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**STRATEGIES IN TRANSLATING IDIOMS IN ABAI KUNANBAEV'S
"WORDS OF EDIFICATION": DIRECT AND INDIRECT
TRANSLATION APPROACHES IN TURKISH, RUSSIAN,
AND ENGLISH**

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Abstract. This article presents a comprehensive analysis of the translation of idiomatic expressions representing culture-specific animalistic and figurative idioms in Abai Kunanbaev's *Words of Edification* into Turkish, Russian, and English. The relevance of the study lies in the fact that phraseological units function as carriers of national worldview and cultural code, while their translation requires balancing semantic accuracy with stylistic expressiveness. The aim of research is to identify the semantic, pragmatic, and expressive features of the source idioms and, through comparative analysis, determine the patterns of translation problem solutions in direct (Turkish, Russian) and indirect (English) translations. The study focuses on semantic transformations, stylistic shifts, and the degree of cultural adaptation. The central argument is that the choice of translation strategy depends not only on linguistic relatedness but also on cultural proximity and direct or indirect character of translation.

The methodological framework combines comparative and pragmatic analysis with the classification of idiom translation strategies suggested by María Labarta Postigo. Source and target texts are examined at semantic, structural, and stylistic levels.

Our findings demonstrate the predominance of the "explicit meaning" strategy in the Turkish, Russian, and English translations, whereas the "partial equivalence" strategy is primarily observed in the Turkish and Russian versions. In contrast, the strategies of "total equivalence" and "omission" are not observed in any of the analyzed examples. Scientific value of the study lies in clarifying cultural-pragmatic dimensions of idiom translation, while its practical significance consists in offering methodological recommendations for preserving national coloring and expressive force in literary translation.

Keywords: Abai Kunanbaev, Words of Edification, translation strategies, translation of idioms, Turkish language, Russian language, English Language, (in)direct translation

Introduction

Nationalities' forms of life are easily seen in their languages. Be it in the lexicon, phrases or pronunciation and articulation, any dimension of a language is subject to the effect of a society's lifestyles or manners. These effects can be particularly manifested through diachronic studies into languages. While the current form of any language is perceived as something given for its speakers, languages generally take on their present form in an evolutionary process. Just as the lifestyles or manners of societies can change over time, be it in a short time or over an extended period of time, so do the linguistic conventions or units undergo transformation under the erosive power of time, accompanied by the social transformation in any community.

In this regard, Logi and Zappavigna [1] argue that the relationship between the signifier and signified is not stable but dynamically reconstructed in the communication, particularly in digital semiotic environments. This proposition can be taken as the sound rationale for the suggestion that languages are almost perfect reflections of their speech communities. Saussure further draws attention to a one-to-one correspondence between a signifier and signified, implying that the language, as the means of communication inherited from the previous generations, bears a fluid structure already manifest in the collective mind. This feature of fluidity can be attributed to all linguistic units of a language, ranging from phonemes, morphemes, lexemes, or phrases to patterns in Saussure's proposition [2]. Therefore, the presence of a signifier should refer to a collectively pre-determined signified in each speaker's mind. It is beyond doubt that this "collective pre-determiner" is the society itself, with its conventions and culture enjoying the status of the primary agent in this process.

While each linguistic unit attracts scholarly attention in studies on language or literature, phrases can be positioned differently based on the focus of studies on linguistic units. While the relevant literature abounds in the structure of noun phrases, adjective phrases, adverb phrases or verb phrases besides prepositional phrases in different languages, idiomatic expressions are also taken as phrases in studies on their composition, function, or meaning across languages, such as those by Mackenzie, 1879; Titone – Connine, 1999; Sprenger et al., 2006; Alipova – Bekkozhanova, 2012; Alieva – Ibraeva, 2024; Yerekhanova et al., 2024. The reason for the high number of studies on the structure and function of idioms can be tied to the fact that idiomaticity is often structurally realized through different syntactic configurations and shows variation across languages and constructions [3].

The question is of whether idiomatic expressions are universal or culture-specific is closely related to how the notion of *idiom* is defined. In simple words, idiomatic expressions are fixed or semi-fixed combinations whose meaning cannot be derived from the literal meanings of their individual components [4]. Similarly, drawing on the theory of conceptual metaphor or metonymy, idioms

are multi-word expressions whose meanings are not fully predictable from the meanings of their individual components. Both definitions express that the single words which form an idiom do not function as reliable indicators of its meaning. However, this principle is not absolute, as certain idioms allow partial semantic motivation, which leads to the attribution of metaphorical structuring to idiomatic expressions [5].

