

## Conceptual pragmatics of phraseologisms with ethno-cultural element

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**Annotation.** The article studies how the special, cultural meaning in pragmatics of phraseological units correlates with other levels of meaning, as in the form of phraseological units some cultural meanings are expressed. Special attention is dedicated to pragmatics of some ethno-cultural elements in phraseological units. There has been researched different approaches to classifying conceptual systems of phraseology.

**Key-words:** phraseologism, ethno-cultural element, conceptual system, pragmatics, phraseology.

**Introduction.** Studying the phraseological units with ethno-cultural element is a topical and prospective direction in modern linguistic researches. It is known that some phraseologisms may have ethno-cultural element. It proves that phraseological units are not only elements of sign system of language, but also the bearers of culture. They reflect some common for a certain group knowledge, customs, beliefs and customs acquired by a person as a member of society. Phraseology plays a significant role in translation which can be considered as an interlingual and intercultural communication. Many philologists studied these theoretical issues, but the researches of the functional peculiarities of some ethno-cultural components are not sufficient.

**The overview of literature.** Such scientists as B. Azhnyuk, A. Babushkin, E. Vereshchahin, V. Vinogradov, O. Zabiika, O. Selivanova, O. Solodyuk etc., studied the theoretical issues of phraseological units, including phraseologisms with ethno-cultural component.

**Topicality and theoretical meaning of the research.** The topicality of the research is determined by the direction of the article, its problems and the need to put forward new hypotheses for studying the specifics of conceptual pragmatics of phraseological units with ethno-cultural component.

**The objective of the research** is to study the specifics of conceptual pragmatics of phraseologisms with ethno-cultural elements.

**The main body.** The researchers of theoretical problems of translating phraseologisms focus on such important and difficult for the translation group as phraseologisms with the ethno-cultural component. Comprehensive analysis of phraseological units of this group, including not only connotations and stylistic peculiarities, but also etymology, synonym and antonymic ties, as well as a similar analysis of the Ukrainian equivalents of these phraseological units, would enable to expand the scope of searching translation equivalents and develop certain criteria for such search.

While translating from a certain language into another one, there has been reflected the whole variety of conditions under which people acquired knowledge of the world - the natural features of the people, his social structure, life practices. As a

result, the picture of the world as a set of human knowledge of the world is replaced by a picture of the world that exists in the language, namely, the linguistic picture of the world.

So, on the one hand, the translation can be regarded as an integral part, as a component or as a specific form of cultural existence. However, translation, at the same time, is autonomous in relation to culture as a whole, and it can be regarded as an independent autonomous semiotic system, that is, separate from culture. And since each bearer of the language is both a bearer of culture at the same time, in the process of translation the linguistic signs acquire the ability to act as cultural symbols or peculiar ethno-cultural markers. Thus, they serve as a means of presenting the basic concepts of culture in the linguistic picture of the world. For this reason, the translation is capable of expressing specific features of the national culture of a particular ethnic group in its linguistic units, its national and cultural mentality.

In author's opinion, the translation not only transforms reality, but reflects it in its forms. This means that first of all, translation can reflect social and cultural realities, phenomena and events, that is, to be influenced by objective reality, that finally leads to the national-cultural diversity of languages and their units. The very national-cultural background leads to the fact that translation into every language forms its semantic system to a certain extent, its "linguistic picture of the world". In other words "the language gives to the bearers a certain picture of the world, each language its own one" (Azhnyuk, 1989). Thus, the translation of the linguistic picture of the world is a subjective image of the objective reality, because each person in his own way and uniquely reproduces the world. This explains the fact that each national language is a universal philosophical system, in which in its own way the world "is living", as well as humanity as a whole. Translation of the national language is a set of truths, knowledge, art due to the peculiar psychology of the people.

In order to translate phraseological units with the ethno-cultural components adequately, scientists distinguish four main conceptual systems: literary, folklore, historical and household. First of all, it is advisable to define the term "conceptual system". The notion of "conceptual system" can be characterized as an ordered combination of concepts in human consciousness.

Particular attention for translators is the literary conceptual system, which is one of the main conceptual systems of English phraseology. After all, the main source of reproduction and replenishment of phraseological units with an ethno-cultural element is "alive" folk language, from which literary witty expressions, proverbs, sayings, jokes come to the fore. Special attention must be paid to the translation of set expressions - figurative expressions, quotations, aphorisms, derived from famous literary or journalistic sources, have become accumulated, short expression of important ideas, thoughts and maxims (Movchan, 2012).

While translating phraseological units with ethno-cultural element, one must take into consideration that folklore significantly influenced the formation of the phraseological fund of the English and Ukrainian languages. Therefore, an important conceptual system is a folk conceptual system. After all, folk customs and traditions,

legends and beliefs are a powerful source of images in shaping the meaning of ethno-cultural-labeled phraseologisms.

Philologists also distinguish the historical conceptual system. While translating phraseological units, one should understand that in phraseology, as among people, there is a story. Since the translation of phraseological units is organically linked to staff, specific in relation to its existence, phraseology is also the part of history of people. The social character of translation and the close connection with the life of society is reflected not only in the vocabulary, but also to a large extent in phraseology: through the vocabulary all or almost all human practice passes through, through the phraseology - those facets which mirror reflection is reframed in the prism of human feelings, perception and their evaluation (Vereshchahin, 1982).

Extremely important in philology is household concept system. An ancient way of life, tools, labor processes of peasant life began a rather large stratum of phrase-combinations, which have their own peculiarities of translation. The peculiar "milestones" of the words of this sphere are household words-components of phraseological units, word-concepts, which reflected and now reflect the everyday realities of the life of our ancestors.

