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**Zh. Burkitbayeva<sup>1</sup>, Sh. Zharkynbekova<sup>2</sup>, V. Razumovskaya<sup>3</sup>**

<sup>1</sup> Al-Farabi Kazakh National University, Almaty, 050040, Republic of Kazakhstan

<sup>2</sup> L.N. Gumilyov Eurasian National University, Astana, 010008, Republic of Kazakhstan

<sup>3</sup> Siberian Federal University, Krasnoyarsk, 660041, Russian Federation

## **APPROACHES TO THE TRANSLATION OF THE LEXICAL UNITS “BARYMTA” AND “KARYMTA” IN KAZHIGALI MUKHANBETKALIULY’S NOVEL “TROUBLED TIMES”**

*The article explores methods for overcoming Kazakh cultural and linguistic non-equivalence in the literary translation of the historical novel “Troubled times” by Kazhigali Mukhanbetkaliuly into Russian and English. The novel is dedicated to the Kazakh resistance against colonialism in the 18<sup>th</sup> century. The study specifically examines the transfer of the non-equivalent terms “barymta” and “karymta”. The study is significant for understanding how effectively and accurately to convey non-equivalent vocabulary, which is especially important for the translation of historical novels that seek to preserve the authenticity of their national and historical context. Using content and comparative analysis, the study determined that in the Russian and English translations, such techniques as transliteration, explication through paratextual means, such as footnotes, calque, and grammatical substitution were employed to overcome the Kazakh cultural and linguistic non-equivalence. The analysis of these techniques showed that the term “barymta” was translated using the foreignization strategy, while “karymta” was rendered using the domestication one. The results of the study will provide valuable insights into the ways of preservation of the literary and cultural identity in literary translations, offering useful guidance for researchers in Translation Studies and Literary Studies who explore translation as an integral part of the literary process. Future research could focus on other culturally significant non-equivalent vocabulary in the novel under study and investigate issues related to indirect translation from Kazakh into English via Russian.*

*Keywords: non-equivalent vocabulary, culturally specific vocabulary, culture-specific term, barymta, karymta, literary text, foreignization, domestication.*

### **MAIN PROVISIONS**

Literary texts pose distinct challenges for translators, and their translation is often regarded as an art form that defies broad generalizations [1, 37]. These texts provide us with valuable insights into the culture and way of life of specific communities. Each national literary work, as a reflection of the mindset of its ethnic group, encompasses not only linguistic elements but also extralinguistic factors that define the unique characteristics of a nation’s literature [2]. The challenges of transmitting culture through literary translation and preserving national identity without loss are of particular interest to researchers. One of the key difficulties occurs when handling with non-equivalent vocabulary.

According to M. Baker, since interlingual and intercultural non-equivalence manifest itself in various ways, proposing universal solutions in dealing with non-equivalent vocabulary is difficult, and only a selection of strategies that work in specific contexts is possible [3, 36].

The problem of overcoming non-equivalent vocabulary have attracted the attention of many local and foreign researchers. The issue of non-equivalence has been explored in the works of scholars in Translation studies such as L. S. Barkhudarov, S. Vlachov and S. Florin, A. V. Fedorov, P. Newmark, L. Venuti, M. Baker, J. House and others. The following Kazakhstani researchers can be noted for their studies on this problem: Z. K. Temirgazina, S. Zh. Tazhibayeva, A. B. Amirbekova, K. S. Yergaliyev, I. K. Yerbulatova, S. S. Mukhtarova, N. Zhumay, Zh. Zh. Manapbayeva, S. D. Seidenova, A. Akkaliyeva, A. Y. Alpysbayeva, G. Kozhakhmetova,

and others. However, despite the considerable amount of research in this area, the translation of specific lexical units in particular works of fiction remains insufficiently studied. Especially relevant are studies that examine the interplay between linguistic and cultural factors in the translation of a specific novel.

Recently, many Kazakh authors have been translated into English and have attracted special attention from Kazakhstani researchers. And our research is based on the one of such translated works. The study examines semantic, cultural, contextual and pragmatic aspects of the novel “Troubled times” by Kazhigali Mukhanbetkaliuly.

## INTRODUCTION

Kazakh writer Kazhigali Mukhanbetkaliuly had dedicated many years to studying Syrym Datuly, a hero of the 18<sup>th</sup> century of Kazakh struggle against colonialism. The 18<sup>th</sup> century in Kazakhstan’s history was the most troubled period, marked by growing pressure from colonial policies of Tsarist Russia, and a crisis within the Khan’s authority in the country. His long-time research resulted in the historical novel “Troubled times”. It took the author more than twenty years to complete the work. Prior to writing the novel, the author had published around fifteen research articles related to the topic.

