



**COMPARATIVE STUDY OF COMMON PROVERBS IN THE KAZAKH, TURKISH
LANGUAGES AND ENGLISH AS A MEDIATOR: FEATURES OF TRANSLATION**

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Abstract

The article highlights the issues of translation of proverbs from Kazakh to Turkish languages. Some Kazakh proverbs do not have equivalents in Turkish. The reason for these peculiarities of these proverbs is that the Kazakh nation was influenced by neighboring states - Russia in the first place - and remained geographically far from Turkey. Despite all these influences, the number of Kazakh proverbs that are equivalent to Turkish cannot be underestimated. Based on this, it can be highlighted that Kazakh people bear traces of the same culture as the people of Turkey, due to their lifestyle, traditions, and world views. The main aim of the research was to demonstrate the differences and similarities of Kazakh proverbs with Turkish and English proverbs, and the importance of proverbs in foreign language teaching in line with the antiquity of the roots of national culture. Finally, the research resulted in four different approaches to translating.

Keywords: translation features, proverbs, Kazakh and Turkish languages, comparative study.

1. Introduction

Creation and production of phonetically, grammatically, and lexically correct speech, as well as acceptance of the foreign language culture, are the two primary goals of teaching foreign languages to students in linguistic divisions of higher educational institutions. As a result, mastering a foreign language can be a practical as well as a cultural experience. An efficient method of being acquainted with the cultural aspect of language is proverbs, sayings, and idioms of a nation (Khodzhaeva, 2020.) The comparison of these phraseological units shows how much in common these people have. Accordingly, it helps people to better understand each other and stay in touch. Lifestyle, history, and culture of people, life experience, thoughts are reflected in their proverbs, sayings, and idioms. As Mahmudova et. al. (2020) state if these proverbs, sayings, and idioms are correctly compared and explained, then foreign language learners will be able to implement them appropriately. As it is known, the proverbs reflect important determinations about the culture of the people they belong to, their lifestyle, and religion. While choosing the subject of the thesis as "Comparative study of common proverbs in Kazakh, Turkish languages and English as a mediator: features of translation", we also had the opportunity to compare some features of the history, culture, and lifestyles of aforementioned nationalities. Therefore, this article aims to find a link between the cultures of both nations through their proverbs; to examine them by providing their complete equivalents in three languages – Kazakh, Turkish, and English, and to research nonequivalent proverbs and determine the reasons for their differentiation.

Currently, the problem of translating phraseology in a foreign language, including proverbs and sayings into Kazakh, is one of the most pressing problems in Kazakh translation studies, because the spirit and soul of one person reach another people through the language of translation. We all know that translation is the main means of communication between one culture and another, getting acquainted with the culture and lifestyle of other people. In this

regard, one of the problems that await its turn in literary translation from English and Turkish into Kazakh is the translation of proverbs and sayings. It should not be taken for granted that the proverbs of these two nations, who had a common history and culture in the past, are similar or even different.

Paremiology (from Greek *o - paroima*, "proverb") is the study of proverbs, and it can be traced back to Aristotle. Mieder (1994) states that a proverb "is a simple, commonly understood sentence of the folk that includes wisdom, fact, morality, and conventional beliefs in a metaphorical, set, and memorable form and is passed down from generation to generation." According to Kaidarov (2004), proverbs and sayings, which are the strongest artistic expressions of a language, are a fundamental concept that is common to all languages while also having their own unique characteristics. Proverbs occur in all languages, according to Linda and Roger Flavells (2006), and literary collections of them date back to ancient times. Proverbs are brief, memorable sayings of the people that contain wise words of advice or caution. We can see the people's worldview and a nation's unique thought structure in proverbs and idioms.

Sometimes Kazakh proverbs do not have any alternatives in Turkish, and sometimes it is because these two languages go differently during the historical periods. According to Algadaeva (2017), the main reason for this was the ideology established by the Russian dominion and had been secreted for 70 years. With the declaration of independence of Kazakhstan, political, economic, and cultural relations between Kazakhstan and Turkey started to develop again. Kazakh students studying in Turkey and Turkish students studying in Kazakhstan are examples of these. The International Kazakh-Turkish University named after H. Yassau in Turkestan was the most advanced initiative in the field of education. Today, the MKTU is a progressive higher education institution with a firm, methodical, and creative foundation, training 15,000 students. 26 Kazakh-Turkish lyceums, where 5,000 students study,

are supported by contributions from Turkish businessmen, as is a private university named after S. Demirel, which opened in 1998. Approximately 700 Turkish people are currently studying in Kazakhstan, and hundreds of Turkish teachers work there. Many Kazakhstani scientists and experts teach in Turkish universities in a variety of scientific and humanitarian disciplines. In case of relationship between Kazakh and Turkish proverbs with English proverbs, it becomes apparent that they are fundamentally distinct since they arose in varying historical, social, and economic circumstances. So we may conclude that they vary in the same way that the three countries' development conditions differ: from their geographical location and environment to disparities in their national characters, tempers, mentality, and the languages themselves, which embody these distinctions.

