

EXPRESSION OF WAYS OF TRANSLATING PHRASEOLOGICAL UNITS

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Annotation

In this article we are talking about using one of the ways to translate proverbs, sayings and idioms from one language to another, examples are given, opinions of well-known linguists-translators are given.

Keywords: national color, reality, idiom, meaning, phraseological tracing paper, correspondence, turnover, rhyme, brevity, conciseness, imagery, hospitality, mutual respect, veneration of elders.

One of the ways is to use proverbs and sayings in translation, and in general phraseological units that actually exist in the language into which the translation is being made. This way of transmission does not always create a national - local (everyday or historical) coloring. When proverbs and sayings, idioms used in translation do not mention any realities of everyday life or the history of the people, they do not contradict the meaning of the original. This type of translation sometimes plays a role precisely from the point of view of the transfer of phraseological coloring of the text. After all, there are such proverbs and sayings, the exact translation of which does not give the impression of aphorism, refinement or conversational naturalness, which the corresponding words of the original give [9, 202].

In cases where a translation that is close in material meaning or adaptable does not give a convincing result, it is necessary to use the sayings that already exist in the language. For German:

Eile mit Weile. If you hurry, you'll make people laugh. Asıqqan qız kúyewge jalshımas. (literally, Who is in a hurry, the groom does not take).

Therefore, careless use of similar variants in translation can lead to distortion of the semantic, functional-stylistic and emotionally expressive tonality of the context [2, 60].

From the examples it can be seen that the translation of proverbs and sayings that have an analogue only in content should be approached very carefully, while "... it is important not only to avoid semantic shift and distortions in the translation of the stylistic shade of the proverbs of the original, but also to prevent violations of the national flavor"[5, 107]. Therefore, it is impossible to use a proverb in translation; associated with the life and history

of the native country, associated with the image of German folklore, containing German proper names, etc.

V. N. Komissarov notes another important difficulty in creating phraseological tracing paper is giving it a suitable form of a winged phrase. To do this, it is sometimes advisable to bring the tracing paper closer to the existing sample. So, for the translation of the English proverb Rome was not built in a day, a Russian phraseology with the same figurative meaning - 'Moscow was not built right away' - cannot be used because of its national coloring. You can give an exact tracing paper 'Rome was not built in one day', but it is even better to bring it closer to the Russian proverb 'Rome was not built immediately' [1, 175].

If we encounter proverbs of the third group that do not have a ready-made match, we are forced to resort to translation. The main thing at the same time is to preserve the meaning of the proverb.

Stille Wasser sind tief; - Devils are found in a quiet pool; Teren jerdiń suwı tınıq.

At the same time, the translation should convey its character as a phraseological turn, its brevity, conciseness, imagery, and if it is rhymed, then rhyme (of course, not to the detriment of semantic accuracy). For example:

Ohne Fleiß kein Preis

There is no fruit without labor

Enbek etsen emersen (Miynet túbi ráhát)

The Karakalpak people are characterized by such qualities as hospitality, mutual respect, respect for elders, the ability to respond with kindness, etc. In the proverb "Bir kun duz ishken jerge qırq kún sálem" "Whoever fed you once, bow to him forty times," reflects one of these characteristic features. It carries a bright national coloring.

Every major writer has his own style of reproduction, his own inventive means. They say about such a writer; "He has his own style." The style of the great masters of the word is so individual that even by one phrase, an excerpt, you can determine who they belong to. Thus, Chekhov can be easily distinguished from Tolstoy, Kakhkhar from Kadyri, etc..

Before proceeding to the translation of a work, the translator must delve into its style, atmosphere, feel all the subtle features of the original [8, 73].

One of the main elements of the author's style are phraseological units. "The choice of lexical and phraseological means is crucial for the adequate transfer of the author's style in translation." Many researchers join this opinion of Ya. I. Retsker [4, 165].

The semantic and stylistic functions of the FE of the original, which do not have ready-made equivalents and similar variants in the translation language, are mainly transmitted in translation by the method of phraseological calculus, which, being one of the most productive and effective ways of translation practice and as a kind of borrowing, creates favorable opportunities for enriching the vocabulary of the translation language. However, not always

the combinations formed as a result of literal translation, especially those with an opaque semantic structure and which are associated with purely national-historical facts and religious beliefs of representatives of the source language and do not coincide with those of representatives of the target language, have a figurative-metaphorical character and therefore do not have a figurative-generalizing function. In such cases, it is impossible to talk about the adequacy of the translation and about the possibility of enriching the vocabulary of the target language. In the process of translating a FE from German into Karakalpak, there are often cases when there is no way to transfer one or another FE using an equivalent, a similar variant and calculus.

