

UDC 82.03; 82:81'255.2; IRSTI 17.07.61  
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(Kazakhstan, Almaty), e-mail: Dautova.bibigul1979@gmail.com**THE CONCEPT OF “REASON” IN ABAI KUNANBAYEV’S WORKS AND ITS  
TRANSLATION INTO RUSSIAN AND ENGLISH LANGUAGES**

**Abstract.** This article discusses the concept of “reason” in the works of Abai Kunanbayev and the features of its transmission in the original texts of the author, as well as their translations into Russian and English. The article compares the levels of equivalence in the translation versions and the methods used during the translation process. The concept of “reason” reflected in Abai's poem and edifying words is studied and the process of translating from one language to another is examined. During the article's discussion, Abai's works were considered as original text; translations of the words of edification into Russian by S. Sanbayev, R. Seisenbayev and C. Serikbayeva, E. Zhumagul, into English by Richard McKane, Simon Geoghegan and translations of poems by Dorian Rottenberg into English were selected. To determine the degree of equivalence of concepts, the article relies on the equivalence theory of V.N. Komissarov. The article emphasizes the lack of semantic and cultural identity in addition to pointing out that the literal English translation of the concept “reason” does not reflect all the cultural implications of the original word. The article's research methods are based on translation theory and practice. The recognition and understanding of the poet's degree of thinking, feeling, and creativity is a prerequisite for the translator's talent and creativity to reach a high level and acquire a poetic quality. A number of techniques for translating Abai's poems into other languages have been identified, corresponding to the methods of linguistic representation of the original and capable of expressing the meaning of the original in a foreign language.

**Keywords:** Abai Kunanbayev, concept, reason, translation equivalence, linguocultural representation.

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**\* Бізге дұрыс сілтеме жасаңыз:**

Bailiyeva U.B., Aldabek N.A., Dautova B.D. The Concept of “Reason” in Abai Kunanbayev’s Works and Its Translation into Russian and English Languages // *Ясауи университетінің хабаршысы*. – 2024. – №2 (132). – Б. 180–193. <https://doi.org/10.47526/2024-2/2664-0686.53>

**\*Cite us correctly:**

Bailiyeva U.B., Aldabek N.A., Dautova B.D. The Concept of “Reason” in Abai Kunanbayev’s Works and Its Translation into Russian and English Languages // *Iasau universitetinin habarshysy*. – 2024. – №2 (132). – Б. 180–193. <https://doi.org/10.47526/2024-2/2664-0686.53>

Date of receipt of the article 23.01.2024 / Date of acceptance 19.06.2024

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### **Абай Құнанбаев шығармаларындағы «ақыл» концептісі және оның орыс және ағылшын тілдеріне аударылуы**

**Андатпа.** Бұл мақалада Абай Құнанбаевтың шығармаларындағы «ақыл» концептісі және оның автордың түпнұсқа мәтіндерінде, сондай-ақ олардың орыс және ағылшын тілдеріндегі аудармаларында берілу ерекшеліктері қарастырылады. Мақалада аударма нұсқаларындағы эквиваленттілік деңгейлері және аударма үдерісі барысында қолданылған әдістері салыстырылады. Абай өлеңі мен қара сөздеріндегі ақыл концептісінің берілуі зерттелінеді, сонымен қатар аударма үдерісі кезіндегі аударма тілдеріне тәржімалану ерекшеліктері қарастырылады. Мақаланы талқылау барысында Абай шығармалары түпнұсқа ретінде, қара сөз аудармасы ретінде С. Санбаев, Р. Сейсенбаев және К. Серікбаева, Е. Жұмағұлдың нұсқаларының орыс тіліндегі аудармалары, Ричард Маккейн, Саймон Гейгенның ағылшын тіліндегі, өлең аудармасы ретінде Дориан Роттенбергтің ағылшын тіліндегі аудармасы алынды. Концептілердің аудармада берілуін, олардың эквиваленттілік дәрежесін анықтау үшін мақала В.Н. Комиссаровтың эквиваленттік теориясына сүйенеді. Мақалада «ақыл» концептісінің ағылшын тіліндегі сөзбе-сөз аудармасы түпнұсқа сөздің барлық мәдени салдарын көрсетпейтініне назар аударумен қатар, семантикалық және мәдени сәйкестіктің жоқтығына баса назар аударылады. Мақаланың зерттеу әдістері аударма теориясы мен тәжірибесіне негізделген. Ақынның ойлау, сезіну, шығармашылық дәрежесін тану, түсіну – аудармашының таланты мен шығармашылығының биік деңгейге жетіп, ақындық қасиетке ие болуының алғышарты. Түпнұсқаны тілдік бейнелеу әдістеріне сәйкес келетін және шет тілінде түпнұсқаның мағынасын бере алатын Абай өлеңдерін басқа тілдерге аударудың бірқатар әдіс-тәсілдері анықталады.

