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ISSUES OF IDIOMS TRANSLATION IN MODERN AMERICAN MOVIES

Abstract. Research paper is devoted to the intercultural issues of translation of American idioms into Kazakh. Actuality comprises the need in full investigation of American idioms and its translation peculiarities from English into Kazakh. Nowadays, there are not so many scientific works devoted to this theme. The present work is devoted to the social phenomenon and its translation peculiarities.

The scientific novelty of the study is presented, firstly, by a systematic analysis of American idioms according to their classification, and secondly, the analysis of translation issues of American idioms from English into Kazakh is given. The aim of this investigation is an attempt to study and analyze translation techniques of American idioms from English into Kazakh.

Key words: idioms, translation, phraseology, metaphor, proverb, phrasal verbs, paraphrase, equivalence, word for word translation, interpreter.

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Аңдатпа. Зерттеу жұмысы американдық идиомалардың қазақ тіліне аудармасының мәдениетаралық ерекшеліктеріне арналған.
Өзектілігі-американдық идиомалар мен оларды ағылшын тілінен қазақ тіліне аударудың ерекшеліктері толық зерттеуді қажет етуінде. Қазіргі таңда, бұл тақырыпқа арналған жұмыстар тапшы. Бұл жұмыс әлеуметтік феноменге және оның аударма ерекшеліктеріне арналған.

Ғылыми жұмыстың жаңалылығы: біріншіден, идиомалардың классификациясы бойынша американдық идиомалардың толық жүйелі талдауы және екіншіден, американдық идиомалардың ағылшын тілінен қазақ тіліне аудармасының ерекшеліктеріне талдау берілген. Осы зерттеудің мақсаты – американдық идиомалардың ағылшын тілінен қазақ тіліне аударма әдістерін талдауға және зерттеуге деген талпыныс.

Түйін сөздер: идиомалар, аударма, фразеология, метафора, мақал, фразалық етістіктер, баламалық, сөзбе-сөз аударма, аудармашы.

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Аннотация. Научная работа посвящена межкультурным особенностям перевода американских идиом на казахский язык.

Актуальность тематики заключается в необходимости изучения американских идиом и особенностей их перевода с английского языка на казахский. В настоящее время не так много научных работ, посвященных этой теме. Работа посвящена социальному феномену и его особенностям в переводе.

Научная новизна исследования представлена, во-первых, систематическим анализом американских идиом в соответствии с их классификацией, во-вторых, дается анализ особенностей перевода американских идиом с английского языка на казахский. Целью этого исследования является попытка изучения и анализа методов перевода американских идиом с английского языка на казахский.

Ключевые слова: идиомы, перевод, фразеология, метафора, пословица, фразовые глаголы, перефразирование, эквивалентность, дословный перевод, переводчик.

Translators face many idioms while translating American films texts. It is one of the most difficult tasks in translation process. In order to translate idioms correctly and to give the right meaning, an interpreter should have background knowledge as in other cases. The interpreter should know the meaning of the idiom of a foreign language and his own language and he or she should understand it. The interpreter should also remember that the idioms cannot be translated word-for-word; they should be translated as phrasal verbs or winged words. On this base, interpreter may translate by utilizing the types of transformations, such as lexical, grammatical and lexical-grammatical [1].

Nowadays, translators face many idioms while translation American film texts. It is one of the most tasks in translation process. In order to translate idiom right and to give the right meaning interpreter should have background knowledge and interpreter should know the meaning of an idiom of foreign language and own language and he or she should understand it. Interpreter should remember that idioms cannot be translated word-for-word, they should be translated as a phrasal verbs or winged words [2].

The goal of idiom translation is to ensure that we learn, during training, a transfer mapping for the idiom as a whole, rather than literal word-for-word mappings for portions of the idiom. Once we have learned such a mapping, during translation, it will automatically be preferred over word-for-word alternatives, since we prefer larger mappings over smaller ones. Hence idiom-specific handling is required only in the training or alignment phase.

