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Astana, Kazakhstan* <https://orcid.org/0000-0002-4160-6215>email: zharkyn.sh.k@gmail.com**PROBLEM OF CONVEYING ETHNOGRAPHIC LACUNAE AND
PRESERVING REALIA IN TRANSLATIONS OF KAZHIGALI
MUKHANBETKALIULY'S NOVEL "TROUBLED TIMES"**

Abstract. This article is devoted to the problem of conveying non-equivalent vocabulary in literary translation. A novel, "Troubled Times" by Kazhigali Mukhanbetkaliuly, which focused on a challenging period in Kazakhstan's past in the 18th century, served as the primary material for the study. The object of this study is four Kazakh ethnographic lexemes, such as *nagashy*, *zhien*, *kyryk serkesh beru*, and *basire*, and the subject is the translation techniques used in their translations into Russian and English. As a result of comprehensive analysis, including linguocultural, comparative, and translation approaches, it was found that the following translation techniques were used in translating the aforementioned lexemes: approximate translation, descriptive translation, omission, concretization, generalization, literal translation, and transliteration with a footnote. The analysis showed that the translation techniques used in the English translation are completely consistent with the Russian version, since the English text was translated from Russian. In both cases, the strategy of domestication is predominant. The findings of this study offer practical value for literary translators and researchers working with non-equivalent vocabulary. Future research may focus on developing glossaries and methodological guidelines for the translation of ethnographic lacunae and realia, adapted to specific language pairs.

Keywords: non-equivalent vocabulary, cultural gap, ethnographic lacunae, realia, literary text, foreignization, domestication.

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Introduction

Despite the diversity of methodological approaches, a substantial body of contemporary research in Translation Studies places a pronounced emphasis on the cultural dimension of translation as well as on the contextual factors in which translation activities take place. This focus is particularly evident in the translation of literary texts, where the source culture (SC) is interpreted through the prism of the target culture (TC).

P. Newmark (1988, p. 94) emphasizes, “Frequently where there is cultural focus, there is a translation problem due to the cultural ‘gap’ or ‘distance’ between the source and target languages.” The ongoing relevance of bridging the cultural gap necessitates a comprehensive investigation, particularly through the analysis of translated literary texts. In this context, examining the transmission of non-equivalent vocabulary plays a crucial role in understanding the mechanisms behind the transfer of culturally specific information within translated discourse.

The absence of equivalence occurs at both linguistic and cultural levels. At the linguistic level, it manifests as lacunae – situations where a concept exists but lacks a precise word to express it. At the cultural level, we encounter realia – cases where no equivalent exists because the concept itself is absent from the TC.

S. Vlachov and S. Florin (1980) focus on the linguistic aspects of non-equivalence, examining it mainly at the level of semantics. P. Newmark (1988) and M. Baker (2011) emphasize the communicative and pragmatic aspects of translation. L. Venuti (1995) views the problem through the prism of a cultural position. He further develops this approach by advocating for foreignization over domestication, emphasizing the translator’s visibility as a means of preserving cultural specificity and resisting the cultural assimilation typical of the TC.

Kazakhstani researchers, including Z. Temirgazina et al. (2022), A. Akkaliyeva et al. (2021), and G. Kozhakhmetova et al. (2024), pay particular attention to the analysis of Kazakh ethnocultural elements. They emphasize that non-equivalent vocabulary reflects the uniqueness of the national worldview and requires translation strategies aimed at preserving cultural colour.

In particular, the challenge of translating kinship terms has received focused attention from researchers including K. Yergaliyev, T. Vakhitova, T. Khishigsuren, S. Li, and others. A recent study by T. Khishigsuren et al. (2022) demonstrated that English-to-Russian translation is less prone to semantic distortions than translation into languages with many lexical lacunae. S. Li et al. (2024) contributed to the study of kinship term translation by proposing an automated method to identify lexical gaps and generate lexicalizations, enabling analysis of cultural specificity and discrepancies across languages. Studies by K. Yergaliyev et al. (2020) and T. Vakhitova et al. (2022), conducted within the framework of the Kazakh-Russian language pair highlight the necessity of examining similar gaps in other languages to enrich the global lexical-cultural base.

