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Modern Methods of Translating Phraseological Units

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ABSTRACT

This article discusses the study of linguistic phenomenon of phraseology, as well as its actualization in the text. The problems of studying the theory and history of phraseology in literature, ways of identifying the features of phraseology as a linguistic phenomenon from the point of view of a scientific approach to it, methods of making an attempt to study the practical methods of translating phraseology from one language to another have been discussed in this work.

Keywords:

phraseology, linguistic phenomenon, methods. approaches, phraseological fusions, idioms, scientists adhere.

Phraseological issues and the general problem of different word combinations in different languages are extremely important both for practice and for the theory of translation: they often present great practical difficulties and arouse great theoretical interest, since they are associated with the difference in semantic and stylistic functions performed by words in different languages of the same real value, and with a difference in the combinations into which such words enter in different languages [1]. It can even be said that it is during translation that the specificity of combinations inherent in a given language is revealed, which otherwise might not have been noticed[2].

In the works of the Swiss linguist Charles Balli [3], the first attempt was made to consistently classify set phrases. Contrasting the field of phraseology with free combinations of words, he established in it two main types of verbal complexes (in order of increasing degree of cohesion of the components) - phraseological groups and phraseological units (with six subgroups within both).

In the future, the study of phraseology developed widely in popular linguistics in the 1940s-70s on the basis of mainly the Russian language, but also a number of others. Perhaps no other linguistic discipline has been developed by domestic scientists so intensively [4]. The literature on the subject is vast. A lot of both compatible and complementary, and contradictory definitions of the object of study, its categories and experiments on the classification of phraseological units are given. The classification of phraseological units proposed by V. V. Vinogradov [6], which received particular popularity in its time, provides, in addition to free combinations, three main types of phraseological units in descending order of the degree of closeness of the connection between the components: phraseological fusions, phraseological units and phraseological (not free, otherwise - stable) combinations[6].

Phraseological fusions (or idioms) include such stable phrases, the meaning of which is in no way determined by the meaning of the individual words included in them; the meaning of the whole is arbitrary and

unmotivated from the point of view of the modern language (for example, how to give a drink, ate a dog, and was like that, as if nothing had happened, beat the buckets, etc.). The second type of phraseological units are phraseological units [7]. They are also indivisible in meaning and also have a single, integral meaning, but this meaning is motivated, connected with the understanding of the figurative core on the basis of which it is created (for example, to make an elephant from a fly, from fire to a frying pan, to pour from empty to empty, keep a stone in your bosom, go with the flow, etc.). The third type of phraseological phrases distinguished by academician V. V. Vinogradov is phraseological combinations [8]. These phrases include such words whose connections with other words are limited, which enter into combinations only with a certain, closed circle of words (for example, the word downcast can only be combined with the words eyes, gaze, sight, head - it forms phraseological combinations with them; the word crackling is combined only with the words frost, phrases, speeches) [9].

The classification proposed by Academician V. V. Vinogradov was adopted in a number of works on phraseology, including in works devoted to phraseological units of the English language (of which it should be noted the capital "English-Russian Phraseological Dictionary" compiled by A. V. Kunin.

For the theory of translation, these three classifications of phraseological units, which largely overlap or overlap, are of particular interest, since they are of a general linguistic nature, since they are mainly based on a semantic criterion, and thus applicable to a wide range of languages - unlike a number of other concepts and classifications designed either for one particular language or for a language of a certain morphological type (as, for example, in A. I. Smirnitsky [10] and N. N. Amosova [11], meaning English or, more broadly, the language of analytical building - and focusing on the structural features of phraseological units). From the point of view of translation, such features of phraseological units as the degree of semantic unity or separation of their elements, the degree of

clarity or ambiguity of motivation (the presence or loss of an internal form, figurativeness), stylistic coloring, as well as the contradiction between denotative and connotative meanings are extremely important [12].] Compare: "tastes bitter" - "tastes bitter" (direct meaning) and bitter irony - bitter irony (connotative and denotative meanings diverge); to thank for kindness - to thank for kindness and thank fate - to bless one's lucky star; sharpen skates - to sharpen skates and sharpen laces - to talk hot air, to talk idly; throw away the garbage - to throw away the garbage and throw out the number - to play a trick; short distance - short distance and narrow-minded mind - non too clever (examples of Kuzmin S. S. [13])

With regard to the volume of phraseology, scientists adhere to diametrically opposite points of view. Many linguists believe that phraseological units can only be phrases [14].

