

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 36, 2020, Especial N°

27

Revista de Ciencias Humanas y Sociales
ISSN 1012-1537/ ISSNe: 2477-9385
Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Lexemes with the “camel” component in Kazakh: problems of translation

Nurmira Zhumay¹

¹ Theory and Practice of Translation Department, L.N. Gumilyov Eurasian National University, 2 Satbaev Str., Nur-Sultan, Kazakhstan Republic,

nurmiraali@mail.ru

Gulbakram Tumarbekovna Zhiyembayeva²

² L.N.Gumilyov Eurasian National University

zgulbahram@mail.ru

Maira Abibullaevna Zhunissova³

³ Kazak National Pedagogical University named of Abai

zhmaira_71@mail.ru

Jadira Abibullaevna Zhunissova⁴

⁴ L.N.Gumilyov Eurasian National University

jadira-73@mail.ru

Saiyn Zhazira⁵

⁵ L.N.Gumilyov Eurasian National University

jazirasaiyn@yandex.kz

Abstract

The article is devoted to the analyses of the units with the camel component which are reflected in the short stories of the Kazakh writer Oralkhan Bokey via a comparative analysis of texts, including the text of Kazakh and the texts of translated languages. As a result, Oralkhan Bokey's masterpieces in Kazakh literature are unusual and not like other writers' works surprising with his dissimilarity. In conclusion, in the Kazakh language, to indicate various signs of the same object, phenomenon, or condition separate lexemes are used.

Keywords: Comparative analysis, Translation, Kazakh lexeme.

Lexemas con el componente “camello” en kazajo: problemas de traducción

Resumen

El artículo dedicado a los análisis de las unidades con el componente de camello que se reflejan en las historias cortas del escritor kazajo Oralkhan Bokey a través de un análisis comparativo de textos, incluyendo el texto kazajo y los textos de idiomas traducidos. Como resultado, las obras maestras de Oralkhan Bokey en la literatura kazaja son inusuales y no como las obras de otros escritores que sorprenden por su diferencia. En conclusión, en el idioma kazajo, para indicar varios signos del mismo objeto, fenómeno o condición se utilizan lexemas separados.

Palabras clave: Análisis comparativo, Traducción, Lexema kazajo.

1. INTRODUCTION

Kazakh is one of the Turkic languages of the North-Western brunch. Ancestors of modern Kazakh people were used to be nomads till 1930th. The nomadic way of life reflected on the traditional lifestyle of Kazakh, their language and culture. This especially concerns the terminology of horse and camel breeding. National-cultural features of the vocabulary are manifested in the comparative approach to the study of languages. It allows identifying the national specifics of language units, especially the transfer of it in another language. Comparative language learning is one of the most fascinating and practically useful areas of modern linguistics. This is the knowledge of various linguistic pictures of the world, national peculiarities of its perception unique linguistic cultures (TÓLEBAEV, 2014).

2. METHODOLOGY

This article presents the results of a statistical analysis of the lexemes camel in the works of the famous Kazakh writer Oralkhan Bokey Bura. The comparative method is used to study the structure of the text. It helped to identify various textual universals diverse individual authorial manifestations of the writer's personality (lexicon, semantics, thesaurus, and associations) in textual activity using comparisons of various facts and realities, using contrastive poetics, defining invariant in structure and semantics of different texts.

3. ANALYSIS RESULTS

The camel had a special status in the life of different cultures. This is evidenced by the proverbs, sayings and set expressions stored in the language of multi-structural languages. Camels play a special role in the life of nomad people. According to PORKHOMOVSKY (2014) in the Turkish language, he defined 60 proverbs and sayings with the component *deve* (*deve* – camel in Turkish) as you are on your mind, I am on my mind, who will feed the camel? The frequent occurrence of the lexeme camel in Turkish proverbs can be explained, on the one hand, by the presence of a common Turkic paremia fund, on the other hand, the importance of a camel for cargo transportation - in almost all proverbs where the lexeme is used the camel is mentioned road, caravan, etc.

In Kazakh, there are more than 70 different names of camels, which are used in various sources. The Kazakh considered camel to be the

most important of the four types of domestic animals. They are camels, horses, sheep (goat) and cows. The camel has its patron (or protector) as Oysyl Qara in Kazakh. Kazakh people believe that Oysyl Qara defends and multiplies their herds. In Kazakh ethnocultural, a camel is a sacred animal. It may not eat for months and can go without food for a long time. It can roam and not drink more than 40 days. Therefore, the camel is called oysyl, which means hardy, patient. The camel is strong, resilient and at the same time obedient animal. Most often it is kept on pastures, where the animal itself finds and selects its food. The basis of the diet is dry, often prickly desert vegetation, which is unacceptable for other animals. The hump on the back contains fat reserves that the camel's body gradually uses for energy (ZHUMAY, 2019).

