

## PECULIARITIES OF TRANSLATION KOREAN FIXES PHRASES INTO TATAR LANGUAGE

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### ABSTRACT

Translation is multi-sided and the most complicated kind of human activity. Moreover, translation is considered to be a kind of man's intellectual activities. The impotence and role of the translation in people's life, the difficulty of this science are dated back to antiquity. Translation of phraseological units is not an easy task for a translator. These difficulties are related not merely to the structure of the languages but also to the necessity of more exactly translate the nativism, lexis, grammar. The present article is concerned with translation of Korean proverbs into Tatar language. Fixed phrases of Tatar and Korean like idioms of other languages have their own, national, peculiarities. Components of these phraseological units can be characterised as units that have structural and semantic features together with their own unique particularities. In the present paper Korean phraseological units devoted to the education theme taken from the work Lim Su The golden words of Korean folk (in Korean and Russian languages) are translated into Tatar language by phraseological units that are given in the N. Isanbet's work Joyous proverbs and riddles (in Tatar language) by phraseological means of translation. The originality of this research lies in the fact that previously there was not undertook a study on translation of Korean phraseological units into Tatar language. The key point of this research is that translation of fixed phrases is done by means of phraseological translation in order words by full and partial equivalents, full and partial analogues; Korean idioms that are devoted to the theme of education are translated into the Tatar language be phraseological units of the same theme. The results of the research can be used in the used in teaching translation theory of Korean language to the Tatar native speakers who are learning Korean as a second foreign language, for those who are interested in linguistics of Korean and Tatar languages, for further researches of peculiarities and difficulties of translation science.

**Keywords:** Linguistics; education; proverbs; full and partial equivalents; full and partial analogues; Tatar language; Korean language.

### INTRODUCTION

From ancient times till nowadays translation from one language to another played a leading role in the life of people. Such famous scholars of language as V.N. Komissarov [1] and L.L. Nelubin [2] considering translation as a kind of man's intellectual activities, as well as multi-sided and the most complicated kind of human activity. The linguistic study of translation had to overcome many prejudices and doubts concerning the importance of the linguistic aspects of the translating process and the possibility of describing this process in linguistic terms [3]. With developing of linguistics theoretical science of translation or in other words theory of translation and translation and interpretation studies is formed as a specialist discipline. Together with mentioned names translation studies in linguistics in recent times with the purpose of more exact designation of this philological science's branch there established such particular terms as 'translatology (in English), 'traductologie' or 'traductiologie' (in French), 'Translationswissenschaft' or 'Translationstheorie' (in German) etc. [4].

Translating of phraseological units into the other foreign languages is not an easy task for a translator. These difficulties are related not merely to the structure of the languages but also to the necessity of more exactly translate the nativism, lexis, grammar. Moreover, the local flavour and expressiveness of these fixed phrases should not be lost. Translators in order to overcome afore-mentioned difficulties are used

different ways of translation such as phraseological and non-phraseological, lexicographic and contextual, antonymic and non-antonymic, saving authors transformation or without saving it and the others.

In the introduction of Phraseology and Paramiology by N.F. Alefirenko and N.N. Semenenko there is given definition of phraseological units. According to the authors of this work phraseology "... is the greatest treasury and enduring value of the any language. It <...> keeps people's centuries-long working life, intellectual activities, moral values, religious viewpoints and faiths" [5]. In linguistics the subject of the phraseology (when it is broadly defined) included phraseological units, proverbs, sayings, aphorisms and colourful expressions (or winged phrases).

Tatar and Korean like many other languages of the world have rich, complicated, miscellaneous and multifarious system of phraseological units. Fixed phrases of Tatar and Korean languages like idioms of others have their own, national, peculiarities. Components of these phraseological units can be characterised as units that have structural and semantic features together with their own unique particularities. Phraseological units are essential to beneficiation and perfectibility of speech, and what for literate, usage of fixed phrase helps the author to present truly his/her thoughts to the readers.

In the paper under consideration there is studied phraseological means of translation of Korean fixed phrases into Tatar language. Putting it more exactly Korean phraseological unites related to the lexical set education are translated into Tatar language by phraseological unites of the same theme that are given in the work of N. Isanbet.

