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The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

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2. **Повышенная производительность:** Автоматизируя определенные аспекты процесса перевода, машинный перевод способствует повышению общей производительности. Переводчики могут сосредоточиться на нюансах культурных аспектов и творческой адаптации, в то время как рутинные и повторяющиеся задачи выполняются машиной. Такой совместный подход оптимизирует время и ресурсы.

3. **Интеграция с системами памяти переводов:** Машинный перевод можно легко интегрировать с системами памяти переводов. Такая интеграция позволяет переводчикам использовать ранее переведенные фрагменты, обеспечивая последовательность и эффективность обработки повторяющихся языковых и культурных элементов в национальных играх.

4. **Расширение языковой пары:** Инструменты машинного перевода могут облегчить перевод национальных игр на более широкий спектр языков. Это особенно выгодно для охвата разнообразной аудитории по всему миру.

Таким образом, машинный перевод служит дополнительным инструментом, повышающим эффективность и производительность переводчиков в сложном процессе перевода национальных игр. В сочетании с человеческим опытом это способствует достижению баланса между лингвистической точностью и культурной аутентичностью [3].

В заключение отметим, что перевод национальных игр является свидетельством сложного взаимодействия языка, культуры и технологий. Охватывая развивающуюся среду исследований в области цифрового перевода, переводчики могут справляться со сложностями, присущими этим культурным артефактам. Поскольку технологии продолжают развиваться, совместные усилия человеческого опыта и помощи машин являются ключом к достижению переводов, которые аутентично находят отклик, несмотря на культурные границы. Эта статья вносит свой вклад в продолжающуюся дискуссию, подчеркивая необходимость целостного и учитывающего культурные особенности подхода к переводу национальных игр в эпоху цифровых технологий.

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THE DIFFERENCES OF USAGE A «CHILD» LEXEME IN PHRASEOLOGY IN THE ENGLISH AND KAZAKH LANGUAGES

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Language is one of the main elements of culture, but most importantly it shapes culture. What is the culture in general? It is the compilation of material and immaterial objects such as traditions, customs, cuisine, dresses, festivals, music, worldview, literature and language of a group of people living on a

certain area. However, it is possible for culture to shape the language in return. It is believed, that the *worldview* and *customs* mostly affect the language because when people invent something they start to think about the word that will express the meaning of a new creation.

Since customs and language depend on each other. It is fair to say that language expresses people's worldview, opinions on different events, objects and natural phenomenon. It is quite possible to explore values and wishes of unknown culture on language learning journey through literature, legends, folktales, songs. The main object of this article is one of the crucial field of linguistics – phraseology. The aim of this research paper is to define the peculiarities of the usage of lexeme «child» in the English and Kazakh languages.

According to Guldarkhan Smagulova, phraseology is a linguistic branch which focuses on expressions and idioms. Thus, phraseology is the independent study field [1,8]

The field of linguistics dedicated to examining the phraseological structure within a language as it exists currently and how it has evolved over history. [2]

We have picked up 47 different idioms from both written texts and divided them into two groups in order to help readers to understand and perceive information better. The first group is filled with idioms which find similarities between children and adults, certain personal traits and events. The second group contains popular sayings or idioms that contain a recommendation or a piece of advice.

According to the goal of this article, we decided to accumulate English phraseological units with «child» lexeme and then try to find their equivalents in Kazakh. Also, in some cases to explain their meanings with literal translation in brackets to facilitate comprehension.

The first group is the biggest one, thus the most informative because of the comparisons that are widespread, and they are used a lot in everyday life. Additionally, contrasting idioms express the people's opinion on some topics.

From the following idioms, it can be seen that in both cultures children are considered as naive, easy trusting, lacking experience individuals. For example, «a child of nature» [3, 108] is an English collocation that is used to describe honest, innocent and trustful adult, who has a child's behavior and acts like a child. In Kazakh the same meaning is shown in the idioms like: «балаша қуану», which means to rejoice at something like a child. For example, *Оқыс олжаға балаша қуанған Кәрекең екі өкпесін қолына алып, үйдегі Наршасына жетеді асығып.* (Ә. Асқаров) [1, 198]

The idioms such as «a babe in the woods» [4, 14] and «a new kid on the block» [4, 283] are the other examples of the concept that children are considered inexperienced human beings. They are also usually used when we talk about adults who do not have enough knowledge and who are little frightened with new surroundings as lost children in the forest. The most suiting equivalent for those phrases is «аузынан ана сүті әлі кетпеген» [1,52] or «бала мінезді» [5, 113].

