

УДК 81'25:81'373.4 (=512.154)

СПОСОБЫ ПЕРЕВОДА КЫРГЫЗСКИХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ  
НА РУССКИЙ И АНГЛИЙСКИЙ ЯЗЫКИ

*А.К. Мукарапова*

Рассматриваются стилистические и семантические особенности фразеологических единиц кыргызского языка и способы их перевода на русский и английский языки.

*Ключевые слова:* фразеологические единицы; семантическая общность; способы перевода.

---

THE WAYS OF RENDERING KYRGYZ PHRASEOLOGICAL UNITS  
INTO THE RUSSIAN AND ENGLISH LANGUAGES

*A.K. Mukarapova*

The article deals with the study of stylistic-semantic peculiarities of Kyrgyz phraseological units and ways of their translation into the English and Russian languages.

*Keywords:* phraseological units; semantic unity; ways of translation.

Phraseology, which has been considered as one of the branches of language science for the last 50–60 years, is not only the subject of language studies, but it is also one of the aspects which enables development of speech habits in practice [1]. The main goal of current linguists or practicing teachers is to prevent misunderstanding in the interpretation of phraseological units, to achieve a mutual opinion about them, and to conclude what meanings phraseological units in any language have and what is included in them. For example, if we consider the phraseological unit of the Kyrgyz language "to show a snake's head", it does not mean that someone takes hold of a snake and shows its head to everyone. It implies that when someone does this, then he or she wants to frighten or scare another one.

So phraseological units are word-groups consisting of two or more words the combination of which is integrated as a unit with a specialized meaning of the whole, such as *with half a heart, for love or money, ships that pass in the night, close at hand, give a green light to, sleep like a log, that's a horse of another colour*; and others [2]. Phraseological units represent what can probably be described as the most picturesque, colorful, and expressive part of the language vocabulary.

The problem of transmitting semantic and stylistic peculiarities of Kyrgyz phraseological units into languages with different structures has not been worked out much. Phraseology, being one of the most

important sources of enriching any language, bears a tremendous emotionally-expressive stylistic loading, and therefore, transmitting of phraseological units of one language by means of the other language causes a definite difficulty in the process of translation [3].

But however diverse nationalities and languages may be genetically, economically, socially, culturally, and geographically, all people, wherever they may be, are united by the community of logical thinking, estimation of phenomena of real world and human society, by spiritual culture, by the main psychological ties and associations which gave rise to many image bearing and specific comparisons that have been incarnated in colourful phrases-idioms, proverbs, sayings, and that often have similar features in content and image.

This can account for the similarity of some phraseological units in structurally different languages.

**Phraseological units of the Kyrgyz language.** In the Kyrgyz language (as well as in other languages) phraseological units have the following characteristics:

**Having components.** The words in phraseological units do not have properties of words, and they can make sense only when they come together. Phraseological units consisting of three, four, or more words can be found in the following examples: "To have your heart in your mouth, to pour blood into lice, to tuck something through the hole of a needle and others. There are phraseological units with more components: *a time when a white camel's belly is big enough,*

to have your belly in the cradle, the one who does not overstep piebald rope and others.

**Lexical-semantic unity.** It does not matter how many words there are in phraseological units as long as all the components of phraseological units can mean just one thing, and they can have only one lexical meaning. If they have a lexical unity, then it means that they are united both semantically and lexically. For example:

1. *In case when some people at the top come, Orozkul takes the reins himself, and shows the visitors the forest and controls their visit without spending a penny* [4, p. 8].
2. *Momun, who had never taken grass from sheep's mouths, came home directly* [4, p. 76].

Phraseological units given in the examples mean the following: *to take the reins* means *to control*; *not taking grass from a sheep's mouth* implies *mild and peaceful*. It proves that although phraseological units have a lot of components, they have just one meaning. The idioms given in the examples above show that they collocate with each other both semantically and lexically.

**Functioning as one syntactic part in a sentence.**

Phraseological units can be a single part of a sentence in spite of the fact that they have several components. For example, J.Osmanova gives the following examples to show how they are used in sentences:

1. *A wind foot (reveler) is hanging around everywhere and getting ready to go somewhere.*
2. *And this hard-hearted who does not respect his parents is still among us* [5].