The idiom handling in alignment uses information gathered by the idiom-matching algorithm about which nodes and relations participate in an idiom. Idioms, like any other utterance, are to be produced and understood strictly within a shared context of situation, in which the personal, social, historical and physical setting has a relevant role to play.

Idiomatic expressions as a part of culture are necessarily to be translated bearing in mind their function in a system and not just their form. Although, once again a distinction has to be made between proverbs and sayings. As we argued above, idioms cannot be defined by saying that the sense of the whole cannot be arrived at from a prior understanding of the meaning of the parts, as we saw that many authors took for granted, for otherwise the great majority of proverbs would not fit into this definition. Indeed, there is nothing specially opaque in expressions like "there is no rose without a thorn" or "A stitch in time saves nine" in spite of their figurative meaning [3]. The problem arises the moment we have to render these expressions into another system. The fact that they are to be taken as semantic wholes means that we have to find a similar if not an identical idiomatic structure that culturally corresponds to the semantic import of the proverb. Sayings and frozen similes are still more problematic, for their figurative meaning is usually attached to the whole expression ("To put one's foot in it") so that any literal meaning is bound to be a real "false friend".

Any translation, as Susan Bass net rightly points out, requires full awareness of the cultures involved, so that "in order to be able to begin to translate, you have to accept that there are different experiences in different languages" [4].

The translation process becomes therefore "a work that takes a text and transposes it into another culture", trying to re-encode it rather than translate it as such, that is, always having as the ultimate goal not the linguistic message but the function that a text implies. This is all the more true in the case of idioms whose linguistic form is but a weak indicator of their pragmatic force.

And if idioms translation is a crucial problematic area so it is mastering idiomatic expressions within the context of text of second language learning. To the difficultly of acquiring a semantically self-contained and relatively frozen chunk the learner is face with the hard task of grasping the figurative meaning that underlie those structures. Thus besides becoming familiar with their linguistic structures,it is necessary to know their meanings and their context of usage. In other words, mastery of idiomatic structures presupposes a competence which is not merely linguistic but cultural in the broadest sense: the learner must acquire what Dell Hymes calls communicative competence in order to «sound» natural. In the words of Wolfson and Judd: «The competent speaker needs to know not only the meanings of functions of the various forms but also which ones are appropriate to use which speech situations. Indeed, if nonnative speakers are to interpret what is said with any accuracy, it is necessary for them to understand the cultural values which underlie speech» [5].

Problems of equivalence

The translation of idioms takes us a stage further in considering the question of meaning and translation, for idioms, like puns, are culture bound. When two languages have corresponding idiomatic expressions that render the idea of prevarication, and so in the process of interlingua translation one idiom is substituted for another. That substitution is made not on the basis of the linguistic elements in the phrase, nor on the basis of a corresponding or similar image contained in the phrase, but on the function of the idiom. The SL phrase is replaced by a TL phrase that serves the same purpose in the TL culture, and the process involves the substitution of SL sign for TL sign.

Dagut's distinction between 'translation' and 'reproduction', like Catford's distinction between' literal' and 'free' translation does not take into account the view that sees translation as semiotic transformation. In his definition of translation equivalence, Popovic distinguishes four types.

1) Linguistic equivalence, where there is homogeneity on the linguistic level of both SL and TL texts, i.e. word for word translation.

2) Paradigmatic equivalence, where there is equivalence of 'the elements of a paradigmatic expressive axis', i.e. elements of grammar, which Popovic sees as being a higher category than lexical equivalence.

3) Stylistic (translational) equivalence, where there is 'functional equivalence of elements in both original and translation aiming at an expressive identity with an invariant of identical meaning'.

4) Textual (syntagmatic) equivalence, where there is equivalence of the syntagmatic structuring of a text, i.e. equivalence of form and shape [6].

