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THE POETICS OF LANGUAGE-BASED PHRASEOLOGICAL UNITS AND THEIR RENDERING IN FOREIGN TRANSLATIONS

Annotation

This article examines the poetics of somatic phraseological units based on the concept of “tongue” in “Kutadgu bilig”. The chain “tongue – head – life” is interpreted as a cognitive metaphorical model expressing the ethical and political philosophy of the work. A comparative analysis of the translations by K. Karimov, Walter May, Robert Dankoff, and S. Ivanov is conducted. The study identifies translation strategies such as formal equivalence, dynamic equivalence, interpretative approach, and conceptual transformation.

Keywords: concept of tongue, somatic metaphor, phraseology, cognitive model, equivalence, conceptual transformation, translation studies.

TILGA ASOSLANGAN FRAZEOLOGIK BIRLIKLAR POETIKASI VA ULARNING XORIJIY TARJIMALARDA IFODALANISHI

Annotatsiya

Mazkur maqolada «Qutadg‘u bilig» asaridagi til konseptiga asoslangan somatik frazeologizmlar poetikasi tahlil qilinadi. Baytdagi “til – bosh – yosh” zanjiri kognitiv metafora modeli sifatida talqin qilinib, axloqiy-siyosiy g‘oyaning obrazli ifodasi ochib beriladi. Q.Karimov, Walter May, Robert Dankoff va S.N.Ivanov tarjimalari qiyosiy tahlil qilinib, formal ekvivalentlik, dinamik ekvivalentlik, interpretativ yondashuv va konseptual transformatsiya kabi tarjima strategiyalari aniqlanadi.

Kalit so‘zlar: til konsepti, somatik metafora, frazeologizm, kognitiv model, ekvivalentlik, konseptual transformatsiya, tarjimashunoslik.

ПОЭТИКА ЯЗЫКОВЫХ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ И ИХ ПЕРЕДАЧА В ИНОСТРАННЫХ ПЕРЕВОДАХ

Аннотация

В статье анализируется поэтика соматических фразеологизмов, основанных на концепте «язык» в «Кутадгу билиг». Цепочка «язык – голова – жизнь» рассматривается как когнитивная метафорическая модель, выражающая этико-политическую идею произведения. Проведен сравнительный анализ переводов К. Каримова, Walter May, Robert Dankoff и С.Н.Иванова. Определены переводческие стратегии: формальная эквивалентность, динамическая эквивалентность, интерпретативный подход и концептуальная трансформация.

Ключевые слова: концепт языка, соматическая метафора, фразеологизм, когнитивная модель, эквивалентность, концептуальная трансформация, переводоведение.

Introduction. “Kutadgu bilig” is one of the most important written works of the eleventh century and forms the foundation of Turkic political and ethical thought. The text brings together ideas about statehood, social justice, and moral values in a literary and philosophical form. It is considered the first complete written monument that presents these principles in a systematic and artistic way. In the work, Yusuf Khas Hajib portrays the relationships between the ruler, the vizier, the wise counselor, and the people through ethical norms and moral responsibility. Through this narrative framework, the author explains the principles of governance, long-standing moral traditions, the philosophy of rulership, and essential human virtues with notable poetic skill.

One of the most significant features of “Kutadgu bilig” is that its political and ethical ideas are not expressed as abstract theories. Instead, they are conveyed through symbolic characters and a carefully structured conceptual system. For this reason, the work is not only a literary monument but also an important intellectual source of Turkic political and ethical thought, holding enduring scholarly value.

Literature Review. The study of phraseology contributes to uncovering the hidden mechanisms of language. Through phraseological analysis, it becomes possible to understand national patterns of thought, cultural values, and communicative strategies. For this reason, phraseology has become one of the significant areas of modern linguistics [1].

In the work under analysis, language appears not merely as a means of communication, but as a somatic image closely

connected with life and social relations, functioning as an ethical standard that reflects moral values within society.

According to Peter Kühn, the appropriate use of phraseological units is an important indicator of speech culture. When used properly, they make discourse more natural and fluent. However, the inappropriate use of phraseological expressions may result in communicative errors [5].

Research Methodology

In the chapter of the work entitled “The Benefits and Harms of the Tongue,” the following couplet appears:

Tylyr ked kedezgil kedezildi bash, Sözünni qırsurgıl uzatıldı yash.

The conceptual chain “tongue – head – life (age)” in this verse represents a cognitive metaphor. According to J. Lakoff and M. Johnson, human cognition understands and structures abstract concepts through physical experience [4].

In this couplet, the tongue is portrayed as an active organ, the head symbolizes life and death, and age represents biological continuity. It is important to note that the phraseological metaphor in the verse is built upon the conceptual framework that “controlling the tongue means preserving life.”