**Кілт сөздер:** Абай Құнанбаев, концепт, ақыл, аударма баламалылығы, лингвомәдени көрініс.

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### **Концепт «разум» в произведениях Абая Кунанбаева и его перевод на русский и английский языки**

**Аннотация.** В данной статье рассматривается концепт «разум» в произведениях Абая Кунанбаева и особенности его передачи в оригинальных текстах автора, а также их переводах на русский и английский языки. В статье сравниваются уровни эквивалентности вариантов перевода и методы, используемые переводчиками в процессе перевода. Изучается концепт «разум», отраженное в стихотворениях и словах назиданиях Абая, и рассматривается процесс перевода с одного языка на другой. В ходе обсуждения статьи

произведения Абая выступают текстом оригинала; были отобраны переводы слов назиданий на русский язык С. Санбаева, Р. Сейсенбаева и К. Серикбаевой, Е. Жумагула, на английский язык Ричарда Маккейна, Саймона Гейгона и переводы стихотворений Дориана Роттенберга на английский язык. Для определения передачи концептов, выявления степени их эквивалентности статья опирается на теорию эквивалентности В.Н. Комиссарова. В статье подчеркивается отсутствие семантической и культурной идентичности, а также указывается, что дословный английский перевод концепта «разум» не отражает всех культурных значений оригинального слова. Методы исследования статьи основаны на теории и практике перевода. Признание и понимание степени мышления, чувства и творчества поэта является необходимым условием выхода таланта и творчества переводчика на высокий уровень и обретения поэтического качества. Определен ряд приемов переводов стихотворений Абая на другие языки, соответствующих способам языковой репрезентации оригинала и способных выразить смысл оригинала на иностранном языке.

**Ключевые слова:** Абай Кунанбаев, концепт, разум, переводческая эквивалентность, лингвокультурное выражение.

### Introduction

The basic concept of any linguistic and cultural society is the concept of “reason”. The content of its conceptual volume, complex structure and large number of units made it possible to study it as a macro-concept in the language. Words and phrases that convey mental processes and facets of human intellect comprise a broad lexical and phraseological category in all languages. “Reason” is a universal category in any national culture. It is the ability to think logically and creatively, generalize the results of the mind and intellect. The reason can be subordinated to the units of understanding, memory, recollection, opinion, judgment, understanding, thought, argument, conclusion, etc. Linguists and translators have been studying philosophical difficulties in texts for a long time, including the conceptual representation of “reason” in the language. In science, according to human knowledge, it is not difficult to notice that the human mind is complex and has a certain localization. E.I. Golovanova concludes that “the most complex of concepts in a person's knowledge of the world is the concept of “reason”, because intelligence is the defining thing that separates humans from animals, as well as humans from each other” [1, p. 85]. E.S. Kubryakova adheres to the opinion that “the concept does not come from the meaning of the word, but from the personal and national experience of a person in the meaning of the word” [2, p. 10]. The linguistic image of the world is the knowledge of the system, accumulated experience and common views characteristic of the speakers of a certain language. Therefore, language research in the anthropocentric direction is conducted in connection with the culture, mind, and worldview of the representatives of that nation.

The explanatory dictionary of V.I. Dahl has an analogous interpretation of the mind, which reads, “the mind is the general name of human cognitive abilities, the ability to think; it is a part of the soul” [3, p. 473]. Kant sets the following tasks regarding the problem of “Pure Reason”. The first task is the subject of theory of knowledge, the second is ethics, and the third is the subject of aesthetics. The “ultimate goal of our use of reason”, which Kant emphasized, should be organized around the following questions: “What can I know? What do I need to do? What can I believe?” [4, p. 67]. Abai emphasizes the value of moral judgment and critical thinking in his definition of reason, which is similar to Kant's ideas on ethical action and reasoning.

Abai Kunanbayev was the first Kazakh thinker to focus on spiritual and moral science. He argued that the basic principle of morality is the principle of humanism “be a complete man” (tolyq adam), which determines the orientation of a person to master the models of moral behavior. Only then a person become “complete”, “holding the reason, willpower, heart altogether”. It is known that Abai contributed to the development of the theory of Kazakh spirituality, explaining the reason

from a philosophical perspective, revealing its importance for a person seeking to improve moral qualities and self-development. According to doctor of philological sciences, professor Zh. Dadebayev the concept of reason in Abai's works is of great importance. From the core of the poet's principle of unity of reason, solidarity of reason, the following main ways and mechanisms of improving people's character can be seen: a) avoiding evil, falsehood, injustice; b) unity in goodness, truth, and justice; c) to overcome evil with good, ignorance with humanity, to destroy it by spreading language, art, propaganda [5].

Considering the concept in the context of a linguistic personality, N.Yu. Shvedova concludes: “the author's perception of a linguistic personality and knowledge of the mental world reflected in the text” [6, p. 428]. Since the original principles are so deep and intricate, translating Abai Kunanbayev's ideas from Kazakh into Russian and English presents several difficulties. Capturing the variations and cultural significance of the Kazakh language, which may not have exact equivalents in the Russian and English languages, is one of the most difficult aspects in translating Abai's works. For example, the idea of “reason” in Abai's writings includes wisdom and knowledge acquired throughout life experiences in addition to logic and reasoning. This all-encompassing view of reason is ingrained in Kazakh society, and is difficult to find an exact translation variations in Russian or English languages without distorting the original meaning.

