

LINGUISTIC AND PRAGMATIC ASPECTS OF CHINESE IDIOMS TRANSLATION WITH ZOONYM FROM CHINESE TO RUSSIAN AND THAI LANGUAGES

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Abstract: The article deals with linguistic and pragmatic aspects of the translation of Chinese idioms with zoonym components into Russian and Thai languages. All languages are representatives of cultural aspects of nationality. Animals and attitude to them one of the bright agent of culture in language. They come from ancient times and live with human beings together so that people compose fairy tales, epics about them. Therefore, that phraseology with zoonym component could show the differences in culture and nation features. We found out differences in the conceptual meanings of animals in Chinese, Russian and Thai idioms with the zoonym component. To compare the phraseological units with the zoonym component in three languages, we used the comparison method. Analyzed the features of translation from a comparative point of view and the results structured in classification. Based on the research was made a classification of conceptual and cultural values of idioms with zoonym component.

Keywords: Chinese, Russian, Thai, idiom, zoonym, translation, classification, comparison.

1 Introduction

In the Komleva N.G.'s dictionary "idiom" is a linguistic stable turn of speech, the meaning of which is not determined by the meaning of the words included in it, or, in other words, it is an indecomposable word combination (Komlev, 2000). The meaning of «zoonym» in its turn means a common name, denoting an animal. It is often when idioms with a zoonym component are also called "animalistic". An integral part of Russian, Chinese and Thai idioms are idioms with an animalistic component of meaning.

In modern Russian, Chinese and Thai languages stable speech turnover remains relevant and is often used by native speakers, as with their help the language acquires a special imaginative, vivid and lively expressiveness

Comparative analysis of the idioms of all three languages allows us to identify not only those or other matches, coincidences, but also to find the specific, national, that is available in the idioms of each of the languages.

2 Methodology

During the research, we used the methods of linguistic analysis. Quantitative method in order to analyze the number of idioms with the zoonym component and separately according to the species of the animal. Component analysis was needed to determine the zoonym component in the idiom structure, to determine the features of the translation of the idiom in its entirety and the component of the zoonym. Firstly, we identified the range of phraseological phrases studied, and then identified those that would be treated with the zoonym component in Russian, Thai and Chinese. Also, a deep analysis of the research on this topic was made and the authors who viewed the zoonym were identified as part of the phraseological unit. To compare the phraseological turnovers with the zoonym component in three languages, we used the comparison method. We also have analyzed the features of translation from a comparative point of view and the results structured.

3 Results and Discussion

During the research it was found that if there is a lot of Russian literature on this topic, then Thai literature, even in Thai, is extremely little. Busarova, considered the phraseology in the Russian language Vetrov, Wojciechovic, Jia Xue, the phraseology of the Chinese language (Busarova, 2013; Vetrov, 2006; Voitsekhovich, 2007; Xue, 2014; Villalobos Antúnez, 2001).

In the process of research, we were faced with the problem of the lack of fundamental research on phraseology in the Thai language in comparison. Since China, Russia and Thailand have different cultures, traditions and mythologies, some animals are endowed with those meanings and symbols that are absent in another language and do not have this portable meaning. After considered the selected examples, we obtained the following results (Ibragimov et al, 2017; Zaidullina & Demyanova, 2017).

Bull: in Chinese culture, the bull symbolizes wealth, and also means a strong person. In modern Chinese, the usual expressions with Cattle niu "bull, cow" tend to have a negative coloring, for example: 牛脖子 niúbózi literally "bull's neck", meaning "stubbornness; stubborn". In Russian there also exists the expression "strong as an ox". However, in the Thai culture the bull has a negative connotation - a naive, stupid and stubborn person. For example, the expression "สีซอให้ควายฟัง" means "playing the violin for a bull", meaning "explaining something to a stupid person and this will not be of any use".

Crow: this bird is a symbol of unhappiness in China (importunity and lack of beauty): 乌鸦嘴 wūyāzǔi literally "crow's mouth", meaning "annoying person". In Russia, "crow" often refers to a person who constantly loses things or there is such an expression as "croaks like a raven" (usually predict a misfortune). In Thailand, the image of a bird is almost always negative, for example, "นกสองหัว" meaning literally "a bird with two heads", which usually symbolizes a two-faced man. Therefore, we can conclude that the image of a crow in all three cultures has a negative connotation.

Hare: figurative value of the animal completely coincides in Chinese, Russian and Thai - cowardice: "กระต่ายตื่นตูม" - a frightened bunny; 兔子胆 tùzǐdǎn is literally a "bunny gall bladder", meaning "cowardly as a hare"; rus: "cowardly coward", "hare's soul", "cowardly as a hare".

