

МУКАРАПОВА А.К., ТУРГУНАЛИЕВА А.Т.

Ж Баласагын атындагы КУУ

МУКАРАПОВА А.К., ТУРГУНАЛИЕВА А.Т.

КНУ имени Ж Баласагына

MUKARAPOVA A., TURGUNALIEVA A.

KNU named after J. Balasagyn

**ӨСҮМДҮК АТАЛЫШТАРЫ МЕНЕН ТҮЗҮЛГӨН ИДИОМАЛАРДЫ КЫРГЫЗ ЖАНА АНГЛИС
ТИЛДЕРИНЕ КОТОРУУДАГЫ КӨЙГӨЙЛӨР**

**ПРОБЛЕМЫ ПЕРЕВОДА РАСТИТЕЛЬНЫХ ИДИОМ В КЫРГЫЗСКОМ
И АНГЛИЙСКОМ ЯЗЫКАХ**

**TRANSLATION CHALLENGES OF PLANT-BASED IDIOMS IN THE KYRGYZ
AND ENGLISH LANGUAGES**

Кыскача мүнөздөмө: Бул изилдөөдө кыргыз жана англис тилдериндеги өсүмдүк аталыштары менен түзүлгөн идиомаларды которууда кездешкен маданий жана лингвистикалык кыйынчылыктар каралат. Чыңгыз Айтматов, Алыкул Осмонов сыяктуу жазуучулардын чыгармаларынан жана эл оозунда айтылып жүргөн ырлардан алынган мисалдар аркылуу өсүмдүк аталыштары менен түзүлгөн идиомалар ар кандай маданий көз караштарды жана жаратылышка болгон мамилени кандайча чагылдыраары көрсөтүлөт. Изилдөөдө ар бир тилде өсүмдүк аталыштары кандайча колдонулушу боюнча олуттуу айырмачылыктар бар экендиги аныкталды: мисалы, кыргыз тилиндеги идиомалар көбүнчө көчмөн турмуш жана табигый ландшафттар менен байланыштуу болсо, англис тилиндеги идиомалар отурукташкан дыйканчылык менен байланыштуу. Изилдөөдө маданий контекстти сактоо, семантикалык эквиваленттүүлүк жана негизги символикалык маанилерди сактоо сыяктуу которуудагы негизги кыйынчылыктар аныкталды. Ошондой эле котормочуларга арналган практикалык стратегиялар, анын ичинде түшүндүрмөлүү эквиваленттерди колдонуу, биргелешкен которуу ыкмалары жана маданий контекст боюнча маалымат базасын түзүү сунушталат. Изилдөөнүн жыйынтыгы көп маданияттуу баарлашууну түшүнүүгө өбөлгө түзөт жана котормо ишинде маданий нюанстарды сактоонун маанилүүлүгүн баса белгилейт.

Аннотация: В данной статье рассматриваются проблемы перевода растительных идиом в кыргызском и английском языках, с акцентом на культурные и лингвистические сложности, возникающие в процессе перевода. В исследовании анализируются различные примеры из кыргызской и английской литературы, включая произведения Чыңгиза Айтматова, Алыкула Осмонова и традиционной устной поэзии, демонстрирующие, как растительные идиомы отражают различные культурные мировоззрения и отношение к окружающей среде. Например: кыргызские идиомы часто отражают кочевые традиции и природные ландшафты, в то время как английские выражения, как правило, происходят из оседлых сельскохозяйственных практик. В статье определены ключевые проблемы перевода, включая сохранение культурного контекста, семантическую эквивалентность и базовые символические значения. Кроме того, предлагаются практические стратегии для переводчиков, включая использование пояснительных эквивалентов, подходы к совместному переводу и ведение баз данных культурного контекста. Результаты исследования способствуют пониманию межкультурной коммуникации и подчеркивают важность сохранения культурных нюансов в переводческой работе.

Abstract: The article examines the challenges in translating plant-based idioms in the Kyrgyz and English languages, focusing on the cultural and linguistic complexities that arise during the translation process. The research analyzes various examples from Kyrgyz and English literature, including works by Chyngyz Aitmatov, Alykul Osmonov, and traditional oral poetry, to demonstrate how plant-based idioms reflect distinct cultural worldviews and environmental relationships. The study reveals significant differences in how each language incorporates botanical references, with Kyrgyz idioms often reflecting nomadic traditions and natural landscapes, while English expressions tend to draw from settled agricultural practices. The research identifies key translation challenges, including the preservation of cultural context, semantic equivalence, and underlying symbolic meanings. Furthermore, it provides practical strategies for translators, including the use of explanatory equivalents, collaborative translation approaches, and the maintenance of cultural context databases. The findings contribute to one's understanding of cross-cultural communication and highlight the importance of preserving cultural nuances in translation work.