In these two sentences the phraseological units are *subjects*. Phraseological units where they are *predicates* are given in the following example: *His attempts to achieve his goals became in vain and his star went down* [4, p. 74].

We can see that although the examples given above have phraseological units with several components, they play just a single part in a sentence. To be more precise, they play parts of a *subject, predicate, and others*. We can never divide their components and consider them separately. If we do so, the meaning will be lost, and we will miss the objective truth. For example, we cannot divide the phraseological unit *his star went down* into separate parts and say that *his star* is subject and *went down* is predicate. If we do so, then its phraseological meaning will be lost. Therefore, regardless of how they are used in the sentence, they must be considered as one part of the sentence.

**Usage in speech as a ready material.** Using phraseological units as a ready material in speech is caused by the lexical-semantic unity of phraseological units. To be more precise, phraseological units are understandable for those who speak one language and

are not formed during the speech, but they are used in speech with their particular forms and meanings that were already formed in the past. For example:

*Why are you drooping your eyelids, buster? What's up to you without being stung by a snake and not being kicked by a horse?* [4, p. 83]

In the example, the phraseological unit "without being stung by a snake and not being kicked by a horse" means "without reasons." It is not a word combination that was formed just during the conversation, but it is a phrase which was historically established by the people and had been used by the people for long.

Regardless of what kind of sentences or context phraseological units are in, it is true that they always keep their particular forms and are used as a ready material in speech.

**Figurativeness.** Figurativeness is one of the most important features of phraseological units in the Kyrgyz language. A word (neutral word) shows different properties, numbers, qualities, activities of a thing, but phraseological units give more emotional and expressive strength to words highlighting their special features and, thus, influencing people's way of thinking. Not only meanings of phraseological units are so significant but also their figurativeness formed by expressive and emotional factors.

Figurativeness is formed when phraseological units are compared in metaphoric, metonymic, synecdoche ways and are converted into other meanings. For example, we can call an immature child like "a child with mother's milk on his mouth"; a quiet person – "a person who doesn't take grass from sheep's mouth" and others. In fact, it is true that a very young boy will be like *a boy with milk in his mouth*. If you say just *young*, then it will not give enough impression to the word.

**Ways of translating Kyrgyz phraseological units into the Russian and English languages.** One of the most topical problems of today is the translation of phraseological units from one language into the other. The range of problems embracing different phraseological aspects is enormously wide and diverse; among them, the comparative study of phraseological units of cognate languages as well as non-cognate ones is gaining more significance.

Scholars have turned to the comparative study of the Kyrgyz and foreign languages just recently; therefore, there are only a few works dealing with this field of study. Mostly, the sound system of the language and grammar were subjected to the analysis; some attention was drawn to the comparison of lexical units, in particular, in the Kyrgyz and English languages. As for the questions concerning the comparative study of phraseological units of the Kyrgyz, Russian, and English languages, they have not presented the subject

of special consideration so far, though the necessity of such kind of analysis was felt long ago.

This article deals with the analysis of problems concerning the ways phraseological units of the Kyrgyz language are transmitted semantically and stylistically by means of the Russian and English languages.

The theme of Kyrgyz phraseological units is much more differentiated from the subjects of the phraseological units of the compared languages. Nomad life, keeping cattle-breeding as the main source of living and peculiar tenor of life deriving from here – traditions, customs, tribal relationships seemed to pre-determine the themes, lexical and semantic basis of Kyrgyz phraseological units. Phraseological units given below can give a brief view on the material basis, motives, and devices of figurative speech in each of these languages:

”To live in abundance, luxury, and easy circumstances”:

*Кой үстүнө боз торгой жумурткалаган заман;*

*кататься как сыр в масле; to live like a fighting cock; to be on velvet;*

*Ак төөнүн карды жарылган заман;*

*как из рога изобилия; to have bread buttered on both sides.*

These examples reveal that semantically similar notions are transmitted with the help of expressions differentiating in national colour.

