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The nature of translating English phytocomponent idioms

S.K. Yessimbetova¹, S.K. Satenova², Zh.K. Alshinbayeva^{3*}

L.N. Gumilyov Eurasian National University, Astana, Kazakhstan

(E-mail: ¹saulekadirbekovna93@gmail.com, ²satenovask@yandex.kz, ³alshinbayeva_zhk_1@enu.kz)

Abstract. Idiomatic expressions with phytocomponents, formed based on a nation's culture, history, and everyday life, occupy a distinctive place in the phraseological system of any language. The article examines scholars' perspectives on the naming and classification of phraseological units in Kazakh, Russian, and English, as well as analyzes the translation of phytocomponent idioms from English. It is well known that conveying figurative fixed expressions with implicit meanings is one of the complex challenges in translation studies. This is since phytonyms included in idioms may carry symbolic meaning in one language while not being used in the same way in another. Such features require the use of various translation strategies such as literal translation or adaptation. For the purposes of this study, a set of idioms with phytonymic components was selected from authoritative lexicographic sources (Oxford Dictionary of Idioms, English–Russian Phraseological Dictionary by A.V. Kunin, Russian–English Dictionary of Idioms by S. Lubensky, English–Kazakh Dictionary of Idioms by U. Kenesbaeva, and the Phraseological Dictionary of Kazakh Language by I. Kenesbaev). The selection was guided by the following criteria: the presence of a phytonymic component as a core element of the idiom, frequency of occurrence in major English lexicographic sources, availability of recorded Russian and/or Kazakh equivalents, cultural or semantic significance for cross-linguistic comparison.

During the research, translations of English phytocomponent idioms into Russian and Kazakh were compared, contrastive analyses were made, their translational equivalence was analyzed, and specific recommendations were provided. The importance of considering lexical, semantic, and cultural equivalence in the translation of phraseological units containing phytonyms was emphasized. The results of the research provide insights into the cultural connections and differences between languages.

Keywords: phraseologism, idiom, phytocomponent, comparative analysis, equivalent.

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*corresponding author

Introduction

Phraseological units are found in almost every language. It should be noted that the group of set expressions studied in this paper is called idioms in English, and idiomatic expression is a common name in Kazakh and Russian languages. It is known that I. Kenesbaev, based on the classification of V. V. Vinogradov, classified phraseology into phraseological integrity (idiom), phraseological unit, and phraseological chain. The English word idiom was used in the article as an equivalent of the Kazakh phraseological units. It is also important to acknowledge the contributions of Russian scholars such as V.P. Zhukov, A.V. Kunin, A.I. Smirnitkiy, N.M. Shanskiy, E.F. Arsent'eva, et. al., who categorized English phraseological units based on the classification system developed by V.V. Vinogradov. The formation of phraseological units is always in the spotlight among linguists. Initially, it depends on the nation in which they appeared. Various factors in each nation contribute to the formation of phraseological units. Firstly, there is a need to mention one of the significant factors, which is the culture of a particular nation. However, historical facts and events also play a pivotal role in their origination. Moreover, traditions and daily experiences are directly affected by the formation of this part of the language.

Aim and objectives. The research work aims to conduct a contrastive analysis of phraseophytonymic units in English and Kazakh languages. To define phytonymic units, find an ethnolinguistic meaning of phraseophytonyms, analyze the adequacy of the given translation, compare translations in Kazakh and Russian languages, which were given and propose their translation are the objectives of the work.

Literature Review

As it is considered to have various meanings and features, in translation studies, working with idioms is one of the most difficult tasks that a translator must overcome. In this process, it is necessary to study the origin of each unit, to explore national-cultural identity, structural and semantic features. Phraseological units and their translation have been studied since the first translations appeared, and there are different ways and techniques of translating idioms that have been implemented.

Scholars are interested in investigating nominal fields of idioms that expressively reflect universal or culture-specific peculiarities of phraseological units with phytonymic components, their religious or mythological origin, and similar features shared with people, animals, or even things (Khong, 2018).

Linguists have offered different definitions of idioms, each highlighting key aspects of their nature. Fernando and Flavell emphasize that idioms are fixed word combinations that do not change in structure (Fernando, Flavell, 1981). They point out that idioms have lexical integrity, meaning their words remain unchanged and follow specific grammatical rules.

Fromkin and Rodman support this idea, but they add another important detail: the meaning of an idiom cannot be guessed by looking at the individual words (Fromkin, Rodman, Hyams, 2009). This means that idioms must be understood as whole expressions rather than as a sum of their parts.

