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THE DEGREE OF EQUIVALENCE IN TRANSLATING THE CONCEPT OF “QAIRAT” (WILLPOWER) IN A. KUNANBAYEV’S WORKS

Annotation. The article analyzes the degree of equivalence of the concept qairat (willpower) in A. Kunanbayev’s works during the translation into Russian and English. The purpose of the paper is assessing the efficiency and level of equivalency of different translation techniques. In addition to formulating important evaluation criteria, the article suggests a methodical way of determining the degree of equivalency in conceptual units. It is proven that translating the concept of qairat (willpower) requires not only linguistic but also cognitive comprehension, considering cultural and philosophical aspects. The methodology of the article is based on the theory of five levels of equivalence of Russian translation scholar V.N.Komissarov. The material for the study was the poems and words of edification by A.Kunanbayev, their translations into Russian and English by S.Sanbayev, K.Serikbayeva, E.Zhumagul. New translation versions of such translators as J.Burnside, S.Geoghegan, G.Khalyk, R.Kudabayeva, Z.Auezova, O.Zhanaidarov will be acquired. The results obtained from the findings show that Abai’s prose translations exhibit higher equivalence than his poetry translations. The latest English translations are more accurate compared to Russian versions, while stepwise translations (Kazakh-Russian-English) reveal similar shortcomings. The study concludes that scientific and practical significance of the study lies in the fact that comparing the translations of the concept of qairat (willpower) by Kazakh, Russian, and English translators contributes to the development of Kazakh translatology.

Keywords: concept, willpower, equivalence, translation studies, Abai Kunanbayev.

Introduction. The study of the concept of qairat (willpower) within the conceptual spheres of the Kazakh, Russian, and English languages represents a crucial area of research aimed at understanding the interconnection between language, culture, and cognitive systems.

Under the initiative of the President of the Republic of Kazakhstan Kassym-Jomart Tokayev, Abai’s works have been translated into world languages to commemorate the 175th anniversary of the great poet [1, 4]. In this regard, the article examines newly published translations of Abai’s poetry, directly translated from Kazakh-to-English, rendered by the National Bureau of Translations’ initiative. The significance of this research lies in demonstrating the necessity of an in-depth examination of equivalence levels when translating national-cultural concepts from Kazakh to other languages.

The concept qairat in A.Kunanbayev’s writings refers to an inner power that is necessary for growth as an individual; a vital instrument for accomplishing objectives and learning new things. It steers individuals away from sins, fleeting desires, and easy gains, guiding them towards righteousness. However, Abai also warns that excessive qairat (willpower), much like an overabundance of intellect, can be harmful, as it can be equally intense in driving a person toward both good and evil.

The given concept in Abai's philosophical and literary legacy has been extensively analyzed by scholars, including T. Kakishev, S. Kaskabasov, G. Yesim, S. Kamzin, etc, among others. M. Auezov interprets it as a key element of Abai's ethical framework, emphasizing its role in moral refinement and the continuous pursuit of personal and intellectual excellence [2, 98].

The concept of qairat (willpower) has been explored within the Russian mental conceptual sphere in the works of L.S.Novikova, I.P.Belyaeva, V.A.Kozlov, A.I.Pavlov, T.V.Bulygina, A.D.Shmelev. While Bulygina, Shmelev, and Wierzbicka frequently analyze it in conjunction with the concept of "freedom", in some contexts, these two notions are presented in opposition to one another. According to Latypova the determinant of the concept of volja (willpower) is a synthesizing feature that unites all conceptual attributes, maintaining system structure. The horizontal interaction of concepts is based on differentiation, with key components: 1) conditions for action; ability; 2) influence on self, others, and the world; 3) concentration of inner potential; 4) focus on a specific object [3]. In English-language scholarship, the concept of "courage" has been examined in depth by Ruda, drawing from Aristotle's definition of courage, describes it as a synthesis of experience and knowledge that is practically applied, allowing individuals to overcome fears rationally and decisively [4, 106].

The limited number of studies on translation between Kazakh-English and Kazakh-Russian language pairs highlight the significance of the present research. The concept of qairat carries profound philosophical and ethical connotations in the Kazakh language, which do not always have direct equivalents in Russian and English. As interest in Abai's works and Kazakh cultural identity continues to grow, a comprehensive analysis of qairat in translation becomes increasingly relevant.