In the lexical system of the Kazakh language, there is a detailedization of the lexical meaning, which is expressed in the presence of several generic concepts of a single generic concept according to various characteristics. In such a way, in Kazakh, there are a lot of lexemes with the meaning of camel. Kazakh people differentiate camels by their ages, appearances, sexes, and colors and named them with various words.

Table 1: Lexemes with the meaning of camel in the Kazakh language

#	Sacred and peculiar camels	By ages	By sexes	Pelter camels	By the appearances of humps	Pack camel	By camel's teeth	According to the seasons	Castrated camels	By the numbers of giving birth
1	Maya (offspring of aruana)	narsha (three-years-old camel)	tumsa (young female camel)	zhalmaya (camel-steed)	lek (one-humped male camel)	arvan (a pack-camel)	eki-tisti (literally two-toothed camel)	In winter: zhundi tuye (a camel with thick fur)	azban (gelding camel)	kaiyma (primipara camel)
2	aruana (one-humped, sacred the-camel);	kunazhyn (between three and four years old camel)	buyrshyn (young male camel)		zhampoz (a kind of camels with humps on different sides)	zhaby tuye (a camel that no one rode on it and did not carry heavy loads, untamed camel)	tort-tisti (literally «four-toothed» camel)	In summer: kara kasya (dark, like rawhide)	stan (castrated he-camel)	ingen (milking)
3	ulsk (greybeed camel);	bota (colt camel)	bura (two-humped male camel)		zhalbay (camels with humps on different sides)	zhalangan tuye (daily used camel)		In autumn: boudakary tuye (undercoat (in a camel after spring pinching))		kolkam (camel has given many times birth)

4	kaiymal ingan (pregnant she camel)	taylak (older than one year)	soktan (four years old male camel)		caspak (half-breed of one-humped male and two-humped female)	zhailauysh tuye (used for shepherd)				shartyk (colt between two-humped camels and dromedary)
5	zharagan tuye (stubborn camel)	bozhygai (colt camel, synonym to the word bota)	tygyrshyn (between three and four years old female camel)		nar (one-humped)	kaptagai (wild camel)				borteki tuye (ill-fed camel)
6	botalan tuye (weak camel)	koshek (colt camel, synonym to the word bota)	kunanasha (two years old she camel)			shymyr tuye (fat camel)				
7	zhasyk tuye (very thin camel)	saka tuye (more than ten years old, big camel)								
8	zhonshen (tame camel)	shau tuye (very old camel)								
9	buzbasha (four years old aruana)	kara tis (five years old camel)								
10	kagalzhyn tuye (lonely camel)	kyrykkan tuye (9 years old camel)								

In many European languages, the camel has only gender differentiation as верблюд-camel (male camel), верблюдица-she-camel and верблюжонок-young camel. According to BELGER (2003), Kazakh lexeme connected with the camel has 26 various meanings: nar (one-humped); bura (two-humped male camel); ulek (purebred camel) and others. As for the meaning of the lexeme, aruana it should be added that it is not just one-humped ordinary camel, but purebred and sacred one, with thick wool on the scruff of its neck, a lush and long-tail camel. Researcher D. Tolebayev also outlined 49 various names of a camel in the Kazakh language (ZHUMAY, 2018). D. Tolebayev gives more detailed lexemes of a camel in Kazakh. To convert the original text in Kazakh we used the online tool sozdik.kz.

A well-known Kazakh writer Oralkhan Bokey was born on September 28, 1943, in the village of Chyngystai in Eastern Kazakhstan district. His parents Bokey and Kuliya brought up four girls and the only son Oralkhan. After his graduation from the school in 1961, he went to work as a youth guide for a local Pioneer Organization. Then he worked as a tractor driver in the Altay village. For 6 years (1963-1969) he attended correspondence courses at the journalism faculty of the C.M. Kirov Kazakh State University. During his study, he worked at Enbek Tuyi newspaper as a proofreader, translator and deputy editor.