The next common childish trait is the lack of measures and self-discipline. The people of past had noticed this kind of behavior among little kids and came up with an idiom «children and chicken must always be picking» [3, 108]. While the Kazakh one is «бала тойғанын білмейді, батыр толғанын білмейді» [3, 108] (the child does not know the fullness, the batyr does not know how he became that strong) or «бала, істегені – шала» (the child does not finish job).

The most interesting matter about those idioms that English speakers compare a kid with a little chick. However, Kazakhs compare children with a national hero – batyr (Батыр). For information, batyr or batyrlar is a special class of strong men, who knew military science and who were able to defend their lands from enemy invasions. It can be possible that parents wanted their children to be strong and smart as batyrlar that is why they compared them with those warriors, but not animals.

Children are also known for being emotional, not knowing how to hide their true feelings. To those facts dedicated such idiom as «a child in a sweetshop» [4, 69]. This one expresses how children usually conduct when they get too excited, that they cannot control themselves and they get over the moon. It is possible to use this idiom when we talk about adults with high spirits. Unfortunately, there is not direct

equivalent of this phrase, however a saying «әкесі базардан келгендей қуану» [6, 61] or «балаша мәз болу» (to be happy as a kid) are will be semantically compatible equivalent to English versions. Literally, the first saying translates as «like their father came from bazaar» and it can be understood if we dive into the Asian culture. Bazaar it is a name for a huge outdoor market, which is widespread on Eurasia's continent. For children of past, the fact that someone was coming from such market meant that there would be something sweet and tasty among purchases. That is why children were so joyful about such news.

«Children and fools cannot lie» [3, 108] is an idiom which is also dedicated to the childish trait – not being able to tell lies. However here we can see a negative tone in both languages. For example, if English one compares them with silly and uneducated people, the Kazakh variant compares them with morally poor people. «балалар мен жамандар, алдай алмай алаңдар» [3, 108] (children and bad people cannot lie). It is possible that children are compared with bad people there because mostly they lie in order to protect themselves, not to be punished and to get something. That is why children's lie is considered by parents as something morally wrong to do.

«Be child's play» [4,68] is used to say about something that is easy to do, and its equivalent is «баланың ойыны» [3,108]. It is interesting that semantically, syntactically and lexically they are equal.

The following topic can be a little controversial because it shows comparisons of sons and daughters. It is curious that expression of such theme lack in English. They are more gender neutral while in Kazakh there's a certain distinction between genders. Even though, the Kazakh language has the only one pronoun to identify a third person «ол», which is used to talk about males and females. In English, there are divided pronouns as «he» and «she».

«Ұл - шаңырақ иесі» [7] (the son is the host of *shanyrak*) is a concept which not only defines the patriarchal system in Kazakh society, but also shows the tradition of leaving parents' house to a boy. To understand this idea better it is essential to know that *shanyrak* is the highest element of yurt. Yurt is a special type of house used by nomads in past, it was made of different wooden parts so it was easy to construct and deconstruct it. When people say «шаңырақ» they usually mean house. For instance, «шаңырақ көтеру» (word for word «to lift a shanyrak») means to get married, or «қара шаңырақ» (word for word «a black shanyrak») means the house of the parents. When time comes, the son settles down with his spouse with parents.

We should mention that there are a lot of different idioms about boys in Kazakh language due to the fact that the society is patriarchal. It is one of the reasons why parents aspire to give a birth to a boy rather than a girl. «Әйелі ұл тапқандай қуану» [6, 61] (his woman is so happy like she gave birth to a son) or «ұл туғанға күн туады» [8, 361] (when the son is born, the sun is born) are idioms about how parents wanted to have a son.

Even though, the existence of these idioms doesn't mean that daughters were neglected or unwelcomed in families. On the contrary, there are a lot of phrases about girls in positive meaning. For example, «қыз мінезді» [6, 88] (with girlish behavior) it is an idiom that is used towards males. By saying that, people mean that the person has calm personality, who is careful and peace-loving, who possesses positive traits which are regarded feminine. The next idiom is «қыздай сызылған» [6, 88] (looks like a girl). It describes a male who behaves as a girl and looks feminine. This idiom also has a positive meaning. If we compare these two last idioms with foreign point of view, we notice that for some males comparison with a girl might be offensive. The last idiom is «қыздың жиған жүгіндей» [5, 485] (like a girl's collected luggage). This one is used when there is a need to describe something that is carefully and beautifully done. Kazakhs believed that only females can create something beautiful even when they have to gather all their things together to continue migration.

