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# Современные проблемы филологии и методики преподавания языков: вопросы теории и практики

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и методики преподавания языков:  
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**Modern Problems of Philology and  
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*В сборнике научных трудов представлены статьи ученых, педагогов, студентов – участников VII Международной научно-практической конференции «Современные проблемы филологии и методики преподавания языков: вопросы теории и практики». Раскрываются проблемы контрастивной лингвистики и переводоведения, межкультурной коммуникации и лингвострановедения, вопросы отечественного и зарубежного литературоведения, методы преподавания языков в поликультурном образовательном пространстве. Материалы данного издания актуальны для интересующихся современными проблемами лингвистики, филологии и методики преподавания языков и могут быть применены при выполнении научно-исследовательских работ.*

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**ИДИОМЫ В СТИХОТВОРЕНИЯХ МАХТУМКУЛИ ФИРАГИ И  
МЕТОДЫ ИХ ПЕРЕВОДА НА АНГЛИЙСКИЙ ЯЗЫК  
(НА ПРИМЕРАХ ЛЕКСИКИ ОКРУЖАЮЩЕЙ СРЕДЫ)**

**Аннотация.** В работе исследуется использование идиом, основанных с лексикой окружающей среды (вода, земля, воздух и огонь) в стихотворениях Махтумкули Фираги и изучается их значение в речи. Идиомы являются сложными словосочетаниями языка и имеют некоторые проблемы при переводе на английский язык. В данной работе характеризуется использование разных методов при передаче семантических значений этих идиом и проводится их количественный анализ.

**Ключевые слова:** идиомы, речь, культура, анализ, перифраза, понятие.

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**IDIOMS IN MAGTYMGULY FIRAGI'S POEMS AND TECHNIQUES OF THEIR  
TRANSLATION INTO ENGLISH  
(BASED ON ENVIRONMENTAL LEXICON)**

**Abstract.** The article deals with the usage of idioms based on environmental lexicon in the poems of Magtymguly Firagi, and their meaning in the speech is studied. Idioms are considered as the complex set expressions of a language and arise some issues in their translation into English. The use of various techniques in the transference of their semantically meanings is characterized in the present paper and amount of analysis are presented.

**Keywords:** idioms, speech, culture, analysis, paraphrase, concept.

Magtymguly Firagi, the great thinker of the Turkmen people, who left unquenchable traces in the Turkmen literature of the XVIII century, and who recognized himself as a great historical figure of that century, is known all over the world for centuries. The poet, following Sufism in the world of poetry, and in most of his poems, gave a great place to truth in the life of a person, advising open-heartedness and deep emotions. The great Philosopher poetically described the living conditions of the people of his time and their dreams about the bright future in his poems.

Magtymguly Firagi's poems are characterized by the fact that the meaning of the word is expressed in artistic language, and used idioms appropriately. Modern scientists-linguists are still focused on the eloquent usage of idioms in the creative work of the poet. A number of idioms in the poet's poems contain words relating to the environmental lexicon, and those lines of the poet were taken under analysis in present work. For example:

Kimseler meýlisde, kim *oda bişer*, Some people are in joy and some- *on fire*,

Agaç uzyn bolsa, kölgesi düşer [3, p. 610]. If the tree is long, the shadow will fall.

*To be on fire* - a metaphorical phrase used in the sense of *suffering* for something, describes the situation of the poet in these lines through a more effective image. Here, it will be appropriate to address to the explanations given to the environment lexicon, phraseological units in a figurative meaning.

The term, which is used as phraseological units in figurative meaning (*göçme* manyly *durnukly söz düzümleri*) in the Turkmen language, was introduced into scientific circulation in the 70-80s of the last century. Due to the fact that the object of the words in the stable vocabulary of the Turkmen language was not determined and the concepts of "phraseology", "idioms", "words in figurative meaning" were one of the controversial issues until these years. The concept of "idiom" in the Turkmen language was analyzed for the first time in K. Babayev's work "Idioms in the Turkmen language" and defined as the following: *Words are used conditionally and freely so that their meanings are not proven, their meaning is not completely dependent on the meaning of its components, the lexical structure that makes it up, is*

*absolutely indivisible and does not disperse, other. Idioms are stable phrases consisting of two or more words that cannot be directly translated into languages and require appropriate stylistic transformation when translated, and differ in their unity, imagery, and expressiveness* [2, pp.28-29].

Phraseological units include the uniqueness of the people's culture, nationality, and beliefs, and serve to effectively describe the life experiences and opinions of the nation gathered in history. Thus, we conclude that the phraseology of the language is an artistic representation of the culture, history, and lifestyle of the nation.

