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EXPRESSIVE MEANS IN A. OSMONOV'S POEMS

Данная статья об использовании эмоционально экспрессивной лексики в стихах А. Осмонова и их передача на английский язык на основе перевода Уолтера Мей.

This article covers the research results of the use of expressive and emotive means in the poems of the great, unique, Kyrgyz poet A. Osmonov. In the article we made attempts to compare the figurative vocabulary used by great Kyrgyz poet A. Osmonov and the ways of their rendering into English by the translator Walter May.

The poems of A. Osmonov are boundless sources of the richness and expressiveness of the Kyrgyz poetry and also the key to understanding of different aspects of philosophy, ethnography and spiritual life of people.

In the poems various types of tropes are widely used as descriptive means in creating landscapes, portraits and artistic characteristics of personages. Their simple forms are met especially often – metaphors, stylistic comparisons, constant epithets. All make this a most colorful and convincing story, which help the readers to enjoy.

Kyrgyz literature, poetry and culture are becoming well-known in many countries around the world. Lots of works of our writers and poets are being translated into other languages, thus representing our Kyrgyz land, Kyrgyz nation to other people. Among such great sons of Kyrgyz nation we find the name of Alykul Osmonov. There is, most likely, no poetry lover among the Kyrgyz people who is not acquainted with the talented Kyrgyz poet Alykul Osmonov. Everyone, in fact, loves and respects him. Alykul Osmonov is our favorite poet, his poetic realism, gift and uniqueness always attracted us and amazed. We admire and worship his talent and we can read his verses again and again!

This year Kyrgyz people are going to celebrate the 100th Anniversary of this great, unique Kyrgyz poet. That is why we dedicate this article to this great occasion and try to explore the ins and outs of his poems from the stylistic point of view.

In our article we tried to compare the figurative vocabulary used by the great Kyrgyz poet A. Osmonov and the ways of their rendering into English by the translator Walter May.

We would like to start this article with the verse of Alykul Osmonov “To my pen” which is well known for all Kyrgyz readers, and where according to the poet’s opinion poetry is an important power which serves the society actively, with great pleasure. Alykul Osmonov devoted the following lines to his pen:

My chief- the people’s honor, the oath they swear,
You are the trusty weapon of steel I hold,
Because my fire will spread as the page turns here,
Which tells of the epoch of tanks and soldiers bold.

Командириң-Эл намысы, Эл анты,
Сага ишенип курч куралын карматты.
Ошондуктан, өрт аралап бараткан-
Сен доорумдун танка минген солдатты.

Койсары. 8/II 1945.

A talented lyric poet, Osmonov boldly introduced into Kyrgyz poetry not only new themes but also a new use of imagery that was in keeping with the requirements of socialist realism. His best works express his love for his native land and its natural beauty and, especially, his admiration for the working people of Kyrgyzstan.

A great writer Temyrkul Umetaliyev in his conception wrote that like many other writers A. Osmonov loved his country and he didn't imagine himself without his motherland, his people and his country where he was born. He loved his mountains, he enjoyed his mountain springs and waterfalls, and he was a patriot of his people.

A. Osmonov loved music, nature, fun and games, and physical as well as mental work, and was inspired in all to towards a better future for mankind, an end to war and misunderstandings, and more harmonious cooperation between the peoples of the world.

A. Osmonov always tried to make sure that his verses should show good behavior or give good sides of anything especially. A. Osmonov expected from his readers to love humanity, to be patient, to be fond of nature, to be in a warm relationship between the nature and animals. For example in his poem "Music" he dedicated his pure feelings to the music because he couldn't imagine his life without music.

Here he wanted his readers to be in a close relationship with the music. He also said that music is one of the things which wins the enemies without any urgent.