### **Research methods and materials**

The text under investigation is the Kazakh writer Abai Kunanbayev's *poem and words of edification*. The words of edification were translated into Russian by the Kazakh writers, translators Satimzhan Sanbayev under the title “Words of Edification” (1970); translations by Rollan Seisenbayev and Clara Serikbayeva under the title “The Book of Wisdom” (1992–1993), new translation versions of Erbol Zhumagul under the title “Words of Edification” (2021) were selected. The words of edification were translated by Richard McKane, Simon Geoghegan and the poems translated by Y. Vinokurov (1887) into Russian and by Dorian Rottenberg into English. In addition to pointing out that the literal English translation of “reason” does not capture all the cultural implications of the original word, the given article highlights the absence of semantic and cultural identity. Translation theory and practice form the foundation of the article's research techniques. Comparing the original and translated editions was one of the procedures used to determine translation equivalency. Poet's original and translated texts were analyzed conceptually and contrastively, and translations were systematically organized.

The given article was guided by the works on the theory and practice of translation by V.N. Komissarov. The examination of translations in the original and in another language helps in identifying and documenting the type of equivalent used by the translator. A comparative investigation of the content and translation alternatives of the text in the original reveals that there are several different levels of equivalents. Additional consideration concerns the concept of equivalence, formulated by the researcher of Russian translation studies V.N. Komissarov: “translation equivalence is the commonality (semantic proximity) of the original and the content of the translation”, arguing that the essence of the original content should be preserved in the translation. V.N. Komissarov also identified five levels of equivalence theory: “the level of linguistic signs, the level of statement, the level of message (structure), the level of description of the situation, and the level of the purpose of communication” [7, p. 34].

### **Results and discussion**

Translating Abai is an attempt to convey feelings and situations in the great poet's poems through the expression of knowledge of the linguistic world of Kazakhs, devoted to the algorithms of the national thinking type. The famous translator G. Belger stated that “it is necessary to recognize that there are no real, high-ranking translations of Abai's works. Currently, when the collection about Abai will be published, editors and publishers do not know which translation to

stop at and which translation to get the best. It is also wrong to place all the blame on the translators. There are a number of specific, compact poetic translations by such translators as V. Rozhdestvensky, M. Petrovykh, M. Tarlovsky, L. Ozerova, Yu. Neuman. However, if you compare the translations with the original, the rhythmicity and words come, but not in the style of Abai” [8, p. 402].

A.A. Galieva in his scientific work, after studying the lexical inconsistencies in the versions of Abai's words of edification translated into English, indicates that according to the concept of “reason”, the inconsistencies with the word reason and syntagmatic sequences used in Abai’s words are recognized as contextual correspondences: “*aqyl*” – “*reason*”, “*aqyl*” – “*intelligence*”, “*aqyl keseli*” – “*harmful attitudes of mind*”, etc [9, p. 20].

Academician R. Syzdyk mentions several thematic groups in Abai’s edification words and states that they can form a conceptsphere. The scientist is talking about the reason, as well as the world, human being, soul, science and knowledge, etc [10, p. 96]. It means that in order to translate Abai’s poems or words, translators must take into account that Abai wrote in categorical way. And each concept, frame, term or word that makes up the conceptsphere has its own characteristics.

Analyzing the Russian translations of Abai's words of edification, it can be noticed that the translation versions of C. Serikbayeva and R. Seisenbayev, E. Zhumagul are translated at a high level. During the translation, the authors tried to preserve the original content and effectiveness of the work.

New translation of words of edification translated by E. Zhumagul were published in 2021 under the guidance of Kazakh PEN club. As translator says: “Abai's text is extremely dense with highly complex sentences, which in the Russian translations were often interpreted and divided into several smaller ones. This resulted in serious syntactic discrepancies that destroyed the composition of the original and led to an unacceptable distortion of the author's style” [11, p. 13].

The translation of S. Sanbayev Abai's words is relatively low. While rendering the original texts, the translator tried to maintain accuracy in his work, but translator took liberties in many places. In addition, the author's style was not preserved, some words rendered voluntarily without using equivalents.

Comparing the versions of the English translation, we notice that R. McKane's translation is a gradual translation made from the Russian version by C. Serikbayeva and R. Seisenbayev, and Simon Geoghegan’s translation is a gradual translation of E. Zhumagul's Russian version. That is, errors in the Russian language and the translation of the Russian language representation of the concept into English.

Below, the features of translation into Russian and English of poem, words of edification, which reflect the concept of reason in Abai's works are analyzed.

