



PROBLEMS OF TRANSLATING NON-EQUIVALENT LEXICS

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ABSTRACT

The aim of this article is to inform about problems on the process of translating non-equivalent lexis as well shed a light on them. The expression of national identity is primarily associated with vocabulary. Such vocabulary becomes an object of study in linguistics, since its semantization involves entering the cultural and historical context, and acquaintance with the environment (natural and material) must be carried out.

KEYWORDS

Non-equivalent vocabulary, prototype, lacunae, realities, lexicon, connotative meaning.

INTRODUCTION

Non-equivalent vocabulary should be distinguished from vocabulary that corresponds to another language at the conceptual level, but differs at the prototype level. Prototype is a representative (religious, sacred, standard) version of the most famous invariant structural object, which has the greatest specificity (intervention of specific features of this object), artificial variants, characterized by a high degree of

constancy of impact and appearance. Conceptual universals related to the universal sign of knowledge can have different prototypes, that is, in each language (including in the collective linguistic consciousness), in accordance with the universal concept, their own personal, nationally specific image of the concept is given, other native speakers cannot even think about it. Living in a certain material environment, a person often forgets or does not know: “The landscape is different everywhere. Everywhere people are

unfamiliar with the sea or snow, the soil is not everywhere brown (in many places it can be more red, yellow or black) and even the grass depends on the amount of moisture in it and its location in the sun (for example, in Australia, a grassy area is more yellow or brown than green)"

Each language has a sufficient number of words that are not clearly pronounced in other languages. This is the so-called non-equivalent vocabulary, which is revealed when comparing two cultures. It basically represents specific events of this national culture. When equated, non-equivalent words are called exoticisms; they not only represent a foreign culture, form and interpret its components, but also symbolize it. For example, sakura, ikebana - symbols of Japanese culture; bases, kuren, maidan - the words of the life of the Don Cossacks and so on. As mentioned earlier, non-equivalent vocabulary is usually a lexical unit that does not have a lexical equivalent due to the lack of relevant realities (objects, events) in the social practice of their owners or the absence of lexical units representing relevant concepts.

Usually, the following groups of non-equivalent vocabulary are distinguished:

Words denoting the realities of Russian culture:

- sovietisms (district council, collective farm, state farm, five-year plan, udamik, agitpunkt, etc.), new words of life (xudojestvennaya samodeyatelnost, profilaktoriy, klub, subbotnik, pioner, komsomolets).
- Traditional household phenomena and objects (rassolnik, okroshka, bublik; baranka, sorochka, perednik, valenki; varejki, gorodki,

jmurki, xorovod, chastushka; balalayka, garmon; podvoda, popona).

- Historicisms (arshin, versta, pud, funt; kaflan, armyak; volost, uezd).
- Vocabulary that forms the components of phraseological units (Ni zgi ne vidno - You can't see it; Popast vprosak - Get into a mess.; Uznat vsu podnogotnyuyu - Know all the ins and outs).
- Folklore words (sujeno'y, Snegurochka, Baba-Yaga, domovoy, leshiy etc.).
- Words borrowed from the languages of the peoples of our country (tyubeteyka, xalat, papaxa, kubanka, piala, saksaul, parubok, getman, chadra, etc.).

For foreigners studying Russian, the above words seem doubly unequal.

The inequality is figuratively connected with the so-called lacunae, that is, with omitted concepts that are not in the language landscape of the language. There are the following types of lacunae associated with various extra linguistic factors:

- subjective, or national-psychological lacunae (national-psychological characteristics of the participants in the conversation);
- activity-communicative gaps (the specifics of different types of activities characteristic of the two compared cultures);
- gaps in cultural space (incompatibility of the existing "cultural space" with communicators);

Words that are not equivalent to the absence of the corresponding object or event in another culture are called realities. Russian realities, such as the Baronya, kamarinskaya, gusli, balalayka, skomorox, Petrushka;

pirog, xi, kalach, karavay, med, kvas; rubl, kopeyka, grivennik, poltinnik have a bright national flavor. Rich historical flavor in the realities representing the types of:

1. human activity (paxar, pryaxa, gorodovoy, ataman, burlak, korobeynik);
2. administrative-territorial units (gubeniya, imenie, volost, uezd), weapons (shlem, kolchuga, kopyo, mech);
3. social groups (tsar, boyarin, barin, chelyad, dvomya);
4. measurements of weight and length (arshin, versta, sajen, zolotnik, pud, hint), etc.