Methodology and research methods. The present study examines the translations of Abai Kunanbayev's poetry and prose, focusing on their renditions in Russian and English. In the case of "Qara Sozder" (Words of Edification), several Russian translations have been selected for analysis, including Satimzhan Sanbayev's "Slova nazidaniya", Rollan Seisenbayev and Klara Serikbayeva's "Söz kitabı", and Erbol Zhumagul's "Gakliya" (2021). New translations into English by S.Geoghegan (2021), and J. Burnside (2020) are also studied. Besides, the article analyzes the translation of Abai's poetry, considering English translations by G.Khalyk, R.Kudabayeva, and Z.Auezova, as well as Russian translations by O.Zhanaidarov, A.Shteinberg, A.Qodar, M.Adibaev, K.Doszhan, and D.Brodsky, etc.

The article is based on a number of lexicographic and bilingual dictionaries such as:

1. The first Kazakh-English and English-Kazakh Oxford Qazaq Dictionary;
2. The Explanatory Online dictionaries of the Russian language by S.I. Ozhegov and V.I. Dale;
3. Bilingual dictionaries such as the Kazakh-Russian and Russian-Kazakh dictionaries;

The given dictionaries are made possible to conduct comprehensive conceptual and comparative analysis of the concept qairat in three languages. Several steps made up the research process: a) to determine its fundamental connotations, the notion of qairat was chosen and categorized from the SL in Abai Kunanbayev's writings and their translations into Russian and English; b) the translations were methodically grouped based on various translation techniques.

Through an analysis of the cognitive and semantic changes that take place during translation, the study pinpoints important patterns and difficulties in conveying Abai's conceptual framework in both Russian and English. A conceptual analysis of qairat was conducted to determine its core meanings, cultural connotations, and contextual usage in author's works. The analysis included comparisons with dictionary definitions.

Based on V.N. Komissarov's theory of equivalence levels, a comparative analysis of the translations was conducted. Cases of formal (lexical), denotative (referential), stylistic (grammatical), connotative (semantic), pragmatic (contextual) equivalence were identified. The primary method for determining the degree of equivalence remains the comparison of the translation with the original text.

Discussion and observation. The core determinants of the concept of qairat refer to the semantic nucleus of a concept – its stable, unchanging aspects. In Abai's works, qairat is used in the following key meanings:

- Erik-jiger (willpower) – an individual's inner strength and ability to overcome difficulties;
- Tabandylyq (perseverance) – the quality of completing what has been started;
- Belsendilik (activity, dynamism) – qairat represents a person's drive for action, transforming intellect into practical action;
- Şeşimdilik (determination) – making bold decisions and remaining steadfast in one's chosen path;
- Ruhani beriktik (spiritual resilience) – an inexhaustible inner strength and the ability to withstand challenges, etc.

Additional interpretations of the concept that vary based on the situation are known as peripheral determinants. In different contexts, qairat might signify different things. As demonstrated by Abai's works that one requires qairat to oppose injustice, the pursuit of justice entails protecting one's honor and standing up for one's rights (moral courage). As stated in "Čylym tappai maqtanba" (Do not boast without acquiring knowledge), qairat is essential for learning and symbolizes the pursuit of knowledge and unwavering endeavor (intellectual endurance) in the field of education. Since warriors must exhibit bravery prior to embarking on a campaign, qairat signifies bravery and heroism in times of conflict. Qairat is seen as a type of spiritual power in religious philosophy, where it represents the harmony between the physical and mental bodies as well as spiritual purity (spiritual endurance), as exemplified by the statement "Alla tağalanyñ sipatynda solai bolmaqqa tiis" (This must also be true of Allah's qualities). Qairat represents honesty and the fight for love (emotional power) in the context of love and emotions. According to Abai's Tolyq adam ("A man of integrity") concept, qairat is one of the major characteristics influencing a person's social behavior. In a social context, it is linked to self-discipline and determining one's position within the community (self-discipline, leadership). As a result, qairat is a complex idea that assumes unique semantic subtleties depending on the situation. That is, qairat is a concept that is always "working" – it is not just a person's internal strength, but a dynamic factor that influences every action in life.

The concept of qairat is a significant element in both Russian and English conceptual spheres; however, it has been studied differently in each language. Through content analysis of Abai's works and an examination of translations, we observe the following:

In Russian, the determinants of qairat concept are reflected in various translation equivalents from analyzed examples, such as "volja" (will), "otvaga" (bravery), "sila" (strength), "hrabrost" (courage), "krepit'sja" (to endure), "smelost'" (boldness), "odolevanie" (overcoming), "boris" (fight), "ukazyvat'" (to indicate), "umenie" (skill), "uporstvo" (perseverance), "reshitel'nost'" (determination), "stojkost'" (resilience), etc.

There are a number of difficulties in translating qairat into English since various individuals focus numerous aspects of the concept. Consequently, an amount of translation equivalents appears from analyzed examples, such as "willpower", "courage", "abilities", "power", "powerless", "strength", "be strong", "will", among others.