It is considered that the distinctiveness of a particular culture is expressed through culture-specific information, meaning details that are unique to that community and absent in others. This research focuses on examining such information in Kazhigali Mukhanbetkaliuly’s novel “Troubled times” in Kazakh [4], as well as its translation into Russian by the Russian writer and journalist Georgy Pryakhin [5] and into English by the professional translator Simon Hollingsworth [6]. It should be noted that Simon Hollingsworth translated the novel indirectly, via Russian. He also translated works by other prominent Kazakh authors, such as M. Auezov, O. Bokey, S. Muratbekov, A. Kekilbaiuly, A. Suleimenov, S. Smatayev, R. Otarbayev, T. Asemkulov, B. Nurzhekeyev, and others.

Given that the novel is set in a historical context, it is filled with cultural references that provide the work with considerable cultural depth. The object of this study is the lexical units “barymta” and “karymta” of the novel “Troubled times”, analyzed in terms of their transformation in the process of literary translation. The subject of the research is the techniques of conveying the lexical units “barymta” and “karymta” when translating into Russian and English. In this regard, the particular research aims to identify and analyze the techniques employed within the strategies of domestication, foreignization, and their combination for rendering aforementioned lexical units.

The selection of these lexical units is driven by their cultural and historical significance, as they represent a culturally specific concept deeply rooted in Kazakh historical, social and legal traditions. These lexical units play a unique role in Kazakh customary law, making them valuable for exploring the challenges of cultural translation and the preservation of ethnospecific meanings in cross-cultural communication. Studying these terms allows for a deeper understanding of how culturally bound concepts function within traditional justice systems and how they are adopted in modern discourse.

Translating such culturally bound concepts requires not only linguistic accuracy, but also demands careful consideration of their deep ethnological and historical context. The study of ethnocultural terms and their translation becomes particularly relevant in the context of globalization and the growing interest in cultural heritage.

The objective outlined is to accomplish the following tasks:

- to locate all instances of “barymta” and “karymta” in the source text (ST) of the novel “Troubled times”;
- to analyze how “barymta” and “karymta” appear in target texts (TT) in both Russian and English translations;
- to categorize the translations according to whether they follow domestication or foreignization, or the combination of both strategies.

An American translation theorist and translation historian L. Venuti suggest two strategies that provide both linguistic and cultural guidance: domestication and foreignization. Domestication involves adapting the TT to make it more familiar and accessible to the audience. In contrast, foreignization retains the characteristics of the ST, even if the results, despite the fact that the TT looks exotic and incomprehensible [7]. This approach ensures a more precise portrayal of historical and cultural processes for foreign readers.

The novelty lies in analyzing how translators handle non-equivalent vocabulary as “barymta” and “karymta” in historical novel “Troubled times”, where preserving historical accuracy and cultural identity is essential.

In a historical novel, it’s crucial not only to convey the meaning but also to capture the essence of the era. The translation of culture-specific terms like “barymta” and “karymta” plays a key role in preserving historical accuracy and honoring the Kazakh culture and traditions represented in the novel.

The research hypothesizes that the translators aimed to retain as much of the ST’s cultural nuance as possible. At the same time, it is assumed that the translation strategies used in the English version of the novel mirror those employed in the Russian translation, due to the English translation was produced through the intermediary of the Russian text.

One approach emphasizes that translations of historically significant literary and scientific works often aim to preserve the original meaning as closely as possible, minimizing target audience influence and allowing the text’s intrinsic qualities to shape the translation [1, 55]. Although the foreignization is not always convenient for the reader, it makes the translation more accurate, deeply cultural and authentic. In the modern approach to the translation, it is seen as a way of respectful and honest interaction between cultures.

The relevance of our research lies in the fact that understanding how to accurately and appropriately convey non-equivalent vocabulary is crucial for translating historical novels that seek to preserve the authenticity of the historical context. This, in turn, contributes to the creation of more precise and nuanced translations.

The research allows for a deeper understanding of the mechanisms of transmission of culturally specific vocabulary in literary translation and helps to identify typical techniques used in the transmission of non-equivalent vocabulary from Kazakh into Russian and English.

While extensive research has been conducted on overall translation strategies – those focusing on the balance between domestication and foreignization strategies, there remains a gap in the study of culture-specific terms in Kazakh literature, such as “barymta” and “karymta”. Rooted in traditional Kazakh customary law, these terms pose distinct challenges for translators attempting to preserve cultural nuances while making the TT accessible to a Russian- and English-speaking audiences. This gap highlights the need for focused research on how cultural context influences the translation of vocabulary tied to traditional practices.

The research’s findings will offer important insights into preserving literary and cultural identity in literary translations, providing valuable guidance for researchers in Translation Studies and Literary Studies who explore translation as a key aspect of the literary process.

