

Verbs, Denoting Insincere Behavior of a Man in Amirkhan Eniki's Works and Semantic Correspondences in the Translation of them into Russian*

Ruzilya Rashitovna SALAKHOVA, Firuza Ramzelovna SIBGAEVA
Kazan (Volga region) Federal University, Kazan, Russian Federation

Abstract. *The article is devoted to the study of the lexical-semantic group of verbs of behavior, where the following principles of behavior are implicitly presented: in relations with other people it is necessary to hold naturally, be sincere in words and deeds, be honest, highly moral. Rules in the semantics of verbs ensure the harmonious existence of man in society. The globalization processes of our time, the need to build effective relationships with people, including representatives of other nations, make the topic of this study topical. Therefore, studies, in which language is seen as the bearer of the cultural "behavioral" code of ethnos, remain in demand in modern linguistics.*

In this study, Tatar and Russian verbs of behavior are compared in terms of their lexical compatibility. The materials for the study were the works of A. Eniki. A. Eniki classic of Tatar literature, one of the most revered authors of the twentieth century. His works are of great interest for linguists studying various aspects of the development of the Tatar literary language. Verbs of behavior in A. Eniki's works are also important for studying this lexico-semantic group.

Keywords: Tatar language, semantics, verb, a synonym, synonymous sets, literary translation.

Introduction

The verb in the language is one of the most interesting and complex categories in the grammatical and lexical-semantic terms, for comparative studies. Verb forms and verbs of behavior carry information. Verbs of behavior record violations of ethics, morality, etiquette, law; However, through the negation of such rules and principles, verbs of behavior give an idea of the normative behavior of a person, as well as about the "ideal - a highly moral person observing ethical and etiquette norms in his behavior".

Method

The studied lexical and semantic groups of verbs of Tatar language behavior are studied in the monograph by R.K. Ishtanova¹. R.K. Ishtanova tried to consistently identify smaller subgroups within the semantic groups of verbs on the basis of a unifying sema.²

A.M. Aidarova describes the structural and semantic features of verbs of behavior in different-lingual languages, such as Russian, Tatar and English. The author asserts: "It seems that studies of lexico-semantic groups, are especially valuable. Comparative studies of such paradigms are of great importance, since the results obtained can provide additional material for typology and lexicography, as

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¹ R. K. Ishtanova R.K., *Verbs of the Tatar language in the semantic aspect*, Doct. Diss., Kazan, 2002, p. 284.

² *Ibidem*, p. 284; A. F. Zagidulina, G. Kh. Gilazetdinova, E. A. Islamova, "Associative fields of lexemes "homeland" and "vatan" in russian and tatar linguistic consciousness", in *Journal of Language and Literature*, VII (2016), no. 2, p. 289-292.

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well as for translation studies and intercultural communication in connection with the growth of language contacts".³

A group of verbs of insincere behavior in the Tatar language contains two subgroups:

I. Verbs of behavior, denoting hypocrisy, pretense, secrecy.⁴ In this subgroup, there are:

1) synonymic set of verbs with a common sema 'to behave, to act like one to deceive' 'shulaj kylanu, juri jeshleu' 'nindi de bulsa ber jesh jeshlegen bulyp kurenu (sabyshu, saynnu, saabyshu). *Ihtimal, shuna kure ul imamykka kemne varis itu mes'elese buencha bargan bebeslerne ishetmemeshke sahyngan bulyp, tel jasherep baryrga mejburder de*. / *Maybe that's why the old Khazrat pretended not to notice the conversations that had been going on about the new mullah for a long time*⁵. *Elle suzen tynlatyr ochen bary ujnay kynu kylanuy buldymy? Heer, chiber artistka juri kylanu da hich gajcep tugel*. / *Maybe she was so generous for him to make him obey? Nothing, by the way, surprising, if she, the actress, pretended to him*⁶.

The verbs of insincere behavior in these examples were translated into Russian by inaccurate equivalents, but the general content did not suffer from this, the translation turned out to be adequate and stylistically correct.

2) synonymic sets of verbs with a common sema 'to behave cunningly, hypocritically' (tat. 'ikejozle kesbelerche jesh itu', 'ikejozlelenu, jalagajlanu', jahshatlanu – 'kem aldynda bulsa da ikejozlelek kursetu, jalagajlanyp, uzgen jahshy itep kurseterge tyryshu').