The compilation, writing, and publication of modern Kazakh and Turkish proverbs began in the second half of the 19th century; Shokan Ualikhanov was the first scholar who investigated and collected Kazakh proverbs and idioms. Sh. Ualikhanov, I. Berezin's archives contain more than 200 Kazakh proverbs and idioms collected from the public in the middle of the 19th century. Since then, Sh. Ibragimov, M. Terentyev, I. Altynsarin, P.A.Melioranski, E. A. Divaev, V. V. Katarinsky, N. F. Katanov, N. N. Pantusov, and many scholars made a considerable contribution in this field.

Research questions:

1. What are the approaches for the translation of proverbs?
2. Why is it important to understand the similarities and differences of proverbs in these three languages?
3. What is the importance of proverbs in Teaching Foreign Languages?

2. Methodology

As the primary focus of the study Kazakh and Turkish languages were chosen. The English language was also selected as it is a dominant language of the internet for interlingual

comparisons of Turkic languages (Altun, 2019). The most frequently used Kazakh proverbs were selected and their equivalences in Turkish and English languages were searched and presented. They were compared according to their translation methods. The comparative analysis was implemented while analyzing the data.

Turkish and Kazakh languages are originated from the same language family: Turkic. Therefore, the translation of the proverbs and finding equivalents in Kazakh and Turkish languages are easier compared to English. It is also important to note that Kazakh and Turkish culture are quite similar and proverbs can be also alike. While translating Kazakh proverbs into languages such as Turkish and English, the proverb's general meaning should be taken into consideration and they do not have to be translated literally. The feature about proverbs that should be noted is that different images are implemented to express the same or similar ideas in various languages.

In the process of translation of Kazakh, Turkish and English proverbs, the following methods below can be observed and suggested based on the scholars' studies in this field.

First approach. In order not to lose the general meaning and implication of proverbs, the lexical composition, stylistics and structure should be preserved. The new proverbs are created by the use of the "tracing paper" method. In such proverbs maintenance of national, historical facts, and geographical names can be observed widely. .

Second approach. In this approach, the general meaning and content of the proverbs matches but the lexical components, demonstration features are different and can be changed during the translation process.

Third approach. Some proverbs are similar in different nationalities in terms of imagery, content, depiction of customs, and are competitively used in these languages alternatively. This is not a typical, recurring phenomenon. Kazakh, Turkish and English languages have different expressing and descriptive features which are unique only to a

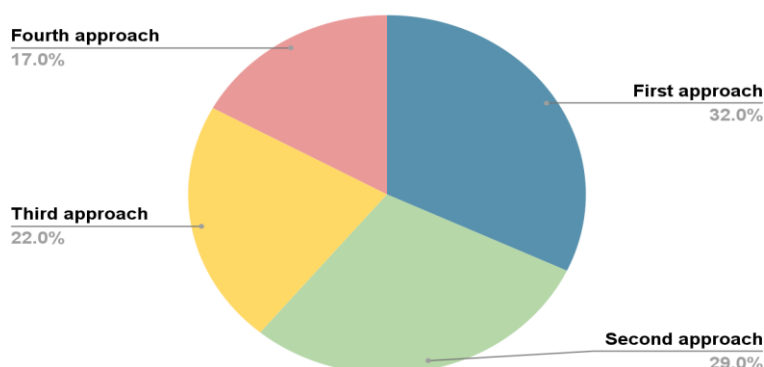
particular language. In this case, the stylistic tone of proverbs can be replaced by ready-made proverbs in another language, taking into account their role in the context.

Fourth approach. As there are no equivalents and possible variants of proverbs in the target language, using the language tool not connected to paremiology can be considered too. The obvious problem is that we do not understand national proverbs only in terms of differences in the basis of the image. We define the figurative basis as a linguistic sign in the national tone only if it is characterized by the national features of cognition. The only way to accurately convey and preserve the internal form is “tracing paper”, that is, to translate it literally.