This complexity becomes particularly significant in the translation of culturally embedded concepts, where meaning is deeply shaped by national identity and ethical perspectives. Such challenges are especially evident in the works of Abai Kunanbayev (1845-1904), the renowned Kazakh poet, reformer, and philosopher, whose writings uniquely combine modern philosophical thought, Islamic spirituality, and traditional Kazakh values [6, p. 1169].

The rationale for employing María Labarta Postigo's framework in the present study is related to the complex and culturally embedded nature of idiomatic expressions in translation. As Labarta Postigo [7, p. 47] explains, idioms are closely connected with metaphorical conceptualization and often create difficulties in translation because translators must choose between preserving figurative language and rendering explicit meaning. In audiovisual and literary translation, translators frequently face situations where "idiom and explicit meaning" compete with one another, particularly when the source-language expression lacks an equivalent form in the target language. Therefore, the translation of idioms requires a cognitive and strategic decision-making process in order to maintain semantic meaning, stylistic effect, and cultural relevance in the target text.

Another reason for adopting this framework is its emphasis on the relationship between metaphor and translation. Labarta Postigo [7, pp. 50-53] demonstrates that metaphorical expressions are not merely stylistic devices but also conceptual structures that reflect cultural and cognitive patterns. For this reason, the framework enables researchers to examine whether the translator preserves the original metaphorical imagery, replaces it with another culturally acceptable metaphor, or explicates the meaning through paraphrase. Such an approach is especially relevant in the translation of culturally marked idioms and ethnocultural expressions, where direct equivalence is often impossible.

Furthermore, the framework is appropriate because it applies a contrastive analytical method to the study of idiomatic expressions. According to Labarta Postigo [7, pp. 54-58], translation strategies can be categorized into "total equivalence", "partial equivalence", "explicit meaning", and "omission", depending on the degree to which idiomaticity and figurative meaning are preserved in the target text. In cases of "total equivalence", the advantage lies in the full preservation of both metaphorical imagery and semantic meaning, allowing the target text to maintain the stylistic richness of the source text. In "partial equivalence", translators benefit from preserving the core meaning of the idiom while adapting its lexical or metaphorical form to fit the target language

norms, ensuring naturalness and fluency. The strategy of "explicit meaning" provides the advantage of clarity and accessibility, particularly when idioms are culturally specific or unfamiliar to the target reader, thereby reducing ambiguity and ensuring accurate communication. Finally, "omission" may be advantageous in cases where the idiom does not significantly contribute to meaning or where its translation would disrupt textual cohesion, thus preserving readability and stylistic flow in the target text.

Building on this classification, Labarta Postigo's model provides a comprehensive methodological basis for analyzing idiom translation in literary texts because it integrates cognitive linguistics, metaphor studies, and translation theory [7, pp. 60-65]. As argued in the study, translators often negotiate between faithfulness to the source text and accessibility for the target reader, especially when translating culturally specific figurative expressions. Therefore, the framework is particularly suitable for investigating the translation of idiomatic expressions and metaphorical meanings in the works of Abai Kunanbaev.

In this study, we identify and discuss the meanings of selected culture-specific animalistic and figurative idiomatic expressions found in *Қапа Сөздер (Words of Edifications)* by Kazakh intellectual, writer, translator Abai Kunanbaev. This is followed by an analysis of their translations into Turkish, Russian, and English in order to identify translation strategies employed in the target texts. *Words of Edification* reflects Abai's philosophical views, extending to his personal and socio-political teachings, and includes strong criticism of the negative attitudes of the Kazakh people toward life in the emerging social order. These criticisms are accompanied by moralistic recommendations aimed at the formation of Kazakh national identity. Comprising forty-five chapters, the work reveals that Abai Kunanbaev "condemns laziness, boastfulness and wastefulness among Kazakh people, while promoting Islamic values as a foundation for moral integrity" [8, p. 74].