## **MATERIALS AND METHODS OF RESEARCH**

This article is written based on such works as Lim Su 한민족의 금언 (in English The golden words of Korean folk) [6] and N. S. Isanbet's Отканга мәкаль, тапкырга табышмак (in English Joyous proverbs and riddles) [7]. In these works authors classified proverbs to the nominal lexical sets. Lim Su in his work gives Korean proverbs with their translations into Russian language. In this article under consideration there were chosen phraseological units related to the school and education theme (in Korean 학문 과 지식 and in Tatar Language Белем-гыйлем ).

In order to select phraseological phrases for investigating means of translation of Korean and Tatar proverbs there were used continuous sampling method. The method of content analysis was used when there had been made classification of means of translation and, also, when we calculated the percentage correlations of methods of Korean fixed phrases' translations into Tatar language that.

## **Results**

According to A.V. Kunin full Tatar equivalents of Korean phraseological units are such fixed phrases that in translation into Tatar language the Korean sayings will be "matching in meaning, stylistic and grammatical structure, and there will be no vocabulary disparity" [8]. Let us provide a vivid example of full equivalents of translation into Tatar language:

지식이 힘이라 [6]

Белемдә көч [7]

These proverbs can be translated as 'Knowledge is a power'. Above given examples have the same evaluative and expressive components of connotation together with the same structural and grammatical body which can be showed as:

noun (지식-белем 'knowledge') + noun (힘-көч 'power')

A.V. Kunin in his article About translating English phraseological units in English-Russian phraseology dictionary writes that partial equivalent ‘merely contains lexical, grammatical or lexico-grammatical differences while having the same meaning and the same stylistic structure’ [9]. Let us single out an example of partial equivalents:

공부는 죽을 때까지 해야 한다 [6]

Гыйлем өйрәнү – бишкетән ләхеткә хәтле [7]

Aforementioned cases of partial equivalents of Korean and Tatar phraseological units have the same meaning. These phraseological units emphasize the necessity of learning right from birth or childhood till dying day. The stylistic structure of these fixed phrases is also alike. However these examples of partial equivalents under consideration have different lexico-grammatical body. So, if we translate Korean proverb into English it will be translated as ‘It is necessary to learn until last’ [6]. The Russian translation of given Korean proverb is closely echo such famous proverbs as ‘Every day is a lesson’; ‘Learning never stop’; ‘Live a centaur – learn a centaur’; ‘One’s lives and learns’; ‘You are never too old to learn’ and ‘Art is long, life is short’. Lexico-grammatical scheme of this proverb can be written as:

noun (공부 ‘learning’) + verb (죽을 때 ‘to death; until last hour’) + preposition (까지 ‘till’) + verb (해야 한다 ‘necessary’)

Tatar proverb can be translated into English as ‘Learn from the cradle till the grave’ which emphasizes the necessity of learning as it was mentioned in the Korean one. The lexico-grammatical scheme can be shown as:

noun (гыйлем өйрәнү ‘learning’) + noun (бишек ‘cradle’) + noun (ләхет ‘grave’) + postposition (хәтле ‘till’)

As we can see from what has been said above or, in more exactly terms, from the given lexico-grammatical schemes both of analysed examples have similar meaning and stylistic structure, but lexico-grammatical scheme of these proverbs are different. Keeping in mind aforementioned definition of partial equivalents given by A.V. Kunin we can conclude that Korean proverb is translated into Tatar language by partial equivalent means of translation.

According to the definition that was given by A.V. Kunin analog ‘is such a Russian chunk of language that has proper meaning but has fully or partially different figurative meaning when translating into English’ [10]. E.F. Arsenteva distinguishes full and partial analogues [11]. There were Korean phraseological units that were translated into Tatar language by full and partial analogues.

The next groups of Korean fixed phrases single out a vivid examples of translating by full analogues.

