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Рецензент: д.филол.н., профессор Найманова Ч.К.

УДК81.37: 81.362

Осмонова Д. Э.

Ж. Баласагын атындагы КУУ «Англис тилинин теориясы жана практикасы» кафедрасынын ага окутуучусу

АНГЛИС ЖАНА КЫРГЫЗ ТИЛДЕРИНДЕГИ «ДЕН-СОЛУК» КОНЦЕПТИ МЕНЕН БАЙЛАНЫШКАН ФРАЗЕОЛОГИЯЛЫК БИРДИКТЕР

Бул макала англис жана кыргыз тилдериндеги «Ден-соолук» концепти менен байланышкан фразеологиялык бирдиктерине арналган. Эки башка тил топторуна тийиштүү (германдык жана түрк) «Ден-соолук» концепти менен байланышкан фразеологиялык бирдиктердин окшоштуктарын жана айырмаларын изилдөөгө аракет кылынган.

Өзөктүү сөздөр: *концепт; тил; ден-соолук; өгүз; кундуз; курч; шаркыратма; арча.*

Осмонова Д.Э.

ст. преп. каф. «Теории и практики английского языка» КНУ им. Ж. Баласагына

ФРАЗЕОЛОГИЧЕСКИЕ ЕДИНИЦЫ С КОНЦЕПТОМ «ЗДОРОВЬЕ» В КЫРГЫЗСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Статья посвящена исследованию фразеологических единиц с концептом «Здоровье» в английском и кыргызском языках. Мы попытались рассмотреть фразеологические единицы с концептом «Здоровье» найти сходства и различия в двух языках принадлежащих к двум различным группам (германский и тюркский).

Ключевые слова: *концепт; язык; здоровье; красота; способности; водопад, арча.*

D. E. Osmonova

Senior Lecturer of Department of “English Theory and Practice”Kyrgyz National University a.n. J. Balasagyn

PHRASEOLOGICAL UNITS OF “HEALTH” CONCEPT REPRESENTATION IN KYRGYZ AND ENGLISH

The article is devoted to the study of the phraseological units with concept “Health” in Kyrgyz and English languages. We tried to consider phraseological units with concept “Health” and find differences and similarities in two languages belonging to quite different groups (Germanic and Turkic).

Keywords: *concept; culture; language; health; ox; ability; waterfall; juniper (archa)*

Phraseology is the study of set expression and other types of multi-word lexical units (phrasemes). The term derived from Greek “phrases” (a phrase) and “logia” (study of). The phraseological unit, phraseme, is “a stable combination of words with a full or partial shift of meaning” [Fedulenkova, 2014, p. 34]. Phraseological units are the most distinctive part of the language means. Phraseological units often reflect cultural peculiarities of the nation, its history, representations of various things and phenomena, and stereotyped perception of the world. It is most evident in examples on the basis of comparison, that is, metaphor and simile. Comparative

expressions of health are quite prominent. This is due to the fact that health is an abstract concept. Comparisons employ colours, living organisms or natural phenomena with which speakers of these languages are encountered and associate health. Animal expressions reproduce the ideology that human beings are by nature social animals. Therefore, drawing comparison between humans and animals is not unusual. Such conventional units are a way of conceptualizing reality, namely, human health. For instance, the English idiom *animal spirits* likens human liveliness that comes from health and physical exhilaration to the liveliness of animals. Human health is frequently referred to by denoting some characteristic often equated with a specific animal or living organism. The comparisons encountered both in English and Kyrgyz are *ox*, *horse*, and *dog*. Consider the phrasemes: *strong as an ox*; *өгүздөй күчтүү*. These expressions highlight the physical trait possessed by oxen. Oxen are a symbol of strength as they have been used for heavy work for centuries. This trait is attributed to human strength. A similar trait attributed to humans is possessed by horse and lion. These animals are considered very strong due to their muscular appearance and their ability to run fast. It is shown in the following expressions: *strong as a horse*; *strong as a lion*. The Kyrgyz phraseme employing the lexeme *horse* has a different meaning: *куландан соо*. It denotes a person's general health, mental and physical soundness. In English a human's general health is expressed in the following phrasemes: *healthy as a trout*; *sound as a trout*; *sound as a roach*. The energy of a human is likened to a flea in English, whereas in Kyrgyz it is equated to a louse: *fit as a flea* referring to the agility of the insect; *биттин ичегисине кан күйгөн*. Lice are a blood-feeding species of insect; hence, blood is essential for their survival. A human's ability to survive is compared to that of a dog. This trait is highlighted in the Kyrgyz phraseme *ут жандуу*, as dogs can survive when left not taken care of. In English the sickness of a human is viewed in *sick as a dog*, as dogs often seem to have been linked to things considered unpleasant or undesirable. In English a blind person is compared to a bat and a mole: *blind as a bat*, *blind as a mole*. Blindness of these animals is attributed to human low vision. On the contrary, good human eyesight is compared to the vision of an eagle or hawk: *көзү бүркүттөй курч*; *eagle eye*; *hawk-eyed*. One of the signs of excellent physical health is flexibility. It is compared to swans whose chief characteristic is a flexible curved neck:

