such a serious life task as marriage.

For the deported, the loss of home is not just a physical loss, but a collapse of cultural and social identity. Proverbs in this category highlight the scale of the trauma and the importance of home in the Kazakh worldview.

The translation of proverbs in the novel “The Silent Steppe” by Mukhtamed Shayakhmetov into Russian and English requires special attention, since they are closely connected with the cultural context, history and mentality of the Kazakh people.

The main translation methods used in translating proverbs:

1. Equivalent (full-fledged) translation

When a proverb with a similar meaning and image already exists in the Russian language.

Example:

Kazakh: Қазаншының еркі бар – қайдан құлақ шығарса

Russian: Казанщик сам решает, где приделать ручку

English: Every man is the master of his own house.

Here we use an equivalent that is as close as possible in structure and meaning.

2. Adaptation (semantic, free) translation

When not the literal text is conveyed, but the general meaning, understandable to a Russian-speaking reader.

Example:

Kazakh: Аш адам – араз, тоқ адам – мәз

Russian: Голодный человек – сердитый, сытый – довольный

English: A hungry man is an angry man

The meaning is preserved, but the expression is adapted to Russian vocabulary and structure.

3. Description (explanatory translation)

If the proverb is too specific, a detailed translation is given, explaining the meaning.

Example:

Kazakh: Өлі арыстаннан тірі тышқан артық

Russian: Лучше быть живой мышью, чем мёртвым львом

English: Better a live dog than a dead lion.

Sometimes such a proverb is accompanied by a footnote or comments.

4. Tracing (literal translation)

Sometimes a literal (tracing) translation is used to preserve authenticity.

Example:

Kazakh: Ер – елінің көркі

Russian: Мужчина – украшение народа

English: A brave man is the glory of his nation”, “Great men are the strength of a nation.

Here the structure of the Kazakh expression is preserved.

Kazakh proverbs often have ethnocultural specificity - references to nomadic life, way of life, terminology, which cannot always be conveyed by an equivalent. The translator strives to preserve the imagery, emotional coloring and at the same time make the proverb understandable to the Russian-speaking reader. In “The Silent Steppe” the text itself is saturated with the Kazakh spirit, so the exact meaning is more important than the literal form.

Proverbs are short, apt sayings in which people have reflected their life experiences, views on good and evil, work, family, and relationships for centuries.

Along with proverbs, phraseological units—fixed phrases that, unlike proverbs, are not complete statements but just as vividly reflect a people’s national culture, figurative thinking, and value systems—are an important element of the linguistic worldview. Despite differences in structure and function, proverbs and phraseological units often overlap in theme, imagery, and origin, complementing each other in conveying cultural and linguistic heritage.

The formation of phraseological units reflects the cultural and historical experience of a people, reinforcing their values and guidelines. This article examines universal values such as family, home, and children, as well as nationally significant concepts such as құт (well-being), күйеу (son-in-law), қонақ (guest), and others. These universal values form the basis for the similarity of phraseological units across languages. At the same time, national characteristics, cultural traditions, and psychological stereotypes determine the

presence of phraseological units that bear a distinct imprint of distinctiveness and national character [9].

Conclusion

To sum up, it is necessary to underline that in Mukhtar Shayakhmetov's documentary novel "The Silent Steppe" paremiological units have significant meaning as a means of expressing folk wisdom, national self-awareness and cultural identity of the Kazakh people. These phraseological units add liveliness, emotional depth and ethnographic authenticity to the narrative. They not only reflect the heroes' worldview, but also serve as a kind of bridge between the past and the present, between oral tradition and written literature.

Translating proverbs and sayings into English and Kazakh is an important task that requires linguistic accuracy. Cultural adaptation should be required for them. The most effective translation methods in this case are: literal translation with an explanation, equivalent translation using similar expressions in the target language, and descriptive translation, which allows conveying the meaning in the absence of a direct correspondence. Each of these methods has its own advantages and is used depending on the context, the degree of image recognition and the degree of cultural closeness between the languages.

An analysis of the translation of proverbs and sayings from the novel "The Silent Steppe" allows us to conclude that their adequate transmission requires a deep knowledge of both the source and target cultures. A successful translation helps to preserve the author's intent, the emotional coloring of the text and the ethnocultural specificity of the work, thereby ensuring its full perception by readers of other languages and cultures.

