

Running head: TRANSLATION STRATEGIES AND TECHNIQUES

Translating culture: Translation strategies and techniques for Proverbs

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Abstract

This research work aims to analyze the translation strategies and techniques used in translating English proverbs about friendship into Kazakh, with a special focus on their cultural and linguistic adaptation. The objective of the study is to identify the most effective strategies and techniques for preserving both the literal and figurative meanings of proverbs while respecting cultural nuances. The study also aims to highlight the challenges faced by human translators and the shortcomings of AI-based tools in translating culturally loaded content. To achieve these goals, this research uses a qualitative, product-based, and descriptive approach. Fifty English proverbs related to friendship were selected from Kenesbayeva's bilingual collection *English Proverbs and Sayings* (2004) and analyzed according to translation strategies such as equivalence, analogy, literal translation, calque, descriptive translation, and antonymic translation. The translations of proverbs about friendship using various AI tools were compared, and their advantages and disadvantages were identified. The results of the study found that strategies of analogy and equivalence are the most effective in translating national linguistic units. While antonymic translation, calque, word for word translation and descriptive translation are used very rarely and often do not fully reveal the figurative meaning in translation of proverbs. This research work proves that human translation has not lost its relevance in translating cultural content. This work makes a great contribution to the field of translation study, linguistics and paremiology, provides practical recommendations for translators working with the English-Kazakh language pairs.

Keywords: translation, proverb, saying, friendship culture, English, Kazakh, idiom, meaning, equivalence, analogy.

Аңдатпа

Бұл зерттеудің мақсаты – ағылшын тіліндегі достық тақырыбындағы мақал-мәтелдерді қазақ тіліне аударуда қолданылатын негізгі стратегиялар мен әдістерді талдау, сонымен қатар олардың тілдік және мәдени бейімделуін зерттеу. Жұмыстың міндеті – мақалдардың тура және астарлы мағыналарын сақтай отырып, мәдени ерекшеліктерді жеткізуге мүмкіндік беретін ең тиімді аударма тәсілдерін анықтау. Сонымен қатар, зерттеу аудармашылардың кездесетін қиындықтарын және жасанды интеллект құралдарының мәдени мағынадағы кемшіліктерін көрсетуді көздейді. Зерттеу сапалық, өнімге негізделген және сипаттамалық әдісті қолданады. Зерттеу материалы ретінде Кенесбаева Қ. (2004) құрастырған *English Proverbs and Sayings* кітабынан достыққа қатысты 50 мақал таңдалып алынып, олар аударма стратегиялары бойынша талданды: баламалылық, аналогия, сөзбе-сөз аудару, калька, сипаттамалық және антонимдік аударма. Мақалдардың адам және машина аудармасы салыстырылып, мағыналық және эмоциялық реңкін жеткізу деңгейі зерттелді.

Нәтижелер көрсеткендей, баламалылық пен аналогия мәдени мәнді сақтауда ең тиімді тәсілдер болып табылады, ал сөзбе-сөз және калька түріндегі аудармалар бейнелілік пен эмоциялық мәнді жеткізуде әлсіз. Зерттеу мәдени мазмұнды аударуда адам еңбегінің маңыздылығын дәлелдейді. Бұл жұмыс аударматану мен паремиология саласына үлес қосып, ағылшын-қазақ тілі жұбымен жұмыс істейтін аудармашыларға практикалық ұсыныстар береді.

Түйін сөздер: аударма, мақал, достық, мәдениет, қазақ тілі, ағылшын тілі, идиома, мағына, балама, аналогия.

Аннотация

Цель данного исследования — проанализировать стратегии и методы перевода английских пословиц о дружбе на казахский язык с акцентом на их культурную и языковую адаптацию. Основная задача — определить эффективные подходы, позволяющие сохранить как буквальное, так и переносное значение с учётом культурных особенностей. Также рассматриваются трудности, с которыми сталкиваются переводчики, и ограничения машинного перевода в передаче культурно насыщенных выражений.

Для достижения этих целей используется качественный, продукто-ориентированный и описательный метод. Проанализированы 50 пословиц о дружбе из двуязычного сборника Кенесбаевой *English Proverbs and Sayings* (2004), с применением стратегий эквивалентности, аналогии, буквального перевода, кальки, описательного и антонимического перевода. Сравнивались машинные и человеческие переводы с точки зрения передачи смысла, культурных и эмоциональных оттенков.

Результаты показали, что наиболее эффективны стратегии аналогии и эквивалентности, поскольку они лучше сохраняют культурную окраску. В то же время буквальный перевод и калька часто теряют метафоричность и эмоциональность. Исследование подчёркивает важную роль человека-переводчика в передаче культурного контекста и вносит вклад в теорию и практику перевода, а также в развитие паремиологии, предлагая практические рекомендации для переводчиков английско-казахской языковой пары.

Ключевые слова: перевод, пословица, дружба, культура, казахский язык, английский язык, идиома, значение, эквивалентность, аналогия.

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Introduction and background of the study

Introduction

The first part of the research work devoted to the translation strategies and techniques used in translating English proverbs into Kazakh sets out the main structure and directions of the work. This study examines the features of translating English proverbs about friendship and identifies the most effective translation strategies used in translating them. This chapter defines the main goals and objectives of the work, reveals its relevance and the problem of the study. Consequently, the present chapter will serve as a basis for further research work.

Background of the study

Have you ever wondered how the timeless wisdom encapsulated in proverbs transcends linguistic and cultural boundaries, and what strategies and techniques are employed to preserve their essence? Proverbs are linguistic units that reflect the customs and traditions, worldview and wisdom of each nation. “They are the most powerful means of transmitting culture, social morals, ethics, and ideas from generation to generation” (Dabaghi, 2010, p. 813).

In both English and Kazakh culture, proverbs are highly valued and applicable in various contexts, including everyday conversation, literature, and educational contexts. In Kazakh culture, proverbs and sayings are skillfully woven into everyday life, often found in everyday dialogues, conversations, and various forms of communication (Zakirova, 2021, p. 210). They not only convey cultural values, but also enrich the Kazakh language by combining ancient traditions and modern manifestations (Omarbekova, 2023, para. 1). Many Kazakh proverbs and sayings are transmitted through the generations, preserving the spirit of the Kazakh people and adapting to modern times.

In contrast, English proverbs are less commonly used in everyday speech, especially among older people, but they are common in literature, films, music, and other media (Ajoke, 2015, p. 23). These proverbs can be found in various genres of English literature such as novels, poems, and plays, with the most notable examples being works such as *The Lord of the Rings* (Tolkien, 1954) and *The Hobbit* (Tolkien, 1937). Additionally, many films incorporate proverbs into their narratives, as seen in *Forrest Gump* (Zemeckis, 1994), which is known for not only using existing proverbs but also creating new ones. *Legend* (Scott, 1985), *13 Hours* (Bay, 2016), and *Insidious: Chapter 3* (Whannell, 2015) also incorporate proverbs into their plots.

The translation of proverbs has been a subject of interest in translation studies for a long time (Dabaghi, Pishbin, & Niknasab, 2010; Li & Li, 2024; Qassem & Vijayasarithi, 2015; Khan, 2014; Mudure, 2013; Yonghang, 2008; Al-khresheh & Almaaytah, 2018; Herta, 2020; Khomeijani & Ghasemi, 2012; Shrestha, 2011). Nonetheless, it is significant to mention that the majority of studies has been conducted on the translation process of proverbs from English into languages as Chinese, Arabic, Urdu, Russian and Persian. And it was found out that there is a relatively little research on the translation of linguistic units from English into Kazakh (Syzdykov, 2013; Mukhtarova, Karagulova, Sideshova, Mukhtarov, Yergazina, & Nasipov, 2019; Alipova & Bekkozhanova, 2012; Zhumagulova, 2020; Zhabaeva, 2023; Taubaywv & Myrzayanova, 2021; Baidildinova, Alpamysova, Baimurat, & Seitzhanova, 2014).

Another difference between the English and Kazakh languages is their structural difference. Therefore, structural differences also create a number of difficulties during translation. As an example, it is impossible to use double negation in English. However, there is no such rule in the Kazakh language, which means that the use of a negative suffix

with the word "never" is a common occurrence in the Kazakh language (Mektibaeva, 2023, p. 3250).

Furthermore, English and Kazakh languages belong to two different language families. The Kazakh language belongs to the Turkic language family, so called Altaic language family. And English language is one of the Indo-European languages along with Spanish, French, Russian and German. Accordingly, the grammatical, phonetic and written features of the two language families are also different (Zholdasbek, 2018, p. 1).

Therefore, the study of the features of translating proverbs and sayings between two languages, and the analysis of translation strategies and techniques of these linguistic units, will contribute to strengthening the relationship between two cultures and deepen our knowledge of intercultural communication.

Problem statement

Nowadays, the growth of the global landscape and the increasing interaction of cultures are contributing to the development of international relations between different nations. Likewise, language, which is the most important tool that serves as a bridge between cultures, is also constantly evolving, contributing to a number of changes in the field of translation.

Despite the constant development of the translation studies, research conducted in the field of translation from English to Kazakh and from Kazakh to English is still relatively limited. Research gaps have been found in many topics, including the lack of research on the translation of proverbs. This gap between two languages is also due to the influence of a number of linguistic and cultural differences between languages. Since proverbs are short and figurative language units that reflect the culture of both nations, the process of translating them is a complex process that can not be translated simple word-for-word.

The development of Artificial Intelligence and machine translation tools has also brought some changes to the translation studies field. The emergence and development of these tools, indeed, has provided many benefits to the work of translators, and the accuracy of AI tools in translation is becoming more and more impressive. However, the results of the study showed that AI translation tools such as Chat GPT, Google Translate, Yandex Translate and Smartcat are still unable to translate language units, including proverbs and sayings. In many cases, it was noticed that these translation tools translate proverbs word for word and do not reveal the multifaceted and mysterious meaning of proverbs. For example, let's take as an example the English proverb "Fair – weather friend". The above-mentioned AI tools translated this proverb literally as "қолайлы дос" (suitable friend) and "Жақсы ауа-райы дос" (good weather friend). However, if we delve into the core meaning of this original proverb, it suggests that some friends are with you only when things are going well and move away from you when you are in trouble. The translations provided by AI failed to convey the meaning of this proverb and even changed it. Now, if we look at the Kazakh translation of the same proverb from Kenesbayeva's (2004) book "English Proverbs and Sayings", the proverb reads: "Кей құрбы бүгін тату, ертең бату" (Some friends are close today, distant tomorrow). The uniqueness of this translation is that it not only accurately preserved the meaning of the original proverb, but also conveyed it in a rhythmic manner that matches the proverbs of the Kazakh language.

Similarly, the English proverb "The hedge between keeps friendship green" is translated by Google as "Арасындағы қоршау достықты жасыл етеді," by ChatGPT as "Қоршау достықты мәңгі жасыл етеді," and by Yandex/Smartcat as "Олардың арасындағы хеджирлеу достықты жасыл етеді.". In this example, we also notice that the translations of proverb provided by AI only translate them word for word, excluding the original meaning of the proverb. The translation of this proverb in the book is given as

follows: “Арадағы бөгет - достықтың беріктігіне себеп”. This translation reveals the meaning of the words “hedge” and “green”, which are mentioned in the original proverb, showing us the core meaning of the original text.

While numerous studies have explored English-Kazakh and Kazakh-English proverb translation concerning various thematic areas such as wealth, love, education, animals, labor, honesty, time, human nature, home, family and happiness (Mukanova, Mazhitayeva, & Isina, 2024; Zhexembi, 2023; Daribayev et al., 2018; Rsalieva & Galieva, 2020; Ergalieva, 2024; Tavyldyeva and Bezaibekova, 2019; Elubay, 2022; Payyzbekova, 2015; Mukatai, 2017; Kambarova, 2023; Abdimaulen, 2022), there is a clear lack of research specifically dedicated to proverbs related to friendship. This understudied area provides a unique opportunity for an original academic contribution.