3. Results

Overall, as it can be observed from Figure 1.1, the 76 proverbs in Kazakh, Turkish and English languages were compared through thorough analysis. It was conducted by implementing four translation methods which were described in the methodology part of the study. The most proverbs were translated through the first approach that is translated keeping the similar structure which comprised 24 proverbs. The number of proverbs that were translated through the second approach is 22. The next group of proverbs includes 17 proverbs which were translated by implementing the third approach. Lastly, 13 proverbs were translated by using the fourth approach which is the least popular one.

Figure 1.1



4. Discussion

There are many proverbs that can be translated using the “tracing paper” method. There is a good proverb in the Kazakh language “Ит үреді, керуен көшеді”. There are exact equivalents in Turkish and English languages too. In these proverbs, the lexical components such as dog, caravan, etc, are remaining. That is to say, the equivalent in Turkish is “İt ürer, kervan yürür”. The English people also use this proverb in their own language “The dogs bark, but the caravan goes on”. Another good example for this approach is “Тіл қылыштан өткір”. Turkish people also use this proverb: “Dil kılıçtan keskindir” while for English language it is “Words cut more than swords”

In the second approach, the proverbs were translated easily to the target languages. For example, “All that glitters is not gold” is translated into Kazakh with the help of equivalent in this language “Жылтырағанның бәрі алтын емес”. However, it is translated differently into the Turkish language which keeps the similar meaning, but with different structure and words: “Dışardan gördüm yeşil türbe içine girdim estağfurullah tövbe”. Another example is “Haste makes waste.” The equivalence in the Kazakh language is as following “Асыққан шайтанның ісі”, which is different in structure and stylistic feature. In Turkish it is “Acele işe, şeytan karışır.” The literal translation into Kazakh language is in this way “Асығыстық ысырап етеді”. When literally translated into Turkish “Acele israf eder”, which is almost similar to the Kazakh language translation.

The translation in the third approach demands paying more attention to the meaning rather than the lexicology. For example, Kazakh proverb “Қойшы көп болса, қой арам өледі” cannot be translated literally into English and Turkish. It is found that Turkish language uses the equivalent “Horozu çok olan köyün sabahı geç olur” while English language has this proverb: “Too many cooks spoil the broth”. Another good example in Kazakh language “Аузы күйген үрлеп ішеді”. This kazakh proverb is translated into Turkish by using different stylistic

tones, but the meaning stays the same: Sütten ağzı yanan yoğurdu üfleyerek yer. In English language this can be translated as this "A burnt child dreads the fire". As it is noticeable from the given examples the content, as lexicology, structure are considerably different in three languages, existed proverbs that have the same meaning were used.

Some proverbs, which are formed according to the life experience of ethnic groups, describe the linguistic image of the universe, particularly the linguistic consciousness of the Turkish and English people, are translated in the following way. For example, the main keyword of the proverb «Bir fincan kahvenin kırk yıl hatırı var» ("A glass of coffee has a forty-year honor") is "kahve". Because coffee is very popular among the Turkish people and plays a big role in their life. If we translate this proverb into Kazakh, the representatives of this ethnic group may be confused: "Why is a glass of coffee honored for forty years?" After all, in our linguistic concept there is no association chain other than the word "coffee", which is a phenomenon unique to the Turkish linguistic consciousness. The Kazakh language has the same features too. For example, "Қобызшы қобызшыны көргенде қолы қалтырайды". Qobyz is a musical instrument in Kazakhstan and it is unique to this nationality. There is no translation of this instrument and therefore the proverb cannot also be translated into Turkish and English too.

5. Conclusion

In conclusion, proverbs of the Kazakh, Turkish and English people can be seen as part of their linguistic and cultural values. Kazakh, Turkish and English proverbs have common themes and content, as well as significant differences. In addition, it was mentioned that not only direct translations of the proverbs can be observed, but also it was reported that some words were changed in some of the proverbs. Full or partial coincidence of proverbs in Kazakh, Turkish and English languages reflects the close spiritual and cultural ties of the three cultures.

The analysis of Kazakh, Turkish, and English proverbs revealed that the citizens of these countries have certain similarities, but there are some differences in the interpretation and further translation of the same proverb. As a result, it is preferable to learn the essence of these three cultures' proverbs with the use of illustrations. Proverbs are an important part of every civilization, and it is fascinating to decipher them because proverbs have particular peculiarities in various languages.