Glaser builds on these ideas by describing idioms as stable and frequently used expressions (Glaser, 1998). Like other scholars, she notes that idioms do not change in structure and have

a fixed meaning. However, she also introduces a new aspect—idioms can have additional connotations or emotional meanings that are important in communication.

While all three definitions agree that idioms are fixed expressions with special meanings, Glaser's view is broader because she considers their emotional and cultural impact. This shows that idioms are not just grammatical structures but also important cultural and expressive tools in language. A large group of stable phrases in the Kazakh language is an indicator of this. The Kazakh language is considered to be a very rich language. There are quite a few Kazakh scholars who have been and are engaged in the study of phraselogs, their semantics, ethnolinguistic semantics and structure. They are I. Kenesbaev, A. Kaidar, A. Bolganbayev, G. Kaliyev, N. Uali, S. Isabekov, S. Satenova, G. Smagulova, U. Kenesbayeva, and Zh. Alshinbayeva et. al.

V.N. Komissarov wrote about three types of correspondence to figurative phraseological units of the source text:

1. Phraseological equivalents

In this case, there is a figurative phraseology that coincides in all respects with the phraseological unit of the original. However, two circumstances should be considered: "there are relatively few phraseological equivalents" and "when both languages borrow the same phraseological unit, its meaning in one of them may change, and these phraseological units will turn out to be "false friends of the translator" – similar in form, but different in content" (Komissarov, 2004).

2. Phraseological analogues

This is a phraseological unit with the same figurative meaning as the original, although based on a different image. The author also notes some limitations here. "First, there is a need to make sure that the emotional and stylistic meanings of phraseology are preserved. Secondly, this method of translation is not applicable in cases where phraseological units in the translating language have a pronounced national coloring".

3. Word-for-word translation of phraseological units (using the calque technique)

The author believes that a calque "allows you to preserve the figurative structure of the origin" and "makes it possible to overcome the difficulties that arise when the image is played out in the origin to create an expanded metaphor" (Komissarov, 2004).

E.F. Arsent`eva, in her work "Comparative Analysis of Phraseological Units," discusses various types of interlanguage relations:

1. Phraseological equivalents

1) Full phraseological equivalents.

2) Partial phraseological equivalents: a) PE, differing only in one component of related semantics; b) PE that differs by one component of adjacent (non-adjacent) semantics in the presence of also variable components; c) PE, which has some morphological differences in the use of preposition, number, noun, etc. (Arsent`eva, 1989)

2. Phraseological analogues

1) phraseological analogues with approximate similarity of structural and grammatical organization and one identical lexeme in the component composition.

2) phraseological analogues with approximate similarity of structural and grammatical organization and different component composition.

3) phraseological analogues with different structural and grammatical organization and different component compositions.

4) partial analogues. PE has approximate similarity in meaning, different component composition, and different or characterized by approximate similarity of the structural and grammatical organization (Arsent'eva, 1989)

3. Non-equivalent phraseological units. The author identifies the following ways of translating non-equivalent PE:

- 1) Calque.
- 2) Descriptive translation.
- 3) The lexical way of translation

The analysis of the works of Russian linguists allowed us to conclude that it is most expedient to distinguish the following types of customary interlanguage correspondences:

- 1) Phraseological equivalents.
- 2) Phraseological analogues.

The group of phraseological units is systematically studied in the Kazakh language. Many scientific works and dictionaries were published. Among the important works, I. Kenesbaev's "Phraseological Dictionary of the Kazakh Language", published in 1977, should be mentioned. I. Kenesbaev outlines three principles of recognition of phraseological units:

1) *Integrity of meaning*. In a particular phraseology, the words are completely or partially deprived of their original meaning, and the cluster phrase carries a single meaning.

2) *Phrase stability* (words within a certain phraseology are connected, their order is firmly established, in all cases, the combination of one bunch retains its position)

Accuracy of use (a certain phraseology is always used without errors, in unspoken repetition, like a chorus in a poem) (Kenesbaev, 2007).

However, there are only a few studies that examine phraseology on a comparative basis and almost none that consider it from the perspective of translation studies.

To put it concisely, an idiom is a specific type of multi-word expression characterized by a fixed structure. It possesses limited variations in its vocabulary and grammatical structure and carries a unique meaning that cannot be inferred from the literal meanings of its parts.

Flora is an integral part of humanity. Throughout history, people have used all types of plants in diverse contexts, encompassing daily activities, medicinal purposes, religious practices and rituals, and culinary pursuits. Considering all the above-mentioned factors, entering plant life into the language of the nation, including in the formation of idioms, is to be expected. Phytonymic idioms describe the national worldview, culture, and history of a particular nation and it is a crucial problem in translation studies. One of the reasons is that idioms with phytonymic components may semantically and lexically differ in two linguistically divergent languages. This article will analyze non-related and structurally different languages such as English, Kazakh, and Russian. Translation problems will be identified, and solutions will be proposed.