Although a considerable body of theoretical research exists, the challenges posed by ethnographic lacunae and realia remain insufficiently addressed – particularly within the context of literary translation between Kazakh, Russian, and English.

This study aims to deepen the understanding of trends in Kazakh-Russian-English intercultural communication within the field of Translation Studies. A comprehensive analysis of four Kazakh non-equivalent lexemes, which reflect linguistic and cultural gaps between source (ST) and target texts (TT), is conducted using linguocultural, comparative, and translation approaches. Ethnographic lacunae and realia of the Kazakh language – *nagashy*, *zhien*, *kyryk serkesh беру*, and *basire* – constitute the object of this

study. The subject of the study concerns the translation techniques used to represent and translate these lexemes into Russian and English.

Materials and methods

The novel “Troubled Times” by Kazhigali Mukhanbetkaliuly (2012), written in Kazakh and translated into Russian by Georgy Pryakhin (2016) and English by Simon Hollingsworth (2022), is the primary material analyzed in this study. The novel, dedicated to a difficult chapter in 18th century Kazakhstan’s history, holds significant historical value and requires translation that preserves its cultural essence.

This study explores how cultural gaps are bridged in particular translations. This research will center around the relation between *nagashy* and *zhien* and traditions related to this relationship.

Content analysis was applied to extract and systematize the contexts in which ethnographic lacunae (*nagashy*, *zhien*) and realia (*kyryk serkesh беру*, *basire*) appear in the ST and TT. A detailed examination of pertinent lexemes was conducted through multiple lexicographic resources.

Through comparative analysis, the ST was examined alongside its Russian and English translations to identify how ethnographic lexemes were rendered in each version. Through linguocultural analysis, the lexemes were interpreted as carriers of key elements of the Kazakh mentality, reflecting cultural values and social relationships. Finally, using translation and quantitative analysis, the study described the translation techniques applied to compensate for non-equivalent lexemes and the percentage distribution of techniques within the framework of foreignization and domestication and assessed their effectiveness in terms of intercultural transmission.

We suppose that translators encounter more challenges in translating realia compared to lexical lacunae due to the cultural specificity and contextual complexity of realia.

Results and discussion

In Kazakh culture, the relationship between *nagashy* and *zhien* represents a lacunary phenomenon, filling a unique and culturally specific gap in kinship systems that is not typically found in Western traditions, where the maternal line lacks a clearly defined status. The distinct relationship is shaped by the special social significance attributed to these roles, particularly in rituals, moral upbringing, and inter-clan bonds.

In Kazakh kinship terminology, *nagashy* denotes the maternal relatives. This term specifically refers to the mother’s natal family, who are traditionally regarded as having a distinct and respected role in the child’s extended family structure (Yergaliyev et al., 2020). Traditional etiquette fosters a close and affectionate bond between *nagashy* and *zhien*, making the care and support of their children a sacred obligation for the maternal relatives (Vakhitova et al., 2022). The lack of this concept in the Russian and English languages results in a linguistic and cultural gap that complicates accurate translation.

The term *nagashy* is translated into Russian in the novel in various ways – “родственники по матери,” “сородичи по матери,” “дядя по матери,” and, in some cases, simply as “дядя.” In the English version, the same term is rendered as “maternal relatives,” “maternal uncle,” “uncle on mother’s side,” and, occasionally just “uncle.” While some of these translations strive to preserve the matrilineal nuance, others – particularly the generic “дядя” and “uncle” lead to semantic simplification and a loss of cultural specificity.

This absence of a direct equivalent can be observed in the translation of the following sentence: in the original Kazakh, the character says, “*Ойбай, нағашыеке, қайдасыңдар?! – деп жүгірмейміз бе?! Жүгірдік қой баяғыда, естеріңде болса!*” (Mukhanbetkaliuly, 2012, p. 212). In the Russian translation, this appears as “*Заголосим «Ой-бай, где же вы, наши родственники по матушке?!» и побежим к вам за подмогой! Да и бегали же когда-то, если вы помните!*” (Mukhanbetkaliuly, 2016, p. 163), while the English version renders it as “*We’ll say, Oh my, where are you, our maternal relatives?! and we’ll run to you for help! We ran once, too, if you remember!*” (Mukhanbetkaliuly, 2022, p. 250). As this example demonstrates, both the Russian and English translations preserve the core semantic content of the original term. This represents a case of descriptive translation, a translation technique commonly employed when the source language (SL) concept lacks a direct equivalent in the target language (TL). It should also be noted that in this example the respectful form *nagashyeke* was lost in translation. The suffix *-eke* is an honorific and affectionate form of address, roughly equivalent to the Russian “допорой” and the English “dear,” which adds an important layer of respect and warmth that translations fail to convey.