Although friendship is a common theme in proverbs, it is underrepresented in the English proverb corpus. For example, the major dictionaries of English proverbs contain only a limited set of proverbs about friendship on the topic of friendship: The Oxford Dictionary of Proverbs (5th edition, 2008) lists 16 proverbs about friendship, A Dictionary of English Proverbs in Modern Usage (1990) lists 8 proverbs, 101 American English Proverbs (1992) lists also 8 proverbs about friendship, Dictionary of Authentic American Proverbs (2021) lists 19 proverbs, and The Oxford dictionary of English proverbs (3rd edition, 1982) lists 31 proverbs related to friendship. While, Kenesbayeva’s (2004) bilingual dictionary contains 51 friendship-related proverbs out of 1500. In contrast, Kazakh oral culture features a wealth of proverbs on friendship, which are regularly used in everyday conversations, social gatherings, and informal interactions. However, many translators struggle to find equivalent Kazakh expressions for these English proverbs, highlighting the need for practical resources and research on translating friendship-related proverbs into Kazakh.

Given these complexities and the important role of proverbs in reflecting culture, this study is timely and necessary. Despite advances in artificial intelligence and machine translation, translation of proverbs, especially proverbs with cultural significance, still remains a human-centered task. Analyzing the strategies and techniques used by human translators is essential to improving the quality, accuracy, and cultural relevance of proverb translations. Identifying effective strategies of translation will not only aid professional translators, but will also promote better intercultural communication and advance the theory and practice of translation in an interconnected and globalized world.

Research's Aim

The primary aim of this study is to analyze the translation strategies and techniques employed in the Kazakh translations of English proverbs related to friendship, drawing on the bilingual collection *English Proverbs and Sayings* by Kenesbayeva (2004). The study also includes contextual examples of the original English proverbs taken from various authentic sources (literature, media, online corpora) to demonstrate how these proverbs function in real-life usage.

By comparing the original contexts of use with these Kazakh translations, the study aims to examine the extent to which meaning, tone, and cultural resonance are preserved or adapted in translation. Particular attention is paid to both the denotational (literal) and connotational (figurative and cultural) meanings of the proverbs, especially how culturally specific concepts such as friendship are conveyed across languages.

The study uses a descriptive and interpretive approach, aiming not only to identify translation strategies (e.g. equivalence, adaptation, literal translation) but also to examine their effectiveness in conveying culturally embedded meanings from English into Kazakh. Therefore, this study contributes to both practical translation methods and Vinay and

Darbanelnet's theoretical model, particularly in relation to translating culturally embedded proverbial expressions translation strategies.

Research Question

The research question was designed to explore the range of translation strategies and techniques applied in translating English proverbs into Kazakh during the translation process.

What are the main translation strategies and techniques used in translating proverbs from English to Kazakh?

Significance of the study

First of all, this work contributes to the development of proverb translation between English and Kazakh languages. The work also introduces proverbs and sayings of the two languages, providing valuable information about their significance in each culture, their core meaning, usage and features.

The study addresses a notable gap in existing literature on proverb translation and fills it by exploring the methods of translating English proverbs into Kazakh, deeply analyzing each strategy and Kazakh translation. Consequently, the results of the study provide a detailed description of the strategies and techniques used in translating English proverbs about friendship, offering significant insights for translators and linguists.

Moreover, the research has practical implications for professional translators, linguists, teachers, along with students. The final result of the work enhances the advancement of intercultural communication and the development of the translation studies.

Literature Review

Introduction

This chapter will analyze the existing literature on proverbs and their translation. To fully disclose the basis of the research work, the role, use and features of proverbs in English and Kazakh cultures are described. Then, the difficulties and features that arise during their translation are considered, and the translation methods used in their translation in previous works are studied in detail. The main goal of the study is to identify and study the translation strategies and techniques used in translating proverbs from English into Kazakh. Accordingly, the research question of the work: What are the main translation strategies and techniques used in translating proverbs from English to Kazakh?

Since the basis of the research work is proverbs, this study is qualitative, product-based, in this work these are proverbs and sayings, and the descriptive approach is used for a detailed description of each translation strategy and technique.

Proverbs and Sayings: Definition and Background

Proverbs are an enduring form of folk wisdom, offering concise expressions of truth and advice while reflecting each nation's cultural identity. Generally, proverbs are short, fixed phrases using metaphor or figurative language to convey truth (Mieder, 2004, p. 1), and are typically passed down orally through generations (Mirxanova, 2021, p. 106). In Kazakh, proverbs are defined as “concise, metaphorical and rhythmic folk expressions” that summarize life experiences, often structured in two parts—an initial condition and a concluding message (Asykova, 2013, p. 5). A shared definition across English and Kazakh views proverbs as a poetic form embodying experience, culture, worldview, and profession (Anarbay, 2011, p. 153).

The philological study of proverbs is known as paremiology, which examines paremias (proverbs and sayings) as linguistic signs essential for communication (Eremeeva

& Matsuk, 2018, p. 21). Proverbs originated in oral folklore as tools for transmitting values and customs. By the 17th and 18th centuries, they began to appear in written sources and became subjects of literary and linguistic analysis. Over time, terms like “proverbs” and “sayings” gained standardized meanings. Russian scholar Vladimir Dal was instrumental in classifying proverbs as a linguistic phenomenon, highlighting forms like sayings and parables (Antonova et al., 2020, pp. 14–15).

A key figure in paremiology is Wolfgang Mieder, author of *Proverbs: A Handbook*, which explores their origins, functions, and cultural value (Deutsche Welle, 2015, para. 11). Mieder (2004) defines proverbs as brief, widely known metaphoric sentences conveying wisdom and beliefs (p. 3). Mollanazar (2001) emphasizes their use in specific contexts to foster rapport (p. 53), while Norrick (1985) describes them as traditional, instructional expressions rich in figurative language (p. 78).

Sayings, in contrast, represent a broader category, including idioms, adages, and aphorisms. While proverbs convey universal truths, sayings may be more situational and less structured (Amosova, 1963, p. 145). Rybnikova (1961) defines sayings as “turns of words that live in the language next to the dictionary” (p. 232), and Bersenyeva sees them as established metaphoric phrases (2010, p. 300).

Proverbs and sayings differ in form, structure, and purpose—proverbs offer wisdom, while sayings often give advice or warnings. These forms vary across cultures, reflecting diverse worldviews (Abdullaeva, 2024, p. 211). Distinguishing the two can be challenging. Mirxanova (2021) notes that proverbs usually have a didactic purpose, while sayings are more casual expressions (p. 107). Alain Rey (1997) emphasizes metaphor as central to proverbs, contrasting with the typically literal nature of sayings. He suggests proverbs convey broader truths, whereas sayings are often tied to specific contexts (as cited in Abdullaeva, 2024, p. 211). Pierron (1997), however, argues that sayings lack

metaphor and that a proverb is more likely to turn into a saying than the reverse (as cited in Abdullaeva, 2024, p. 211).

The Study of English Proverbs

English proverbs and sayings have evolved over centuries, carrying rich historical significance. Many originate from ancient times, drawing influence from Greek and Latin literature. Notably, the Christian Bible—particularly the Book of Proverbs—is considered a major source of English proverbial expressions (Ivanov & Petrushevskaya, 2015, p. 864).

Two primary factors have shaped the development of English proverbs. The first is cross-cultural interaction. Studies show that while 61.5% of English proverbs are native, the remaining 38.5% are borrowed from other languages, particularly French — highlighting historical cultural dominance during earlier periods of English development. The second factor is the impact of written literature, which played a key role in preserving and disseminating proverbs. British and American linguists contributed significantly to this process, ensuring the autonomy and resilience of English proverbs despite external influences. This kind of rapid development and evolution of English proverbs and sayings demonstrates their exceptional adaptability as a global lingua franca, while their persistence demonstrates the uniqueness of English paremiology in the context of globalization.

It should be noted, that the English proverbs often promote the values of personal cultural priorities and individualism in their proverbs. For example, if we consider proverbs such as “Time is money” and “God helps those who help themselves,” we can see that the English people attach great importance to such values as independence and efficiency (Ivanov and Petrushevskaya, 2015, p. 870). Similarly, many other English proverbs contain moral lessons, life principles, warnings, and life themes.

As for the structural aspect of English proverbs, according to Sotvaldieva (2016), the vast majority of English proverbs use metaphorical imagery, and she also notes that the main feature of English proverbs is that English proverbs have equivalents in many languages (p. 25).

And Alekseeva (2022) emphasizes in her work the role of numbers in English proverbs. While the number “seven” is often found in proverbs in the Kazakh language, the numbers “one”, “two” and “three” are more common in English proverbs. In her opinion, the frequent occurrence of these numbers in proverbs has a cultural and symbolic meaning, since the number “one” symbolizes individuality, and the number “two” symbolizes partnership and the number “three” is considered a kind of magical number, which is also often found in fairy tales and religion (p. 8).

Thus, a deeper study of English proverbs and sayings allows us to better understand their culture. By reading them, you will be able to understand not only their culture, but also their language structures and their life principles.

The Study of Kazakh Proverbs

Proverbs and sayings are also of great importance to the Kazakh people. They can often be found in the work of literature, poetry, various articles and diaries, as well as in daily life conversations. And Kazakh proverbs and sayings are distinguished by their thematic diversity, brevity and rhythm. It can be said that it was due to these features that it was quickly remembered and widely spread among the people. One of the writers who made a significant contribution to the study of Kazakh folk proverbs is Akhmet Baitursynov. In his works, he not only studied proverbs, but also emphasized the difference between a proverb and a saying. According to Baitursynov, “a proverb is a linguistic unit similar to poetry, written in accordance with tradition, and a saying is a well-known, very short phrase” (Kumysbayev and Tulakbayeva, 2013, p. 93). Similarly,

Syzdykov in his research evaluates proverbs as a “source of national education”. By this he wanted to convey the relevance of Kazakh proverbs and sayings, as well as the fact that they are important linguistic units that will help the younger generation in the future to learn about the culture of our people.

Kazakh proverbs and sayings are significant cultural relics that reflect the history, culture, and worldview of the nation. Their importance is reflected in their widespread use in everyday life, literature, films, and songs. Kazakh literary scholar Akhmet Baitursynuly defined the difference between the two: by proverbs he meant “opinions expressed in accordance with tradition, close to the poetry”, while by sayings he meant “commonly known, fragmentary sayings”. This difference is further clarified through their function, acting as proverbs and sayings that convey truths based on life experience, as well as simple, everyday phrases (Kumysbaev & Tulakbaeva, 2013, p. 93). Similarly, Syzdykov (2018) regarded Kazakh proverbs as “a source of national education” (p. 15), connecting past history with the present and serving as an educational tool for the younger generation to learn about their culture and heritage.

Kazakh proverbs originated alongside other forms of folk art such as legends, fairy tales, and love songs, beginning in the X-XI centuries. Many proverbs, such as “Өлімнен ұят күшті” (“Better a glorious death than a shameful life”) and “Жұқаны тарылту оңай, жіңішкені үзу оңай” (“It is easy to narrow the thin, and break the slender”), are found in early Orkhon-Enisey inscriptions (Buldibay, 2011, p. 153). The study of Kazakh proverbs began in the 19th century with the pioneering work of Shokhan Ualikhanov and Ilya Berezin, who collected over two hundred proverbs, laying the foundation for future scholarly analysis (Zakirova, 2021, p. 210).

Ethnolinguistic approaches are crucial in the study of Kazakh proverbs. Qaidar (2004) described proverbs as “ethnolinguistic markers” that embody the values, history,

and worldview of the Kazakh nation, calling them a “golden thread” linking the past with the present (p. 117). Similarly, Kurmangali et al. (2024) referred to proverbs as a national code that preserves cultural and historical records, emphasizing values such as hospitality, unity, peace, hard work, and friendship (pp. 163-174).

Kazakh proverbs are an invaluable cultural heritage, preserving the language, history, and identity of the Kazakh people, and continue to play a significant role in their folklore today.

Classification of Proverbs

The classification of proverbs has long intrigued linguists, as proverbs reflect both national culture and the complexities of language. Vladimir Dalj's early classification divided proverbs into three groups: “punishment,” “obedience,” and “belief,” reflecting social structures and moral values (Dalj, 2013, p. 3). Permyakov (1979) later classified proverbs based on their structural and semantic features, focusing on folklore and linguistic characteristics (Permyakov, 1979/1970, p. 163).

