

The main tendencies of translating phraseologisms with ethnocultural components

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Annotation. The article features the theoretical approaches to the notion of ethnocultural component and its functions. There has been distinguished the main sources of ethnospecific images. There has been considered the main ways of translating phraseological units with ethnocultural component.

Key-words: phraseologism, ethnocultural component, imagery, pragmatic meaning, compensation, descriptive translation, analogue translation, compression.

Introduction. Currently scientists are focusing on the problems of translating phraseologisms because phraseology as a separate scientific discipline appeared recently. One of the most difficult aspect of the theory is to identify correct and adequate methods and ways of translating phraseologisms with ethnocultural components. Another difficulty is to choose a correct equivalent of a phraseological unit and reproduce the pragmatic potential of the source text.

The overview of literature. Such scientists as B. Azhnyuk, M. Baker, L. Barkhudarov, N. Garbovskii, O. Solodyuk, E. Vereshchahin, E. Polivanov etc., studied the theoretical issues of translating the phraseological units, including phraseologisms with ethnocultural component.

Topicality and theoretical meaning of the research. The topicality of the author's research consists in significance of the problem of translating the phraseological units with ethnocultural component, as well as by necessity to learn specifically national features of ethnocultural differentiation of phraseological units.

The theoretical meaning of research is that the results contribute in studying the transformational aspect of translating phraseologisms with ethnocultural component and in studying phraseologisms, which change in the process of their translation.

The objective of the research is to establish the main ways of translating phraseologisms with ethnocultural components.

The main body. While translating phraseological units it is important to take into consideration their ethnospecific information concerning moral, ethic, religious views and traditions, practical experience. Except simple saving information, phraseologisms name and evaluate the certain actions of people, their internal and external features. The whole number of phraseologisms is etymologically connected with different areas of folk spiritual culture, namely rituals, customs, beliefs, ideas about certain things etc. Thus, phraseology codes a piece of information about peculiar language picture of the world.

Therefore, the author suggests the following definition of ethnocultural component. Ethnocultural component is the component that does not only reflect the different aspects of national culture, but also absorbs the elements of other peoples.

From the point of view of translation sciences, the phraseologisms with ethnocultural concept include phraseological units that reflect:

- different aspects of everyday life, lifestyle of peoples: the craft and life of peasants, writing, language, printing, games; the names of dishes, drinks, clothing;
- ancient customs, rituals, beliefs, signs;
- the development of science and art;
- the development of military affairs, justice and clerical affairs;
- religious beliefs, religious dogmas and traditions;
- the names of currencies, measures of length, weight;
- summarized situations of literary origin (borrowings from the Bible, the Gospels, myths, catch phrases).

Nationally specific is also the translation of those phraseologisms that reflect in their internal shape the specific peculiarities of culture and everyday life, flora and fauna, folk customs and symbols. Phraseology of each language includes separate specific image components and combinations where phrase thematic groups can be formed.

It is known that the concepts of translation reflect the experience of both separate people and the whole communities. By means of a concept, a person can get acquainted with a certain lingua culture (Uzhchenko, 1990). Phraseological units as specific language creations, which are characterized by imagery and metaphors, contain so-called tacit knowledge (the term by A. Vezhbytska). Properly unrealized part of the meaning is psychologically real. It is revealed in language and influences translation processes (Uzhchenko, 1988). A. Vezhbytska, O. Solodyuk, N. Garbovskii and other translation scientists underline the significant meaning of translating phraseological units while studying the separate concept or the whole concept system (Vezhbytska 2001; Solodyuk, 2002; Garbovskii, 2004).

While translating the phraseological units it should be considered that phraseology contains a lot of national elements that are always peculiar. Phraseological sub-system is those part of language where its all ethnocultural specificity is concentrated. The history of people, customs, culture, traditions, literature, even the weather and nutrition are reflected in phraseology.

In the process of research, the author concluded that it is expedient to distinguish the following sources of ethnospecific images that take part in forming the meaning of English phraseologisms with ethnocultural component:

- cultural patterns, ethnic stereotypes and national symbols;
- folk customs and traditions, legends and beliefs;
- precedent situations and texts;
- peculiarities of the verbal form (alliteration, rhyme, wordplay, conversion etc.).

In the framework of research, the author has identified that the indicators of ethnocultural contents of English phraseologisms can be anthroponyms, toponyms or realia words. Images that form the conceptual background of ethnoculturally marked

English phraseologisms usually possess the metonymic nature. Conceptual metaphors that take part in forming the meaning of ethnoculturally marked English phraseological units are always complex. They concern non-elementary areas of human experience.

As a rule, in translation sciences the notion of “cultural component of the meaning” is considered as additional connotative “layers” on the main meaning of phraseologism: emotional, expressive and valuable ones, which are often connected with national and cultural specificity they reflect, namely history, folklore, everyday life, customs, traditions etc. For this reason, reflecting in its semantics fragments of ethnocultural markers in some language picture of the world, from the other side – one of the largest sources of cultural background knowledge showing in their semantics.

Translation of phraseological units with ethnocultural component is rather complicated assignment, as the recipient should understand how speaker’s knowledge and vision influences the fulfillment of the sign function of a phraseological unit. Besides, he should reproduce in the target language what world knowledge concerns the semantic space of a phraseologism.