The definition of qairat is "enthusiasm, determination, zeal", according to the Dictionary of loanwords in the Kazakh language. In Kazakh, it is used in a figurative sense to mean "strength and energy" [5, 35].

In Oxford Qazaq Dictionary, the translation of qairat is given as "strength", "power", "energy"; qairatsyz as "weak-willed", "indecisive"; qairat-jiger as "energy", "enthusiasm"; qairattan as "to gain one's energy", "to be inspired by"; qairatty as "strong", "energetic", "strong-willed", "brave", "courageous", "fearless"; qairattylyk as "vitality", "persistence" [6, 255].

In Qazaq-Russian dictionary, qairat – "jenergija", "sila", "moshh", "uporstvo", "kipuchaja sila"; qairatty – "sil'nyj", "jenergichnyj" [7].

Various Russian dictionaries, including the explanatory dictionaries of Ozhegov and Shvedova, semantic shifts and the emergence of homonyms associated with volja (willpower) [8,

714]. According to Ozhegov's dictionary, the Russian word "volja" has multiple meanings (first meaning): 1. Willpower, determination – the ability to achieve one's desires and set goals (e.g., sila voli – strength of will, vospitanie voli – cultivation of willpower); 2. Conscious striving – a deliberate effort to achieve something; 3. Wish, demand – an expression of desire or requirement; 4. Authority, power – the ability to make decisions and have control.

"Volja" (second meaning): 1. Freedom in action or expression – the ability to act without restrictions; 2. A state of freedom – not being imprisoned or confined (e.g., vypustit' na volju – to release into freedom) [8].

According to Dale's explanation: "volja" - the freedom of action granted to a person; liberty and scope in one's actions; absence of coercion, violence, or compulsion; power or strength, moral force, authority, might; desire, aspiration, will, lust, wish, craving – the entire moral/emotional half of the human spirit, as opposed to the intellectual, rational part. Independence, freedom, autonomy, scope in actions; willfulness, arbitrariness [9].

Below analyzes the level of equivalence achieved by translators in rendering Abai's works from Kazakh into Russian and English.

Table 1

Original: Aqyl, qairat, jürekti birdei üsta, Sonda tolyq bolasyñ elden bölek [10, 108].			
Translator	Translation version	The representation of the concept "qairat"	The levels of equivalence according to V.N. Komissarov
A. Shteinberg	Tol'ko tot, kto serdce i razum skueta Nepreklonnoj volej – dostignet vysot [11, 104].	"Nepreklonnaja volja" Indomitable will (myqty, qaisar erik)	Stylistic Equivalence (Level 3) The concept qairat has been translated with the meaning of strict, firm will. The poetic style of the original text has been preserved; however, the word "skueta" (forges, binds) alters the initial meaning, conveying the idea of forced unification rather than harmony.
O.Zhanaidarov	Otvagu, um, serdce – ih vmeste derzhit tot, Kto ot drugih otlichen, svoim umom zhivet. [12, 98]	"Otvaga" Bravery (erjürektik, batyldyq)	Semantic Equivalence (Level 4) In contrast to its original meaning of inner strength or willpower, the concept of qairat has been translated as "courage". As opposed to the original text's presentation of the harmony of reason, heart, and will, the translation places more emphasis on bravery and individuality.
G. Khalyk	Use your mind as much as will and heart And only then will you become a perfect man. [1, 136]	"Will" (erik, jiger)	Denotative/Contextual Equivalence (Level 2-5) In this translation, qairat is rendered with the most precise meaning. The balance between "reason, heart, and will" is preserved.

The author's poetic lines form the core of Abai's literary work, serving as the philosophical, aesthetic, and socio-cultural foundation of his concept of Tolyq adam. Furthermore, in translation, qairat is frequently reinterpreted using metaphors. Wind, mountains, or deeply rooted oak trees are examples of environmental metaphors that are commonly used in Kazakh

culture to symbolize qairat, which means inner power. The phrase «birdei usta» (hold evenly) is used in SL to highlight the harmony of the three attributes of reason, will, and heart. However, this balance tends to shift in translation. Shteinberg's use of the term "skuet" (binds, restrains) changes Abai's original meaning from balance to subjugation by depicting qairat as a power that controls the heart and reason rather than as a component of harmony. Zhanaidarov removes the connecting element from qairat and presents it only as an active force by translating it as "otvaga" (courage). Khalyk, meanwhile, offers a translation that is impartial and maintains the original unification. These differences demonstrate that translation involves not only lexical substitution but also conceptual recoding.