**Table 1 – Reason is the virtue, wisdom, common sense in the human being**

1	2
Original version:	Men bolsam, eger, aǵyn jemek dedim, <i>Aqyldy</i> boldym elden bölek dedim. Men <i>aqyldy</i> bilemen ne qylsam da, Aqyl meni bilese kerek dedim.  <i>Aqyldy</i> jan tabylmas maǵan syrlas, Körine tentek köp nadan moiyn bürmas. Ädiletsiz, <i>aqylsyz</i> , arsyzdardy Men bolsam, eger, aǵyn jemek dedim,  <i>Aqyldy</i> boldym elden bölek dedim. Men <i>aqyldy</i> bilemen ne qylsam da,

continuation of the table 1

1	2
	<p><i>Aqyl</i> meni bilese kerek dedim.  <i>Aqyldy</i> jan tabylmas mağan syrlas,                      Körine tentek köp nadan moiyn bürmas.                      Ädiletsiz, <i>aqylsyz</i>, arsyzdardy                      Köre tūra, köñilde tynyştyq tūrmas [12, p. 229].</p>
<p>Y. Vinokurov's version:</p>	<p>Da, vpravdu mudrost - svet, a glupost - tma,                      Ī <i>umnyi</i> byt hotel by ia vesma!                      No vse j ne byt mne <i>vlastelinom mysli</i>.                      Boiüs, hlebnu ia <i>gorä ot uma!</i></p> <p>Naidu l sebe ia vroven <i>mudresov?</i>                      Īa doljen budu jit sredi <i>glupsov</i>.                      Ī, ne naidä ni chestnyh i ni <i>umnyh</i>,                      Īa poteräiu um v konse konsov [13, p. 234].</p>
<p>Dorian Rottenberg's version:</p>	<p>Had I preferred the white one, said the lad,                      A <i>mind</i> of mighty <i>power</i> I could have had.                      But I would rather not become <i>a sage</i>                      For then indeed my fate would have been sad.</p> <p>In <i>wisdom</i> nobody would equal me;                      By troublemakers envied would I be.                      And then, not finding <i>wise</i> and honest friends,                      No peace of <i>mind</i> or comfort would I see. [14, p. 187].</p>

In the above poem “Masgud”, criticism of intellect, abundance of intellect, and evaluation of reason with its time and environment is clearly seen. Through these verses, the poet has conveyed Masgud's morality and common sense. Original text is translated into Russian as a free translation, the actual words used by the poet are not given. The translator developed the idea of the poem's content through modulation transformation, but Abai's style and structure of the poem have not been preserved. The adjective “aqyldy” renders into Russian as “umnyi” – to be smarter, while in English it is translated as “mind of mighty power”. The author's notion of “reason” in the line “I control mind” is not present in the translation, “reason should control me” is the unchanging personality of the poet's worldview. According to the specifics of the translations between “intelligent” and “intelligent person”, in the following paragraphs “intelligent person” is given with the equivalent of “mudres”, while in English “intelligence” is translated as a noun. At this point, we notice that the concept of reason, including the unit “mind” has several conceptual meanings. The opposite of the given unit, the concept of “mind” is translated in the Russian language as an antonym translation in the way that there is no “intelligent person”. If there are additions made by the author in the Russian translation, it is noted that the English translation by Dorian Rottenberg was translated directly from the Kazakh language. During the comparison of the translation versions, it is determined that the poems in the Kazakh and English languages are literal translations. In English, “aqyldy” – “a mind of mighty power”, “aqyldy bileu” – “a sage” - dana, “aqyl bileu” – “fate” – tağdyr, “aqyldy zhan” – “in wisdom” – danalyqta, “aqylsyz” is given in different units. In the “Dictionary of the Abai's language” by A.Ysqaqov, the linguist defines the word “aqyldy” as “a lot of consciousness, thinking, listening”, and the word “aqylsyz” as “unconscious, thoughtless” [15]. According to V.N. Komissarov's theory of equivalence, the translation of the given verses corresponds to the third type. That is, there is a lack of parallelism of lexical structure and syntactic structure in the original and translated versions. The general concepts

used to describe the situation in the original have been preserved in the translation, and the structure of the original and the translation cannot relate to the relationship of syntactic transformation.

**Table 2 – Reason as the highest level of mind**

Original version:	Ol aitty: - Tahqiq bül aitqanyñnyñ bāri ras, jaratuşy <i>artyq aqyl</i> iesi ekendigi maǵlūm boldy [16, p. 109].
S. Sanbayev’s version:	- Vse, chto ty govoril, - istina, - zametil uchenyi.- Povtoräiu, ia soglasen s tem, chto sozdatel iavläetsä nositelem <i>vysşego razuma</i> [17, p. 76].
Roland Seisenbayev and Clara Serikbayeva’s version:	- Verno vse, chto ty govoril, - otvetil uchenik, - iasno, chto Sozdatel obladaet poistine <i>velikim razumom</i> [16, p. 273].
Erbol Zhumagul’s version:	On skazal: - Vse, chto ty skazal – pravda, ochevidno, chto Sozdatel obladatel <i>soverşennogo razuma</i> [11, p. 195].
Richard McKane’s version:	“You have spoken truly, master,” replied the pupil. “It is clear that the Creator possesses <i>sublime intelligence</i> [16, p. 438].
Simon Geoghegan’s version:	“Everything you have said is true”, Aristodemus replied. “It is clear that the Creator’s <i>reason and intelligence are perfect and sublime</i> ” [11, p. 308].