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М. ШАЯХМЕТОВТЫҢ «ҮНСІЗ ДАЛА» ДЕРЕКТІ ПОВЕСІНДЕГІ МАҚАЛ-МӘТЕЛДЕР — ДАЛАНЫҢ ҮНІ РЕТІНДЕ: АУДАРМА ЕРЕКШЕЛІКТЕРІ

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Аңдатпа. Бұл зерттеуде Мұхамед Шаяхметовтің «Үнсіз дала» деректі повесіндегі қазақ мақал-мәтелдерінің рөлі талданады. Бұл өзектілік фольклорлық элементтерді қазақ халқының ұлттық менталитетінің, тарихи жадының және мәдени болмысының көрінісі ретінде, әсіресе қуғын-сүргін, ассимиляция және мәдени трансформация жағдайында түсіну қажеттілігінен туындайды.

Бұл зерттеудің жаңашылдығы мақал-мәтелдердің деректі повесінің көркемдік құрылымындағы қызметтерін жан-жақты талдап, олардың қазақ және ағылшын тілдеріне аударылу ерекшеліктерін сараптауында. Зерттеуде мақал-мәтелдер шығарманың көркемдік-идеялық мазмұнының ажырамас элементі ретінде атап өтіледі.

Бұл зерттеу жұмысының мақсаты – «Үнсіз дала» деректі повесіндегі қазақ мақал-мәтелдерінің көркемдік-семантикалық қызметтерін анықтау, сонымен қатар бұл мақал-мәтелдерді басқа тілдерге аударудың лингвомәдени және аудармалық аспектілерін талдау.

Зерттеуде мәтіндік, контекстік және салыстырмалы талдау, сондай-ақ лингвомәдени және аударма тәсілдерінің элементтері қолданылды.

Зерттеудің теориялық құндылығы фольклордың деректі әдебиеттегі рөлін терең түсінуінде. Оның практикалық маңыздылығы нәтижелерді көркем мәтіндерді зерттеуде, мәдениетаралық қарым-қатынаста, қазақ фразеологиялық бірліктерін аударуда әлеуетті қолдануда жатыр.

Повестегі мақал-мәтелдер тек сәндік-стильдік қызмет атқарып қана қоймай, сонымен қатар мінездеме, оқиғаға авторлық баға беру,

композициялық үйлесімділік, халық даналығын білдіру құралы қызметін атқаратыны анықталды. Қазақ мақал-мәтелдерін аударудағы лексикалық, семантикалық және мәдени қиындықтар да айқындалып, көптілді ортада оларды түсіндіруде мәдени контексттің маңыздылығын көрсетті.

Тірек сөздер: қазақ мақалдары, нақыл сөздер, этномәдени контекст, халық даналығы, көркем мәтін, мәдениетаралық коммуникация, ұлттық болмыс, аударма стратегиясы

ПОСЛОВИЦЫ КАК ГОЛОС СТЕПИ В ДОКУМЕНТАЛЬНОЙ ПОВЕСТИ М. ШАЯХМЕТОВА «БЕЗМОЛВНАЯ СТЕПЬ»: ПЕРЕВОДЧЕСКИЙ АНАЛИЗ

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Аннотация. Исследование посвящено анализу роли казахских пословиц и поговорок в документальной повести Мухамеда Шаяхметова «Безмолвная степь». Актуальность обусловлена необходимостью осмысления фольклорных элементов как выразителей национального менталитета, исторической памяти и культурной самобытности казахского народа, особенно в контексте репрессий, ассимиляции и культурных трансформаций.

Новизна исследования заключается в комплексном анализе функций пословиц в художественной структуре документальной повести, а также в рассмотрении особенностей их перевода на казахский и английский языки. Исследование акцентирует внимание на пословицах как неотъемлемом элементе художественного и идейного содержания произведения.

Целью исследования является выявление художественных и семантических функций казахских пословиц в повести «Безмолвная степь», а также анализ лингвокультурных и переводческих аспектов при передаче этих единиц на другие языки.

В работе использованы методы текстуального анализа, контекстуального и сравнительно-сопоставительного анализа, а также элементы лингвокультурологического и переводоведческого подходов.

Теоретическая ценность исследования заключается в углублённом понимании роли фольклора в литературе документального жанра. Практическая значимость связана с возможностью использования результатов при изучении художественного текста, межкультурной коммуникации, а также в практике перевода казахских фразеологических единиц.

Установлено, что пословицы в повести выполняют не только декоративную или стилистическую функцию, но и служат средствами характеристики персонажей, авторской оценки событий, композиционной

Proverbs as the voice of the steppe in M. Shayakhmetov's documentary novel:

связности, а также выразителями народной мудрости. Также выявлены лексические, семантические и культурные трудности перевода казахских пословиц, что демонстрирует важность культурного контекста при их интерпретации в многоязычном пространстве.

Ключевые слова: казахские пословицы, поговорки, этнокультурный контекст, народная мудрость, художественный текст, межкультурная коммуникация, национальная идентичность, стратегия перевода

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