Pragmatic functions of phraseological units with ethno-cultural element are linked with the obligatory pragmatic component in their contents: phraseological units not only denote and name objects of reality and the representation of them, but at the same time are special linguistic means aimed to express the diverse emotional attitude of the speaker to the fact that occurs in his or her inner world (Movchan, 2015).

From the point of view of translation pragmatics, namely, communicatively-conditioned functioning of linguistic signs and speech, phraseological units play a significant role. Their main purpose is not just to name the element of reality, but, above all, affect the recipient of information, cause his specific reaction, which is the most important task (Azhnyuk, 1982).

The pragmatics of translation is more interested in those speech units, in which the communicative intentions of the speaker are implemented. The phraseological units with an ethno-cultural component are precisely such a category of linguistic units that can reflect various aspects of the pragmatics of translation. Being universal pragmatic indicators, in the process of translation, phrases can express the emotional state and evaluation of the speaker, as well as his/her communicative intentions, directed to the listener. Moreover, phraseologisms belong to the class of speech units that are able to control the process of communication, to express true and ethical assessments, presuppositions, thoughts, as well as to correlate and contrast the various statements of the speaker or the persons communicating with each other.

The ability to express pragmatics in the process of translation suggests the presence of pragmatic meaning in their content. Scientists give different definitions to the concept of "pragmatic meaning": different response of the listener; the content of the units of translation that characterize the speaker according to the social and psychologically important parameters of his/her personality; the content of the units of translation linked with the expression of emotions and various estimates of the

speaker, as well as the impact on the addressee; the communicative intention of the speaker, which does not follow from the combination of meanings of words that he/she uses.

The study of the viewpoints of various translators suggests that diversity in their views, is explained with the difference of aspects that fall into the field of their view: for example, "extra-curricular response of the listener" largely depends on the social and psychological parameters of his personality and involves a certain way of expressing emotions. The emphasis put by scientists in their definitions depends on what they are studying, what is the purpose of the translation analysis that they carry out. Taking into account all the above-mentioned definitions, pragmatic meaning can be defined as the content of units of translation, which not only informs the listener about the communicative strategies of the speaker, his/her emotional state, intellectual capabilities, behavior assessments, but also implements the strategies of certain influence (Zhyvitska, 2015).

A pragmatic model of translation is the relationship between a speaker and a listener, which is always focused on the listener, on which the speaker intends to have an emotional influence. The result of this influence is the understanding of the target audience of the content of the utterance (change of the state or behavior of the listener).

The implementation of pragmatic intentions in the process of translation is carried out by means of speech acts, in which the basic unit of communication is the performance of a certain kind of action (assertion, request, question, order, expressing gratitude, etc.).

Presented observations indicate a close relationship between pragmatics and intercultural communication: virtually no speech act is possible without taking into account the paralinguistic competence of the speakers, social, ideological, as well as ethno-cultural information.

According to the theory of communication, any translation text has a pragmatic setup. Such a semantically finished text segment, as a context, is a product of communication. In the context all the settings and intentions of the spokesman in the speech strategy are revealed the most clearly (Vereshchahin, 1982).

The fact that pragmatic information, formulated in the text of translation, can be represented by both verbally and non-verbal means, allows us to introduce the concept of communicative-pragmatic context. In this type of context, one can distinguish the parameters associated with the quality of the statement, the scope of the language, the relationship between communicants. The meaning of phraseological research is revealed in a pragmatic context.

In recent years, there has been increased an interest in issues related to functioning of phraseological units with ethno-cultural component in the process of translation under various communication conditions. A special attention here is paid to the communicative-pragmatic study of phraseology, which aims to study speech activity using phraseology. Speech activity is considered as one of the forms of life. It was realized that "not only the language draws a picture of the world ... but life gives the key to understanding many of the phenomena of speech and speech" [27, p. 185].

The pragmatic function of translation of phraseological units with ethno-cultural component represents a "purposeful influence on the addressee" (Selivanova, 2004). Realizing in context, it is closely linked to the stylistic function of phraseologisms.

The pragmatics of translation is, as it is known, the semantics of speech in action, and it studies the behavior of signs in real communication processes. The translation of phraseological units with ethno-cultural component, which is a special sign phenomenon, requires a special pragmatic analysis. In the translation process, phraseologism is a text unity, and text is a unit of speech, and thus, we see the "feature" of a phraseological unit as a sign. The phraseologism has a modal framework, consisting of the deontic, epistemic and axiological modality inherent in any text. Getting into the textual structure, phraseology begins to function as text in the text, and, describing the single situation, the modal frame varies depending on the intention and empathy of the author.

In our opinion, the most expedient point of view to solve pragmatic tasks in translation studies belongs to Vinogradov, who proposed to divide the phraseological units into three large groups (Vinogradov, 1989) :

1. Lexical phraseologisms. Their semantics relates to words that are similar to them on the conceptual level. In speech these phraseologisms represent lexical units equivalent to various parts of the language: nouns, adjectives, and others. They are semantically indivisible, since each lexical phraseologism has a generalized integrate value.

2. Predictive phraseologisms. Typically, these are complete sentences fixed in the language as stable formulas. This type of phraseological units includes proverbs, sayings and "other persistent judgments, which reflected the labor, moral and life experience of the people, practical philosophy and human wisdom."

3. Comparative phraseologisms, which are fixed in the language as stable expressions.

**Conclusions.** In this article the author considered phraseological units with ethno-cultural elements from the point of view of pragmatics. Summarizing the results of the research, we can say that phraseological units help understand the peculiarities of thinking of a certain community. Ethno-cultural components encrypted in semantic structure of phraseologisms can be considered as a reflection of national mentality and culture.

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