Methods and materials

This study is based on a comparative pragmatic analysis employing the translation categories proposed in María Labarta Postigo's [7, pp. 46-69] framework for idiom translation, which focuses on the cognitive and contrastive analysis of idiomatic expressions and metaphors in audiovisual and literary contexts. The framework includes four translation categories: (1) total equivalence, (2) partial equivalence, (3) explicit meaning, and (4) omission. This set of categories is adopted in the present study to examine the translation of idiomatic expressions in Abai Kunanbaev's *Қапа сөздер (Words of Edification)* from Kazakh into Turkish and Russian, as well as its indirect translation into English.

In applying this framework, the study first identifies idiomatic expressions in the source text and then compares them with their corresponding renderings in the target languages. A key analytical procedure involves determining

whether the target expressions function as idioms within the respective target languages and cultures, since the identification of the appropriate translation strategy depends on whether the meaning is reproduced through an equivalent idiom, a literal rendering, or an everyday non-idiomatic expression. To ensure accuracy in this classification process, the target expressions are verified using comprehensive online dictionaries and idiomatic databases for each language. This step is essential for distinguishing between true idiomatic equivalence and non-idiomatic paraphrase, thereby enabling a more precise application of Labarta Postigo’s categories in the comparative analysis¹.

Results and discussion

The culture-specific animalistic and figurative idioms in Abai Kunanbaev’s work titled “Қара сөздер” [9] are examined together with their Turkish [10], Russian [11], and English [11]² translations. The analysis focuses on the meanings of the source-language idioms and the meanings reproduced in the target texts as a result of the translation strategies employed. The strategies used in translating of idioms are identified and discussed based in accordance with framework proposed by María Labarta Postigo [7]. As the thematic categorization of the idioms is already applied during the data collection stage, the idioms are represented in order of their appearance in the source text rather than in subthemes.

Table 1: Culture-specific Animalistic and Figurative Idiom

Source idiom	T u r k i s h translation	Russian translation	English translation
Есер кісі орнын таппай не болса сол бір баянсыз, бағасыз нәрсеге қызығып, құмар болып, өмірінің қызықты, қымбатты шағын итқорлықпен өткізіп алады екен дағы, күнінде өкінгені пайда болмай-ды екен [8, p. 39].	Ne olursa o; belirsiz, değersiz bir şeye ilgi duyar, k a p l i r m i ş ; ömrünün en değerli ve ilginç çağını, it zavallılığı ile geçirmiş. [9, p. 48]	Если же человек не нашел своего места скотски провел самую интересную и дорогую пору жизни, страстно забавляясь чем попало, пустым и дешевым, то сожаления не приносят пользы [10, p. 172].	If a man fails to find his place in life, spending his most interesting and precious days – obsessively amusing himself with the first empty and brutish passion he encounters then his later regrets will serve him no purpose [10, p. 286].

The first idiomatic expression that we can see in Table 1 is *итқорлықпен өткізін*³ (to spend by doggish dishonesty), which can be used to define a person who achieves something and overcomes difficulties not by honesty but by disgraceful

1 The online dictionary for proverbs and idioms in Turkish provided by *Türk Dil Kurumu Sözlükleri (Turkish Language Association Dictionary)* on <https://sozluk.gov.tr/>; the online dictionary of idioms in Russian provided by *Карта слов и выражений русского языка [Karta slov i virojenii ruskogo yazika] (Map of Words and Expressions in the Russian language)* on <https://kartaslov.ru/>; the online dictionary for idioms in English provided by *The Free Dictionary* on <https://idioms.thefreedictionary.com>

2 The Russian and English translations are compiled in the same book published in 2021.

3 In this part of the study, the idiomatic expressions in Kazakh language and their translations into Turkish and Russian languages are rendered into English literally by the researchers.

and humiliating behavior. This idiom is translated into Turkish as [*zamani*] *it zavallılığı ile geçirmiş* (would spend time with doggish deplorability). This target expression can be read as an explication of the source idiom. Yet, it is also worth noting that the target expression in Turkish is not a common usage in Turkish. Therefore, this could be given as an example to “explicit meaning” strategy. When it comes to the Russian target text, the expression *скотски провел* (spent like cattle) does not exist as an idiomatic unit in the Russian language or culture. Rather, the meaning of the source idiom is made explicit to the target reader, which falls under the strategy of “explicit meaning”. Similar to the situation in the direct translations, the English indirect translation also comes with “explicit meaning” strategy through the target expression *with the first empty and brutish passion*, which reproduces the meaning of the source idiom by explaining its meaning through nonfigurative language.