Matti Kuusi's 20th-century classification categorized proverbs thematically into 13 groups, including “beliefs and views,” “social life,” and “morality” (Lauhakangas, 2001, p. 18). The rise of digital media also led to Hrisztova-Gotthardt's digitization of proverbs, allowing for searches based on semantic, morphological, and syntactic criteria (Hrisztova-Gotthardt, 2010, as cited in Lauhakangas, 2014, p. 65).

Norricks (2010) proposed a five-group system, classifying proverbs into synecdoche, metaphorical, metonymic, hyperbolic, and paradoxical types based on their semantic and figurative structures (Dabaghi et al., 2010, p. 814).

Regarding Kazakh proverbs, Buldibay (2011) categorized them based on their poetic structure into two types: proverbs in prose form and those in poetic form. For example, “Жақсы ат жанға серік” (“A good horse is a companion to the soul”) is a prose

proverb, while “Жаңылмас жақ болмайды, Сүрінбес тұяқ болмайды” (“No one is flawless, and no hoof goes without stumbling”) is a poetic one (Buldibay, 2011, p. 153).

Zakirova et al. (2021) suggested categorizing Kazakh proverbs into themes such as human qualities, profession and labor, and knowledge (p. 210). Similarly, Ilyasova (2019) identified dominant themes in Kazakh proverbs about love, labor, friendship, family, nature, and education. A prominent finding is the important role of friendship, which often reflects the values of loyalty and trust (Kenesbayeva, 2010, p. 754).

This gap in cultural conceptualizations of friendship provides a valuable lens for examining social differences in the expression and interpretation of interpersonal relationships. These differences are discussed in more detail in the next chapter.

The Concept of Friendship in Kazakh and English Proverbs

The concept of friendship is defined and expressed differently across cultures. In English culture, friendship has historically been viewed pragmatically, often associated with mutual benefit, practicality, and personal space. Tairova (2017) notes that the word “friend” and related terms are notably rare in ancient and medieval English literature, reflecting the dominance of religious, village, and military alliances over personal relationships (p. 7). The word “friend” in Old English appeared as “freon” (signifying “love”) and “free” (meaning “freedom”), and it was only during the Renaissance that the modern notion of friendship gained a fixed meaning (Kenesbayeva, 2010, p. 754).

In contrast, the Kazakh concept of friendship is deeply valued, with the word for “friend” borrowed from Persian. Kazakhs view friends as reliable supporters and confidants, particularly in difficult times. This is reflected in proverbs such as “Құданы Құдай қосады, досты періште қосады” (“God himself brings together matchmakers, and an angel brings together friends”). In Kazakh culture, terms like “жан досым” (best

friend), “ақыреттік досым” (friend of the afterlife), and “айрылмас достар” (inseparable friends) underscore the significance of friendship.

In conclusion, English and Kazakh proverbs on friendship convey different ideas, occur in different contexts, and each has its own uniqueness. While the English pay great attention to the boundaries between friends and often perceive them as simply a partnership, the Kazakhs believe that friendship is a matter of loyalty and closeness.

The Challenges of Translating Proverbs

In the process of translation, one of the most difficult form of translation is rendering the proverbs and sayings, at the same time preserving their deep meaning. Moreover, translating proverbs from English to Kazakh is further complicated by the unique features and structural differences between the two languages.

Many researchers and translators have noted the difficulties that arise in translating proverbs and sayings. As stated by Baker (1992), one of the difficulties that often occurs when translating proverbs is the fact that many proverbs do not have equivalents in the target languages, due to the differences in cultures and, consequently, in proverbs (p. 64).

Similarly, Alipova and Bekkozhanova (2012) identified four types of difficulties that arise when translating English-Kazakh proverbs. Among them is the lack of equivalents for the proverbs mentioned by Baker. In addition, the symbolic, cultural and historical diversity of proverbs are considered to be the main factors that create difficulties in translating proverbs between two languages (pp. 15–17).

Moreover, Baker believes that (1992), since proverbs and sayings are closely connected with the history and culture of each nation, it is often difficult to find a proverb that would convey the same meaning in the language of another culture. He notes that lexical difficulties are also common in translating proverbs. For example, some words that are present in the source language may not exist at all in the target language. Such

situations often arise due to the differences and peculiarities of English and Kazakh cultures too. In addition, the complexity of the structure of proverbs can also cause difficulties in translation. As we know, proverbs can be short, varied, and in some cases, especially in English, too long. Such kind of difficulties mentioned by Baker (1992) are typical for translating proverbs of all languages.

Additionally, misunderstandings or misidentifications of phraseological units in the original can lead to distorted translations. As Kaibulla and Muratova (2022) argue, understanding the cultural nuances of both languages is essential for accurate translation, as even when proverbs share the same meaning, their delivery may differ (p. 342).

To overcome these difficulties, translators must employ specific strategies and techniques tailored to the unique features of proverbs and their cultural context (see Table 1).

Table 1

Systematization of Challenges in Translating Proverbs

Category	Description	Scholars
Translation Gaps / Untranslatability	Certain words or cultural concepts have no direct equivalent in the target language.	Baker (1992), Alipova & Bekkozhanova (2012)
Cultural Realia / Lacunae	Proverbs often contain cultural references that may not exist in the target language.	Baker (1992), Kaibulla & Muratova (2022)
Equivalence Issues	Some proverbs only have partial equivalence in the target language due to structural or conceptual differences.	Baker (1992), Alipova & Bekkozhanova (2012)

Metaphorization / Demetaphorization	Some proverbs use metaphors that may not be effective in the target language, requiring adaptation or simplification.	Baker (1992), Kaibulla & Muratova (2022)
Reduction / Omission	Some elements of proverbs may need to be omitted due to linguistic constraints.	Baker (1992)
Lexical Gaps	Certain words, phrases or concepts in the source language have no lexicalized equivalent in the target language.	Baker (1992), Alipova & Bekkozhanova (2012)
Semantic Complexity	Proverbs with multiple layers of meaning can be challenging to translate accurately.	Baker (1992), Kaibulla & Muratova (2022)
Symbolic Divergence	Certain idioms and proverbs share similar meanings but rely on different cultural symbols.	Alipova & Bekkozhanova (2012)
Linguistic Features	The absence of certain grammatical or syntactic structures in the target language affects translation accuracy.	Baker (1992)
Loanword Use	The presence of borrowed words in proverbs can complicate translation process.	Baker (1992)

Non-literal Meanings	Many proverbs contain figurative expressions that cannot be directly translated word for word.	Baker (1992), Kaibulla & Muratova (2022)
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Translation Strategies and Techniques for Proverbs

For the successful translation of proverbs, it is essential to understand the cultural characteristics of both the source language and the target language. And several researchers have written papers to find solutions to the above-mentioned translation difficulties and to identify strategies and methods that can be used in translating them. For example, Mollanazar (2001) noted a common difficulty in translating proverbs, the difficulty of finding the right equivalent, and proposed solutions. He argued that in the absence of a direct equivalent of a proverb, it is necessary to find a proverb with a similar meaning or to suggest proverbs with a similar structure and vocabulary (p. 54).

The strategies proposed by Beekman and Gallow (1974) also include the method of finding a content equivalent and the method of literally translating a proverb if the proverb is not given in a figurative sense (p. 54).

While Herta (2022) believes that translating proverbs requires more complex methods than literal translation. Accordingly, he also proposed several translation strategies. These include: the back translation method, the closest equivalent method, and the paraphrasing method. Back translation is a method of translating a proverb from a source language to a target language and then from the target language back to the source language. This method is usually used to align the meanings of two proverbs to make them as similar as possible. The forward equivalent method is to express a proverb in the source language through a proverb in the target language that is completely close in meaning. For example, the English proverb about caution “Almost never killed a fly” can be translated

into Kazakh with a similar meaning as: “Екі рет өлшеп, бір рет кес” (Measure twice, cut once). And paraphrasing involves translating the meaning of a proverb by rephrasing it, and this strategy may also result in omitting some words in the proverb that are considered unnecessary (Herta, 2022, p. 53).

Among other considerations, Nida (1969) identified the basic criteria for translating proverbs. She emphasized the need to preserve the original idea without introducing unnecessary structural complexity, while ensuring that the proverb is translated simply and clearly (p. 164). When translating proverbs from English into Kazakh, grammatical and structural differences between the languages are particularly noticeable. According to Syzdykov (2014), the optimal way to resolve these differences is to find a suitable equivalent using various methods. These methods include analysis, which requires examining the structure, cultural implications, and meaning of a proverb; synthesis, the process of combining the results of the analysis to create a final translation; analogy, where a proverb of in the source language is replaced by the similar proverb of the target language; and contrastive analysis, which involves comparing the structure and culture of proverbs in the two languages (p. 320).

As we understood, the strategy of finding equivalents is often used in proverb translation, as it effectively preserves the original meaning in the target language. The concept of equivalence in proverb translation was discussed by Herta (2022) and further discussed by Kaybulla and Muratova (2022). According to Kaybulla and Muratova (2022, equivalence can be manifested at several levels. The levels include full equivalence, where the source and target proverbs correspond in both structure and meaning. Next level is partial equivalence, where the proverbs have the same meaning but differ in individual elements, as shown in the Kazakh translation of proverb “Kill two birds with one stone” as “Екі қоянды бір оқпен ату” (To shoot two hares with one bullet). In this example used

different animals and objects. Finally, non-equivalence occurs when there is no direct equivalent, which requires the use of paraphrasing strategy. An example of this is the English proverb “Take coal to Newcastle”, which has no direct equivalent in the Kazakh language, and it can be paraphrased as “Қарағандыға көмір апармайды” (You do not carry coals to Karagandy) replacing the culturally significant location of Newcastle to Karagandy, making the proverb more culturally relevant to Kazakh audience (p. 343).

In addition to these approaches, Vinay and Darbelnet's model of translation strategies remains influential in the study of idiomatic expressions such as proverbs. Their classification of direct and indirect translation techniques, including borrowing, calque, literal translation, transposition, modulation, equivalence, and adaptation, has been useful in understanding how translators move between linguistic and cultural systems. Saridaki (2021) revisits this model in a recent critical study, affirming its relevance, while acknowledging the criticism that some terms, such as equivalence and adaptation, are too broad or may overlap with other strategies. However, Saridaki (2021) outlines the relevance of this model as an essential instrument in conveying the core meaning of proverbs and sayings (p. 136).

The Study of English-Kazakh Translation of Proverbs

There are also a number of works that explore the intricacies of translating Kazakh-English proverbs into English and vice versa. Among them, the contribution of many Kazakh researchers to the study of proverb translations (Alipova & Bekkozhanova, 2012; ; Baidildinova, Alpamysova, Baimurat, & Seitzhanova, 2014; Mukhtarova, Karagulova, Sideshova, Mukhtarov, Yergazina, & Nasipov, 2019; Syzdykov, 2014; Taubaev & Myrzayanova, 2021; Zhabaeva, 2023; Zhumagulova, 2020) can be particularly highlighted. These works analyze the difficulties, features, and strategies of translating proverbs into Kazakh and vice versa. If we take a closer look at one of these works,

Zhabaeva (2023) based her work on the works of the great Kazakh poet Abay Kunanbayev, analyzing the proverbs and sayings contained in them, as well as their translations. Based on the results of the study, Zhabayeva found that such translation methods as tracing, paraphrase, and borrowing were often used when translating proverbs. Among these strategies, tracing was most often used - a method of literally translating proverbs from one language to another (p.6).

In their works, Zhabaeva (2023) and Taubaev and Myrzayanova (2021) discuss various translation techniques and strategies in translating proverbs, conducting a comparative analysis. Zhabaeva critically examines strategies like calquing and borrowing, noting that while these methods can be effective, they often fail to convey the pragmatic implications of the proverb (p. 9).