The poet who felt all the responsibility for the poetry writes that he can tell a lie to the God, but not to his poems. By this line A. Osmonov makes us understand that everybody should be truthful and faithful to their talent, capability, and profession they chose as the poet for whom the poetry is an important thing in the whole world. He expresses his love to his pen, by using unexpected metaphors where "the pen" is personified: "my comrade, treasure, and strength, and happiness," - "сен жолдошум, сен кубатым, сен бактым," "precious one" - "ынагымсың" "trusty weapon of steel" - "курч куралын", "fell in love" - "ашык болуп", "of epoch of tanks and soldiers" - "доорумдун танка минген солдаты". If in the examples of given above personifications are expressed by nouns, in the following examples personification is expressed by verbs in various tense forms as in: "run till you come to a wide and pleasant vale" - "Тез чуркап жет, кең өрөөндүн оюна", "straightway hoist me across your shoulder" - "арта салып мойнуңа", "don't weep much; don't grieve" - "Көп ыйлабай, капаланбай", "inter me by Issyk-Kul" - "көөмп кой, Ысык-Көлдүн толкун чачкан боюна", "let us go and see!..." - "Жүр көрөлү, кыргыздын бир акыны уктап жатат... уктап жатат, деп айтсын..." Along with wonderful metaphors the author uses such metaphorical epithets as: "blooming work" - "дүркүрөгөн дөөлөтүмсүң каламым...", "moonless night" - "айсыз түндө", "Time is a river" - a powerful stream" - "Заман дайра, аккан катуу агымга", "bullet playfully leaves" - "оюн кылган жол сызып", "life, so sweet and hot" - "эң бир ширин, эң ысык". In the examples given below we state the case of onomatopoeia which is the use of words whose sounds imitate those of the signified object or action as in "splashing wavelets" - "шарпылдап" the English translation of which is rendered from Kyrgyz directly. Antitheses "күндөр батып, таң атып" is rendered into English directly but if in the Kyrgyz variant they are

expressed by compounds, in the English variant they are expressed by nouns “**the dawn and dusk I see**”. Euphemistic expression “**жан чыкканча тарашпайм**” is rendered into English as “**while I live we shall not part**”, while the meaning of the verb “**жан чыгуу**” is “**to die**”. In speech the suffixes – ым,- сың (1st and 2nd person possessive) have stylistic coloring which express respect “**жолдошум, сен кубатым, сен бактым**”, “**чырагымсың**”, “**ынагымсың**”, “**калам...**”. So, comparing the use of expressive means in the poem “To my pen” and their use in two languages we observed the use of personifications and metaphorical epithets more than onomatopoeia, euphemisms and antitheses.

The poetry of A. Osmonov maintains beautifully, lyrically described landscapes. Among them special attention was paid to the description of the beauty of Issyk-Kul lake where the poet could use the best figurative substitutes as in “Issyk-Kul” “Kyrgyz lake”, “Issyk-Kul is a love of the Neva river” “ Four seasons in Issyk-Kul”, “Father lake” , “Sunset in the Issyk-Kul lake” etc.

The unique great Kyrgyz poet A. Osmonov reflects not only the history of the people but also, he was a great master in describing of the incomparable place, so called-the pearl of our Kyrgyzstan the lake “Issyk-Kul” in his poems. The lake Issyk-Kul for him was one of his rare medicines, for his ruined lungs.

Ысык-Көл

Ысыккөл, өзүң барда мен да бармын,
Сен **жарым**, кереги эмне башка **жардын...**

Тагдырдын марттыгына мен ыраазы,
Бар тура, **кубанарым, мактанарым.**

O, Issykkul, while you live, I live too.
You are my **love**, no other **love** I need...
With such a **generous fate** I can go through,
I have so much to **enjoy and praise**, indeed!

Though these verses belong to one and the same theme the conceptual and expressive value is quite different and each of them is unique in its own way and while reading them we cannot but enjoy the use of unique, expressive means.

In this verse the poet used onomatopoeic words such as: “**ыргаласың**”- is rendered by phrase epithet “**soft-lapping**”, “**шарпылдап**”-“splashing”, “**күрпүлдөп**”- “**flying foam**” which are metaphoric epithets in: “With your soft-lapping waves which fall and rise”, “With your flying foam and rippled which never tire”, “With a splashing of waves cast out upon your shore...”. The author personifies Issyk-Kul Lake and compares it with “his better half” (wife) in “You are my love, no other love I need...”. By the lines “Тагдырдын марттыгына мен ыраазы, бар тура, кубанарым, мактанарым” the author expresses his respect and love to the Issyk-Kul Lake.

A. Osmonov expresses his roused emotions, love to the Issyk-Kul Lake and he makes us clearly understand that Issyk-Kul Lake is our wealth and treasure and there is no other lake which is dear to our hearts. Personification we meet in the poet’s verse Issyk-Kul Lake “тунук акыл уул туусаң” is rendered into English directly as “bear your sons with clearer heads”.

The theme of Issyk-Kul is the yesterday, today and tomorrow of his motherland,

his pain and his dream thoughts.

In the verse “Kirghizian Lake” the author used imaginative imitations as (кылкылдаган, жылтылдаган, шарпылдаган) which are translated by quite other stylistic devices as phrase epithets, similes, metaphorical epithets, chain epithets as: “кылкылдаган” – “wave-lapped lake” - phrase epithet: “шыңкылдаган” – “girls on the shore merriment make” - inversion, “шарпылдаган” – “lake at play” personification, “күрпүлдөгөн” - “magnificent waves arise” –simple epithet.