Other linguists say that proverbs and sayings are not part of the language system and refer them to folklore. [15]

In a larger number of works, proverbs and sayings are included in phraseology. Kunin classifies proverbs and sayings as communicative phraseological units. A. V. Kunin: "We refer to phraseology phrases and sentences (including proverbs) with complete or partial rethinking of the components and with the stability of the phraseological nature. In phraseology, proverbs are studied as units of the phraseological composition of the language with peculiar semantic and structural features Folklore is interested in the latter mainly as a product of folk art, characterizing folk wisdom, folk customs, etc." [16] Kunin believes that proverbs and set phrases have in common that they exist in the language in finished form, and are not created anew each time. Proverbs are distinguished by a great stability of the grammatical structure, which brings them closer to phraseological fusions [17. As well as stable phrases, proverbs do not serve as language models, it is impossible to create new proverbs based on them. Proverbs differ from stable phrases in that they denote a complete

thought expressed in a sentence, as well as in their didacticity.

In translation, one should try to translate an idiom with an idiom, writes S. S. Kuzmin, for example: *встречать в штыки* in English *to meet at dagger point* since descriptive translation is almost always non-emotional and thus does not fulfill the basic requirements for translating idioms:

1. The translation must be adequate, that is, equivalent to the original; adequacy is inseparable from accuracy and is achieved through grammatical, lexical-phraseological and stylistic substitutions that create an equivalent effect. Adequate translation is the reproduction of both the content and the form of the original by means of another language.

2. Translation must be idiomatic;

It follows from this that one should try to avoid the descriptive mode of translation, but there are cases when descriptive translation not only can, but should be used. For example, if one idiom occurs in the text (in a paragraph) twice. To avoid tautology and present a better style of narration, one of the expressions must be translated descriptively. Here is an example of a paragraph in which the same phraseological expression occurs twice.

"Действительно, предполагалось стереть эти два города с лица земли" - *"The fact is that no trace was to be left of these two cities"*

The sentence is translated descriptively. The following sentence, where this phraseological unit is used, is translated idiomatically.

"Здесь нами должен быть показан пример того, как город можно полностью стереть с лица земли" - *"Here we must give an example of how a city can be completely wiped off the face of the earth."*

Now let's talk about literal translation. Word-for-word translators believe that this is the "accurate" translation, but it is not. Literal translation often leads to misunderstandings and errors. Let us give an example that will show what errors a literal translation can lead to. Russian variant: "не перевелись у нас еще люди, которые на словах поют хвалебные гимны критике и самокритике, а на деле встречают в штыки критические замечания печати".оборот "на словах ..., а на

деле" accepted to be translated as in words ..., but in reality". However, here is the first part "на словах" associated with the expression "петь хвалебные гимны", which is the author's metaphor and translates as "to sing hymns of praise" and if you connect the two parts, you get nonsense "to sing ... in words" - "петь ... на словах".

Therefore, here it is necessary to make not a literal, but an idiomatic translation, for example "to pay lip service", means in Russian "лицемерить, неискренне уверять в чем-либо". This shows that literal translation should be avoided.

In Russian, there are such sentences, which are called pairs of synonymous statements, where one sentence contains an idiom, and the other follows its explanation; or both sentences contain idioms, one of which explains the other. For instance: *Целый день шел дождь ... все мы на холодном ветру продрогли, как собаки, зуб на зуб не попадает.*

The fact is that in Russian there is a tendency to clarify everything. For example, a Russian person is unlikely to use the idiom *у меня зуб на зуб не попадает* without adding phrases like *я очень продрог* which exactly explains the meaning of the previous idiom and, conversely, if a Russian person says: *я очень продрог* then it almost always adds something like *у меня зуб на зуб не попадает*, to draw the attention of the listener to the significance of what is happening.

In English, however, the trend is reversed. Let's look at an example:

"Evidently", Mayson said, "your detective is somewhat green at the game". No explanations like *"your detective doesn't know his work well"* should be given. Everyone knows that translators are usually expected to translate information in great detail. However, in such cases with synonymous statements, when translating from Russian into English, only the part that contains the idiom should be translated, since the information contained in the idiom is one hundred percent clear and the subsequent explanation will not carry new information. When translating from English into Russian, one should take into account the

tendency to clarify and, if possible, clarify the idiom.

Such translation will meet all the norms of the English language and, in addition, will allow you to quickly and concisely express the necessary information, which is very convenient for simultaneous translation.

According to Kuzmin, some translators only translate the part that explains the idiom. This method of translating synonymous statements should not be used, as this will greatly impoverish the translation.

Thus, when translating a text, the translator must act in accordance with two basic rules for the translation of phraseological units: the translation must be adequate and idiomatic. To achieve adequacy, the translator must take into account the positive or negative coloring of the phraseological unit, the conditions of the given context, the stylistic coloring of the text.

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