When comparing the concept of qairat with analogous notions in Western philosophy, it can be partially aligned with Schopenhauer's "will" [13]. Schopenhauer states that everything in the world moves by the same inner force — the will, whereas qairat embodies a conscious spiritual strength. As a result, the distinctive cultural and intellectual complexity of qairat is sometimes lost in translation.

Both conceptual loss and the constraints of equivalency are revealed by the translation. Zhanaidarov compares qairat with courage but loses its internal stability, while Khalyk strikes a balance between the three. Shteinberg defines qairat as surrender to will and order. Since there isn't a complete equivalent in Western languages, qairat is either limited in its application or divided up into distinct elements (will, courage, and perseverance). The recoding of the concept through metaphors alters the original philosophy: in Abai's works, qairat signifies balance, whereas translations depict it as a force of dominance, active action, or neutral will, which is rendered directly from Kazakh language.

Table 2

Original: Maqtan üşin qairatsyz bolys bolmaq, İttei qor bop, özine söz keltirmek [10, 44].			
Translator	Translation version	The representation of the concept "qairat"	The levels of equivalence according to V.N. Komissarov
B.Mos myshuly	Iz-za lesti neprav ednym budet bolys V sobach'ih terzanijah ne dopustit, chtoby ego imja bylo zadeto [14, 42].	"Nepravednyj" unrighteous (ädiletsiz)	Connotative/Contextual Equivalence (Level 4-5) The word qairatsyz is interpreted as moral weakness, but it does not explicitly convey the absence of willpower. The overall meaning of the original is preserved, but the semantic nuance has changed.
D.Brodsky	V o l o s t n y m vse norovit bezmozglyj stat', - Budet vsemi, kak sobaka, prokljat on [14, 44].	"Bezmozglyj" brainless (aqylsyz, essiz)	Denotative/Contextual Equivalence (Level 2-5) The concept is interpreted as "brainless", altering the original meaning. Highlights foolishness rather than lack of willpower. The emotional and evaluative meaning of the original has been modified.
A. Qodar	Pust' on volostnym iz tshheslavija stanet, V bezdarnosti budet, kak pes, ulichen [14, 48].	"Iz tshheslavija" out of vanity (täkapparlyq, menmendik)	Denotative/Contextual Equivalence (Level 2-5) The word qairatsyz is conveyed as "vanity" rather than "lack of willpower". Only indicates unworthiness for a career. While the meaning is preserved, the literal equivalent has been altered.

M.Adibayev	Ot kazhdoj tvari slyshať, chto nichtozhnyj, No volostnym stremitsja vsjakij stat’ [14, 50].	“ Nichtozhnyj ” insignificant (q ũ n s y z , jaramsyz)	Connotative Equivalence (Level 4) Emphasizes social insignificance rather than a lack of willpower. The original emotional nuance has been altered.
O.Zhanaidarov	Dlja hvastovstva im hochetsja zabrat’sja v volostnye, Sobach’i ih delishki, sobachij p u s t o b r e h ... [12, 20]	Not directly translated (t i k e l e i audarylmağa)	Pragmatic Equivalence (Level 5) Conveys the broader theme of corruption instead of a direct translation. Focuses on disgrace, but the concept of “powerlessness” is weakened. Preserves the original impact and intent, but the literal equivalent is altered.
R.Kudabayeva	A man who wants to be a bolys just for show Will find himself both powerless and loathed by everyone. [1, 46].	“ Powerless ” (älsız, qauqarsyz / därmensız)	Denotative/Contextual Equivalence (Level 2-5) The translation is the closest to the original meaning of the lack of willpower. Suggests physical weakness but lacks social criticism. The direct meaning of the word is accurately conveyed.

Let’s focus on the conceptual analysis of the concept of qairatsyz in Abai’s poems and its translations. In Abai’s poem “Qartaidyq, qaıǵy oiladyq, üiqy sergek...”, the given line criticizes individuals who seek power not out of true leadership qualities but for vanity and status. The key concept here, qairatsyz, does not merely mean “weak” or “lacking willpower” but carries a deeper evaluative meaning of moral weakness, spinelessness, and lack of principles. Auezov state that in these lines, it is concluded that the very concept of being a volost (local governor) is a path to “humiliation” and “dog-like behavior”, and that one should avoid administration within the Kazakh community [2, 70].

However, in translations, this concept is conveyed in different ways, leading to shifts in the original meaning. The key word qairatsyz is the negation of qairat. However, it does not merely signify physical weakness or a lack of strength. Abai describes a qairatsyz person using a zoomorphic metaphor – ittei qor bolu (to be humiliated like a dog). In Kazakh, this image conveys the ultimate level of disgrace and shame.

