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**LINGUISTIC PECULIARITIES OF TRANSLATION OF KYRGYZ
PROVERBS, SAYINGS AND IDIOMS INTO ENGLISH AND RUSSIAN**

**МАКАЛ-ЛАКАПТАРДЫ ЖАНА НАКЫЛ СӨЗДӨРДҮ КЫРГЫЗ
ТИЛИНЕН АНГЛИС ТИЛИНЕ ЖАНА ОРУС ТИЛИНЕ
КОТОРУУДАГЫ ЛИНГВИСТИКАЛЫК ӨЗГӨЧӨЛҮКТӨРҮ**

**ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ ПЕРЕВОДА ПОСЛОВИЦ,
ПОГОВОРОК И ИДИОМ С КЫРГЫЗСКОГО НА АНГЛИЙСКИЙ И
РУССКИЙ**

The comparative analysis is made of the proverbs and sayings revealed in the translation texts of Chingiz Aitmatov's writings "Jamila" and "Mothers field" in the Kyrgyz and English languages. Semantics of the revealed proverbs and sayings has been studied.

Key words: comparative analysis, lingual culture, semantics of proverbs and sayings, national specifics.

Бул макалада Чынгыз Айтматовдун "Жамийла" жана "Саманчынын жолу" чыгармаларындагы макал-лакаптардын жана идиомалардын кыргыз тилинен орус жана англис тилдерине которулушунда кездешкен айрым лингвистикалык өзгөчөлүктөр чагылдырылган.

Негизги сөздөр: салыштырма талдоо, лингво-маданият, макал-лакаптардын семантикасы, улуттук өзгөчөлүк.

В статье раскрываются некоторые лингвистические особенности перевода пословиц, поговорок и идиом с кыргызского на русский и английский языки на

материале переводов произведений Чингиза Айтматова «Жамийла» и «Материнское поле».

Ключевые слова: сравнительный анализ, лингвокультура, семантика пословиц и поговорок, национальный колорит.

As we know that the proverbs and sayings play the great role in every language. A proverb is a traditional saying which offers advice or presents a moral in short and pithy manner. Paradoxically, many phrases which are called "proverbial" are not proverbs as we now understand the term. We might for instance refer to the proverbial "fly on the wail" or say that something is "as dead as the proverbial dodo", although neither of these phrases alludes to a proverb. The term "proverb" also covered metaphorical phrases, similes and descriptive epithets and to be cast in the form of a sentence. Proverbs are treasure of man's thought and experience which has been developed through the centuries and transfer from generation to generation. They are also the rule, the constitution of our life. Every country has its own constitution-the rule of habits and law, it has changed several times, but the proverbs are the rules and law for all people over the world and they still stay unchangeable.

Proverbs fall readily into three main categories:

Those of the first type take the form abstract statements expressing general truths:

1. Absence makes the heart grow fonder - Ат айланып казыгын табат, эр айланып элин табат.
2. Nature abhors a vacuum - Табият боштукту жактырбайт.

Proverbs of the second type, which include many of the more colorful examples, use specific observations from everyday experience to make a point which is general, for instance:

1. You can take a horse to the water, but you can't make him drink - Баланы төрөйт экен, бирок мүнөзүн кошо төрөбөйт экен. Мойнунан байлаган ит ууга жарабайт.

2. Fire and water are good servants, but bad masters - Суу менен ойносоң-чөгөсүң, от менен ойносоң-өлөсүң.

The third type of proverb comprises sayings from particular areas of traditional wisdom of folklore:

a) health proverbs:

1. After dinner rest a while, after supper walk a mile - түштөндүңбү-жатып эс ал, кечки тамактан соң - басып эс ал.

2. Good health is above wealth, wealth is nothing about - биринчи байлык- ден соолук.

b) traditional country proverbs, which relate to:

1. husbandry: a) marry in haste, and repent at leisure – шашкан кыз эрге жалчыбайт. b) hell has no fury like a woman scorned - эр айласы - бир, катын айласы- миң

2. the seasons and the weather: Red sky at night, shepherd's delight; red sky in the morning, shepherd's warning. When the wind is in the east, it's neither good for man nor beast.