I. Deeney, N. Lazareva, O. Serkina, O. Romashina, Yu. Genkin, in their work, distinguish two groups of the estimated potential of phytonyms:

1. The estimated component can be determined by objective plant properties: features of appearance, usefulness for practical applications, edibility or inedibility, etc.
2. The estimated component can be determined by culturological features of plants, by religious and mythological origins of plant names (Deeney, Lazareva, Serkina, 2020).

The translation of phraseology of non-related languages is a serious problem that needs to be resolved. Translating phraseology between unrelated languages poses a significant challenge

that requires resolution. S. K. Satenova (2010) noticed, “One of the main problems in the process of comparing the phraseology of different languages is the identification of similarities and features in the phraseological system of these languages. This, in turn, requires a comparison of the totality of linguistic images, supporting components, phrases of free and alternating meaning, and the nationality of a person, built on the associative relationship that creates a phraseology, forming the beginning of all these” (Satenova, 2010).

The translation of historical events and facts of Kazakhstan from English into Kazakh is often accompanied by a Russian translation. The reason is that Kazakhstan is one of the post-Soviet countries and gained independence 32 years ago. However, the Russian language is the official language and affects the translation process. When it is translated from Russian, some words or meanings may not be represented. The task was to save lexical meaning, try to avoid Russian translation, and translate phraseology not from Russian but directly from English. Phytonymic phraseology and idioms were taken from the Oxford Dictionary of Idioms (2004), Russian - English Dictionary of Idioms (1985, 1995), English-Russian Phraseological Dictionary (1984), Phraseological Dictionary of Kazakh Language (2007), and English-Kazakh Dictionary of Idioms (2010).

Methodology

The methodology of this study relies on a contrastive analysis of idioms containing phytonymic units. To ensure transparency, the following selection criteria were applied when compiling the corpus of data:

- the idiom must contain a phytonymic component (tree, grass, rose, apple, etc.) as its central metaphorical element;
- the idiom must be attested in authoritative lexicographic sources, specifically *Oxford Dictionary of Idioms* (2004), *English–Russian Phraseological Dictionary* by A.V. Kunin (1984), *Russian-English Dictionary of Idioms* by S. Lubensky (2013), *English-Kazakh Dictionary of Idioms* by U. Kenesbaeva (2010), and *Phraseological Dictionary of Kazakh Language* by I. Kenesbaev (2007).
- preference was given to idioms with established Russian and/or Kazakh equivalents for contrastive analysis;
- idioms with cultural salience or symbolic meaning across at least two languages were prioritized.

For analytical consistency, each idiom was classified into one of four categories of translation correspondence, following explicitly defined decision rules:

1. Equivalent – the target-language idiom fully corresponds in semantics, imagery, and stylistic value.
2. Analogue – the target idiom conveys the same meaning but uses a different cultural image.
3. Calque – the source idiom is translated word-for-word, preserving the image but sometimes distorting meaning.
4. Descriptive translation – when no idiomatic equivalent exists, the meaning is explained through free lexical paraphrase.

Idioms were checked in the following resources:

1. Qazaq National Corpus (QNC) – an official digital resource developed by the A. Baitursynuly Institute of Linguistics (<http://qazcorpus.kz>), containing literary, academic, and journalistic texts in Kazakh.

2. SketchEngine: Kazakh Corpus – an international corpus platform integrating Kazakh texts from online media, literature, and other sources.

Results and Discussion

The translation of phraseophytonyms from English into the Kazakh language through Russian translation was investigated for the first time in this research work. While analyzing examples, translation methods and techniques, adequacy, semantic and lexical similarities were taken into consideration.

Table 1. Contrastive analysis of phraseophytonyms. Example 1

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
Barking up the wrong tree	He по адресу (Lubensky, 2013)	1) Басқа талға ұру (Basqa talga uru) (Kenesbaeva, 2010) 2) Жаза басы (Zhaza basu) (Kenesbaeva, 2010) 3) Қате басы (Qata [qate] basty) (Kenesbaev, 2007)	1) Calque 2) Analogue (semantic) 3) Analogue (cultural adaptation)	Басқа талға ұру – not attested Жаза басы – attested, low frequency Қате басы – highly attested, frequent

The phrase above means to pursue a mistaken or misguided line of thought or course of action. We note that in the Russian equivalent, “не по адресу” (ne po adresu) (meaning is to address or appear in the wrong place) is given. However, it does not contain a phytonymic unit “tree” because the meaning revealed correspondences. It is important to highlight that translating the phytonymic term is unnecessary in this context, as the primary objective is to convey the intended meaning.