Similarly, Zhumagulova (2020) suggests methods such as partial equivalence, analogy and descriptive translation, which are useful for proverbs with similar meanings, such as “One rotten apple spoils the barrel” and its Kazakh equivalence “Бір құмалақ бір қарын майды шірітеді”, translated using different words, but conveying the same message (pp. 5-6). However, the problems still exist.

According to Syzdykov (2014), translators often make mistakes when translating proverbs, losing the meaning of the original proverb. He argues that translations often fail to take into account the origin and context of the source and target languages, which often leads to incorrect translations. Thus, he reminds us that when translating proverbs, it is necessary to delve deeply into the hidden meaning of each proverb, into its deep meaning (p. 319). In conclusion, it should be noted that the translation of English and Kazakh proverbs and sayings highlights the continued importance of research in this linguistic cross-section, emphasizing the need for in-depth analysis and analysis of the meaning of each proverb in addition to literal translation.

Methodology

This chapter will describe the methodological basis of the study. The main aim of the study is to identify and analyze the translation strategies and techniques used in translating English proverbs about friendship into Kazakh. Accordingly, this chapter will explain the research methods that formed the basis for conducting the study. The research questions of the study: What are the main strategies and techniques in translating proverbs from English to Kazakh?

In order to answer the research question and provide an in-depth analysis of translation strategies and techniques, this research uses a qualitative, product-based, and descriptive approach.

This study employs a qualitative, product-based, and descriptive method, prioritizing the linguistic and cultural dimensions of proverb translation, to achieve its goals. The research work consists of collecting data, that is, in this work proverbs and sayings on the topic of friendship, analyzing the data, identifying and describing the translation strategy or technique for each proverb. In addition, examples of proverbs in context are provided, as well as their translations into Kazakh. Eventually, we can see the original English proverb and its denotational and connotational meaning depending on the context. Translations of proverbs created by various artificial intelligence tools will also be given.

The data for the research work were selected from the book “English Proverbs and Sayings” by Urila Kenesbayeva, published in 2004. The analysis of the study, on the other hand, is aimed at identifying the translation methods used in translating the selected proverbs and sayings by studying their translations.

The methodology of the research work follows the descriptive approach proposed by Toury (1995) and Snell Hornby (1995). This approach is aimed at systematically

analyzing the translated texts. That is, this paper will describe the Kazakh translations of English proverbs and sayings about friendship. In addition, the qualitative research model proposed by Saldanha (2013) is also considered appropriate for this research work. Using these research methods, the results of the work expand the understanding of proverb translation, providing valuable information in the field of paremiology and translation.

Research Design

The reason for choosing qualitative, product-oriented, descriptive approaches as the research methods is that these research methods are suitable for the analysis of linguistic units. The qualitative approach in this study allows for an in-depth study of proverbs and sayings and also facilitates a thorough analysis of contextual factors. In addition, following the product-oriented research method proposed by Holmes (2022), the research work focuses on the study of the translated proverbs rather than the finished translation process (cited in Zahin, 2022, p. 2).

Furthermore, according to Saldanha O'Brien (2013), qualitative research methods allow for the study of linguistic units in a meaningful way, which quantitative research methods cannot do. And the descriptive approach allows for an in-depth study, interpretation, and description of the content of the source text. As Toury (2012) described, “one of the goals of descriptive research is to challenge the position of a particular interpretation that is actually expected in the receiving culture and to explain the perceived differences” (p.8). Since the main objective of this paper is to identify and study the strategies and techniques used in translating proverbs about friendship, the descriptive method is considered effective.

On the other hand, descriptive translation studies aim to identify and analyze the norms and patterns that govern translation practices in a cultural context, along with providing descriptions and explanations of translations (Toury, 2012, p.109). And the main

objective of this research work is to identify and analyze the strategies and techniques used in proverbs translated from English into Kazakh, so it uses a descriptive structure, thereby analyzing and discussing the translation types of the translated proverbs.

For this reason, the product-based, descriptive, qualitative method is chosen because it is in line with my research topic and research question.

Sampling

The research work is based on proverbs and sayings on the topic of friendship in the English language. Therefore, in order to correctly select proverbs and ensure the comprehensiveness of the study, proverbs in this study are selected using the purposive sampling method proposed by Nikopoulou (2023). In addition, several criteria for selecting proverbs were established, based on which 50 proverbs were selected. If we consider the criteria for selecting proverbs, they are as follows: firstly, thematic focus, that is, proverbs should be exclusively on the topic of friendship; secondly, attention is paid to the cultural context, the selected proverbs should correspond to the values of English culture; thirdly, attention is paid to the clarity of proverbs and the fact that they are widely used in both languages.

For this study it was set to select 50 proverbs. Because, it was found that most works based on the translation of proverbs from English into Kazakh are limited to proverbs in number of 15 to 30 proverbs (as evidenced by such studies as Berihanova et al., 2014; Kirgizbay and Zhanysbekova, 2020; Syzdykov, 2014; Zhabaeva, 2022; Zhumagulova, 2020). Thus, this study significantly expanded the data volume compared to previous works and selected 50 proverbs on the topic of friendship. The presented data volume allowed for a deeper study of the strategies and techniques used in translation from English to Kazakh.

In accordance with these criteria, 50 proverbs were carefully selected using a purposive sampling method. Thus, the selected proverbs contributed to the subsequent study of comprehensive translation strategies and techniques. The selected proverbs and their comprehensive analysis can be a valuable source of information for translators, linguists, students, and researchers.

Data collection

For the purpose of the research work, proverbs were selected based on the above criteria from the book by Kenesbayeva (2004) “English proverbs and sayings”. This book, published in 2004, contains more than 1,500 proverbs and sayings that are widely used in colloquial speech of the English people, as well as in the press and fiction. The book presents proverbs in alphabetical order with translations into Kazakh.

In addition, the research paper provided the original English and Kazakh translations of proverbs, as well as examples of their occurrence in context. Contextual examples of proverbs were selected from printed dictionaries, including The Oxford Dictionary of Proverbs (2008), A Dictionary of English Proverbs in Modern Usage (1990), Context Reverso (n.d), A dictionary of English proverbs in modern use (1985), and online platforms. Accordingly, each proverb was analyzed by their translation strategy and technique and contextual examples of each proverb were provided to reveal the denotative and connotative meaning of proverbs.

As a result, contextual examples of proverbs found in dictionaries and online sources helps to understand the deeper meaning of proverbs, at the same time analyzing their occurrence in various contexts.

Research instrument

The main research tool of this study is a structured analytical model of translation strategies and techniques used in the translation of proverbs. The model was developed

based on previous studies and translation models of several researchers. Among them, the models based on the works of Vinay and Darbelnet (1958), Nida (1964) and Newmark (1988) were taken as a basis. In addition, the results of previous works on the translation of proverbs from English into Kazakh were taken into account (Taubayev and Myrzayanova, 2021; Syzdykov, 2014; Kyi, 2020; Rudel, 2021; Zakkai, 2021; Zhumagulova, 2020). As a result, the research tool was developed - a strategy model, consisting of six different translation methods and strategies. These include: analogy, equivalence, calque, literal translation, descriptive translation and antonymous translation. This multi-strategy model allowed us to accurately identify and analyze the translation strategies and techniques of each proverb. Using this research tool, fifty English proverbs about friendship and their Kazakh translations, selected from Kenesbayeva's book, were analyzed.

Together, these six strategies form a flexible and context-sensitive framework for analyzing how English proverbs about friendship can be translated into culturally and linguistically appropriate Kazakh equivalents. Grounding the research in established translation theories, this framework supports a systematic analysis of the denotative and connotative dimensions of proverbs, focusing on the linguistic, cultural, and functional aspects of proverbs (see table 2).

Table 2

Translation Strategies and Techniques

Translation Strategy \ Technique	Description
Literal Translation	Word-for-word translation of a text without adapting idiomatic or cultural nuances of the source language.
Analogy	Translating a text by utilizing a similar meaning with different wording.

Equivalents	Translate the original proverb into a proverb that is completely identical in meaning to the target language or is similar in meaning.
Calque	Direct translation without changing the structure and meaning of the original text
Antonymic Translation	Conveying the meaning of the text through opposite words
Descriptive Translation	Conveying the meaning of the text by describing it in detail.

The presented multi-strategy model allows to clearly identify the translation strategy of each proverb and conduct an in-depth analysis. Thus, it helps to provide valuable information in the field of translation, namely in the English-Kazakh language pair.

Data analysis

The purpose of this research is to systematically study the strategies and methods of translating fifty English proverbs about friendship into the Kazakh language. Therefore, data analysis in this paper consists of several stages.

First of all, the content analysis method is used. Ghayle and Jacobs (2017) note that “content analysis is a type of method that allows for a thorough examination of texts and language structures” (p. 3). Since this study analyzes proverbs and sayings, the method of content analysis is considered appropriate. Therefore, the first stage of data analysis identifies and analyzes the translation strategy and technique of each English proverb. Then, a frequency analysis is carried out. The purpose of this method is to determine

which strategy was used for translation most often and which one was used least often out of all fifty proverbs analyzed.

In the second stage of data analysis, the proverbs are studied in their linguistic and cultural context. That is, at this stage, the effectiveness and features of each translation strategy and technique are described and assessed, including six different types of research methods, such as calque, literal and descriptive translation, antonymic translation, equivalence and analogy in the translation of proverbs and sayings.

And at the final, third stage of the data analysis, examples of selected proverbs and sayings in various contexts are given and analyzed. The given contextual examples are aimed at revealing the denotative and connotative meanings of proverbs. In addition, translations of proverbs made using various translation tools based on artificial intelligence, such as Chat GPT, Yandex Translate, Google Translate, Smartcat will be presented and analyzed.

Thus, the presented methods allow for a deeper understanding of the translation of proverbs and sayings, as well as an in-depth study of the development of intercultural communication and phraseological translation.

Limitations\Challenges

One of the limitations of this research work is the limited scope of proverbs and sayings. That is, 50 proverbs may not be enough to identify the strategies and techniques used in the translation of proverbs and conduct an in-depth analysis of them. This limitation cannot fully convey all the nuances of translating proverbs from English to Kazakh. Since proverbs can change their meaning depending on different contexts, the selected dataset cannot comprehensively analyze all contexts.

However, the study shows that further in-depth research is needed on this topic. The abundance of readings found in the translation of English-Kazakh proverbs and vice

versa opens the way for further research in this area and the study of other various proverb topics.

Ethical Considerations

This research is based on the analysis of proverbs and their translations in a published book. Therefore, the ethical risks associated with the research in this work are considered low. However, all ethical and academic requirements will be met during the research.

In addition, all references to Kenesbayeva's (2004) book of “English proverbs and sayings”, which is the basis of sources in the research work, as well as references to contextual examples will be fully preserved. Moreover, the results of the research will be presented truthfully and impartially. And confirms that all materials and information used in the research work are obtained from open sources and that there are no unauthorized sources.

Summary

The methodological section of the research paper describes all the methods and approaches used to solve the research problem. In more detail, the study follows a qualitative, product-oriented and descriptive method.

Since the main product of the research work is proverbs and sayings, proverbs and sayings on the topic of friendship in English are selected using the purposive sampling method based on certain criteria. The proverbs are selected from Kenesbaeva's (2004) book “English Proverbs and Sayings”.

And the phase of analyzing the selected proverbs consists of three different stages. That is, at the first stage, the strategies and techniques for translating all the proverbs are determined, and the most and least used translation techniques are identified and analyzed based on their number.

At the second stage, each translation method is studied in detail, translations and explanations of the proverbs are given. And at the final, third stage, contextual examples of proverbs from different sources are given and analyzed. In addition, their translations using various artificial intelligence tools will be presented and analyzed.

As a result of this multi-stage research, the main strategies and techniques used in translating proverbs and sayings are identified and deeply analyzed, providing valuable information to translators, linguists and paremiologists.

Findings

The translation of proverbs and sayings introduces distinct challenges because of their deeply embedded cultural and linguistic features. The objective of this chapter is to showcase the findings obtained from this study by undertaking an analysis of the translation of proverbs and sayings about friendship from English into Kazakh.

This analysis will involve their classification according to the translation strategies and techniques that were implemented. Also the analysis conducted within this chapter is driven by the research question: What are the main strategies and techniques used in translating proverbs from English to Kazakh?