In the historical and literary context of the novel, accurately conveying kinship relations in translation is essential. In Kazakh, the lexeme *nagashy* functions as a prefix attached to terms denoting maternal relatives, marking a clear distinction of lineage through the mother (Vakhitova et al., 2022). In both Russian and English, this nuance is typically conveyed through the method of concretization: as “дядя по матери” in Russian and “maternal uncle” or “uncle on mother’s side” in English. The distinction becomes particularly clear in the following example: in the original Kazakh, the sentence reads “*Сол жолы Мұсылман би өзінің інісі Бура мен баласы Тұрманбетті гана емес, солармен бірге барған мұның нағашысы Мырзатай мен бүкіл орыс елшілерін елге есен-сау жеткізген-ді*” (Mukhanbetkaliuly, 2012, p. 361), which is translated into Russian as “*И Мусылман-би благополучно привёз живыми и целыми в родные пенаты не только своего брата Буру и сына Турманбета, но и поехавших вместе с ними дядю хана по матери, Мырзатаю, и всех русских послов*” (Mukhanbetkaliuly, 2016, p. 270), and into English as “*And Musylman-biy had brought back home, all safe and well, not only his brother Bura and son Turmanbet, but also the uncle of the khan on his mother’s side, Myrzatai, who had gone with them, and all the Russian ambassadors*” (Mukhanbetkaliuly, 2022, p. 414). Both translations employ a concretization technique to preserve the matrilineal nuance inherent in the term *nagashy*, which is lost where it is rendered simply as “дядя” in Russian (Mukhanbetkaliuly, 2016, p. 163) and “uncle” in English (Mukhanbetkaliuly, 2022, p. 251). This approach arises from the absence of a distinct lexical item in either language that refers exclusively to a maternal uncle; both Russian and English employ a general term – “дядя” and “uncle” – regardless of whether the relation is through the mother or father.

The term *zhien*, representing both linguistic and cultural lacuna, is first introduced in the novel in the context of the Russian Cossack’s visit to the Kazakhs. In its first occurrence, one of the characters says, “*Мына біздің арғы аталарымыз да, өздерің секілді, күнінде көп қатын алыпты ғой. Бірінші әйелі, яғни бәйбішесі – орыс екен де, тоқалы – мына сіздердің апаларыңыз, қазақ қызы екен. Содан, бәйбішеден туғандарды жұрт «орыс» деп атапты да, тоқалдан туған мына біздерді «қазақ-орыс» деп кетіпті. Так, что, біліп қойыңдар... біз – сендердің жиендеріңіз боламыз*” (Mukhanbetkaliuly, 2012, p. 211). This is rendered in Russian as “*Наш давний предок,*

как и вы сами, в своё время имел несколько жен. Первой его женой, старшей, то есть байбише, была русская, а младшей женой, то есть, токал, была ваша сестра – казахская девушка. И вот тех, кто родился от байбише, люди называли «русскими», а нас, родившихся от токал, стали называть «русскими казаками». Так что, имейте в виду... мы являемся вашими **племянниками по материнской линии!**” (Mukhanbetkaliuly, 2016, p. 162), and in English as “Our ancient ancestor, just like you, had several wives in his time. His first wife, the eldest, the baibishe, was Russian, and his youngest wife, the tokal, was your sister, a Kazakh girl. And so the people called those who were born from the baibishe Russians and those of us born from the tokal came to be known as the Russian Cossacks. So, bear in mind: we are your **maternal nephews!**” (Mukhanbetkaliuly, 2022, p. 249). In this example the lexeme *zhien* was rendered as “maternal nephew” in English and as “племянш по материнской линии” in Russian. This translation employs the descriptive method, clarifying a culturally specific term that does not have a direct counterpart by means of an explanatory phrase.

