

ISSN 2072-0297



# МОЛОДОЙ УЧЁНЫЙ®

международный научный журнал



**15**  
2019  
Часть VII

16+

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## ПРОЧЕЕ

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He was a shy New Englander named Nathaniel Hawthorne. Although he wrote no poetry, his short stories and novels still rank among the best that America has produced.

Though Hawthorne wrote about various subjects and various times, his favorite theme was Puritan New England. The Puritan punishment of sexual sin became the vehicle for his best novel, *The Scarlet Letter*, a treatment of the effects of sin on the human spirit. The Letter is an "A" and stands for adultery. After her sin is discovered, the heroine of the novel is required to wear the letter on the bosom of the dress the rest

of her life. This public penance eventually brings about the expiation of her sin. Her partner in sin, whose involvement is not discovered, lives secretly with his guilt and is eventually destroyed. In much of his fiction, Hawthorne examines the development and results of evil. The dark side of the human character attracted him profoundly. [7]

With them American literature is well on its way. It will take new directions, and it will vary in quality, but from now on it will have a contribution to make not only to English-speaking peoples but to the world at large.

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## The ways of translation of phraseological units with colors

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The theory of translation is subdivided into a general characteristics of translation. The general theory of translation has a clearly defined subject matter — the process of translation including its results. The general theory of translation reflects what is common to all types and varieties of translation, such as the translation of fiction, poetry, technical and scientific literature and official documents. As each special branch depends on special branches are mainly concerned with the specifics of each genre.

The main direction in the history of linguistic theory of translation is the earnest. Linguistic theories of translation developed by Russian scholars K. I. Retsver and A. V. Flodov, who pioneered in linguistic analyses of translation problems. They suggested the theories of regular correspondence. They noted, the translation is inconceivable without serious linguistic bases. They studied two main things while analyzing linguistic phenomena: original language and transforming language. The authors of this theory paid more attention to the typology of relationship between linguistic units and equivalents. They defined permanent correspondence to be not sensitive to the context.

E.g. the league of Nation.

Translation act by two phases:

1. Communication with the sender and translation communication between the translation and receptor.

2. The translation act as a target language and redirecting it to the target large receptor.

The translation of phraseological units is not easy matter as it depends on several factor: different combinability of words homonymy, synonymy, and polysemy of phraseological units and presence of falsely identical units, which make it necessary to take into account the context. Besides, a large number of phraseological units have stylistic expressive components in meaning, which usually have a specific national feature. So, it's just necessary to get acquainted with the main principles of the general theory of phraseology.

The following types of phraseological units may be observed: phrasemes and idioms. If unit of constant context consisting of a dependent and a constant indicators may be called a phraseme.

Many English phraseological units have no phraseological conformities in Uzbek and Russian. In the first instance this concerns phraseological units based on regalia.

When translating units of this kind it's advisable to use the following types of translation.

- a) a verbatim word for translation
- b) translation by analogy

c) descriptive translation

Verbatim translation is possible when the way of thinking doesn't bear a specific National feature. e.g. [1].

— To call thing by their true names (idiom)

Называет вещи своими именами.

— the arms race (phrase)

Гонка вооружения.

— cold war (idiom)

Холодная война.

b) translating by analogy.

This way of translating is resorted to when the phraseological units has a specific National realias.

1. "Rick" said the dwarf, translating his head in at the door, — "my pet", "my pencil", the apple of my eye, hey!

— Рик, воскликнул карлик, просовывая голову в дверь, мой любимый, мой ученик, свет очей моих.

c) descriptive translation.

Descriptive translation that is translating units by a free combination of words, it is possible when the phraseological unit has a particular National feature and has no analogue translation into.

1. to enter the House (phraseme)

Стать членом Парламента.

2. to cross the floor of the House (idiom)

Перейти из одной партии другой.

In the examples given above the word "House" is translated as "Парламент"

and "Партия" as a political word.

Functionally and semantically in separable units that are usually called phraseological units. Phraseological units cannot be freely made up in Speech but are reproduced as ready made units. The lexical components in phraseological units are stable and they are non — motivated, that is its meaning outside the word group.

E.g. red tape, to get rid of, to take place, to lead the dance, to take care.

A. V. Koonin thinks that phraseology must be considered as on independent linguistic science and not a part of lexicology [2].

His classification of phraseological units is based on the functions of them in speech. They are: nominating, interesting, and communicative.

Translation is pure art and it demands translators to be fully aware of all the principles of translation and creative hard work on translation. In this chapter we are going to discuss and analyze the way of translation of some lexical, phraseological units and idioms with the colors.

The translation phraseological units and idioms belongs to the stylistic problems of the Theory of translation. It is regarded to be one of the most important problems in linguistic. The beauty of the literary work depends not only on its general plot, but also some criteria of it the ornament of lexical, phraseological units and idioms.

The art of literary translation demands us to deal with this problem in an aesthetic taste and translate not word by word,

phrase by phrase but try to express their meaning, semantics and emphasis in translated language as in the original one.

We knew every notion has its own lexical and phraseological units. Sometimes they are difficult to translate and keep original version. We should pay our attention and do it as in as in the original one. One of the most actual tasks of the theory of translation is to pay close attention to the words of National coloring and express them by every Nation's own lexical and phraseological units. Here we can observe this in example:

1. The young man's parents did not want him to marry the woman he had chosen, because they considered themselves blue blood and thought their son was too good for her.

Bu yosh yigitning ota — onasi uning o'zi tanlagan qiz bilan turmush qurishiga qarshi, chunki ular o'zlarini oqsuyak hisoblanib, o'g'illarini qiz uchun haddan ziyod yaxshi deb o'ylaydilar.

Here we have taken the component of "blue — blood" in Uzbek as "oqsuyak". But in fact "blue" and "oq" are quite different in lexical meaning.

There is no phraseological units which the word "blue" — "ko'k" in Uzbek language in this meaning.

So, one receive such conclusion from the above example that colors demonstrate different specific features in different Nations.

2. During the war each house hold was allotted a small amount of sugar and butter each month. If you wanted more, you had to buy it on the black market.

Urush yillarida har oyda bir oilaga cheklangan miqdorda shakar va yog' tarqitilar edi. Agar ko'proq olishni hohlasangiz, qora bozordan sotib olishingizga to'g'ri kelardi.

Black market — qora bozor.

The difficulty of translation is completely correspondence.

3. In another example we can see such translation from Russia into Uzbek.

У нее глаза были красивые и черные как смородина.

Into English we can not translate is as: As black as grapes but we shall take the existing equivalent in the English language with this meaning as:

Her eyes were beautiful and as brown as berries.

In the expression the word "brown" means "black".

The comparison of phraseological units and idioms with the names of colors in the Uzbek, English and Russian languages given us opportunity to prove that any phraseological unit or idiom with the same of colors of a certain meaning can have its equivalent or component in the second language but in the third language this unit can't have the these at all [3]. We can see such examples that some colors mean national coloring of people and in translation they are considered to be national realiac and translated by analogy.

3. e. g. red coat — ingliz zobiti.

Here we know English Guards wear red coats, so they are called red coats, but into Uzbek we not translate as "qizil palto", because it will not be understandable for the Uzbek reader.

4. In the English language the color green means the freshness of something and in some phrases this word is metaphorically transferred:

Green goods — yangi keltirilgan sabzavotlar, ko'katlar.

Green wound — yangi jarohat.

In this example green means the newness of wound but doesn't refer to color.

In this article we tried to investigate the Phraseological units which have word synonyms: to make up one's mind to decide to haul down colours to surrender. According to the degree of idiomatic city phraseological units can be classified into three big groups: phraseological fusions, phraseological

unities, and phraseological collocations. Phraseological fusions are completely non-motivated word-groups, as mad as a hatter utterly mad; white elephant an expensive but useless thing. Phraseological unities are partially non-motivated as their meaning can usually be perceived through the metaphoric meaning of the whole phraseological unit, e. g. to bend the knee to submit to stronger force, to obey submissively, to wash one's dirty linen in public to discuss or make public one's quarrels. Phraseological collocations are not only motivated but contain one component used in its direct meaning, while the other is used metaphorically e. g. to meet the requirements, to attain success.

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## Linguoculturology as a new direction of contemporary linguistics

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Recently, a large number of works devoted to linguoculturological problems have appeared in modern linguistics. Linguoculturology is a complex field of scientific knowledge on the interconnection and interaction of language and culture that arose on the basis of the research works of the phraseological school of V.N. Telia, the publications of V.V. Vorobev, V.G. Kostomarov, V.A. Maslova, the works of other linguists [Kourov, 2005, p. 27]. Linguoculturology is closely connected with such disciplines as linguistics, ethnolinguistics, psycholinguistics, cognitivism.

As a relatively new science, linguoculturology is characterized by a number of contradictions. So, for example, in the framework of linguoculturology, according to V.N. Telia, language phenomena in synchrony should be considered. However, at the turn of the XX–XXI centuries it is necessary to study the language and using not only the synchronous but also the diachronic method, as well as from the positions of the timeliness, since at the present time the “synchronous/diachronic” option is replaced by the idea of panchrony [Bragina, 1999, p. 132]. The emergence of linguoculturology is a natural result of the development of the philosophical and linguistic theory of the XIX–XX century. In the last decade, several works devoted to this discipline were published. The most popular in science work can be considered a textbook by V.A. Maslova [Maslova, 2001]. It provides a

methodological basis, describes the current trends of linguocultural researches. The author emphasizes the interdisciplinary nature of linguoculturology, defining it as “a branch of linguistics that emerged at the junction of linguistics and cultural studies” as “a humanitarian discipline that studies the material and spiritual culture embodied in a living national language and manifested in linguistic processes” or as an “integrative field of knowledge that absorbs the results of research in cultural science and linguistics, ethnolinguistics and cultural anthropology” [p. 9, 30, 32]. The goal of linguoculturology, in the opinion of V.A. Maslova [p. 35], (the study of the ways in which the language embodies in its units, preserves and translates the culture), the tasks (to identify how culture participates in the formation of linguistic concepts, or whether the cultural and linguistic competence of native speakers exists in reality), as well as the conceptual apparatus are formulated very widely. The author affirms the possibility of using a wide variety of techniques and methods of research “from interpretative to psycholinguistic”. The most complete in modern domestic linguistics the theoretical and methodological foundations of linguoculturology are set forth in Vorobev's work *Linguoculturology: Theory and Methods* [Vorobev, 1997]. The study was carried out in the traditions of Humboldtianism: the study of a culture embodied in the language is proposed to be carried out on the basis of the