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REFLECTION OF THE CONCEPT “KNOWLEDGE” USED IN PHRASEOLOGICAL UNITS IN ENGLISH AND KYRGYZ WORLD VIEW

АНГЛИС ЖАНА КЫРГЫЗ ТИЛДЕРИНИН ДҮЙНӨЛҮК СҮРӨТТӨЛҮШҮНДӨ «БИЛИМ» КОНЦЕПТИНИН ЧАГЫЛДЫРЫЛЫШЫ

ОТРАЖЕНИЕ КОНЦЕПТА «ЗНАНИЕ» В ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦАХ В АНГЛИЙСКОЙ И КЫРГЫЗСКОЙ ЯЗЫКОВОЙ КАРТИНЕ МИРА

Abstract. The article aims at researching the concept “knowledge” used in phraseological units which is one of the key concepts in Kyrgyz and English world view. The comparative analysis of the concept “knowledge” in Kyrgyz and English linguistic world view reveals differences and similarities in its content. In addition, the research also shows that Kyrgyz phraseological units differ a lot from the English due to several particular features like cultural diversity, language peculiarities and linguistic world view. Various examples related to the concept “knowledge” are used demonstrating the difficulties in translation and the differences in meaning of the concept “knowledge” in phraseological units in Kyrgyz and English world view.

Key words: concept, linguistic world view, phraseological units, idioms, phrase, proverbs and sayings, phraseology, equivalents, knowledge, translation.

Аннотация. Макалада кыргыз жана англис тилдеринин дүйнөлүк сүрөттөлүшүндө «билим» концептинин окшоштуктары жана айырмачылыктары каралат. «Билим» концептинин кыргыз жана англис тилдериндеги фразеологиялык бирдиктерде колдонулган «билим» концептинин салыштырма анализи, анын окшоштуктарын жана айырмачылыктарын табууга аракет жасайт. Андан сырткары, «Билим» концепти тууралуу ар кандай мисалдар кыргыз жана англис тилдеринин дүйнөлүк сүрөттөлүшүндө көрсөтүлүп берилет.

Түйүндүү сөздөр: концепт, дүйнөнүн лингвистикалык сүрөттөлүшү, фразеологизмдер, фразеологиялык бирдиктер, идиома, макал-лакаптар, билим, котормо.

Аннотация. В статье исследуется концепт «знание» - один из ключевых концептов в кыргызской и английской культурах. Сравнительный анализ концепта «знание» в кыргызской и английской языковой картине мира позволяет определить различия и сходства в его содержании. В статье приводятся примеры, иллюстрирующие трудности перевода и различия в значениях концепта «знание» в кыргызской и английской языковых картинах мира.

Ключевые слова: концепт, языковая картина мира, понятие, знание, фразеологические единицы, фразеологизм, идиома, пословицы и поговорки, идиомы, перевод.

Kyrgyz phraseological units differ a lot from the English due to several particular features like cultural diversity, language peculiarities and linguistic world view.

In terms of making an analysis on the phraseological units in several different languages, it is inevitable to consider so-called linguistic world view [Нелюбин Л.Л.

Лингвостилистика современного английского языка, 2008].

If we have to explain the term “*The linguistic world view*” we would surely call it an infinite possibility of interpretations and perspectives based on linguistic human experience of the individual, but also experience of a collective group of representatives of the cultural-social realities.

A person is an individual creature, perceives reality in his own perspective on the basis of which he or she separates experience and ranks the scale of values. We encounter new initiatives every day to which we must give a meaning, content and purpose. Here exactly you can see a close connection between semantic and cognitive structures within the language.

