



ҚАЗАҚСТАН РЕСПУБЛИКАСЫ  
ТҰҢҒЫШ ПРЕЗИДЕНТІ - ЕЛБАСЫНЫҢ ҚОРЫ

**«ҒЫЛЫМ ЖӘНЕ БІЛІМ – 2017»**

студенттер мен жас ғалымдардың  
XII Халықаралық ғылыми конференциясының  
БАЯНДАМАЛАР ЖИНАҒЫ

СБОРНИК МАТЕРИАЛОВ  
XII Международной научной конференции  
студентов и молодых ученых  
**«НАУКА И ОБРАЗОВАНИЕ – 2017»**

PROCEEDINGS  
of the XII International Scientific Conference  
for students and young scholars  
**«SCIENCE AND EDUCATION - 2017»**



14<sup>th</sup> April 2017, Astana



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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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**CONCEPT OF “WORK” IN PROVERBS  
AND SAYINGS AND TRANSLATION ISSUES**

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Each of these or those manners of behavior, feature of communication, mentality are peculiar to each person on the planet. In addition, each person has the set of proverbs and sayings. Proverbs and sayings became the true embodiment of popular wisdom. Thanks to proverbs, it is possible to decide with ease how to solve a difficult situation. In a majority of situations guided by proverbs, you can be sure that you do the right thing. Proverbs and sayings have been considered and checked long ago.

Proverbs and sayings have captured all human life. We often hear expressions about nature, science, mind, work, knowledge, friends, morals, character, etc. The wise, rhymed words as “*Live and learn*” give us a lot of information and develop attentiveness. Proverbs teach us what is correct and how to behave.

The form coexistence of direct meaning with figurative is proverb. The proverb is more constant, than other genres. One of the reasons of it is expressiveness and laconicism.

Paremiology is the study of proverbs and derived from Greek *παροιμία- paroimía (proverb)*. Proverbs and sayings can be dated back as far as Aristotle [1].

The definition of the proverb genre has bothered scholars for a long time. One of the well-known scientists in the field is Archer Taylor, also referred to as «Father of paremiology». He preferred to identify and describe the proverb by use of its characteristic features than by definition. According to his explanation, “The definition of a proverb is too difficult to repay the undertaking...An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial”. So, his researches are based on characteristic features of the proverb, avoiding any definite specification [2, p. 98].

Other scientists engaged in the study of proverbs and sayings of English language gave a short revision to the attempts to find out nature of “national wisdom”. So, according to Kindstrand and Russo (инициалы) “the definition of a proverb has caused scholars from many disciplines much chagrin over the centuries. Many attempts at definition have been made from Aristotle to the present time, ranging from philosophical considerations to cut-and-dried lexicographical definitions” [3, p. 103].

Russian scientist and author of well-known dictionary, V. Dahl defines the proverb as a product of the communication: “What kind of proverbs and sayings have to go to the people, this one will not be argued, in an educated and enlightened society, there is no proverb. In the proverbial high society does not accept, because it is alien to him a picture of everyday life, and not his tongue, but it’s not resigned, [composed] perhaps out of politeness and propriety of the secular: the proverb splits the nail, and right in the eye”. By these words, he showed the role of proverb in society and underlined its importance as an instrument of nurturing [4, p. 325].

Linguist N.R. Norrick has proposed the following definition for the proverb: “Proverb is a traditional, conversational, didactic genre with general meaning, a potential free conversational turn, preferably with figurative meaning”. He tries to convey the idea, that proverbs are rich historical experience of the people and connected with work, life and culture. The correct and appropriate use of proverbs and sayings give speech a unique identity and special expressiveness. Consequently, the proverb is a multilateral layer of the language that can be considered from different points.

The national specific character of proverbs and sayings is clearly revealed by speakers in the context of different languages. It is well known, that Kazakh and British people live in different social and natural conditions, have different history, religion, morals, principles, morality, psychology, etc.

A good attempt to translate English proverbs and sayings was taken by scientist, professor S.K. Akhmetova. In her recently published “Dictionary of English proverbs, sayings, phraseological units and ways of their translation into Russian, Kazakh and German”. She has made analysis of correspondences of English proverbs and sayings and their Kazakh equivalents and found out some similarities:

1. Some of the proverbs and sayings have an international character and have similar expression in both the languages: *Strike the iron while it is hot* - *Темірді қызған кезде соқ*. All the components of a SL unit are preserved.

3. *Substitution or Equivalence Translation Method*. This method can be considered a subdivision of the free translation method. It is frequently adopted when the content of the proverb is related to a SL cultural or lexical reference and has no equivalent in another language yet can be substituted with a cultural or lexical items that have, as close as possible, the same meaning as that found in the source proverb. When the lexical substitutes are unavailable in the TL, equivalence is not achieved at all. When the translator comes across such a problem of not finding a corresponding TL equivalent to the source proverb, the best method to be followed is to resort to a non-corresponding equivalent function in the TL culture.