It's sometimes said that the proverb is going out of fashion, or that it has degenerated into the cliché. We might have problems in translation proverbs from English into Kyrgyz and from Kyrgyz into English because of difference in typological and genealogical classification of both languages. English belongs to German group of western branch of Indo-European languages, but Kyrgyz belongs to Turkish group of Ural-Altai languages. On morphology English belongs to the flexive type, when our language is an agglomerative type of languages. Another problem may bring the great differences in developing ways of both nations.

Difference in culture, believe, literature, influence and relationships between nations make great problems in translation of English and Kyrgyz proverbs and surely, these differences are in history of proverbs. In this article we compare and give some examples from the history of some of them.

Ордун кеткенден салуу - to bury one's place or one's trail. The meaning of this proverb comes to the epidemic illness "pes" - kyrgyz people were frightened of

"disvitaminous" which is not dangerous and doesn't transfer to others. They were afraid of touching them and even buried their place and trails with a scoop, made this ill people to be separated living away from the village. From this case ill people had to create their own region to live. This saying uses to hate or damnation other people whom they don't like. The meaning of illness was lost.

Ормон опуза - Ormon's intimidate. The meaning of this saying comes to us from VIII century. In 1790-1853 lived the great, outstanding khan Ormon from sarybagysh tribe, who stays as one of the historical leaders of kyrgyz people, was the of the famous at that time manap Nyazbek's son. To defeat their own land and independence tribes came to fight not only each other but with the people boarded. When the Kazakh's khan Kenensary Kasymov attacked Kyrgyzs, Ormon khan commanded to his soldiers to take through the sea-buckets on Kenensary's path, to make him to think the great number of soldiers Kyrgyzs have and to be frightened, make a fire at night from place to place on the valley. Except it they put the wood on the back of camels and covered by carpets- to make to think that they were kyrgyzs implements. From this victory on Kazakhs (they were afraid of and turned back), Ormon's ruse left in the history of our language the saying: Ormon's study or Ormon's intimidate.

Ак каптал болуу - to be white sided. To be white sided- to be very active, not natural. In ancient times poor people had only one horse. As it served for agriculture and daily works, from its back didn't get off the saddle so its back became white and hurtled. After the being good instead of this place was appeared a white wool.

This kind of horse was so caprice didn't allow other people and children to come close except its owner, if it was free it was very difficult to hand it, for the owner to make it to work was the problem. According to the wise habits of lazy horse we have the saying to be wise and bright.

Asan kaigy- A person who is always in bad mood, to be upset without any reasons. Asan is a character from old fairy- tale. He was aimed to develop people's

live, he wanted them to live in good conditions and in wealth. Being so sentimental and kind, noble he thought about every weak person.

As he couldn't stay with the hard life of poor people and as disappeared on his horse in unknown direction to find another better place.

Куйругу жок, жалы жок How about the kulan,

Кулан байкуш кантти экен? Without tale and mane?

Буту-колу жок эле, Without hand and leg,

Жылан байкуш кантти экен? How about the snake?

Бешимдин көлөкөсүндөй - as the shadow of lunch time

Бешим-lunch time, at this time man's shadow becomes more taller and thinner than him. That's why this saying uses for describing the tallest, thinnest and skeletal people.

Bite Karun бай-bite Karun bai.

Karun- one the characters from Bible and Koran. . According to the ancient tale Karun bai was so miserable and didn't give crumb of his cattle for what was taken under the earth, because of what his cattle was changed into goat, gold and silver into stone. The word "bite Karun" consists of two words: "bite" -from Farsi means "only one", "Karun"-the name. from this tale this saying is the symbol of stinginess, miserliness.

Доғуз копкур! - Donguz kopkur! According to the Islamic fairy-tale, when the life in the world ends, all died people return *to the life to meet it in their hunches. People who did crime and didn't follow god's rules will return to life not as a man, but as a pig. The faithful meaning of it disappeared and this phrase turned into the worst perdition, damnation.

Never cast a clout till May be out - жакшылык келмейин, жаңыкийим кийилбейт. A warning not to leave off old or warm clothes until the end of May. The proverb doesn't refer to May blossom, as is sometimes assumed.

