

*Анаева С.Х., Жапаркулова Д.А.***ИДИОМДУ КЫТАЙ ЖАНА АНГЛИС ТИЛДЕРИНДЕ  
ОКШОШ МААНИСИ МЕНЕН САЛЫШТЫРУУ***Анаева С.Х., Жапаркулова Д.А.***СОПОСТАВЛЕНИЕ ИДИОМ СО СХОЖИМ СМЫСЛОМ  
НА КИТАЙСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ***S.Kh. Aparaeva, D.A. Japarkulova***COMPARISON OF IDIOM WITH SIMILAR SENSE  
IN CHINESE AND ENGLISH**

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Бул макалада кытай жана англис тилиндеги фразеологизмдер темасы жана алардын мааниси талкууланат. Фразеологизмдер адамдардын ар кандай сезимдерин, окуяларын, окуяларын билдирүүгө жардам берет. Идиомалардын жардамы менен тексттин маанисине өзгөчө маани берип, сүйлөөнүн экспрессивдүүлүгүн жогорулатып, натыйжалуу түшүнүккө жана тереңирээк мааниге жетише аласыз. Макалада алардын маани-маңызын жакшыраак түшүнүү үчүн, бир нече фразеологизмдерди этимологиянын көз карашынан талкуулайбыз. Салыштырылган лингвомаданияттардын окшоштуктары жана айырмачылыктары баяндалган. Окшоштуктар көбүнчө фразеологиялык бирдиктердин жалпы келип чыгышы менен шартталат, ал эми айырмачылыктар айырмачылыктарга жана жашоо өзгөчөлүктөрүнө, каада-салттар менен үрп-адаттарга, динге жана элдердин географиялык абалына негизделет.

**Негизги сөздөр:** фразеологизмдер, бирдиктер, фразеологизмдер, кытайча, англисче, лингвистика, маданият таануу, фольклор таануу.

В данной статье рассмотрена тема идиом в китайском и английском языках, их значимость. Фразеологизмы помогают выражать различные чувства, переживания, события людей. При помощи идиом можно придать особое значение смыслу текста и усилить выразительность речи, добиться более эффективного понимания и глубокого смысла. В статье рассмотрены несколько идиом с точки зрения их этимологии, чтобы лучше понять их значение. Описывается сходство и различия сопоставляемых лингвокультур. Сходства в большинстве своём обусловлены общим происхождением фразеологических единиц, тогда как различия основываются на отличиях и особенностях быта, традиций и обычаев, религии и географическом положении народов.

**Ключевые слова:** фразеологизмы, идиомы, китайский язык, английский язык, языкознание, культурология, фольклористика.

*This article discusses the topic of idioms in Chinese and English, and their significance. Phraseologisms help to express*

*various feelings, experiences, events of people. With the help of idioms, you can give special meaning to the meaning of the text and enhance the expressiveness of speech, achieve more effective understanding and deeper meaning. The article discusses several idioms from the point of view of their etymology, in order to better understand their meaning. The similarities and differences of the compared linguocultures are described. The similarities are mostly due to the common origin of phraseological units, while the differences are based on the differences and peculiarities of life, traditions and customs, religion and the geographical position of peoples.*

**Key word:** phraseological units, idioms, Chinese, English, linguistics, cultural studies, folklore studies.

From the earliest times, before the advent of writing, there have always been vivid sayings with deep meaning, idioms or phraseological units. It is these bright, short sayings that have absorbed the centuries-old wisdom and experience of entire generations. Each nation has its own, they have certain characteristics associated with their place of origin. Nevertheless, many of these sayings are similar to each other, despite the fact that they could appear at different times and in different countries.

It is known that phraseology in all languages is a valuable heritage in linguistics, which reflects not only customs, traditions, national culture and humor, but also the history of the people. Phraseologisms are professional turns of speech that do not go through certain changes over time. The origin of phraseological units goes back centuries. The source of phraseological units in the Chinese language is folk and classical literature, and English phraseological units are associated not only with literature, but also with ancient mythology and history.