## MATERIALS AND METHODS

In this article, we will examine how non-equivalent vocabulary is handled in translations of Kazhigali Mukhanbetkaliuly’s novel “Troubled times”. Specifically, we will focus on the translation techniques employed to convey the culture-specific terms “barymta” and “karymta” presented in the novel. Dictionaries such as the *Dictionary of Kazakh Literary Language*, the *Kazakh-Russian Dictionary* and the *Oxford Qazaq Dictionary* were consulted to examine the lexicographic description of the terms.

For an in-depth study of the topic, various publications devoted to the issues of “barymta” and “karymta” were used. In particular, historical and legal works such *Essays on the History of the State and Law of the Kazakhs in the 18th and First Half of the 19th Centuries* by S.L. Fuks and *Materials*

*on the Legal Customs of the Kyrgyz* by P.E. Makoveckij provided valuable insights into the functioning of customary law among the Kazakhs, including detailed descriptions and analysis of these practices.

Firstly, a content analysis approach was used to thoroughly analyze the text, aiming to locate, categorize and analyze the culture-specific terms “barymta” and “karymta” in both ST and TT. By using comparative analysis, the ST was contrasted with its Russian and English translations to underscore the similarities and differences in the translation of cultural aspects. Through contextual analysis, we examined how the meaning of these lexical units is shaped by their surrounding context and explored the factors that may have influenced the translator’s decision to choose a particular technique.

We suppose that the translators adopted a foreignization strategy when translating these lexical units, primarily using transliteration and footnotes. We assume that the translators tried to preserve the cultural colour of the ST as much as possible. However, we also expect to come across with instances where terms were either omitted or substituted based on the context.

## RESULTS

Culture-specific terms “barymta” and “karymta” are mentioned 46 and 13 times, respectively, in the ST. This quantitative data can assist in determining the approximate degree of domestication and foreignization in the target texts.

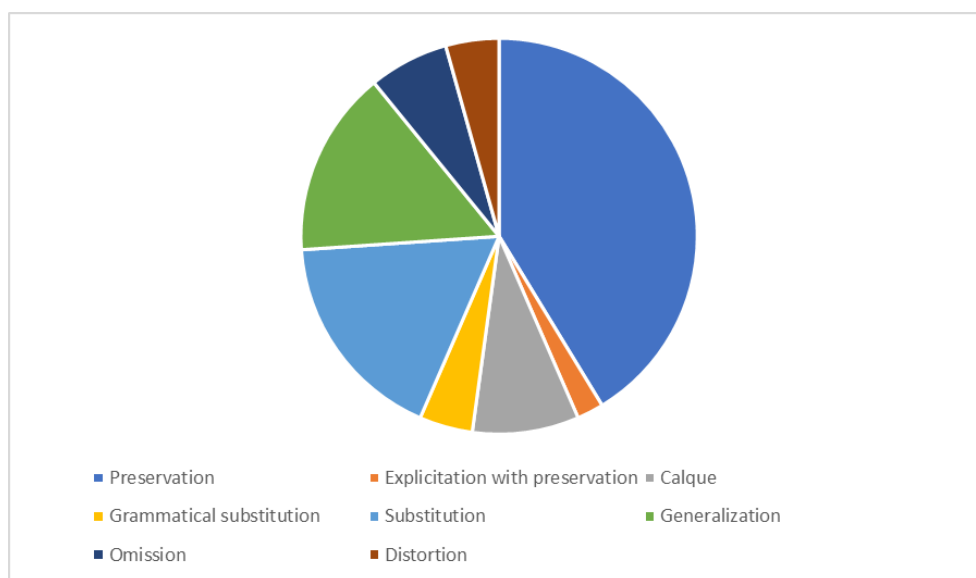


Figure 1. Techniques used in the translation of "barymta" from Kazakh into Russian