To comprehend next idiom it should be clear what position do the guests have in Kazakh culture. For them guests are always would be desirable and welcomed individuals. Kazakhs try to treat them with the best food, entertain them with captivating stories and make memorable gifts. «Қыз бала үй ішіне

қонақ» [8, 270] (the daughter is the guest of the house) it is the idiom which reminds parents that they always must treat their daughters well because after marriage they would leave and do not see them for a long time.

However, even though English idioms are more gender neutral, there are a few idioms about girls too. One of them is «a girl worth gold» [3, 238] which shows how English parents love and appreciate their daughters, comparing them with a precious gold. There is a semantically and lexically equal saying in Kazakh language: «қыз дегенше, қызыл алтын де» [3, 238] (instead of calling her a girl, call her gold).

Let us introduce the gender differentiating idioms. Both languages possess them and show how children of different genders were treated. Comparing idioms can also be useful in understanding social roles of men and women. It is essential to analyze them in order to define cultural differences.

«My son is my son till he gets him a wife, but my daughter is my daughter all the days of her life» [3, 556]. That expression shows how children treat their parents after growing up. Generally, sons are always occupied with their job and looking after their own family. Thus, it is not possible for them to take care of parents or visit them. However, daughters do not forget about parents and they are always to help and to look after them. In Kazakh language there is a similar equivalent, but there's a lack of part about daughters. «Үйлегенше - өз ұлын, үйлеген соң - кісі ұлы» [3, 557] (before marriage your son, after marriage – a great man). Unfortunately, this idiom cannot be a total equivalent, but semantically it well expresses a situation how children become further after settling down. It is interesting to see that history and traditions influenced the languages in their own way. For example, in English speaking countries the son is the one who moves away from the parents and who does not see them so often unlike daughters. While through all Kazakh history, a female would move far away to settle down with a new family and not seeing her parents frequently. «Қыз - қияға, ұл – ұяға» [8, 271] (daughter to mountains and son to parent's house). Here it can be seen how vision of marriage is different between two nations. If for English speakers, a daughter stays near parents, in Kazakh sayings it is a son who takes that role. In that idiom the word “mountains” roughly means a faraway place.

Before moving to another idioms category let us introduce the phraseological units about love to children. The idiom «children are poor man's riches» [3, 108] means that the most precious treasure in the life of a needy person is children. Next idiom is «he that has no children knows not what love is» [3, 109], which defines that only own children can show pure, unconditional love. Unfortunately, there are no equivalents for such sayings but it is possible to translate those idioms into Kazakh by using semantically similar ones.

«Балалы үй – базар, баласыз – үй мазар» [3, 109] (the house with children like a bazaar, the house without children like a graveyard). it means that it will be always noisy at the house where children live, but on the other hand, without them everything is depressing and gloomy. «бала деген – қолғанат» [8, 80] (a child is a wing) depicts how parents appreciate children and the sense of freedom they feel nearby them, comparing them with the wings of a bird. «Адамның бір қызығы – бала» [3, 109] (Human's only meaningful thing – children) means that having children can fill the life with excitement, interest and joy, give meaning.

The next category contains idioms which give recommendations about how children should be looked after, treated and educated.

There are a lot of English idioms which share folk's wisdom. For example, there's an English idiom with African origin, which was popularized the recent years «it takes a village to raise a child». The meaning of this saying is that it is hard to up bring a child, thus the whole village should take part in their education. «Children should be seen and not heard» [3, 108] is a saying that parents use when they want to warn their children about being silent and not to go far away. In Kazakh language, the equivalent of these sayings is «қызға қырық үйден тыю» [8, 272]. Indeed, there are semantically and lexically

different. Kazakh idiom refers to girls because daughter's reputation and dignity are very important for them. That is why parents expected their daughters to be seen and act honorably.

The children's nature is to learn new skills from their environment. This observation was defined in the next idiom. «Children suck the mother when they are young and suck the father when they are old» [3, 108] tells not only about the ability, but also the impact of parents on their growing children. It is a fact that babies and especially newborns are attached more to their mother. It happens because it is the female parent who takes care and stays with a child from the first days of his or her life. This is why children get a lot from their mother when they are little. Mother's care helps them to develop emotional intelligence, make contacts and serve themselves. However, after growing up it is the father's impact on child. When children turn adults, there are new skills, which have to be mastered. For instance, money management, how to find a work or run a business. We believe that there are no male or female abilities, but we decided to make an example in order to clear the meaning of this saying. An equivalent to this saying in Kazakh is «ана көрген тон пішер» [9], which conveys the meaning semantically and lexically.