Негизги сөздөр: өсүмдүк аталыштары менен түзүлгөн идиомалар; маданий котормо; фитонимдер; идиоматикалык сөз айкаштары; көп маданияттуу баарлашуу; которуу стратегиялары; маданий лингвистика; ботаникалык метафоралар.

Ключевые слова: растительные идиомы; культурный перевод; фитонимы; идиоматические выражения; межкультурная коммуникация; стратегии перевода; культурная лингвистика; ботанические метафоры.

Keywords: plant-based idioms; cultural translation; phytonyms; idiomatic expressions; cross-cultural communication; translation strategies; cultural linguistics; botanical metaphors.

In a world where globalization fosters cultural exchange, the translation of idiomatic expressions presents a unique challenge, particularly when bridging languages as distinct as Kyrgyz and English. Idioms often encapsulate cultural nuances and historical contexts that resist direct translation, requiring a nuanced understanding of both the source and target languages. For instance, the integration of plant-based idioms, which often reflect local flora and agricultural practices, unveils a tapestry of meanings that can be lost in translation. This complexity is compounded by the cultural significance attached to these expressions, which can evoke imagery or sentiment that resonates differently across linguistic boundaries. Consequently, an exploration of these translation challenges reveals not only the intricacies of language but also the broader implications of cultural representation, serving as a crucial reminder of the importance of context in effective communication. Thus, this article endeavors to dissect the multifaceted nature of translating plant-based idioms, providing insight into both the methodologies employed and the obstacles encountered.

Idioms serve as a vital component of language, revealing cultural values, beliefs, and practices within their expressions. These figurative phrases often reflect the unique historical and social context of a language, offering insights into a community's worldview and its relationship with nature and resources. For instance, in examining plant-based idioms, one can see how agricultural practices and natural elements are interwoven with daily life and cultural identity. The challenges faced in translating these idioms in languages, such as Kyrgyz and English, highlight the intricate connections between language and cultural heritage. As noted in studies of postcolonial identity, the recognition and preservation of cultural expression is essential for nation-states in the post-Soviet space, suggesting that idioms hold significance beyond mere language; they are key to understanding national narratives and identity formation [5, p.101]. Thus, navigating the translation of plant-based idioms becomes not just a linguistic task but an exploration of cultural identity itself.

The cultural context surrounding plant-based idioms offers profound insights into the linguistic landscape of a society, reflecting its

values, practices, and environmental interactions. In examining Kyrgyz and English, the nuances embedded within these idioms reveal distinct worldviews shaped by differing agricultural traditions and ecological relationships. For instance, Kyrgyz idioms often draw from the nomadic lifestyle, highlighting a connection to nature and livestock, whereas English expressions may tap into agrarian roots but reflect a more sedentary approach to food and its symbolic meanings. Consider the Kyrgyz expression

"арпа бышканча" (until the barley ripens) meaning **"in due time,"** which reflects the nomadic understanding of seasonal cycles, compared to the English **"apple of my eye"** rooted in settled orchard cultivation.

Similarly, the Kyrgyz **"жалбырактар саргайуу"** (to turn yellow like leaves) expressing deep sadness draws from universal natural observations, while contrasting with the English

"wallflower," which specifically references cultivated garden spaces.

The Kyrgyz **"ак тепок"** (white poplar) symbolizing youth and vitality emerges from the landscape of Central Asian steppes, unlike the English **"fresh as a daisy"** which references common garden flowers. This divergence poses significant challenges in translation, as the underlying cultural significance may not carry over seamlessly."

Relevant studies suggest that the dissolution of broad linguistic traditions, such as those observed in post-Soviet contexts, underscores the need for careful consideration of cultural identities when translating idiomatic expressions [1, p.354]. Ultimately, understanding these idioms within their cultural frameworks enhances the translators' ability to convey not just the literal meaning, but also the rich connotations tied to each expression.

Tab 1. Cultural Context of Plant-Based Idioms in Kyrgyz and English

Idiom	Language	Meaning	Cultural significance
Жерде калган сабиздей	Kyrgyz	Staying hidden or obscure	Represents the traditional farming lifestyle
Ашкабак жүрөк	Kyrgyz	To be kind-hearted	Reflects the importance of hospitality in the Kyrgyz culture
To put all your eggs in one basket	English	To risk everything on a single venture	Warns against the risks of overly focused investments
Sowing seeds of wisdom	English	To impart knowledge or wisdom	Illustrates the value of education and knowledge transfer
To reap what you sow	English	To receive the consequences of one's actions	Stresses accountability and ethical behavior in life

The role of plants in the Kyrgyz and English cultures and their influence on idiomatic expressions: When studying how plants appear in Kyrgyz and English societies, we can see many different expressions that show what each culture values and how they see the world. In the Kyrgyz culture, living as nomads has created a special connection to nature, where plants mean more than just food - they represent survival and cultural identity.