In 1968 Oralkhan Bokey worked at Leninshyl zhas newspaper. Another famous Kazakh writer Sherkhan Murtaza made a huge impact on Oralkhan's promotion as a journalist and a writer. Sherkhan Murtaza could recognize emerging talent in a tractor driver called Oralkhan and brought him to the capital of Kazakhstan Almaty and connected Oralkhan's life with the writing community. 1974-1983 years Oralkhan Bokey was an editor of prose department in the literary magazine Zhuldyz, then from 1983-1991, he worked as a deputy editor, later a chief editor of Kazakh adebiety (Kazakh literature) newspaper. Oralkhan Bokey died on May 17, 1993, during a business trip to Delhi, India (PORHOMOVSKI, 2014).

4. DISCUSSION

Oralkhan Bokey's masterpieces in Kazakh literature are unusual and not like other writers' works surprising with his dissimilarity. His first collection of short stories *Kamshiger* published in 1970 in Almaty. This first collection rewarded his recognition to the beginning writer. Following his first collection, soon his other books published. They are the *Pleiades*, *where are you, white-fled foal?* *Glacial Mountains* (BOKEEV, 2017).

All his books were bestsellers and had been immediately translated into Russian after the publication in the same year. His collections *Zhasynyn izi* – Trace of lighting, *Án salady shagyldar* – Singing dunes, *Saitan kopir* - Scream, *Zymyraidy poizdar* – Trains pass by, and his last collection *Kisikuik* – The man-deer were translated into Russian in the same years of the publication (CATFORD, 2014).

Oralkhan Bokey's books were translated into Russian by well-known translators as Miroglov. His books were published in German, Slovak, Bulgarian, English, Hungarian, Arabic, Chinese, Japanese, and in the languages of the CIS countries. The published translations include *Sled molnii*, *Poyuschie barkhany* (Singing Dunes, *Sovetskii pisatel*, Moscow, 1981), *Chagylgan* (Cut up, Kyrgyzstan, Frunze, 1981), *Sled molnii* (The lightning trail, Hristo G. Danov, Bulgaria, 1981), *Kerbugy* (Fallow deer, Estonia, 1981), *Krik* (Scream, *Sovetskii pisatel*, Moscow, 1984), *Urker ayp barady*. In 2017 Oralkhan Bokey's collection *The Man-Deer and other stories* was translated into English by experienced British translator Simon Hollingsworth and edited by Simon Geoghegan within the project initiated by Kazakh Pen-club,

designed to expose the best works of classic Kazakh writers to the global literary stage through their translation into English.

The short story Bura included in Oralkhan Bokey's first collection Kamshiger in 1970. It is translated into Russian and English. This short story is about a camel with the name Kara Bura (Bura is a two-humped male camel). Kara Bura served people since its early years without sparing itself and its strength along with other camels. But the life in Kazakh village has changed dramatically; an expensive railway has been built with the help of camels. However, when the life of the people improved, they forgot about the camels and did not need them anymore.

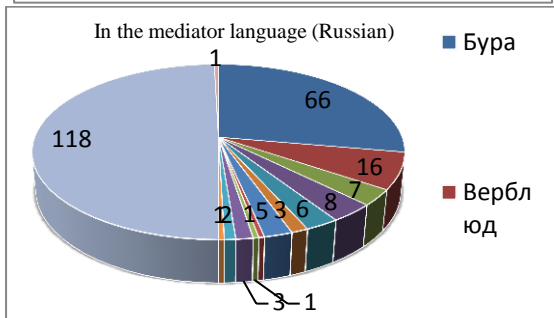
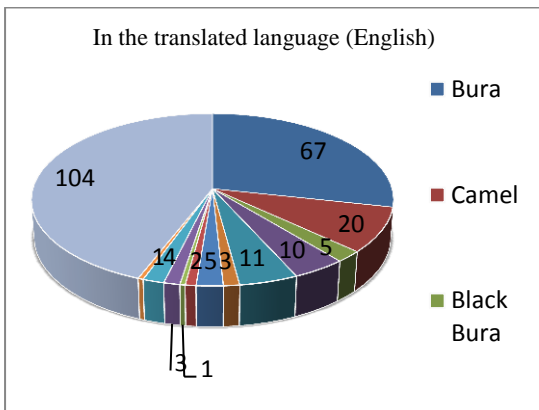
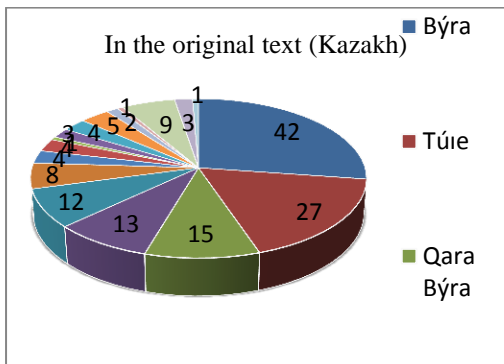
People shot them even worse. As a result, only one camel remained in the village, the hero of the story Kara Bura, who ran away from the village of which there was no place for the last camel. Wandering through the deserted steppe and mountains, suffering from the loneliness Kara Bura died falling under the train that he built the railway himself when he was a young camel. So the last and trustful to people camel Kara Bura disappeared from the village forever. We used a table to show the use of sentences with the component camel in three languages, they are in the original text in Kazakh, in the mediator language in Russian and in the translation in English and the amount of use in numbers.