Table 2: Culture-specific Animalistic and Figurative Idiom

Source idiom	Turkish translation	Russian translation	English translation
Саудагер несиесін жия келгенде «тапқаным осы, біттім деп, алсаң - ал, әйтпесе саған бола жерден мал қазам ба?» дейтұғыны болушы еді ғой [8, p. 41].	Tüccar borcunu öderken “kazancım bu, bittim” der, borcunu ödemek istemez. “Alacaksan al, yoksa sana para mı basayım? [9, p. 48].	«Вот все, что имею, возьмешь – заканчивай и бери, не хочешь – я что, ради тебя скот из-под земли достану?» [10, p. 174].	He behaves like a merchant setting out his wares: «That’s my lot. If you want it? Then take it or leave it. But I can’t conjure a cow the ground for your sake! » [10, p. 288].

The idiom *жерден мал қазам ба?* (Shall I dig cattle out of the ground?) in Table 2 reflects a person’s sense of helplessness to accomplish an unrealistic demand from others. From a lingua-cultural point of view, the idiomatic expression comes from the traditional Kazakh way of life, where livestock played a significant role as the primary source of subsistence and a symbol of wealth. This source idiom is used in a figurative sense to imply a situation in which a person is asked to accomplish the impossible or to produce something out of nothing. The given idiom is translated into Turkish as *para mı basayım?* (Shall I mint money?). The expression *para basmak* [12] (mint money) is used as an idiom in Turkish. While its metaphorical meaning implies earning a lot of money in a short time, its denotative meaning refers to the actual act of minting money. We find the latter meaning in the Turkish target context. This target idiom is used to show that merchants try to convince the payee that they have run out of money. In order to exaggerate that it is impossible for them to find any more money to pay, they utter this expression since the payee also knows that money can only be minted at bank note printing houses. Therefore, the meaning of helplessness when faced with a difficult demand is reproduced in Turkish with an idiom which bears a “partial equivalence” given that it is not only the lexicon but also

the perspective that differs from the source idiom. However, the source idiom can be found as *скот из-под земли достану?* (I'll get the cattle from under the ground?) in the Russian target text, which is a literal translation and does not function as an idiom in the Russian socio-linguistic and cultural paradigm. Thus, the translation strategy here can be labeled “explicit meaning” given the idiomatic expression is made explicit to the target reader through nonfigurative language. As to the English translation, the expression *But I can't conjure a cow the ground for your sake!* can be claimed to be ungrammatical in syntax conventions of the target language. This target expression lacks the obligatory prepositional element that would form a coherent syntactic relationship between the verb and its complement. In English language usage, verbs such as *conjure* would require a preposition if it expresses the act of producing something from a particular source. Accordingly, the corrected form could be suggested as *conjure a cow out of the ground* or *conjure a cow from the ground* for syntactic accuracy and semantic clarity. Since the English target expression does not make sense due to the syntactical problem, probably stemming from an undeliberately missed preposition as suggested in our corrected version here, it cannot be categorized under any strategy for translation of idioms.

Table 3: Culture-specific Animalistic and Figurative Idiom

Source idiom	Turkish translation	Russian translation	English translation
Дүниелік керек болса, адал еңбекке салынып алған кісі ондай жүрісті иттей қорлық көрмей ме? [8, p.137].	Dünyalığa gerek duyunca, dürüst çalışmayla kazanan kişi; böyle tavır, itlik gibi hor görmez mi? [9, p.134].	Если нужен достаток, разве человек, занятый честным трудом, не сочтет такую собачью жизнь унижительной? [10, p. 246].	Surely any honest man who works hard to get by would such a dog's life humiliating? [10, p. 367].