Since the language is closely related to the culture and the lifestyle, it was of a paramount importance to take into account the Linguistic world view of different cultures, namely; Kyrgyz and English. For instance, the phraseological unit “*to hit the books*” which means to begin, to start learning, especially with particular intensity cannot be translated literally into other languages, but should be given an appropriate equivalent in the target language like in Kyrgyz: “*Билим алуу - ийне менен кудук казгандай*” or “*Билим башы - мээнет*” which would convey the same content semantically but has a totally structural difference [Юдахин К.К. Тысяча кыргызских пословиц и поговорок, 2000]. The English “*to hit the books*” is quite often used nowadays but its history takes us back the mid twentieth century. Although the precise origin of this phrase is not known, it is probably related to other similar phrases used with “*to hit*” as a way of expressing of ‘starting’ something. If we split the phraseological unit into parts, we can build up other phrases and expressions. The following examples are good examples of them: *hit the beach* (go to the beach), *hit the hay* (go to sleep), *hit it* (get started), *hit the road* (get going), *hit the books* (study hard) [Амосова Н.Н. Основы английской фразеологии, 1963].

The Kyrgyz language is rich with proverbs and sayings with the component “Knowledge” but not so many phraseological units. It is because of the geographical position of the place Kyrgyz people are settling is mountainous and the nomadic way of life. Therefore a lot of phraseological units are about household chores and the mode of life. We can exemplify the following phrases: *ээги тушкон же ээги ээгине жетпоо – карылыгы жеткен, уй кучук- уйдон чыкпаган, чычкан мурдун канатпоо – эч мал сойбоо же кан чыгарбоо, уйдун бойрогундой – башы кошулбаган, бирикпеген, ынтымагы жок* [К. Бообекова, журуш турушка байланыштуу кыргызча-түркчө фразеологизмдер, 2013].

Coming back to the phrase “*to hit the book*” and its equivalent in the Kyrgyz language “*Билим алуу - ийне менен кудук казгандай*” and “*Билим башы – мээнет*” are distinct examples which transmit the meaning – learning is digging a well with needle and hard work is the beginning of knowledge. However, in the Kyrgyz variant the main idea behind the proverb and saying is to underline that learning is not an easy task, it is so hard that is compared with very difficult almost impossible work. If we consider the mentioned proverbs from the stylistic point of view are relatively exaggerated, that is, hyperbolic and metaphorical.

“*From cover to cover – backwards and forwards*” is widely applied phrase in a colloquial speech. The core idea behind this phraseological unit is everything from inside, from the very beginning till the end, to read something in its entirety and from the first page all the way to the last. It commonly refers to reading materials, for example: “*Every month I wait for the e-book to come in the mail and then I spend a Saturday afternoon reading it from cover to cover*”. It means that this book is so interesting that a person reads it from the very beginning till the end. We can point out several phraseological units with more or less the same content in the Kyrgyz language. The following examples will be good equivalents: “*Ийне жабине чейин, утур точкасына чейин, башынан аягына чейин, эч нерсе калтырбай*” [1]. All these variants convey the same exactly idea and can be used and replaced by each other in the context.

“*As easy as ABC*”. This phraseological unit with an educational concept is widely used among youth became almost a slang. The given phraseological unit has its equivalent in English that tends to be used more frequently: “*a piece of cake*” means something that does not require big skills and very easy to do. Looking for the equivalents of the given phraseological unit in the Kyrgyz language, we illustrate the following variants: “*эки жерде эки – торт*” – as a borrowed phraseological unit from Russian as “*дважды два четыре*” which shows the easiness of doing something. There are other phrases as: “*аба жуткандай*”, “*беш колдой*”, “*беш манжа менен санагандай*” are synonyms similar to “*эки жерде эки – торт*”. The most frequent use of these phraseological units in everyday speech is “*беш колдой*” [1].

