



LINGUA-CULTURAL COMPARATIVE-CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS OF CULT IN ENGLISH, KAZAKH AND RUSSIAN LANGUAGES

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Abstract. The present research is devoted to the comparative-contrastive analysis of three non-related languages: English, Kazakh, Russian languages. Here, we tried to reveal the lingua-cultural peculiarities in the usage and development of the most beautiful and colourful expressions, ready-made units of language - proverbs and sayings. Proverbs and sayings usually are formed and appear in languages while describing the national character, traditions and customs of different people. The best way to improve one's understanding of the world culture, people and history is to study and compare proverbs and sayings in related or non-related languages. Another reason is that the proverbs, sayings and quotations teach many apt observations made by people and sometimes they are translated from ancient written sources, and/or borrowed from the world's best chosen literary works. The main purpose of this article is to convey meanings of proverbs and sayings in thematic groups of compared languages and to define the lingua-cultural similarities as linguistic phenomena in non-related languages.

[*Rysbayeva Guldarkhan*. LINGUA-CULTURAL COMPARATIVE-CONTRASTIVE ANALYSIS OF PHRASEOLOGICAL UNITS OF CULT IN ENGLISH, KAZAKH AND RUSSIAN LANGUAGES. *Biomedicine and Nursing* 2022; 8(3):49-57]. ISSN 2379-8211 (print); ISSN 2379-8203 (online). <http://www.nbmedicine.org>. 06. doi: [10.7537/marsbnj080322.06](https://doi.org/10.7537/marsbnj080322.06).

Key words: phraseological units, proverbs and sayings, comparative-contrastive analysis, lingua-cultural aspect, non-related languages

Methodology and materials:

Comparative and contrastive analysis have been used in the lingua-cultural research and comparison of non-related languages: English, Russian and Kazakh on the basis of latest dictionaries of Russian-English-Kazakh proverbs and sayings (more than 2000 proverbs and sayings). The proverbs and sayings

served in defining lingua-cultural nature of phraseological units in three languages. Proverbs and sayings classified according to structural and semantic points of view into main 9 thematic groups and used the method of translation equivalence while contrasting them.

Introduction

Principles of classification of languages and dialects - one of the least developed problems as the Turkic and general linguistics. There are no adequate theoretical basis to determine the type of language, as well as the legality of its selection of smaller units. The concept of the type applied to a specific language can be multidimensional. For example, the Kazakh language is primarily determined by the language of the Turkic type, i.e. known amount of features, combining it with all the other Turkic thereby distinguishes these languages are the languages of Germanic, Romance, Finno-Ugric and so on. D. On the other hand, Kazakh contains some signs that it belongs to the Kipchak group of languages.

The conceptual lexeme "cult" is a phraseological, paremiologic conceptual unit, as a part of a frame, is shown in the form of the scheme, the ethnocultural table of contents is chosen. the sun, the moon, water, fire, mother umay, a tree, a cult of spirits and "god's forces" conceptual phraseology, proverbs - sayings, popular expressions, legends, fairy tales, art compositions, is considered richness of language, in the above-named concepts associative features are specified, all this proves that there is an opportunity to distinguish features language images in the world and the universe [1].

All the words in any language have meanings, and when they are joined together they form linguistic chain. This linguistic chain has another meaning which are not conveyed from single elements. They are called phraseological units. Phraseological units are word-groups that cannot be made in the process of speech, they exist in the language as ready-made units coined by individuals or people whose names we don't know. For example: *to be or not to be* by W. Shakespeare; *Сенде бір кірпіш дүниеге кетігін тап та, бар қалан* - (You are a piece of brick, you have to find your place in the world) by Abai Kunanbayev. The last phraseological unit is an aphorism which has a very broad sense: its meaning is to teach a person to find his own way in his life and be useful for others to form a society like a brick to build up a house. Mostly these kind of word-groups are compiled in special dictionaries of phraseological units. Phraseological units are divided into several groups according to different points of view in syntax. They are: idioms, clichés, proverbs and sayings, epigrams, allusions, puns, quotations and soon. Mostly American and British lexicographers call such phraseological units as idioms. We can also mention such dictionaries as: L. Smith Words and Idioms [3], V. Collins A Book of English Idioms [4] etc. In these dictionaries we can find words, peculiar in their semantics (idiomatic), side by side with word-groups and sentences. In these dictionaries they are arranged and subdivided into different

semantic groupings and themes. Phraseological units can be classified according to the ways they are formed, according to the degree of semantic meaning, according to the structure. In the present research we analyze phraseological units according to the functional peculiarities under some lingua-cultural topics.