In ancient Greece, as in Britain, the May was the month in which people went about in old clothes- a custom referred to in the proverb "never cast a clout

ere May be out" which means "don't put on new clothes until the unlucky month is over".

Candlemas day, put bean sin the day; put candles and candlesticks away. Candlemas Day was the time which lights were extinguished. On February 2 is Candlemas day. If Candlemas day be fair and bright, winter will have another flight; if on Candlemas day it be shower and rain, winter is gone and won't come again. It's a translation of old Latin Distich "Si Sol splendescat Maria purificente, major erit glacies post festum quam fuit ante" (old legend): from Candlemas day the use of tapers at vespers and litanies, which had continued through the whole year, ceased until the ensuing All Hallow Mass.

Ceasar's wife must be above suspicion - оозу кыйшык болсо да, байдын уулу сүйлөсүн. Julius Caesar replied this according to Plutarch when asked why he had divorced his wife Pompeia. He considered his honor and position compromised, since was indirectly associated with Publius Clodius trial for sacrilege. It's very great misfortune that persons employed in the most important Departments should have separate interests from the public whom they profess to serve, not only they, but all their relations, must be above suspicion.

Monday's child is fair of face - алгачкы сезим тунук болот. It's from the verse each line of which may be used separately. Examples relating to different days of the week are: Monday's child is fair of face, Tuesday's child is full of grace, Wednesday's child is full of woe, Thursday's child has far to go, Friday's day is loving and giving, Saturday's child works hard for its living and a child that's born on the Christmas' day is fair and wise and good and gay. Christmas-Sabbath-Saturday (Jewish); Sunday (Christian).

Every Jack has his hill-узун бойлуу жигитке чарчы бойлуу кызкерек.

Jack as good as his master. "Jack" is variously used a familiar name for a sailor, a member of the common people, serving man, and one who does odd jobs. *When all fruit falls, welcome haws - аксак киши болсом да, жүрөгүмдө сүйүү бар (тамаша иретинде айтылат).*

It's used specifically of a person, who takes of necessity an older or otherwise unsuitable lover. Lame of a leg and grey in the head, that's a fancy man for a girl to take.

The English are nation of shopkeepers – англичандар – чыныгы соодагерлер. Attributed to Napoleon. Napoleon described the English as a nation of shopkeepers. Uttered in a sneering spirit, it embodied the profound truth that their prosperity is based upon their trade.

It rains a dog and a cat -it rains three dogs and three cats – нөшөрлөн жааган жаандан бир да жан качып кутулбайт, күн жаабайт, жааса- басылбайт.

In ancient times the Englishmen warmed their body with cats and dogs when rain poured and when it wasn't so cold, and they warmed with three cats and three dogs when it rained a lot and it was too cold.

Art is long and life is short - билим алуу ийне менен кудук казгандай. Hippocrates compares the difficulties encountered in learning the art of medicine or healing with the shortness of human life. Art is now commonly understood in the proverb in a less specific sence. Latin: ars longa, vita brevis.

If anything can go wrong, it will – Балээден эч ким качып кутула албайт. Commonly known as Murphy's law, the saying has numerous variations. It's said to have been invented by George Nichols. Nichols was then a project manager working in California for the American firm of Northrop, and developed the maximum from a remark made by colleague, Captain E. Murphy, of the Wright Field - Aircraft Laboratory.

Hang a thief when he's young, and he'll no' steal when he's old (i.e. no'- not) - баланы жашынан, аялды башынан. This Scottish proverb's history comes from the favorite saying of lord Justia Clerk Braxfield, who invariably acted upon it's teaching. Robert Mac Queen, Lord Braxfield, Scottish judge.

If at first you don't succeed, try, try, try again – ийгиликтин эрте кечи жок.

It's from the children's poem "try (try) again", is often used in the nineteenth century, especially in the United States. It's popularly attributed to W.I. Hickson,

who quoted it (with three "try's") in his Moral Songs. The saying was soon used independently as a proverb.

We must keep and transfer to the next generation the pearl of our word, the proverbs and sayings, which are the constitution of our life.

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