

Materials of Conferences

**TURKMEN-RUSSIAN
PHRASEOLOGICALLY PARALLELS:
EXISTENCE OF FACTORS**

Evdokimova A.G., Baltaeva V.T.

*SBEI HPE "The Kazan State Medical University"
Ministry of Public Health of the Russian Federation,
Kazan, e-mail: g-alba67@mail.ru, b-vnera@mail.ru*

The phraseology of any language in most cases has a national identity, reflecting features of everyday life of people. Many idioms carry emotionally expressive, stylistic load.

National identity phraseology does not exclude common elements, which are expressed primarily in the existence of interlanguage phraseological parallels. We refer to them idioms, in varying degrees, coinciding in comparable languages in semantic and formal relations.

Comparative analysis of the phraseology of the Turkmen and Russian languages shows that the number of idioms is in relations of parallelism. There are the most productive areas on the basis of which are grouped phraseological parallels. These areas are mainly related to such topics as the nature, the animal world, the mental state of the people, household items, religious and superstitious ideas, part of the human body and other.

Most often match the idioms that are created in the image of the phenomena of nature. It such names as the *asman* – sky, *ýer* – earth, *gün* – sun, *aý* – moon, *ýagyş* – rain, *ýel* – the wind and so on, which people had representation from the ancient time. Phraseological units are created for the images, in most cases based on the same properties. For example, in a basis of creation of idioms with the word **snow** in two languages lay perception of its color: **gar ýaly – as snow** meaning “white, snow-white”. This nature have also phraseological parallels **gökden düşen ýaly – like fell from the sky**, **ýer bilen gök ýaly – as heaven and earth**, **egnimden dag aýrylan ýaly – like a weight from my shoulder had fallen** etc.

Parallelism can be observed in the same rethinking of phraseologisms containing in their composition the names of animals, birds, insects, etc., because the habits, behavior of many domestic and wild animals, birds equally associated in people’s minds.

According to the fair remark E.M. Solodukho, “association of the many names of animals with the same or close characters from different language groups is explained by the centuries-old experience and people communicate with animals, the significant role that they play in human life”. So, for example, the stubbornness of man in the Turkmen and Russian languages is associated through the image of a donkey: **eşek ýaly ketjal – stubborn as a mule**; a state of fear, suspicion in some animals accompanied by preloaded tail (for instance, in dogs, wolves), which are transported in the content of the phraseological units of **guýrugyny ýamzyna gysmak – turning**

tail (squeeze) with a value of “being afraid of something, to become less self-confident, silenced”.

In many languages, the cat and the dog are described as two irreconcilable animals. Such characteristics can be seen on the materials of the Turkmen and Russian languages. The behavior of these animals was the basis of education parallelism between phraseology **it bilen pişik ýaly – like cat and dog** with the value “in constant quarrel, hostility”. Idiom **peşeden pil ýasamak – make a mountain out of a molehill**, **ary öýjügi – hornet’s nest**, **siňek uça bildirjek (eşidilýär) – heard a fly flies** and other evidence of the same personification of animals, insects in people’s minds.

Parallelism is formed in those cases where there is transfer of the same actions of animals, birds on people’s actions. For example, extremely aggressive conditions are compared in Turkmen and Russian languages with a mad dog, on the basis of what appeared phraseologism **guduzlan it ýaly – like a mad dog**.

Often phraseological units on the basis of the characteristic properties of animals equally symbolized by the consciousness of people. So, symbolizing the qualities of the lion as bravery and courage in Turkmen and Russian phraseological parallels arise **arşlan ýürek – lion heart**, and vice versa, cowardly people associated in the mind with the image of a rabbit – **towşan ýürek – hare soul**, etc.

Idiom **ezilen towuga dönmek – like a wet chicken** in Turkmen and Russian languages have different meanings. In the Turkmen language idiom is set to “strongly wet, wet to the skin”, hence, in the minds of people, this idiom is associated with image of a wet hen in the truest sense. In the Russian language the meaning of this phraseologism somewhat different from Turkmen. As is known, wet chicken has depressed, miserable. On this basis, in our opinion, in the minds of people are rethinking this idiom meaning “man having pathetic, depressed, upset”, the second value – gutless, spineless people. Idiom **gurt ýaly – like a wolf** in the Turkmen language is set to “combat, agile man”, and in Russian – “hungry, tired”. Therefore, in parallel phraseological units may be completely different reinterpretation, whereby it is possible to assume the occurrence of interlanguage phraseological homonyms.

If the match is partial metaphors may occur the so-called incomplete parallel. For example, **gatyr ýaly işlemek – to work like an ox**. In Russian this idiom means “work hard”, and Turkmen in the same meaning may be used several names: *gatyr* (mule), *eşek* (ass), etc.

Thus, the coincidence of the phraseological units with the name of animals and birds due to the nature of the comparisons that in both languages based on the most typical behaviors of animals and birds.

The similarity of household articles and parts thereof may also cause phraseological parallels: *tor* – net, *elek* – sieve, *iňne* – needle, etc. For example, **aýna ýaly – as glass**, **elek bilen suw**

daşamak – draw water in a sieve, tora düşmek – fall into the network, and so etc.

Parallelism of phraseologisms of the two languages can be generated by the coincidence of the basic functions of the human body: crazy, calm, death, patience, sickness, sleep, work, etc. For example, **depe saç düýrükdi – hair stood on end, bilini ýazman – not straightening his back, sabyr käsäm doldy – patience has snapped**, etc.