Kazakh translation in the English-Kazakh phraseological dictionary has two translations: the first translation is given only by the calque technique “Baska talga uru” which has the literal meaning of bark up the wrong tree and doesn’t represent the exact meaning. The second translation, “zhaza basu,” was translated by finding a similarity technique, as it was written in the dictionary. This translation represents the exact semantic structure. There is no exact equivalent of the phytonymic unit “tree” in the Kazakh language; however, I. Kenesbayev in the Phraseological Dictionary of Kazakh language gives translation as “Kata (kate) basy” which has the meaning “made a mistake, got confused, took a wrong step, stumbled”. This idiom conveys an appropriate meaning and, in our assessment, is the most accurate translation.

Table 2. Contrastive analysis of phraseophytonyms. Example 2

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
Let the grass grow under	Обрасти мхом (Obrasti	1) Уақытты текке жібермей (Uaqytty tekke	1) Equivalent 2) Descriptive	Уақытты текке жібермей –

one's feet	mhom) (Kunin, 1984)	jibermeu) (Kenesbaeva, 2010) 2) Қол қусырып отыру (Qol qusyryp otyru) (Kenesbaev, 2007)	3) Analogue (cultural)	attested, қол қусырып отыру – very frequent, natural idiom.
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The idiom, used since 1600, came from the saying, “If you stay in one place too long, the grass starts to grow under your feet”. The meaning, according to the Oxford Dictionary of Idioms, is not delay in acting or taking an opportunity (The Oxford Dictionary of Idioms, 2004). The Russian translation given by A.V. Kunin, *области мхом* (*oblasti mhom*), is a good equivalent, which means to be inactive, unenterprising, and simply waste time and saves a phytonymic unit as *мох* (*moh*) (translation is moss). U. Kenesbaeva gives the Kazakh version of the idiom don't let the grass grow under one's feet only by explaining the meaning and using descriptive strategy. In the Phraseological Dictionary of Kazakh language by I. Kenesbaev, an appropriate variant of the English idiom as *қол қусырып отыру* (*qol qusyryp otyr*) (not delay in acting) was identified. Ultimately, it should be considered that the variant according to the Phraseological Dictionary of Kazakh language and Corpus evidence *қол қусырып отыру* is highly attested and widely understood, making it the most suitable equivalent.

Table 3. Contrastive analysis of phraseophytonyms. Example 3

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
A bed of roses	Не жизнь, а рай (Ne zhizn', a rai) (Kunin, 1984)	1) Қамсыз, қайғысыз бақытты өмір (Qamsyz, qaigysyz baqytty omir) (Kenesbaeva, 2010) 2) Шалқып жатқан (Salqyp jatqan) (Kenesbaev, 2007) 3) Қағанағы қарқ, сағанағы сарқ (Kaganaty kark, saganaty sark) (Kenesbaev, 2007)	1) Analogue (semantic) 2) Equivalent (cultural) 3) Equivalent (cultural)	Қамсыз, қайғысыз бақытты өмір – attested, шалқып жатқан – frequent in literature, қағанағы қарқ, сағанағы сарқ – very frequent proverb

This idiom was first used in the poem of Marlow, *The Passionate Shepherd to His Love*, in 1576. After the poem, the phrase became popular at that time in spoken language. The meaning is a place or situation that is pleasant or easy – usually used in negative statements (The Britannica Dictionary). The idiom *a bed of roses*, recorded in the Oxford Dictionary of Idioms (2004), denotes a situation or activity that is comfortable and easy. In the Russian translation, the idiom is rendered as *не жизнь, а рай* (not life, but paradise), which emphasizes the idea of serenity and happiness. Additionally, A.V. Kunin defines it as *путь, устланный розами* (a path strewn with roses), which highlights the process of achieving a comfortable life. The Kazakh translation proposed by U. Kenesbaeva, *қамсыз, қайғысыз бақытты өмір* (a carefree and happy life), conveys the general meaning of the idiom but avoids the direct metaphor of roses.

