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КЫРГЫЗ ТИЛИНДЕГИ ЭКСПРЕССИВДҮҮ СҮЙЛӨӨ АКТЫЛАРЫ ЖАНА АЛАРДЫН АНГЛИС ТИЛИНДЕГИ ЧАГЫЛДЫРЫЛЫШЫ

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ВЫРАЗИТЕЛЬНЫЕ РЕЧЕВЫЕ АКТЫ В КЫРГЫЗСКОМ ЯЗЫКЕ И ИХ РЕПРЕЗЕНТАЦИЯ НА АНГЛИЙСКОМ

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EXPRESSIVE SPEECH ACTS IN KYRGYZ LANGUAGE AND THEIR REPRESENTATION IN ENGLISH

Бул макала кыргыз тилиндеги экспрессивдүү сүйлөө актылары, алардын классификациясы жана англис тилиндеги чагылдырылышына багытталат. Тил илиминде экспрессивдүү сүйлөө актыларын изилдөө жаңы тармак болуп саналат, анткени ал бир гана тилге гана эмес, адамдын психологиясына да байланыштуу. Макаланын максаты экспрессивдүү сүйлөө актыларынын түрлөрүн котормо тилиндеги эквиваленти менен биргеликте көрсөтүп, салыштырып жана аларды локутивдик, иллокутивдик жана перлокутивдик категорияларына бөлүп чыгуу болуп саналат. Экспрессивдүү сүйлөө актыларын көрсөтүү үчүн, кыргыз адабиятындагы чыгармалардан жана "Боз Салкын" тасмасынан мисалдар англис тилиндеги котормолору менен бирге тандалып алынды. Түп нуска тил менен котормо тилин салыштыруу максатында, Ж. Хаустун котормо сапатын баалоо моделин колдонуу аркылуу кыргыз тилинде экспрессивдүү сүйлөө актыларынын жалпы тогуз тибинен алтоосу активдүү колдонулгандыгы аныкталып, мисалдар менен далилденди.

***Негизги сөздөр:** сүйлөө актылары, локуция, перлокуция, иллокуция, котормо сыны, баалоо, эквивалент.*

Статья посвящена исследованию выразительных речевых актов в кыргызском языке, их классификации и репрезентации на английском. Целью данной статьи является выявление типов речевых актов в кыргызском языке, их сравнение с эквивалентами в переводах, а также классификация исследуемых речевых актов по их категоризации на локутивные, иллокутивные и перлокутивные типы выражений. Изучение экспрессных речевых актов является новым направлением в лингвистике, так как они отражают не только сам естественный язык, но и представляют психологию говорящего на этом языке человека. Для оценки качества перевода была использована функционально-прагматическая модель Ж. Хаус, на основе которой из девяти теоретически существующих типов экспрессивных речевых актов было выявлено в кыргызском языке шесть активных типов выразительных речевых актов.

***Ключевые слова:** речевые акты, локуция, перлокуция, иллокуция, критика перевода, оценка, эквивалент.*

The present article is devoted to the study of expressive speech acts in the Kyrgyz language, along with their classification and representation in English. The aim of this paper is to identify and compare types of speech acts with their equivalents in translated texts and categorize the speech acts according to their subdivision into locutionary, illocutionary and perlocutionary types of expressive speech acts. As a result, definite extracts have been elicited from Kyrgyz literary works and from the movie "Boz Salkyn" with their translation in English. Six types of expressive speech acts have been identified in the Kyrgyz language and the quality of translation has been analyzed applying J.House's Translation Quality Assessment Model.

***Key words:** speech acts, locutionary, illocutionary, perlocutionary, Translation Criticism, assessment, equivalents.*

1. Introduction.

Language plays a crucial role in human life. Life without communication, sharing ideas and thoughts by means of language would be impossible. Dynamic development of language and linguistic knowledge has stimulated the new emergence of new directions in linguistic studies such as Cultural Linguistics, Corpus Linguistics, Quantitative Linguistics, Hermeneutics, etc. It must be born in mind that each science, to some extent, is closely connected to each other.