Koonin A.V. classified phraseological units according to the way they are formed. He pointed out primary and secondary ways of forming phraseological units [2].

Primary ways of classifying phraseological units are formed on the basis of a free word-groups:

a) The most productive ways of forming phraseological units in three compared languages is the formation by means of transferring the meaning of terminological word-groups, for example: *launching pad* in its terminological meaning is *бастау алаңы, стартовая площадка*, in its transferred meaning - *орталық алаң, центральная площадь, to link up - бірігу, келісу* in its transformed meaning it means - *астыртын қатынас, секретные связи*;

b) a large group of phraseological units was formed from free word groups by transforming their meaning, e.g. *granny farm - кәрілер үйі- дом престарелых, Trojan horse - компьютерге зақым келтіретін бағдарлама, вирус Трояна*;

c) phraseological units can be formed by means of alliteration, e.g. *a sad sack - бақытсыздық кейіп, несчастный вид, culture vulture* - in Kazakh: *мәдени араласым*, in Russian: *межкультурная связь*.

d) they can be formed by means of expressiveness, especially it is characteristic for forming interjections, e.g. *My aunt!, Hear, hear!* etc.

e) they can be formed by means of distorting a word group, e.g. *odds and ends was formed from odd ends - қалған құтқан- остатки, ненужные вещи*.

f) they can be formed by using archaisms, e.g. *in brown study* means in gloomy meditation where both components preserve their archaic meanings, in Kazakh: *түңілу, ішін жегідей жесу*; in Russian: *задумчивость*.

g) they can be formed by using a sentence in a different sphere of life, e.g. that cock won't fight can be used as a free word-group when it is used in sports (cock fighting), it becomes a phraseological unit when it is used in everyday life, because it is used metaphorically, in Russian also has the meaning of *этот номер не пройдет*, in Kazakh there are several variants: *бұл бола қоймас, құр әурешілік, әлін білмеген әлек*.

h) they can be formed when we use some unreal image, e.g. *to have butterflies in the stomach*. This phraseological unit can cause an image like: to be hungry in Kazakh and Russian languages, as these languages have identical phrases like: *ішінде ұт ұлды, іші шұрылдады* in Kazakh language. In Russian also *'Боль в желудке'*. But this phraseological

unit must be transformed as, in Kazakh: *ынгайсыздану, үстінде құмырсқа жорғалау*, in Russian: волноваться; душа замирает; мурашки по спине бегают; or another phraseological unit which also cause confusion for readers is: English to have green fingers - in Kazakh бакша өсіргіш, but not: қолы шебер and in Russian: Быть удачливым садоводом, у которого все растёт как на дрожжах and etc.

i) they can be formed by using expressions of writers or politicians in everyday life, e.g. *corridors of power* –Kazakh: *билік басындағылар*; Russian: *коридоры власти, правящие круги*; *American dream*- *Американ Дрим, the winds of change* -*Ветер перемен*.

Secondary ways of forming phraseological units are those when a phraseological unit is formed on the basis of another phraseological unit; they are:

a) conversion, e.g. *to vote with one's feet was converted into vote with one's feet*;

b) changing the grammar form, e.g. *Make hay while the sun shines is transferred into a verbal phrase - to make hay while the sun shines*;

c) analogy, e.g. *Curiosity killed the cat* was transferred into *Care killed the cat*;

d) contrast, e.g. *cold surgery* - a planned before operation was formed by contrasting it with acute surgery, *thin cat* - a poor person was formed by contrasting it with fat cat;

e) shortening of proverbs or sayings e.g. from the proverb *You can't make a silk purse out of a sow's ear* by means of clipping the middle of it the phraseological unit *to make a sow's ear* was formed with the meaning *помятись*.

f) borrowing phraseological units from other languages, either as translation loans, e.g. *living space* (German), *to take the bull by the horns* (Latin) or by means of phonetic borrowings *meche blanche* (French), *corpse d'elite* (French), *sotto voce* (Italian) etc.