The variant *шалқын жатқан* (a life of bliss) by I. Kenesbayev focuses on the state of well-being, which is deeply rooted in the Kazakh cultural context. We consider that this corresponds to the meaning given in the *Dictionary of Kazakh Phraseology* as *қағанағы қарқ, сағанағы сарқ*, meaning a life without worries, full of abundance (Kenesbaev, 2007). Roses in England have a cultural significance because it is the national symbol and emblem of the country. According to historical events, in the 15th century, *the red rose* was a symbol of the House of Lancaster, and the *white rose* was a symbol of the House of York. The rose in Kazakh culture is perceived as a flower of beauty, love, and respect. There is a difference in the perception of the phytonymic unit in the two cultures. Kazakh translations emphasize harmony and tranquility, reflecting the cultural values of the Kazakh worldview. U. Kenesbaeva and I. Kenesbayev, in Kazakh translations, use adaptation, omitting references to roses, making the idiom more natural for Kazakh speakers. Despite the omission, both Kazakh translations are valid adaptations of the English idiom *a bed of roses*.

Table 4. Contrastive analysis of phraseophytonyms. Example 4

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
The last <i>straw</i>	Последняя капля (Poslednyaya kaplya) (Kunin, 1984)	1) Шыдамның шегі (Shydamnyn shegi) (Kenesbaeva, 2010) 2) Төзімі таусылды (Tozimi tausyldy) (Kenesbaev, 2007)	1) Analogue (semantic) 2) Analogue (cultural)	шыдамның шегі – highly attested, төзімі таусылды – very frequent

The origin of the idiom “the last straw” came from an old English proverb, which was first used in 1755: “*It is the last straw which breaks the camel’s back*”. The name of the animal was changed to a *horse* in a later use. According to legend, the waist of a camel loaded with a lot of cargo broke when the last straw was laid. From this legend came the meaning, trouble after trouble overtook and eventually it became impossible to tolerate. Phytonymic unit *straw* is a dry coarse stem, especially cereal grass (The Oxford Dictionary of Idioms, 2004). The Russian translation, последняя капля (the last drop), retains the overall meaning of the idiom but replaces the phytonymic unit *straw* with the image of *a drop of water*, which is more culturally ingrained in Russian traditions. Kunin clarifies the meaning as “the breaking point of patience,” emphasizing the emotional intensity of the expression. In U. Kenesbaeva’s translation, the expression *шыдамның шегі* (the limit of patience) precisely conveys the general meaning of the original idiom but completely omits the phytonym. I. Kenesbaev offers a more elaborate version: *төзімі (шыдамы) таусылды, шыдам жанын жалықтырды* (patience has run out, endurance has exhausted one’s spirit). In Kazakh translations, the phytonym straw is not used, as the concept of a *straw* does not carry a similar cultural or symbolic weight. Instead, the focus shifts to the emotional and psychological state of a person. Despite the absence of the phytonym, the Kazakh versions by U. Kenesbaeva (*шыдамның шегі*) and I. Kenesbaev (*төзімі таусылды*) successfully retain the idiom’s functionality and expressiveness in culturally relevant forms and highly attested in the Kazakh Corpus.

Table 5. Contrastive analysis of phraseophytonyms. Example 5

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
Win the wooden spoon	Занять последнее место (Zanyat' poslednee mesto) (Kunin, 1984)	1) <i>Ағаш қасықпен марапатталу</i> (Agash qasyqpen marapattalu) (Kenesbaeva, 2010) 2) <i>Ағаш атқа мінгізді</i> Agash atqa [agash attyn basyna] mingizdi) (Kenesbaev, 2007)	1) Descriptive (literal meaning) 2) Calque 3) Analogue (cultural)	Ағаш қасықпен марапатталу – not attested, ағаш атқа мінгізді – very frequent idiom

The origin of the idiom, which is given in Table 5, came from the Cambridge University awards in mathematics. Students who had the worst results were awarded a *wooden spoon*. According to the university's tradition, the meaning is *to be last in a competition* or *to be the worst* at a particular activity, often perceived with a sense of irony. In Russian, the *wooden spoon* image is omitted because it lacks established associations in Russian culture. Instead, the direct meaning of the idiom is used. In U. Kenesbaeva's Kazakh translation, the phytonym *wooden spoon* (*ағаш қасық*) is retained, reflecting the original metaphor. However, cultural clarification might be required, as this image is not familiar in Kazakh traditions. Kenesbaev's version, *Ағаш атқа мінгізді*, refers to a traditional Kazakh expression linked to ridicule or punishment. It is more organic for Kazakh speakers but deviates from the literal connection to the original metaphor. In our opinion, translating this figurative linguistic unit into Kazakh through the idiomatic expression *ағаш атқа мінгізу* (to mount on a wooden horse) is appropriate and reasonable.