Everywhere has its own concepts of idioms and proverbs, since proverbs and idioms are the brightest manifestation in the lexicology of any languages and one of the most important varieties of folklore. With a deep study of folklore, we can most rationally and correctly use it in speech, which is a characteristic sign of the creative

use of the lexical richness of any language. The use of proverbs in speech makes it semantically richer and more expressive, however, inept use, on the contrary, impoverishes the language, and can also partially distort the meaning. For writers of any time, proverbs and sayings have always been an important source of apt and bright artistic word, an inexhaustible source of figurative means.

Everyone who studies a foreign language is sure to face the problem of translating stable phraseological units and their use in the text. The difficulty arises in the national understanding of the concept of proverbs, idioms and in determining the semantic limit of this concept.

成语 [chéng yǔ] (literally 'chengyu') is a stable turnover, most often consisting of four characters (sometimes of three, five, seven, and even eight characters), which is an independent member of a sentence [1].

Chinese idioms have a very long history, since they have existed for many centuries, covering the most diverse spheres of everyday life and spiritual life of the Chinese people; they reflect the realities of Chinese reality in terms of its history, culture, ethics and aesthetics. Being the richest source of cultural heritage and a fact of the historical past of China, idioms play an important cognitive role: 朝生暮死 [zhāo shēng mù sǐ] (literally 'to be born in the morning, to die in the evening') – figuratively "fleeting, ephemeral"; 金口玉牙 [jīn kǒu yù yá] (literally 'golden mouth, jasper teeth') – "know the value of your words"; 人来人往 [rén lái rén wǎng] (literally 'people come in and go') – "a lot of people" [2].

The Chinese language is rich in its phraseological fund [3]. Through the knowledge of the origin of phraseological units, as well as understanding the essence of stable expressions in the Chinese language, one can learn the culture and identity of the Chinese people.

Over the many thousand years of history, the Chinese language has been enriched with a huge number of proverbs, idioms and catchphrases, including those that came from the works of art by Chinese writers and poets, and those that emerged from folk tales, the everyday life of ordinary people. For a foreigner, in most cases, these expressions and phrases in translation sound strange and unusual, but for the Chinese they are as irreplaceable as air, and it is not surprising that they actively use these phrases both in speech and in writing.

Of course, it is almost impossible to deduce the meaning of a proverb or a catchphrase from a translation alone, because behind most of the Chinese fixed expressions there are small or large stories, without knowing which, all the beauty and meaning of the phrase are lost in the non-obviousness or imaginary simplicity of images. In addition, Chinese sayings sound well in their native

language, but in translation we can convey them either in boring prose or in an expression corresponding to the meaning [4].

One of the well-known idioms in Chinese sounds like this: 守株待兔 shǒuzhūdàitù "Wait for the hare under the tree" ("wait for the weather by the sea", "trust in fate", literally translated "guard the stump while waiting for the hare"), in English this idiom will sound so: "To wait by the sea for the weather" or "To sit around and wait indefinitely" (literally sit and wait indefinitely for something). The meaning of the two idioms will be the same: hope to win without any difficulty, rely on luck and fate in your actions.

The background of this phraseological unit in Chinese: in the Song dynasty, during the Warring States (475 - 221 BC), there lived one peasant. One day a peasant, while weeding in his garden, saw a hare, which rushed across the entire field, collided with a large stump, broke his neck and fell down dead. The peasant quickly ran up to the rabbit, picked it up, delighted, and thought: "How lucky I am, I got the rabbit for free and without difficulty." Since then, he abandoned all his household and sat down next to him, began to wait all day for the hare to collide with the stump again. Weeds, at this time, in the garden became more and more, until they became the size of the entered crop, the life of the peasant became difficult, and the rabbit did not appear [5].

Prehistory of the origin of phraseological units in Chinese: 这个成语故事是这样说的:从前有个农夫去田里干活的时候,偶然捡到了一只不小心撞死在大树上的兔子。这个农夫就得意地想:“我的运气真好,说不定明天还会有兔子撞死,我可不能放过这样的便宜。”第二天,他到地里,也不干活,只守着那棵大树,等着兔子撞过来。等了一天什么也没等到。他不甘心,于是天天坐在大树下等着兔子来撞死。就这样,直等到地里的野草长得比庄稼都高了,还是没见到兔子。这个故事被人们用来比喻不想努力,而希望获得成功的侥幸心理 [6].