There are similes which are rendered into English directly by the same stylistic devices as: “маржан болуп”- “coral bracelets, seem to shine in your depths, and brilliance wake”, “Көркүнө көктөн башка тартынбаган” (personification) is given by “heavens observe” which is also the case of personification. “Замандар кербенчидей чубап өтүп, Чарчаса саясында салкындаган” is rendered by chain epithet “tired, have rested, refreshed”. Simple epithets like “көзү курч, пейли кең, берешен кол адамдары” are translated by simple epithets and phrase epithets as: “sacred beauty”, “great-soiled people”, “generous trend”. The case of inversion is observed in transferring “Сыйла, сүй бакыт берген замананы” – “Let us love and respect this happiness sent!” Here the passive structure is violated and auxiliary verb “is (to be)” is omitted from the structure “happiness that is sent by the time”.

Onomatopoeia is a combination of speech sounds which aims at imitating sounds produced in nature (wind, sea, thunder, etc.) by things (machines or tools, etc.) by people (singing, laughter) and animals.

In the case of onomatopoeia which we found in Osmonov’s verse “**Four seasons of the year on Issykkul**” “тракторлор татырлап” the word “татырлап” imitates the sound which is produced by the tractor. “Татырлоо” is a verb which shows the noise of the tractor when it works, this expression is transferred into English by the same stylistic device “**tractors rattle**”.

In Kyrgyz language the line “Ак кар басып аппак кылып кыштакты” has no stylistic coloring but in its translation we have observed the use of metaphor “snow-white blanket covered” which is a metaphor the semantic component of which is color.

Using the metaphorical simile “Кербенчинин төөлөрүндөй чубашып” the author means “mountain range” which is rendered by “camel-caravan” where it is the case of metaphor (similarity of shape). In Kyrgyz simile is formed by the suffix “дай” but English simile is not the same with Kyrgyz simile. In English the tenor and the vehicle are the two semantic poles of the simile, which are connected by one of the following link words: “like”, “as”, “as like”, “as though,” “such as,” “as...as”.

The word “уламалап улашып, чубалышып” is rendered into English by the phrase epithet “nose – to – tail a – tether” which means “one after another” or “close to each other”.

In the poem the poet wants to show greatness and sublimity of our mountains and also their importance and meaning to Kyrgyz people. To show an incomparable beauty of the Ala-Too Mountains as stylistic assistants he used metaphors where the ice on the tops of mountains “Алмаз сындуу көккө тийген миздери” is compared with “diamond-sharp” and “cutting edge” which are metaphoric phrase epithets.

Simile in Kyrgyz “арстандын азуусундай” – is given into English directly by simile “like lion’s teeth”. “Тоңгон муздар шөкүлөдүй жаркырап” is metaphoric simile where ice is compared with the national Kyrgyz woman hat which has the same shape with mountain tops.

At the end of our article we can tell that A.Osmonov’s poems are wonderful and pleasant to read also for most readers of English. He was known as a poet who could choose the best expressive means which touched the readers.

In poetry and fiction the purpose of personification is to help to visualize the description, to impart dynamic force to it or to reproduce the particular mood of the viewer.

The poems of A.Osmonov are also boundless sources of the richness and expressiveness of the Kyrgyz poetry and also the key to understanding of different aspects of philosophy, ethnography and spiritual life of people.

In the poems various types of tropes are widely used as descriptive means in creating landscapes, portraits and artistic characteristics of personages. Their simple forms are met especially often – metaphors, stylistic comparisons, constant epithets. Variation in length of rhyme patterns, musical tonality, emotional content, accentuation of the stream of water, onomatopoeic words for rumbling, grumbling, tumbling, raging, raving of the stream. All make this a most colorful and convincing story, which help the readers to enjoy.

I hope and believe that Alykul Osmonov’s world of poems, written in the middle of the 20th century, calls for and educates us to be more responsible and to be able to prevent conflicts with nature. It is especially relevant in up bringing each person, each adolescent and each child as one with human responsibility, good attitude and avoiding neglect towards environmental issues.

The works of Alykul Osmonov are rather popular not only in our country but in abroad. Alykul Osmonov lives and will always live in memory of people. His works cover all his life and his endless love for his pen, his Issykkul, his mountains, beautiful nature of his country, beauty and his fatherland.

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