аккуудай мойну буралган. Having strong and flexible neck can mean having a strong spine, incorporated in almost every movement of human body. Another sign of a healthy person is shiny soft hair. In Kyrgyz this attribute of health is compared to otter: *чачы кундуздай*. Otter fur, the densest in the animal kingdom, is thick and beautiful. Another trait of a healthy human is liveliness and cheerfulness. High spirits is compared with the sun, water, mountain, and a flower, intensifying the characteristic feature of a particular phenomenon; *суудай тунук көңүл*; *тоодой бийик көңүл*; *гүлдөй назик көңүл*. Another natural phenomenon showing cheerfulness is a waterfall: *шаркыратма сыяктуу шайыр күлкү*. Laughter is associated with the melodic sound of a waterfall. Other natural phenomena highlighted in phraseological units representing "health" concept are rain, the moon, plants and flowers. A perfectly well person is compared to rain: *right as rain*. It implies a fit person, especially after a minor illness or accident. The allusion in this simile could be due to the reason that rainy weather is a normal fact of life in Britain. Another comparison is made between a tree, namely *an oak* and its *acorn*, and a person's strength and health is associated with an oak: *strong as an oak*; *sound as an acorn*. The oak is the English national tree, representing strength, endurance, and survival, while the acorn, the seed of the mighty oak, is a symbol of youthfulness, fertility, immortality and vitality. The oak can get 2000 years old. In Kyrgyz vitality is associated with juniper (archa) and highlighted in the following phraseme: *арчадай узун өмүр*. Junipers are a type of evergreen trees which can live from 600 up to 2000 years. In fact, archa is widely spread all over the country, they have been of great importance to Kyrgyz people. Archa is also a symbol of the holiday of Nooruz, when families burn archa twigs to fill their homes with a rich smell of archa in cense. Another plant associated with health and vitality is flowers. Consider: *fresh as a daisy*; *fresh as a rose*; *red as a rose*; *fresh as April*; *lilies and roses*. These phrasemes establish similarities between freshness of flowers which thrive in spring and

freshness of a healthy person. The rose is the national flower of England and was introduced during the reign of the Tudors. The rosy colours such as red and pink accentuate the freshness and health of a person. A physically and emotionally healthy person is said to be *in the pink* or *in the pink of condition*. People who have a rosy glow to their face are judged to be healthier than those with pale skin. A healthy face is compared with a cherry, a fleshy fruit and a symbol of health: *red as a cherry*; *алчадай жүздүү*. Another Kyrgyz phraseme representing a person in very good health is *бетинен каны тамган*. Red cheeks are a sign of good blood circulation which is considered to be beneficial. On the other hand, poor circulation can cause different diseases. One of the symptoms of bad circulation is paleness. It is represented in the following expressions: *off colour*; *pale as a ghost*; *pale as ashes*; *pale as death*; *кан-сөлү жок*; *кебетеси бопбоз*; *жууган чүпүрөктөй боп боз*. Another colour representing a sickly appearance is green: *green about the gills*. A person's gills are the fleshy parts between the jaw and the ears. The green colour at the gills may indicate a person looking or feeling ill or nauseous. In Kyrgyz a sickly appearance is described as having a yellow appearance, and compared to a withered leaf or tree: *куураган жалбырактар сары*; *куурап калган бактай*. The analogy drawn in this comparison is that yellow and withered leaves may, in fact, point to something being wrong with the tree, while a person having “withered” appearance may have a disease. The phraseme indicating strength *кыт куйгандай* can be rendered as “as if filled with metal”. The analogy drawn in this phraseme is made between a person and a gaming piece “чүкө”, made of tarsal bones of animals, commonly sheep or horses. For longer endurance and strength of these pieces it was necessary to make a whole in the bone and fill it with metal, usually lead. It facilitated the game flow by making the bone heavier and stronger. Other metals used to represent excellent health are iron and steel, an alloy of iron with other elements. Consider the expressions denoting extremely good health: *темирдей бекем*; *iron health*; *all oak and iron bound*; *sound as a barrel*. In the Kyrgyz language lexemes denoting various body parts and organs are employed in representation of a healthy person. They contribute to the overall interpretation of the phrasemes. Consider the following: *алты саны аман*; *төрт мүчөсү соо*; *башы бүтүн*, *боору эсен*; *боору бүтүн*. These body-based phrases do not denote the health of the particular body part, conversely, they are used in the interpretation of the whole body and mental condition of a person. For instance, in the phraseme: *алты саны аман* the six thighs refer to all the body parts, organs, and mental health of a person, while the four limbs in *төрт мүчөсү соо* indicate a person's physical health. Another lexeme used for denoting overall health is the liver. The phrasemes *боору бүтүн* and *боору жетик* do not imply soundness the liver only, they refer to mental and physical condition. However, the liver is believed to be a vital organ and performs many vital functions to keep the body free from toxins. Without a healthy liver a person cannot survive. The phraseme *башы бүтүн*, *боору эсен* refers to the undamaged head, that is, human brain, and healthy liver, as the brain is the central nervous system controlling the body's functions and abilities. The lexeme head is present in other Kyrgyz phrasemes representing “health” concept: *башы айлануу*; *баш кетөрүү*. The phraseme *башы айлануу* denotes the feeling of being lightheaded and means to feel dizzy. Whereas the expression *баш кетөрүү* means to get well or to gain strength after an illness. The phraseme denotes raising one's head from the pillow. This idea is also present in the following phraseme: *башы жаздыкта, бели оттукта эмес*. Cattle breeding has been an important part of Kyrgyz people, they would often shepherd grazing cattle in pastures. The “back not being in pasture” means that a healthy person does not find it necessary to lie down. The opposite idea is expressed in the phraseme *жаны жер тартуу*, which indicates that an indisposition causes strength loss. In English the idea of being in bed as the result of an illness is present in the following phrasemes: *on one's back*; *take to one's bed*. As stated before, Kyrgyz employs the lexeme *head* to express the idea of recovering to health, by way of contrast, English uses the lexeme *feet* to denote being well and healthy, especially after an illness: *back on one's feet*. The colour black is associated with the unpleasant taste that occurs due to hunger. The lexeme that is present both in Kyrgyz and English phrasemes representing physical condition is *ear*: *куу кулак*; *кулагы оор*; *кулагы чуулдоо*; The phrasemes condition *куу кулак* and *кулагы оор* denote hearing loss, whereas *кулагы*