The next source idiom in Table 3 is a highly figurative fixed idiomatic expression with a distinctly negative connotation. The source idiom *иттей қорлық* (dog-like humiliation) is predominantly used to express situations of extreme humiliation or intolerable suffering where the zoomorphic metaphor *иттей* (dog-like) serves to intensify the semantic force of disgrace and dehumanization. Such usage illustrates the broader tendency in Kazakh linguistic culture to employ animal imagery as a means of amplifying a negative effect and moral judgement. This idiomatic expression is rendered into Turkish as *itlik gibi hor görmez mi?* (doesn't treat (someone) like a dog). As in the source culture, Turkish culture also uses animal names to increase the severity of an undesirable situation. In the target expression, the preposition *gibi* (like) compares an undesirable act by a human to the undesired acts by naughty dogs. In fact, Turkish abounds in idioms constructed with the expression *it gibi* (dog-like). However, the target expression in this context is not an idiom in Turkish. Instead, the literal meaning of the source idiom is reproduced with the “explicit meaning”. When it comes to the Russian

translation, we find the expression *собачью жизнь* [13] (a dog’s life), which does not function as a fully established idiomatic expression but operates primarily as a descriptive or figurative idiomatic unit rather than a conventionalized idiom. Due to the figurative unit reproduced in the Russian target text, the strategy could be labeled as “partial equivalence”. In contrast, the English target expression *a dog’s life humiliating* cannot be classified as an idiomatic expression or figurative use in English culture. This target expression echoes the meaning of the source idiom with a nonfigurative and explanatory language use. Consequently, it can preserve the meaning of the idiom in Kazakh language, which inherently encodes extreme humiliation and degradation. For this reason, the strategy here can be thought as “explicit meaning”.

Table 4: Culture-specific Animalistic and Figurative Idiom

Source idiom	T u r k i s h translation	Russian translation	English translation
М а л д ы л а р малын өңкей малшыларға, бала- шағаға тапсырып, қолдағы құдай берген азды-көпті дәулеті қызықсыз көрініп, оның ұры- бөріге жем болып, қарға - жарға ұшырауына шыдайды [8, р. 137].	Mallılar, malının tamamını çobanlara, çoluk-çocuğa teslim eder; elindeki, Allah’ın verdiği az-çok zenginliği, gözünden düşer; bunların, hırsıza- kurda yem olmasına kara-uçuruma yuvarlanmasına dayanır [9, p. 134].	Живущие в достатке терпят, когда, вечно поручают скот пастухам, семье, теряя интерес к порученному Всевышнему какому- никакому богатству, когда имущество попадает в беды и холода, становясь добычей ворья и зверья [10, p. 246].	Those who have enough to gey by are happy forever leaving their herds in the lands of their hired hands or family, showing little interest in the blessings that have been entrusted to them by the Almighty when their cattlefall prey to thieves and wild beasts or misfortune and frost [10, p. 367].

In Table 4, we find the Kazakh idiomatic expression *қарға-жарға ұшырауына* (to fall onto a snow and a cliff) used to express the experience of difficulties or failures in real-life. This idiomatic unit denotes the cultural perception of emphasizing the inevitability of encountering challenges in the course of human activity. From a linguistic perspective, it functions as a metaphorical expression, which conveys not merely a literal sense of misfortune but also the social and psychological implications associated with unexpected setbacks. This expression is translated into Turkish as *kara-uçuruma yuvarlanmasına* [12] (to roll into the black cliff), which is generally used as an idiom to imply the failure when confronted with difficulties in life. On the other hand, the descriptive adjective *kara* (black) is used to increase the severity of the cliff, that is the fall or failure in life, probably used to connote the meaning of *қарға ұшырау* (fall to the snow), is associated with misfortune in source text. Since the idiom used in the Turkish target text is associatively similar to the source idiom but lexically and structurally quite distinct from it, the strategy here can be taken as “partial equivalence”. In the other direct translation, that is Russian, we find the

expression *понадает в беды и холода* (gets into troubles and cold), yet it does not function as an idiomatic expression within Russian linguistic framework. The Russian translation is indeed an explanation of the meaning of the source idiom. Therefore, this decision can be given as an example to “explicit meaning” strategy. In exactly the same way, the source idiomatic unit is translated into English as *misfortune and frost*. Though this phrase does not constitute an idiom in English language, it can still make the meaning of the source idiom explicit to the indirect target reader. In this case, the employed translation strategy here can be regarded as “explicit meaning”.