In subsequent mentions, the lexeme *zhien* was translated generally as “nephew” in English and “племянш” in Russian – an approximate translation involving the loss of several semantic components. Notably, *zhien* in Kazakh is not only gender-neutral, referring to both nephews and nieces, but also culturally specific, denoting children born to the family’s daughters – that is, relatives through the maternal line. This nuanced meaning is not preserved in translation, leading to semantic narrowing and cultural omission. Moreover, the consistent use of masculine forms further deepens this gap, erasing the term’s inherent inclusivity and contributing to a semantic lacuna.

Only in the final mention, where the term *zhien* is used in relation to the *biy* in the expression “жиендігі бар” (*zhiendigi bar*), is the lacuna transliterated in both Russian and English and accompanied by an explanatory footnote (Mukhanbetkaliuly, 2012, p. 461; 2016, p. 346; 2022, p. 532). The footnote also offers an interpretation of the distinctive kinship relationship between the *nagashy* and the *zhien*, explaining that the *zhien* is a nephew only on the mother’s side, while a nephew on the father’s side would invariably be considered a brother or son of the clan; furthermore, the *zhien* traditionally has the right to jest at the expense of the *nagashy*.

According to S. Kenzheakhmetuly (2013, p. 319–320), the *zhien* is described as follows: “жиен – нағашы ауылы үшін ерке әрі айтқанын орындататын сыйлы адам. Ол нағашыларынан нені қаласа да, үш рет алуға хақы бар, қандай қымбат зат болса да, нағашылары оны сөзсіз беруге тиіс. Оны жиенқұрық деп атайды.” The *zhien* is regarded as a beloved and privileged person within the *nagashy*’s aul, and the *nagashy* have long shown special care for their *zhien*, often indulging them and giving them whatever they asked for. According to K. Yergaliyev et al. (2020), perhaps for this reason, a custom emerged in traditional Kazakh society whereby the *nagashy* would symbolically gift “kyryk shubar tay” or “kyryk serkesh” to their *zhien*. This custom, also known as “zhienquryq”, holds deep historical significance. It is mentioned in Zheti Zhargy – a set of legal codes established during the reign of Tuke Khan that played a key role in the development of Kazakh statehood and legal practices (<https://anatili.kazgazeta.kz/news/14781>). According to these laws, *nagashy* was obliged to give his *zhien* forty serkesh. The aforementioned confirms that *kyryk serkesh beru* is a Kazakh ethnographic expression with ritual and cultural significance. An illustrative example of the Kazakh tradition *kyryk serkesh beru* is examined below, shedding light on its cultural function and the challenges it presents in translation. In the original Kazakh text, the tradition

is referenced as follows: “Әлі күнге **қырық серкешімізді** берген жоқсыңдар. Ол – ол ма, ара-тұра келгенімізде, «Ойбай, жиен келіп қалған екен!» деп, астымызға ат түгілі, тай мінгізіп жберуді білмейсіңдер” (Mukhanbetkaliuly, 2012, p. 212). In the Russian translation: “До сих пор вы не одарили нас, как положено, **сорока козлятами!** Более того, приезжаешь к вам изредка, а вы не только скакуна, даже жеребёночка нам не соизволите подарить” (Mukhanbetkaliuly, 2016, p. 163). In the English translation: “You still haven’t presented us with the **forty goat kids** we are due! Not only that, but one comes to you only seldom, and you don’t even deign to give us a horse or even a foal” (Mukhanbetkaliuly, 2022, p. 251). To preserve its ethnographic meaning in translation, it is important not merely to convey the literal wording but also to explain the cultural context and symbolic implications embedded in it. In the novel, the tradition was rendered through a literal translation, leading to a misrepresentation of the ritual’s essence and the symbolic meaning of the gift within the cultural context. Such a translation may seem “foreign” or unusual to the TL audience and requires explanation. In order to retain the full ethnographic meaning, it is advisable to transliterate “serkesh” and provide a clarifying footnote, since this customary gift reflects the strong kinship bond between the child and the maternal lineage.

