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АНГЛИЙСКИЕ ИДИОМЫ И ПРОБЛЕМЫ ИХ ПЕРЕВОДА

Аннотация: В этой статье интересуется проблема перевода с одного языка на другой и использования этого перевода как средства для выявления конкретных структурных различий между двумя языками. Когда речь идет о структурном различии языков, то под ним ныне понимаются не только грамматические правила, но и семантические особенности языков. Сопоставление отдельных единиц структур и отдельных структур отражает наличие соответствий и различий языковых системах.

Ключевые слова: идиомы, контрастивный анализ, транспозиция, фразеологизм, перевод.

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Abstract: This paper is interested in the problem of translation from one language to another and the use of this translation as a means of revealing specific structural differences between the two languages. When it comes to structural differences between languages, they are now understood not only as grammatical rules, but also as semantic features of languages. Comparisons between the individual structural units and the individual structures reflect the correspondences and differences between the language systems.

Key words: idioms, contrastive analysis, transposition, phraseology, translation.

Issues of direct translation from one language to another, in our case from English to Kyrgyz, especially fiction, naturally challenge the translator to translate the linguistic and lexicological features of one language into the other. Issues of direct translation from one language to another, in our case from English to Kyrgyz, especially fiction, naturally challenge the translator to transfer the linguistic and lexicological features of one language into another.

At times this is a peculiar matter, requiring the translator to have a thorough knowledge of the basics of both languages and a sense of language, when it becomes possible not only to understand the meaning, but also the stylistic, linguistic and lexicological equality of the original and the translation. In this respect, it can be said that similarly archaic and new to translation challenges are faced by translators of English into Kyrgyz today.

In any language, there are ready-made combinations of words, verbal formulas, with the help of which a person can briefly and understandably express his/her attitude to the events taking place. One of the peculiarities of such phrases is their ambiguity: besides their direct meaning, they often have an allegorical one and their meaning may be the opposite of the literal reading.

One of the difficult issues of translation is the question of translating English idioms. As you know, the vocabulary of the English language is peculiar. Its structure and vocabulary is very rich, unique, unique and varied. A unique feature of the English language is considered to be idioms. Many English-speaking idioms have passed into other languages as well. They continue to emerge today, both in spoken language and in literary language. New idioms are being introduced widely today.

Idiom (from Greek *idiōma* ‘private property’) n. 1 a group of words established by usage and having a meaning not deducible from those of the individual words. 2. a form of expression peculiar to a language, person, or group of people [3].

Idioms are an important part of everyday speech, and knowing them is absolutely essential when teaching a foreign language, as they give expressiveness, imagery and often a finely honed, elegant brevity to speech [5].

In this period of dramatic growth and development of communication between peoples and cultures and of cultural exchange, it is necessary to pay particular attention to translation, to the tasks entrusted to it and to direct it towards meeting the urgent challenges posed to it by modernity and our time. From this point of view, a scientific study of idioms in English and the resulting creation of an English-Kyrgyz dictionary of idioms (phraseological expressions) are of great importance. By combining into a single linguistic construction within an idiom, words lose their original semantic meaning, so by combining them into an idiom, they begin to acquire new meaning and content. But this new content is not related to the combined meanings of the individual words. But it is unusual, and has nothing to do with the primary meanings of the words that create the idiom. The words that combine to form the idiom acquire a peculiar new, but most importantly, unified meaning. This peculiarity is in many cases based on a change in the semantics of the word or on its acquisition of a new meaning as part of the new word combination that forms the idiom. For example, “The teacher turned a blind eye to some of the children’s bad behavior” – (Kyrgyz – көз жумуу, көрмөксөн болуу), the true meaning of the word – pretend not to see or notice something, usually something bad. “He could lose face if other people see that he got everything wrong” – (Kyrgyz – жүзүн жоготуу, кадырын кетирүү), – be less respected or look stupid because of something you have done. “My uncle just arrived out of the blue” (Kyrgyz – көктөн түшүү, асмандан түшүү), – suddenly and unexpectedly, “I’ve been tied up all afternoon – I’ve been busy all day (Kyrgyz – кол бошобоо, кол байлануу, башка иш жасаганга жетишпей калуу), “I almost lost my nerve” – be afraid, lose control – (Kyrgyz – жүрөгү түшүү, абдан коркуу) “All right, let’s not fly off the handle here” – (Kyrgyz – ачууга алдыруу) snapping, getting angry, overreacting to the situation. “While we were at each other’s throats you somehow managed to get us to Aunt Helen’s” – (Kyrgyz – кокодон алуу, кекиртектен алуу, дароо жинденүү) – quarrel with someone, aggressively speak out against someone, “Every time I call... I get the same story” – (Kyrgyz – баягы эле ыр, баягы эле жомок), – the same explanation for the situation given over and over again.