Table 2: The camel component in Bura by O. Bokey in Kazakh, Russian and English languages and the amount of use in numbers

№	In the original	Quality	In the mediator	Quality	In the	Quality
---	-----------------	---------	-----------------	---------	--------	---------

	text (Kazakh)		language (Russian)		translated language (English)	
1	Býra	42	Бура	66	Bura	67
2	Túie	27	Верблюд	16	Camel	20
3	QaraBýra	15	Черный Бура	7	Black Bura	5
4	Bota	13	Верблюжонок	8	Little camel Camel's calf Colt Young camel	5 3 1 1
5	Aqbasbýra AǵasyAqbas	10 2	Бура Акбас Брат Акпас	4 2	Akpas Brother Akpas	8 3
6	Haıyan	9				
7	Aǵaıyntýǵany	8	Братья	3	His brothers	3
8	Ingen	4	Верблюдица	5	She-camel	5
9	Atan	4	Рабочий верблюду	1	Working camel Experienced camel	1 1
10	Tailaq	3				
11	Aryana	1	Аруана	1		
12	Janýar	1	Зверь	1	Beast	1
13	Túlik	1				
14	Túeshi	3	Верблюжатник	3	Camel herder	3
15	Onyń enesi (anasy)	4	Его мать	2	His mother	4
16	Qurby-qurdas, óz toby	2 3	Его друзья	1	Fellow camel	1
The pronoun he instead of the word camel in three languages:						
1	Ol	2	Он	118	He	104

As it is illustrated in the table, the writer used 16 different lexemes for the word tuye (camel) in Kazakh. In the mediator language (Russian), the translator Momyshuly used 13 different words; in the translated language (English) the translator S. Hollingsworth used 12 words with the meaning of camel. Let us analyze the lexemes with the component camel in the pie-chart given below.



Pie-chart 1: The use of lexemes with the component camel in Kazakh, Russian and English languages

The writer uses different words with the various linguistic meaning which distinguish these words from other types of meanings to describe the main hero's emotional conditions, the camel's loneliness and the new changes in Kazakh society destroying the valueless root of Kazakh culture, tradition, customs, and rituals. The writer deeply regrets those changes and with the feeling of a beast depicted his thoughts, inner affection of modern Kazakh life.

According to NIDA (1964), linguistic meaning should be distinguished from other types of meaning accurately. For the linguistic signification of a form other types of meaning, for the linguistic signification of a form does not refer to anything outside of language itself, as does referential or emotive meaning. However, rather to the meaningful relationships which exist within a language. On the other hand, linguistic meaning is similar to referential and emotive meanings, for all types of meaning are derived essentially from the signaling of a relationship. In the case of referential meaning, these relationships are the observed co-occurrences between the symbols and items in the cultural context, the things to which the words refer.

The literary translation should be viewed in the context of literary interaction as part of a multi-ethnic factor. In CATFORD's (1965) definition of translation, which is very often cited, it is defined as replacing textual material in one language (SL) with equivalent textual material into another language (TL). In his equivalence-

oriented approach, CATFORD (1965) defines translation equivalence from formal correspondence.

Problems arising in the process of translation are the result of differences in language systems that can be organized in relation to the various language levels at which they meet. These problems are the most usually found at the lexical level which we are trying to analyze in this article. Untranslability has become in recent decades' hot topic in linguistics and translation studies as it emphasizes communication between several languages. In such a way, translation studies are confronted with their social, ethical and political responsibilities, shared with other humanities fields.