The next example to be discussed below is related to the tradition of *basire*. In Kazakh tradition, when a boy reaches an age of social awareness – such as being circumcised or starting school – it is customary for his grandfather or parents to gift him a foal. This foal is referred to as a “basire tai.” The lexeme *basire* is believed to drive from *bas iri*, meaning “the first livestock,” and refers to a child’s first personal cattle – seen as the beginning of his future wealth. This practice served as a way for elders to instill a sense of personal responsibility in the child from an early age. By giving a child ownership over a specific cattle or object, they were gradually introduced to the concept of property and prepared for an adult life. Children would care for their *basire* with special attention, feeding and tending to it, thus learning the basics of household life. *Basire* was also traditionally given as a gift by *nagashy* during a boy’s circumcision celebration. For instance, it is recorded that the famous Kazakh batyr Raiymbek received his *basire* from his *nagashy*, the Oraq batyr, at the age of seven (Alty Alash, 2018, p. 5).

The concept of *basire* is illustrated in the novel by the line: “Сосын Жайықтың ар бетіндегі қаптаған «қазақ-орыс» – кіл жиендерің – **бәсірені** нағашыларының малынан алмағанда, қалмақтан ала ма?!” (Mukhanbetkaliuly, 2012, p. 212). This is translated into Russian as “А у кого же брать вашим племянникам, казакам, **подарки**, как не у сородичей по матери?! Не у калмыков же, чужаков!” (Mukhanbetkaliuly, 2016, p. 163) and into English as “But from whom else can your Cossack nephews get **gifts** of not from their maternal relatives?! Not from the outsider Kalmyks, that’s for sure!” (Mukhanbetkaliuly, 2022, p. 251). The lexeme *basire* was translated more generically as “подарок” in Russian and “gift” in English. While this conveys the basic notion of giving, it fails to capture the deeper cultural significance of *basire* as a symbolic first possession, marking the beginning of personal responsibility and the child’s gradual integration into adult life. Such simplification leads to the loss of important ethnographic and emotional nuances embedded in the original term.

The comparative analysis revealed that the translation techniques employed in both the Russian and English versions largely overlap, as the English translation was based on the Russian one. The translation analysis identified the following recurring patterns (see Table 1).

Table 1. Translation techniques used in translating *nagashy*, *zhien*, *kyryk serkesh беру*, and *basire* (foreignization vs. domestication)

Translation technique	Foreignization	Domestication	Comment
Approximate translation	-	+	Semantic simplification
Descriptive translation	-	+	Detailed explanation and adaptation, somewhat wordy
Omission	-	+	Omission of alien elements to produce a more “fluent” text
Concretization	-	+	Clarification with some loss of semantic breadth
Generalization	-	+	Retained general meaning, lost emotional and traditional connotations
Transliteration + footnote	+	-	Preserves the original form and cultural specificity of the lexeme, but hinders immediate comprehension without a footnote
Literal translation	+	-	Denotatively equivalent, but omits connotative and culturally embedded meaning

Conclusion

By analyzing the translation techniques applied to the selected lexemes *nagashy*, *zhien*, *kyryk serkesh беру*, and *basire* in both Russian and English, we identified the following (see Fig. 1):