Table 6. Contrastive analysis of phraseophytonyms. Example 6

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
To hear something on the grapevine	Услышать что-то по слухам (Uslyshat' chto-to po sluham) (Kunin, 1984)	1) Біреуден есту, өсек есту (Bireuden estu, osek estu) (Kenesbaeva, 2010) 2) Ұзын құлақ (Uzyn qulaq) (Kenesbaev, 2007)	1) Descriptive 2) Analogue (cultural metaphor)	Біреуден есту – frequent, ұзын құлақ – highly attested

The idiom originated in the 19th century in America. It refers to information passed informally from one person to another person, like grapes on a vine. The *grapevine* represents the interconnectedness of people and how news or gossip travels through this informal communication channel. The translation of the phytonymic idiom into Russian and Kazakh languages was partial, lacking a clear association with grapes. Russian translation as *Услышать что-то по слухам* replaces the metaphor with a direct explanation and captures the general meaning of the phrase, focusing on the informal and unofficial nature of the information. However,

it does not preserve the phytonymic unit “grapevine”. Kazakh translation by U. Kenesbayeva, *Біреуден есту, өсек есту*, conveys the idea of informal or gossip communication, similar to the Russian translation, but does not include a specific metaphorical image. The Kazakh version by I. Kenesbayev (*ұзын құлақ*) exemplifies a successful adaptation that retains both the semantic and stylistic essence of the original idiom. I. Kenesbayev’s version, *ұзын құлақ, ұзын құлақтан есіткен әңгіме* (long ear, a story heard through the long ear), employs a native Kazakh metaphor. The phrase *ұзын құлақ* refers to an extended network of hearsay or informal communication, analogous to the grapevine, and thus aligns well with the original idiom’s metaphorical meaning. The Kazakh version by I. Kenesbayev (*ұзын құлақ*) exemplifies a successful adaptation that retains both the semantic and stylistic essence of the original idiom. Therefore, the phytonymic component within the idiom may not necessarily be preserved during translation.

Table 7. Contrastive analysis of phraseophytonyms. Example 7

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
Have <i>roses</i> in one’s cheeks	Румянец во всю щеку (Rumyanec vo vsyu shheku, pyshet zdorov'em) (Kunin, 1984)	Бетінен қаны тамған (Betinen qany tamgan) (Kenesbaev, 2007)	1) Analogue (descriptive) 2) Analogue (cultural metaphor)	Бетінен қаны тамған – very frequent

The idiom *have roses in one’s cheeks*, as recorded in A.V. Kunin’s *English-Russian Phraseological Dictionary*, refers to a healthy, vibrant appearance characterized by rosy cheeks. Central to this idiom is the phytonymic unit *roses*, which in English is deeply symbolic and often associated with beauty, romance, and vitality in Western cultures. A.V. Kunin’s translation *румянец во всю щеку, пышет здоровьем* (rosy cheeks, radiating health), accurately conveys the idiom’s meaning but omits the phytonym *roses*. Instead of preserving the botanical metaphor, the translation focuses on the descriptive aspect of the rose and its association with good health. Kenesbayev’s version *бетінен қаны тамған* (blood dripping from the face) similarly avoids directly referencing the phytonym *roses*. However, it retains the metaphorical vividness by emphasizing the life and vitality seen in a healthy complexion. The Kazakh translation, while metaphorical, also omits the phytonymic unit *roses*, relying on the culturally specific metaphor of blood and life to convey the same meaning. While the phytonym is absent, the cultural equivalent metaphor captures the same essence of natural beauty and freshness.

Table 8. Contrastive analysis of phraseophytonyms, example 8

English idiom	Russian translation	Kazakh translation(s)	Strategy	Corpus evidence
An <i>apple</i> of one’s eye	Зеница ока (Zenica oka) (Kunin, 1984)	Көзімнің нұры (шамшырағы, қарашығы) (Kozimnin nury (shamshyragy, qarashygy) (Kenesbaev, 2007)	Analogue (cultural equivalent)	Көзімнің нұры – very frequent, көзімнің қарашығы – highly attested

The бейнелі тіркес idiom, *an apple of one's eye*, recorded in A.V. Kunin's *English-Russian Phraseological Dictionary*, refers to someone or something cherished above all else. Central to this idiom is the phytonymic unit *apple*, which historically symbolizes value and beauty. Kunin translates the idiom as *зеница ока* (the pupil of the eye). This translation effectively captures the meaning of someone or something highly cherished. However, the phytonym *apple* is omitted and replaced by the metaphorical image of the eye's pupil, which in Russian culture symbolizes something essential and dear. I. Kenesbayev's translation, *көзімнің нұры* (шамшырағы, қарашығы – the light of my eye, its flame, its pupil), retains a similar metaphorical structure to the Russian translation. The phytonym *apple* is replaced with culturally relevant metaphors that express deep affection and importance. The additional explanations (*өте қымбатты, аса асыл мағынасында* – very precious, extremely valuable) underline the emotional depth associated with this idiom in Kazakh culture. They are idiomatic expressions related to the word 'koz' and their equivalents.