Actual material collected from the English translation of the short story of O. Bokey Bura testifies that in the Kazakh language - compared with English - there is a big differentiation of lexical meaning to meanings of the considered matters. Originally in the text the short story of the camel, i.e. the main character of the short story, denoted by the personal pronoun he. In Kazakh the writer used only 2 times the word ол (in English he), however in Russian we meet the word он (in English he) 118 times, in English the personal pronoun he instead of the word camel was used 104 times.

If we consider further the methods of translating the words with the meaning of a young camel, often used in the text of the original, we can bring the following examples in English: little camel, camel calf, colt, and young camel. But in Russian, the translator used only

one-word верблюжонок. The given examples show that in Russian there is a special indicator - suffix -onok to indicate that we are talking about a baby animal. In English, however, additional funds are used for this - lexemes young, little, small, calf. Only in combination with them, one can understand that this is a young camel. Special attention should be paid to the English lexeme calf, which is given in the dictionary as a calf (also young deer, a young elephant, etc.). In the Oxford dictionary: a young cow, or the young of various other large mammals such as elephants and whales. The same explanation was given in the Collins English dictionary: the young of certain other mammals, such as the buffalo, elephant, giraffe, and whale.

In the original text, there are two words with the meaning of camel in Kazakh. They are atan and ingen. However, in Russian and English, we found only one equivalent of this word. In Russian, the word рабочий верблюд was used, in English working camels. In the original text, we see three words with the meaning camel in Kazakh. They are atan – castrated, strong male camels, bura – two-humped male camel and tailak – two years old camel. Further, in the text of the original, we meet a camel called aruana. Kazakh people consider aruana as an elite and sacred camel. These camels are very kind and give a lot of milk. People never applied physical force to these animals. To convey the meaning of the word aruana the translator uses the method of transliteration in Russian. The word aruana was translated into English as a camel. In this case, the figurativeness and expressiveness of the Kazakh lexeme have been lost entirely. Because aruana is not only a she-camel, aruana is a sacred, one-humped and

purebred camel. We think, translation into English of the lexeme aruana as a dromedary is correct. But this word has not a meaning of sacred as in Kazakh. That is why the transliteration in English as aruana is the most suitable word. Aruana is one-humped she-camel, and in the explanatory dictionary of the English language, it is said that dromedary is a just single-humped camel.

5. CONCLUSION

A comparative analysis of the texts of the original and the translation of the story of the writer Oralkhan Bokey Bura allows us to conclude that in the Kazakh language to indicate various signs of the same object, phenomenon, or condition separate lexemes are used. Most often they are hyponyms, while in English and Russian instead of hyponyms personal pronouns are used. Bokey's zero endings of the story frustrated his readers, but it is typical of the myth which the writer refers to all his literary works.

REFERENCES

- BELGER, G. 2003. **Garmonia dýha**. Moscow, Rýskoe slovo. Pp. 132—217. Russia.
- BOKEEV, M. 2017. **The Man-Deer and other stories**. Almaty, Academy.kz. p. 441. Kazakhstan.
- CATFORD, C. 1965. **A linguistic theory of translation**. Oxford University Press. P. 103. UK.
- CATFORD, C. 2014. **Robert Multilingualism in literary translation: the case of The Ballad of the Trumpet and the Cloud by Ciril Kosmač**. *New Horizons in Translation*

Research and Education. Publications of the University of Eastern Finland. Reports and Studies in Education, Humanities and Theology. N^o 10, P. 108. UK.

NIDA, E. 1964. **Toward a science of translating.** Leiden. E.J. Brill. P. 331. Netherlands.

PORHOMOVSKI, M. 2014. **Týreskie poslovisy v ázyke i rechi.** Leksika. P. 176. Russia.

PORKHOMOVSKY, M. 2014. **Sravnitelno-istoricheskaja gramatika túrkskih ázykov.** Leksika. Moscow. P. 822. UK.

TÓLEBAEV, K. 2014. “Sút tailaq”. **Ana tili gazetii.** Vol. 11, N^o 9. Russia.

ZHUMAY, B. 2019. “Bókei týnyndylarynyń aýdarmatanýdaǵy orny. Science and life of Kazakhstan”. **International science journal.** N^o 5, pp. 159-163. India.

ZHUMAY, S. 2018. **Tazhibaeva. Bókei shyǵarmalarynyń ǵylymi eńbekterdegi kórinisi.** Bulletin of Sh. Ualikhanov KSU, philological series. N^o 3, pp. 150-155. Kazakhstan.



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales

Año 36, Especial N° 27 (2020)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.

Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve