

Пословицы и поговорки играют существенную роль в процессе коммуникации, делают речь более живой и выразительной. По форме это всегда законченные суждения, которые являются своеобразными «иллюстрациями» различных жизненных ситуаций, носят характер обобщения, указывая на то, что данное явление типично, давно известно и в культуре народа ему дана оценка, выраженная определенной словесной формулой. Таким образом, пословицы и поговорки – это собрание, хранилище народной мудрости, то есть факт не языка, а культуры.

Фразеологизмы являются единицами языка. Они не представляют собой законченного суждения, а имеют форму словосочетания и «встраиваются» в высказывание, делая его более выразительным, ярким, образным. Фразеологизмы, в отличие от пословиц и поговорок, эквивалентны понятию. Овладеть фразеологическими средствами иностранного языка – значит достичь высокой степени владения им, так как фразеология является одним из наиболее сложных аспектов изучения языка.

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*D. A. Jaksulikova (Nukus, Uzbekistan)
Karakalpak State University*

“False friends” of the translator on the example of phraseological units

В статье представлен анализ «ложных друзей» переводчика и рассмотрены трудности в процессе перевода фразеологических единиц, устойчивых выражений и идиом.

Ключевые слова: «ложные друзья переводчика», фразеологическая единица, перевод, выражение, идиома

The term "false friends of the translator" is actually a metaphor and as any metaphor, can allow various interpretation. The possibility of diverse interpretation of this term is even convenient when phraseological units, these "whims of language" in many respects defining its color and specifics become an object of research.

If at the lexical level we above already considered the problem of «false friends» of the translator, then at the level of phraseology it requires special attention. Meanwhile the mistakes made by transfer of phraseological units from one language into other both in educational, and in the published translations the considerable quantity and this fact says that the problem is particularly acute enough.

Without applying at all to give full permission of the matter, we will try to open the reasons of the most typical mistakes, to plan so-called "zones of the increased danger". It is accepted to understand steady word formations as a phraseological unit in whole or in part with the rethought value.

The allegorical meaning of contents peculiar to the phraseological unit, already as though is designed to distinguish it from a speech stream, to a large extent to fix on itself attention of the recipient of the message. However, in the first place it belongs to phraseological units with partially rethought value, in which it is broken lexical (more rare lexical and grammatical), distribution.

The lack of prototypes among free phrases serves as a guarantee that such phraseological unit as *sun's eyelashes* will never be false friends of the translator there is a sheaf of sunshine through clouds, make head against smth. – to resist, rise, rise successfully against, go the whole hog – to do (something) thoroughly, to finish, make headlines – to become a subject of newspaper headings, to get on pages of newspapers, etc. Even if the translator is not familiar with this or that phrase, he will be guarded by violation of habitual logical communication, and by all means he will consult a dictionary.

Otherwise the situation with the set expressions having a prototype in the form of a free phrase is. However, in many cases the context comes to the rescue. Often signals come to inadmissibility of literal interpretation of a phraseological unit it is only necessary not to miss them. However sometimes the limitation of volume of a context or lack of specifically expressed communication of a phraseological unit with it lead to gross translation blunders. All components of expression are perceived literally, and the sense is respectively distorted. Obviously, it "a zone of the most increased danger" to the translator which we will designate as zone No. 1.

1. E.g., not in all contexts it is easy to know such phraseological unit as *to hang one's hat* – to lodge or to stop for a long time (at someone), to measure one's

length – to stretch in all growth, to crash down, to hold the baby – to be answerable for someone, etc. The sentence: **He measured his length or He left me holding the baby** do not comprise necessary signals on the fact that they should be understood allegorically.

Phraseological unit of to dine with duke Humphrey – (colloquial speech) be left without lunch it can be interpreted by mistake literally in such piece of the text: **"Not will have no choice but to dine again with Dike Humphrey"**. Expression of *to let one's hair down (to let hair down)* exposed to different interpretation that gave as a result the phraseological unit allocated with two values: 1. to behave easy, not to reckon with conventions; 2. to open the heart, unburden the heart. However it is not always easy to differentiate free and figurative values in a context. E.g., **Jane is a very nice girl. I'm sorry I've never seen her let her hair down.**

Only careful accounting of all text and situational factors can help to find the correct solution when the phrase context is insufficient.

2. "False friends" it is possible to call phraseological units and when they cause wrong, false associations of both phraseological, and not phraseological character.

The English expression of *more dead than alive* which sometimes is mistakenly translated as neither alive nor dead, means really a condition of extreme fatigue.

