

**«ТІЛ. МӘДЕНИЕТ. АУДАРМА: ЦИФРЛЫҚ ДӘУІРДЕГІ  
МӘДЕНИЕТАРАЛЫҚ ҚАРЫМ-ҚАТЫНАС»**

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«Тіл. Мәдениет. Аударма: цифрлық дәуірдегі мәдениетаралық қарым-қатынас» атты ІІ халықаралық ғылыми-практикалық конференциясы = ІІ Международная научно-практическая конференция «Язык. Культура. Перевод: межкультурная коммуникация в цифровую эпоху» = ІІ International scientific and practical conference «Language. Culture. Translation: Intercultural Communication in the Digital Age» - Л.Н.Гумилев атындағы Еуразия ұлттық университет редакциясы – бет саны 291 – қазақ, орыс, ағылшын тілдерінде

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**«Тіл. Мәдениет. Аударма: цифрлық дәуірдегі мәдениетаралық қарым-қатынас»** ІІ халықаралық ғылыми-практикалық конференция материалдарының жинағы, аударма, тіл, мәдениет және мәдениетаралық коммуникация салаларына қызығушылық танытқан зерттеушілерге, оқытушыларға, аудармашы-практиктерге, білім алушылар мен жас мамандарға арналған. Конференция цифрлық дәуір жағдайындағы аударма, тіл және мәдениет салаларындағы өзекті мәселелерді талқылауға арналды. Ерекше назар аударма оқытуындағы инновациялық технологияларды қолдануға, мультимедиялық аудармада жасанды интеллекттің рөліне және мәдениетаралық коммуникация мәселелеріне бөлінді. Іс-шара ғылыми тәжірибе алмасуға, халықаралық ынтымақтастықты нығайтуға және жас зерттеушілерді қолдауға маңызды алаңға айналды.

Сборник материалов ІІ международной научно-практической конференции, на тему **«Язык. Культура. Перевод: межкультурная коммуникация в цифровую эпоху»**, предназначен для исследователей, преподавателей, переводчиков-практиков, обучающихся и молодых специалистов, заинтересованных в области перевода, языка, культуры и межкультурной коммуникации. Конференция была посвящена обсуждению актуальных вопросов в области перевода, языка и культуры в условиях цифровой эпохи. Особое внимание уделялось использованию инновационных технологий в обучении переводу, роли искусственного интеллекта в мультимедийном переводе и проблемам межкультурной коммуникации. Мероприятие стало важной площадкой для научного обмена, налаживания международного сотрудничества и поддержки молодых исследователей.

Proceedings of the ІІ international scientific and practical conference titled **«Language. Culture. Translation: Intercultural Communication in the Digital Age»** is intended for researchers, teachers, translators, students and young professionals interested in the field of translation, language, culture and intercultural communication. The conference was dedicated to discussing current issues in the fields of translation, language, and culture in the context of the digital age. Special attention was given to the use of innovative technologies in translation training, the role of artificial intelligence in multimedia translation, and challenges of intercultural communication. The event served as an important platform for academic exchange, fostering international collaboration, and supporting young researchers.

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## Peculiarities of Translating Fragments of Colloquial Speech in a Literary Work (Based on Hans Fallada's Novel "Jeder stirbt für sich allein" and Its Russian Translation)

**Abstract:** This article presents a comprehensive analysis of translation transformations used in the Russian translation of Hans Fallada's book 'Jeder stirbt für sich allein'. We have chosen the latest official translation of the work by N. Kasatkina, V. Stanevich and I. Tatarinova. The analysis reveals the features to be paid attention to when rendering colloquial speech, and also considers methods of adapting dialogues and collocations taking into account linguistic and extra-linguistic differences. Special attention is paid to the analysis of preserving the peculiarities of the characters' speech, author's style and transmission of nuances of emotional colouring peculiar to the original. The following translation techniques are considered: calquing (direct translation), semantic and idiomatic translation, compensation, transliteration, transcription.