The culture of England and Kazakhstan is surprisingly diverse, everyone has deep roots and bright features. It is more interesting to analyze two languages in respect of proverbs, finding both strong communications, and unique coloring. In each culture there are keywords, which reflect basic values of the people, the native speakers. For example, for Germans it is an order, accuracy, for British – scrupulousness, stiffness, restraint, for Russians – breadth of soul, kindness, not aggression, responsiveness and – very often called – laziness, recklessness, irresponsibility, Kazakhs are distinguished by hospitality, good nature, and such defects as envy, carelessness. Such keywords of culture created in world-image of representatives of this or that culture special mental structures – the concepts comprising valuable ideas of people of the learned reality. In order to find out the status of a concept, it must be all-used, i.e. was included into phraseological units, proverbs and sayings.

Certainly, one of such concepts in English and Kazakh cultures is *work* and *laziness*. *Labor or work* is presents at our life constantly: “*He who would eat the nut must first crack the shell*”, “*Such carpenters, such chips*”, “*Еңбек етсең ерінбей, тояды қарның тіленбей*”, “*Ұстаның жұмысы ісінен көрінеді*” This proverbs let us know that labor will never end, it can be replaced, but not stopped.

Labor is not just the fixed companion of the person, it fills almost all the time. labor requires efforts: “*Better to do well than to say well*”, “*Сөзің дәлелденбесе, іспен көрсет*”. The thought of intensity of labor is bound with a thought of its endlessness: work processes are designated by means of verbs everywhere.

Work has involuntary character: “*He that would eat the fruit must climb the tree*”. Work doesn't deliver to the person of satisfaction and doesn't give material prosperity as has forced character.

Work has the consequences, both positive, and negative: “*He who would catch fish mustn't mind getting wet*”, “*Қазанға не салсаң, қасығыңа сол ілінер*”. Unreasonable costs of efforts and forecast of negative consequences avert person from work, push him to refuse work.

However, you shouldn't forget about job value, its first priority before idleness: “*Еңбек бейнет емес, зейнет*”, “*Work not torture, but pleasure*” on the basis of data, it is possible to draw a conclusion: at all times, hardworking people were appreciated, as work is a moral value.

Proverbs about work as well as many other proverbs, include estimative lexicon: “*There is no bad work*” – “*Жұмыстың жаманы жоқ*”; “*An idle brain is the devil's workshop*” – “*Жалқаулық жаман ауру*”; “*Actions speak louder than words*” – “*Сөзіне қарама ісіне қара*”;

“Such carpenters, such chips” – “Ердің атын еңбек шығарады”.

Proverbs and sayings play a big role in the language. Firstly, studying proverbs and saying is the way to enrich our vocabulary. Secondly, it gives us opportunity to get familiar with culture and people who has its language as native one. Thirdly, there is a good proverb by Johann Wolfgang von Goethe « Those who know nothing of foreign languages know nothing of their own».It explains us importance of studying foreign languages and their features, which are clearly represented in the proverbs and sayings of language.

#### Literature:

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2. Archer Taylor. The proverb. – Harvard University Press, 1931. – p.98
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### INTERCULTURAL COMMUNICATION. CLASH OF ASIAN AND EUROPEAN CULTURES

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Fast travel, international media, and the Internet have made it easy for us to communicate with people all over the world. The process of economic globalization means that we cannot function in isolation but must interact with the rest of the world for survival.

In recent years practitioners in a wide variety of fields - scientific cooperation, academic research, business, management, education, health, culture, politics, diplomacy, development, and others - have realized just how important intercultural communication is for their everyday work.

The global nature of many widely diverse modern problems and issues such as the:

- ✓ environment
- ✓ governance of the Internet
- ✓ poverty
- ✓ international terrorism

and etc. call for cooperation between nations. Intercultural communication is no longer an option, but a necessity.

At the same time, lack of knowledge of another culture can lead, at the best, to embarrassing or amusing mistakes in communication. At the worst, such mistakes may confuse or even offend the people we wish to communicate with, making the conclusion of business deals or international agreements difficult or impossible.

Just what are the differences between cultures? Is it useful to look for patterns or categories to make it easier for us to understand these differences? Kishan Rana, former Indian ambassador to Germany, points out, that categorizing cultures offers both advantages and disadvantages. Looking for categories is a useful tool for analysis and the training of diplomats, and can be used as initial device in preparing for cross cultural encounters. However, we should beware of creating and reinforcing stereotypes. Creating categories ignores fact that within any cultural are sub-groups which may have different traits, and also that individuals within a culture may not follow the norm. Rigid adherence to categories may lead to false assumptions [1, p. 39].

Richard D. Lewis, author of *When Cultures Collide: Managing Successfully Across Cultures*,