To provide an answer to this question, a sample of 50 English proverbs on the subject of friendship, along with their Kazakh translations, were investigated, with each proverb being systematically classified and analyzed based on the relevant translation strategy.

The data analysis of 50 English proverbs and their Kazakh translations revealed 6 major translation techniques: equivalence, analogy, literal translation, antonymic translation, calque and descriptive translation. In the table we can see the distribution of 50 English proverbs by translation strategies and techniques in accordance with these translation strategies (See Table 3).

Table 3

Distribution of Translation Strategies and techniques in Proverb Translation

Translation Strategy \ Technique	Number of Proverbs
Equivalence	9
Analogy	26
Literal Translation	5
Descriptive Translation	5

Calque	2
Antonymic Translation	3
Total	50

In addition to identifying translation strategies, the analysis also includes selected examples of proverbs used in contexts. These contextual usages, taken from literary texts, corpora, and online sources, are provided with corresponding Kazakh translations. Each example is examined for its denotative and connotative meaning. For further understanding, machine translations using tools such as Google Translate, Yandex, Smartcat, and ChatGPT are also presented. This helps illustrate how the same proverb can be translated differently in human and AI/machine translations, especially when considered in a specific context.

Equivalence

The equivalence is a strategy of replacing a source language proverb with a target language equivalent that is identical or close in meaning. The study found that 9 out of 50 proverbs were translated using the equivalence strategy, meaning that only nine English proverbs had a direct or close Kazakh equivalent.

Let's take the English proverb "Among friends all things are common" as an example. The main meaning of this proverb is that friends share everything with each other, which hints at a strong bond and trust between friends. The Kazakh equivalent of this proverb is given in Kenesbayeva's (2004) book: "Қимас досың сұраса, қимасыңды берерсің" [Qimas dosyng surasa, qimasyngdy berersing]. This proverb also exactly matches the original proverb in meaning. While the original proverb conveys the meaning that true friends share everything, along with things, joys and difficulties, its Kazakh equivalent means that "for the sake of a friend, you can sacrifice even the most dear and

valuable to yourself." That is, both the original proverb and its Kazakh equivalent have a similar meaning.

Additionally, the structure of the proverb was changed and translated in accordance with the natural flow of the Kazakh language. In the translation, instead of a using word-for-word translation, the phrase was adjusted to ensure flow and maintain its impact. Resultantly, conveying the same message in a way that resonated with the target audience, demonstrating the use of the equivalence strategy in translation.

Moreover, this proverb appears in a broader context in a Reverso corpus example: "The old order will hold strong, then removed from the scene then all things common among friends put far behind" (Reverso, n.d). In this context, the proverb is used to emphasize the fading of past values, including the idea of mutual generosity among friends. The contextual Kazakh translation — "Ескі тәртіп әлі де мықты ұсталады, кейін сахнадан кетіп, 'достар арасында бәрі ортақ' деген қағида артта қалады"— renders the proverb literally as "достар арасында бәрі ортақ," which differs from Kenesbaeva's emotionally rich version. Here, a more neutral and formal structure is used to reflect the narrative tone of the context.

In contrast, AI and machine translations, including those generated by Google (2025), Yandex (2025), Smartcat (2025), and ChatGPT (2025), also render the proverb as "Достар арасында бәрі ортақ," employing a literal translation strategy. While these translations are denotatively accurate and convey the basic meaning of shared friendship, they lack the connotative depth inherent in human translation.

Let's also take the proverb "Even reckoning makes lasting friends" as an example. This proverb in the original language means that dividing and settling accounts between friends or issues related to money and responsibilities through open communication and fairness is the key to a lasting friendship. The Kazakh equivalent of this proverb is "Есепті

дос айырылмас” [Esepti dos ayrylmas]. Both proverbs convey the same meaning. But how we can see, the Kazakh version is shorter than original proverb. However, the meaning of the proverb is exactly the same as the original. A contextual example of this proverb can also be found on the Reverso Context website. In the example, this proverb sounds like this: “To maintain good relationships, remember that short reckonings make long friends in all dealings” (Reverso, n.d). Translated into Kazakh, this means: “Жақсы қатынастарды сақтау үшін, достық есеппен өлшенбеуі керек екенін есінде ұста”. In the contextual example, the proverb is not given in its original form, i.e. here the slight different word “short” is used, although this does not change the meaning of the original proverb, both emphasizing the importance of honesty in friendship.

The machine-generated translations of the proverb, provided by Google Translate (2025): “Тіпті есеп берудің өзі мәңгілік достар жасайды,” Yandex Translate and Smartcat (2025): “Тіпті есеп айырысудың өзі мәңгілік достар табады”, ChatGPT (2025): “есеп те мәңгі достар жасайды” – are highly inaccurate. As we can see, the translations provided by AI tools have completely lost the meaning of the original proverb and even changed it. Due to the literal translation by AI tools, the word “reckoning friend” in the original proverb actually refers to the calculation between friends as the basis of sincerity that makes friendship strong, while the AI translation literally says that calculation makes friends, which is completely meaningless.

In conclusion, it was found that the equivalence approach is applicable only if there is a similar or exactly equivalent alternative proverb in the target language. The advantage of this strategy is also its feature of preserving the meaning of the proverb without changing it. Thus, the proverb is clearly conveyed in both languages and the translation sounds natural (see more examples in Appendix I).

Analogy

Analogy was found to be the most frequently used strategy in translating proverbs from English to Kazakh. This method involves finding proverbs related to the culture that have a similar meaning in the target language, even if the translation is significantly different. It was found that 26 out of 50 proverbs were translated using this method.

One of the visual aspects of the analogy strategy is the use of visual aspects specific to the target language culture. For example, the English proverb “A fair-weather friend” is translated into Kazakh as “Кей құрбы бүгін тату, ертең бату, Тілеуі, жақындығы бәрі – сату” [Key kurby bugin tatu, erteng batu, tileui, zhakyndygy bári - satu]. This version turns the concept into a rhyme structure, reinforcing the idea of fast and unreliable friendship. The added elements of betrayal (“бәрі - сату” - “everything is for sale”) reinforce the message that such friendships are not only temporary but also transactional.

This proverb describes a person that maintains a relationship only when the situation is favorable, but withdraws support in difficult times. In a political context, the idiom is used in the sentence: “The United States has established itself as a reliable friend of human rights abroad and is now showing greater interest in China and its export markets in the Asia-Pacific region” (Reverso, n.d). This means that the United States supports human rights internationally only when it suits its interests and shifts its focus to economic priorities. It can be translated into Kazakh as follows: “США өзге елдерде адам құқықтары мәселесінде сенімді серіктес бола алмай отыр, ал қазіргі уақытта олар Қытаймен және Азия мен Тынық мұхиты аймағындағы экспорттық нарықтармен әлдеқайда көбірек қызығушылық танытуда.” Here, the proverb “A fair – weather friend” expresses the idea of an unreliable ally, demonstrating the inconsistency of the US commitment to human rights when economic interests are at stake. But machine

translations of this proverb into Kazakh yielded results that were both literal and culturally inconsistent: Google Translate (2025): “Әдемі ауа райы досы”, ChatGPT (2025): “Жақсы күннің ғана досы”, Yandex Translate (2025) and Smartcat (2025): “Жақсы ауа-райының досы”. These translations distort the idiom by focusing on the literal meaning of “fair – weather friend”, resulting in meaningless Kazakh phrases that fail to convey the intended metaphorical meaning.

These results highlight the importance of taking cultural and contextual nuances into account when translating, especially idiomatic expressions. A literal translation fails to convey the intended meaning, highlighting the need for culturally relevant equivalents to preserve the original meaning.

Also, the proverb “Old friends and old wine are best” is translated into Kazakh as “Достың - ескісі, тонның жаңасы жақсы” [Dostyng - eskisi, tonnyng zhanasy zhaksy] which compares an old friend to old friendship and warm clothes, adding a cultural contrast that suggests that while new clothes are desirable, old friendships are irreplaceable.

This proverb was found in the Dictionary of English Proverbs in Modern use as: “But why did he tell me that joke? - I think I know, Morris. He wanted to prove to you that old friends are the best. He tried to get money from my new friend, but this new friend was a fool” (Bukovskaya et al., 1985, p.94). This context indicates that established friendships hold greater value and reliability compared to newer ones. The Kazakh translation: “Бірақ неге ол маған дәл осылай айтты?” “Мен білетін сияқтымын, Моррис. Ол сізге ескі достардың ең жақсы екенін дәлелдегісі келді. Ол жаңа досынан — менен ақша сұрағысы келді, бірақ жаңа досы көмектесе алмады” - shows the original meaning, showing the superiority of old friends over new, similar to the comparison with old wine.

It can be said that artificial intelligence tools were also able to translate this proverb well. The phrase “Ескі достар мен ескі шарап жақсы” is used by Google, Yandex, and Smartcat, preserving the proverb's message. ChatGPT - “Ескі достар мен ескі шарап – ең жақсысы” adds a slight emphasis with “ең жақсысы” (the best), but the core meaning remains unchanged.

The denotational meaning is consistent across all translations, stressing the value of old friends and old wine. The connotational meaning, however, slightly shifts, with the Kazakh translation reflecting cultural importance placed on long-term relationships, while machine translations preserve the proverb's general sentiment without major adjustments.

The denotative meaning is the same in all translations, emphasizing the value of old friends and old wine. However, the connotations of the meaning change slightly: while the Kazakh translation emphasizes the cultural meaning of long-term relationships, the machine translation retains the general meaning of the proverb.

Overall, we see that these translations effectively use analogy to engage the Kazakh audience with proverbs and sayings. By adapting metaphors, adding rhymes, and emphasizing culturally significant themes, the translations preserve the wisdom of the original proverbs and sayings while making them sound natural and meaningful in Kazakh (See Appendix II for more examples).

Literal Translation

And in translating proverbs about friendship, literal translation was used when structural-semantic similarity allowed for direct transmission. However, when cultural differences made direct translation unnatural, this approach was very ineffective. Only 5 out of all 50 proverbs were translated using the literal translation technique.

The strategy of literal translation implies a word-for-word translation of the source text without changing its structure. It is noteworthy that the Kazakh translations of

proverbs given in the table are also translated very close to the English originals in both structure and meaning.

For example, in the book by Kenesbayeva (2004), the proverb “Better be alone than in a bad company” is translated into Kazakh as “Жаманмен жолдас болғанша жалғыз жүр” [Zhamanmen zholdas bolgansha zhalgyz jur]. In this example, the structure and meaning of the proverb remain unchanged in both the original proverb and the Kazakh translation, both emphasizing that loneliness is better than false friends. This direct correspondence between the original English proverb and the Kazakh translation can be a good example of the literal translation strategy.

In a broader Reverso context - “Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company”, the proverb is expanded into advice about reputation and social circles. The contextual Kazakh translation - “Егер өз абыройыңызды бағаласаңыз, тек жақсы қасиеттерге ие адамдармен араласыңыз, себебі жаман серіктестіктен, жалғыз болған әлдеқайда жақсы.” - echoes the literal message while explicitly linking it to one’s honor and choice of friends, thus providing both denotational clarity (warning against bad company) and connotational depth (emphasizing reputation).

Machine and AI translations remain terser and more literal: Google Translate (2025) offers “Жаман компаниядан гөрі жалғыз болған жақсы”, Yandex Translate (2025) and Smartcat (2025) both render “Жаман серіктестіктен гөрі жалғыз болған жақсы”, and ChatGPT (2025) returns “Жаман ортада болудан, жалғыз болу әлдеқайда жақсы”. While these versions accurately convey the denotative meaning—that one should choose solitude over poor associations—they often fail to capture the cultural nuances embedded in proverbs.

However, these translations lack the cultural structure of personal respect found in contextual translation and the idiomatic smoothness of Kenesbayeva's (2004) short proverb form. The use of common constructions such as “–ден гөрі” ... (rather than...), and the shift from “companions” to “environment” (орта) weakens the emotional resonance inherent in Kazakh proverbs. This is consistent with the findings that machine translation systems often struggle with idiomatic expressions and cultural references, resulting in semantically correct but culturally inappropriate translations.