Sometimes Kyrgyz and English expressions completely coincide:

|                   |                              |                   |
|-------------------|------------------------------|-------------------|
| <i>баши кошуу</i> | <i>to put heads together</i> | <i>совещаться</i> |
|-------------------|------------------------------|-------------------|

|                     |                               |                        |
|---------------------|-------------------------------|------------------------|
| <i>сөөккө сиңүү</i> | <i>to be bred in the bone</i> | <i>быть врожденным</i> |
|---------------------|-------------------------------|------------------------|

|                        |                           |                    |
|------------------------|---------------------------|--------------------|
| <i>колу ачык болуу</i> | <i>to have open hands</i> | <i>быть щедрым</i> |
|------------------------|---------------------------|--------------------|

From the given comparison it becomes clear that in spite of considerable differences in image bearing basis of these languages, there is a common layer of identical set expressions that appear in the languages independently of each other.

The national peculiarity of languages presents difficulty in the process of translation from languages that are structurally different. However, translators have reached maximum adequacy in transmitting the content of phraseological units taking into account not only semantic exactness but also stylistic and expressively-emotional correlation to the original [6].

Below is the detailed analysis of different ways of translating phraseological units of the Kyrgyz language into Russian and English.

**The equivalent way of translation.** It has become known that phraseological units of one language

must be transmitted with the help of equivalent phrases, equivalent correspondences that are available in the other languages and present a kind of catalyst in the process of translation. It can be observed, for example, while translating phraseological units of the Kyrgyz language into the Russian and English languages.

*Ансыз дагы кандуу жүрөгү кансырап жүрөт...* [7, p. 188]

*Ее сердце и без того разрывается от печали...* [8, p. 143]

*Her heart is already broken* [9, p. 190].

Phraseological phrases ”жүрөгү кансырап жүрүү – сердце разрывается – heart is broken” are completely equivalent phrases according to figurativeness and structure. They occur in each of these languages. It is this very way that best of all transmits the spirit of the language speaker’s figurative thinking.

However, owing to different reasons – historically-social mode of life, lingual traditions, etc, the languages under consideration are essentially differentiated from each other; therefore, correspondences equivalent to Kyrgyz phraseological units are few in these languages. Of all the three languages, it mainly occurs between two pairs of these languages and mostly – between the Russian and English languages:

*Кимдин маңдайы жарылып турат экен?* [7, p. 193]

*Для кого взойдет счастливая звезда?* [8, p. 148]

*Whose star is to be lucky this time?* [9, p. 195]

Here are some more examples of rendering phraseological units of the Kyrgyz language into Russian and English using the *equivalent way of translation*:

*Чегирткеден корксон эгин экпе* – волков бояться – в лес не ходить – nothing venture, nothing gain.

*Жан дили менен* – вкладывать душу – to put one’s heart into something.

*Тышы жалтырак, ичи калтырак* – не все-то золото, что блестит – all is not gold that glitters.

*Эсинен чыгып кету* – вылететь из памяти – to slip one’s memory.

*Тилдин учунда туруу* – вертеться на языке – be on the tip of one’s tongue.

*Баши аягы жок* – не разобраться, где начало, где конец – to make no heads or tails.

*Кылдын учунда туруу* – как на иголках – like a cat on hot tricks.

*Жылан чакпай, жылкы теппей* – ни с того, ни с сего – without rhyme or reason.

*Жашоо эмес эле бейиш* – не жизнь, а масленица – a bed of roses.

*Тикирейип туруу* – глазом не моргнуть – not to stir an eyelid.

*Эт менен челдин ортосунда* – ни рыба, ни мясо – neither fish nor flash.

*Чекеге чыккан чыйкан болу* – бельмо на глазу – a thorn in somebody's flesh.

*Карышкырга кой кайтартуу* – волк в овечьей шкуре – wolf in sheep's clothing.

*Суудан кургак чыгуу* – как с гуся вода – like water off duck's back.

*Тили тикен* – острый язык – a sharp tongue.

*Жел болбосо, чөптүн башы кыймылдабайт* – нет дыма без огня – no smoke without fire.

*Көзүнүн карегиндей сактоо* – хранить как зеницу ока – the apple of one's eye.

*Чачы тик туруу* – волосы дыбом встали – one's hair stood on end.

**The variantly-analogical way of translation.** Nearly all the phraseology that has been translated from the language-source is rendered into other languages by means of using varieties- correspondences that are similar in meaning but are based on different images.