In A. Eniki's works, there are many verbs of behavior, denoting hypocrisy, pretense, secrecy: *Kaja ul jelekke shikelle herkem belen uz bulyp, jahshatlanyp matashu*⁷. / *There is no way to continue to be with people. Where exactly!*¹⁰. In this example, two verbs of conduct are connected in the analytical construction *яхшатланып маташу* (in the sense of "trying to seem good, kind"): *jahshatlanu* (seem kind) and the verb of the non-verbal behavior *matashu*, and this construction is translated into Russian by a phraseological unit that accurately conveys the semantic features of the Tatar verb.

In the following example, the verb *jahshatlanu* is supplemented with irony, which is reflected in the translation: the translator replaced this verb with a connecting structure emphasizing the irony of the utterance: *Ul ana elle jahshatlanyp*,

³ A. M. Aidarova A.M., *Verbs of behavior in Russian, Tatar and English*, p. 202; T. S. Shcherbinina, E. N. Denmukhametova, R. R. Denmukhametov, "Landscape components during phraseologism in the Tatar language", in *Journal of Language and Literature*, VII (2016), no. 2, p. 353-356.

⁴ R. R. Salakhova, F. R. Sibgaeva, "Cross-linguistic differences as a type of lexical difficulties in Russian – Tatar translations", p. 325-328.

⁵ A. N. Eniki, *Novels and stories*, Kazan, Tatar publishing house, 1982, p. 73. Elena L. Bokut, Elena V. Gubina, Oksana N. Komarova, Alla L. Rasskazova, Anna G. Akhtyan, "Identity Features of Modern Russian Students," in *Astra Salvensis*, VI (2018), Special Issue, p. 315.

⁶ A. N. Eniki, *Selected works*, Kazan, TARIH, 2002, p. 24.

⁷ A. N. Eniki, *Novels and stories*, p. 66.

⁸ A. N. Eniki, *Selected works*, p. 13.

⁹ A. N. Eniki, *Novels and stories*, p. 53

¹⁰ Eniki A. N., *Selected works*, p. 8.

*elle uzenche mysqyl itken bulyp, boryngy morzalarcha gel shulaj dip deshe torgan ide*¹¹. He always ironically called her in the old "gentlemanly" manner.¹²

3) a synonymic set of verbs with a common sema 'try to deceive someone, hide anything by means of clever pretense' (tat. 'hejle belen berer nerse jeshleu jaki sojleu'): *kylanu, hejleleu, hejlelen, hejleleshu*; 'nersene de bulsa jasherep, butap, bashkalarda jalqysh fiker tudyryp, meker hem hejle belen berer nerse jeshleu jaki sojleu'.

*Nigeder anyn minem belen gel borgalanyq kyna sojleshese kile*¹³. She did not want to talk to me seriously¹⁴.

4) verbs with a common sema 'pretend to be stupid' (tat. 'akyllyq, belmegen bulyp kylanu'): *berkathylanu, meskenlenu, juri anlamagan bulu julerlenu, julerlekke kursetu jaki julerlekke sahyu*'.

*Min azrak unajsyzlanyp kitem: elle juri anlamagan bula inde, peri kyq!*¹⁵. "I thought blushing "the damn girl pretends not to understand"¹⁶.

II. Verbs of behavior, denoting servility, sycophancy, adaptability. Within the framework of this subgroup, the following groupings are distinguished:

1) a synonymic set of verbs with a common sema 'to be obsequious with': (tat. 'kem aldynda bulsa da ikejozlelenu, jahshatlanyq jararga tyryshu'): *jalagajlanu, jararga tyryshu jumalau / jumakajlanu / jumakajlanu* – 'berer maksat belen jumakajlyk kursetu'; *jubalanu* – 'ikejozlelenu, jalagajlanu' – to dissemble; *jahshatlanu* – 'kem aldynda bulsa da ikejozleleke kursetu, jalagajlanyp, uzen jahshy itep kurseterge tyryshu' – to flatter.

2) verbs with a common sema 'to express humility, to forget about dignity': (tat. 'jalagajlanu, jalagajlyk kursetu, telinke totu': *лакейланы; kushtanlanu, jalagajlanu* – to flatter, to blandish.