First, there is semantic reduction, in the original, qairatsyz encompasses moral, willpower, and social weakness, but no translation captures all three aspects. Second, there is a philosophical shift, for example, Momyshtuly’s translation emphasizes moral corruption, while Qodar’s version highlights professional incompetence. Finally, the connection between “powerlessness” and “disgrace” is lost – whereas Abai equates being qairatsyz with falling into disgrace, Kudabayeva’s translation reduces it to “powerless”.

In Western philosophy, several terms correspond to the concept of qairatsyz (lacking willpower). Weak-willed (jigersız), for example, expresses a lack of resolve but lacks deep emotional complexity. The word spineless (ar-ūjdansyz) does not entirely refer to dishonor, but it does imply cowardice. Although servile (jaltaq, qūldyq sanaly) indicates submissiveness, it does not always signify weakness. The word ignoble (tömen, arsyz) conveys moral inferiority but fails to convey the lack of willpower. Semantic changes and partial meaning losses are inevitable in translations since no one word can adequately capture all facets of qairatsyz.

Abai criticizes both the social structure and the individual in the lines quoted. Author’s assessment of a system in which individuals sacrifice principles for career success is undermined by Momyshtuly, Brodsky, and Qodar, who emphasize the shortcomings of the individual character, while Adibaev and Kudabayeva focus on the reactions of society. As a result, the original context

is lost, since Abai's criticism is directed at a larger social problem, not just a specific individual. The original moral and social elements of the weakness of the qairatsyz idea are destroyed during conceptual reduction. The metaphorical transition also takes place since the picture of "ittei qor bolu", or being degraded like a dog, is not entirely maintained. Ultimately, the absence of social context transforms a criticism of society into an emphasis on personal shortcomings. For example, "A man who lacks courage and pursues power for selfish reasons will live in shame and be hated like a dog". A perfect translation would not only convey the words but also the complete philosophical meaning of the statement. This version better reflects qairatsyz as not just weakness but moral decay and the loss of integrity – something that existing translations fail to fully convey.

Table 3

Original: Biraq pendesinde aqyl – hükımsı, qairat, quat – qyzmet qyluşy edı. Soğan qarap oilaisyñ: Alla tağalanyñ sipatynda solai bolmaqqa tiis [10, 133].			
Translator	Translation version	The representation of the concept "qairat"	The levels of equivalence according to V.N. Komissarov
K.Serikbayeva	Esli u zemnogo sushhestva razum javljaetsja ego vlastitelem, a sila sluzhit emu vo vseh ego dejanijah, naprashivaetsja vyvod: ne te li svojstva sluzhat i Allahu? [14, 367].	"Sila" power (küş)	Denotative/Contextual (Level 2-5) The word qairat has been interpreted solely as physical strength, while the aspects of willpower and courage have been lost. The core meaning of the word is preserved, but its full semantic scope has been narrowed.
S.Sanbayev	Po vsej verojatnosti, velichie allaha potomu i bezgranichno, chto znaniya ego bezoshibochny, a sila – neujazvima. A jeto vytekaet iz nashego predpolozhenija, chto sozidanie rukovodimo mogushhestvom i podchineno emu [14, 449].	"Sila" power (küş)	Connotative (Level 4) The word qairat has been interpreted only in relation to power and dominance, while its meaning as an individual's inner strength has been lost. The original emotional and evaluative nuance of the word has changed.
E.Zhumagul	No u smertnogo, po obyknoveniju, razum – vlastitel', a hrabrost' i sila – ispolniteli. Gljadja na jeto, dumaesh': tak dolzhno byt' v opisanii Vsevyshnego Allaha [15, 221].	"Hrabrost' i sila" bravery and strength (batyldyq pen küş)	Connotative/Contextual (Level 4-5) Qairat has been rendered only as courage, while its aspects of willpower and strength have been lost. The word has been adapted to the original context, but its direct meaning has changed.

S.Geoghegan	However, for mortal men reason is usually their master, and courage and strength are their servants. And considering all this, we might imagine that this might be the same for Allah Almighty [15, 337].	“Courage and strength” (batyldyq, erjürektik pen küş)	Connotative/Contextual (Level 4-5) Qairat has been rendered as courage and strength, but its aspect of willpower has been lost. The word has been adapted to the original context, but its direct meaning has changed.
J. Burnside	For humankind, intelligence is the master, strength and willpower are its servants. With this in mind, we might imagine that it would be the same with Allah’s attributes. [1, 473]	“Strength and willpower ” (erik-jiger)	Denotative (Level 2-5) The word qairat has been accurately translated as a person’s inner spiritual strength. This translation is the closest to the original. The direct meaning of the word has been fully preserved.