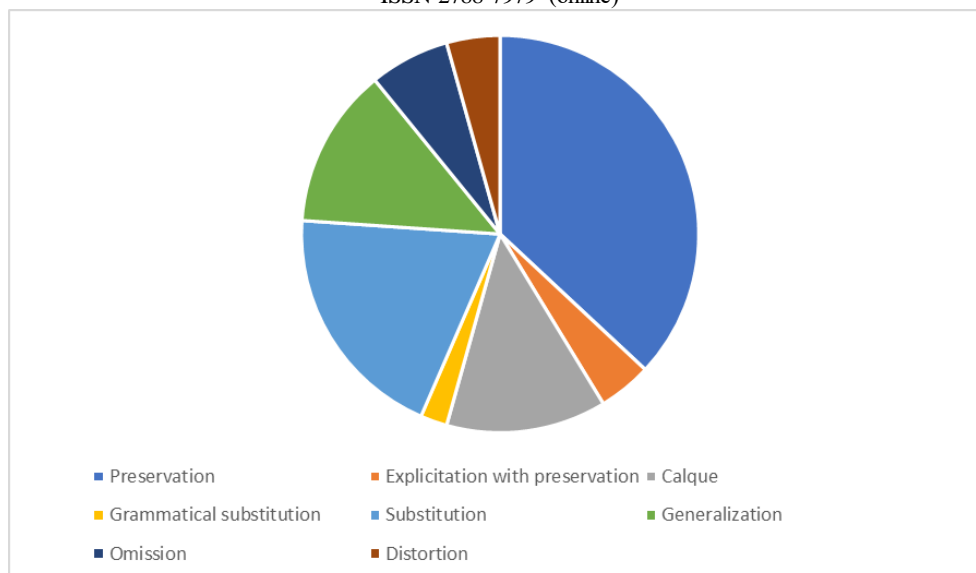


Figure 2. Techniques used in the translation of "barymta" from Russian into English

The quantitative analysis revealed that techniques such as preservation (41%), explication with preservation through paratextual means, such as footnotes (2%), calque (9%), and grammatical substitution (4%) account for 56% of all the procedures used in the Russian translation (see Fig. 1). When translating into English, the frequency of techniques was 56% too with preservation (37%), explication with preservation through paratextual means, such as footnotes (4%), calque (13%), and grammatical substitution (2%). The English translation carries roughly the same meaning as the Russian one, as it was done from the Russian version, as previously mentioned (see Fig. 2). Additionally, the data shows that the techniques of substitution and generalization account for 18% and 15% in the Russian translation, respectively, and for 20% and 13% in the English version. Below, we will review a few examples of these techniques.

Preservation is the most commonly used technique in both Russian and English translations. It is well known that non-equivalent terms are typically transliterated or transcribed and accompanied by a footnote when first introduced. In subsequent occurrences, these terms are usually just transliterated or transcribed, as the translator assumes the reader is already familiar with them. However, despite the fact that in dictionaries the term “барымта” is translated from Kazakh into Russian as “баранта” [8] and into English as “barymta” [9], in the Russian translation, the “baranta” was used in only 20% of cases, while “barymta” appeared in the remaining cases. Since the English translation was made from the Russian, instances of “баранта” in the Russian text [5, 156] were also rendered as “baranta” in English [6, 240].

Barymta is one of the most characteristic institutions and the most important link in the system of Kazakh customary law [10, 425]. In its original, earliest sense, barymta referred to an armed raid by rival tribes and clans, involving the capture of livestock and people [10, 426]. Nearly all sources unanimously confirm that the implementation of barymta as a legal seizure requires adherence to a specific procedure and form, ensuring valid reasons for barymta, which distinguishes it from mere robbery [10, 438].

Despite the fact that the English translation is made from Russian, the translator of the English language deliberately expands the interpretation of the term “barymta”. While in the Russian version this concept is given a footnote with a brief explanation – “Барымта – набег, угон скота” (raid, cattle theft) [5, 99], – the English version provides a more detailed definition: “Barymta – a ‘justified and legitimate’ ‘honour’ raid on a neighbour’s herds in revenge for an insult, stolen goods (usually horses) or a grievance.” [6, 151]. This clarification emphasizes not only the social but also the ethnological and historical context of the term, indicating its rootedness in traditional practices of conflict resolution and the restoration of honor within Kazakh nomadic society.

Table 1. Analysis of the translation of the term “barymtalasu”

No.	ST	TT in Russian	TT in English
1	Иә-иә, бұл енді бұрын да талай-талай жорықтарға қатынасан, сан мәрте қалмақпен қидаласып, сан рет башқұртпен <i>барымталасқан</i> , олар түгілі, оғы қардай бораған от қарулы орыспен де жан алысып, жан берген небір шайқасқа кіріп, қақырғанда қан түкірген, бірақ ешқашан рухы жасып, жігері мұқалмаған мүлде басқа адам-тұғын [4, 149].	Сырым, конечно, и прежде не раз совершал боевые подходы, <i>бился</i> с калмыками и башкирами, участвовал в кровавых сражениях с русскими, имеющие огнедышащие орудия, не единожды бывал ранен. Но сейчас перед аксакалами предстоял другой Сырым [5, 119].	Of course, Syrym had previously embarked on military campaigns many times before, <i>fighting</i> the Kalmyks and Bashkirs, engaging in bloody battles with the Russians with their fire-breathing guns, and he had been wounded more than once. Now, though, a different Syrym was standing before the aqsaqals [6, 181].
2	Әрине, бұл соғыс – қазақтың бұрынғы башқұртпен <i>барымталасуы</i> , яки қалмақпен қидаласуы секілді сыралғы соғыс емес [4, 157].	Разумеется, это война совсем не похожа на прежние <i>столкновения</i> с башкирами или скоротечные стычки калмаками [5, 125].	Naturally, this war was in no way similar to previous <i>conflicts</i> with the Bashkirs or the fleeting skirmishes with the Kalmyks [6, 190].