The twenty-seventh word of Abai describes a dialog between Socrates and his disciple Aristodemus, who reflected on God and reason. Abai devoted great attention to Socrates' teachings, outlook, and principles. In this word, Almighty Allah has singled out man among all other creatures and endowed him with reason as a great gift. And if the Creator gives intelligence, he is convinced that his intelligence is superior to all minds and consciousnesses, and that he is the possessor of the highest intelligence.

According to the analysis of the well-known Abai scholar Garifolla Esim, Abai made several valuable comments about the reason in the speech given by Socrates. First, the concept of the existence of a reason apart from the human mind. What kind of reason is it? Abai says that it enters a person with the soul. Is that why the poet says, “heart is an armor of the mind”? The abode of the soul is the heart. Therefore, in order to have a mind, a heart is needed first. Let the mind enter a person with a soul, then what is the extra-human mind, where is its source? This is a problem. Secondly, if the soul is the mind, what is the soul? An animal also has a soul, but it does not have a reason. Thirdly, there is another power who gives a soul and intelligence to a person, and it is Allah. God has the reason, but man cannot recognize him, God has the soul, but man does not understand his soul, man is only the one who feels, perceives, and obeys the miracles and power of God [18, p. 70].

Therefore, translators must consider philosophy of the given word. The translation of “*artyq aqyl*” into Russian translates as “*veliki razum*”, “*vysşi razum*”, “*soverşennyi razum*” which means high intelligence, sublime intelligence in English. If we consider the gradual translation from Russian to English, the concepts of “reason” and “intellect” are compared. Simon Geoghegan’s version, translator gives two synonyms “*reason and intelligence are perfect and sublime*”, while Richard McKane renders as “*sublime intelligence*”. Intelligence is the ability to get used to new situations, learn new knowledge through experience, understand abstract concepts and use one's knowledge to manage the environment; the pursuit of knowledge and overcoming cognitive difficulties such as perception, feeling, memory, thinking, imagination. By intellectual means a person of great intelligence, knowledge, analytical thinking ability. This explains the meaning of the concept of “intelligence” in English. From the point of equivalency, given variants does not fully render meaning of the phrase “*artyq aqyl*”, translations into Russian and English are in the level of message (structure). The translation and the original correspond to the fourth level of V.N. Komissarov's theory of equivalence, because in the translation, words with a meaning close to the

linguistic units of the original are taken, the author's communicative intention, and syntactic structures are preserved. The way of showing and describing the situation is highly translated.

**Table 3 – Reason in the eyes**

Original version:	Bül ısteriniñ bärı özin körsetpek, özin-özi bazarğa salyp, bır <i>aqyly közindegi</i> aqymaqtarğa «bärekeldi» degızbek [16, p. 147].
S. Sanbayev’s version	<i>Oni iz koji lezut, chtoby vystavit sebä kak na bazare i sorvät pohvalu v svoi adres ili vyzvät chü-nibüd zavist. No chto s togo, esli kto-to budet zavidovät ih narädam? Presledovät v jizni tolko lichnye vygo-dy — znachit byt ogranichennym chelovekom. Ne ot bölşogo uma idet jelianie cheloveka obladät vsemi bla-gami mira</i> [17].
Roland Seisenbayev and Clara Serikbayeva’s version:	Staraiutsä vystavit sebä napokaz, kak na torgah, vyzyvaiut zavist u glupsov, chei <i>um tolko v glazah</i> [16, p. 309].
Erbol Zhumagul’s version:	Vse eti dela – stremlenie otlichitsä, jelianie, vystaviv sebä na bazar, zastavit kakogo-nibüd pridurka s odnoi storony s odnoi myslü na lise voskliknüt: «Molodchina!» [11, p. 234].
Richard McKane’s version:	Such persons are eager to show off, as if they were in the market place, and they arouse envy amongst fools whose <i>wits are only in their eyes</i> [16, p. 470].
Simon Geoghegan’s version:	All their deeds and endeavours are merely the desire to stand out from crowd, to put themselves on display like goods on a stall at the bazaar and to be thrilled if some fool with but one thought in his head compliments him saying: “Well done! Good man!” [11, p. 352].

The thirty-eighth word of edification of the poet is the most important one, in which the bundles of thoughts of deep meaning are expressed. The author refers to fools in their eyes – people who make decisions only by sight, do not go to the richness of thought, but think only externally. Based on the Kazakh proverb “*Aqymaqtyñ aqyly közinde*”, the author talks about the existence of hypocritical people who strive to express themselves. In the Russian translation, this phrase is literally translated as “ум в глазах”. In Russian, the phrase “*um v glazah*” (mental imagery) is rarely used in Russian language. However, by direct translation, the concept is presented in English with the concept “*wits*”. In the Kazakh language, wits have the meaning of ingenuity, quick thinking, in the Russian language – the equivalent to “*ostroumie*”. Wit is mental sharpness and inventiveness; keen intelligence, that is, mental agility and creativity; wit relates to intelligence. Hence, the English translation “wits are only in their eyes” - a quick mind only in their eyes, which means that in the English version it showed not only the concept of the mind itself, but also its acumen. In general, the original and translation options are not fully adequate, however the author's style, semantic requirements are fully preserved.