When referring to Abai’s moral philosophy, M. Auezov made a direct connection between it and the idea of “nравstvennaya lichnost” (moral personality). Abai argues that the combination of willpower (qairat) and reason (aqyl) represents Allah’s divine creation. The poet highlights that qairat serves and is subservient to aqyl. The word “sila” (strength) is frequently used to translate qairat. K. Serikbayeva’s translation remains faithful to the original, while S. Sanbayev’s version deviates slightly. His translation portrays aqyl as flawless and qairat as indestructible, prioritizing conceptual attributes over strict accuracy. However, the key idea that qairat must submit to aqyl is not explicitly conveyed. In Abai’s verses, the concept of qairat plays a crucial role in describing human nature, illustrating the relationship between aqyl (reason), qairat (willpower, determination), and kuat (physical strength).

The analyzed concept has been understood and expressed by translators in a variety of ways. John Burnside’s “willpower” is the most correct translation since it captures inner strength, spirit, and determination, which is equivalent to a denotative equivalency level. K.Serikbayeva’s “sila” and S.Sanbayev’s “mogushhestvo” are translations that are more similar to physical strength, but they express strength and physical force rather than willpower. E.Zhumagul’s “hrabrost” and S.Geoghegan’s “courage” are two translations that ignore qairat as a power of will in favor of concentrating only on bravery. According to Ruda, courage enables individuals to overcome indifference, rethink their perspectives, and adopt a different worldview; it allows one to take action and engage in deeper thought [4, 109]. Overall, the concept of qairat varies depending on the translator’s strategy, with most failing to fully capture its multifaceted meaning.

Table 4

Original: Jigerlen, silkın, Qairattan, berkın Dep nasiqat bergende [10, 347]			
Translator	Translation version	The representation of the concept "qairat"	The levels of equivalence according to V.N. Komissarov
L. Ozerov	Trizhdy umnym bud' Ukazuj im put' – Pohvaly u nih ne najdesh' [14, 258].	T r i z h d y umnym bud' (Üş ese aqyldy bol)	Pragmatic (Level 5) The word qairattan is not directly translated; instead of conveying a person's strength and willpower, it encourages wisdom. The original meaning has been completely altered.
O.Zhanaidarov	J e n e r g i c h n e j , vstrjahnis', Bud' geroem, boris'! – V pustotu, komu shlesh' nazidaniya?.. [12, 86]	Bud' geroem, boris'! (Batyrbol, küres!)	Connotative (Level 4) The word qairattan is used in the sense of heroism and struggle, but its meaning of inner strength is not fully preserved. The general idea is still the same, but the word's emotional nuance has changed.
T. Botting	"Wake up! Stand up! Get up! Step up!" You tell them time and again [16, 69].	Get up! Step up! (Ornyñnan tür! Alğa bas!)	Denotative/Contextual (Level 2-5) The concept is not directly translated, but the meaning conveys the necessity for a person to take active action. The original meaning is preserved, but the structure has been altered.
Z. Auezova	And when you tell them off – Stand up, wake up! Brace yourself and cheer up! [1, 125].	Brace yourself and cheer up! (Öziñdi jınaqta jäne köñiliñdi köter!)	Connotative/Pragmatic (Level 4-5) The word qairattan is translated as an encouragement for self-support. The meaning is close, but it does not completely match the original.

"Segizayak" is a poem written by Abai in 1889. It is an eight-line poem with a well-crafted artistic structure, expressing both social realities and the poet's personal sorrow. It takes a lot of accuracy to translate such a unique poetry. The English and Russian translations, however, greatly depart from the author's original meaning. For instance, the line "jigerlen, silkın, qairattan, berkın" has a completely different meaning in Russian, which suggests that one should become three times wiser and mentor others. A translation like this undervalues the poet's skill and the profoundness of his expressions. The entire lyrical sentence is not only poorly translated, but the concept of qairat is also mistranslated. However, when back-translated into Kazakh, the English translation reads as "oian, tür, ornyñnan türyp, alğa bas", which translates to "wake up, rise, stand up, move forward". Based on the translator's perspective, there is some conceptual connection even though conceptual vocabulary like qairat and jiger are not translated clearly. Comparatively, the English translations are more effective than the Russian versions.

Kazakh-Russian dictionary gives the explanation to the word: "Qairattan" - verb küş jiu, quattanu, jigerlenu [5, 237]. In the original text, qairat is represented through four key components: physical strength (revitalization, reinforcement), psychological resilience (determination), spiritual power (to gain a power), and active action (direct call to action). The degree to which these components are preserved in translations varies in the translations by Botting and

Zhanaidarov, physical strength and active action are partially retained; in Auezova's translation, psychological resilience is somewhat present; while in Ozerov's version, the spiritual power is completely lost and replaced with the concept of intellect. The main issue is that most translators attempt to convey qairat through only one aspect, leading to the loss of its multidimensional meaning.