According to the *Dictionary of Kazakh Literary Language*, the culture-specific term “*барымталасу*” means “жауласқан екі жақтың құн қайтару үшін бірінің малын бірі айдап әкетісуі” (the act of two warring parties taking each other's livestock in revenge) [11, 8]. In the 1<sup>st</sup> example provided in Table 1 we can see that the author used the term “barymtalasu” regarding Bashkirs, not the Kalmyks, because the beginning of the dawn of barymta to the famous clash between the Kazakhs and Bashkirs, provoked in 1758 by the Orenburg governor Neplyuev, who handed over the children and wives of the rebellious Bashkirs to the Kazakhs, sparking a long-lasting and brutal struggle between the Bashkirs and Kazakhs, where mutual barymta played a significant role [10, 447]. The word “*қидаласу*” in Kazakh, as noted “ұрсысу, шабысу, арпалысу, жұлысу” in above mentioned *Dictionary of Kazakh Literary Language*, refers to a fight, battle, struggle [12, 542]. When translating into Russian, the translator chose to combine these two words and interpreted them as “*биться*” [5, 119]. It was translated from Russian into English as “*fighting*” [6, 181]. Although it was crucial to retain the connotation of the word “barymtalasu”, which in this context highlights the relationship between Kazakhs and Bashkirs of that time.

In another example (see Table 1), the same term “barymtalasu” [4, 157], again used in relation to the Bashkirs, was substituted and translated into Russian as “*столкновения*” [5, 125] and into English as “*conflicts*” [6, 190]. Substitution helps convey at least denotative meaning of such terms; however, the cultural connotations remain unaddressed.

Table 2. Analysis of the translation of the term “barymtashy”

ST	TT in Russian	TT in English
Мұнан соң әлгі Мәмбеттің тағы бір айтқаны – осындағы Прорва, Лебяженское дейтін жерлердегі орыс күтірлерін кыргыз-қайсақтар шапқанда, сол <i>барымташыларға</i> сыбайлас болған Беріштер мен Адайлар мына Күр Ойыл	А еще этот Мамбет сказал, что из сообщников тех <i>воров</i> , кои здешние Прорвинские и Лебяженские хутора разграбили, Бершева и Адаевского рода киргизы кочевье имеют близ реки Каракули на речке Кур Уиле, и	This Mambet also told us that the accomplices of those <i>thieves</i> who have plundered the local Prorvinsky and Lebyazhensky farms, the Bersh and Adai Kyrgyz clans have camps near the Karakuli river on the Kuruil sream, and many of them, together

бойындағы Қаракөл, Қарабау деген жерлерде отырған көрінеді; тіпті ер-азаматтарының көпшілігі әлі күнге Сырыммен бірге біздің шептерге сойқан салуда екен [4, 202].	даже многие из них и ныне вместе с Сырымом совершают набеги на наши линии [5, 155].	with Syrym, are even now raiding our lines [6, 238].
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In the following example, we will examine the culture-specific term “*барымташы*”. According to the definition given in *Kazakh-Russian dictionary*, “барымташы – барантач (совершающий набег с целью самовольного захвата скота обичдика или враждующей стороны вообще)” [8]. Based on the definition in the *Oxford Qazaq Dictionary*, “барымта” in historical and ethnological context refers to “a custom of revenge or redress, usually involving the seizure of another’s livestock”, while figurative sense, it means “to steal livestock in order to resolve a dispute, to force damages to be paid, or to make a party abide by the ruling of a bi” [9]. When the term “barymtashy” was mentioned in the text, the translation “барымтач” in Russian and “barymta rustlers” were almost used, however in one case it was translated as “вор” into Russian and “thief” (see Table 2).

According to P.E. Makovetsky, an ethnographer who studied the traditional customs and laws of the Kazakhs in his 1886 study, livestock theft is classified into two categories under customs: permitted and unpermitted. The first category primarily includes “baranta”, which is regarded as an arbitrary exercise of one’s right [13, 80-81]. Barymta is a system of Kazakh customary law that required circumstances for its implementation, with its legitimacy determined by adherence to conditions set by traditional Kazakh law [14]. Therefore, “barymtashy” is neither “вор” nor “thief”.

If the party from which the cattle were taken recovers its cattle or an equivalent amount through force, it will be regarded as *karymta* [15, 186]. An excessive act during a *barymta* could justify a retaliatory *karymta* by the affected party.