*Бекназар менен Кулаке абдан айкашкан, шилекей алышкан деген жакындардын өздөрү* [7, p. 195]. *Неизвестно, только ли сватовство соединяло их, но они стали закадычными друзьями* [8, p. 150]. *Due to prospective marriage and perhaps other reasons, the two leaders became bosom friends* [9, p. 197].

Being quite different in their figurativeness, and a little different in stylistic shade, these phraseological units are still identical in semantic content and convey the whole idea – *be close friends*.

Here are some more examples of rendering phraseological units of the Kyrgyz language into Russian and English using the *variantly-analogical way of translation*.

*Сууну сиңер жерге сен, сөздү угаар жерге айт* – метать бисер перед свиньями – cast pearls before swine.

*Өлбөгөн жерде калуу* – идти на все – to go the whole hug.

*Ит куугандай качуу* – сломя голову – as quick as a flash.

*Балээден алыс болуу* – от греха подальше – to let sleeping dog lie.

*Оор жүктөн арылуу* – камень с души свалился – to take a load off somebody's mind.

*Чекке жеткирүү* – последняя капля – the last drop.

*Кубанычы койнуна батпоо* – на седьмом небе от счастья – in the seventh heaven

*Буркан-шаркан түшүү* – на стенку лезть – to hit the ceiling.

*Оозунан ак ит кирип кара ит чыгат* – ругать на чем свет стоить – swear like a trooper.

*Бир ок менен эки коенду атуу* – убить двух зайцев одним ударом – to kill two birds with one stone.

*Коендой окшош* – как две капли воды – as like as two peas.

*Аңгектен качсан, дөңгөккө* – из огня, да в полымя – out of frying-pan into the fire.

*Карга карганын көзүн чокубайт* – ворон ворону глаз не выклюет – dog does not eat dog.

*Бий айтканын аткаруу* – плясать под чью-либо дудку – eat out of somebody's hand's.

*Бир карын майды, бир кумалак чиритет* – в семье не без урода – skeleton in the cupboard.

**The phraseological-analogic way of translation.** Phraseological units of the English language that appear in counterbalance to non-phraseological word-combinations, semantic groups, or whole sentences of the original (the Kyrgyz language) constitute more numerous and interesting group.

*Кыз жакшыбы жокпу, адегенде аны озуң барып, сынап кел* [7, p. 249].

*Прежде всего познакомься с ней, приглядиись, проверь* [8, p. 203].

*First become acquainted with her and see how the land lies* [9, p. 251].

(*To see how the land lies* – понимать, как обстоят дела, понимать положение вещей.)

*Айткандан кайтпаса, аяба!* [7, p. 172]

*Если он скажет, что от своего не отступит, не щади!* [8, p. 136]

*If he sticks to his guns, do not spare him!* [9, p. 174]

*Ал сиздерди алдап, азгырууга тырышты* [7, p. 259].

*Оболгал он вас, обольстил он вас!* [8, p. 214]

*He has pulled your legs!* [9, p. 261]

(*To pull one's legs* – вводить в заблуждение, пускать пыль в глаза.)

In these sentences, phraseological phrases that completely correspond in semantic content and are more impressive in expressively stylistic relation appear in the English language instead of non-phraseological free combinations, semantic groups, or sentences in the Kyrgyz and Russian languages. The whole meaning of phraseological units becomes transferred.

This group of translations constitutes one of the regular ways of translating word combinations from the original into English by means of phraseological units.

*Жашын көлдөткөн менен пайда жок* – слезами горю не поможешь – it is no use crying over spilt milk.

*Көзөн болуу* – учить ученого – teach one's grandmother to suck eggs.

*Бой көтөрүү* – задирать нос – put on airs (turn up one's nose at).

*От менен ойнобо* – играть с огнем – skate on thin ice.

*Оозуна келгенди оттоо* – пороть чепуху – talk through one's hat.

*Ала кушту атынан атоо* – называть вещи своими именами – call a spade a spade.

*Жүрөк заада болуу* – кошки на сердце скребут – sick at heart.

*Улам-улам* – то и дело – by feet and starts.

*Тытыйган тыкан* – с иголочки – spick and span.

*Башын айлантуу* – морочить голову – to pull somebody's leg.