Does the lexical tag of the word match in different languages? o on the basis of z ``Yes``. They write, read, discuss, etc. in all countries. Books are full of science, art, novels, stories. But the concept of "pocket book" is known only in the UK. We do not have them. Although small books are published in our country, they are called differently. Books are relatively cheap and we publish a lot (especially textbooks). All this creates a unique image of the book in our country and in other cultures.

Words such as school, book, and home, which are lexically compatible and therefore easily translated into other languages, are distinguished by their lexical tags. Such words make up the majority of the language. As mentioned earlier, only the terms are semantically correct. Connotative lexicon is an additional, usually emotionally-expressive or symbolic (Latin number - so, notation - sign, sign, gesture), ie words with additional meaning. This group of words is characterized by a bright national and cultural identity,

because a single word can have different connotative and symbolic meanings in different languages. Here is an example from V.A. Maslova's ``Linguoculturology`` textbook:

“In the second nomination, each nation has its own figurative-associative mechanisms for re-understanding the original meanings. For example, in Russian, the subject is associated with negative views, as well as loyalty, contentment (humility) through association, and this is reflected in sobachya vernost, sobachya predannost, sobachya jizn and other phraseologies; In Kyrgyz, a dog is an insulting word, close in meaning to a Russian pig.

The word "pig" in Russian is:

a) a symbol of disgust; b) arrogance; c) rudeness; for the English, pig means pig; for the Kyrgyz, Kazakhs, Uzbeks, and other Muslim peoples, it is given a religious connotation, and as a result, the pig becomes a rude insult; and in the Vietnamese worldview, the pig is a symbol of stupidity. Thus, the words "dog" and "pig" mean different things in different nations, which indicates the uniqueness of the way of thinking that influences the formation of the worldview of these peoples. "

From the given examples it can be seen that for each language and culture it is characteristic for the formation of specific additional meanings - connotations, although many connotative adverbs are consistent: rabbit coward, the fox is cunning, the rooster is warlike, the donkey is stubborn, and so on.

The content of cultural connotations often requires components of symbolic reading phrases. For example, in phraseological units, "blood" comes :

- as a symbol of vitality - pit krov (to drink blood, suck blood, torture, crush, torment), do posledney kapli krovi (until a drop of blood remains, until the last breath);
- as a symbol of kinship: rodnaya krov (a relative, blood-relative);
- (two faces) like a crimson apple (like a pomegranate);
- as a symbol of sacrifice - prolit chyu-to krov (to kill someone, to shed someone's blood, to injure);
- as a symbol of health - krov s molokom (two faces crimson like a pomegranate);
- as a symbol of strong emotions - krov brosalas v golovu (his blood boiled, his soul came to his knees).

Connotative terms are found in associative dictionaries.

Associative experiment: We will conduct an associative experiment. We will say the word. What is the first word that comes to mind when you hear it? Here are some encouraging reasons: white - snow; cow- milk; school - study, etc. You can come up with not just one word, but all the words associated with the spoken word in your mind: cow - milk, village, sour cream, hay, straw, calf, milk, horn, etc. All the mentioned words form the associative space of this word- stimulus, motivational speech.

Associative experiments show that words live in our minds not unconnected, but closely related to their form, meaning, function, etc.

CONCLUSION

In conclusion, vocabulary has a major role to play in the manifestation of national identity. Since its semantization necessitates stepping into the cultural and historical context and gaining familiarity with the environment (natural and material), this lexicon becomes a subject of study in linguistics. It's important to differentiate between non-equivalent vocabulary and vocabulary that, although having conceptual similarities to another language, varies from it in terms of prototypes.

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