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To the question of translatability of phraseological units

В статье рассмотрен вопрос о переводимости фразеологических единиц с каракалпакского языка на английский, проанализированы способы их передачи.

Ключевые слова: фразеологическая единица, лексический эквивалент, варианты, исходный язык, язык перевода

The author analyzes the translatability of phraseological units from the Karakalpak language into English, as well as how to transmit them.

Keywords: phraseological unit, lexical equivalent, variants, source language, language of translation

Karakalpak phraseology represented by the works of S. Nawrizbaeva, E. Berdimuratov, G. Aynazarova and so on in its formation and development extensively relied on the traditions of Russian phraseology.

In Karakalpak linguistics phraseological units (PU) were first considered in the work of E. Berdimuratov 'Modern Karakalpak vocabulary' [1, p. 69] where he contrasts free combinations of words with PU, the components of which have lexical and grammatical stability. He defines them as 'the words with stable lexical and grammatical components with limited variability'. E. Berdimuratov's semantic classification of PU corresponds to that of V. Vinogradov's.

Examining the structural-semantic types of phraseological units in Russian and Karakalpak languages S. Nawrizbaev a rightly points out that the leading classes in the field of phraseological nomination represented by categorical semantic universals of 'eventfulness', 'objectivity' and 'quality' are the verb, noun, adverb and adjective. In the work 'Phraseological units in Karakalpak-Russian dictionary' (1972) she notes that 'nominal PUs often do not have any special

structural models unique to them and most of them arise on the basis of models of free phrases available in the language' [3, p. 139].

According to the author, 'none of the signs indicated by E. Berdimuratov is absolute for the essence of PU, with the exception of 2 and 3 signs, however, they are not characteristic only of PU, since other types of stable and even free phrases sometimes fulfil one syntactic function in the sentence. Semantic in decomposability is characteristic not only of PU, but also of compound words, compound terms, etc.' [3, p. 20].

S. Nawrizbaeva emphasizes that 'PUs differ from free phrases in terms of stability of the meaning, lexical and grammatical composition and structure, inability of components to realize all possible morphological forms, and weakening of syntactic relations between components' [3, p. 139]. Defining the essence of PU she identifies two trends:

1) The desire of components for semantic and grammatical structural synthesis.

2) Component tendency to semantic and grammatical structural analyticity.

S. Nawrizbaeva highlights the idiomatic meanings of PU as their main semantic features. In her opinion, 'the degree of idiomaticity and mobility of PU is different and often does not depend on their structural-morphological type' [3, p. 140].

In the study of phraseology of typologically different languages the question inevitably arises of the national-cultural specificity of PU and how they can be transmitted by means of another language.

A comparative analysis of the PU of the Russian and Karakalpak languages once again confirmed the truth of the idea that these units reflect the peculiar perception of the surrounding world by a native speaker; the differences in the mentality of the two peoples are clearly traced.

The bulk of PU reflect traditions, ceremonies, and everyday life of native speakers by their component composition.

Analysing the various structural types of phraseological units, G. Ainazarova identifies two types: 1) PU which consist of a single-component structure; 2) PU which consist of two parallel structures.

In her opinion, 'symmetric two-component phraseological units in the Karakalpak language are not just ordinary constructions; they differ in their structure, phonetic-grammatical, lexical-semantic and stylistic features' [1, p. 21].

The problem of equivalent reproduction of PU meanings occupies an important place in the description of phraseological correspondences.

The semantics of such units includes both subject-logical and connotative components. The most important of them are the following:

- 1) figurative component of the meaning of PU;
- 2) a direct or objective component of the meaning of PU, which forms the basis of the image;
- 3) the emotional component of the meaning of PU;
- 4) the stylistic component of the meaning of PU;
- 5) the national-ethnic component of the meaning of PU.

The equivalent correspondence in the TL must necessarily reproduce the figurative meaning of the translated PU, express the same emotional attitude (positive, negative or neutral) and have the same (or at least neutral) stylistic characteristic” [4, p. 178]. Maintaining the direct meaning of PU is necessary to preserve imagery.

There are three main types of correspondence to figurative PU of the original in linguistics.

In the first type of correspondence, the whole complex of meanings of the translated unit is maintained.

In this case, there is a figurative idiom in TL that matches the PU of the original both in direct and figurative meaning (based on the same image).

Мурын котериу – Turn up one's nose;

Коз жумыу – Close one's eyes;

Бетке аутыу – Say to one's face.

In the second type of correspondences, the same figurative meaning is transferred to the TL with the help of a different image while maintaining all the other components of the phraseology semantics:

Коз жасын кол кылыу – Shed floods of tears;

Басын касыу – Scratch one's head;

Нан писпейди – Won't get anywhere with someone.

The use of correspondences of this type provides a fairly high degree of equivalence on condition that Russian PU does not have a clear national feature.

The third type of correspondence is created by tracing a foreign-language figurative unit:

Алтын коллар – Hands of gold;

Нервта ойнау – Get on somebody's nerves;

Роль ойнау – Play a role.

Correspondence of this type is applicable only if the image in the original unit is sufficiently “transparent” and its reproduction in the translation will allow the translation receptor to understand the transferred figurative meaning (in Rus-

sian it is clear that putting a cart in front of a horse means disrupting the correct sequence of actions).

If in the original you use a phraseological union where the relationship between the figurative and direct meaning is not clear enough, then tracing the image will destroy the meaning of the phraseological unit.

In such cases it is often necessary not to use phraseological correspondence and you have to be content with a description of the main (i.e., figurative) meaning of the translated combination:

Асыгы алиш – *Stroke of luck*;

Ала ауыз – *Like cats and dog*;

Кум кан. – *Die*.

Partial or complete discrepancy between the content plan and the expression plan determines the specifics of PU and affects the choice of methods and methods of translation.

Thus, the choice of translation techniques depends on the place occupied by one or another group of phraseological units in the SL or TL system: metaphorical, lexical-syntactic structure, structural-component features and syntactic function.

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Фрагменты каракалпакской фразеологической картины мира, выраженные в фундаментальных культурных концептах, и способы передачи их на английский язык

В статье рассматриваются фрагменты каракалпакской фразеологической картины мира, отраженные в культурных концептах, и способы передачи их на английский язык.