Idioms cannot be translated directly, based on the sum of the meanings of the words that make up the idiom. When translating idioms, the overall meaning can only be clarified on the basis of

conveying their integral meaning arising from their structural unity, far from the meaning of individual words. The semantics of the idiom does not consist of the simple sum of its constituent words, as the idiom is not made up of linguistically unified "free" and "independent" words, but of combinations of words that "gave up their freedom to create meaning and the coherent structure of the idiom", "non-free" words. For example, "It is like to talking to a wall with you" – literally translated, it means – "дубал менен сүйлөшүү – talking to walls" in fact "It is useless to talk" – "талаага айтуу". An idiom is a combination of words that does not repeat the individual taken meanings of those words, an idiom is not adequate to the generalised meaning of the words and phrases that comprise it.

The comparative or comparative method of language study goes back to the work of Panini, the outstanding grammarian of ancient India (4th century B.C.) and was further developed in the comparative-historical method of language study.

Advances in structural linguistics and transformational grammar have contributed to the revival of comparative analysis on a new basis - in terms of comparing different systemic languages. These comparisons show how the same elements of the content plan are expressed in different languages.

In every language, there are usually different means of expressing the same meanings. Each meaning structure is expressed by a number of parallel syntactic structures, which can be seen as transformations of the main one. These transformations can take place at the level of morphology and syntax. In this regard, the concepts of transposition, transformation and asymmetric structures are introduced.

Transposition is a transformation in which the morphological structure of the mode of expression is changed, but the nature of the syntactic relations remains unchanged. For example, in the transformation: She is worried - She is experiencing worry, only the word is replaced by a phrase, but the subject relations remain unchanged.

The transformation, while preserving the morphological structure, transforms the syntactic relations themselves, so that, as a rule, the function of the two correlative components changes. The meaning, the content invariant, is retained: They are saddened by your departure. - They are saddened by your departure.

The semantic content may not be expressed in one of the sentences being compared, or it may be expressed by different means than in the corresponding sentence in the other language.

In a bilingual environment, "coordinative bilingualism" occurs under natural language contact conditions, both languages exist independently in the mind of the individual [4].

As a general linguistic phenomenon, idioms are divided into intralingual and international. There are the following linguistic features of idioms: An idiom consists of several words and combinations of these words; words within an idiom lose their linguistic and semantic independence; words within an idiom form a coherent linguistic and semantic unity and this integrity cannot be destroyed; within an idiom, each word has strictly its place in a given linguistic unit and this sequence and order cannot be destroyed; an idiom has a coherent unified semantic meaning; idioms have a coherent functionality in the language structure.

It can be seen that idioms are a peculiar feature of the English language and it is important to study and research idioms from a linguistic, semantic and structural point of view. In the Kyrgyz language, the concept of idiom is transformed as the concept of phraseology. But the most subtle issue in the study of idioms is considered to be their transmission by semantic means of another