Rat, mouse: despite the fact that in the culture of China in Thailand and Russia this animal has a negative image, but the significance is different. So in Chinese, a rat is called a mean man, while in Thai and Russian the rat is associated with poverty: "poor as a church mouse"; "หนูตกถังข้าวสาร" is a mouse that fell into a bag of rice (when a poor man get married with a woman richer than himself).

Chicken: also have an additional negative connotation in the meaning of 鸡皮疙瘩 jīpí gēda literally "goose bumps on chicken's skin", meaning "goosebumps" (from cold or fright); 野鸡 yějī literally "wild chicken", meaning "public woman" (also contains an additional shade of belonging to the lower category). In Russian phraseology, the image of a hen also has a negative coloring, for example: "chicken brains", "cackle like a chicken".

Fox: has a negative character in both Chinese and Russian culture. In China, the fox is often compared to a cantankerous and cunning woman - 老狐狸 lǎohúli literally "old fox", in the meaning of "very cunning person"; 小狐狸 xiǎohúli literally "a small fox", in the meaning of "rogue, cunning"; In Russia, the fox also means cunning and deceit.

Monkey: the image of the monkey is similar in all three cultures. In Chinese: 皮猴子 pīhóu hóuzi literally "playful monkey" - is more often used in relation to a mischievous child. The Thai language also uses the expression "ซน เหมือน ลิง" literally meaning "playful as a monkey" in relation to non-obedient children. In Russian there is such an expression as "to curl like a monkey".

Dog: in China and Thailand, the image of this animal has a negative coloring - "minion" or greedy and indecisive person ("หมาหวงก้าง" literally "a dog that does not let go of its bones")

in the meaning of "a man who does not want to give something belonging to him"; 钻狗洞 zuāngǒudòng literally "get into the doghouse", meaning "to help the influential person." However, in Russian culture the image of the dog always had a positive connotation - loyalty, devotion ("dog is the man's best friend", "dog fidelity").

Tiger: the image of a tiger is associated with something dangerous and risky: 入虎穴 rùhǔxué literally "enter the lair of a tiger", meaning "expose yourself to danger"; 要想得到就必须得入虎穴 literally "if you want to get a tiger, you must enter the lair of a tiger" in the meaning "if you do not expose yourself to danger, you can not get something valuable." Also, the tiger represents a predator and a villain: 坐地虎 zuòdìhǔ literally "a tiger sitting on the ground", meaning "local despot, tyranny, self-rule."

To sum up the research's results, we can conclude that in most cases the cultural values of animals in all three languages rarely coincide.

4 Summary

To classify the conceptual and cultural values of idioms with the zoonym component, we investigated 100 Chinese, Russian and Thai idioms. It is worth noting that, due to the limited amount of work, it is impossible to compare all Russian, Thai and Chinese vocabulary about animals that are part of idioms. Therefore, a total of 100 idioms were selected, which were divided into groups according to the similarity of such criteria as meaning and image.

After the researching, the idioms were divided into 2 large groups.

The first group of this classification is Russian, Thai and Chinese idioms, in which the literal translation coincides.

1) 狐假虎威 hújiǎhǔwēi สุนัขจิ้งจอกแอบอ้างบารมีเสือ. In Thai, this idiom translates as "the fox use the power of the tiger," which figurative meaning coincides completely with the Russian and that means intimidating someone, relying on the power of higher-up people.

2) 指鹿为马 zhǐlùwéimǎ ชี้กวางเป็นม้า (กลับคำเป็นขาว). The figurative meaning of an idiom is to pervert the truth or to give out black for white. A literal translation into both languages - "pointing at a deer, call it a horse".

3) 杀鸡吓猴 shājīxiàhóu เชือดไก่ให้ลิงดู. The idiom is translated into both languages, like "killing a hen, intimidating a monkey." Imaginary meaning: punishing one to intimidate others.

4) 鹬蚌相争 yùbàngxiāngzhēng นกกระยางสู้กับหอยกาบ (สองฝ่ายที่ต่อสู้กันต่างไม่ได้รับผลประโยชน์ แต่กลับให้ฝ่ายที่สามกอบโกยผลประโยชน์ไป.) Figurative value idiom completely coincides means "in the conflict between two parties benefit gets to third".

5) 牛头不对马嘴 niútóu bùduì mǎ zuǐ หัววัวไม่ตรงกับปากม้า (ตอบไม่ตรงคำถามหรือเรื่องราวไม่สอดคล้องกัน) The literal translation - "cow's head does not match the horse's mouth," which means "to speak out of place" or when something "do not correspond to each other"

The second group of this classification includes Chinese, Russian and Thai idioms containing the same or a similar image, but the translation is different.