The main problems appearing in the process of rendering the contents of a phraseological unit with ethnocultural concept into the Ukrainian language are connected with certain divergences between the source language and the target language. These are different differentiation of the meanings of words, absence of information about certain events in the source language; cultural peculiarities; different social and political realities; the peculiarities of environment etc.

For this reason, it is undoubtedly that there is a necessity to reflect their national and cultural specificity. However, the recreation of ethnocultural aspect is rather complicated and disputable question because phraseological units possess semantic diversity. Even typologically similar phenomena cannot meet the requirements of translation equivalence.

In the process of research, the author has clarified that the famous philologist B. Azhnyuk considers, that while translating phraseological units it is preferable to apply such way of translation as using the contextual phraseological equivalents. However, in spite of geographic adaptation of the target text, the national and cultural specificity of translated phraseological units can be negated.

Sometimes "any discrepancy in the content of components can be allowed provided functional proximity to larger segments of text" that is accompanied by a loss of national colors and imagery (Denysenko, 1997). However, the process of translation is difficult when geographic aspect possesses not additional, but the main informative load. In author’s opinion, the most appropriate in this case is to find a rational interrelation between the national specificity of a phraseological unit of the source language and adapting influence of the phraseological system of the target language.

In the framework of research, the author found that V. Krasnykh notes that the translation can be considered adequate if it influences the same cognitive structures and the same areas of cognitive space as the original (Vereschahin, 1982; Harbovskii,

2004). Therefore, the most important thing is to convey the meaning and reproduce the imagery of a phraseologism, i.e. to keep its pragmatic communicative potential.

Having analyzed the actual material, the author separates the main types of transformations typical for phraseological units with ethnocultural component while translating into Ukrainian.

1. Partial transformations, which are used for phraseological units while translating. Translation based on partial idiomatic equivalents suggests that there can be some discrepancies between the source language and the target language. This group includes phraseologisms that coincide in meaning, stylistic coloring in the source language and the target language. They are similar to imaginary, but differ in lexical composition. As a rule, in such cases, addition and omission should be applied, as well as using partial equivalence etc.

2. The full transformation, which is used for the vast majority of phraseological units with ethnocultural component. Such phraseological units coincide with the Ukrainian phraseological units in their meaning, stylistic coloring, but completely differ in lexical composition.

In author's opinion, imagery of such English phraseologisms is often lost in translation because there is a full reconsideration of their meaning.

Translation of phraseological units with ethnocultural component is possible by means of different ways: compensation, descriptive translation, analogue translation, compression. In case of language insufficiency, the communicative functional equivalent for the expression of a concept is restituted by means of compensation. Compensation is such way of translation in which the original elements of the content that were lost in translation, are transmitted in the text in some other ways to compensate for the semantic loss. In other words, it is a substitution of not rendered element of the source by means of some analogue element. This analogue element compensates for the loss of information and can produce a similar effect on the reader. While translating, not only a phraseological unit, but also its pragmatic communicative function is rendered.

Equivalence in the target language should obligatory reproduce the rendered meaning of this phraseologism, express the same emotional relation and have the same stylistic characteristics.

Preserving the direct meaning of a phraseologism is important for preserving the imagery. For this reason, the rendered meaning can be reproduced in translation by means of another image. However, sometimes it is expedient to use one-sided relevance deprived of imagery in order to keep the main component of the meaning.

Reproduction of an ethnocultural concept of a phraseological unit retains the original national coloring, but it can sometimes obscure the rendered meaning and hinder the achievement of equivalence, as translation receptor may not have background knowledge of the source receptor.

The essential influence of ethnocultural component on choosing the translation relevance is revealed when translation units of the target language, which possess the similar component of meaning, are excluded from the number of correspondences. As the target text is attributed to the foreign source, and the appearance of nationally colored phraseologisms is usually inappropriate.

It is also expedient to apply descriptive translation. Such type of approach requires reproduction of some special profound knowledge, which will become “key” for interpretation of a phraseological unit. So descriptive way of translation is also used for translating phraseological units with ethnocultural component.

However, it is sometimes more expedient to translate the phraseological unit by choosing the analogue Ukrainian phraseologism with similar meaning and imagery, but which is formed on other verbal and imaginative basis.

Often similar in meaning, but different in forms phraseologisms in different languages possess different emotional and associative coloring, and are not always exchangeable.

Other technique applying for translation of phraseological units with ethnocultural component is compression, namely more compact presentation of ideas through omission of unnecessary elements and extra-linguistic context.

Conclusions. The most adequate ways of translating phraseologisms with ethnocultural component from English into Ukrainian are the ways typical for general rules of translating the phraseological units. The optimal variant is to translate phraseologisms by means of full equivalent, as phraseologisms often coincide lexically and structurally. Taking into consideration the certain national and ethnic discrepancies and discrepancies in syntagmatic functions of sentence parts, partial correspondences and phraseological analogues are often used. The most frequently translators apply descriptive periphrasis when full and partial equivalents conveying imagery and stylistics are absent.

So choosing rather expressive equivalents of phraseological units with ethnocultural components and applying necessary translation techniques, a translator deletes lingua-ethnic barrier that provides to the bearers of target language the equal opportunities of perceiving and interpreting the message.

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