Another phraseological unit is “*to brainstorm*” became very popular after it was first used by copywriter Alex Faickney Osborn in the 1953 book ‘Applied Imagination’. He was an advertising executive and the author of the creativity technique named “Brainstorming”. He said: “*It is easier to tone down a wild idea than to think up a new one*”. This quote sums up Osborn’s ideas on brainstorming and creative thinking. That is to say, brainstorming is a group creativity technique by which efforts are made to find a conclusion for a specific problem by gathering a list of ideas spontaneously contributed by its members. The Kyrgyz equivalents are: “*Маишфара кылуу*”, “*мээге чабуул жасоо*”, “*акыл калчоо*”. The phrase “*мээге чабуул жасоо*” was originated from Russian “*мозговой штурм*” which means an operative method of solving problems on the basis of discussions of any variants or hypothesis. However, this phrase is not applied as much as its other synonyms like: “*акыл калчоо*”, “*кенешүү*” and “*маишфараа кылуу*”. As for the next phraseology “*маишфара кылуу*” is a borrowing from the Arabic language, “*маишфара*” denotes a discussion or conversation held by adults [1]. Hence, if we take into account the fact that almost half of the vocabulary in the Kyrgyz language is from the Arabic language, we can surely consider this variant. To sum up, we can take a fragment from epic poem “Manas”, the moment when they brainstorm to find a proper place for the funerals of Kokotoi.

*Маишфара кылып чечели,
Кеңешип бармак кесели!
Жазы жайлоо кен аймак,
Суусамырды байкаса?
Ортодо ороон жери тар,*

Кылкылдаган эл келсе,

Адамдын баши кагышаар! [С. Орозбаков. Манас эпосу, 2015].

Bookworm - *окурман, китепчил*. For the non-English speaker the given phraseological unit, mainly idiom, "*bookworm*" can be misleading. Because the idiom consisting of two words as: *book* - a written or printed work with pages glued together along one side and bound in covers, and *worm* - a small animal with a long thin body, no bones and legs can not translated literally. The main meaning behind the phraseological unit "*bookworm*" is to describe a person with high desire to read books, or a *booklover* in its content. The Kyrgyz equivalent of the idiom "*bookworm*" is "*китепчил*" or "*окурман*". The word *китепчил* is a borrowed word from the Arabic language: "*kitabun*" and the prefix *-чил* in Kyrgyz denotes the meaning *-er* in the English language.

Cannot judge a book by its cover.

Адам аласы ичинде, мал аласы сыртында.

The phraseological unit "*cannot judge a book by its cover*" semantically seems to be educational, but the core idea of the phraseological unit is to say that the appearance is deceptive referring not only the cover of a book. Commonly the phrase is used with the appearance of a human beings. For example: "*That professor may seem slow and awkward, but do not judge a book by its cover. He is one of the brightest minds in his field*". The phrase goes back to at least the mid-19th century, as it is seen in the newspaper *Piqua Democrat*, June 1867: "*Do not judge a book by its cover, see a man by his cloth, as there is often a good deal of solid worth and superior skill underneath a jacket and yaller pants*»[1].

As for the Kyrgyz variant which is from the famous proverb "*Адам аласы ичинде, мал аласы сыртында*", can be considered as a clear and appropriate equivalent[4].

The exact translation of it would be - the bad things of a person is inside, but of cattle is on its look (appearance). The core idea behind the phraseological unit is similar to English but there is a little comparison. Judging by the Kyrgyz proverb which a person is compared with a cattle, we witness the rich nomadic background of Kyrgyz people. The saying is used in colloquial speech as frequent as its English brother.

The important thing to be mentioned in the conclusion is that the Kyrgyz phraseological units due to specific culture, nomadizing from one place to another tend to be more challenging to find phraseological units with educational concept. For example: "*to count noses*" - "*баши саноо*". Semantically these two phraseological units give the similar idea, however, they are used in different meanings. The English version is mostly used in schools and other similar places when teachers call over students in a class, but the Kyrgyz variant is used in counting cattle. These are only few examples which a person faces such issues in translation of phraseological units when it comes to find the exact variant. To sum up, phraseological units reflect culture and a national mentality of a definite nation. Due to this reason, translation of phraseological units is one of the topical issues for a contemporary learner.

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