There are four approaches that can be observed and suggested based on the scholars' studies in this field. In the first approach, general meaning and implication of proverbs, the lexical composition, stylistics and structure should be preserved. In the second approach, the general meaning and content of the proverbs matches but the lexical components, demonstration features are different and can be changed during the translation process. The stylistic tone of proverbs should be replaced by ready-made proverbs in another language in the third approach by taking into account their role in the context. In the fourth approach, proverbs have been translated literally, however there are no equivalents and possible variants of proverbs in the target language.

During the translation of proverbs the similarities and differences of them allows us to study the culture, life and traditions of other nations. In such a global exchange of information, the culture plays an important role. Proverbs demonstrate the originality of life assessments of different peoples and are usually transmitted when translated by equivalents that are adequately accepted in another culture. However, the problems of translation solutions in the process of transferring proverbs from one culture to another continue to excite. That is why, it is important to understand the similarities and differences of the proverbs and investigate the cultures.

The proverbs have been used and should be used as didactic instruments in teaching, as they transmit educational wisdom content. Proverbs are used in TFL as part of linguistic and metaphorical study, as using proverbs in the classroom while teaching foreign languages

benefits students' abilities to communicate effectively. Moreover, working with proverbs in the classroom not only serves to diversify the teaching experience and make it more vibrant and engaging, but it also helps to make it more interesting. It aids in the resolution of a variety of critical educational issues: using proverbs in the classroom can enhance students' learning experiences, language abilities, and comprehension of themselves and the environment.

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Dictionaries:

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- English proverbs and sayings <https://sherwoodschool.ru>
- Lyrics translate <https://lyricstranslate.com/>
- Memurlar Sözlük <https://sozluk.memurlar.net><https://bilim-all.kz>
- The Library of Proverbial Wisdom <https://proverbicals.com/tree-proverbs>
- Tureng: the multilingual dictionary <https://tureng.com/>
- Turkish proverbs <https://tr.wikiquote.org>
- Turkish proverbs <https://tr.wikiquote.org>
- Türk Dil Kurumu Sözlükleri <https://sozluk.gov.tr>

Appendix 1

First approach. This approach translates the proverbs directly: the lexical components and structure of the proverbs remain.

English proverbs	Turkish proverbs	Equivalents in Kazakh
<p>1. A mountain never meets a mountain, but a man meets a man.</p> <p><i>Tay таумен кездеспейді, бірақ адам адаммен кездеспейді.</i></p> <p>Friends may meet, but mountains never greet.</p> <p><i>Достар кездесуі мүмкін, бірақ та таулар ешқашан сәлемдеспейді.</i></p>	<p>Dağ dağa kavuşmaz insan insana kavuşur.</p> <p><i>Tay таумен қауышпайды, адам адаммен қауышады.</i></p>	<p>Тау таумен кездеспейді, адам адаммен кездеседі.</p>
<p>2. Strike while the iron is hot.</p> <p><i>Темірді қызған кезде соқ.</i></p>	<p>Demir tavında dövülür.</p> <p><i>Темір қызған кезде соғылады.</i></p>	<p>Темірді қызған кезде соқ.</p>
<p>3. While there is life, there is hope.</p> <p><i>Өмір бар жерде үміт бар.</i></p>	<p>Çıkmadık canda umut kesilmez. <i>Шықпаған жаннан үміт кесілмейді.</i></p>	<p>Шықпаған жанда үміт бар.</p>

<p>4. A barking dog never bite. <i>Үрген ит қаппайды.</i> Barking dogs seldom bite. Үрген иттер сирек қабады.</p>	<p>Havlayan köpek ısırmaz. <i>Үрген ит қаппайды.</i></p>	<p>Көп үрген ит қаппайды.</p>
<p>5. Do not put off until tomorrow what you can do today. <i>Бүгін істей алатыныңды ертеңге қалдырма.</i></p>	<p>Bugünün işini yarına bırakma. <i>Бүгіннің ісін ертеңге қалдырма.</i></p>	<p>Бүгінгі істі ертеңге қалдырма.</p>
<p>6. The dogs bark, but the caravan goes on. <i>Ит үреді, керуен жүреді.</i></p>	<p>İt ürer, kervan yürür. <i>Ит үреді, керуен жүреді.</i></p>	<p>Ит үреді, керуен көшеді.</p>
<p>7. As you sow, so shall you reap. <i>Қалай ексең, солай орасың.</i></p>	<p>Ne ekersen onu biçersin. <i>Не ексең, соны орасың.</i></p>	<p>Не ексең, оны орасың.</p>
<p>8. Words cut more than swords. <i>Сөздер қылыштардан да қаттырақ кеседі.</i></p>	<p>Dil kılıçtan keskindir. <i>Тіл қылыштан өткір.</i></p>	<p>Тіл қылыштан өткір.</p>
<p>9. Wisdom does not come with age. <i>Ақыл жаспен келмейді.</i></p>	<p>Akıl yaşta değil, baştadır. <i>Ақыл жаста емес, баста.</i></p>	<p>Ақыл жаста емес, баста.</p>