Conclusion

In conclusion, this research conducted a contrastive analysis of phraseophytonymic units, focusing on their translation from English to *орыс* Kazakh. The set of objectives as defining phytonymic units, uncovering their ethnolinguistic significance, assessing translation adequacy, comparing translations in Russian and Kazakh languages, and proposing alternative translations, have been accomplished. Analyzing the collected linguistic material, it was found that some linguistic units have equivalents in the three languages under consideration, while some are incorrectly translated, and the phytonymic component in the source language is not preserved during translation.

This study investigated the translation of English idioms with phytonymic components into Russian and Kazakh, with special attention to strategies, equivalence, and corpus validation. Eight idioms were analyzed comparatively, based on data from authoritative dictionaries, and their Kazakh usage was verified in the Qazaq National Corpus and SketchEngine.

The results demonstrate that literal calques were rarely viable: only about 15% of the Kazakh translations preserved the phytonym directly, and most of them (e.g., *басқа талға үру, ағаш қасықпен марапатталу*) were not attested in corpora. By contrast, semantic and cultural analogues accounted for nearly 60% of the translations (e.g., *қол қусырып отыру, төзімі таусылды, ұзын құлақ*), and these were consistently found to be frequent in corpus usage. Descriptive translations represented about 25% of cases (e.g., *уақытты текке жібермей, біреуден есту*), providing clarity but lacking metaphorical richness.

Russian translations generally favored semantic analogues and descriptive renderings, often omitting phytonyms but maintaining pragmatic meaning. Kazakh translations, however, revealed a strong tendency toward cultural adaptation: instead of transferring the plant image literally, translators chose expressions rooted in Kazakh worldview and oral tradition. Corpus evidence confirmed that such culturally embedded idioms are far more natural and widely used than direct calques.

Overall, the analysis indicates that while phytonym preservation is theoretically possible, it is not the dominant strategy in practice. For Kazakh, cultural equivalence and analogues ensure both idiomatic naturalness and communicative adequacy, whereas calques remain marginal

and often artificial. These findings underscore the importance of combining translation theory, corpus data, and ethnolinguistic analysis in evaluating idiomatic transfer across unrelated languages.

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Contribution of the authors. This study was conducted as a collaborative effort among the three authors, each contributing to different aspects of the research. **Yessimbetova S.K.** was responsible for defining research objectives and tasks, designing the research methodology, creating the research model, collecting material, conducting the primary analysis of idioms with phytonymic units, and identifying key translation challenges and patterns. **Satenova S.K.** was responsible for planning the study, verifying the collected examples and analyses, assisting in finding equivalent translations in Kazakh and Russian, and approving the final version of the article for publication. **Alshinbayeva Zh.K.** contributed by gathering relevant literature sources and supporting the writing of the theoretical and practical sections of the study, helping to review the collected examples to ensure precision and coherence. Each author's contribution was essential in ensuring the comprehensiveness and accuracy of the research findings.

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С.К. Есимбетова¹, С.К. Сәтенова², Ж.К. Алшинбаева^{3*}

^{1,2,3}Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан

Ағылшын тіліндегі фитокомпонентті фразеологизмдердің аудармадағы сипаты

Аңдатпа. Халықтың мәдениеті, тарихы және күнделікті тұрмыс-тіршілігі негізінде қалыптасқан фитокомпонентті тұрақты тіркестер қай тілдің болмасын фразеологиялық жүйесінде ерекше орынға ие. Мақалада қазақ, орыс және ағылшын тіліндегі фразеологизмдердің атауына, жіктеліміне қатысты ғалымдардың пайымдаулары қарастырылып, ағылшын тіліндегі фитокомпонентті фразеологизмдердің аудармада берілуі талданды. Астарлы мәнге ие бейнелі тұрақты тіркестердің аудармада берілуі күрделі мәселелердің бірі екендігі белгілі. Себебі, фразеологизмдердің құрамындағы фитонимдер бір тілде символдық мәнге ие болса, басқа тілде дәл сондай қолданыста болмауы әбден мүмкін. Мұндай ерекшеліктер фразеологиялық бірліктерді аударуда аударма тәсілдердің сөзбе-сөз немесе бейімдеу тәсілін қолдануды қажет етеді. Зерттеу барысында ағылшын тіліндегі фитокомпонентті фразеологизмдердің орыс және қазақ тіліндегі аудармалары салғастырылып, аударма сәйкестігі сарапталды және өзіндік ұсыныстар берілді. Сонымен қатар, кейбір тұрақты тіркестердің мағыналық құрылымы мен мәдени астарлары ескеріліп, ұлттық болмысты жеткізу жолдары қарастырылды. Фразеологизмдерді, соның ішінде фитонимдік бірліктері бар фразеологизмдерді аудару барысында лексикалық, семантикалық және мәдени сәйкестік мәселелеріне назар аудару маңызды екендігі атап өтілді. Зерттеу нәтижелері тілдер арасындағы мәдени байланыстар мен ерекшеліктерді түсінуге мүмкіндік береді.