무식쟁이 백 놈이 제갈 량 한 사람 보다 못한다 [6]

Бер укыган кешегә ике укымаганны бирсәләр дә алучы юк [7]

Korean proverb Lim Su translates as ‘Hundred illiterates do not worth one Zhuge Liang’. In order to explain the meaning of this proverb he gives the next one ‘For a man of letters there are given two uneducated, and even then nobody wants to take’ [6]. Tatar proverb can be translated into English as ‘Even if for a booksy person will give two illiterates nobody wants to take them’. These proverbs have different structural and grammatical body. Although there can be marked such common lexical units as illiterate (무식쟁이; укымаган кеше) и one (한; бер). Both of these proverbs have the same significative and denotative macro-component worthlessness of illiterates.

Following exemplifies translation of Korean proverbs into Tatar language with two full analogues.

클이 황금이다 [6]

1) Гыйлемнән зур хәзинә юк [7]

2) Дөньяда иң зур байлык – белем [7]

Word for word translation of Korean proverb according to Lim Su is ‘Literacy is as good as gold’ [6]. The first Tatar proverb can be translated into English as ‘There is no property better than knowledge’ and the second one can be translated as ‘The greatest wealth in this world is knowledge’. The structure of Korean proverb can be written as:

noun (클 ‘literacy’) + noun (황금 ‘gold’)

Whereas the first Tatar proverb’ structure can be shown as:

noun (гыйлем ‘knowledge’) + adjective (зур ‘big’) + noun (хәзинә ‘wealth; treasure’) + predicative word (юк ‘no’)

The second Tatar proverb has the following structure:

noun (дөнья ‘world’) + particle (иң ‘most’) + adjective (зур ‘big’) + noun (байлык ‘wealth’) + noun (белем ‘literacy; knowledge’)

As we can see these fixed phrases have different structural and grammatical body with two common lexical units knowledge (클이; гыйлем) и wealth (황금; хәзинә, байлык), as well as these proverbs have the same significative and denotative macro-component ‘the true wealth is knowledge’.

E.F. Arsenteva in her work ‘Contrastive analysis of phraseological units’ gives the following definition of partial analogues ‘...phraseological units that have rough similarity in meaning, but different components and different or can be characterized as having rough similarity of grammatical and structural body’ [11]. Let’s provide examples of partial analogues:

사람은 배우지 않으면 마치 어두운 밤길을 다니는 것과 같다 [6]

Гыйлемнән башка гамәлең юк,

Әйләнергә дә әмәлең юк [7]

The Korean proverb’s word for word translation into English is ‘When the man does not learn, he as if goes in dark night road’ [6]. The meaning of this proverb is that if the person does not get the education or whether he/she does not want to be educated then he/she will not has the promising future, all doors will locked up before him/her. The Tatar proverb can be translated as ‘Without knowledge you cannot make even a little step’, which means narrow-mindedness of mean people. As we can conclude aforementioned proverbs’ meanings approximately fall together. Over and above, word components of these examples are different; putting it more exactly, the component structure of these proverbs understudy is mismatched.

Let’s introduce one more example of partial analogue:

학자 되기 전에 인간이 되라 [6]

Тутый сөйләшергә өйрәнер, кеше булмас [7]

In his book 'The golden words of Korean folk' Lim Su translates this Korean proverb into Russian as 'Прежде чем стать ученым, стань человеком' [6]. The word for word translation of that is 'Before you become a scientist be a man'. In order words foremost for the person should be and remain his/her human qualities, and only then he/she is supposed to be at work upon acquiring of knowledge. Tatar proverb can be translated as 'Parrot can learn to speak but cannot become a man'. This proverb means that it is necessary every time to be ready and willing to get knowledge, but along with this, you should not leave behind your personal qualities.

## DISCUSSION AND CONCLUSION

In the present paper there were analysed 170 units of Korean proverbs and 168 units of Tatar ones. As a result of made analysis we found out that Korean phraseological units were translated into Tatar language by full and partial equivalents, full and partial analogues. The biggest group was partial analogues and the smallest was the full equivalents. If we show the percentage rating of abovementioned means of translations we will get the next data: translation of by full analogues (43 %), partial equivalents and partial analogues amounted to 15% and 10% accordingly. The full equivalents were the least and in percentage correlation can be written as 2%. Also, there were Korean phraseological units which cannot be translated into Tatar language by phraseological means of translation matching examples from the book of N. Isanbet. In percentage correlation these proverbs will be written as 30%. Separate group make Korean fixed phrases where one Korean proverb has several translations into Tatar language.

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