1) 龙马精神 lóngmǎjīngshén ขอให้พลังกายพลังใจจดจ่อ มั่งคั่ง , ขอให้มีความสุขภาพแข็งแรง. This idiom has a different translation in both languages. In Russian, the idiom means "combat character" (in a positive sense), however, in Thai it is a kind of a wish that means "to have a strong health".

2) 鸡犬不宁 jīquǎnbùníng แม่แต่สุนัขและไก่ก็อยู่ไม่เป็นสุข (รบกวนก่อความเดือดร้อนกันไปทั่ว). The imaginary meaning of the idiom also differs. If in Russian it means "to live in eternal anxiety", then in Thai it means "to sow anxiety everywhere".

It should be noted that if we consider separately the classification of Chinese-Russian idioms and Chinese-Thai, then the classification will be more extensive.

With a separate consideration of Chinese idioms with the zoonym component in Russian translation, the following classifications can additionally be singled out (Hao & Kosheleva, 2015):

1. Conceptual meaning, corresponding to a similar cultural significance: 像猪一样脏 xiàngzhūyīyàngzāng – грязный, как свинья; 如鱼得水 rúyúdéshuǐ – как рыба в воде.

2. The conceptual meaning corresponds, but the cultural value is omitted: 2.1. Images of animals possessing connotations of meaning associated with human traits, characteristic only for the Russian language: gus-this word is used in colloquial speech with a disapproving shade. So they say about the dodger, the swindler, for example, "goose goose". The seal is an awkward or lazy person. Capercaillie is a person who does not hear well or "overlooks everything"

2.2. Images of animals that have meaningful meanings, transferred to people, characteristic only of Chinese culture: Cilin (unicorn) - a symbol of peace and long life. 凤麟姿 fènglínzī literally "movements of the phoenix and ciline", meaning "exquisite manners" Phoenix - in Chinese culture, the phoenix is often associated with a happy omen 凤阳门 fèngyángmén literally "phoenix gates", meaning "the front gate of the palace".

3. Different or an opposite cultural significance.

In Thai, other classifications can be distinguished, based on a study which results are written in one of the theses devoted to this topic. The study was conducted on a group of phraseological units, where only 4 species of animals are found, which are the most common in Chinese phraseological units. It's a horse, a tiger, a dragon and a fish (Juzeev, 1972). Therefore, with separate consideration of Chinese idioms with zoonym component translated into Thai, the following classifications can be distinguished:

1. When the same animal species are used in translation:

1) 弩马十驾 nǔmǎshíjià = ม้า ตีน ปลาย - in both terms the animal is a "horse", the translation of which means a person who does not have outstanding talents, but at the same time purposeful and ultimately succeeds.

2) 两虎相斗 liǎnghǔxiāngdòu = สิงห์ พบ เสือ - "two tigers are fighting", figurative meaning - "about the struggle of two powerful opponents".

2. When in translation certain animals are replaced by others species:

The Chinese version of this phraseology is translated as "the head of the raven will turn white, and the horse will grow horns," while the Thai version - "the tortoise will have a mustache, and the hare grow horns". Despite a different translations, the cultural significance of phraseology coincides - "something impossible".

2) 攀龙附凤 pānlóngfùfèng = แมวพึ่งพระ - the figurative meaning in both languages is the same - "use connections", but translation is not. In Chinese, "rely on the dragon and the phoenix," in Thai, "a cat relies on a monk."

3. When there is no zoonym component in the translation at all:

1) 东风吹马耳 dōngfēngchuīmǎ'ěr = เมาหูไปนาเอาตาไปไร่ – “indifferent attitude”. In the Thai version of the translation, the zoonym component (“the ears on the field, and the eyes on the farm”) is completely absent, in contrast to the Chinese version (“like the east wind blew into the horse’s ear”).

2) 漏网之鱼 lòuwǎngzhīyú = ลอยนวล – used to refer to the person who committed the crime, but was able to escape the punishment. In the Thai language, the zoonym is not used and the phraseology itself can be translated as “to be free”, while in Chinese phraseology means “fish that has escaped from the net”.

5 Conclusions

To sum up the research’s results, we can conclude that in most cases the cultural values of animals in all three languages rarely coincide. Classification according to our research on the basis of the investigated phraseological units was presented above.

For example, in the work of Yang E Lin, there is a list of animals the connotative values of which do not coincide in Russian and Chinese: the hare, the cat, the mouse, the fish, the turtle, the cow, the horse, the bear, the crow, the swan, the dragon, the phoenix (Yang, 2003).

The geographical position of countries also plays a huge role. For example, the “tiger” practically does not occur in the idioms of the Russian language, while in Chinese and Thai languages it is one of the most common zoonyms.

The data obtained during our research can be used in the process of teaching Chinese in class at school and at the university. Culture, mentality of the people, characterize features of the Chinese language (Yurievna, 2017). In the process of teaching the language, it is also important to study the culture of the nation.

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