In the given example, the purpose of communication is to convey a variable meaning, which forms the main part of the content of the phrase “*aqyly közindegi*”. In E. Zhumagul’s version, the communicative effect is achieved at the expense of a kind of artistic image of human communication. Such an indirect description of the information was considered unacceptable for the translator and replaced with another figurative phrases, which provided the necessary communicative effect in the translation.

**Table 4 – Reason as a master mind, a high mind**

1	2
Original version:	Zaty tügıl, hikmetine eşbir hakım <i>aqyl</i> erıstire almady. Alla tağala - ölşeusız, bızdıñ <i>aqylımyz - ölşeuli</i> [16, p. 131].



continuation of the table 4

1	2
S. Sanbayev's version	<i>Daje taina sozida-nia nedostupna mudrejšim iz lüdei, ne govorä uje o prirode allaha. Allah beskonechen, chelovecheski razum predelen. Razve vozmojno predelnym izmerit beskonechnoe? [17].</i>
Roland Seisenbayev and Clara Serikbayeva's version:	Daje mudrejšim iz <i>mudryh</i> ne razobräsä v ego deiania, ne to chtoby postich vnutrennüi sušnöst ego prirody. Allah vsilen, naşı <i>vozmožnosti ogranicheny</i> [16, p. 294].
Erbol Zhumagul's version:	Ne to, chto poznät sušnöst – ni odin mudres ne smog dobavit znani k Ego mudrosti. Vsevyšni bezgranichen, naš <i>razum – ogranichen</i> [11, p. 220].
Richard McKane's version:	Even the <i>wisest among the wise</i> will never understand the inner meaning of His deeds, let alone the essence of His nature. Allah is almighty, but our <i>powers</i> are finite [16, p.457].
Simon Geoghegan's version:	Even the wisest sage could not add the slightest piece of knowledge to His <i>wisdom</i> , let alone come to know his true essence. The Almighty is unbounded and infinite whereas our <i>minds are finite and limited</i> [11, p. 335].

Another aspect of the concept of reason is revealed in Abai's valuable work, which is called the thirty-eighth word or “Tasdik” about the knowledge of the world and creation. Abai scholar M. Myrzakhmetov believes that the concept of “reason” is based on the fact that Abai chose the character of mind, combining the character of power and science, which became the key concept among the eight characteristics of Allah. One of the 8 characteristics of God – power and science – is the main character, and the other six characteristics are the interpretation of this main character. That is, these two main characteristics are combined by Abai, choosing it as the reason [19, p. 47]. Therefore, it is not possible to know Allah wisely, our knowledge and science are limited. The limited mind and the infinite truth are things that cannot be understood by God.

First, if we look at the etymology of the word hakeem, it means a scholar, a sage who came from Arabic, mastered various sciences, and followed the course of serving a person through education. In the Middle Ages, judges who gave a fair assessment of controversial issues were called hakeems. Abai analyzes and reveals the meaning of the concept of hakeem and hakeem scholars. According to Abai's analysis, moral qualities in the first place for a person, these characteristics of prophets, saints and hakeems, muslims. The prophets know God and teach people to worship; the saints are to think of the afterlife, to love God, while the hakeems, in most cases, pay more attention to the benefits of science in this life. While the saints reach the truth with the strength of faith, the hakeems reach the truth with the reason. In this regard, Abai believes that “not every scientist is a hakeem, but every hakeem is a scientist”. The author's knowledge says that hakeems, regardless of religion, serve people through their knowledge, which makes them hakeem. In the edification of the given by Abai, there is a mention of the creation of the Almighty Allah. He talks about the fact that even the superior, high intellect cannot reach to Allah, and the supreme intellect of the human mind, the intellect of the scholars, cannot reveal it either. In Russian, it is translated as “*mudrejši iz mudryh*” in an enhanced sense, and in Kazakh it means the “wisest of the wise”. Because of the middle-russian language, in English translation it is given as the phrase “the wisest among wise”. In the second sentence, Abai claims that God is immeasurable, and the human mind is measurable. And in Russian, this sentence means that God is omnipotent, and our capabilities are limited. Therefore, it is translated in the same sense as in the Russian language. In this case, the limitation of the author's human mind has been translated in Russian and English according to the equivalent of possibility.

**Table 5 – Reason as a deep thinking, reflection**

Original version:	Qazaq osyǵan da, amal joq, nanady, anyq öz oiyna, <i>aqylyna teksertip nanbaidy</i> [16, p. 119].
S. Sanbayev’s version	<i>Kazahi toje verät etomu, verät slepo, ne utrujdaia sebä razmyşleniami o brenosti mira</i> [17].
Roland Seisenbayev and Clara Serikbayeva’s version:	Kazah verit v eto ponevole, a ne potomu, chto dohodit do etoi istiny putem <i>glubokogo razmyşlenia</i> [16, p. 283].
Erbol Zhumagul’s version:	Devätsä nekuda, kazah verit i etomu, verit, ne proveriv iasno <i>lichnym razmyşleniem, umom</i> [11, p. 209].
Richard McKane’s version:	The Kazakh is aware of this, but not through <i>deep reflection</i> [16, p. 447].
Simon Geoghegan’s version:	Our Kazaks know this and believe it but without clear reflection or with the <i>power of their minds</i> [11, p. 322].