Phonetic borrowings among phraseological units refer to the bookish style and are not used very often.

There are different combinations of words. Some of them are free, e.g. *to read books* (news papers, a letter, etc.) others are fixed, limited in their combinative power, e.g. *to go to bed*, *to make a report*. The combinations of words which are fixed (set-expressions) are called phraseological units.

All free combinations are syntactical units, which consist of notional and form words, and in which notional words have the function of, independent parts of the sentence. In a phraseological unit words are not independent as they function in the lexical unit. Free combinations are created as speech acts by any speakers. They form set-expressions, in which neither words nor the order of words can be changed. Phraseological units are used by the speaker in a ready form, without any changes. The whole phraseological

unit has a meaning which may be quite different from the meaning of its components, and therefore the whole unit, and not separate words, has the function of a part of the sentence [7].

Phraseological word-stock of any language represent very interesting and factual materials for researches as it reflects many aspects of people's life: history, national consciousness, morals, ethics, traditional values, preferences, different relations and the way of life. It is essential to point out that research on proverbs has not only been carried out within phraseology, but also in other scholarly branches. Thus in the field of paremiology (paremia = proverb), the scholarly field that deals with proverbs, much research has been conducted over the centuries. Moreover, in comparison to phraseology, paremiology has a far longer tradition. Paremiology mainly deals with collecting and classifying proverbs as well as tracing the nature and origin of individual proverbs and their socio-historical significance [5].

Proverbs and sayings have had different attempts to find distinctive features in their development. There are some definitions characterizing proverbs from semantic point of view. 'Proverb is always statement, containing some specified conclusions from the experience of people' [6]. This definition pays more attention to the results of experience and wisdom of people. Another definition given by Mueller V.K. also approves of this definition, but also broadens the meaning of proverbs: 'Proverbs are popular wisdom, code of rules of life, practical philosophy, and historical memory' [7]. The term saying has also definitions and unlike proverbs they are much more brief: 'A saying is a short, clever expression that usually contains advice or expresses some obvious truth' [8]. According to above classified definitions we can say that the features of proverbs are conveyed from truth, experience, people's life.

As proverbs and sayings are compiled in special dictionaries of proverbs and sayings, they are analyzed and given classifications by many scholars of various languages. Mostly, phraseological units can be classified according to the structure, according to semantic characteristics and according to their part-of-speech meaning. These types of classification are mostly universal in different languages, as proverbs and sayings can be met in different languages in the world. But different people's use and perceive proverbs and sayings in different ways. Proverbs and sayings unlike the idioms see things and concepts in their own ways.

Proverbs and sayings have peculiar international characteristics. They mostly have the identical meanings and forms, even structures in different languages. 'They are coined by people whose names

we don't know, and they teach people to the norms and moral principles of life. At the same time they colour our language and reveal the culture of different people' [7, 25p].

Even the proverbs and sayings are differently pronounced in different languages they have common understandings. Here we can confirm that proverbs and sayings are linguistic universals in all languages. There is no language in the world without proverbs and sayings. The reason is that proverbs and sayings are buildup of from the results of social lives of people, from traditions and customs, habits and characteristics of different nations. For example: English proverb *The last straw breaks the camel's back* has the same meaning in Russian language *Последняя соломинка ломает спину верблюда* and in Kazakh understanding *Соңғы түйенің жүзі ауыр*. Here we can confirm that this proverb took its beginning from Islamic countries, as Muslims used camels to carry things on camels. Another proverb: Eng. *Like husband, like wife*- Russian *Каков муж, такова и жена, Муж и жена одна сатана* – Kazakh: *Анама жездем сай, ағам жездем сай* are linguistic universals. Because one can't say than this proverb from this or that language, and origin of the proverb is not clear. All peoples have families and the understanding of a husband and a wife is similar according to their role and place in families. So, the proverbs and sayings are the habitual associations of a word combinations in a language with other particular words. They are understood from the whole. Speakers of every nation become accustomed to such collocations. Very often they are related to the referential and situational meaning of words. Sometimes there are collocations, which are removed from the reference to extra-linguistic reality.

Findings and Discussion

Proverbs of gender

Proverbs and sayings also represent special interest for researches in the field of linguistic genderology, as they embody cultural-national outlook of every nation. Because the people are divided into: men and women who have mostly their roles and places, characteristics as we have already mentioned above.