**Key words:** translation transformations, colloquial speech, connotative meaning, literary translation.

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<sup>1</sup>S.Zh. Tazhibayeva, <sup>2</sup>M. Temirzhanova\*

<sup>1</sup>Doctor of Philology, Professor, <sup>2</sup>MA student of the 1<sup>st</sup> year  
L.N. Gumilyov Eurasian National University, Astana, Kazakhstan  
ORCID: 0009-0006-9965-3205

\*[malikatemirzhanova@icloud.com](mailto:malikatemirzhanova@icloud.com)

## Equivalency in translating Kazakh kinship terms in literary translation (Based on B. Nurzhekeev's Novel "Oh, Life")

**Abstract.** Present research focuses on the equivalency in translating Kazakh kinship terms, particularly in the literary context of B. Nurzhekeev's novel "Oh, Life" ("Әй, дүние-ай"). The study examines how kinship terminology, integral to Kazakh culture, is rendered in translation while considering the challenges posed by the lack of direct equivalents in English. Using theoretical frameworks of translation equivalency, the research categorizes kinship terms into three categories: complete equivalence, partial equivalence, and zero equivalence. The study explores the cultural and social significance of these kinship terms, showing how their translation can impact the preservation of national identity and cultural values in literature. By analyzing the translation of "Oh, Life" into English, research provides insights into translation techniques used to bridge the linguistic and cultural gaps between Kazakh and English, emphasizing the importance of preserving cultural nuances in literary works for international audiences.

**Keywords:** kinship terms, literary translation, cultural equivalence, translation challenges, kazakh culture, national values, equivalency in translation.

### Introduction

Kinship terms in Kazakh language hold significant cultural meaning, reflecting the social hierarchy, customs, and values that has been shaping relationships between generations for centuries. In translation, maintaining these cultural peculiarities is challenging, as the exact kinship words used in Kazakh often have no direct translations or equivalents in other languages as well in cultures. Translating these terms while preserving their cultural connotations is essential to maintain the national identity in literature. As intercultural exchanges grow, it is crucial to make Kazakh literary works accessible to international audiences while retaining their cultural essence.

Current research explores the equivalency degrees achieved in translation process of kinship terms within B. Nurzhekeev's novel "Oh, Life" ("Әй, дүние-ай"). The novel was published in 2016 and became part of the series of collection devoted to 25 years of Kazakhstan's Independence and 100 years of Kazakhstan's national liberation war. "Oh, Life" tells the story of Shayi, whose fate

reflects the struggles of ordinary Kazakh families, deeply affected by significant historical events like the 1916 national liberation movement and the 1986 Zheltoksan protests. (A series of protests in December 1986 in Almaty against the Soviet replacement of an ethnic Kazakh leader with a Russian. They escalated from a student demonstration into violent clashes with Soviet forces. Jeltoqsan symbolized resistance to Soviet rule and foreshadowed the USSR's collapse.) [1] These events forced the characters to cope with political challenges while trying to preserve their culture and traditions.

The study examines the English translation of *Oh, Life*, produced in 2018 as part of the "Modern Kazakhstan Culture in a Global World" project by LLP Astana-Personal within the framework of the program "A Glance into the Future: Modernization of Public Consciousness."

The study aims to classify kinship terms according to the degree of equivalency—whether they have a direct equivalent in the target language, are adapted in some way, or result in zero equivalency, where no direct substitution exists. This categorizing will provide insight into the translation techniques used when working with culturally specific terminology. To explore these translation strategies, the research will draw on the theoretical frameworks of equivalency in translation, as discussed by L.S. Barkhudarov.[2] The study will demonstrate how different translation strategies affect the preservation of cultural meaning and national identity by contrasting the original and translated versions of kinship terms in "*Oh, Life*."

The analysis will contribute to a better understanding of how kinship terms, which serve as significant cultural markers, are approached in literary translation. In order to preserve the authenticity of the original work for a broader audience, the research ultimately aims to show how the degree of equivalence reflects how effectively cultural concepts translate.