Currently, the expression "守株待兔" is used for people who do not want to show any ingenuity to make their lives better, such people are carried away only by empty dreams and do not want to make any effort to get results.

The next interesting idiom goes like this: 掩耳盗铃 yǎn'ěrdàolíng "Steal the bell, plugging your ears." What matters is: engage in self-deception, close your eyes to the

inevitability of failure. English options: "To bury one's head in the sand" or "To cover one's ears whilst stealing a bell". Meaning: a person tries to fool others, but above all, deceives himself [7].

The background of this phraseological unit: In the Jin principality, during the Chunqiu period 春秋 (771 - 476 BC), there lived two large clans named Zhao and Fan. They began to conflict with each other and as a result of military clashes, the Fan clan was destroyed. There was one person who wanted to take away the wealth of the house of the destroyed family. The thief made his way into the yard and saw a large bell made of bronze with graceful patterns and figure. The bell turned out to be large and heavy, the thief could not lift it, he decided to break it into pieces and take it home. With the help of a huge hammer, the thief struck the bell with force. The bell rang so loudly that it frightened the thief by ringing, the thief quickly, covered his ears with his hands and the ringing stopped. Then the thief thought, if he does not hear the ringing, then no one will hear at all. But the bell with its ringing attracted the attention of local residents and they seized the thief [8].

Chinese equivalent of an idiom: 小偷找来一把大锤子, 拼命朝钟砸去, 咣的一声巨响, 把他吓了一大跳。小偷着慌, 心想这下糟了, 这钟声不就等于是告诉人们我正在这里偷钟吗? 他心里一急, 身子一下子扑到了钟上, 张开双臂想捂住钟声, 可钟声又怎么捂得住呢! 钟声依然悠悠地传向远方。他越听越害怕, 不由自主地抽回双手, 使劲捂住自己的耳朵。"咦, 钟声变小了, 听不见了!" 小偷高兴起来, "妙极了! 把耳朵捂住不就听不进钟声了吗!" 他立刻找来两个布团, 把耳朵塞住, 心想, 这下谁也听不见钟声了。于是就放手砸起钟来, 一下一下, 钟声响亮地传到很远的地方。人们听到钟声蜂拥而至把小偷捉住了。这个成语的意思是, 不要自欺欺人。钟的响声是客观存在的, 不管你是否捂住耳朵, 它都是要响的。所以应当正确地辨别情况, 评估自己的能力。[9]

This legend tells us that you shouldn't lie to yourself, you need to be able to distinguish illusion from reality and really assess your capabilities. The Chinese language has a huge number of deep and apt idioms on various topics. Equivalent expressions can be found in English and Russian. And also in other languages of the world. Examples:

1) Two peas in a pod 一模一样 (yī mú yī yàng)

This phrase was first seen in John Lyly's 'Euphues and his England', 1580 "the Twinnes of Hippocrates, (who wer as lyke as one pease is to an other)." The original Chinese phrase was first seen in the Ming dynasty novel, 'Slapping the Table in Amazement' 《初刻拍案惊奇》(chū kè pāi àn jīng qí): "话说人生只有面貌最不同, 盖因各父母所生, 千支万派, 那能够一模一样的?"

2) Raining cats and dogs 倾盆大雨 (qīng pén dà yǔ)

This phrase is thought to have come from the 17th century, when dead animals would be washed along the streets during heavy rain. The meaning of the idiom is 'heavy rain', which feels like you're being pelted by cats and dogs! The Chinese version comes from the Tang Dynasty poet, 杜甫 (dù fǔ) Du Fu's poem "白帝城中云出门, 白帝城下雨翻盆。" It means the rain is as heavy as pouring away the water from basin.

3) When in Rome 入境问俗 (rù jìng wèn sú) / Do as the natives do 入乡随俗 (rù xiāng suí sú).