According to the dictionary definition, “қарымта – ответный удар; воздаяние (злодеяние, требующее оплаты той же монетой)” (*karymta* - retaliation; retribution (an atrocity that demands retribution in kind)) [8]. Although this term was neither preserved through transliteration nor explication, in one instance the meaning was conveyed effectively as “самим свершить справедливость” in Russian and “to serve justice ourselves” in English (see Table 3).

Table 3. Analysis of the translation of the term “*karymta*”

ST	TT in Russian	TT in English
... Иә, малымызды қайтарғызындар; ия <i>барымтаға</i> <i>өзіміз қарымта жасауға</i> жол беріңдер! – деп, Орынбордағы үлкен ұлықтар мен Текедегі Уәйіске кеңсесінің атамандарына арыз еткен қазақтың сөзі аяқсыз қалды [4, 123].	... Или возвратите нам угнанные поголовья или дозвоьте <i>самим вершить справедливость!</i> – обратились казахи с жалобой к большим сановникам в Оренбурге и к атаманам Войсковой канцелярии в Теке [5, 99].	‘... Return to us our stolen livestock or permit us <i>to serve justice ourselves!</i> ’ the Kazakhs had complained to the high-ranking dignitaries in Orenburg and the atamans of the military field office in Teke [6, 151].

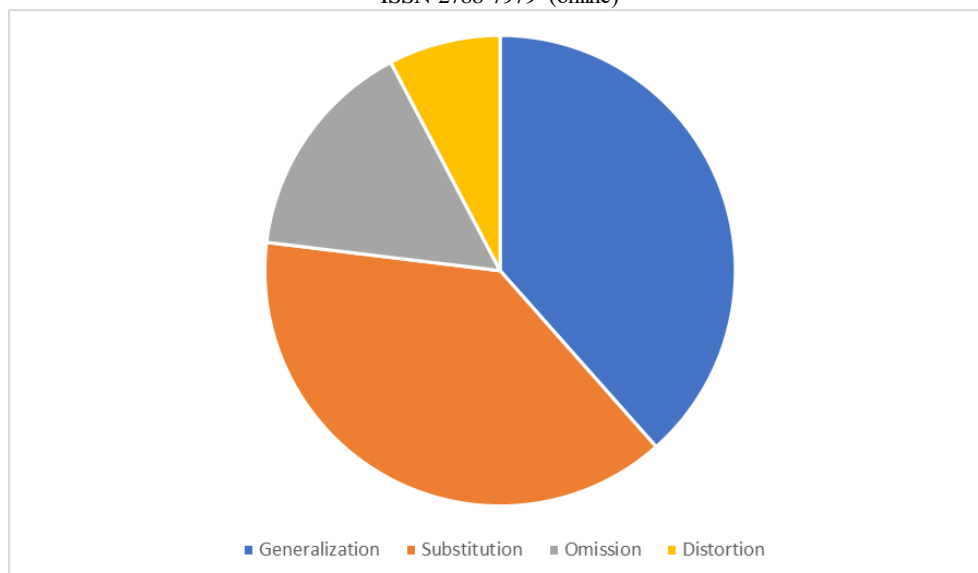


Figure 3. Techniques used in the translation of "karymta" from Kazakh into Russian and English

In our analysis, we found that translators encountered more difficulties with the lexical unit “karymta”. This is likely because “karymta” is less familiar or requires further clarification. Translators more often resorted to generalization and substitution in translating the term “karymta”. The quantitative analysis revealed that the frequency of techniques in both translations was the same: generalization (39%), substitution (38%), omission (15%) and distortion (8%) (see Fig. 3).

## DISCUSSION

The historical novel “Troubled times” helps in understanding the historical memory of the Kazakh people. When reading a novel, readers should never assume that the foreign culture is identical to their own. Thus, when translating texts with an ethno-cultural identity, the translator must ensure that the translation does not undergo national or cultural assimilation, so that the ST retains its original national and cultural identity [2].

Non-equivalent vocabulary reflects the unique aspects of the culture and worldwide of the people speaking a particular language. Culture-specific terms like “barymta” and “karymta” are tied to historical, ethnological, cultural and social practices that are deeply rooted in the source language. Studying how these concepts are conveyed in Russian and English helps to better understand how translators approach the challenge of overcoming such complex ideas and how these ideas can be adapted within the context of another culture.

In literary translations, it’s crucial not just to maintain the meaning but also to capture the author’s style and distinctive worldview. When a culture-specific term carries deep cultural and historical significance, its translation demands careful attention and a thorough understanding of the context.

The findings of the study will provide valuable insights into how to preserve the literary and cultural uniqueness in translations, benefiting researchers in Translation Studies and Literary Studies who examine translation as a component of the literary process. This research will contribute to the development of translators’ practical skills in ensuring the accurate conveyance of historical context, which is important both for the academic community and for the broader audience reading translated works.