The thirty-fourth edification of Abai is about the philosophy of life and death. The people know that death is real, that it does not come when a person grows old, but suddenly, and that once God has taken his life, there is no return from it, so he disbelieves it. Abai was looking for an answer to this question. Human beings want to know the relationship between life and death as much as possible, but it is not fully revealed. That's why Abai makes people doubt that they believe in the power of God. He says that there is belief in the truth, and there is belief in the work of the Creator as destiny. A person believes that the death of the soul that came into the world, its worldly existence, so that it is far from evil and close to goodness, is the desire of its Creator. This is not yet a realization of the truth, but recognition that this is the nature and destiny of a person. “There is acceptance of fate in the mind, there is a belief that it is written by God, and there is a belief in the truth. Abai doubted the existence of the latter. People would be far away from the sorrows of the world if they believed in the truth. They would enter the path of sainthood, get rid of the false world, care for the hereafter, enter the eternal faith, and enter the path of Islam once and for all. According to Abai’s understanding, people's faith in the hereafter and the world is vague” [18].

The given sentence refers to the need to believe only after examining the reason. It is said that the Kazakhs believe that they have no choice, and not think about what was said, and then make a decision. The concept of the reason in this sentence is “*aqylyna teksertu*” – means that the mind is reeling and making decisions. In the Russian version, this concept is given by the phrase “*glubokoe razmyşlenia*”, that is, in the sense of achieving the truth through “deep reflection”. In the English version, “deep reflection” is given in the meaning of deep thinking, contemplation. At this point, new units of the concept of reason come in English and Russian.

The given example corresponds to the fourth type of equivalence in Komissarov's theory. This is because the relationship between the original and the translation is observed with the following features: incomplete parallelism of the lexical composition – in translation, it can be found words with meanings close to the language units of the original, for example “*aqylyna teksertu*” – all three translations into Russian give the concept of reason as “*razmyşlenia*”: “*glubokoe razmyşlenia*”, “*lichnoe razmyşlenie, um*”; semi-lexical parallelism is preserved, the purpose of communication and syntactic structures and translation units correspond.

**Table 6 – Reason as a science, knowledge**

1	2
Original version:	Ǵalamnan jylsyn, maǵan ne türlı bolsa da, ia dünüeñnen, ia <i>aqylyñnan</i> , ia malyñnan ğadalät, şapaǵat sekıldıbireulerge jaqsylyq tıgızbek maqsatyñ bolsa, ol jol - qūdaidyñ joly [16, p. 147].
S. Sanbayev’s version	-

continuation of the table 6

1	2
Roland Seisenbayev and Clara Serikbayeva’s version:	Esli ty nameren delitsä s drugimi svoimi dengami, skotom, <i>znaniami</i> , drugimi blagami – eto i est püt Vsevyšnogo, edinstvennyi püt, ne znaiuši predela [16, p. 308].
Erbol Zhumagul’s version:	Esli je imeetsä sel, nevajno kak, dengami li, <i>umom li</i> , skotom li, sdelät komu-to chto-to napodobie milosti, spravedlivosti, etot püt – püt Boga [11, p. 233].
Richard McKane’s version:	If you intend to share with people your money, livestock, <i>learning</i> and other good things you have, you are on the path of the Most High, the only path without end [16, p. 470].
Simon Geoghegan’s version:	However, if it is your aim to show justice and compassion to others by sharing your money, your <i>knowledge</i> or your livestock – then you will know that you are following the path of God [11, p. 352].

Abai added justice and mercy to God's 8 attributes and turned them into ten attributes. Thus, out of the ten characteristics, three characteristics, i.e. intelligence, justice, and mercy, are selected and made into the core of the teaching of a complete person. There is a conclusion based on deep knowledge that a person who follows God's path is a pure muslim, a complete person. The source of Abai’s entire humanistic approach, which takes its source and radiates throughout his works, as the main conditions of being a complete person, lies in this thought formulation. It can be said that the author's entire ethical and humanistic main line lies in the conclusion of this thought.

In the context of the poet's understanding, there is no difference between the ignorant and the bad, because all the evil of the bad comes from ignorance and lack of intelligence. In the original version, the concept of reason is equated to knowledge. The poet says that if someone shares the world, intelligence, cattle with the desire to do good to other people, then this is the direct, divine path. In Russian, the reason is the equivalent of “*znania*”, and in English it is translated as “*learning*”. In the Kazakh language “learning” means studying, searching, to gain knowledge. It is clearly seen that S. Sanbayev didn’t render given word, R. Seisenbayev and C. Serikbayeva’s version and English variants translated as “learning”, so it means that translators understood the core formulation of authors thought.