The origins of this phrase comes from a Christian saint who wrote in circa 390 AD, that on visiting Rome, he would fast on Saturday, which was not his normal custom, and that his friend should do the same to avoid 'scandal'. The full phrase, When in Rome, do as the Romans do suggests that when travelling in another place with different customs than your own, follow the customs of the place to prevent offense. The Chinese equivalent was originally from the Daoist author, Zhuang Zi's 'The Mountain Tree' 《庄子·山木》(zhuāng zǐ · shān mù) – "入其俗, 从其令。" It means they do not go to a strange monastery with their own charter; literally - when entering the country, follow its customs.

4) Think before you act 三思而后行 (sān sī ér hòu xíng) Think three times. Act after.

Both cultures were smart enough to include this proverb, what with double-edged swords and boats being so tricky. The term sān sī (三思) means to mull it over or to think again in Chinese, but the plea includes a specific number as the literal definition is "think three times." This is a good phrase to use for any friend about to make a big, spontaneous decision.

5) An apple a day keeps the doctor away 冬吃萝卜夏吃姜, 不用医生开药方 (dōng chī luó bo xià chī jiāng, bú yòng yī shēng kāi yào fāng). Carrots in winter and

ginger in summer, then the doctor won't have to write a prescription.

Both cultures focus on nutrition as a way to avoid seeing or bothering the doctor, but the Chinese idiom includes a seasonal caveat as well as a focus on prescriptions and medications-which can be both costly and foul tasting. This is a good way to remind people to eat more nutritiously and mind their health.

An analysis of the available literature on the idioms of the Chinese and English languages allows us to conclude that idioms in the Chinese language are phraseologically related, stable lexico-syntactic units of the modern Chinese language, which in a short form of four-syllable rhythmic phrases and sentences clearly and expressively reflect various concepts of the real reality of Chinese ethnos. In English, idioms are also absolutely indivisible, stable combinations, in which the general meaning does not depend on the meaning of the words that make them up. English linguist L.P. Smith first coined the term idioms. He believed that idioms are needed to denote the grammatical structure of combinations characteristic of the English language, although very often the meanings of these combinations cannot be explained from both grammatical and logical points of view.

English idioms are also characterized by archaism, however, idioms can be found not only in poetry or in the works of Shakespeare, but also in the formal style of speech and even in slang. This suggests that the idioms of the English language were popular not only in the past, but also have a great influence on the development of modern English. Most phraseological splices arose as a result of the transfer of the meanings of their components. The main feature of idioms, according to Professor A.I.Smirnitsky, is expressiveness and emotional coloring, thanks to which they are accessible for perception.

The use of idioms in texts and colloquial speech gives them an emotional coloring, which is acquired due to brevity and idiomatic richness. There are idioms of parallel construction, they are formed according to the principle of a parallel relationship of parts consisting of four syllables and four morphemes, each of which is usually a word. For example, take, 水落石出 [Shuǐluòshíchū] - the water slept - the stones were exposed (everything secret becomes clear), in the English version - what is done by night appears by day, literal translation - what is done at night, visible during the day. In English, a parallel is drawn between night and day and the quantitative composition of the idiom is greater than in Chinese. Phraseologism of a non-parallel structure often represents four-syllable formations, although they are also found in a different composition. In this construction, service words and unions are allowed. For example, 不劳

而获 [Bùláo'érhuò] - not to work, but to receive, to enjoy the fruits of someone else's labor, Russian correspondence - to rake in the heat with someone else's hands, in English - to pull the chestnuts out of the fire for somebody - to pull chestnuts out of the fire for someone.

Idioms are the richest source of knowledge of languages, history and culture of countries, they deserve special attention when studying English and Chinese languages, as they can reveal many interesting points not only in the language, but in the spiritual culture of the people, the national character of nations. Idioms have been used in languages over the course of time, invariably retaining their original form and vivid original national coloration, as a result of which we can conclude that idioms are closely related to the historical development of the language. Religious beliefs, customs and way of life, as well as mores, have left and are leaving their mark on the formation of idioms. All proverbs, phraseological units, sayings are distinguished by their wit, originality and ease of use. It reflects the peculiarity of everyday living speech of the people with its unusual and bright vocabulary, harmonious turns.

