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TO THE QUESTION OF INTERCULTURAL UNDERSTANDING FROM THE POINT OF VIEW OF IDIOMS

О ПРОБЛЕМЕ МЕЖКУЛЬТУРНОГО ВЗАИМОПОНИМАНИЯ С ТОЧКИ ЗРЕНИЯ ИДИОМАТИКИ

ИБОРАШУНОСЛИК НУҚТАИ НАЗАРИДАН МАДАНИЯТЛАРАРО ЎЗАРО ТУШУНИШ ХУСУСИДА

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Аннотация

Мақолада тил луғат бойлигининг миллий ва ўзига хос қисми бўлган идиомалар борасида сўз юритилган. Идиомаларнинг таржима масаласида эса уларнинг сўзма-сўз таржима қилинмаслиги ҳақидаги фикрлар изоҳлаб берилган.

Аннотация

В статье рассматривается пласт лексики - идиоматика, как наиболее национально-специфический слой языка. Что касается вопроса о буквальной непереводимости идиом, идиома как - лексическая единица, не обладает буквальным значением.

Annotation

The article examines a branch of vocabulary - idioms, as the most national and specific branch of the language. To the question of literal untranslatability of idioms, it is described that an idiom as such is a lexical unit that does not have direct meaning.

Таянч сўз ва иборалар: иборалар, семантик яхлитлик, экстралингвистик воқелик, калька.

Ключевые слова и выражения: идиомы, семантическая целостность, экстралингвистическая действительность, калька.

Keywords and expressions: idioms, semantic integrity, extra-linguistic reality, translation loan.

The language reflects the human world and his culture. One of the most important functions of a language is that it preserves culture and transfers it from generation to generation. That is why the language plays a significant role in the formation of the national character, ethnic community, people, and nation.

The language is rightfully considered a carrier of cultural information about those, who speak this language. It conveys the spirit of the people, its values and anti-values, the system of relations in the surrounding world. Phraseological units (idioms) as a layer of vocabulary play an important role in the linguistic picture of the world of a certain people. They exist as idioms for which it is very difficult or impossible to find an equivalent in another language, as well as the so-called universal idioms, which can be common or similar to several languages.

In Russian linguistics, the idiom is interpreted as the non-derivability of the general meaning of a stable combination of words from

the sum of the meanings of its lexical components. Thus, the idiom is determined by the semantic integrity, the unity of the meaning of lexemes. This makes it (idiom) related to the word. In Russian linguistics, the term "idiom" is either a synonym for the term "phraseological unit", or designation of one of its subclasses (V. Vinogradov, O.Akhmanova, V.Mokienko, V.Telia). A similar state can be observed in the works of French (C.Bali, P.Guiraud) and German (V.Fleischer, H.Burger) linguists [1,25].

In Anglo-American linguistics, the idiom is also interpreted as a certain non-derivability of the meaning of the whole from the meanings of its components (F.Palmer, G.Sweet). However, the English term "idiom" means a range of meanings undoubtedly wider than in Russian linguistics: an idiom can be understood as any linguistic unit, such as a phrase, a stable combination of words, or even one word, and the main "criterion" of idiomaticity is specificity, originality of this expression for the language.

In any language, words, combined with each other, form phrases. Free combinations of

words in writing and speaking are related to a section of grammar called syntax. However, there are also such combinations of words, which are not dealt with by syntax, but by lexicology. These combinations of words are called lexicalized - despite the fact that they still have the form of a phrase, in their meaning they are close to one lexeme, and not two.

For instance, if you remove one of the components of the phrase "железная дорога" (railway) or replace it with another, even synonymous ("дорога из железа", "металлическая дорога") ("iron way", "metal way"), will not retain its original meaning - a vehicle, a means of transportation. The phrase "железная кастрюля", on the other hand, allows such changes ("кастрюля из железа", "металлическая кастрюля") without changing its original meaning - a piece of dishes made of any material, in this case - of metal (iron). Thus, in the case of the phrase "railroad" we get an actually indecomposable, indivisible phrase, the lexical meaning of which is not based on the lexical meaning of its individual components, but is a completely new unified whole.