This paper attempts to explain expressive speech acts in Kyrgyz culture based on the Kyrgyz literary works and their translations. Every culture has its own way of apologizing, communicating emotions, arguing, etc., through which speakers express themselves and perform various actions, i.e. speech acts. Speech act is considered as the sub-discipline of Pragmatics. Pragmatics itself is the study of the aim for which sentences are used, of the real

world conditions under which a sentence can be used properly [1, 59]. Espressive speech acts are connected with the speaker's emotional attitude to the addressee and to the content of speech. They have a special social significance in the process of interpersonal communication as they express the psychological state of communicants. Speech acts allow finding out and explaining ethno cultural peculiarity of the norms of communication and behavior of the community. The present paper focuses on the identifying expressive speech acts in the Kyrgyz language, whether they are direct or indirect and how they express themselves in different circumstances.

2. Historical Backround to the study of Expressive Speech Acts.

In order to communicate, people do not only say or produce words, but they also do some actions according to the produced utterances. Actions that are performed via utterances are called speech acts [2, 47]. It can be said that speech acts are the smallest units of Pragmatics. Many scholars made their contribution to the field of Pragmatics, particularly to the theory of speech acts. J. Austin (1962) and John Searle (1969, 1976) divided speech acts into several categories. According to the John Searle there are five categories of expressive speech acts: representatives, directives, commissives, declarations and expressives [3, 25].

The beginning for pragmatic research in the field of language was linguistic philosophy- English analytical philosophy. J. Austin (1962) made the great contribution to the speech acts. He classified them into locutionary, perlocutionary and illocutionary speech acts.

According to J. Austin (1962) *locutionary* act is saying something, the primary act of utterance. Illocutionary act – when we produce not only an utterance itself, but we do that with some kind of intention or purpose. It is the reason for which it is pronounced. Perlocutionary act is the result of an utterance, i.e. force. In other words, it is a combination of additional means of expression, which have a conscious influence on the addressee in order to achieve the desired result [2, 48].

By means of speaking people can achieve certain results, make changes in the world around them and in the consciousness of their interlocutor, while the outcome may or may not correspond to the original goal of the speaker.

J. Austin did not develop his idea on expressive speech act very much. [2, 53]. After his death, his student J. Searle developed this study and made some changes in it. Norrick (1928) divided expressive speech acts into nine types such as apologizing, thanking, congratulating, condoling, deploring, lamenting, welcoming, forgiving and boasting [1, 60].

2.1. Functional Pragmatic Model as a method for analyzing Expressive Speech Acts.

Critics have a choice to follow a certain Translation Critisicm model and/or method in order to evaluate translation. Different scholars made their own contribution by providing different Translation Quality Assessment methods for objective evaluation of target text. Some scholars prefer to compare target text with its original, while others claim that comparison often results to a number of mistakes. Some critics or translators pay more attention to the content, but others to the structure. However, it usually depends on a type of a text. Julian House made a great contribution to the Translation Quality Assessment through her Functional-Pragmatic Model. J. House's TQA model is based on Halidayan's Systemic-Functional Model (1989). It provides the the analysis and comparison of an original text (ST) with (TT). J. House, in her model, has introduced two types of translation which are suitable for different texts .These two translational types are overt and covert translations. She claims that researchers have to prepare two different profiles for source text and target text. Accordingly, they have to compare and evaluate translation quality applying these profiles. If there is mismatch between source texts's and translated text's profile, there is an error. Julian House described two types of errors such as overt and covert. (4, 69). Overt translation is a kind of translation in which target text addressees are not directly addressed. It is tied to the source language and culture. The definition of covert translation indicated by House. "It is a kind of translation that enjoys the status of an original source text in the target culture" [4, 69]. Overt translation: It is a kind of translation in which target text addressees are not directly addressed. It is tied to the source language and culture (4, 66).

Analysis for Expressive Speech Acts.

According to Norrick, there are nine types of expressive speech acts: apologizing, thanking, congra-

tulating, condoling, deploring, lamenting, welcoming. Examples will be given for several types of expressive speech acts.