Different transformation strategies used by translators in this example. For instance, Botting's "Stand up! Wake up!" is an example of a literal translation that keeps the call to action. By maintaining the idea of bravery, synonymic substitution, as Zhanaidarov's "Bud' heroem, boris'!" (Be a hero, fight!), remains more accurate to the SL. Auezova's "Brace yourself and cheer up!" is an example of semantic extension, which reduces the idea of struggle while partially maintaining the concept. Adaptation, like Ozerov's "Trizhdy umnym bud'" (Be three times as wise), significantly alters the original meaning, replacing qairat with an intellectual concept.

Finding a multi-layered equivalent is crucial, with phrases like "persevere," "fortify yourself," or "unleash your strength" being suitable in English, while Russian equivalents could include "Bud' tverd v reshimosti!" or "Projavi silu duha!" maintaining context is equally important. "Jigerlenu" reflects spiritual upliftment, "silkinu" signifies movement and action, and "qairattanu" represents awakening inner strength. Most translations attempt to capture the indirect or emotional nuance of qairat rather than its direct meaning.

Results. The following conclusions have been drawn from the examination of the analyzed concept and its translations into Russian and English:

- a) The quality of the translations of the "Qara sozder" (Words of edification) are higher than the poetic translations;
- b) Resent English translations are more accurate, effective and faithful to the ST compared to Russian translations;
- c) Step-by-step translations from Kazakh to Russian, Russian to English demonstrate comparable shortcomings, underscoring the limitations of mediated translation;
- d) The latest Russian translations (by Zhanaidarov and Zhumagul) indicate a higher degree of translation adequacy in comparison to earlier versions;
- e) Direct translations from Kazakh-English (by Kudabayeva, Auezova, Khalyk) are more successful in maintaining the semantic and conceptual integrity of the SL.

Although these linguistic units capture certain aspects of the concept of qairat, the comparative examination of translation alternatives shows that they fall short of capturing the complete range of semantic nuances present in the Kazakh language. To some degree, each of these variations captures certain elements of the Russian concept of volja. Depending on which facet of qairat is to be highlighted in a particular circumstance, this emphasizes the significance of contextualization and the careful selection of relevant determinants.

Conclusion. In conclusion, translating Abai's writings into other languages continues to be a crucial topic in contemporary Kazakh translation studies. Abai is a national hero who also serves as a global representative for the Kazakh language and people. Additionally, comparing and contrasting the Russian and English versions of the concept of qairat, which is a fundamental component of Abai's Tolyq adam philosophy, and assessing the level of equivalency.

The analysis of translation variants of the qairat reveals that most translations follow a stepwise pattern from Kazakh to Russian to English. As a result, the Russian and English equivalents often share similarities, but they may present a different interpretation of the qairat compared to its original meaning in SL. This means that English readers perceive Abai's poetry through the lens of Russian translation, leading to the replication of inadequacies found in the Russian versions within the English translations as well.

In recent years, direct Kazakh-English translations have demonstrated a strong adherence to the author's philosophy and the cultural identity of the Kazakh people, proving to be successful renditions. Notably, translators such as R. Kudabayeva and Z. Auezova, who worked on Abai's poetry, as well as E. Zhumagul, who translated his "Qara Soz", have produced high-quality translations. Unlike the Russian translations, these versions avoid omissions, additions, generalizations, or arbitrary reinterpretations.

The qairat is explored in all three conceptual spheres – Kazakh, Russian, and English – but with different emphases. It frequently focuses on spiritual struggle and is framed within a larger philosophical and moral discourse in Russian culture. Willpower is commonly analyzed in the English conceptual arena through the prisms of efficiency in both personal and professional accomplishments, self-control, and self-discipline. Similar to its Russian and English equivalents, qairat is also considered a crucial personal attribute in Kazakh linguoculture; however, the cultural and philosophical traditions of each linguistic community greatly influence how it is interpreted. The concept of qairat is frequently connected to physical and mental capability in Russian and English, but its deep philosophical and social significance is not entirely expressed in Kazakh. According to Abai's ideology, qairat symbolizes a nation's spiritual strength, morality, and social responsibility in addition to individual strength. The translations into Russian and English might not adequately capture these elements. In Kazakh, qairat means "realization of one's spiritual and moral strength", "moving forward with inner conviction", and "contributing to the development of society".

This is difficult to express with a single word in many languages, leading translations to capture only certain aspects of the concept. To fully grasp the meaning of qairat, it is essential to consider not only the word's definition but also its place in Kazakh society and Abai's philosophy. Since qairat is an integral part of Abai's Tolyq adam concept, which forms the foundation of his philosophy, future research should systematically examine its translation alongside the related concepts of "aqyl" (reason) and "jürek" (heart).