In this article, we have focused only on the lexical units “barymta” and “karymta” from this novel, though there are other non-equivalent vocabulary that carry cultural significance. Hopefully, in future studies will explore them, along with the issue of indirect translation.



## CONCLUSION

The study of approaches to the translation of culture-specific terms “barymta” and “karymta” in literary translation from Kazakh into Russian and English reveals the complexity and multifaceted nature of the translation process, where, along with accuracy and preservation of the original meaning, it is important to take into account the cultural and historical characteristics of languages.

After examining the techniques of translating the lexical unit “barymta” into Russian and English, we have observed that both translations adopted a foreignization strategy. L. Venuti supports the use of foreignization, a method that maintains aspects of the original language and culture in order to emphasize the translation’s roots and challenge prevailing cultural standards. This approach helps prevent ST from being assimilated and encourages cultural diversity [7, 13]. We assume that foreignization is a justified strategy for overcoming the problem of non-equivalence, as the translation of literary texts should preserve cultural identity and expand the foreign readers’ linguocultural knowledge of the country. Ultimately, foreignization in translation functions as a “window” into another culture, enabling the target reader to access unfamiliar cultural elements and thus transcend the boundaries of their own cultural context. This approach is particularly significant in literary translation, which often fulfills not only an aesthetic but also a cognitive function by broadening the reader’s cultural and intellectual horizons. Moreover, foreignization allows to preserve the stylistic and ideological features of the ST. Excessive adaptation can lead to distortion of the author’s intention and loss of the atmosphere of the ST.

As a result of studying the lexical unit “karymta” and its translation techniques into Russian and English, we have observed that both translations followed a domestication strategy.

We identified that the preservation technique is followed by generalization and substitution. We believe the choice of techniques was influenced by the target audience. The translators selected more universal words to explain the term “barymta”, such as “набег” and “raid” or “clash”, and for “karymta”, word like “расплата” and “retribution”.

During the analysis, we encountered some examples of distortion in the translation. “Barymta” was distorted as “натравливать” and “setting against”, “barymtashy” as “вор” and “thief”, while “karymta” was distorted as “покарать” and “punish”.

Also in our analysis, we found that translators encountered more difficulty with the term “karymta” than with “barymta”. This is likely due to the fact that “barymta” is a more familiar and widely used term, whereas “karymta” may be less well-known or require additional clarification. Although they appear similar and originate from the same cultural context, they serve distinct functional roles.

The results of the quantitative analysis and their subsequent interpretation confirmed the hypothesis proposed at the beginning of the research. The analysis also confirmed that the translation techniques employed in the English version closely mirror those used in the Russian version of the novel, as the English text was produced based on the Russian translation which served as intermediary.

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### **Қажығали Мұханбетқалиұлының «Тар кезең» романындағы «барымта» және «қарымта» лексикалық бірліктерін аудару тәсілдері**

Ж.М. Буркитбаева<sup>1</sup>, Ш.К. Жаркынбекова<sup>2</sup>, В.А. Разумовская<sup>3</sup>

<sup>1</sup> Әл-Фараби атындағы Қазақ ұлттық университеті, Алматы, 050040, Қазақстан Республикасы

<sup>2</sup> Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, 010008, Қазақстан Республикасы

<sup>3</sup> Сібір федералды университеті, Красноярск, 660041, Ресей Федерациясы

Мақалада Қажығали Мұханбетқалиұлының «Тар кезең» тарихи романының орыс және ағылшын тілдеріне көркем аудармаларындағы қазақша мәдени және тілдік баламасыздықты еңсеру тәсілдері қарастырылған. Роман XVIII ғасырдағы қазақтардың отаршылдыққа қарсы тұруына арналған. Зерттеуде «барымта» және «қарымта» баламасыз терминдерінің берілуі қарастырылады. Зерттеу ұлттық және тарихи контекстінің шынайылығын сақтауға ұмтылатын тарихи романдарды аударуда баламасыз лексиканың қалай тиімді әрі дәл берілуінің маңыздылығын көрсетуімен маңызды болып табылады. Контент-талдау мен салғастырмалы талдау негізінде зерттеу барысында орыс және ағылшын тілдеріндегі аудармаларда қазақша мәдени және тілдік баламасыздықты еңсеру үшін транслитерация, сілтеме сияқты парамәтіндік құрал арқылы түсіндіру, калькалау және грамматикалық алмастыру сияқты әдістер қолданылғаны анықталды. Бұл тәсілдерді талдау «барымта» терминінің форенизация стратегиясы арқылы аударылғанын, ал «қарымта» термині доместикация стратегиясы арқылы аударылғанын көрсетті. Бұл зерттеудің нәтижелері көркем аудармалардағы әдеби-мәдени болмысты сақтау жолдары туралы құнды мәліметтер береді және аударма ісін әдеби процестің ажырамас бөлігі ретінде қарастыратын аударматану және әдебиеттану салаларындағы зерттеушілер үшін де пайдалы нұсқаулық болады. Кейінгі зерттеулерде романдағы басқа мәдени маңызы бар баламасыз лексикаға назар аударып, қазақ тілінен ағылшын тіліне орыс тілі арқылы сатылы аудармаға қатысты мәселелерді зерттеуге болады.