Parallelism idioms of languages with two different systems can be generated by the coincidence of the basic functions of the human body: **dabanyň ýalamak – to wheedle, burnuny sokmak – to poke his nose, baş goýmak – lay down his head, bogazyň ýyrtmak – to bawl** and so etc.

Turkmen-Russian phraseological parallelism is observed between numerally phraseological units. For example, iki ädimlikde – two steps, ýedi gat hamyny sypymak – after seven skins, ýedi puşduna çenli – to the seventh generation, and so etc.

V.M. Makienko said: “Despite the seeming national specificity, “identity” models tautological, they are actively disseminated in multiple languages”. So, some idioms-tautologizmy Turkmen and Russian languages form parallelism: **elden-ele – from hands in hands, ýanma-ýan – side by side, ýüzbe-ýüz – face to face, egin-egne berip – shoulder to shoulder**, etc.

Parallelism in phraseology arises not only due to accidental coincidence, but by tracing. It should in this regard, to emphasize the difficulty of determining causes of phraseological parallelisms.

Tracing is the result of language contact, translation of literary works from one language to another, etc. Phraseological tracing – collocations is incurred “as a result of a literal, i.e., foreign language word translation turnover. In view of the differences caused by rates of interest mapped languages, grammatical structure combinations modelled after idioms may be different. In Turkmen writing frequently used expressions: **doganlyk elini uzatmak, oda-suwa urmak, Amerikany açmak, üns merkezinde durmak** which literally means: **a fraternal hand to reach into the fire and into the water to discover America, to be the center of attention**, and so etc.

“And from myself and on behalf of a fraternal **hand stretched out to you**”. (Leo Tolstoy. “War and Peace”). – **Öz tarapyndan-da, olaryň adyndan-da size özümiň doganlyk elimi uzadýaryn**.

“He felt that one of the words of this man depended on the fact that all this mass ... would go **through fire and water**, crime, death, or the greatest heroism ...” (ibid.). – Bu ummasyz kän mähelläniň... özüni oda-suwa urmagynyň, jenaýata, ölüme gitmeginiň ýada inňän beýik gahrymanlyga gitmeginiň bu adamyň ýekeje sözüne baglydygyny Rostow duýýardy...

When transferring Russian phraseological the Turkmen language by tracing possible deviations from the prototype. In some cases, there and paste in the tracing components missing in the prototype.

“He will **make the water dirty** – and to the side, and us again to disentangle” (Mikhail Sholokhov “Virgin soil upturned”). – **Ola dury suwy bulandyrarda hol Seýlek aýrylar, şol bulanyk suwy bolsa ýene biz içmeli bolarys**.

“The peasant women themselves will fire, **water will not pour**” (Ibid.). – **Bir görsen heleýler öz aralarynda jenjel turuzýarlar, üstlerine suw guýubam aýryşdyryp bolanok**.

It should be noted that most of the Turkmen phraseological cripples encountered in works of art, are not widely common parlance in the Turkmen language. For example:

“Oh, how you frightened me. What was wrong with them, **the soul were fainting**” (N. Chernyshevsky. “What to do?”). – **Sen meni nähili gorkuzdyň. Şeýtmegem bolarmy? Janym dabanyma gitdi**.

“You can live, but requires the brain and greater agility to immediately **into a puddle did not sit down**”. (M. Gorky. “Mother”). – Emma birden batga batmazlyk üçin, paýhaslylyk hem ilgeziklik gerek.

“... Both spouses gladly felt that, despite the fact that there was only one guest, the evening had begun very well, and that evening **was like two drops of water** like every other evening with conversation, tea and candles”. (Leo Tolstoy. “War and Peace”). – ... Är-heleýiň ikisi-de meýlis aňşamy gowy başlandy we bu meýlis aňşamy gürrüňli, gaýly we ýanyp duran şemli başga her bir meýlis aňşamyna, edil iki sany suw damjasynyň biri-birine meňzeşligi ýaly meňzesh diýip hezil edýärdiler.

There are cases, when also calcium and semantics of phraseological: “Write, Michael Grigorich, order and lie at the dawn. In six it is necessary that you were **on the feet**” (M. Sholokhov. “The Quiet Don”). – **Mihaýlo Grigoriç buýruk ýaz-da, ýatyp ukyny a.sagat altyda aýak üstünde bol**. Idiom **on the feet** has several meanings, namely, “upright”, “awake, rising from sleep”, “in troubles, worries, at work, on the move, without sitting down, while staying”, “healthy, not sick”, “not getting into bed, without bed rest (to transfer the disease)”. In this context the Turkmen parallel copied second value of Russian phraseological.

“Something they’re all **on the defensive**, angry, as if everyone wants to feel something ...” (Leo Tolstoy. “Anna Karenina”) – **Näme üçindir olar aýyň(n) bolmasa çarpaýa galýarlar, misli nämedir bir zada görkezjek bolýan ýaly bolup, gaharlanýarlar – diýip, ol jogap berdi**. In this example, the Russian phraseologism “dramatically manifest disagreement, protest, resist” was trace the Turkmen language.

Thus, the formation of phraseological parallels associated with various fields of cultural and social life of peoples, with the phenomena of nature, wild-life, etc., which is the foundation of education extralinguistic phraseological parallels.

References

1. Mokienko C.M. Slavonic phraseology. – M., 1980. – P. 143.
2. Soloduchko E.M. internationalization Problems of phraseology. – Kazan: Publishing house of Univ Kazan.un-ta, 1982. – P. 17.
3. Shan N.M. Phraseology of modern Russian language. – M., 1969. – P. 140.

The work is submitted to the International Scientific Conference “Problems of quality education”, Morocco, May, 20–23, 2014, came to the editorial office on 08.04.2014.