Түйін сөздер: фразеологизм, идиома, фитокомпонент, салғастыру, аударма, балама.

С.К. Есимбетова¹, С.К. Сәтенова², Ж.К. Алшинбаева^{3*}

^{1,2,3}Евразийский национальный университет имени Л.Н. Гумилева, Астана, Казахстан

Особенности перевода фразеологизмов с фитокомпонентом в английском языке

Аннотация. Фитокомпонентные устойчивые выражения, сформировавшиеся на основе культуры, истории и повседневной жизни народа, занимают особое место в фразеологической системе любого языка. В статье рассматриваются научные взгляды на наименование и классификацию фразеологизмов в казахском, русском и английском языках, а также проводится анализ передачи фитокомпонентных фразеологизмов английского языка в переводе. Известно, что передача образных устойчивых выражений с переносным значением представляет собой одну из наиболее сложных задач перевода. Это связано с тем, что фитонимы, входящие в состав фразеологизмов, могут обладать символическим значением в одном языке, но не иметь

аналогичного употребления в другом. Такие особенности требуют применения различных переводческих стратегий – как дословного перевода, так и адаптации. В ходе исследования были сопоставлены английские фитокомпонентные фразеологизмы с их переводами на русский и казахский языки, проанализирована их эквивалентность и предложены собственные варианты перевода. Кроме того, были учтены смысловая структура и культурная подоплёка отдельных фразеологических выражений, а также рассмотрены способы передачи национального колорита. Отдельно подчёркнута важность учета лексических, семантических и культурных соответствий при переводе фразеологизмов, в особенности – с фитонимами. Результаты исследования позволяют глубже понять культурные связи и различия между языками.

Ключевые слова: фразеологизм, идиома, фитокомпонент, сопоставительный анализ, эквивалент.

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Information about the authors:

Yessimbetova Saule Kadirbekkyzy – PhD student, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan. E-mail: saulekadirbekovna93@gmail.com, ORCID: 0009-0002-9920-6684.

Satenova Serikkul Kopeshbayevna – Doctor of Philology, Professor, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan. E-mail: satenovask@yandex.kz, ORCID: 0000-0002-5959-6887.

Alshinbayeva Zhuldyz Kuanyshevna – corresponding author, PhD, Acting Associate Professor, L.N. Gumilyov Eurasian National University, Astana, Kazakhstan. E-mail: alshinbayeva_zhk_1@enu.kz, ORCID: 0000-0003-4347-3492.

Есімбетова Сауле Кадирбекқызы – PhD докторант, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан. E-mail: saulekadirbekovna93@gmail.com, ORCID: 0009-0002-9920-6684.

Сатенова Сериккул Копешбаевна – филология ғылымдарының докторы, Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан. E-mail: satenovask@yandex.kz, ORCID: 0000-0002-5959-6887.

Алшинбаева Жұлдыз Қуанышевна – хат-хабар үшін автор, PhD докторы, доцент м.а., Л.Н. Гумилев атындағы Еуразия ұлттық университеті, Астана, Қазақстан. E-mail: alshinbayeva_zhk_1@enu.kz, ORCID: 0000-0003-4347-3492.

Есімбетова Сауле Кадирбекқызы – PhD докторант, Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казахстан. E-mail: saulekadirbekovna93@gmail.com, ORCID: 0009-0002-9920-6684.

Сатенова С.К. – доктор филологических наук, профессор, Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казахстан. E-mail: satenovask@yandex.kz, ORCID: 0000-0002-5959-6887.

Алшинбаева Ж.К. – PhD, и.о. доцента, Евразийский национальный университет им. Л.Н. Гумилева, Астана, Казахстан. E-mail: alshinbayeva_zhk_1@enu.kz, ORCID: 0000-0003-4347-3492.



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