The phraseological unit of *to pull the devil by the tail* (to be in a difficult situation, in the constrained circumstances) can direct the Karakalpak reader trying to lean on his internal form, on the wrong track. This phrase by analogy with karakalpak expressions *to set a lucky beard on one's head* it is possible to interpret mistakenly nearly in the return sense ("to be a master of the situation", "to be lucky").

The image, which is the cornerstone of the English idiom of "a heart of oak", can also lead to the false associations connected with idea of sincere deafness, callousness or even cruelty of the person. In fact, the idiom has definitely positive estimation and characterizes the person as brave, courageous, brave.

Coming across with fixed expression *to pass the time of the day*, the inexperienced translator can find the easiest way and by analogy with the Karakalpak which is formally reminding it "compliance", translate as *to spend time, to spend day*, especially, if in a context there are to it no contraindications as, for example, in the sentence: Not was passing the time of the day with one of his secretaries. Actually the phraseological unit means the following:

- 1) to greet, exchange greetings with someone;

2) to chat, while away the time with someone.

If not distorted, then, at least, inexact the translation of phraseological unit *every so often* very often will appear a phrase. A synonym of this expression is the phraseological unit of *every now and then*, and correct translation of the sentence of **Every so often he and I go to a football together** will be: From time to time (sometimes) we together with him go to football.

It is not necessary to rely on literal values of components and when translating the steady *to give the lie to smb. complex* as it can result in opposite result, i.e. to a semantic antonym of initial expression. This phraseological unit means not *to deceive someone*, and to catch, expose someone as a liar.

3. Other dangerous zone is presented by the expressions, having the expressions, similar in a form, allocated with absolutely excellent semantics within a foreign language. The inability is attentive to get a grasp of the text and to see in each expression independent language unit with a certain circle of values is the reason that such phraseological units can turn into "false friends" and serve bad service. Long-term practice of teaching the translation shows that expression of *to wait on smb.* quite often is accepted by students to very similar combination to a postposition – *to wait for smb.* and as a result the simplest phrase of: **A beautiful girl was waiting on me in this coffee** can be translated incorrectly:

"In this cafe waited for me (but it is necessary: served) very beautiful girl".

Phraseological unit *to make good time* in such neutral sentence, e.g., **We made very good time on our trip to Florida.** Can be mistakenly accepted for expression of to have a good time. Actually the first belongs only to *to fast driving* also means: to quickly pass or pass any distance, to develop a speed. This phrase should be translated so: **We very quickly reached Florida.**

The phraseological unit of to put one's nose in means to be shown, appear somewhere, and it should not be confused with expression of *to put one's nose into* – *to poke into other people's business.*

4. We will carry phraseological units, which have false doubles, i.e. the phraseological unit coinciding with them in a form, but completely dispersing according to the contents to the fourth "zone of the increased danger".

These are such expressions as: *wind in the head* is empty imagination, conceit (but not "nothing in the head"); *see eye to eye* (with smb.) – to agree completely with someone, (but not "to meet and discuss smth.");

These phraseological unit — "false friends" — the real traps for translators but, fortunately, the number of such coincidence in pair of languages compared by us is not large, and quantity of mistakes rather small.

5. We will carry polysemantic phraseological unit, which in PYa have compliances coinciding in a form and partially according to the contents to the fifth zone. As a matter of fact, phrase-semantic options of these expressions, i.e. the phraseological unit that values which do not coincide in two languages are "false friends". For example, English phraseological unit of *over smb. 's head – through someone's head*, coincides with Karakalpak language only in one meaning – "without having consulted to someone, having by passed someone", but does not coincide in other meanings: 1. *Beyond one's mind*; 2. American: *beyond the means; without having an opportunity to pay off*.

Giving the short review to the above mentioned, we find it necessary to stop once again on the next moments:

Phraseological units – as well as words – can be "false friends of the translator". A variety of their types is high, and it, unfortunately, leads to numerous translation mistakes. We tried to allocate several "zones of the increased danger" when translating phraseological unit, i.e. to open the following most typical reasons leading to the wrong translation:

1. Literal perception of a phraseological unit and, respectively, its translation as free phrase.

2. The translation of phraseological unit on false association expression of both phraseological and not phraseological character.

3. Mixture within a foreign language at a stage of perception of the text similar in a form, but various on the maintenance of phraseological unit.

4. The translation of phraseological unit formal compliance, i.e. the idiomatic expression having the same form, but other contents.

5. Full identification of the partial compliances having unmatched phraseo-semantic options.

It is represented that attentive approach to a problem of the translation of set phrases would help to reduce number of translation mistakes considerably.

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