3) verbs with a common sema 'to provide services, to instate oneself in favour of smb' (tat. 'xarqa tyryshu'): *jarau* – 'kemge de bulsa obsharga tyryshu, anyn aldynda jahshatlanu, kunelen tabu'.

Verbs of conduct, denoting servility, sycophancy, adaptability, are represented in the works of A. Enika by the following units: *Monda jubalanyq matashu july belen gene jesh chygaryp bulmajachak ide, elbette*¹⁷. The Koranbafiz was also a cunning beast, he understood that nothing would be achieved by obedience, he decided to approach the old Khazret from the other end¹⁸.

In this case, the translator translated the verb *yubalana* (to flatter): the semantics of the verb is expressed with the help of the noun *obedience* and supplemented by the figurative expression *the cunning beast*.

Consider the following example: *Lekin shulaj da gajceplengen bulyp: 'Professor, bu ni jesh bu?.. Sojlemegez ele, Helil Kerimovich, utyrygyz ele, utyrygyz, sezden bashka mejclesnen*

¹¹ A. N. Eniki, *Novels and stories*, p. 54.

¹² A. N. Eniki, *Selected works*, p. 10.

¹³ *Ibidem*, p. 58. Larisa V. Gaidarenko, Olga A. Isabekova, Petr A. Kapyrin, Nikolay A. Meshkov, Aleksey E. Popovich, "Innovation Development Concept of the Russian Educational Complex in the Conditions of Information Society," in *Astra Salvensis*, VI (2018), Special Issue, p. 731.

¹⁴ A. N. Eniki, *Novels and stories*, p. 17.

¹⁵ A. N. Eniki, *Selected works*, p. 62.

¹⁶ A. N. Eniki, *Novels and stories*, p. 18.

¹⁷ A. N. Eniki, *Novels and stories*, p. 44.

¹⁸ A. N. Eniki, *Selected works*, p. 7.

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jame kite bit!" – *dip kystarga, jumalarga totyndylar kile*¹⁹. – *Professor, it's no good?! - they began to persuade him obsequiously, with feigned surprise* ²⁰.

In the above example, the semantics of the verb *jumalau* is conveyed using the verb *to persuade*, in conjunction with the adverb *obsequiously*. *Ebekeem, beg#rem, – dide, balalarcha jumalanyyp, – bez kajtuga oj jcyly bulyr bit? Chej janyna ele, belkem, berer jcyly ash ta bulyr, e, ebekeem? – dide Reshida, tagy da jumalana toshp, hem Zoferge hejleker gene kuz kysyp kujdy kile*²¹. – *Granny, my heart, - she said kindly, like a child, - when we return, will it be warm in the house? Maybe there's a hot meal for dinner, granny? Rashida fawned, shyly winking at Zoufar*²².

In these sentences the verb *jumalannu* is translated in many ways: in the first case, it is translated with the help of the construction *to say kindly*, and in the second case, using the verb *to fawn*.

As can be seen from the examples, in the above-mentioned groups, smaller subgroups are formed, represented by synonymous series, as well as individual verbs, based on repeated differential sema. Dedicated groups and subgroups are in complex semantic connections, intersect with each other, as well as with other lexical-semantic groups such as verbs of speech, feelings, forming a complex semantic system. The interrelationships between the selected groups reflect the essence of the concept of "human behavior", which is complex and syncretic. Lexico-semantic groups of verbs of insincere behavior in the studied languages have a similar composition and, consequently, a similar way of verbalizing the non-normative acts of a person in two different-structure languages. This leads to a similar perception by representatives of these linguistic communities of the concept of "human behavior", namely, behavior that does not correspond to the norms of morality, ethics, etiquette adopted in these communities.

The classification is the result of the component analysis performed within the lexico-semantic group. The classification makes it possible to judge the relationship of interlanguage equivalence between verbs. Interlingual equivalence is the basis of the methodology for comparing different-language languages. Interlingual correspondences of verbs of behavior enter relations of full, partial and zero equivalence; zero equivalence is of the greatest interest for lexicographical and translation practice.

In translation studies, the problem of equivalence is considered in the process of establishing semantic correspondences. In translation studies, there are three main types of semantic correspondences between lexical units of several languages: 1) complete correspondence; 2) partial compliance; 3) lack of conformity.