<p>10. Like mother, like daughter.</p> <p><i>Анасы қандай болса, қызы да сондай.</i></p>	<p>Anasına bak kızını al.</p> <p><i>Анасына қарап, қызын ал.</i></p>	<p>Анасын көріп, қызын ал.</p>
<p>11. Fish begins to stink at the head.</p> <p><i>Балық басынан бастап исі шығып бастайды.</i></p>	<p>Balık baştan kokar.</p> <p><i>Балық басынан бастап исі шығады.</i></p>	<p>Балық басынан шіриді.</p>
<p>12. Stretch your legs according to the coverlet.</p> <p><i>Аяғыңды көрпеңе қарай соз.</i></p>	<p>Ayağını yorganına göre uzat.</p> <p><i>Аяғыңды көрпеңе қарай соз.</i></p>	<p>Көрпеңе қарай көсіл.</p>
<p>13. Out of sight, out of mind.</p> <p><i>Көзден кеткен, ойдан да кетеді.</i></p>	<p>Gözden irak, gönülden de irak.</p> <p><i>Көзден алыс болған, көңілден де алыс болады.</i></p>	<p>Көзден кеткен, көңілден де кетеді.</p>
<p>14. Soft answer turneth away wrath</p> <p>Жұмсақ жауап ашуды басады</p>	<p>Tatlı dil yılanı deliğinden çıkarır</p> <p>Жұмсақ тіл жыланды інінен шығарады.</p>	<p>Жылы жылы сөйлесең жылан інінен шығады.</p>
<p>16. In unity, there is strength</p>	<p>Birlikten güç doğar</p>	<p>Күш бірлікте</p>

17. Strike while the iron is hot Темірді қызған кезде соқ	Demir tavında dövülür. Темір ыстық кезінде соғылады	Темірді қызған кезде соқ
18. Fish goes rotten by the head Балық басынан шіриді	Balık baştan kokar Балық басынан сасиды	Балық басынан шіриді

19. The shot can not be returned <i>Literal translation</i>	Atilan ok geri dönmez. <i>Атылған оқ кері қайтпайды.</i>	Атылған оқ кері қайтпас.
20. İnsanın alacası içinde, hayvanın alacası dışında <i>Literal translation</i>	İnsanın alacası içinde, hayvanın alacası dışında. <i>Адамның аласы ішінде, малдың аласы сыртында.</i>	Адам аласы ішінде, мал аласы сыртында.
21. Five fingers are not the same. <i>Literal translation</i>	Beş parmak aynı değildir. <i>Бес саусақ бірдей емес.</i>	Бес саусақ бірдей емес.
22. Without unity, there is no harmony. <i>Literal translation</i>	Birlik olmayınca, dirlik olmaz.	Бірлік болмай, тірлік болмайды.

	<i>Бірлік болмай, тірлік болмас.</i>	
23. Those who are afraid of sparrows do not plant millet. <i>Literal translation</i>	Serçeden korkan darı ekmez. <i>Торғайдан қорыққан тары екпейді.</i>	Торғайдан қорыққан тары екпейді.
24. They do not give breast to a child who does not cry. <i>Literal translation</i>	Ağlamayan çocuğa meme vermezler. <i>Жыламаған балаға емшек бермейді.</i>	Жыламаған балаға емшек бермейді.

Second approach. The lexical components and structure are changed; however, the meaning is the same in translation.

English proverbs	Turkish proverbs	Equivalents in Kazakh
1. If there is a wave, there must be a wind. <i>Егер де толқын болса, жел де болуы керек.</i> No wind, no waves. <i>Жел болмаса, толқын болмайды.</i>	Rüzgar esmeyince yaprak oynamaz. <i>Жел тұрмаса, жапырақ қимылдамайды.</i>	Жел тұрмаса, шөптің басы қимылдамайды.