### **Literature review**

Equivalence aims to preserve the source text's meaning and intent in the target language. It developed as an essential part of translation theories in the 1960s and 1970s. Translators must consider the original text's context, tone, style, and references in addition to translating the text directly in order to convey its meaning. [11] There are three main types of equivalence: complete equivalence (also called absolute equivalence), partial equivalence and non or zero-equivalence. [2]

According to Zgusta, "the lexical meaning of the two lexical units must be completely identical in all components (designation, connotation, range of application)" in order for there to be complete equivalency. [4] Barkhudarov claims that they are uncommon and usually occur in simple terms with the clarity in denotation. The partial equivalence is the most common case, where a word in the source language corresponds to more than one equivalent in the target language. Zero-equivalence refers to lexical units (words and fixed expressions) of one language have neither full nor partial equivalents among the lexical units of another language. [1]

Catford believes that the central problem of translation theory is to clarify the concept of translation equivalence and determine the degree of semantic closeness between statements in the original and the translation. In his opinion, equivalence should be defined empirically by comparing actual translations with their originals. [17] According to Jacobson, there is another difficult issue in translating literary works which are non-equivalent concepts as culture-specific items because each nation expresses its concepts and values in different ways [14].

Through language, each nation conveys its traditions, culture, worldview, and perspectives to the world. Therefore, it is crucial to regard language not merely as a "means of communication" but also as the "soul of the nation". [9] One of the most significant and challenging parts of the translation process is translating national values into another language. Nonetheless, it is the differences in worldviews and the existence of untranslatable aspects of a language that make the process complex [8]. Almost all languages have a traditional vocabulary, which reflects a unique tradition of interconnected to its people. Kinship terms are cognitive values that are important for intercultural communication. 15 The kinship system of each society can be only understood through study of culture and comparison with the kinship systems in other languages. In general, there are 90 Kazakh kinship terms. Also nicknames might be used depending on a person's gender, age and level of kinship. [16]

Kroeber A. L. (1949) proposed that there are 7 criteria by on which terminological differentiation is based, present research will use the criterion of gender to divide and study the kinship terms and their translation. [7] This criterion is can be implied to majority of Kazakh kinship terminology except a few terms that would be discussed separately.

### Discussion

In B. Nurzhekeev's Oh, Life, kinship terms transcend simple familial relationships and represent unity and cultural identity within the Kazakh nation . These terms highlight the deep familial bonds that define the realis, linking individuals to their heritage and to each other. Through their use, Nurzhekeev illustrates the cultural importance of kinship as a fundamental component of both personal and social identity.

Table 1. Kinship terms used in "Oh life".

| Kazakh kinship terms for male | Kazakh kinship terms for female | Non-gendered kazakh kinship terms |
|-------------------------------|---------------------------------|-----------------------------------|
| Ата                           | Ана                             | Немере                            |
| Әке                           | Әже                             | Шөбере                            |
| Аға                           | Әпке                            | Жиен                              |
| Іні                           | Сіңлі/Қарындас                  | Бөле                              |
| Қайната                       | Қайынсіңлі                      |                                   |
| Қайынаға                      | Абысын                          |                                   |
| Қайыніні                      | Жеңге                           |                                   |
| Жезде                         | Құдағи                          |                                   |
| Бажа                          | Құдаша                          |                                   |
| Күйеу бала                    | Келін                           |                                   |
| Құда                          | Ене                             |                                   |