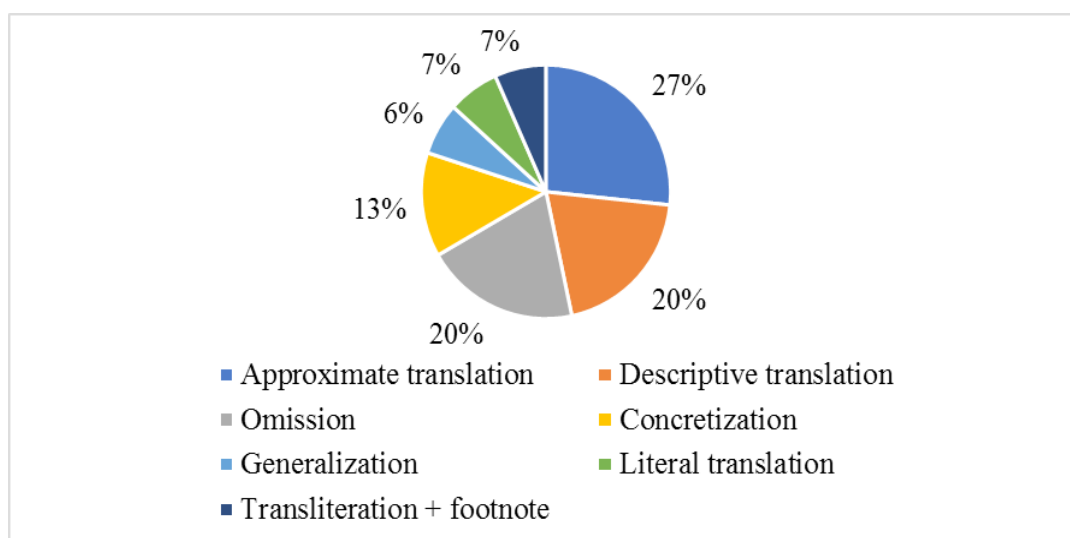


Fig. 1. Percentage of translation techniques for selected Kazakh lexemes

The analysis clearly demonstrates that the translation techniques used in the English version mirror those in the Russian version, as the English translation was produced based on the Russian translation, which served as an intermediary text. Both the Russian and English versions reflect the use of domestication as the primary translation approach (see Fig. 2).

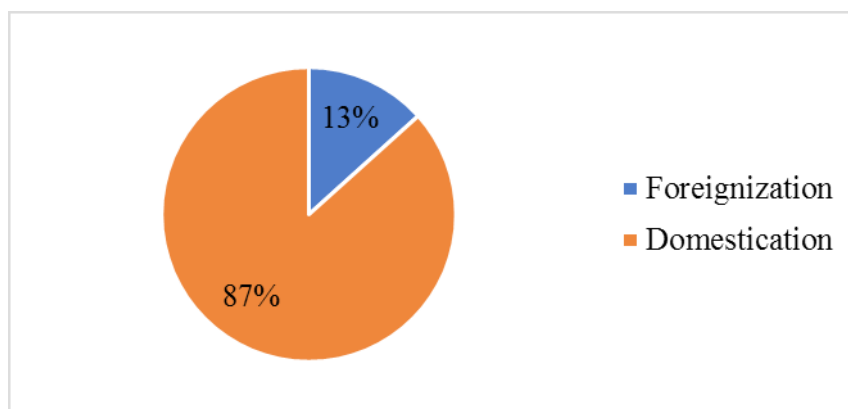


Fig. 2. Percentage of domestication and foreignization across translation techniques

In the historical and cultural context of the literary text, excessive domestication risks erasing essential cultural nuances. Therefore, an effective translation demanded a carefully balanced strategy. Sometimes, to preserve the semantic depth of ethnographic lacunae and realia, footnotes are necessary. While this may increase the volume of TT, it enhances cultural adequacy and understanding.

Due to the uniqueness of cultural lexemes, there are no universal rules for translating ethnographic lacunae and realia, which necessitates flexibility and a creative approach from the translator. Engaging with representatives of the SC contributes to a more accurate rendering of cultural lacunae and realia. To facilitate the work of translators and preserve cultural specificity, it is recommended to develop and utilize reference materials on ethnographic terms.

The findings support the hypothesis, demonstrating that realia demanded supplementary explanations either in the text or in paratextual elements to maintain their cultural depth.

Future research may focus on the development of glossaries and methodological guidelines for translating ethnographic lacunae and realia, tailored to specific language pairs.

The findings of this study hold practical significance for literary translators, as well as for researchers engaged in the translation of non-equivalent vocabulary in Kazakh, Russian, and English. From a cultural perspective, the study supports the preservation of ethnically rooted meanings, enhancing intercultural dialogue and understanding.