This can be seen in expressions like "чөптөй көп" [6] (as numerous as grass) found in Kasym Tynystanov's poems, or "гүлдөй назик" [7] (delicate as a flower) commonly used in Chyngyz Aitmatov's works to describe youth and beauty.

In contrast, English expressions often use garden and farm plants, showing their history of settled farming. This appears in works like Shakespeare's "rosemary for remembrance" in Hamlet, or Robert Frost's use of "good fences make good neighbors" referring to cultivated land [8].

Modern English literature continues this pattern – for example, John Steinbeck's "The Grapes of Wrath" uses grape cultivation metaphors throughout to represent struggle and survival. Similarly, contemporary British newspapers still use phrases like "garden-variety problem" or "deep roots in the community," showing how agricultural terms remain important in everyday English expression.

These variations underscore the importance of context in translation, as evident in studies comparing the nuances of cultural heritage and language [5, p.118]. The challenge of translating such plant-based idioms lies in

capturing their underlying meanings and cultural significance, which is enhanced by engaging with philosophies like those highlighted in discussions of impermanence and memory.

Tab. 2. Cultural Context of Plant-Based Idioms in Kyrgyz and English

Language	Idiom	Literal translation	Cultural significance
Kyrgyz	Терек сай	Tree roots	Symbolizes family ties and heritage, often related to plants.
English	Can't see the wood for the trees	Too focused on the details	Highlights the importance of broader perspectives in understanding.

Linguistic Differences and Translation Issues: The intricate relationship between language and culture complicates the translation of plant-based idioms from Kyrgyz to English. These idioms are deeply rooted in specific cultural contexts, embodying values, beliefs, and practices unique to the Kyrgyz society. For instance, the Kyrgyz expression "жүгөрүдөй сары" (yellow as corn) found in Aaly Tokombaev's poetry describes someone looking sickly or pale, while the English equivalent might be "as white as a sheet" – showing how even color associations with plants differ between cultures.

Similarly, the Kyrgyz phrase "арпа бышканча" (until the barley ripens), commonly used in traditional oral poetry and documented in Jusup Mamay's works, conveys patience and timing, while English might use "Rome wasn't built in a day" - lacking the agricultural reference entirely.

In modern Kyrgyz literature, authors like Chyngyz Aitmatov used expressions like

"талдай буралган" (swaying like a willow) to describe grace and flexibility, which loses its poetic impact when translated to English approximations like "graceful as a swan."

Contemporary Kyrgyz newspapers still regularly use phrases like

"түп тамырынан бери" (from the very roots), showing how deeply plant metaphors are embedded in everyday expression.

Translators must navigate not only linguistic barriers but also the cultural significance embedded within these expressions. Furthermore, as observed in the ongoing discourse surrounding minority communities in post-Soviet spaces, there is a pervasive neglect of localized expressions in academic literature, which further exacerbates these translation issues [1,p.354].

This oversight perpetuates a gap in understanding and appreciation for the diverse cultural nuances that inform such idioms, thereby contributing to misinterpretation and loss of meaning during translation efforts.

Tab. 3. Translation Challenges Data

Source Language	Target Language	Idiom Example	Translation Example	Translation Difficulty
Kyrgyz	English	Терек бойлуу	Tall as a poplar	Context-dependent
Kyrgyz	English	Камгак болуп учуу	To fly like tumbleweed	Cultural relevance
Kyrgyz	English	Талаадагы жапалак	A wild flower in the field	Visual and cultural imagery

Challenges posed by syntactic and semantic differences in translating plant-based idioms: Translating idiomatic expressions rooted in botanical references in the Kyrgyz and English languages presents unique syntactic and semantic obstacles. Often, the structure of idioms in one

language does not replicate in another, leading to potential loss of meaning or cultural nuance.

For instance, the Kyrgyz expression "өпүк гүлүндөй" (like apricot blossoms), found in Alykul Osmonov's poetry collection "Махабат" (1945), symbolizes the fleeting nature of beauty,

while English might use "fresh as a daisy" - losing the deeper cultural connection to the apricot's significance in Central Asian life.

Similarly, when Chyngyz Aitmatov uses "арча түбүндө" (under the juniper tree) in "Жамийла" (1958) to convey sacred space and protection, English translations struggle to capture this spiritual dimension, often defaulting to generic phrases like "under the ancient tree."