There are numerous proverbs about characteristics of men and woman in compared languages. While analyzing proverbs about women, we distinguish two main characteristics of women: cruel and wise; characteristics about men: brave and mean.

Here, we can say that different nations have different gender perceptions in the history and their perceptions are displayed through the proverbs and sayings of each nation about men and women.

Appearance is not the main thing. It is not the most important condition for being beautiful. It is much

more important for a woman to be a good mistress, to be kind, careful and quick-witted. *Красота приглядится, а щип не прихлебаются. Не щип красоты, щип доброты! Қыз қылығымен жағады.*

The distinctive feature of Kazakh in comparison with the Russian and English languages is that there are proverbs characterizing men. All of them convey positive characteristics and they are about resoluteness, courage, superiority, straight forwardness: *Тура ағаш үйге тірек, тура жігіт елге тірек, Ауыр жүкті нар көтерер, ел жүгін ер көтерер, Батыр жігіт жол бастар, ақын жігіт тойбаста.*

But, the attitude towards women in Russian and English cultures is different. According to some proverbs in Russia a woman is not considered as a person: *Кобыла не лошадь, баба не человек* (here *women are not considered as people*). English people had also negative opinions towards women, but also we can find other associations. For Englishmen a woman is also a kind of secret: *Woman is the key to life's mystery*. But about the role of men and women there are similar proverbs, for example: *Men make houses, women make homes* – *Әйел үй сақтайды, Еркек тұз сақтайды; Еркек — үйдің егесі, Әйел — үйдің шегесі. Муж за порог, а жена за пирог.*

Having analyzed a set of proverbs and sayings according to the gender components in English, Kazakh, Russian languages we draw up the following conclusion: the considerable number of proverbs belong to women, and some of them have negative connotation of females.

In ancient times, the people intended to blame special people to different unsuccessful activities and phenomena. As women are always thought to be weaker than men physically and even mentally, they were always easy to blame them for bad habits and consequences.

Let us analyze some examples of proverbs and sayings related to women. In Kazakh there is a proverb: *Әйелдің шапшы ұзын, ақылы қысқа*. It is transformed as: *Women have long hair, but short minds (narrow minds)*. In English and Russian languages there are number of equivalents, confirming similarity of such estimation of women: *Women are the devil's nets* – in Russian it is even more cruel: *Куда чёрт не поспеет, туда бабу пошлёт.*

According to the result of analysis of three languages it is possible to make the following conclusion: in the Kazakh linguistic worldview the concepts woman and man are presented in their quantitative ratio more widely than in the English and Russian languages. The greatest number of proverbs is proverbs reflecting social characteristics. Possible explaining of the given fact can consist in the fact that

in Kazakh culture relationship are closely supported that is expressed by nominative density of terms of relationship: brother, daughter-in-law, sister-in-law, brother-in-law, mother-in-law, father-in-law, son-in-law, parents and etc.

According to the above mentioned research we observe language androcentrism. It means that the majority of proverbs reflect male point of view and domination of men. The image of women is not always negative. We can rather say about a tendency, than a negative attitude. But a certain degree of androcentrism takes place. The study of gender relations in proverbs and sayings is one of the ways of development in society. Besides, the science of linguistics and its language units are more clearly show the state of consciousness of society.

While comparing and contrasting proverbs in different languages we should find their equivalents in other languages by their meaning. As stated before, the classification system starts with main themes [3, p. 33], which for the most part represent basic aspects of human life and it is common to all languages. They are grouped under certain topics and themes. These themes in Kazakh and Russian languages are common and they are easily seen in the following examples:

Home, family: *East or west, home is best - В гостях хорошо, а дома лучше - Өз үйім-өлең төсегім.* This proverb is one of the well-known and has equivalents in all languages. Because all people have homes which they make and build where they relax and spend the whole of their lives. *Әр құстың өз ұясы өзіне қымбат. - В гостях хорошо, а дома лучше East or West, home is best. - Восток ли, запад, а дома лучше всего.*