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ҚАЖЫҒАЛИ МҰХАНБЕТҚАЛИҰЛЫНЫҢ «ТАР КЕЗЕҢ» РОМАНЫНЫҢ АУДАРМАЛАРЫНДА ЭТНОГРАФИЯЛЫҚ ЛАКУНАЛАРДЫ ЖЕТКІЗУ ЖӘНЕ РЕАЛИЯЛАРДЫ САҚТАУ МӘСЕЛЕСІ

Аңдатпа. Бұл мақалада көркем аудармада баламасыз лексиканы жеткізу мәселесі қарастырылады. Зерттеуге материал ретінде XVIII ғасырдағы Қазақстан тарихындағы күрделі кезеңді баяндайтын Қажығали Мұханбетқалиұлының «Тар кезең» романы алынды. Зерттеу нысаны – қазақтың «нағашы», «жиен», «қырық серкеш беру» және «бәсіре» сияқты төрт этнографиялық лексемасы болса, оларды орыс және ағылшын тілдеріне аударуда қолданылған аударма тәсілдері зерттеу пәні болып табылады. Лингвомәдени, салыстырмалы-салғастырмалы және аударма талдауларын қамтитын кешенді талдау нәтижесінде аталған этнографиялық лексемалардың аудармаларында жуықтап аудару, түсіндірмелі аударма, алып тастау, нақтылау, жалпылау, сөзбе-сөз аудару және транслитерация сілтемемен сияқты аударма тәсілдері қолданылғаны анықталды. Талдау ағылшын тіліндегі мәтін орыс тілінен аударылғандықтан, ағылшын тіліндегі аудармада қолданылған аударма тәсілдерінің орыс тіліндегі нұскасында қолданылған аударма тәсілдерімен сәйкес келетінін көрсетті. Екі аудармада да доместикация стратегиясы басым болды. Бұл зерттеудің нәтижелері практикалық тұрғыдан әдеби аудармашылар мен баламасыз лексиканы зерттеушілер үшін құнды болып табылады. Келешектегі зерттеулер нақты тіл жұптарының ерекшеліктеріне бейімделген этнографиялық лакуналар мен реалияларды аудару бойынша глоссарийлер мен әдістемелік ұсынымдар әзірлеуге бағытталуы мүмкін.

Түйінді сөздер: баламасыз лексика, мәдени алшақтық, этнографиялық лакуна, реалия, көркем мәтін, форенизация, доместикация.

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ПРОБЛЕМА ПЕРЕДАЧИ ЭТНОГРАФИЧЕСКИХ ЛАКУН И СОХРАНЕНИЯ РЕАЛИЙ В ПЕРЕВОДАХ РОМАНА КАЖИГАЛИ МУХАНБЕТКАЛИУЛЫ «ТЯЖКИЕ ВРЕМЕНА»

Аннотация. В статье рассматривается проблема передачи безэквивалентной лексики в художественном переводе. Материалом для исследования послужил

роман Кажигали Муханбеткалиулы «Тяжкие времена», повествующий о сложном периоде в истории Казахстана в XVIII веке. Объектом исследования являются четыре казахские этнографические лексемы, такие как «нағашы», «жиен», «қырық серкеш беру» и «бәсіре», а предметом – приемы перевода, использованные при их переводе на русский и английский языки. В результате комплексного анализа, включающего лингвокультурологический, сопоставительный, и переводческий подходы, было установлено, что при переводе указанных этнографических лексем использовались следующие приемы перевода: приблизительный перевод, описательный перевод, опущение, конкретизация, генерализация, дословный перевод и транслитерация со сноской. Анализ показал, что приемы перевода, использованные в английском переводе, полностью соответствуют приемам, использованным в русском варианте, поскольку английский текст был переведен с русского. В обоих случаях преобладает стратегия доместикации. Результаты данного исследования представляют практическую ценность для художественных переводчиков и исследователей безэквивалентной лексики. Дальнейшие исследования могут быть направлены на создание глоссариев и методических рекомендаций по переводу этнографических лакун и реалий, адаптированных к конкретным языковым парам.

Ключевые слова: безэквивалентная лексика, культурный разрыв, этнографические лакуны, реалия, художественный текст, форенизация, доместикация.

Authors' contributions

Burkitbayeva Zh.M. – conceptualization, data curation, formal analysis, methodology, visualization, writing – original draft.

Zharkynbekova Sh.K. – supervision, validation, writing – review and editing.