In the proverb “Make your enemy your friend”, we also notice that the literal translation strategy has been used. This proverb has been translated into Kazakh as “Дұшпаныңды досыңа айналдыр” [Dushpanyngdy dosynga aynaldyr], leaving the structure and meaning of the original proverb unchanged. Both the original and the Kazakh translation explain the generally accepted concept of turning enmity into friendship. The same with the English proverb “Choose an author as you choose your friend” which is translated into Kazakh as “Кітаптың авторын досыңды таңдағандай таңда” [Kitaptyng avtoryn dosyngdy tandaganday tangda.]. In this translation, the proverb is also translated literally, and the phrase “таңдағандай таңда” in the translation reflects the comparison in the English version, ensuring consistency with the original meaning. In the context of the sentence: from Reverso (n.d). “Even though this is true, there are still ways that you can make your enemies into your trusted friends”, the proverb underscores the possibility of overcoming enmity through understanding and cooperation. The Kazakh translation of this example can be provided as “Бұл ақыл дұрыс болғанымен, дұшпандарыңызды достарға айналдырудың жолы әлі де бар”. This interpretation provides a more reflective, expanded meaning, suggesting that reconciliation is not always easy, but with wisdom it is possible. It shifts the focus from a simple proverb to a more nuanced, advice-oriented sentence.

While the denotative meaning is intended to be a direct transition from enemy to friend, the connotative meanings in the translations vary. Machine translations offer varying emotional intensity, from the neutral “дұшпан” (foe) to the more powerful “жау” (enemy). For example, Google Translated (2025) translated this proverb as – “Дұшпаныңды өзіңе дос қыл”, and other translation tools as Smartcat and Yandex Translated offered “Жауыңды дос қыл”, using more powerful word “жау” (enemy). This variability in translation, especially when applied to proverbs in context, highlights the subtleties of meaning and the influence of human and machine interpretation.

Overall, the analysis of these proverb translations proves that literal translation is an effective strategy when the original structure and meaning can easily be changed. However, as the analysis of the last proverb shows, some proverbs may require minor changes, especially if such changes are necessary to maintain naturalness in the target language (See Appendix III for more examples).

Descriptive Translation

Descriptive translation is a strategy used when there is no direct equivalent for a proverb in the target language. This method, unlike literal translation, translates the proverb in a way that makes it understandable to the target audience and conveys its meaning. However, this method has not been widely used in translating English proverbs into Kazakh; only 5 out of 50 proverbs were translated using the descriptive translation method.

As an example of descriptive translation we can take the English proverb “Be a friend to thyself, and others will be friend thee” and its Kazakh translation “Өзіңе-өзің дос болсаң, дос-жараның көбейер”[Ozinge-ozing dos bolsang, dos-zharanyng kobeier]. This translation gives an expanded meaning, emphasizing that self-respect and self-care naturally attract friendship. The descriptive nature of the translation ensures that the

message is consistent with the Kazakh speakers, while maintaining the purpose of the proverb in the original. This approach is consistent with Newmark's (1988) communicative method of translation, which also aims to achieve the same effect as the original text.

Additionally, we can note that the translation of the proverb “A friend in need is a friend indeed” that is often used in English has been translated into Kazakh as “Жоқ кездегі дос - дос, бар кездегі дос – бос” [Zhoq kezdegi dos - dos, bar kezdegi dos - bos], acquiring a more poetic form. The Kazakh translation of the proverb contrasts true friendship in difficult times with superficial friendship. Such a transformation not only enhances the stylistic appeal of the proverb, but also adapts it using parallelism, which corresponds to the oral tradition of Kazakh oratorical art.

In the contextual example from Reverso (n.d). – “On behalf of myself and the families of these pilots they contacted, I would like to express our gratitude and emphasize that a friend in need is a friend indeed” – the Kazakh version is translated as: “Мен өз атымнан және олармен байланысқа шыққан осы ұшқыштардың отбасы мүшелерінің атынан алғысымды білдіріп, шын достың қиын кезде ғана танылатынын атап өттім.” This translation effectively conveys the meaning of the proverb, expressing the idea that true friendship is revealed in difficult times. It does not translate the proverb literally, but instead uses descriptive language, demonstrating a descriptive translation strategy. In contrast, machine translations were less consistent and lacked poetic or cultural nuance: ChatGPT (2025): “Қиын жағдайда дос – нағыз дос”, Google Translate (2025): “Шын дос қиыншылықта танылады”, Yandex and Smartcat (2025): “Мұқтаж дос шынымен дос.” While these versions convey the denotative idea that true friendship is tested in difficult times, they fail to capture the structural beauty and cultural resonance of human-translated or idiomatic Kazakh versions. In particular, they lack the rhetorical devices (such as contrast, rhythm) that are deeply embedded in Kazakh proverbs. These

comparisons show that while machine translations can produce semantically correct results, they often lack the cultural, emotional, and stylistic depth that human translations, especially those based on traditional oral forms, can achieve.

As a whole, the use of descriptive translation in these proverbs ensures cultural adaptation, clarity and accessibility. Slightly repeating and sometimes expanding the original meaning, the translated versions preserve the essence of the original phrases and become more relevant for native speakers of the Kazakh language. This method is consistent with basic translation theories, which indicate that effective translation of proverbs requires a balance between faithfulness to meaning and cultural and linguistic appropriateness (see Appendix IV for more examples).

Calque

Calque is a translation strategy in which a phrase is translated literally from the source language to the target language, preserving its structure and form. This type of approach has also been used in translating proverbs from English to Kazakh, but very rarely. Only 2 out of 50 proverbs were translated using this method.

The first of the two proverbs presented in the table is the proverb “Friends are thieves of time”. That is translated into Kazakh as “Достар - уақытыңның ұрылары” [Dostar - uaqytyngnyn urylary] using calque. The provided Kazakh translation accurately reflects the English structure, while preserving the metaphor of equating friends with thieves in the context of time consumption. At the same time, the straightforwardness of the calque allows preserving the deep meaning of the original, demonstrating the universality of the concept. The Kazakh translation also preserves the metaphorical intensity of the English version, showing that although friendship is valuable, it is also time-consuming. In this case, the choice of calque is justified by the fact that the metaphor of “thieves of time” is understandable in the Kazakh cultural and linguistic context,

making it a suitable candidate for direct borrowing. The translation preserves the original metaphor and grammatical structure. “Friends” (достар) remains the subject, “are” (copulative) is implied as in Kazakh syntax, and “thieves of time” is directly translated as “уақытыңның ұрылары” (literally “thieves of time”). This demonstrates the strategy of calque, since the translation literally reflects the original meaning without repetition.

Similarly, the proverb “Go down the ladder when you marry a wife; go up when you choose a friend” was translated into Kazakh as “Әйел аларда бір саты төмен түс, дос таңдарда бір саты жоғары шық” [Aiel alarda bir saty to'men tus, dos tangdarda bir saty zhogary shyk]. This translation is very close to the structure of the original, while preserving its metaphorical imagery. The concept of social mobility, which decreases when choosing a spouse and increases when choosing a friend, is preserved in the translation, and the moral of the proverb is clearly preserved. The straightforwardness of the adopted strategy ensures that the contrast between marriage and friendship is obvious, which confirms the wisdom inherent in the original language. The figurative imagery of the “ladder” (саты) is directly preserved in the translation of the proverb. Also the words “төмен түс” (go down) and “жоғары шық” (go up) reflect the English conceptual metaphor of “going down” and “going up,” preserving the directional idea of the proverb.

The advantage of the calquing method is that it preserves the structure and form of the original proverb and translates it according to the norms of the target language. In fact, this method is not often used in translating proverbs and sayings, because in some cases, translating literally, can lead to the unnatural sounding of proverb. In addition, as soon as proverbs and sayings are structurally different and unique expressions, direct translation of these linguistic units without any change in their structure and form can completely destroy the meaning of the proverb.

Antonymic Translation

Antonymic translation is a strategy of translating proverbs and sayings by using their opposites in the target language, i.e. using antonyms. This method is usually used when a literal translation does not fully convey the meaning of the proverb or when it is necessary to change words due to differences in culture and language. This method was applied in the translation of English proverbs into Kazakh on only three occasions.

The examples given are related to the antonymic technique of translation. For example, the English proverb “The best of friends must part” is translated into Kazakh as “Ажырымастай достар да ажырасады” [Azhyrymastay dostar da azhyrasady]. While the English version claims that separation happens even between the closest friends, the Kazakh translation suggests that “separation can happen even between seemingly inseparable friends”, i.e. separation can happen unexpectedly. This shift in emphasis from certainty (must part) to unexpected separation (да ажырасады) reflects a cultural perspective in which friendship is perceived as something very strong, which makes separation a significant factor.

In Reverso's example – “Even best friends sometimes part ways when life takes different paths”, the proverb is given a full context, explaining how different life choices can lead to separation. In Kazakh this example can be translated as, “Тіпті ең жақын достар да өмірдің түрлі жолдарына түскенде бір-бірінен алыстап кетеді.” explaining why the parting occurs, making the motivation clear for a Kazakh-speaking audience. This contextual translation, while preserving the denotative content of the proverb, gives it connotational depth: separation is impossible and understandable due to the unpredictability of life.

Machine and AI translations, on the other hand, render the proverb directly and literally: Google Translate (2025) translates it as “Ең жақсы достар ажырасуы керек”,

Yandex (2025) and Smartcat(2025) as “Ең жақсы достар ажырасуы керек”, and ChatGPT (2025) translates as “Ең жақын достардың өзі бір күні қоштасады. Although these versions convey the meaning, that friends will part (denotative meaning), they do not capture the nuances of unpredictability or the emotional weight inherent in the original. In particular, phrases such as “ажырасуы керек” (must separate) can read as overly formal or deterministic in Kazakh, whereas Kenesbaeva’s (2004) analogue and the contextual impart a softer, more relatable tone that aligns with Kazakh cultural perceptions of friendship as a profound bond.

Denotatively, all translations agree that even strong friendships can end. Connotatively, however, the human and contextual visualizations highlight the sudden and emotional impact of such farewells - values deeply embedded in Kazakh notions of loyalty and shared life. This contrast demonstrates how an analogical strategy can preserve not only the literal meaning, but also the emotional and cultural layers of the proverb - something that literal or AI-generated translations often fail to achieve.

Moreover, the proverb “Better an open enemy than a false friend” translated in the book as “Жаман жолдастан мықты таяқ артық” [Zhaman zholdastan myqty tayaq artyq]. In this passage, the original proverb contrasts two types of people: an open enemy and a false friend, emphasizing the superiority of the former. However, the Kazakh version replaces this direct comparison with another contrast: a bad comrade (жаман жолдас) and physical hardship (мықты таяқ). The shift from interpersonal relationships to concrete consequences (physical beatings) reflects the cultural tendency to prioritize clear, immediate consequences over abstract moral judgments.

Similarly, the proverb “ Prosperity makes friends, and adversity tries them” is translated into Kazakh as “ Біреу-жаныңа жолдас, біреу- малыңа жолдас” [Bireu-zhanynga zholdas, bireu-malynga zholdas]. The original proverb contrasts two life

situations – prosperity and adversity – and their impact on friendship. However, the Kazakh version reframes this contrast in terms of the motives for friendship: some are attracted to friends through personal connections (жаныңа), while others are attracted to material goods (малыңа). This transformation not only changes the emphasis, but also more clearly explains the meaning of the proverb, reinforcing the cultural significance of the distinction between true and superficial friendship.

Serving as a powerful tool, antonymic translation allows for the conveyance of the same profound wisdom in a way that resonates with the target audience. It also conveys the translation into natural language in a beautiful and culturally correct way, and in some cases is used to clearly convey the meaning of a proverb when a direct translation is unclear.