Table 2. Kinship terms for male

| Kazakh kinship term                                                                                                                                               | Translation in English                                                                                                                                                                        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Бар етін қазанға салайын деп жатқан Шәйі Тәйкеннің мұнысын құп көрді: қарындасын сыйлаған адам <b>күйеу баласын</b> құрметтеуі керек                              | Shayi, who was going to put all the meat that she has into a boiler approved Tayken's this action, the person who who respects his sister should also respect his <b>brother-in-law</b> . 194 |
| Тілеулі <b>құдам</b> мен Әжікен құдағиым қандай еді?!                                                                                                             | Fully omitted.                                                                                                                                                                                |
| <b>Қайнатам</b> мен <b>қайнағамнан</b> атыс кезінде көз жазып қалып, соларды іздеп келе жатыр ем, Сопыйа кездесіп қалды да, артынша сендер келіп, бөгеліп қалдым. | I lost my future <b>wife's relatives</b> in the battle and was looking for them. 40                                                                                                           |
| <b>Жездем</b> мен әпкем келіп қалыпты ғой.                                                                                                                        | "My sister with <b>her husband</b> came by." 164                                                                                                                                              |
| Өкелерінің анда-санда <b>бажамыз</b> деп қалатыны сондықтан.                                                                                                      | Therefore, their fathers sometimes called each other <b>relatives</b> . 32                                                                                                                    |

### 1. Complete Equivalence (Absolute Equivalence)

Certain Kazakh kinship terms have exact or near-exact equivalents in English, both in meaning and usage. For example: *ama-grandfather*, *әке-father*, *аға/іні - older/younger brother*, *күйеу-husband*, *ұл-son*. These terms are easily translatable because they have direct counterparts in English, and their meanings are clear and consistent across cultures. However, as this research focuses on more complex kinship terms, we will explore cases of partial and zero equivalence.

**Kazakh Kinship Term****Translation in English**

Бауыр

Brother

Қайната

Omitted (wife's relatives)

Қайнаға

Omitted (wife's relatives)

Жезде

Sister`s husband

Бажа

Omitted (relatives)

**2. Partial Equivalence**

A number of Kazakh kinship terms have close, but not exact matches in English, because of cultural differences in usage or interpretation. English uses a general term like "in-laws" while original in Kazakh language distinguishes more specific relations. In the novel, many terms with partial and zero equivalence were omitted, but they could be given by the words like:

*Father-in-law - the father of your husband or wife. (Cambridge dictionary)*

*Brother-in-law - the man married to your sister, or the brother of your husband or wife. (Cambridge dictionary)*

*Қайната - Күйеу мен келіншектің туған әкелерінің оларға туыстық қатынасы. (Қазақ дәстүрлі мәдениетінің энциклопедиялық сөздігі.)*

*Қайнаға - Қайын жағынан жасы үлкен еркектердің ерлі-зайыптыларға туыстық қатысы. (Қазақ дәстүрлі мәдениетінің энциклопедиялық сөздігі.)*

Generalization technique was used in the novel, to translate both terms as "wife's relatives". This omits the nuances of hierarchical age distinctions or reciprocal relationships. We think that generalization was used for readability. However, a more detailed approach could involve introducing footnotes or explanations in the text, explaining that in Kazakh culture, these terms reflect not only familial ties but also respect based on age and position within the family hierarchy. The relationships жезде (sister's husband), қайынаға (older brother-in-law), қайыніні (younger brother-in-law), and бажа (husband of one's wife's sister) all share the partial equivalent "brother-in-law" in English. While English simplifies them, in Kazakh language they are differentiated by specific relational dynamics, hierarchy, and the context of marriage.

**3. Non-Equivalence (Zero Equivalence)****Kazakh Kinship Term****Translation in English**

Құда

Omitted

Күйеу бала

Brother-in-law

Some Kazakh kinship terms have no equivalent in English and describe relationships that are not specifically named or recognized in English-speaking cultures, therefore require explanation or paraphrasing. There are no kinship words that parents or even grandparents of the married couple call each other in English. While in Kazakh it is the important part of the culture. "Құда-құдағи" are not just your son's or daughter's in-laws, they are the people who continue the "thousand-year" relationship, therefore they are respected like gods. [9] In English, the closest equivalent might be "in-laws" or "parents-in-law," but it fails to convey the importance associated with the relationship in Kazakh culture. To preserve the meaning, translators might need to add annotations to explain the unique nature of these familial connections.