Family and home are associated with different objects, like: *My home is my castle - Мой дом моя крепость - Өз үйім - кең сарайдай боз үйім.* The theme of family has subtopics as: child, parents, upbringing, family relations, traditions each of which is a big topic: Like mother, like daughter - Анасын көріп, қызын ал, аяғын көріп, асын іш - Яблоко от яблоня далеко не падает. These proverbs are result of long observations and experience, because people are always concerned with their children and family members. All people try to bring up their children in a proper way: *Little children, little sorrow, big children, big sorrow - Баланы жастан - Маленькие дети - маленькие заботы, большие дети большие заботы.* People always understand the role of children and upbringing have been most important subject of every time. As so many countries, so many customs family relations, upbringing, family traditions vary from country to country. Even now upbringing has become more complicated from year to year. Another subtopic of family is love and marriage as the good family relations is based on marriage, even sometimes

they confirm: *Marriage comes by destiny - Екі жақсы қосылса, өлгенше дос болады, екі жаман қосылса, өлгенше қас болады - Жениться так, как на роду написано.*

Nature, phenomena from the environment: for example: English proverb *An oak is not felled with one stroke* in Kazakh has different equivalents: *Мың күн сынбаған шөлмек бір күн сынады.* But this proverb has the identical function and equivalent in Russian languages: *Одним ударом дуба не свалишь.*

Attitudes about the world: The following proverbs are pure examples of attitudes expressed about one's faults and mistakes, which people always regret after making it: *He is lifeless who is faultless - Безгрешен только мертвый - Жаңылмайтын жақ болмас, сүрінбейтін тұяқ болмас.* These types of proverbs are based on experience of people in the society as result of their relationship, manners and behavior. *He lives long that lives well - "В добрый жите кудри вьются" - "Көңілдің үйінде күнде мейрам, күнде той"*. This proverb has no stylistic coloring in compared languages. They are simple sentences which ordinary people use in everyday speech and have become a proverb as a result of long and frequent use of people: *Familiarity breeds contempt - Фамильярность порождает презрение - Адам сөйлескенше, жылқы кісінескенше;*

Some of the proverbs taken from social life are based on people's experiences and used as warnings and advice to do not to do this or that activity, for example: *A bad beginning makes a bad ending - Плохому началу - плохой конец - Еңбегіне қарай өнбегі.* Social interaction has bred most part of proverbs and sayings in the three languages, as social status and habits of people play most important role in the life of people.

Social communication:

The proverb: *Do in Rome as the Romans do* is usually associated with the respect of others' culture and customs: *Кімнің жерін жерлесен, соның отын ота - in Russian: В чужой монастырь со своим уставом не ходят.* In every country people respect other's private property, if not it can be regarded as a rude and offensive manner. People mostly accept peaceful and mutual relations and negotiations between each other. Usually wise people advise to be peaceful and wise: *Gentility without ability is worth than plain beggar - Өзі ұялмаған біреудің бетін шиедей қылады.* in Russian: *Нищий граф хуже последнего попрацайки* is exact equivalent of proverb in English.

Some proverbs of communication are based on people's emotions, like happiness, joy and wealth and etc. For example: *He lives long that lives well - Көңілдің үйінде күнде мейрам, күнде той - В добрый жите кудри вьются.* This proverb has no

stylistic colouring in compared languages. They are simple sentences which ordinary people use in everyday speech and have become a proverb as a result of long and frequent use of people. *Сөз – сабан, іс – дән. О человеке судят по его делам. Deeds, not words. - Нужны дела, а не слова.*

Sometimes in social interaction the people with firm and stable character are positively treated, but not those who are talkative or chatter-boxes, which has been the source of a number of proverbs, like: *Great talkers are great liars- Кто много говорит, тот мало делает-Аз сөз – алтын, көп сөз - күміс.* This proverb shows that in every nation perceives much talk as: lie, nonsense, laziness, boasting, gossips etc. Proverbs of communication are treated in different aspects in national culture.