Discussion

The analysis of Kazakh translations of English proverbs and sayings on the topic of friendship and the strategies used in their translation revealed several results that will be useful for translators and linguists. Fifty selected proverbs on the topic of friendship were analyzed in depth and divided into six different translation categories. These translation categories include: analogy, equivalence, literal translation, descriptive translation, calque, and antonymic translation. Although all of these translation strategies were used in translating proverbs, there were also the most and least frequently used types. According to the results of the study, it was revealed that the most frequently used method in translating English proverbs about friendship into Kazakh was the analogy method. 26 out of 50 proverbs were translated using this method. The analogy is a strategy of replacing the original proverb with an alternative that exists in the target language. That is, in this research work, analogies of 26 English proverbs in the Kazakh language were found. This proverb shows that when translating proverbs, it is more important than a literal translation to find an equivalent that conveys the same meaning in both languages and is understandable to both cultures, even if the word structure is different. Therefore, when translating proverbs, the most effective way is to find an analogy that exists and is used in the target language, rather than trying to translate it literally.

The equivalence strategy was found to be the most frequently used translation method after analogy: 9 out of 50 proverbs were translated using this translation method. The goal of this strategy is to find an equivalent in the target language that will be exactly the same or close in meaning to the proverb in the source language. The difference between equivalence and analogy is that the equivalence strategy tries to use the closest words or phrases in the target language to accurately convey the meaning of the source text, while analogy may use completely different words and phrases. It can be concluded

that the lower use of the equivalence method compared to analogy is explained by the lower similarity between English and Kazakh languages.

Less common translation methods after the equivalence method were literal translation and descriptive translation. Only 10 proverbs out of 50 were translated using these two methods. Among them, if we focus on direct translation first, only five proverbs were translated from English into Kazakh with the exact meaning and vocabulary preserved. Although this type of method is not often used in the translation of proverbs, it should be noted that if we consider the five proverbs found using this method, this method has the advantage of not requiring any explanation and is conveyed in a language that is understandable to representatives of both languages and cultures. However, as I have already mentioned, due to the differences between English and Kazakh, such similarities are rare.

And the strategy type that was used in the same quantity as the literal translation was the descriptive translation, using this method also only 5 proverbs out of 50 were translated. The descriptive translation method is a translation method that conveys the meaning of the original proverb, making it understandable in the target language, describing and explaining its meaning. This method is the most effective strategy when there is no equivalent or analogy to the proverb. However, one of the disadvantages is that since proverbs are often distinguished by their short and modal structure, their descriptive translation can stretch the structure of the proverb and in some cases even make it look like a sentence. The fact that this type of strategy is used very rarely can be explained by the fact that many proverbs are translated by analogy. Only if an analogy is not found, the proverb can be translated descriptively. The most important thing is to make the meaning of the proverb understandable to the target audience.

Similarly, it was found that antonymic translation is very rarely used when translating English proverbs into Kazakh. Specifically, only 3 out of 50 proverbs were translated using this translation strategy. Antonymic translation is a general strategy for translating an original proverb into a target language by providing antonyms for some words and phrases rather than the literal meaning. This method is often used to translate proverbs from different cultures that do not always correspond to each other. However, - proverbs translated using antonymic strategy often sound natural and are distinguished by their cultural identity and stylistic integrity.

And the least frequently used translation strategy was calque. The study found that only 2 out of 50 proverbs were translated using calque. In a general sense, calquing is a strategy of directly translating a proverb without changing the structure or meaning of the original proverb. Unlike literal translation, calquing tries to preserve the original meaning as much as possible by translating each element of the proverb separately. The reason this strategy is rarely used is that it is ineffective when translating proverbs. This type of technique is more effective when translating terms, set expressions, and new concepts than proverbs and sayings.

The results of this study on translation strategies and methods are consistent with and expand on previous studies. For example, Zhabayeva (2023), Taubayeva and Myrzayanova (2021) emphasize the importance of contextual justification in the translation of proverbs. In addition, Zhabayeva (2023) in her work, deeply studying proverbs and sayings in the works of Abai Kunanbayev and their translations, noted several translation techniques used in their translation. These include such translation methods as paraphrasing, calquing, borrowing and explication. In our study, only calquing strategy was used in translating 2 proverbs from English to Kazakh.

Zhabayeva (2023) also noted the frequent use of calquing in the translation of proverbs in the works of Abai, but warned that its excessive use can lead to the destruction of the semantic depth of the proverbs. However, it was found that in this work, the calquing method is extremely rarely used in translating proverbs about friendship into Kazakh, and the reason for this is the ineffectiveness of this method in translating proverbs.

In addition, the works of Syzdykov (2014) and Baidildinova (2014) emphasize the need for a deep knowledge of the text of both languages – the source and target – when translating proverbs. They believe that when translating proverbs, knowledge of the culture of the given language helps to avoid translation errors and translate proverbs accurately.

Similarly, Baidildinova (2014) believes that it is better to avoid using dictionaries when translating proverbs. This is because in many cases, dictionaries only provide translation of individual words and do not convey their implied meaning as in proverbs.

Analyzing these observations, this research paper proposes to use analogy and equivalence strategies to overcome the cultural gap when translating proverbs from English to Kazakh and create the most semantically accurate translation. In the absence of an equivalent or analogy of a proverb, descriptive translation can be used by explaining the meaning of the proverb in the original language by describing it. These strategies allow us to translate proverbs and sayings while paying attention to all aspects: cultural, linguistic and structural.

Moreover, the rarity of the literal translation strategy revealed in this study (5 out of 50) is consistent with the research and conclusions of Mukhtarova et al. (2019). They believe that the strategy of literal translation can lead to the appearance of unclear or meaningless phrases when translating proverbs. Therefore, it is understandable why when

studying translations of proverbs about friendship, the strategy of literal translation is used rarely.

And finally, this research paves the way for further study of antonymic translation strategy in the future. As we noticed, there is not so much information about this approach when translating proverbs and sayings in English-Kazakh and Kazakh-English language pairs. Although this type of strategy was rarely used in this research, it opens up interesting possibilities for further study in future research.

An additional aspect of this study was the analysis of the contextual use of proverbs. This analysis revealed that while the denotative meaning (literal definition) of many proverbs can be preserved in both languages, their connotative meanings (emotional, cultural, or metaphorical undertones) are often lost in direct translations. For example, the proverb “A friend in need is a friend indeed” was effectively preserved in both meaning and connotation when translated into Kazakh. However, other proverbs required deep cultural adaptation. Thus, by studying and analyzing the contextual examples of proverbs and their Kazakh translations, it was found that in most cases, the meanings of proverbs are well understood in contexts. This statement refers to proverbs not as isolated units, but as additional linguistic figurative elements that correspond to a certain context.

This study also provided translations of some English proverbs on the topic of friendship using various AI-based translation tools. The AI-based translation tools include, Chat GPT AI tool and translation platforms such as Google Translate, Yandex Translate and Smartcat. Using these platforms, English proverbs were translated into Kazakh and the accuracy of their translation was assessed. The study showed that AI tools are still unable to translate such linguistic units as proverbs. This is due to the fact that, as shown by the studied examples, AI tools often translate proverbs only directly and do not convey their core meaning.

The fact that AI tools are not able to fully translate proverbs and sayings shows that this technology is not yet fully developed. Although AI translation platforms have shown excellent results in lexical translation, they are not able to translate language units, idioms, and proverbs. That is, the metaphorical meanings of proverbs and the use of culturally appropriate words lead to AI tools only translating word for word. Accordingly, literal translation of proverbs does not reveal their meaning at all, but only leads to mistranslation. AI tools still do not have the capabilities of human translation. Therefore, this study confirms the concept that AI tools cannot replace the powerful ability of human translators to provide the most accurate and understandable translations.

In addition, it should be noted that this research once again proves the importance of understanding the cultural context when translating proverbs. Even though new technologies and tools of artificial intelligence appear over time, there will always be a difference between humans and machines. AI tools are constantly evolving and undergoing many changes and can grow exponentially in the field of translation, but a machine will never be able to replace human abilities, such as deep emotional analysis and the ability to intuitively understand other people and cultures.

In conclusion, it should be noted that the main types of strategies used when translating proverbs from English to Kazakh, which is the subject of the research work, are analogy and equivalence. The frequent use of these translation methods proves that proverbs are not just language constructions, but valuable artifacts that are a mirror of English and Kazakh culture. That's why the process of their translation requires a deeper understanding of culture than a simple translation. Accordingly, it is worth emphasizing once again the importance of using these two strategies when translating proverbs.

The results of this research will be useful in the field of translation, paremiology, linguistics and pedagogy. From a practical point of view, the results of the research will be

useful to translators and students. Thanks to the results of research, translators can easily find effective strategies for translating proverbs, as well as find out which strategies are often ineffective. The study also presents information about English and Kazakh proverbs, their origin and research, which may be useful to linguists.

Moreover, the proverbs about friendship and their translations in Kazakh language may be useful for any people who are interested in proverbs and sayings of both languages. Reading the translations of proverbs into English and Kazakh, they can use them even in everyday life. Likewise, teachers can use the research materials as additional material when teaching the language, and translation teachers can use them to explain to students the features that need to be taken into account when translating language units.

And this research work also paves the way for future research. Since this work focuses exclusively on the topic of friendship, future researchers can choose other unexplored types of topics and conduct a more in-depth study. In addition, another promising direction for future research is the topic of the influence of modernization on the use of proverbs. Because the changes and events of modern times have reduced the scope of proverbs and sayings, and the relevance of many of them to modern requirements has decreased. Therefore, it would be interesting to study how proverbs have changed and developed over time, and read about the contribution of these changes to the development of the translation field.

In conclusion, this research work aimed to identify the translation strategies and techniques used in translating English proverbs and sayings on the topic of friendship into Kazakh. And the research results in this area have provided valuable information. However, more research is needed to further understand proverbs and their translations.

Conclusion

In the research work “Translating culture: translation strategies and techniques for proverbs” an in-depth analysis of proverbs and sayings on the topic of friendship in English and their translations into Kazakh was conducted. More specifically, the main goal of the study was to identify and conduct an in-depth analysis of the strategies and techniques used in translating proverbs about friendship from English into Kazakh.

The study adopted a qualitative, product-based, descriptive method as a framework for systematically analyzing translation strategies and techniques. Proverbs and sayings on the topic of friendship were selected as data for the study, and 50 proverbs were gathered using purposive sampling method from the book by Kenesbayeva (2004) “English Proverbs and Sayings”. The analysis of the selected proverbs and their Kazakh translations was carried out in three stages. The purpose of the data analysis was to identify key translation strategies and techniques, identify and analyze the meaning of proverbs in context, and analyze their translations using artificial intelligence tools. Based on the results of the study, it was determined that the most effective translation methods used in translating proverbs from English into Kazakh are the strategies of analogy and equivalence. It was observed that antonymic translation and calque are often ineffective in translating proverbs.

If we look at the translation strategies in more detail, it found out that 26 out of 50 proverbs were translated using the analogy strategy. And 9 out of 50 proverbs were translated using the equivalence strategy. These two translation strategies lead to the conclusion that when translating proverbs, it is more effective to find an equivalent or analogy in the target language than a literal translation. Thanks to these methods, proverbs and sayings can be understood in both languages while preserving their original meaning.

Moreover, 10 out of 50 proverbs were translated using descriptive and literal translation strategies. Of these, five proverbs were translated using literal translation strategy. However, literal translation is often considered an ineffective strategy due to the likelihood of incomplete transmission of the proverb's meaning. The descriptive translation method, like literal translation, was used in only five proverb translations. However, descriptive translation is more effective in conveying the original meaning than literal translation, as it describes the core meaning of the original proverb in detail.

And the last strategies are calque and antonymic translation. Only three proverbs were translated using the antonymic translation method, and only two proverbs were translated using the calque. Thus, it was found that these methods are ineffective in translating proverbs.

The study has also analyzed the translations of proverbs given by various AI translation platforms, such as Chat GPT, Google Translate, Yandex Translate and Smartcat. And according to the results, AI translation tools and machine platforms are still unable to translate proverbs and sayings. It was proven that can't translate the core meaning of the original proverb, and often translate them literally, sometimes failing to preserve the original meaning of the proverb completely and leading to translation errors.