Phraseology, as defined in linguistic scholarship, is the branch of linguistics that studies fixed expressions or phraseological units whose meaning is formed as a whole and cannot be fully derived from the meanings of their individual components [2]. Top of Form Bottom of Form

Analysis and Results. According to Lakoff, “Metaphor is primarily not a matter of language, but of thought” [4]. From this

perspective, the metaphor found in the couplet is grounded in a universal cognitive model.

V.V. Vinogradov classifies phraseological units based on semantic unity and imagery. He emphasizes that units containing somatic components (such as tongue, head, and eye) possess a particularly high degree of figurativeness [6].

The couplet consists of two independent yet parallel syntactic constructions that convey didactic guidance: "If you guard your tongue, your head will be preserved" and "If you shorten your speech, your life will be prolonged."

Two phraseological models operate here: "Tongue – head – life" and "Speech – lifespan." The verb *kedezgil* ("guard, restrain") functions as an imperative moral command, while *kedezildi bash* emphasizes the preservation of the head. The paremiological structure promoting "speaking less" emerges as a moral virtue.

Let us now examine the translations of the couplet.

Q. Karimov's Version

Til(ing)ni nihoyatda ehtiyot qilgin, bosh saqlanadi,

So'z(ing)ni qisqa qilgin, yosh(ing) uzaytiriladi.

(Guard your tongue carefully, and your head will be safe; Shorten your speech, and your life will be prolonged.) [10].

In this rendering, the original structure is largely preserved.

The phraseological core remains intact, and the ethical imperative retains its instructive force. This can partly be explained by the linguistic and cultural closeness between the source and target languages. However, the original poetic alliteration (*ked – kedezilgi* – *kedezildi*) is partially lost in translation.

Walter May's Translation

Keep your tongue, and your head won't be lopped off for sport,

And your life will be long, if your words are kept short[7].

In May's version, the failure to restrain the tongue is explicitly linked to decapitation. The addition of the phrase "for sport", which does not appear in the original text, serves to intensify the dramatic effect. It can be argued that May amplifies the metaphor, enhancing its poetic vividness and stylistic sharpness. As a result, the translation acquires a more dramatized artistic tone.

The primary characteristic of phraseological units is their imagery, which animates discourse and produces a strong emotional impact on the audience. For this reason, phraseological expressions are widely used in literary texts [3]. From this perspective, preserving phraseological imagery in translation is of great importance.

Robert Dankoff's Translation

It is the tongue that brings a man esteem, so that he finds fortune, and it is the tongue that brings a man dishonor so that he loses his head [9].

In Dankoff's interpretation, the structural form of the original has changed significantly. The ethical imperative "restrain your tongue" is no longer directly expressed. Yusuf Khas Hajib's strong moral admonition is transformed into a more general

observation. This suggests that the translator adopted an interpretative rather than strictly equivalent approach, prioritizing conceptual explanation over formal correspondence.

S. Ivanov's Translation

Речь людям дарует и власть и почет,

А лишнее слово и шею свернет! [8]

In the Russian version, the somatic image is preserved in the expression "шею свернет" ("will break the neck"). However, the original conceptual model of "prolonged life" is replaced with "power and honor." This represents a conceptual transformation in which the semantic structure is reorganized and partially reinterpreted.

It can be emphasized that the couplets of "Kutadgu bilig" are distinguished by their profound ethical depth, educational value, and strong moral admonition. They fully reflect the traditions of Turkic-Islamic culture and its moral-philosophical worldview. The couplet analysed in this study is constructed on the basis of a somatic phraseological unit, where the concept of "restraining the tongue" is interpreted as a political and ethical principle.

The translators' efforts to render the text into languages that are not genealogically related to the source language demonstrate a high level of professional mastery. In general, it may be stated that the phraseological metaphor of the original has largely been preserved in translation. Among the examined versions, Qayum Karimov's rendering appears to be the closest to the original, which can partly be explained by the linguistic and structural proximity between the source and target languages.

Robert Dankoff adopts an interpretative approach in the translation process. As a result, the didactic logic of the original text is not fully conveyed to the target reader. Walter May, on the other hand, intensifies the metaphor in translation, enhancing its poetic coloring and artistic expressiveness, thereby achieving a form of poetic dynamic equivalence. Sergey Ivanov chooses a strategy of conceptual transformation, following a path of cultural adaptation in order to make the message accessible within the target cultural framework.

Conclusion. In conclusion, the analysed couplet represents a central formula of speech ethics within Turkic political and moral thought. From a phraseological perspective, it is grounded in a somatic metaphor structured around the conceptual chain "tongue – head – life," through which moral discipline and ethical education are expressed.

Although the imagery of the original text has largely been preserved in the foreign translations, the strategies employed by the translators differ considerably. Some versions follow a more formal equivalence model, others adopt a dynamic approach, while certain translations rely on interpretative strategies. These variations demonstrate how cognitive metaphor and phraseological structure may be maintained, intensified, or conceptually transformed depending on the translator's methodological orientation and cultural context.

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