Social interaction has bred most part of proverbs and sayings in the three languages, as social status and habits of people play most important role in the life of people. For example: *A bad beginning makes a bad ending- Еңбегіне қарай өнбегі -Плохому началу - плохой конец.*

Knowledge, wisdom: Knowledgeable people have been the leading people of every nation. They are understood as powerful and significant among ordinary people and people always know that *Knowledge is a great power.* Every nation advise to learn and respect teachers and masters and this has become to be one of the main topics of proverbs – words of wisdom: *Live and Learn– Оқу инемен құдық қазғандай – Век живи, век учишь. Don't teach a fish to swim- Дария жанынан құдық қазба - Не учи ученого.*

Love and Beauty, morality: Beauty is related to friendship and love. Because these terms are different associations of morality of human being: *Beauty lies in lover's eyes – Не по хорошему мил, а по милому хорош –Сұлу сұлу емес, сүйген сұлу.* People always have known that beauty is not appearance of people, but their inner world, moral principles, like kindness and politeness and other positive characteristics: *Handsome is that handsome does-Не тот хороши, кто лицом пригож, а тот, кто на деле гож-Тәні сұлу- сұлу емес, жаны сұлу-сұлу.* Some basic observations are based on socio-logic: *If you cannot see the bottom, do not cross the river-Өткелін білмей өзенге түспе - Не зная броду, не суйся в воду.*

Time and sense of time: Different people use different proverbs of time and mostly value of spared time. At the same time most people do not appreciate their lost time. *Happiness takes no account of time–Бақыттылар уақытпен санаспайды – Для счастливых время не существует.* People always understood that *Lost time is never found again-Өткен іске өкінбе - Потерянного времени не воротить.* People also tried to not to waste time on useless things

and understood that the thing which they will never return back is the time. But whenever they try not to waste time *All is good in its time–Әр нәрсе өз уақытымен. Уақытыңның босқа өткені, өміріңнің бос кеткені – Всеу свое время.*

But people do not advice to be always in a hurry, but to do things without haste. There have been coined some proverbs, like: *Haste makes waste. Асыққан қалар ұятқа. Сарғайған жетер мұратқа. - Поспешишь-людей насмешишь.*

There also smaller units of proverbs and sayings than the themes mentioned above. The following themes also formed a set of proverbs and sayings in different languages according to the lingua-cultural norms of society. For example, measure, propotions, health and etc. also some of the topics which people are faced with in their lives:

Measure, propotions: *Eat at pleasure, drink with measure-Ешь вволю, пей в меру-Қанағат қарын тойғызар.* These types of proverbs are based on experience of people in the society as result of their relationship, manners and behavior.

Health: illness: *Health is wealth–Бірінші байлық- денсаулық – Здоровье лучше, чем богатство.*

We can add other classes as: love, betrayal, knowledge to the list which show the people's characters, ability etc. Phraseological units can be also classified according to the syntactical norms. Phraseological units can be classified as head word parts of speech formed. This classification was suggested by I.V. Arnold. In I.V. Arnold's classification there are also sentence equivalents, proverbs, sayings and quotations [4, p. 740]. Proverbs are usually built metaphorical, e.g.: *As true as steel- Болаттай берік -Верный как сталь,* while sayings are as a rule non-metaphorical, e.g. *Where there is a will, there is a way-Где есть желание, там есть и путь-Қалауын тапса қар жанады.*

Contrastive-comparative study of proverbs and sayings and idioms gives us an opportunity to reveal their ethical-aesthetic characters and the functions in the context. Understanding and knowledge of different languages helps to broaden one's mind and master the learned language professionally. Comparison of three languages' set expressions has shown a lot similarities in their formation, meaning, function and pragmatics of proverbs and sayings. It shows that even they belong to different families and types of language groups and pronounce the words in different forms, the evolution and formation of human language takes its beginning from one root and source.

Transference of proverbs and sayings

Proverbs and sayings are very important part of English speech culture, so why an interpreter needs to be prepared for translating proverbs and sayings. There are some nuances and some kind of problems with translating.

There are many ways transferring proverbs and sayings from one language into other, but we have to remember that the actual process of transferring of proverbs and sayings is not limited to the selection of equivalent linguistic equivalents. Because it is a complex process, which in addition the role of an interpreter and translation of the customer play important role.

And a set of cultural knowledge potential recipients which focuses on the translator and the nature of relationships in contact cultures, and many other factors can affect the acceptability of transference. The following examples of proverbs are taken from the list of proverbs about money in three languages:

Kazakh: *Теңге тиыннан өсер;*

Russian: *Копейка рубль бережет;*

English: *Take care of pence and the pounds will take care of themselves.*

All the proverbs are related to the role of money in our society. In every country people try to earn and spend money. And one of the problems of money is certainly how to save money. Usually interpreters use translation equivalence in translation of proverbs and sayings.