<p>2. All his geese are swans. <i>Оның қаздарының барлығы – аққу.</i></p>	<p>Karga yavrusuna bakmış, ‘benim ak pak evladım demiş’. <i>Қарға баласына қарап:</i> «Менің аппақ балапаным» <i>депті.</i> Karga yavrusunu şahin görür. <i>Қарға баласын қырандай</i> <i>көреді.</i></p>	<p>Қарға баласын аппағым дейді, кірпі баласын жұмсағым дейді.</p>
<p>3. One who does not travel does not know the value of men. <i>Көп қыдырмаған адам, адамдықтың қадірін білмейді.</i></p>	<p>Çok yaşayan bilmez, çok gezen bilir. <i>Көп жасаған білмейді, көп қыдырған біледі.</i></p>	<p>Көп жасаған білмейді, көп көрген біледі.</p>
<p>4. Measure twice, cut once. <i>Екі рет өлшеп, бір рет кес.</i></p>	<p>Dokuz ölç, bir biç. <i>Тоғыз рет өлшеп бір рет кес.</i></p>	<p>Жеті рет өлшеп, бір рет кес.</p>
<p>5. If you speak the truth, have a foot in the stirrup. <i>Егер де шындықты айтатын болсаң, аяғыңда үзеңгің болсын.</i></p>	<p>Doğru söyleyeni dokuz köyden kovarlar. <i>Тура айтқанды тоғыз ауылдан қуады.</i></p>	<p>Тура айтқан туғанға жақпайды.</p>
<p>6. Silence is golden. <i>Үнсіздік – алтын.</i></p>	<p>Söz gümüş ise, sükût altındır. <i>Сөз күміс болса, үнсіздік – алтын.</i></p>	<p>Сабырдың түбі – сары алтын.</p>

<p>7. A coward is full of precaution. <i>Қорқақ сақтық шараларын көп жасайды.</i></p>	<p>Sakınan göze çöp batar. <i>Аянған көзге қоқыс түседі.</i></p>	<p>Сақтанғанның көзіне шөгір түседі.</p>
<p>8. If it is fated for things to go well, they will go well. <i>Егер де істердің сәтті болуы жазылса, олар сәтті болады.</i></p>	<p>İyi olacak hastanın doktor ayağına gelir. <i>Тәуір болатын ауруға дәрігер өзі келеді.</i></p>	<p>Жолы болар жігіттің жеңгесі шығар алдынан.</p>
<p>9. Love is blind. <i>Махаббат – соқыр.</i></p>	<p>Aşkın gözü kördür. <i>Махаббаттың көзі соқыр.</i></p>	<p>Махаббат кемістік көрмейді.</p>
<p>10. Walls have ears. <i>Қабырғалардың да құлағы бар.</i></p>	<p>Yerin kulağı var. <i>Жердің де құлағы бар.</i></p>	<p>Жер екеш жердің де құлағы бар.</p>
<p>11. There is no smoke without fire. <i>Өрт болмаған жерде түтін болмайды.</i></p>	<p>Ateş olmayan yerden duman çıkmaz. <i>Өрт болмаған жерден түтін шықпайды.</i></p>	<p>Жел тұрмаса, шөптің басы қимылдамайды.</p>
<p>12. Many hands make light work. <i>Көп қол жеңіл жұмыс жасайды.</i></p>	<p>Bir elin nesi var, iki elin sesi var. <i>Бір қолдың несі бар, екі қолдың дыбысы бар.</i></p>	<p>Жұмыла көтерген жүк жеңіл.</p>

<p>13. What is done cannot be undone. <i>Істелген нәрсені қайтара алмайсың.</i></p>	<p><i>Atılan ok geri dönmez.</i> <i>Атылған оқ кері қайтпайды.</i></p>	<p>Атылған оқ кері қайтпас.</p>
<p>14. You cannot judge a book by its cover. <i>Кітаптың мұқабасына қарап бағалама.</i></p>	<p><i>İnsanın alacası içinde, hayvanın alacası dışında.</i> <i>Адамның аласы ішінде, малдың аласы сыртында.</i></p>	<p>Адам аласы ішінде, мал аласы сыртында.</p>
<p>15. All bread is not baked in one oven. <i>Барлық нан бір пеште пісірілмейді.</i></p>	<p><i>Beş parmak aynı değildir.</i> <i>Бес саусақ бірдей емес.</i></p>	<p>Бес саусақ бірдей емес.</p>
<p>16. When spiders unite, they can tie down a lion. <i>Өрмекшілер біріккен кезде, арыстанды да байлап тастай алады.</i></p>	<p><i>Birlik olmayınca, dirlik olmaz.</i> <i>Бірлік болмай, тірлік болмас.</i></p>	<p>Бірлік болмай, тірлік болмайды.</p>
<p>17. Nothing ventured, nothing gained. <i>Тәуекел етілмесе, ештеңеге де қол жетілмейді.</i></p>	<p><i>Serçeden korkan darı ekmez.</i> <i>Торғайдан қорыққан тары екпейді.</i></p>	<p>Торғайдан қорыққан тары екпейді.</p>
<p>18. The squeaky wheel gets the oil.</p>	<p><i>Ağlamayan çocuğa meme vermezler.</i></p>	<p>Жыламаған балаға емшек бермейді.</p>