Understanding of people to environment, mastering it for living, using it harmoniously in his daily life, is also reflected in their language. Thus, a large number of idioms related to various aspects of people's life, including figurative phrases, were created. Idioms based on environmental lexicon which includes lexical units such as *earth, water, fire* and *air*, are as examples of it and create the most actively embedded thematic layer in a language usage. These lexical units, in turn, form phrases consisting of several words. For example, idioms relating to the concept of "*earth*" form a synonymous line such as *soil, ground, sand, sand (the same soil; heaven on earth, what on earth* and etc.). Phrases relating to the concept of "*fire*" contain the words: *embers, smoke, flame, and fire* and relating verbs *to burn, to burn, to cook, to smoke*. Idioms relating to the concept of "*water*" include *water, ice, ocean, sea, river, lake, and wet* and the verbs *wash, kill, steam* that describe actions peculiar to characters of water. The concept of "*air*" is in addition to the word *weather*, contain the words with lexical units such as *wind, wind, rain, frost, chill, heat, cold, fog, storm, hail, hail, snow, and rain*.

There are a lot of idioms containing these lexical units in the poems of Magtymguly Firagi. We can see idioms containing the word "earth/ground" in one of the examples:

Döwlet başa gelse, dost-ýaryn görmez,  
Kaza gelse, *bagryn ýerden götermez* [3, p.428]  
If caught fortune, one will not see his friends,  
If it ends, will not *get off the ground*.

The idiom *Get something off the ground* – means to be in a very difficult situation. In these lines of the poem this phrase is given by inversion, and means to be in a state of serious illness. Thus, the last line denotes a man without fortune is in no mood.

In the poet's poem "You Become", the phrases with "earth" used in the meaning of "to disappear", "go to earth" and "to take the earth" used in the sense of possessing all the land/things were artistically expressed in these lines;

Isgender dek *ýeriň ýüzüni alsañ,*  
*Ýere-ýegsan bolup, ýer dek bolar sen* [3, p. 262].  
If you take *the surface of the earth* like Alexander,  
The earth will be destroyed and you will *go to earth*.

In the poet's poems, there are idiomatic phrases related to the concept of "water", such as "*flooding of suffer*", "*be down the wind*", and the pain he is suffering were described as the following:

Hyrydar gözi birle kim gelip gördi meni?  
*Hijran ýagmyry ýagyp, gam sile berdi meni* [3, p. 80].  
Who came and saw me in suffer?  
Rains of suffer *poured down on me*.

Idioms play a very important role in language since they express cultural concepts, emotions, and experiences. They also contribute to the richness of a language and serve as markets of cultural identity and heritage. Since they also sometimes reflect on historical events, traditions, and values, idioms and colloquial expressions are essential to a community's shared knowledge and collective memory. In above-mentioned lines of Magtymguly's poems we can see the richness of his poetic creativity with the usage of idiomatic expressions.

Some issues in translation of his poems come in when attempting to transfer the cultural nuances embedded in idioms to a new target language without losing their intended meaning. To effectively capture the essence of idioms during the translation process, it's extremely important that linguists have a deep cultural understanding and awareness. As they are metaphorical in nature, a literal translation of idioms might not make sense in another language. Finding equivalent metaphors or expressions that

convey the same figurative meaning of the idiom in the target language is extremely challenging. The other problem is that idioms often have multiple interpretations and can be open to different understandings, even within the same language. For a translator, the challenge is to select the most appropriate translation that captures the intended meaning while considering the various possible interpretations. With this kind of translation, there is also a risk of miscommunication or loss of the intended impact if the translated idiom needs to be understood or perceived differently in the target language. Therefore, expressive meaning of Magtymguly's poems should not be lost in transference of English. Analyzing the translations of his poems we shall state the following criteria – translator should be very attentive in his work and thoroughly study of translation transformations.

According to works of A.V.Kunin the following techniques of translation of idioms are presented [8, p.10] we decided to follow these recommendations in the translation of Great Scholar's work:

1) *By choosing absolute/complete equivalents.* This is the method of translating by which every componential part of the source language idiom is retained in the target language unchanged. In the poet's poem "To sides", his grief is summed up in the lines:

Magtymguly, *köýsem,bişsem*, Magtymguly, *if burnt, fired*

Ynanmazlar *oda düşsem* [3, 30] No one believes me if I got on fire

– and complete equivalents were used in their translation into English.

2) *Substitution with the analog.* Substituting a figurative expression with its analog, a translator may generalize or specify some components of idiom.

