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COMPARATIVE ANALYSIS OF PROVERBS AND SAYINGS IN KAZAKH AND ENGLISH LANGUAGES

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The origin and development of proverbs and sayings dates back to ancient times. Since then, man has sought to understand the world around him, compared various phenomena, created something new in nature and in his imagination. Centuries-old observations of the people, their dreams and hopes were embodied in proverbs and sayings.

It is clear that the path of one nation is not similar to the movement of other nations in the same period of time. Even kindred peoples, in response to the needs of their history, take steps in development, moving away from each other, acquiring new experience that gives rise to a different philosophy, different values and dissimilar views on natural phenomena and social processes in society.

This is especially evident in the expression that is attached to the acquisition of the appearance of the people, the identification of the individual as a sample of the ethnic group, and ultimately forms the mentality of the people. That is why it is difficult to convey the whole meaning of these folk sayings.

I hope that there will be an expansion in translation of works or documents directly into the Kazakh language without the influence of an intermediate language in the face of the strengthening of relations, the revival and development of interlingual relations and Kazakh-English bilingualism. Phraseological units and proverbs are the most difficult language units in teaching and translation of foreign languages. There are several reasons for this.

The centuries-old experience of communication between peoples who speak and write different languages shows that a good translator must not only understand the meaning of the translated text, but also master the phraseological richness of the language into which the translation is being carried out.

English language has its own laws, when Kazakh language has its own. English has its own word order, while Kazakh language has a different one. In an English phrase there can never be two negatives, and in Kazakh we have just use two of them: «never» and «negative suffixes». Moreover, difficulties in translating proverbs and sayings always arise and it is complicated to translate what is considered part of the culture of one people into another language. For example, Kazakh people say «Өз үйім - өлең төсегім» which can be translated directly like «My home my poem bed», while English people would say «*My house is my castle*». Historically, ancient English dwellings were not strong enough for defense, and the beginning of the construction of castles in England was associated with the invasion of Norman army in 1066. I believe that the formation of such regular expressions in the language as «*My house is my castle*» was the reason why the historical position and traditions of other peoples were tested by local peoples, and the house was associatively fortified. According to the definition given in the dictionary of E.V Sevortyan to the lexeme «өлең (поем)» in the regular phrase «Өз үйім – өлең төсегім», this linguistic unit is an introduction to the Turkic languages from the Mongolian language «grass growing in wet, muddy lands; nutritious, mild herb» [1, 527]. This English proverb has a similar analogue in Kazakh language – «Менің үйім – менің қорғаным».

The family has a special place in human life, because it is like a small state. In this small country, women have a lot of burdens and responsibilities. On the blessed threshold of the Kazakh family a man is the head of the family, the owner of the house, but all the problems of the household, life, child rearing, manners and customs, spiritual relationships, everything is within the human competence of a woman. Proverbs about the identity of women in English and Kazakh languages show the cultural and social place of women in society and the family.

As an example, «*A good wife makes a good husband*» has an equivalent in Kazakh «Жақсы әйел жаман еркекті би етеді». Here we can see that in Kazakh language a man is compared to a «biy», a judicial and political figure who have made a significant contribution to the development and unity of the Kazakh tribes. It also has a figurative meaning, which means that good wives have the ability to make their husbands respectable. The study found that in the English and Kazakh communities, there is a stereotype that women are slightly inferior to men. In English we have a proverb «*A woman's advice is never to seek*» which is a linguistic image of the material and spiritual world of western history and shows that the contribution of women always was ignored, besides their opinions were not cared. The same phenomena can be observed in Kazakh proverb «Әйелдің шашы ұзын, ақылы қысқа», which means that women are not educated enough.

Hard work has always been held in high esteem for Kazakh people. From early childhood, children watched the affairs of adults and gradually began to help them, and in their mature age they were fully involved in the labor process. Mothers and grandmothers taught their daughters women's crafts: embroidery, wool felting, weaving, cooking, housework, childcare. The upbringing of boys from the age of five was mainly done by fathers and grandfathers. They passed on to them the subtleties of housekeeping, livestock breeding, taught metal processing, wood carving, as well as bone and stone. After all, the boy was to become the host of his «shanyrak» (family). Therefore, so many Kazakh proverbs and sayings are devoted to labor as one of the foundations of development. As an example, «Жаманға жан жуымас, Жалқауға мал жуымас»; «Еңбекқор ұйқыдан ширап тұрады, Еріншек ұйқыдан қирап тұрады»; «Егінді жабайы шөп аздырар, Ерді еріншектік аздырар»; «Еңбек етпесең елге өкпелеме, Егін екпесең жерге өкпелеме» [2].