**The calquing.** A calque is a word or phrase borrowed from another language by literal, word-for-word or root-for-root translation. *The calquing* also presents one of the ways of transmitting phraseological units of the original into Russian and English. For example:

*Көргөн көзүнө ишенбөө* – не верить своим глазам – not to believe one's own eye.

*Өз башын жзоготпоо* – иметь голову на плечах – to have head on one's shoulder.

*Башынан бутуна чейин* – с головы до ног – from head to foot.

*Бир буту менен көрдө туруу* – одной ногой в могиле – with a foot in the grave.

*Кудай билет* – одному Богу известно – God knows.

*Ит менен мышыктай* – как кошка с собакой – cat and dog life.

*Каным кайнап чыкты* – кровь вскипает – to make somebody's blood boil.

*Өзүнө-өзү көр казуу* – копать себе могилу – dig one's own grave.

**The synonymic – descriptive way of translation.** The way of lexical and semantic substitution of a phraseological unit of the original by a synonymic word or word combination constitutes the main and the most numerous and regular group of translations.

*Бекназардын алдында жигиттин бетине көө жаап, уят кылам го деп ойлоду* [7, p. 389]. *Старается опозорить его перед всеми, особенно перед Бекназаром* [8, p. 344]. *He was trying to humiliate him in front of the others...*

*Эми ал жакасын карман, дабыш чыгара, аптыга сүйлөдү...* [7, p. 374]. *А теперь и он сам был изумлен не меньше Насирдина* [8, p. 330]. *He returned very soon and no less straggled than Nasyrdin* [9, p. 376].

*Обонго салганы көөдөнгө тепкендей болду* [7, p. 322]. *Песни ее – унижение для нас* [8, p. 278].

*She sang to humiliate us* [9, p. 324].

As a rule, both a synonymous word and a descriptive way transmit exact, though not image-bearing, meanings of phraseological units of the Kyrgyz language assuming a little deviation in the shade only in some cases in translations.

*Аша чабуу* – заходить слишком далеко – carry it too far.

*Оозуна талкан салып алгандай* – как воду в рот набрал – keep mum.

*Акыретте ажырагыс дос* – водой не разольешь – bosom friends.

*Кыңыр иш кырк жылда билинет* – шило в мешке не утаишь – the truth will come out.

Thus, the main part of phraseological units in each of three languages consists of purely national, distinctively expressive means – the most unique and inimitable in their character phraseological units, apt and image bearing comparisons that have common structurally-semantic peculiarities as well as distinctive features and differences.

While comparing the Kyrgyz language with the confronted languages, it becomes clear that incomplete correspondences and absence of correspondences are characteristic of it. But at the same time, it is interesting to note the existence of identical phraseological units in the Kyrgyz and English languages that appeared in the languages as a result of quite independent lingual creativeness of peoples by virtue of community of logical thinking, image and estimation of phenomena of the objective world.

To conclude, when translating phraseological units of one language into the other, the main attention should be drawn to the establishment of the level of preservation but at the same time to possible divergences in image-bearing, expressiveness, and national colour of phraseological units.

#### Literature

1. *Кунин А.В.* Английская фразеология / А.В. Кунин. М., 1970.
2. *Arnold I.V.* The English Word / I.V. Arnold. M., 1986.
3. *Кенесбаев С.К.* О некоторых особенностях фразеологических единиц в казахском языке / С.К. Кенесбаев // Известия АН ССР. Серия филологическая и искусствоведение. Алма-Ата, 1954. Вып. 1–2; *Виноградов В.В.* Избранные труды. Лексикология и лексикография / В.В. Виноградов. М.: Наука, 1977.
4. *The White Steamship* by Chingiz Aitmatov. Hodder and Stoughton, 1972.
5. *Османова Т.* Структурно-семантический анализ фразеологических новообразований русского языка / Т. Османова. СПб., 1991.
6. *Дуйсетаева К.* Семантически-стилистическая характеристика особенностей казахских фразеологизмов / К. Дуйсетаева. Алма-Ата, 1979.
7. *Касымбеков Т.* Сынган кылыч / Т. Касымбеков. Фрунзе: Кыргызстан, 1971.
8. *Касымбеков Т.* Сломанный меч / Т. Касымбеков. М.: Худож. лит., 1978.
9. *Kasymbekov T.* The Broken Sword, 1981.