An overwhelming majority of Turkmen idiomatic expressions have similar in sense units in English. Sometimes these lexically corresponding idiomatic expressions of the source language may also contain easily perceivable for the target language speakers combinations of images as well as similar or identical structural forms. In the poem of the poet "They said: "Wake up"" the idiom with "wind" was used in the meaning of being *quick/quick/move* and in their translation we use analogues of them in English;

*Ýel boldum, ýüwürdim ýeriň damarna,*

Hazarym tokundy *Arşyň kemerne* [3, p. 18].

I turned into wind and reached earth's core,

My view reached the *Heaven's belt* [4, p. 18]

3) *Descriptive translating of idiomatic and set expressions.* The meaning of a considerable number of idiomatic as well as stable/set expressions can be rendered through explication only, i.e., in a descriptive way. In the poem "Became" as giving advice the idiom containing the word "wind" was used in the meaning of "not doing any harm to a person" and in its translation we used this technique:

Ne peşe aýak basdyň, dolan bir özüňe bak,

*Kül bolup, ýelge sowrul*, ol güzerde janyň ýak [3, p. 74]

Ended the feeling of love, *burning and catching a wind of*,

Lost my wind, *scattered to the wind*.

The idiom "scattered to the wind" is used in the sense of "got discouraged". Translation of Magtymguly's poems are mostly followed by this technique [4.].

4) *Phraseological calques:* idiomatic expressions are translated word for word. This technique was used mostly in metaphoric idioms of the poems. Metaphoric idioms relating to the concept of "fire" are even more dominant in the poems written by Magtymguly Firagi on the lyrical theme. "To fall in love", "firing" or "to set on fire" expresses the emotional feelings of the poet in the following lines:

Ýolda ýolukdyrды çeşmi-jadyny, On the way, He *lit up* the spring-magic,

Ölçerdim, el çoydum *yşkyň oduna* [3, p. 76] I measured the *firewood* and *set on fire*.

Or: *Yşk ataşyna düşdüm*, perwana boldum imdi,

Şowkuň *közüne köydüm*, birýana boldum imdi [3, p. 74]

You put me *in fire*; I've turned into butterfly,

*Burnt in ember*, stayed alone.

In most of the poems of the wise poet, idioms like *setting fire, bathing in fire, burning in the fire of separation*, related to the concept of "fire" were actively used. For example:

Meniň jany *yşk oduna ýakypdyr*, My soul was *burned in the fire*,

Başlary tylladan jygaly geldi [3, p. 169]. They came in their golden crowns.

5) Creative (Combined) translation to convey the same meaning. This technique is mostly used in the translation of Magtymguly's poems. For example, in the following masterful lines of Magtymguly, the phrases "to be foggy", "rainy rain", "wind of Hell" relating to the concept of "weather" we used creative translation for conveying the gist of lines:

Götergil gojalan başyň, Raise your old head,

Seriňde *dumanyň galdy* [3, p. 603] You have left your *misty mind*.

If translated word for word technique above mentioned lines shall be given as the following way:  
Raise your old head

*Mist* had been left in your *head*

– and the meaning of the idiom “duman galmak” will lose its semantical meaning. The idiom “seri dumanly” is in the meaning of *being/staying in unknown situation*.

Translating idiomatic expressions often requires thinking outside the box and employing creative approaches to capture the essence of the original idiom. Creative thinking allows translators to find alternative expressions, idiomatic phrases, or metaphors that convey a similar meaning in the target language. It involves leveraging linguistic knowledge, cultural understanding, and intuition to produce accurate and effective translations.

To incorporate creativity and find equivalent expressions, translators can brainstorm multiple translation options and consider different linguistic techniques, such as metaphorical substitutions, paraphrasing, or idiomatic alternatives.

In general, the poems of Magtymguly Pyragy, analyzed above, we can see that the use idiomatic expressions make a complex problem for translators. The poet was able to choose artistically and could make a great contribution to the use of idioms properly in poetry. He used idioms based on “fire” and “air” lexicon mostly in poems on the topic “Love”. Poems on the topic of description of person's brevity, personality with the idioms containing the conception “earth”, “wind” and “water”.

In the world of poetry, which has become the artistic school of the poet, there are still several problems that necessary to be analyzed, and the importance of their implementation has become one of the clear issues for us. In the future, there is great confidence that these activities will be continued in the year of "Happy Youth with Arkadagly Serdar" of the Turkmen people. According to the Decree of Hero Arkadag, in 2021 was declared that 300 Anniversary of Magtymguly Firagi's birthday will be celebrated in 2024. This is a great event for people who honour Magtymguly Firagi as Great Scholar and from that day the Turkmen people started to prepare. Most of his poems are translated into world languages and published. Numbers of scientific conferences are being held in our country and numerous research papers are being carried. The Turkmen people are proud of their Great Thinker.

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