Table 5. Culture-specific Animalistic and Figurative Idiom

Source idiom	Turkish translation	Russian translation	English translation
Бұл қуаттың ішінде үш артық қуат бар, зинһар, соны жоғалтып алу жарамас, ол жоғалса, адам ұғылы хайуан болды , адамшылықтан шықты [8, p. 143].	Allah Teâlâ, ona “görme, işitme; işittiğine, gördüğüne dikkat etme; aklında tutma” mı dedi? “Oyun, eğlenceyle; уemek, içmek, uyumakla; övüngenlikle meşgul ol da, içindeki hazineyi yok edip, hayvan ol ” demedi ya! [9, p. 138].	Внутри этой силы есть три выдающихся свойства, очень прошу, не к лицу потерять их, если утратится, значит сын человеческий стал животным , лишил с я человечности [10, p. 250].	The power of the soul contains three exceptional properties and I beg you to treasure and never lose them, for once they are lost a man becomes like a brute beast and loses all humanity [10, p. 372].

The last idiomatic expression on negative human traits in the source text is *хайуан болды* (became an animal). In Kazakh cultural and linguistic tradition, the word *хайуан* (animal) is applied to characterize a negative behavior perceived as unworthy of a human being. The source idiomatic expression *хайуан болды* functions as an idiomatic unit that expresses a strong evaluative judgment. Its figurative usage denotes the loss of humanity or the abandonment of moral values. The expression is translated into Turkish as *hayvan ol* (become an animal). This phrase in Turkish also refers to losing humanly attributes but it cannot function as an idiom, rather it is the literal translation of the source idiom. With this literal translation, the source idiom can be said to be translated into Turkish with “explicit meaning” strategy. In the Russian target text, the phrase *стал животным* (became an animal) is also a literal translation that preserves the essential meaning of the source idiom, yet it does not function as an idiomatic unit. By omitting the play on the idiom, the translator ensures that the meaning is conveyed, although the stylistic and evaluative force of the source context is inevitably affected. Therefore, the instance can be regarded as translation by “explicit meaning”. Regarding the English translation, the source idiom is rendered as *loses all humanity*. Despite accurately reflecting the denotative meaning of the source idiomatic expression, the English form is not recognized as an idiom within the English linguistic system. Through the use of paraphrase, the translator succeeds in transmitting the essential meaning of the

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idiomatic expression; however, the expressive and evaluative dimensions of the source text are also unavoidably affected in the indirect translation. Accordingly, the chosen strategy can be characterized as an instance of “explicit meaning”. We accumulated all the represented strategies in Table 6 (see below):

Table 6: Distribution of Strategies in Translation of Idiomatic Expressions

Strategy	Turkish translation	Russian translation	English translation
Total equivalence	--	--	--
Partial equivalence	1	1	--
Explicit meaning	4	4	4
Omission	--	--	--

The analysis of the principal strategies employed in the translation of idiomatic expressions demonstrates the clear predominance of the “explicit meaning” strategy across all target languages. This strategy occurs four times in each of the English, Russian, and Turkish translations, indicating the translators’ preference for conveying the semantic content of the source idioms directly and comprehensibly rather than preserving their figurative or culturally bound imagery. Such a tendency suggests that the translators prioritized clarity and accessibility for the target audience, particularly in cases where a direct idiomatic equivalent was unavailable or culturally incompatible. The partial equivalence strategy, by contrast, appears only once in the Turkish and Russian translations, whereas no instances of total equivalence or omission were identified in the analyzed material.

The absence of total equivalence indicates that the idiomatic expressions under examination do not possess exact counterparts capable of reproducing the original metaphorical structure, imagery, and pragmatic effect in the target languages. At the same time, the lack of omission demonstrates the translators’ consistent effort to preserve the communicative value of the idioms rather than excluding them from the translated text. This tendency further reveals that the analyzed idioms correspond predominantly to free word combinations in translation, since paraphrasing appears to be more appropriate and effective than searching for fully equivalent idiomatic expressions.

In this regard, Abdullayeva A.A., Ashimkhanova S.A., and Korach Hikmet also emphasize the importance of descriptive translation and paraphrasing in language pairs such as Kazakh-Russian and Kazakh-English, highlighting these strategies as essential means of achieving semantic clarity and pragmatic adequacy in intercultural translation [14, p. 197].