<i>Сықырлаған дөңгелек майланады.</i>	<i>Жыламаған балаға емишек бермейді.</i>	
19. Haste makes waste <i>Асығыстық ысырапшылдыққа алып келеді.</i>	<i>Acele işe şeytan karışır. Асығыспен жасалған іске шайтан араласады.</i>	Асыққан шайтанның ісі
20. Patience is bitter, but its fruit is sweet <i>Сабырлылық таныту қиын бірақ жемісі тәтті.</i>	<i>Sabır acıdır, meyvesi tatlıdır. Сабырлылық таныту қиын бірақ жемісі тәтті.</i>	Сабыр түбі сары алтын.
21. Foolish head weary feet. <i>Ақымақ бас аяқты шаршатар.</i>	<i>Başın cezasını ayaklar çeker. Бастың жазасын аяқтар алады.</i>	Ақымақ бас аяқтың соры.
22. The men's queue is till three. <i>Literal translation.</i>	<i>Er oyunu üçe kadar. Ер ойыны үшке дейін.</i>	Ер кезегі үшке дейін.

Third approach. The meaning and components cannot be translated because of some unique characteristics. Therefore, in translation of such proverbs, ready made proverbs are used in order to give the general meaning.

English proverbs	Turkish proverbs	Equivalentents in Kazakh
<p>1. Too many cooks spoil the broth.</p> <p><i>Тым көп ашы сорпаны бүлдіреді.</i></p>	<p>Horozu çok olan köyün sabahı geç olur.</p> <p><i>Қоразы көп ауылдың таңы кеш атады.</i></p>	<p>Қойшы көп болса, қой арам өледі.</p>
<p>2. A burnt child dreads the fire.</p> <p><i>Күйін қалған бала оттан қорқады.</i></p>	<p>Sütten ağzı yanan yoğurdu üfleyerek yer.</p> <p><i>Сүттен аузы күйген бала айранды үрлеп ішеді.</i></p>	<p>Аузы күйген үрлеп ішеді.</p>
<p>3. Love me, love my dog.</p> <p><i>Мені жақсы көр, итімді жақсы көр.</i></p>	<p>Gülü seven dikenine katlanır.</p> <p><i>Раушан гүлін жақсы көрген, тікеніне де шыдайды.</i></p>	<p>Құрма ағашын жаратқан құдай тікенді де жаратқан.</p>
<p>4. Like father, like son.</p> <p><i>Әкесі қандай болса, баласы да сондай.</i></p>	<p>Armut dibine düşer.</p> <p><i>Алмұрт, түбіне түседі.</i></p>	<p>Алма ағашынан алыс түспейді.</p>
<p>5. A bird in the hand is worth two in the bush.</p>	<p>Bugünkü tavuk yarınki kazdan iyidir.</p>	<p>Аспандағы сұңқардан қолдағы тұрымтай артық.</p>

<p><i>Қолдағы бір құс, бұтақтағы екі құстан жақсы.</i></p>	<p><i>Бүгінгі тауық ертеңгі қаздан жақсы.</i></p>	
<p>6. A friend in need is a friend indeed. <i>Керек кезінде қасыңнан табылған дос – шын мәнінде дос.</i></p>	<p>Dost kara günde belli olur. <i>Шын дос қара күнде белгілі болады.</i></p>	<p>Дос қиыншылықта сыналады.</p>
<p>7. All that glitters is not gold. <i>Жылтырағанның бәрі алтын емес.</i></p>	<p>Dışardan gördüm yeşil türbe içine girdim estağfurullah tövbe. <i>Сырттан көргенім жасыл зират, ішіне кірдім астапыралла тәубе.</i></p>	<p>Жылтырағанның бәрі алтын емес</p>
<p>8. Success depends on your backbone, not your wishbone <i>Жетістік омыртқаға байланысты, қалауға емес</i></p>	<p>Çalışan, kazanır Еңбек еткен жеңіске жетеді</p>	<p>Еңбек етсең емерсің</p>
<p>9. Do not cut down the tree that gives you shade. <i>Саған көлеңке беретін ағашты кеспе.</i></p>	<p>Ağaca balta vurmuşlar sapı bendendir demiş. <i>Ағашқа балта ұрыпты, сабы менен депті.</i></p>	<p>Су ішкен құдығына түкірме.</p>