We can observe the same phenomenon in the English peoples: «*A cat in gloves catches no mice*»; «*Diligence is the mother of success (good luck)*»; «*Idleness rusts the mind*» [3].

In the course of the analysis, proverbs were identified in English, expressing a negative attitude towards work, they are little known, but they exist. For example, «*Only fools and horses work*»; «*To work with the left hand*»; «*One beats the bush, and another catches the bird*».

It can be assumed that any proverb was created by a certain person in certain circumstances, but for many old proverbs the source of their origin is completely lost. Therefore, it would be more correct to say that proverbs and sayings are of folk origin. Their primary source is in the collective mind of the people. In many statements summarizing everyday experience, the meaning of the words seems to have developed into the form of a proverb gradually, without any explicit announcement. Many people expressed this thought in various ways and finally this acquired its memorized form and began its life as a proverb.

«*Әр құстың өз ұясы өзіне қымбат*» – «*East or West, home is best*»

«*Теңге тиыннан өсер*» – «*Take care of pence and the pounds will take care of themselves*»

«*Сөз – сабан, іс – дән*» – «*Deeds, not words*»

«*Сыыр баласын торпағым дер, Қарға баласын аппағым дейді*» – «*Every cook praises his own broth*»

For example, the expression «*Don't put all your eggs in one basket*» in English arose as a result of practical experience in trading relationships, so it was first fixed in English in 1710 and replaced its old expression «*trust all one's goods to one ship*» [3].

Those people who at one time created proverbs were absolutely illiterate, and they simply did not have any other way to preserve their specific observations or life experiences. If you try to take all the existing and well-known folk proverbs in their totality, you can realize that they undoubtedly fully reflect the mentality of people.

Each proverb has its own communicative target. For example, they can:

notify: «*If you sing before breakfast, you will cry before nigh*» – «*Істемеген тістемейді*»

summarize people's experience: «*If the cap fits, wear it*» – «*Көкек өз атын өзі шығарады*»; «*Сезікті секіреді*»

give vivid memorable advice and teach the wisdom of life: «*Anger and haste hinder good counsel*» – «*Ашу арындайды ақыл аяндайды*»

summarize philosophical thoughts: «*There is no rose without a thorn*» – «*Мінсіз адам болмайды*»

It is not always necessary to look for the origin of a proverb in order to translate, or to find an equivalent, since some of them are transmitted word for word without any change. For example, for «*Ағайын бірде араз, бірде тату*» you can use a literal translation: «*Relatives live, sometimes quarreling, sometimes reconciling*» [4].

The complete equivalents of the two languages are identical in meaning, lexical composition and syntactic structure. In addition, their stylistic imagery and emotionality are close. For example, «*Әркімнің өз жері – жұмақ*» – «*The native land is heaven for the heart*» [4].

Partially equivalent proverbs differ in both lexical composition and grammatical structure. Therefore, this group is divided into two:

Equivalents with lexical differences («*Татулық – табылмас бақыт*» – «*Friendship is priceless wealth*»);

Equivalents with grammatical differences («*Отанды сүю – отбасынан басталады*» – «*Love for the Motherland begins in the family*») [5, 115].

It is important to remember that, developing in different historical conditions, English proverbs often used different images to express the same or similar thoughts, which, in turn, reflect the different social structure and life of the two peoples and often are not absolute equivalents.

It is also important that in every language there are phrases and expressions that cannot be translated literally, even if the meaning of each word is known and the grammatical construction is

clear. The meaning of this phrase remains incomprehensible and strange. Attempts to literally translate proverbs and sayings can lead to unexpected often ridiculous results. For example, literal translation of Kazakh saying «Үміміз тек шайтан» would be «only the devil is hopeless», which sounds a little bit strange. It would be much better to use its analogue in English language – «*If it were not for hope, the heart will break*».

In conclusion, we can find both similarities inherent in both cultures and fundamental differences in examples of proverbs that exist in the English and Kazakh languages. Folklore helps not only to understand the soul of the people through the language, but also to see the historical events that influenced the formation of the nation, to understand the way of life and working conditions, to see the relationship to life and fellow tribesmen.

Proverbs allow us to understand the similarities and differences in the worldview of different nations, and ultimately provide an opportunity to get to know each other better.

It has long been noted that the wisdom and spirit of the people are manifested in their proverbs and sayings, and knowledge of the proverbs and sayings of a particular people contributes not only to a better knowledge of the language, but also to a better understanding of the way of thinking and character of the people.

Proverbs, being part of the culture of a given people, have always remained and will remain relevant, despite the development of the economy and technology. At any time, proverbs will be a characteristic feature of this people and an object of attention and research.

Literature

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