The idiom of a particular language stores a system of values, social morality, attitude of this nation to the world, to people, to other nations. Phraseological units, proverbs, sayings most clearly illustrate the way of life, and geographical location, and history, and traditions of a particular community, united by one culture. Thus, idioms are the most nationally specific layer of the language [2,59].

Many scientific research works were devoted to the problem of idioms. It is precisely because of its national and stylistic coloration idioms have always attracted the attention of linguistic scientists, as well as those studying foreign languages. Obviously, for a beginner, idiomatic words and especially idiomatic expressions seem incomprehensible, and sometimes just ridiculous, especially when they are directly translated into their native language. For example, the English expression "black coat", which is synonym to the word priest (its Russian equivalent is "священник"). The meaning of this expression is logically absolutely irrelevant from the meaning of its components - "black" (черное) and "coat" (пальто). Thus, it is very difficult for a person who is not a native speaker to understand this expression; he risks misinterpreting it. Meanwhile, foreign speech can be saturated with such idiomatic expressions, which will

certainly create certain barriers to communication. Such barriers are tied to differences in the perception of the world by a particular nation, culture, which is directly related to the concept of a linguistic picture of the world.

The linguistic picture of the world is considered to be the display in the language forms of the device of extralinguistic reality. Extra-linguistic reality, or cultural space, consists of certain codes of culture, presented in the form of a grid, which the culture projects onto the surrounding world, with the help of which it segments, categorizes, structures and evaluates it. The assessment of the surrounding phenomena of the external world, the relations existing between people, the system of values and anti-values is reflected in the stable expressions characteristic of a given language - idioms [3, 88].

Idioms convey the world of figurative-sensory perception in the form of individual words and phrases, reflect ideas about the phenomena, events of the world as integral structures of reality, which determines the interest of modern linguistics in the problems of phraseology. The increased interest in idioms, however, may be considered out of proportion to the role that idioms play in the production of speech. For example, S.G. Ter-Minasova compares this role with spices, which are added to a dish consisting of neutral components - words and phrases of a non-idiomatic nature. The linguistic significance of any phraseological units as translators of cultural knowledge and ethnic stereotypes is determined by the degree of their idiomaticity, their place in the subject-conceptual system of the corresponding national culture.

In the process of intercultural communication, phraseological units with a pronounced national and cultural component (idioms) act as a source of background information, which, being inaccessible to representatives of another culture, complicates the processes of intercultural communication. Signs of a specific idiomatic character in the composition of words and phrases can be words that name ethnocultural realities, household items, representatives of flora and fauna, and specific natural phenomena.

The same structure and functioning of the human body, the same or correlated gestures, facial expressions, body movements, their universal symbolization and interpretation in

different cultures, the same psychophysiological mechanisms of cognitive and emotional human activity ease the previously mentioned problems in the field of intercultural communication, caused by a misunderstanding by one of the communication participants of a particular word or phrase specific for a given language. All this led to the presence of phraseological universals. They facilitate the understanding of the communicative act and facilitate the processes of intercultural communication. The reason for the existence of phraseological equivalents is a certain universality of human thinking, the connection of images of phraseological parallels with various spheres of material, cultural, spiritual life of peoples, their history. A significant commonality of these universals forms the basis for the independent development of phraseological correspondences, since often speakers of different languages interpret the world around them identically [4,69].

Many researchers-linguists (I. Anichkov, S.) included the concept of literal untranslatability in their definition of an idiom. According to A. Reformatsky, literal untranslatability in general is the main feature of an idiom, the main criterion for classification. However, according to the research of F. Palmer, there are also non-idiomatic expressions that do not lend themselves to literal translation into another language. This, of course, complicates the already difficult question of the literal untranslatability of idioms.