Similarly, the term күйеу бала (son-in-law) carries a distinct connotation of inclusion in the family and extends beyond the immediate family of the bride. It shows a broader sense of relationships within the bride's entire family line. This cultural nuance makes the translation into English particularly challenging, as the English terms "son-in-law" or "brother-in-law" lack the

same breadth of meaning and cultural resonance. The term can be translated according to the specific relationship being referenced:

Son-in-Law: when referring to the groom's relationship with the bride's parents.

Brother-in-Law: when referring to the groom's relationship with the bride's siblings.

For extended family, descriptive phrases might be used, such as "relative by marriage" or "Kuiey bala" with the description: "term used in Kazakh culture to refer to a man who has married a family's daughter. This term is specifically used by the relatives of his wife, such as her parents, siblings, and extended family."

Table 3. Kinship terms for female

| Kazakh kinship term                                                                                                                                   | Translation in English                                                                                                                                                                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Балаңыз орысқа тартып кетіпті, ә, <b>құдағи</b> ? – деп қалды.                                                                                        | "Kudagi", your son looks like he is Russian." 171<br><br>1. parents of married couple are called <b>kudagi</b> to each other                                                              |
| Қазақтың <b>келінімін</b> . Қожақтың қатынымын.                                                                                                       | I am the <b>daughter-in-law</b> of Kazakhs. I am the wife of Kozhak. 48                                                                                                                   |
| Ол <b>абысыны</b> атына сай айы мен күніндей, дәл бір сіңлісіндей қормалы болды.                                                                      | She was her <b>sister-in-law</b> , her Moon and her Sun, and she treated her like a sister. 239                                                                                           |
| Ештеңе кигізбесеңіз де, мен <b>қайынсіңлімді</b> құтты орнына қондырғаныма қуаныштымын.                                                               | I am very glad that my <b>sister</b> found her happiness. 70                                                                                                                              |
| Жәрмеңке ашылғалы <b>жеңгесі</b> Жүзік екеуі осымен әлденеше келді, өзгелердің іздегені сауда-саттық болса, бұлардың көздегені – көбінесе ойын-сауық. | Since the trade fair opened, she and her <b>sister-in-law</b> Zhuzik have visited the fair several times; while many people went there to trade, the two girls saw it as entertainment. 5 |
| Қарындасыңа келсең, қарындасыңмен сөйлесе бер, бізге қарындасыңның қасындағы <b>құдашадан</b> құр қалмасақ та жарайды.                                | "if you've come to your little sister, talk with her and give us a chance to talk to your <b>sister's sister-in-law</b> ." 9                                                              |

### 1. Complete Equivalence (Absolute Equivalence)

Kinship terms carrying clear and consistent meanings across both languages, without any significant cultural or linguistic differences. For instance, terms such as ана (mother), әпке (older sister), сіңілі/қарындас (younger sister), қыз(daughter), and әже (grandmother) can be translated easily because they correspond directly to their English counterparts.

### 2. Partial Equivalence

Certain Kazakh kinship terms have close, but not exact, matches in English due to cultural nuances in how relationships are understood. For example.

#### Kazakh Kinship Term

#### Translation in English

Жеңге

Sister-in-law

Абысын

Sister-in-law

Қайынсіңілі

Sister

The kinship terms Жеңге, Абысын, and Қайын сіңілі have the same partial equivalent "sister-in-law" in English. The equivalence is only partial due to the meanings, roles, and relationships that are shaped by cultural context in Kazakh society.

"Жеңге" in Kazakh refers particularly to the wife of an elder brother or male relative, and the phrase frequently has cultural connotations that go beyond the marital relation. The connotations of "sister-in-law" in English and "жеңге" in Kazakh society differ. As she is not just a sibling's wife but an essential figure in the family, often acting as a confidante for younger family members, particularly women. She plays a vital role in maintaining family harmony and connecting generations, sometimes even functioning as a matchmaker. [7] The term sister-in-law in English lacks the depth of these associations.