Conclusion

This study undertakes a comparative pragmatic analysis and draws on María Labarta Postigo’s classification of idiom translation strategies to examine

the Turkish, Russian, and English translations of idioms in Abai Kunanbaev's *Words of Edification*. As it was stated, for instance, by Davier, L., Marin-Lacarta, M., Pöchhacker, F., Gambier, Y., Ivaska, L., & Pięta, H., "indirect translation appears to be widespread, although its existence often remains inferential rather than directly variable" [15, p. 826]. The Turkish and Russian languages serve as the target for the direct translations of the work, while the English text is taken as an indirect translation mediated through Russian as the intermediary language. The source idioms are then compared to their translations in accordance with María Labarta Postigo's taxonomy of idiom translation strategies. The translation strategies used are determined through an analytical of the semantic and formal features of the source and target idiomatic expressions.

The most frequently employed translation strategies in the Turkish direct translations are "explicit meaning" and "partial equivalence", indicating a tendency to render idiomatic expressions either through paraphrastic explicitation or through partially corresponding figurative expressions that preserve the core meaning while adapting the lexical form. This suggests that, despite certain cultural and linguistic affinities between Turkish and Kazakh, direct idiomatic equivalence is not always available, and translators often need to rely on adaptive or explanatory strategies to achieve accurate rendering.

A similar pattern is observed in the Russian translations, where "explicit meaning" and "partial equivalence" also function as dominant strategies. The reliance on these approaches reflects the considerable linguistic and cultural distance between the Kazakh and Russian languages. In cases where Turkish and Russian translations lack consistent direct idiomatic equivalents, translators tend to favor paraphrase, explicitation, and adaptive translation techniques in order to ensure semantic accuracy and communicative clarity.

In the English translations, the "explicit meaning" strategy appears in four instances, which may be attributed to indirect translation processes and the possible influence of a mediating language on the final target text. Overall, these findings support the applicability of María Labarta Postigo's classification of idiom translation strategies and demonstrate that linguistic and cultural differences play a decisive role in shaping translators' strategic decisions across the analyzed language pairs.

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**АБАЙ ҚҰНАНБАЕВТЫҢ “ҚАРА СӨЗДЕРІНДЕГІ” ИДИОМАЛАРДЫ
АУДАРУ СТРАТЕГИЯЛАРЫ: ТҮРІК, ОРЫС ЖӘНЕ АҒЫЛШЫН
ТІЛДЕРІНДЕГІ ТУРА ЖӘНЕ САТЫЛЫ АУДАРМА ТӘСІЛДЕРІ**

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Аңдатпа. Бұл мақалада Абай Құнанбаевтың *Қара сөздерінің* түрік, орыс және ағылшын тілдеріндегі аудармаларында мәдени құндылықтарды бейнелейтін жануар бейнесіне негізделген және бейнелі идиоматикалық сөз тіркестерінің аудармасының кешенді талдауы ұсынылған. Бұл зерттеудің өзектілігі фразеологиялық бірліктердің тек белгілі бір семантиканы білдіру үшін ғана емес, сонымен қатар ұлттың ұлттық дүниетанымының, мәдени кодының және құндылықтар жүйесінің тасымалдаушысы ретінде де қызмет ететіндігінде. Оларды аудару семантикалық дәлдікті және сонымен бірге стильдік экспрессивтілікті сақтау үшін күрделі жұмысты қажет етеді, бұл әсіресе мәтіннің көркемдік және философиялық мазмұнын жеткізу кезінде маңызды.

Зерттеудің негізгі мақсаты - түпнұсқа идиомалардың семантикалық, прагматикалық және экспрессивті ерекшеліктерін анықтау және салыстырмалы талдау негізінде тікелей аудармада (түрік және орыс тілдерінде) және сатылы аудармада (ағылшын тілінде) аударма стратегияларының үлгілері мен принциптерін анықтау. Зерттеу семантикалық трансформациялардың, стилистикалық өзгерістердің және мәдени бейімделудің егжей-тегжейлі талдауын қамтиды, бұл бізге нақты аударма стратегиясын таңдауға тілдік және мәдени жақындықтың әсерін анықтауға мүмкіндік береді. Жұмыстың негізгі тезисі - аударма стратегиясын таңдау тек тілдердің генеалогиялық туыстық байланысымен ғана емес, сонымен қатар мәдени жақындығымен, сондай-ақ аударманың тікелей немесе сатылы сипатымен де анықталады.