Welcoming: Source language: ***Кулдугубуз бар! Кулдугубуз бар!***

Target language*: **We are guilty! We are guilty of stealing your daughter!** [5].*

Analysis: There are three meanings for the word "кулдук":1) to agree, to show respect; 2) presents of in-laws given to a bride's relatives; 3) slavery, to be a slave. The idiom "Кулдугубуз бар" is used in Kyrgyz culture when boy's relatives comes to the bride's home in order to apologize and meet with her parents. The groom's relatives say it three times (6, 804).

Moreover, it is worth to mention that a certain verbal greeting etiquette of in-laws exists in Kyrgyz linguistic culture. The translator tried to look at ST sentence through the glasses of target readers. In order to make this sentence comprehensible to TT it was rendered overtly and refers to the subcategory of cultural filter. The phrase *"кулдугубуз бар"* itself is a locutionary act; illocutionary act is the purpose of this utterance, for what it is said, i.e. to greet in-laws or to inform in-laws that their daughter is kidnapped in case of bride kidnapping.

Congratulating: *Source language:* ***Куш боо-ңор бек болсун!***

Target language: ***I wish you happiness!** [6].*

Analysis: This translation is not literal. TT is not tied to the ST. However, they have equal concern for source and target language readers. The phrase "куш боо" (literal meaning: the bird's rope" is used to congratulate newly –married. Kyrgyz people treat a woman very carefully as a bird. "Куш боо" is usually said to a groom and implies: "you have caught a flying bird, keep it tight and live in harmony with your wife". According to J.House's model this translation refers to slight change in meaning. It is locutioanry act, because it is said in order to congratulate newly-married couple, no specific acts are required.

Deploring: *Source Language:* ***"Кой айла-найын, сен эмнени билип коюптурсун! - деди апам ачуулана эреркеп"*** *Target Language:* ***Listen to him!" my mother cried in surprise. What do you know about wolves, you wise acre!"*** [7, 5].

Analysis: Other scholars gave another definition to the word "deploring" and it means disagreement. According to J.House's model this translation refers

to slight change in meaning. However, the translator did not render the word "Кой айланайын" into TT. Instead, he/she replaced with the sentence "Listen to him!". Translation of such kind of speeches often is not fully rendered since it is specific only to one particular language [8].

Apologizing*: Source Language: Астапуралла! – деп келме келтирип да жиберди. Target Language: "Holy God", he prayed loudly and gestured for me to begin [9, 31].*

Analysis: The word" Астапуралла" is derived from Arabic language and means asking forgiveness from God. According to J. House's model, this type of translation belongs to "slight change in meaning".

Thanking: *In our everyday life, we use words such as "Thank you", "I appreciate it", "You are so kind" etc.*

Lamenting*: SL: **Э, ботом, бул кандай тык-чыңдаган келин эле! Эшик төрдү көргөнүнө бир күн болбой жатып, тили менен тим эле буудай куурруйт!"** TL:* **"What kind of a daughter-in-law do you have? She's only just come to live with you, and her tongue's already a mile long! No respect and no modesty!"**[7, 5].

This translation refers to creative translation since the translator rendered into TT adding his/her own ideas. In TT we do have the sentence "No respect and modesty". However, translator failed to translated the word "Э, ботом," which refers to the cultural specific of Kyrgyz people.

Boasting: As a matter of fact Kyrgyz people are not boastful, they are modest. In the example below mother-in-law is praising her daughter-in-law in front of her neighbors: *SL: **Келинибиз ошондой ачык-айрым, тайманбас.** TL: **"Our daughter-in-law tells a person the truth right to his face.***

The translation of this sentence refers to slight change in meaning. The meaning stays the same to the target reader.

Conclusion.

Expressive speech acts to some extent are close to the culture and to the consciousness. Translation of expressive speech acts is a complex process. The meaning of an utterance sometimes can not be fully rendered, but yet they are comprehensible to the target reader. Thus, six types of the nine expressive speech acts have been shown as examples, which were analyzed applying Functional-Pragmatic Model. J. House's Functional-Pragmatic is the appropriate model to evaluate translations of culture-

bound phrases, specific words related to one culture etc. Translatıon process requires both practical and theoretical competence of translator. In most cases, practical competence play a crucial role for adequate translation [10]. Therefore, it is necessary to know not only language of one nation, but translator should know the cultural peculiarities as well.

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