	<p>Gölgesinde oturulacak ağacın dalı kesilmez.</p> <p><i>Көлеңкесінде отырылатын ағаштың талы кесілмейді.</i></p>	
<p>10. Don't teach your grandmother to suck eggs</p> <p><i>Әжесіне жұмыртқа жаруды үйретпейді</i></p> <p><i>Әжесіне ақыл айтпайды</i></p>	<p>Tereciye tere satılmaz</p> <p><i>Шөп сатушыға шөп сатылмас.</i></p>	<p>Анасы тұрып қызы сөйлегеннен без, әкесі тұрып ұлы сөйлегеннен без.</p>

Turkish proverbs	Equivalents in Kazakh
<p>11. Tencere yuvarlanmış, karağın bulmuş.</p> <p><i>Кастрюль дөңгеленіп, қақпағын тауыпты.</i></p>	<p>Апама жездем сай.</p>
<p>12. Yarım elma, gönül alma.</p> <p><i>Жарты алма- көңіл табу.</i></p>	<p>Орамал тон болмайды, жол болады</p>
<p>13. Damlaya damlaya göl olur.</p> <p><i>Тама-тама көл болар.</i></p>	<p>Көп түкірсе, көл болар.</p>
<p>14. Büyük lokma ye ama, büyük söz konuşma.</p> <p><i>Үлкен тілім (нан) жесең де, үлкен сөз сөйлеме.</i></p>	<p>Ат баспаймын деген жерін үш басады.</p>

15. Kızını dövmeven dizini döver. <i>Қызын ұрмаған тізесін ұрады.</i>	Қызға қырық үйден тыйым.
16. Ateş ile barut bir arada olmaz. От пен сіріңке бір жерде болмайды.	Екі ешкінің басы бір қазанға сыймайды.
17. Agra eken darı biçmez. <i>Арпа еккен тары ормайды.</i>	Не ексең соны орасың.

Fourth approach. Some proverbs cannot be translated into other languages because there are no equivalents and possible variants of proverbs in the target language. These proverbs can be understood only by people who know the language, culture, etc.

1. Aşure yemeye giden, kaşığı yanında taşır.	<i>Ашура жеуге барған кісі қасығын жанында тасиды.</i>
2. Kar yılı var yılı.	<i>Қар жылы – береке жылы.</i>
3. Ucuz etin yahnisi olmaz. Яхни – көкөністер мен жіліктен бұқтырылып жасалатын түрік тағамы.	<i>Арзан еттің яхниси болмайды. Арзанның сорпасы татымас.</i>
4. Bulunmaz Bursa kumaşı mı?	<i>Табылмайтын Бурса матасы ма?</i>
5. Bir fincan kahvenin kırk yıl hatırı var.	<i>Бір шыны кофенің қырық жылдық құрметі бар.</i>

<p>6. Ana gibi yar Bağdat gibi diyar olmaz</p>	<p><i>Анадан артық жолдас, Бағдаттан артық жер табылмас.</i></p>
<p>7. Atı alan Üsküdar'ı geçti</p>	<p><i>Көлің болса Үскідарға жол тарт</i></p>
<p>8. Заманың түлкі болса, тазы боп шал.</p>	<p><i>If the time is fox, you need to run like a dog.</i></p>
<p>9. Аштықта жеген құйқаның дәмі кетпес.</p>	<p><i>The taste of the meat eaten when you are hungry is unforgettable</i></p>
<p>10. Тура биде туған жоқ, туғанды биде иман жоқ.</p>	<p><i>The honest court does not have relatives, the dishonest court is not religious.</i></p>
<p>11. Келіншектің бетін кім бұрын ашса сол ыстық.</p>	<p><i>The person who opened the face of the bride will be the closest person for her.</i></p>
<p>12. Ит — жеті қазынаың бірі.</p>	<p><i>Dof is one of the treasures.</i></p>
<p>13. Қобызшы қобызшыны көрсе қолы қалтырайды.</p>	<p><i>The hand of a qobyz player (musical instrument) trembles while he sees another player.</i></p>