Зерттеудің әдіснамалық негізі - Мария Лабарта Постиго ұсынған идиомаларды аудару стратегияларын салыстырмалы талдау мен жіктеуге негізделеді. Түпнұсқа және аударылған мәтіндер семантикалық, құрылымдық және стилистикалық деңгейде зерттеледі, бұл идиомаларды аударудың ерекшеліктерін анықтауға және қолданылған стратегиялардың тиімділігін бағалауға мүмкіндік береді.

Зерттеу нәтижелері түрік, орыс және ағылшын аудармаларында «эксплицитті мағына» стратегиясының басым қолданылатынын көрсетеді, ал «жартылай баламалылық» стратегиясы негізінен түрік және орыс нұсқаларында байқалады. Ал «толық баламалылық» және «түсіріп қалдыру» стратегиялары талданған мысалдардың ешқайсысында кездеспейді.

Жұмыстың ғылыми маңыздылығы идиомаларды аударудың мәдени және прагматикалық аспектілерін нақтылау мен жүйелеуде, ал практикалық маңыздылығы көркемдік ауысу кезінде ұлттық сипатты, экспрессивтілікті және стилистикалық экспрессивтілікті сақтауға бағытталған әдіснамалық ұсыныстарды әзірлеуде көрінеді, бұл қолданбалы лингвистика және аударма саласындағы аудармашылар, мұғалімдер және зерттеушілер үшін пайдалы болуы мүмкін.

Тірек сөздер: Абай Құнанбаев, Қара Сөздер, аударма стратегиялары, идиомалардың аудармасы, түрік тілі, орыс тілі, ағылшын тілі, (сатылы) тура аударма

СТРАТЕГИИ ПЕРЕВОДА ИДИОМ В “СЛОВАХ НАЗИДАНИЯ” АБАЯ КУНАНБАЕВА: ПРЯМОЙ И НЕПРЯМЫЙ ПОДХОДЫ НА ТУРЕЦКОМ, РУССКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

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Аннотация. В данной статье представлен комплексный анализ перевода идиоматических выражений, основанных на образах животных и образной метафорике, отражающих культурные ценности в переводах *Слов Назидания* Абая Кунанбаева на турецкий, русский и английский языки.

Актуальность данного исследования определяется тем, что фразеологические единицы не только служат для выражения определенной семантики, но и выступают как носители национального мировоззрения, культурного кода и ценностной системы народа. Их перевод предполагает сложную работу по сохранению семантической точности и одновременно стилистической выразительности, что особенно важно при передаче художественного и философского содержания текста.

Основной целью исследования является выявление семантических, прагматических и экспрессивных особенностей исходных идиом и определение закономерностей и принципов принятия переводческих решений в прямом переводе (на турецкий и русский языки) и непрямом переводе (на английский язык) на основе компаративного анализа. В рамках исследования проводится детальный анализ семантических трансформаций, стилистических изменений и культурной адаптации, что позволяет определить влияние языковой и культурной близости на выбор конкретной переводческой стратегии. Центральным тезисом работы является утверждение, что выбор стратегии перевода определяется не только генеалогическим родством языков, но и близостью культур, а также прямым или непрямым характером перевода.

Методологическая рамка сочетает сравнительный и прагматический анализ с классификацией стратегий перевода идиом, предложенной Марией Лабарта Постиго. Оригинал и переводные тексты рассматриваются на семантическом, структурном и стилистическом уровнях, что позволяет выявить особенности передачи идиом и оценить эффективность применяемых стратегий.

Наши результаты демонстрируют преобладание стратегии «эксплицитного значения» в турецких, русских и английских переводах, тогда как стратегия «частичной эквивалентности» преимущественно наблюдается в турецкой и русской версиях. В противоположность этому, стратегии «полной эквивалентности» и «опущения» не встречаются ни в одном из проанализированных примеров. Научная значимость работы заключается в уточнении и систематизации культурно-прагматических аспектов перевода идиом, а практическая значимость выражается в разработке методических рекомендаций, направленных на сохранение национального колорита, экспрессивности и стилистической выразительности при художественном переходе, что может быть полезно для переводчиков, преподавателей и исследователей в области прикладной лингвистики и перевода.

Ключевые слова: Абай Құнанбаев, Слова Назидания, стратегии перевода, перевод идиом, турецкий язык, русский язык, английский язык, (не)прямой перевод

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Strategies in translating idioms in Abai Kunanbaev's "Words of Edification" ...

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