The cases of complete coincidence of lexical units (complete equivalence) of different languages are relatively rare. According to the material studied, the

¹⁹ A. N. Eniki, *Novels and stories*, p. 60.

²⁰ A.N. Eniki, *Selected works*, p. 19.

²¹ A. N. Eniki, *Novels and stories*, p. 68.

²² A. N. Eniki, *Selected works*, p. 26.

following verbs can be called total equivalents in the Tatar language: tat. *ikejozlelenn* – ‘*ikejozle kesbelerche jesh itu*’ and rus. ‘*to behave hypocritically, to dissemble*’²³. As can be seen from the examples, not only the complete correspondence of the semantic structures, but also the internal form is observed.

When comparing the lexical units of the two languages, the most common case is partial correspondence (partial equivalence), when the corresponding tokens of the languages being compared have different volumes of lexical-semantic variants. For example, one word in the source language corresponds to several semantic equivalents in the translating language. Thus, the polysemantic Russian verb “*vertet'sja - to twirl*” has four lexical-semantic variants with the meaning of behavior according to the materials of the study: 5. ‘*to resort to tricks, to cunning*’; 6. ‘*to be able to adapt to circumstances, to cheat*’; 7. ‘*to spend time in constant business, worries, trouble*’; 8. ‘*often come across someone's eyes, trying to please*’.²⁴ This verb with the lexical-semantic variant 5, 6 and 8 is included in the group of verbs of insincere behavior, with the lexical-semantic variant 7 - in the group of verbs of unbalanced behavior. The first lexical-semantic variant in the Tatar language corresponds to the verb *borgalannu*, which is also polysemantic. The second lexical-semantic variant corresponds with the Tatar word-combinations *hejlesen tabu, emelen tabu*. The third lexical-semantic variant is transmitted to the Tatar language with the help of the verb *mesbekat'lennu*. The fourth lexical-semantic variant can be transmitted in the Tatar language by the analytic verb *chualyp joru*.

Zero equivalence occurs when the word in the source language does not have an equivalent word in the language being compared. The words that denote geographic, ethnographic, socio-political realities, etc. refer to the untranslatable vocabulary. The existence of such words is explained by the divergence of cultures and the living conditions of peoples. Such lexemes are transmitted to other languages through transliteration, transcription, substitution, and also accompanied by linguocultural commentary. As applied to the material of our study, zero equivalence (nonequivalence) is manifested at the level of the sema of behavioral verbs.

Conclusions

A. Eniki's works contain many verbs of insincere behavior. These lexemes have been translated into Russian in various ways: exact equivalents have been selected; the verb of insincere behavior is omitted or replaced by another part of speech; translated by word or analytical construction in figurative meaning or phraseology. In general, verbs of insincere behavior are translated accurately and adequately, translators consider the content of the text, the stylistic features of the work.

²³ F. R. Sibgaeva, R. R., Salakhova, S. Mukhamedova S., “Representation of person emotional state in the tatar Language picture of the world”, in *Journal of interdisciplinary Research*, VI (2017), no. 2, p. p. 260-262; F. R. Sibgaeva, Z. N. Kirillova, “Functioning of Tatar language in public institutions of Tatarstan”, in *Journal of Language and Literature*, VII (2016), no. 2, p. 285-288.

²⁴ Ozhegov S.I., *Explanatory dictionary of the Russian language*, Moscow, World and Education, Onyx, 2011, p. 736.

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Thus, verbs of behavior record violations of ethics, morality, etiquette, law.²⁵ In the verb lexicon implicitly presented the following principles of behavior: in relation to others - to behave naturally, to be sincere in words and deeds, to be honest and moral, to observe the law and etiquette rules, to control emotions, to be ready for cooperation; in relation to work - to be responsible, rationally use time; in relation to material goods - not to be greedy and mean, spend the money wisely. Rules in the semantics of verbal units ensure the harmonious existence of man in society. All this can be observed in the works of A. Enki and in his translations.

²⁵ R. R. Salakhova, F. R., Sibgaeva, , "Cross-linguistic differences as a type of lexical difficulties in Russian – Tatar translations", in *Journal of Language and Literature*, V (2014), p. 325-328; D. H. Husnutdinov, "Functional and semantic of Tatar language verbal sinlexis", in *Journal of language and literature*, VI (2015), p. 348-350.