Furthermore, it is critical to recognize that formulaic language, as described in contemporary linguistic studies, often varies in interpretation across cultures. As highlighted in The Milman Parry Collection of Oral Literature [4, p.488], each language possesses idiomatic expressions shaped by historical and cultural experiences, which can result in significant challenges when seeking equivalent expressions in the target language [2, p.250]. Modern Kyrgyz media sources like "Кыргыз Туусу" newspaper regularly use expressions like "буудай өңдүү" (wheat-colored) to describe complexion, a concept that lacks a direct equivalent in English journalism. Consequently, bridging these gaps requires a careful balance of fidelity to the source and accessibility for the target audience.

In conclusion, the translation of plant-based idioms in the Kyrgyz and English languages presents a multifaceted challenge that extends beyond mere linguistic equivalence. The rich cultural histories and social contexts embedded within these idioms necessitate a deeper understanding of both languages, as failure to consider these factors may lead to misinterpretation or loss of meaning. The complexities mirrored in former socialist frameworks, as highlighted in Landau's "Politics of Language in the Ex-Soviet Muslim States" (2012), reveal how language and culture can shape national identity and the nuances of communication.

Furthermore, the pedagogical strategies used to foster multilingual environments, as discussed in Baker's "Foundations of Bilingual Education and Bilingualism" (2017), demonstrate that successful translation involves not only linguistic proficiency but also cultural empathy and awareness.

To effectively overcome these challenges, translators can employ several proven strategies. First, using explanatory equivalents has proven successful – for example, the Kyrgyz idiom "жүгөрүдөй катар" (literally "lined up like corn") from Aaly Tokombaev's works has been effectively translated as "in perfect order" with a footnote explaining the agricultural reference.

Second, maintaining cultural elements while providing context works well – as seen in the translation of "арча жыттанган" (smelling of juniper) from Chyngyz Aitmatov's "Жамийла" as "fragrant with juniper's sacred scent," preserving both the literal meaning and cultural significance.

Navigating the intricacies of translating plant-based idioms in Kyrgyz and English presents significant challenges that extend beyond mere linguistic conversion. Cultural context is profoundly embedded in idiomatic expressions, often reflecting unique local customs, environmental factors, and societal values.

For instance, when translating the Kyrgyz expression "өрүк гүлүндөй назик" (delicate as apricot blossoms) found in Alykul Osmonov's poetry, translators must consider not just the literal meaning but also the apricot tree's symbolic significance in the Kyrgyz culture as a harbinger of spring and renewal – a connotation absent from English flower imagery. Understanding these cultural nuances is vital for translators, not only to maintain the integrity and emotional weight of the original expression but also to foster deeper cross-cultural communication.

References

1. Bocale P., Daniele P., Bocale D., Panzeri L., Panzeri L. Minorities in the Post-Soviet Space Thirty Years After the Dissolution of the USSR. – Milano, 2022, p. 354.
2. Drzazga A. The disambiguation of the English verbs send and open – a study based on the object oriented method, 2012, Dr Bg 3313, p.250.
3. Impermanence: Exploring continuous change across cultures. – 'UCL Press', 2022.
4. The Milman Parry Collection of Oral Literature. – Harvard University, 2022, p. 488.
5. Karibayeva G. An analysis of the roles and activities of stakeholders in reviving and promoting the disrupted traditional cultural heritage of the Kazakh people, 2022, p.101.
6. Omuralieva Z. The epic “manas” and kasym tynystanov // Вестник Международного Университета Кыргызстана, 2022.
7. Мурзабаева Б., Зайлова Ж. Музыка сабагында педагогикалык оюндардын ролу // Вестник Ошского государственного педагогического университета имени А.Мырсабекова, 2023.
8. Forestal J. Good Fences Make Good Neighbors. Designing for Democracy. 2021.
9. Осмонов А. Махабат. – Фрунзе; изд-во «Кыргызстан», 1945.
10. Айтматов Ч. Жамийля. – Кадам басма үйү, 2024, с. 88. ISBN: 978-9967-9519-4-5
11. Schmalbach B., Tibubos A., Otten D., Hinz A., Decker O., Zenger M., Beutel M., & Brähler E. Regional differences in the assessment of depressive symptoms in the former German Democratic Republic and Federal Republic of Germany // Journal of Public Health, 2023.
12. Lin, G., Tan, W., Tan, H.-J., Khoo, C.-W., & Afrashtehfar, K. I. (2023). Innovative Pedagogical Strategies in Health Professions Education: Active Learning in Dental Materials Science. International Journal of Environmental Research and Public Health.

Рецензент: к.филол.н., доцент Садыкова Н.А.