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А. ҚҰНАНБАЕВ ШЫҒАРМАШЫЛЫҒЫНДАҒЫ «ҚАЙРАТ» КОНЦЕПТІСІНІҢ АУДАРМАДАҒЫ ЭКВИВАЛЕНТТІЛІК ДЕҢГЕЙІ

Аңдатпа. Мақалада Абай Құнанбаев шығармаларындағы «қайрат» (ерік күші) концептінің орыс және ағылшын тілдеріне аударылу эквиваленттілігі зерттеледі. Зерттеудің жұмысының мақсаты – эквиваленттілік деңгейін және әртүрлі аударма стратегияларының тиімділігін бағалау. Авторлар концептуалдық бірліктердің эквиваленттілік деңгейін бағалаудың жүйелі тәсілін ұсынып, негізгі бағалау критерийлерін тұжырымдайды. «Қайрат» (ерік күші) концептін аудару тек лингвистикалық тұрғыдан ғана емес, сонымен қатар мәдени және философиялық аспектілерді ескере отырып, когнитивті түсінуді де қажет ететіні дәлелденген. Мақаланың әдістемесі белгілі ресейлік аударматанушы В.Н.Комиссаровтың бес деңгейлі эквиваленттік теориясына негізделген. Зерттеу материалы ретінде А.Құнанбаевтың өлеңдері мен қара сөздері, олардың С.Санбаев, Қ.Серікбаева, Е.Жұмағұл аударған орыс және ағылшын тіліндегі нұсқалары алынған. Сонымен қатар Дж.Бернсайд, С.Гейган, Г.Халық, Р.Құдабаева, З.Әуезова, О.Жанайдаров сынды аудармашылардың жаңа аударма нұсқалары қарастырылады. Зерттеу нәтижелері Абай шығармаларының прозалық аудармалары поэтикалық аудармаларға қарағанда жоғары эквиваленттілік деңгейін көрсететінін айқындайды. Соңғы ағылшын тіліндегі аудармалар орыс тіліндегі нұсқаларға қарағанда дәлірек, ал сатылы аудармалар (қазақ-орыс-ағылшын) ұқсас кемшіліктердің бар екендігін айқындайды. Зерттеу жұмысының ғылыми және практикалық маңызы – «қайрат» (ерік күші) концептінің қазақ, орыс және ағылшын аудармашылары тарапынан аударылуын салыстыру қазақ аударматану ғылымының дамуына үлес қосады деген сенімде.

Түйін сөздер: концепт, қайрат, эквиваленттілік, аударматану, Абай Құнанбаев.

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СТЕПЕНЬ ЭКВИВАЛЕНТНОСТИ В ПЕРЕВОДЕ КОНЦЕПТА «ҚАЙРАТ» (ВОЛЯ) В ТВОРЧЕСТВЕ А. КУНАНБАЕВА

Аннотация. Статья исследует эквивалентность перевода концепта «қайрат» (воля) в произведениях Абая Кунанбаева на русский и английский языки. Цель исследования – оценить степень эквивалентности и эффективность различных переводческих стратегий. Авторы предлагают систематический подход к оценке уровня эквивалентности концептуальных единиц и формулируют ключевые критерии оценки. Доказано, что перевод концепта «қайрат» (воля) требует не только лингвистического, но и когнитивного осмысления с учетом культурных и философских аспектов. Методология статьи основана на теории пяти уровней эквивалентности известного российского переводоведа В.Н.Комиссарова. Материалом исследования послужили стихи и слова назидания А.Кунанбаева, их переводы на русский и английский языки, выполненные С.Санбаевым, К.Серикбаевой, Е.Жумагул. Также будут рассмотрены новые переводческие версии, предложенные такими переводчиками, как Дж.Бернсайд, С.Гейган, Г.Халық, Р.Кудабаева, З.Ауэзова, О.Жанайдаров. Полученные результаты показывают, что прозаические переводы произведений Абая демонстрируют более высокий уровень эквивалентности по сравнению с поэтическими переводами. Современные английские переводы более точны по сравнению с русскими версиями, в то время как последовательные переводы (казахский-русский-английский) выявляют схожие недостатки. В исследовании сделан вывод, что научная и практическая значимость работы заключается в том, что сравнение переводов концепта «қайрат» (воля), выполненных казахскими, русскими и английскими переводчиками, способствует развитию казахской переводоведческой науки.

Ключевые слова: концепт, воля, эквивалентность, переводоведение, Абай Кунанбаев.

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