"Қайынсіңілі" was translated as "sister" in the novel, indicating the closeness of affection among the main characters. It does convey the idea and connotation in this particular situation, even though it cannot be an exact equivalent.

### 3. Non-Equivalence (Zero Equivalence)

Some Kazakh kinship terms have no direct equivalents in English and represent relationships that are culturally significant in Kazakh society but do not exist in the same way in English-speaking cultures:

| Kazakh Kinship Term | Translation in English |
|---------------------|------------------------|
| Құдағи              | Kudagi                 |
| Келін               | Daughter-in-law        |
| Құдаша              | Sisters sister-in-law  |

The relationship between a married couple's parents has no special terms in English. There are no English words denoting extended familial duties that are accepted in Kazakh society, and kinship is typically restricted to immediate or direct family.

The term "құдаша" describes a sister or other female relative of one's in-laws, emphasizing the broader family ties created by marriage. There isn't any term in English that describes this relationship between in-laws' relatives. Such links are usually unacknowledged in English-speaking cultures. In our opinion, the English term "sister's sister-in-law" is awkward and unclear, and does not adequately express the complexity of the relationship. A more fitting alternative might be "daughter of our in-laws," but even that does not fully capture the specific cultural context in Kazakh kinship.

While term "kelin" is translated as "daughter-in-law" in English, the term doesn't have a one-to-one equivalent. The translation is generally correct in that a kelin is the wife of one's son, but there are important cultural nuances that are not captured.

In Kazakh culture, "kelin" refers to a woman who is the wife of a younger brother, and more commonly, it refers to the wife of a son. In a traditional setting, any younger woman in the village is also often called "kelin".[17]

The role of a kelin involves specific cultural expectations about respect, behavior, and duties within the family. She is not just a daughter-in-law but also someone who is being integrated into a new extended family structure, and there can be a deeper sense of mentorship, respect, and adjustment that is less common in interpretations of the "daughter-in-law" role.

Table 4. Non-gender specified terms

| Kazakh kinship term                                                                                                                                                   | Translation in English                                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Немере-шөберелердің, жиендердің</b> мінез құлқынан, түр-түсінен Тазабектің, Оралбектің әлдебір ұқсастықтарын, дағдысы мен әдетін көру – Шәйі үшін бақыттың бақыты. | Seeing the resemblance between <b>kids and grandkids</b> is one of the most favorite and the happiest moments for Shayi. And life is all about this for her. |

In Kazakh culture, the terms немере, шөбеpe, and жиен represent distinct relationships within the extended family. Немере refers to direct grandchildren (the children of one's son or daughter), шөбеpe denotes great-grandchildren (third-generation descendants), and жиен specifically identifies maternal grandchildren (descendants through one's daughter. While

"grandchildren" is a commonly used equivalent in English, it does not fully capture the specificity of these terms, nor the cultural importance placed on the differentiation of lineage and family roles in Kazakh traditions. The degree of equivalence between немере, шөбере, жиен, and the English term "grandchildren" is partial equivalence. While there is overlap in meaning, the cultural and relational nuances specific to Kazakh terms are not fully conveyed by the English term.

### Conclusion

The translation of kinship terms in B. Nurzhekeev's *Oh, Life* reveals significant challenges in maintaining the cultural richness embedded in Kazakh language and society. Through the use of complete, partial, and non-equivalence, translators must employ strategies to preserve both the linguistic and cultural integrity of the source text. By examining these strategies, this study highlights the complexities of translating culturally specific terms while striving to make Kazakh literature accessible to a global audience. Further studies could explore the application of innovative translation strategies and technological tools to enhance cultural nuance and context. By focusing on these advancements, future research can contribute to bridging cultural gaps and fostering a deeper understanding of Kazakh literature on the global stage.

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