«A child all weather is cold» [3, 108] is the saying that warns about how sensitive babies can be. It is true that little children can get cold from the single blow of the wind and that is why it is essential to be ready to any weather conditions. The Kazakh equivalent is «бала құстың да көленкесінде тонады» [3, 108]. Here we can see that Kazakh idiom does not only gives a warning, but also artistically exaggerates the reality.

Even though children can be considered naive, easy trusting and lacking experience, the people of past have noticed that they can say the truth in an easy way. For instance, the idioms «out of the mouth of the babes» [4, 276] and «there are no children nowadays» [3, 109] absolutely share this thought. In Kazakh their equivalents are «баланың сөзі батпандай», «бала тілі бал», «білмегеніңді бес жасар баладан сұра» [3, 109].

The last phraseological unit we would like to analyze is «he that would the daughter win, from the mother first begin» [3, 149]. It is he saying that helps men identify the best suiting women to marry and to have children with. It is the matter of fact that parents widely impact children's behavior and their skills. The English saying recommends males to choose wisely if they want their children, and especially daughters, to be successful in life. While Kazakh language's the nearest equivalents are «анасын көріп, қызын ал» [1, 50] «қызы бар үйдің жеңгесі сүйкімді» [3, 149]. The first idiom offers men to pay attention to a mother of their future bride and the second expression makes relation with the daughter-in-law and her sister. It can be explained through the old Kazakh tradition. In past, men could only know woman they like only meeting their older sister. Usually, relatives are considered similar in the matter of habits and behavior thus males could have judge their future wife by her sibling.

This article has analyzed the idioms of two different languages. Even though we could not find direct equivalents for each unit it is still interesting to compare and to find similarities between two unrelated languages and cultural codes.

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ISSUES OF TRANSLATION AND INTERCULTURAL COMMUNICATION

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In today's interconnected world, characterized by globalization, cultural diversity, and rapid technological progress, translation and intercultural communication play vital roles in facilitating effective global interactions. These fields are essential for bridging linguistic and cultural gaps, fostering understanding, and enabling collaboration across diverse communities. However, they are not without their complexities and challenges. This article aims to delve deeply into the multifaceted challenges faced in translation and intercultural communication, examining their impact on global connectivity and proposing strategies for effective navigation and collaboration across linguistic and cultural boundaries. By proactively addressing these challenges and fostering cultural awareness, empathy, and mutual respect, we can enhance the efficacy of translation and intercultural communication, fostering meaningful connections and promoting global understanding and cooperation.

Translation involves the intricate process of conveying meaning from one language to another while preserving the original context, nuances, and cultural references. Translators often encounter difficulties due to linguistic variations, idiomatic expressions, and technical terminology, leading to potential inaccuracies and misunderstandings. Moreover, as languages evolve and new concepts emerge, translators must continually update their skills and knowledge to ensure accurate and relevant translations. On the other hand, intercultural communication requires navigating differences in cultural norms, values, communication styles, and non-verbal cues to facilitate effective dialogue and interaction. While cultural diversity enriches our global landscape, it also introduces complexities such as misunderstandings, biases, stereotypes, and communication barriers. These challenges can hinder meaningful communication and collaboration across diverse cultural contexts. The integration of technology in translation and intercultural communication has revolutionized these fields, offering speed and accessibility through machine translation tools. [1] However, these tools often lack the nuanced understanding and cultural sensitivity required for accurate and contextually appropriate translations. The complexity of translation arises from managing linguistic complexities and cultural subtleties. The primary challenges in modern translation are evident in the following cases:

1. The intricate nature of languages poses a significant challenge in translation. This **linguistic complexity** includes idiomatic expressions, cultural allusions, and linguistic nuances that may not have direct equivalents in the target language. For instance, translating the Spanish phrase "estar en la luna," which literally means "to be on the moon," poses a challenge in English as it's idiomatic for "to be absent-minded" or "to be lost in thought."

2. Understanding and incorporating cultural context is crucial for accurate translation. **Cultural considerations**, references, beliefs, and customs impact language usage and require translators