The idea of a "literal" translation of idioms is not correct, since an idiom as such is a lexical unit that does not have a literal meaning. For example, when proverbs become the object of translation, talking about their literal translation into another language seems fundamentally wrong, since both proverbs have a non-literal meaning, and only their semantics are subject to translation.

Perhaps it would be more correct to speak not about the literal untranslatability of idioms, but about their isomorphic translation, that is, word-for-word translation, and sometimes about the translation of a morpheme into a morpheme.

At the same time, not only the form of the original expression plan is transferred to another language, but also its content. Such translation is carried out by occasional or conventional means of the language. A considerable number of idioms has usual literal translatability. Often contextual correlation and

vivid imagery help a foreign reader to understand a particular idiom.

Literal translation of idioms is also carried out in translation loans as a type of borrowing. Translation loan or calques is a translation technique in which a word or expression is broken into components, and each element is translated separately literally.

Literal translation of idioms, for lack of a better way to translate an idiomatic expression, is often the most common way.

The translatability of idioms can also be viewed from the point of view of the real and potential possibilities of translation. There are idioms that, due to their ethnocultural uniqueness, cannot be translated into another language even through calques. In this case, it is important to realize that, of course, any idiomatic expression is unique, while few of them are completely unique. This uniqueness, or, more precisely, absolute untranslatability, as it turns out, cannot be a categorical feature of an idiom, but is only a secondary feature of it [5,208].

The modern stage of development of phraseology as a linguistic discipline is characterized by attention to the issues of semantics of phraseological units and idiomatic expressions. Phraseology and idioms are important for the study of semantics associated with the development of the system of meanings of words, the birth of new signs, processes that contribute to the improvement of competence in the study of the functioning of the language system.

If we are talking about the translation process, then the study of idioms and phraseological units is even more important. Indeed, for a translator it is very important, firstly, to highlight the idiom, that is, to see and understand that before him is not just a phrase, but a stable combination of words, and secondly, to find a way to translate this unit into a translator's tongue. This means that it's important and necessary to study this part of the vocabulary. Comparative studies in the field of phraseology and idioms are becoming more and more popular, since more complex transcoding relations take place.

In any work of fiction there are elements of the text that cannot be translated. They are of exceptional importance for the science of translation, since idioms occupy almost the first place in the "untranslatable" or "hard-to-translate" scale: the "untranslatability" of idioms is noted by all specialists among the

characteristic features of stable units; it is invariably referred to by the supporters of the "untranslatable theory"; the translator-practitioner is faced with the difficulty of translating idioms at every step; the theoretician of translation respectfully makes a pause on it.

To talk about the methods of translating phraseological units and idiomatic expressions, it is necessary to classify all the idioms of a given language according to some reasonable criterion into groups, within the boundaries of which one or another method, one or another approach to translation would be observed as prevailing.

Many authors take linguistic classifications as a starting point, built mainly on the criterion of the indecomposability of a phraseological unit, the cohesion of its components, depending on which and on a number of additional features (motivation of meaning, metaphoricity), and the place of phraseological unit is determined in one of the following sections: phraseological fusions (idioms), phraseological unity (metaphorical

units), phraseological combinations and phraseological expressions (Sh. Balli, V.V.Vinogradov, B.A.Larin, N.M.Shansky).

The work of L.V.Fedorov can be considered indicative of the creative use of such a classification in the theory and practice of translation.

Having analyzed the linguistic schemes that were basic for that time, he stops on the proposed by V.V.Vinogradov and comprehends it from the point of view of translation studies.

In the process of translating from one language to another, a specialist often has to deal with special linguistic units that cause difficulties in their transfer into another language - idioms. The main difficulties in translating idioms are caused by a combination of two aspects - linguistic and cultural. In the theory of translation, a unified concept of translating idiomatic expressions into another language is being developed, based on their classification (in particular, we considered such methods of translating idioms as literal and isomorphic translation, calques).

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(Reviewer: N.Khoshimova – doctor of philosophy in philology)