The translation and the original correspond to the fifth level of V.N. Komissarov's theory of equivalence, because the original and translated versions preserve the author's communicative intention, lexical and syntactic structures. The lexical composition is delivered to a high degree, the main parts of the original content have been preserved in the translation.

**Table 7 – Reason as a shame**

Original version:	Şyn üiat sonдай нәрсе, şariğatqa teris, <i>ia aqylğa teris</i> , ia abiürly boiğa teris bir is sebepti bolady [16, p. 123].
S. Sanbayev’s version	<i>Nastoiäşi styd tot, kotoryi vyzvan postupkami, protivorečaşimi vere ili razumu ili porochaşimi che-libo dobroe imä</i> [17].
Roland Seisenbayev and Clara Serikbayeva’s version:	İstinyi styd tot, kotoryi ispytyvaiut, soverşiv postupok, protivnyi zakonam şariata, <i>sovesti</i> , chelovecheskomu dostoinstvu [16, p. 286].
Erbol Zhumagul’s version:	İskreni styd byvaet po prichine kakogo-nibüd postupka, neugodnogo ni şariatu, <i>ni razumu</i> , ni dostoinstvu [11, p. 212].
Richard McKane’s version:	But true shame is that felt by a person who commits an action contrary to the Shariah laws, <i>human conscience</i> , and human dignity [16, p. 450].
Simon Geoghegan’s version:	True shame arises from behaviour that <i>offends against</i> Sharia, <i>reason</i> , or dignity and it generally takes two forms [11, p. 326].

The poet mentioned shame in his words. Author says that true shame is against sharia, human affairs, and reason. In Abai's cognitive view, a person who is far from the virtues found in a person, takes on the behavior that leads a person to bad actions, deviates from the right path, reprimands oneself. According to Abai, whoever has shame has faith. When discussing issue of shame, religion, especially faith, cannot be considered separately. The poet concluded that it is ignorance and not real shame to be ashamed of a person without doing any bad deeds. There are two types of true shame: the first one is shame for someone else's mistake, and the second one is self-indulgence and shame for your own mistakes. The author says that the shame of ignorance is related to the mind and feelings of a person.

In the original, the concept of “*aqyl*” is revealed from the side of *shame*. “*Aqylğa teris*” is a shame that is not approved by the mind and is against the sharia. In the Russian translation, the concept of reason is represented by the unit “*sovest*”, that is, the unity of mind and shame is reflected. Therefore, in English “*human conscience*” is equivalent to “*shame*”. It should also be considered that the unit “*conscience*” in English is translated as awareness, cognition. Lexical parallelism is preserved in the translations of the given examples, the purpose of communication and syntactic structures and translation units correspond, they are translated according to the fifth type of equivalence. However, in the translation version of R. Seisenbayev and C. Serikbayeva, the concept of mind is not shown, that is, the connection between shame and mind, which the author is referring to, is not rendered. E. Zhumagul's translation version can be cited as an example of a rational, adequate translation version.

### Conclusion

Summing up the article, it should be analyzed in accordance with Abai's philosophical beliefs, which emphasize the value of good reasoning and critical thinking in his writings and highlight the use of reason to develop investigatory, conceptual, and translation skills. Abai's poem and words of edification have been unsatisfactorily translated into Russian and English. The translator's task encompasses not only interpreting the original text's form, meaning, substance, and structure, but also comprehending the phenomena that gave rise to the poetry, particularly when translating concepts such as “*reason*”, which require a deep understanding.

During the discussion of the article, the translation versions of Abai's works in Russian and English were analyzed in accordance with the equivalence theory of V.N. Komissarov. The results of the analysis showed that the translations of the poet's works are at different levels of equivalence. This means that the meaning of the translated text does not fully reflect the meaning of the word, lexical-semantic features in some examples of the original text.

According to V.N. Komissarov's equivalence theory, it is observed that the original and translated versions of the translation texts retain the communicative intent, lexical and syntactic structures of the author. In translation, the lexical composition is conveyed to a high degree, the main parts of the original content are preserved. However, based on the conclusions of scientists who studied a number of Abai's works and gave their interpretation, it can be seen that the translators did not fully understand the meaning of the poet's poems and words of edification. In addition, the concept of “*reason*” given in literal Russian and English translations in foreign languages translated with several signifiers as “*es* (mind), *danalyq* (wisdom), *mudrost* (wisdom), *sovet* (advice), *um* (intelligence), *razmyshlenie* (reflection, thinking), *znanie* (learning), etc.”.

The recognition and understanding of the poet's degree of thinking, feeling, and creativity is a prerequisite for the translator's talent and creativity to reach a high level and acquire a poetic quality. The preservation of the form and content of the poetry, the precise transfer of language tools, and the translator's personal expertise, attitude, and translation characteristics all have a role in how well the poet is able to transmit their lyrical meaning. The issue of translating concept of “*reason*” into Russian and English requires accurate analysis and careful study at the dissertation level.

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