Using of equivalent is the main method of translation. There is a number of English proverbs and sayings, which meaning and stylistic direction are the same with Kazakh and Russian languages ones. These Kazakh and Russian languages proverbs and sayings are English equivalents. If interpreter needs to translate a proverb, he can find its equivalent in Kazakh and Russian languages, if the proverb has it, the interpreter can use it in translation. For example:

(ST) *Like father, like son*

(TT) *Как отец, так и сын.*

(TT) *Шешесіне қарап қызын ал*

(ST) *Easy come, easy go*

(TT) *Легко пришло, легко ушло.*

(TT) *Оңай келген, оңай кетеді.*

As we have analyzed before there are some thematic groups of proverbs and saying in the linguistic-cultural aspect in English, Kazakh and Russian languages:

Table 1- Proverbs of precautions

Kazakh	Russian	English
Істемеген тістемейді.	Кто не работает, тот не ест. Ты все пела – это дело, так поди же попляши	If you sing before breakfast, you will cry before night

Table 2- Proverbs of peoples' experiences

Kazakh	Russian	English
Көкек өз атын өзі шақырады	На воре шапка горит.	If the cap fits, wear it. – Если шапка подходит, носи ее
Аяғын көріп асын іш Анасын көріп қызын ал	Невестку по теще выбирай	Take a vine of a good soil, and a wife of a good mother

Table 3-Critical thinking of peoples' habits

Сиыр баласын торпағым дер, қарға баласын аппағым дер	Всяк кулик своё болото хвалит	Every cook praises his own broth
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Table 4-Wisdom of people

Во гневу не наказывай. Гневайся, да не согрешай	Ашу арындайды ақыл аяндайды	Anger and haste hinder good counsel
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Table 5-Philosophic views

Нет розы без шипов.	Мінсіз адам болмайды	There is no rose without a thorn
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Comparing proverbs and sayings indifferent languages help to understand national values and peoples' understanding the outer world. In the following table, the examples selected with the best equivalents show the cultural and linguistic values of proverbs and sayings. Proverbs and sayings have great lingua-cultural values in linguistics. They need to translate and understand the original meaning, so the word-for word translation is not impossible. One of the methods of translation is also descriptive translation which can be used in translation of proverbs and sayings in case the one of the languages doesn't have any equivalents:

English: *Every cook praises his own broth.*

Kazakh: *Сыыр баласын торпағым дер, қарға баласын аппағым дер;*

Russian: *Всяк кулик своё болото хвалит;*

Results:

As the common history of humanity is connected with common things and phenomena as: nature, animals, plants, household things, ways of life and etc. mostly proverbs are formulated and coined on the bases of associations with those phenomena. It is the main universal character of phraseological units: proverbs and sayings in non-related English, Kazakh and Russian languages. As a result of comparative-contrastive analysis, proverbs and sayings are grouped according to lingua-cultural thematic groupings, like: *proverbs of precautions, proverbs of peoples' experiences, critical thinking of peoples' habits, wisdom of people, philosophic views.* The research has also proven that proverbs and sayings transferred from language to language mostly on the basis of translation equivalence.

Conclusion

In the history of studying phraseological units, mainly, proverbs and sayings there were attempts to find distinctive features. As we have analyzed proverbs and sayings from the lingua-cultural aspect, we try to give definitions of proverbs from cultural point of view:

* Proverb is a statement which contains some specified conclusions from social life.

* Proverbs are popular wisdom, code of rules of life, experiences, outlook about the outer world, practical philosophy, and historical memory.

* A proverb is a short, clever expression that usually contains advice or expresses some obvious truth by people whose names we don't know.

* Proverbs and sayings are phraseological units represent special interest for researchers as they embody cultural-national outlook of every nation.

Having analyzed and compared the word-stock of proverbs and sayings in three languages we revealed

the following tendency: the considerable number of proverbs is devoted to peoples' experiences and most of them contain rich national wisdom and experience.

The lingua-cultural aspect of proverbs and sayings is the multi-faceted phenomenon and some aspects of it can be the subjects of the research of different sciences. In the scope of lingua-cultural aspect of phraseological units: proverbs and sayings, we compared the psychological, literature critical, and other points of lingua-cultural aspect in compared languages.

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9/23/2022