Кілтті сөздер: баламасыз лексика, мәдениетке тән лексика, мәдениетке тән термин, барымта, қарымта, көркем мәтін, форенизация, доместикация.

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### **Подходы к переводу лексических единиц «барымта» и «карымта» в романе Кажигали Муханбетқалиұлы «Тяжкие времена»**

Ж.М. Буркитбаева<sup>1</sup>, Ш.К. Жаркынбекова<sup>2</sup>, В.А. Разумовская<sup>3</sup>

<sup>1</sup> Казахский национальный университет имени аль-Фараби, Алматы, 050040, Республика Казахстан

<sup>2</sup> Евразийский национальный университет имени Л.Н. Гумилева, Астана, 010008, Республика Казахстан

<sup>3</sup> Сибирский федеральный университет, Красноярск, 660041, Российская Федерация

*В статье рассматриваются методы преодоления казахской культурной и языковой безэквивалентности в художественном переводе исторического романа Кажигали Муханбетқалиұлы «Тяжкие времена», на русский и английский языки. Роман посвящен казахскому сопротивлению колониализму в XVIII веке. В работе рассматривается передача безэквивалентных терминов «барымта» и «карымта». Исследование имеет важное значение для понимания того, как эффективно и точно передавать безэквивалентную лексику, что особенно важно для перевода исторических романов, которые стремятся сохранить аутентичность своего национального и исторического контекста. С помощью контент-анализа и сравнительного анализа исследование выявлено, что в русском и английском переводах для преодоления казахской культурной и языковой безэквивалентности были использованы такие приемы, как транслитерация, экспликация посредством паратекстовых средств таких как сноски, калькирование и грамматическая замена. Анализ данных приемов показал, что термин «барымта» был переведен с использованием стратегии форенизации, в то время как термин «карымта» был передан с использованием стратегии доместикации. Результаты исследования предоставят ценную информацию о способах сохранения литературной и культурной самобытности в литературных переводах, а также станут полезным руководством для исследователей в области переводоведения и литературоведения, изучающих перевод как неотъемлемую часть литературного процесса. Дальнейшие исследования могут быть сосредоточены на другой культурно значимой безэквивалентной лексике в изучаемом романе, а также на вопросах, связанных с косвенным переводом с казахского на английский через русский.*

*Ключевые слова:* безэквивалентная лексика, культурно-специфическая лексика, культурно-специфический термин, барымта, карымта, художественный текст, форенизация, доместикация.

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**З.Т. Кәрімхан<sup>1</sup>, Қ.Ә. Әубәкірова<sup>1</sup>, А.Т. Смағұлова<sup>1</sup>**

<sup>1</sup> Шәкәрім университеті, Семей, 014707, Қазақстан

## **ҚАЗАҚ ӘДЕБИЕТІНДЕГІ МЕМУАРИСТИКА: ҚАЛЫПТАСУЫ ЖӘНЕ ЖАНРЛЫҚ ЕРЕКШЕЛІГІ**

Мақалада «мемуар» терминінің пайда болуы, жанрлық ерекшелігі, атқаратын қызметі және әлем әдебиетінде алатын орны сараланған. Сондай-ақ қазақ әдебиетіндегі мемуар жанрының қалыптасу кезеңдері мен ерекшелігі, терминге анықтама берген шетелдік және отандық ғалымдардың пікірлері, «Есте сақтау» концепциясы, «жеке жады» және «ұжымдық жады» ұғымдары сараланып, салыстырмалы сараптама жүргізілді.

Қазақ әдебиетіндегі мемуаристиканың қалыптасу кезеңін айқындауда Орхон-Енисей жазба ескерткіштеріндегі мемуарлық элементтерге назар аударылды. Түркі дәуірінде тасқа қашалып жазылған тарихи естеліктер белгілі бір деңгейде мемуарлық сипатқа ие екендігі айқындалды. Одан кейінгі кезеңдерде ұлы ағартушылар Ш. Уәлихановтың күнделіктері мен зерттеулері, сондай-ақ М. Бабажановтың этнографиялық жазбаларының мемуарлық сипаты сараланды. Бұл шығармалар белгілі бір дәуірдің тыныс-тіршілігін бейнелеп қана