чуулдоо denotes both hard of hearing and getting or feeling worse due to an illness. The English equivalent of the latter phrase is *one's ears are ringing*, which means to have a ringing sound because of an illness or other condition. Many illnesses and diseases cause fever or are accompanied by it. In both languages fever is compared with fire: *бети-баишы оттой ысык* ; *от менен жалын* ; *as hot as hell*; *as hot as fire*. These phrases derived from conceptual understanding of the surrounding reality. Fire is, indeed, the hottest phenomena people have encountered with. As a result, it is only natural to associate human fever with fire. The phrase *under the weather* comes from a maritime source. As Britain is surrounded by water, sailing has been an important part of living. Originally the phrase meant to feel seasick due to bad stormy weather. When a sailor was unwell, he was sent down below to help his recovery, away from the weather under the deck. Indisposition is also expressed by means of a simile in the phrasemes: *like death warmed over* or *like death warmed up*. The expression *to be in the wars* means to suffer from a number of minor indispositions all at the same time. These minor mishaps are compared to the wars. Kyrgyz phrasemes denoting feeling of discomfort or an illness are: *адээрге алы келбөө*; *көңүлүү караңгылоо*; *ментинен таюу*; *бүктүшүү* ; *өзун коёрго жер таппоо*, *жаны кейүү*; *жаны көзүнө көрүнүү*. One's whole life is known to flash before the person's eyes when he is about to die. This expression is a hyperbole for denoting that someone feels distressed. Phraseological units representing "health" concept in Kyrgyz and English have a distinctive manner of characterizing abstract ideas in concrete ways by means of metaphor, simile, and hyperbole. The particular natural phenomenon employed in embodying health foregrounds a particular trait or feature attributed to humans and health. Conceptualization of health in the phrasemes of both languages appears to have been influenced by the surrounding reality and cultural backgrounds.

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Рецензент: к.ф.н., доц. Жумалиева Г.Э.

УДК 81'373,46:811.111

Рыспаева Н.

Н.Исанов атындагы КМКТАУнин магистранты

АНГЛИС ТИЛИНДЕГИ БИР ӨНЧӨЙ ТАТААЛ ТЕРМИНДЕРИ

ММК материалдарында саясий терминдердикоторууда тилдик каражаттарды изилдөө маселелери, бир өнчөй кошмо терминдердин берилишине арналган.

Негизги сөздөр: *ММК, термин, термин жасоо, тилдик каражаттар, кошмо терминдер.*

Рыспаева Н.

Магистрант КГУСТА им.Н.Исанова

ОДНОСЛОЖНЫЕ ТЕРМИНЫ В АНГЛИЙСКОМ ЯЗЫКЕ