Here the translator must resort to a descriptive method in which the meaning of the original is conveyed by words or phrases of free meaning and free compatibility. When translating such FE, the stylistic function and emotional-expressive characteristic of the FE of the original usually remains in this case not recreated. For example:

Wenn der Gebirge zu Muchammed nicht gehen wollen, so muss Muchammed zum Gebirge gehen. If the mountain does not go to Magamet, then Magamet will go to the mountain. Eger taw payǵambargá moyın iymese, payǵambar tawǵa moyın iymegi dárkar.

Following A.V. Fedorov, we will attribute this method of translation to the 3rd group of translation of proverbs and sayings into another language. When translating such phraseological units, we must preserve the meaning of the translated proverb, sayings and idioms.

But at the same time, the translation should convey its character as a phraseological turn, but, of course, not to the detriment of semantic accuracy.

Idiom I is a combination of linguistic units with the meaning of its constituent elements. This discrepancy may be a consequence of a change in the value of the whole. There are intra- and interlanguage idioms. The latter are characterized by the impossibility of "literal translation". Lexical idioms are not free combinations of words (a kind of FE), characterized by a unity of meaning that can be derived from lexically components, it has the functional characteristics of a word as a nominative unit of the language "reproduced" as a "ready-made" language unit [11, 116].

And on Russian soil, since the time of Dahl, a little new has been introduced into the concept of idioms. He understands the "idiom" as the distinctiveness or peculiarities of the language. Ushakov's explanatory dictionary almost also says: "An idiom is an expression that cannot be translated verbatim into another language" [12, 565].

They believe that idioms are not translated, they cannot be translated into another language. A.V. Rozhansky [6, 25], in contrast to these opinions, proved the translatability of idioms and revealed the concept of an idiom and established its place in translation.

Considering idiomaticity in German, we found the effectiveness of the same components in the formation of idioms of the word “hand”, for example, participates in numerous idiomatic formations:

Von der Hand in den Mund leben. Barely make ends meet. Hesh nársege jetkere almaw.

Alle Hände voll zu tun. My mouth is full of troubles. Zhumysy basynan asyy

Die Felle fort schwimmend sehen. To lose the last hope. Eñ soñgi úmitin joytiw. Úmitin úziw.

It can be seen from the examples that these idioms cannot be translated verbatim, but figuratively or figuratively. If we translate idioms verbatim, then very often we come to the verbal absurdity or absurdity of the language into which the idiom is translated. Equivalent idioms, the number of which is very significant in languages, are the most valuable means to achieve a full-fledged translation. Highlighting an equivalent translation as the most appropriate, it should also take into account cases when there are no equivalents in languages. The translation of idioms is made with such basic ways. An equivalent idiomatic translation is the most complete way.

The second, possible, unlimited way is literal translation, i.e. calculus, and the third is the transfer of the semantic meaning of idioms by ordinary text. One of the difficulties in translating idioms is that the translator does not always know how to distinguish the idiomatic meaning of a combination from the direct one.

- Wer nicht arbeitet, soll auch nicht essen.

(Those who don't work shouldn't eat either.) Those who don't work don't eat.

- Kim jumis isleydi, sol tamaq jeydi.

Ohne Fleiß kein Preis. There is no fruit without labor. You can't easily pull a fish out of the pond. Enbek etsen emersen (Miyne túbí ráhát)

If there is no such direct correspondence, then the German idiom is either replaced by a more or less equivalent Karakalpak, or in case it is necessary to resort to a descriptive translation.

Preservation of the figurative basis of idioms in translation is not necessary, - believes Rozhansky A.V. [6, 25], since their individual components do not have semantic independence, the meaning of individual elements dissolves as a whole. It is important to convey the content of the idiom with its inherent stylistic coloring, below is a number of German idioms and their correspondences. From their comparison it can be seen that the mismatch of lexical components of equivalent idioms is a very common phenomenon:

Auf den Hund kommen. To sink, to impoverish. Jarlı túsip qalıw.

Heraus aus den besten Jahren sein. To be no longer young. Kekseyip qalıw.

The translation of idioms from German into Karakalpak has not been studied enough yet, we proceed from the point of view of Uzbek and Russian linguists G. Salamov [7], Sh.Rakhmatullaev,[3], A.V.Rozhansky [6], I.I.Chernysheva [10], who currently follow the phraseology of other languages.

There is still not enough literature in terms of comparing the translation of idioms and there are no precise definitions in Karakalpak phraseology, where idioms, proverbs, sayings should be attributed as an object of phraseology and as part of folklore in literary studies.

Therefore, when translating and selecting idioms from German into Karakalpak, we turned to Russian as an intermediary language, since there is no original translation from German into Karakalpak yet.

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