The results of the study provided valuable data on the translation of proverbs from English to Kazakh. Moreover, the findings of this research work also revealed the difficulties of translating proverbs on the topic of friendship. The diversity and structure of English and Kazakh cultures, as well as the differences in the concepts of friendship in the two cultures, made translation difficult. Thus, the translation of proverbs and sayings proved the importance of a deep understanding of the cultural context during translation process.

The findings of the study could be useful for translators, linguists and parermiologists, along with educators and students. Also, the proverbs given in this study with corresponding Kazakh translations might be relevant for every person who are interested in proverbs and sayings, while the found main strategies and techniques could be handful for professional translators and future translators in translating such linguistic units accurately.

For future research, researchers could choose other unexplored types of topics – such as those related to wisdom, authority, flattery, courage and ambition, which are frequently found in English, and conduct a more in-depth study. In addition, the topic of the influence of modernization on the use of proverbs can be conducted, in order to observe the relevance of proverbs over time and their contribution to the translation field.

In conclusion, this research work has conducted an in-depth study of English and Kazakh proverbs and their translations using various translation strategies and techniques. Thus, this research work has clearly demonstrated the role and use of proverbs in society, as well as the importance of studying them. The results of the study have contributed to the field of translation by expanding the understanding of the translation of English-Kazakh proverbs and sayings.

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Appendix I

English Proverb	Kazakh Translation	Explanation (Equivalence Strategy)
Friend's frown is better than a foe's smile.	Дос жылатып айтады, дұшпан күлдіріп айтады. [Dos zhylyatyp aytady, dushpan kuldiring aytady.]	Preserves the contrast between sincere friends and deceptive enemies using a culturally familiar structure.
He is a good friend that speaks of us behind our back well.	Нағыз дос сыртыңнан мақтайды, Дұшпан көзіне мақтайды. [Nagyz dos syrtyngnan maqtaydy, dushpan kozinge maqtaydy.]	Uses a parallel Kazakh proverb structure to convey the same idea of true and false friendship.
Man is known by the company he keeps.	Жігітті жолдасына қарап таниды. [Zhigitti zholdasyna qarap tanidy.]	Adapted with cultural equivalence, focusing on the role of friends in shaping reputation.
Short reckoning makes good friends.	Есепті дос айырылмас. [Esepti dos aurylmas.]	Same Kazakh proverb used as equivalent for similar English proverb emphasizing fairness.
Lend your money and lose your friend.	Досыңнан айрылғың келсе - ақша қарыз бер. [Dosingnan aurylgyn kelse - aqsha qaryz ber.]	Maintains the pragmatic message through a direct and concise equivalent Kazakh expression.
Company in distress makes the trouble less.	Көппен жүрген көңілді, Көп түзетер көңілді. [Koppen jurgen kongildi, kop tuzeter kongildi.]	Cultural equivalent highlighting communal support and shared burden, aligned with the original meaning.
False friends are worse than open enemies.	Жалған достан жау артық. [Zhalgan dostan zhau artyq.]	The equivalent proverb directly contrasts false friends with open enemies, preserving both form and function.

Appendix II

English Proverb	Kazakh Translation	Explanation (Analogy Strategy)
All are not friends that speak us fair.	Жалған дос көзіңе мақтар, сырт айналып сойылын сақтар. [Zhalgan dos kozinge maktar, syrt aynalyp soyilyn saktar.]	The Kazakh version uses the metaphor “syrt aynalyp soyilyn saktar” (hides a club behind his back), emphasizing the deception behind a friendly appearance.
Before you make a friend eat a bushel of salt with him.	Жолға шықпай тұрып, жолдасыңды сайла. [Zholga shykpay turyp, zholdasyngdy sayla.]	The translation focuses on choosing a companion carefully before starting a journey, reflecting the nomadic traditions and the importance of trust.
A friend in court is better than a penny in purse.	Жүз сомың болғанша, жүз досың болсын. [Zhuz somyng bolgansha, zhuz dosyng bolsyn.]	This version emphasizes the value of having many friends over wealth, reflecting the cultural importance of social connections in Kazakh society.
Geese with geese, women with women.	Арбалыға жорғалы жолдас болмас. [Arbalyga zhorgaly zholdas bolmas.]	The Kazakh translation uses the metaphor of a cart-puller and a trotter to emphasize the idea of people associating with those similar to themselves, fitting with Kazakh cultural attitudes toward animals.
Good company on the road is the shortest out.	Жолдасың жақсы болса, жолым ұзын деме, жолдасың жаман болса, қолым ұзын деме. [Zholdasyng zhaksy bolsa, zholym uzyn deme, zholdasyng zhaman bolsa, kolyum uzyn deme.]	The translation emphasizes the influence of companions on one’s journey, using a rhythmic contrast to convey the proverb’s message.

His room is better than his company.	Жамыраған достардан қаңыраған үйім артық. [Zhamyragan dostardan kangyragan uiim artyk.]	The Kazakh version shifts the focus to the value of solitude over excessive company, using poetic contrast between “noisy friends” and an “empty house.”
Joys shared with others are more enjoyed.	Көппен көрген ұлы той. [Koppen korgen uly toy.]	The translation reflects the importance of community and collective celebrations in Kazakh culture, emphasizing shared happiness.
Judge not lest ye be judged.	Күлме досыңа, келер басыңа. [Kulme dosynga, keler basynga.]	This proverb conveys a warning against mocking others, adding a moral lesson about how one’s actions may affect them in the future.
Rich knows not who is his friend.	Байда дос көп, досқа ұқсас бос көп. [Bayda dos kop, doska uqsas bos kop.]	The translation emphasizes that wealth attracts many false friends, mirroring the proverb's theme of superficial relationships based on material wealth.
Short debts make long friends.	Саудада достық жоқ. [Saudada dostyq zhok.]	The Kazakh version shifts the focus to business and friendship, stating that these two should not mix, emphasizing a pragmatic view of relationships.
Two dogs over one bone seldom agree.	Ауыл итінің достығы сүйек тастағанша. [Auyl itining dostygy suyek tastagansha.]	The translation emphasizes the idea of temporary friendships based on personal interest, using the metaphor of dogs fighting over a bone.
When I lent, I had a friend,	Досым, досым деймін, нанын алдап жеймін. Арпа-бидай піскен соң, досым құрысын	The translation uses a rhythmic, visual narrative to emphasize the business-like nature of certain

when I asked, he was unkind.	деймін. [Dosym, dosym deimin, nanyn aldap zheimin. Arpa-bidai pisken song, dosym qurysyn deimin.]	friendships that disappear when no longer needed.
While the dog gnaws bone, companions would be none.	Ауыл итінің достығы сүйек тастағанша. [Auyl itining dostygy suyek tastagansha.]	Similar to the previous entry, this version uses the same animal metaphor, reinforcing the idea of interest-based, short-lived relationships.
Who keeps company with the wolf will learn to howl.	Қасқырмен жолдас болған қасқырша ұлиды. [Qasqyrmen zholdas bolgan qasqyrsha ulidy.]	The translation emphasizes the moral lesson that bad company influences one's behavior, using the image of a wolf to convey the idea.
You cannot touch pitch and not be defiled.	Жаманмен жолдас болсаң кесірі жұғар, жақсымен жолдас болсаң несібі жұғар. [Zhamanmen zholdas bolsang kesiri zhugar, zhaksymen zholdas bolsang nesibi zhugar.]	The translation expands on the original by contrasting the benefits of good company with the consequences of bad company.
He that has a full purse never wanted a friend.	Басыңа бақ-дәулет қонғанда бәрі - дос, Басыңнан бақ-дәулет тайғанда бәрі - қас. [Basynga baq-daulet qonganda bari - dos, Basyngnan baq-daulet taiganda bari - qas.]	The Kazakh version highlights the idea that wealth can bring many false friends, and its loss reveals who the true friends are.
Broken friendship may be soldered, but will never be sound.	Қалған көңіл - шыққан жан. [Qalghan kongil - shyqqan zhan.]	This translation emphasizes that trust, once broken, cannot be fully restored, using an emotional metaphor to reflect the depth of the loss.

Who eats his cock alone, must saddle his horse alone.	Жаман өле жейді, жақсы бөле жейді. [Zhaman o'le zheydi, zhaksy bo'le zheydi.]	This Kazakh translation uses a cultural reference about sharing to imply that one should take responsibility for their own actions, emphasizing personal accountability.
All grieves are less with bread.	Аз қайғыны ас басар, көп қайғыны дос басар. [Az qaigyny as basar, kop qaigyny dos basar.]	The translation underscores the idea that food provides limited comfort, with true solace derived from friendship. This aligns with the importance of companionship and support in Kazakh culture.
The devil finds work for idle hands to do.	Керенау жігітке кесепат жолдас кез болар. [Kerenay zhigitke kesepat zholdas kez bolar.]	This translation warns of the troubles associated with laziness, using the metaphor of an idle young man facing negative outcomes. This is consistent with Kazakh culture's emphasis on hard work.
Don't wash your dirty linen in public.	Жақыныңмен жаулассаң жатқа мазақ. [Zhaqynungmen zhaulassang zhatka mazaq.]	The translation advises against airing personal disputes publicly, using the concept of bringing shame (“жатқа мазақ” – making a mockery of others).
Deceive a deceiver is no deceit.	Дұшпаныңа шыныңды айтпа, досыңа өтірік айтпа. [Dushpanynga shynyngdy aitpa, dosynga otirik aitpa.]	This Kazakh version adds the idea that one should not lie to either an enemy or a friend, expanding the theme of honesty and betrayal in the context of friendship.
Hate not at the first harm.	Айрылмастай досыңа, қайрылмастай сөз айтпа.	The translation advises not to quickly sever ties with a friend or speak harshly in anger,

	[Aiyrylmastay dosynga, qayrylmastay soz aitra.]	encouraging patience and understanding before making judgments.
He who laughs at a crooked man should walk very straight.	Күлме досқа, келер басқа. [Kulme dosqa, keler basqa.]	This proverb conveys the lesson that one should not mock others' flaws, as they may be judged for their own imperfections in the future.

Appendix III

English Proverb	Kazakh Translation	Explanation (Literal Translation)
Friendship is not to be bought at a fair.	Дос базарда сатылмайды. [Dos bazarda satylmaydy.]	The literal translation is close to the original English meaning, with a slight emphasis shift. In English, it says “cannot be bought,” while in Kazakh, it translates as “cannot be sold.”
God, save me from my friends, from my enemies I can save myself.	Құдіреті күшті Құдай, дос-жарандарымнан сақтай гөр, дұшпандарымнан өзім-ақ сақтанамын. [Qudireti kushti Quday, dos-zharandarymnan saqtay gor, dushpandarymnan ozim-aq saqtanamyn.]	This Kazakh translation closely mirrors the structure and meaning of the English proverb, maintaining the phrase “Құдіреті күшті Құдай” (Almighty God), which fits traditional Kazakh speech.
Choose an author as you choose your friend.	Кітаптың авторын досыңды таңдағандай таңда. [Kitaptyng avtoryn dosyngdy tandaganday tangda.]	This translation follows the English proverb’s structure, with the word “таңдағандай таңда” reflecting the same concept of comparison between choosing an author and choosing a friend.

Appendix IV

English Proverb	Kazakh Translation	Explanation (Descriptive Translation)
Better lose a jest than a friend.	Досыңа әзілді асырып айтсаң да, басынып айтпа. [Dosynga azildi asyryp aitsang da, basynyp aitpa.]	The Kazakh translation transforms the idea by warning against excessive joking that can harm relationships, not just losing a jest. This adapts the original proverb to the sociocultural context.
Books and friends should be few but good.	Кітап пен достың тек жақсысын таңда. [Kitap pen dostyng tek zhaksysyn tanda.]	The Kazakh translation simplifies the proverb, conveying the idea of quality over quantity in friends and books, and making it more accessible for Kazakh speakers.
Hedge between keeps friendship green.	Арадағы бөгет - достықтың беріктігіне себеп. [Aradagy boget - dostyqtyng beriktigine sebep.]	The Kazakh translation adapts the proverb by focusing on the concept of barriers strengthening friendships, rather than using a hedge metaphor, which might not resonate culturally.