Most of the Chinese and English proverbs and sayings are close to Russian, take, for example, "don't teach a scientist" in Chinese it will look like, 班门弄斧 [bānmén nòngfǔ], English version never offer to teach fish to swim, literal translation - don't teach fish to swim. As we can see, the same proverb carries the same meaning in three languages.

The Chinese and English often use proverbs and sayings in a concise, truncated form to give expressiveness. This truncated view is a kind of hint, suggesting the meaning of the entire idiom as a whole. In conclusion, we can conclude that idioms are unique and important artifacts of the culture of China and England, a centuries-old history with unique national and cultural features. The main feature of idioms is archaic vocabulary. Some of the phraseologisms have features of the old grammar and old pronunciation. In English idioms, in most cases, rearrangement of components is also unacceptable. The main feature of idiomatic expressions is emotional coloring. Idioms are closely related to the historical and literary heritage of peoples, as a result of which the distinctive features of phraseological units are instructiveness, linguistic originality and ease of perception [10].

It is within the framework of comparative linguistics that the formal and substantive similarities and differences of two linguistic systems are revealed, the similarities and differences are revealed, the reasons and laws of the emergence of these similarities and differences are traced. There are quite a few articles devoted to the comparative study of Chinese proverbs in comparison with the

proverbs of Russian, English, French and a number of other languages. For example, Wan Dechun (王德春), in his article 汉英 谚语 语义 对比 (2001), compares background meaning, figurative meaning, and other semantic aspects of Chinese and English proverbs. Liu Fengxia (刘凤霞) in his work "英汉 谚语 文化 特征 之 社会 语言学" (2001) describes the cultural identity reflected in Chinese and English proverbs in terms of sociolinguistics. Chinese and English proverbs contain similar observations and recommendations that are important for all mankind, although they reflect different life traditions, religious confessions, worldviews and much more, which is the difference between peoples. So, proverbs can become interlingual. For example, the meaning of the Chinese proverb 有其父必有其子 - Which father has which son, is reflected in the English proverb like father, like son [11].

It is the basic cultural differences of the two peoples that lead to the emergence of communication barriers in speech interaction. Learning a foreign language, a person accepts a foreign value culture. When studying any non-native language, the greatest difficulties are caused by linguistic means that create imagery, expressiveness of speech, the functioning of which makes speech richer and more emotional.

Chinese idioms play an important role in learning Chinese because by using the right idioms at the right time, a person demonstrates their erudition. It is very difficult to translate and understand Chinese idioms; many require careful translation.

With the help of idioms, we can give a person an exact definition of whether he is his own actions. In our time, there are also many new proverbs and sayings that also carry meaning, wisdom and life experience of people. Idioms are an important part in our colloquial speech, since by using idioms in conversation, we clearly make the interlocutor understand what we mean. Proverbs, sayings, idioms in different languages of the world sound differently, but at the same time they do not lose their deep meaning and in each language you can find the same idioms, proverbs and expressions, be it Russian, English or Chinese.

Thus, proverbs and sayings appear as if in the form of a book of thoughts of the people, after reading which you will learn to some extent its national character. Phraseologisms often appear as figurative models of typical life situations, and since these situations are largely repeated in different nations, the logical structure of multilingual proverbs is the same. The similarity between Chinese

and English proverbs in their content testifies to the commonality of human civilization, the commonality of ideology, social psychology, and views on the essence of moral values.

Note also that Chinese and English proverbs can be different in their content. They can have their own characteristic features, the most essential of which is the national component of their semantics. The national specificity of proverbs is mainly reflected in special words that have national and cultural semantics.

Language is the most direct way for people to express their views on a certain thing, to convey shades of feelings and emotions. It not only preserves the national culture, but also accurately reflects the emotional world of a particular nation. In history, due to differences in cultural traditions, geographic environment, customs and historical processes, ethnic groups have formed different cultures and national languages. [12] Under the influence of cultural factors such as psychology, morality, values, aesthetics and religious beliefs, representatives of other nations show different emotions in relation to the same or different objects, concepts, situations. Such shades of emotions and assessments are most clearly expressed in the language.

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