language, their translation. This is because preserving the lexical, semantic, linguistic identity of the idiom in translation is one of the most difficult tasks. Translation of idioms is considered to be a very difficult, time-consuming process. There are studies aimed at studying idioms in the Kyrgyz language, defining their place and meaning in the lexical structure of the Kyrgyz language. In particular, a number of studies have been produced, which the main scientific sources of Kyrgyz phraseology and are devoted to such issues as “Кыргыз диалектологиясы жана фразеология” Мукамбаев Ж. (1998), “Фразеологическая стилистика кыргызского языка” Назаров А.П. (1998), “Кыргыз тилиндеги идиомалар” (1972), “Кыргыз тилинин фразеологиясы” Осмонова Ж. (2007), “Кыргыз тилинин лексикологиясы жана фразеологиясы” Сапарбаев А. (1997), “Кыргыз тилиндеги фразеологиялык айкалыштар жөнүндө” Шүкүров Ж. (1955), “Кыргыз тилиндеги фразеологизмдер” Эгембердиев Р. (2007), “Русско-киргизский, киргизско-русский синонимический словарь фразеологизмов, с означением “психическое состояние лица” Абакирова Э.Ш. (2006), “Кыргызча-орусча, орусча-кыргызча тематикалык фразеологиялык сөздүк” Жамшитова Г.Ж. (2000), “Кыргыз тилинин фразеологиялык сөздүгү” (1980), “Русско-киргизский фразеологический словарь” Хмельницкая Н., Биялиев А. (1977).

These studies on the foundations and trends in Kyrgyz vocabulary and phraseology are of great practical value in finding Kyrgyz equivalents of English phraseological expressions, particularly idioms, or in replacing English idioms with corresponding Kyrgyz phraseological expressions, aphorisms, proverbs or sayings. Among the studies that have been carried out to date, there are no studies devoted to a comparative analysis of English idioms with the richness of the Kyrgyz language, which have studied English idioms on the basis of direct fiction translations into the Kyrgyz language. When translating idioms, in particular, when translating idioms into the Kyrgyz language, one must first of all make effective use of the lexical and semantic diversity and richness of the Kyrgyz language, the arsenal of existing proverbs, proverbs and admonitory words in the Kyrgyz language, and along with this, new semantic units that may emerge again under the influence of English idioms.

When translating English idioms into Kyrgyz, the question of translator's skill becomes of great importance. Today, English and Kyrgyz lexicology and phraseology have already passed the stage of their own theoretical comprehension and scientific awareness, and the solid theoretical basis that has been erected today serves as the basis for the creation of English-Kyrgyz dictionaries of phraseology, creating a scientific basis for the implementation of this goal. This, in turn, is the practical basis for ensuring the development of the Kyrgyz school of translation.

Thus, comparative analysis of language systems reveals systemic similarities and divergences and explains the phenomena of interference. However, comparative analysis should not only be conducted in relation to language systems, but also communicatively. Richard Diebold and Uriel Weinreich point out those describing linguistic phenomena without involving linguistics is idle activity. Habitual conditions produce habitual clichés, uses of words and structures, forms of linguistic response to different situations. These stereotypes can only be identified by comparing extra-linguistic situational patterns. Undoubtedly, bilingualism can only be understood by considering psychological, extra-linguistic and socio-cultural factors. Language contact has two aspects: mastering elements of a foreign language and borrowing elements of another culture - acculturation [2].

By comparing a foreign language with one's mother tongue in the learning process, it is possible to use one's own mother tongue more consciously. The comparison of the mother tongue

with other languages often reveals to a person the richness and potential of the mother tongue that he or she was not aware of.

The unit of contrastive lexicosyntactic analysis should be the sentence in which specific structural-semantic features of its constituent units are realized. However, comparisons should not begin with whole sentences - this is the final stage of contrastive analysis. Likewise, one should not start with single word comparisons; as such comparisons do not create the situation necessary for the creation of automatic language skills. Thus, when using a sentence as the unit of contrastive analysis, it should be broken down into such constituent parts that would reflect the specific structural-semantic nature of the lexical units under analysis [1].

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Kyrgyz translology feels a great need for bilingual dictionaries from foreign languages into the Kyrgyz language. The greatest difficulty for translation is phraseological conjunctions in which semantic independence is completely lost and the understanding of the whole does not depend on the understanding of its constituent components. They are closely related by their origin to the conditions of place and time; they are individual in each language and are not literally translatable, so they are called idioms.

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