Translation involves far more than replacement of lexical and grammatical items between languages and, as can be seen in the translation of idioms, the process may involve discarding the basic linguistic elements of the SL text so as to achieve Popovic's goal of 'expressive identit' between the SL and TL texts. Butunce the translator moves away from close linguistic equivalence, the problems of determining the exact nature of the level of equivalence aimed for begin to emerge. Generally speaking, collocations are fairly flexible patterns of language which allow several variations in form. For example, deliver a letter, delivery of a letter, a letter has been delivered, and having delivered a letter are all acceptable collocations. In addition, although the meaning of a word often depends on what other words it occurs with, we can still say that the word in question has an individual meaning in a given collocation .Thus, dry cow means a cow which does not produce milk. We can still identify a particular meaning associated with the word dry in this collocation, and, course, cow still retains its familiar meaning of 'a farm animal kept for its milk'. Idioms and fixed expressions are at the extreme end of the scale from collocations in one or both of these areas: flexibility of patterning and transparency of meaning. They are frozen patterns of language which allow little or no variation in form and, in the case of idioms, often carry meanings which cannot be deduced from their individual components. In other

words, on class of figurative expressions which occurs in all expressions of ‘’at least two words which cannot be understood literally and which function as a unit semantically.’’ An idiom such as bury hatchet (‘to become friendly again after a disagreement or a quarrel’) or the long and the short of it (‘the basic facts of the situation’) allows no variation in form under normal circumstances. Unless she or he is consciously making a joke or attempting a play on words, a speaker or writer cannot normally do any of the following with an idiom:

1. Change the order of the words in it (e.g. ’the short and the long of it’);

2. Delete a word from it (e.g. ’spill beans’);

3. Add a word to it (e.g. ’the very long and short of it’; ’face the classical music’);

4. Replace a word with another (e.g.’ the tall and the short of it’; ’bury a hatchet’);

5. Change its grammatical structure (e.g. ‘the music was faced’) [7].

As their name suggests, fixed expressions such as having said that, as a matter of fact, ladies and gentlemen, and all the best, as well as proverbs such as practice what you preach and waste not want not, allow little or no variation in form. In this respect, they behave very much like idioms. Unlike idioms, however, fixed expressions and proverbs often have fairly transparent meanings. The meaning of as a matter of fact can easily be deduced from the meanings of the words which constitute it, unlike the meaning of an idiom such as pull a fast one or fill the bill. But in spite of its transparency, the meaning of the fixed expression or proverb is somewhat more than the sum meanings of its words; the expression has to be taken as one unit to establish meaning. This is true of any fixed, recurring pattern of the language. Encountering any fixed expression conjures up in the mind of the reader or hearer all the aspects of experience which are associated with the typical contexts in which the expression is used. It is precisely this feature which lies behind the widespread use of fixed and semi- fixed expressions in any language. They encapsulate all the stereotyped aspects of experience and therefore perform a stabilizing function in communication. Situation-or register-specific formulate such as Mary happy returns, Merry Christmas, Further to your letter of…,and Yours sincerely are particularly good examples of the stabilizing role and the special status that a fixed expression can assume in communication. The translator also needs to develop sensitivity to the use of idioms in the receptor language and use them naturally to make the translation lively and keep the style of the source language. There will often be words in the source language whichare not idioms, but are best translated with an idiom. For example, the word peace is often translated with the idiom to sit down in the heart in Africa.

Idioms, fixed expressions, and the direction of translation

Although most idioms resist variation in form, some are more flexible than others. A person's competence in actively using the idioms and fixed expressions of a foreign language hardly ever matches that of a native speaker. The majority of translators working into a foreign language cannot hope to achieve the same sensitivity that native speakers seem to have for judging when and how an idiom can be manipulated .This lens support to the argument that translators should only work into their language of habitual use or mother tongue.

Assuming that a professional translator would, under normal circumstances, work only into his or her language of habitual use, the difficulties associated with being able to use idioms and fixed expressions correctly in a foreign language need not be addressed here [8]. The main problems that idiomatic and fixed expressions pose in translation relate to two main areas: the ability to recognize and interpret an idiom correctly; and the difficulties are much more pronounced in the case of idioms than they are in the case of fixed expressions.

The translation of idioms: strategies

The way which an idiom or a fixed expression can be translated into another language depends on many factors.

Translation by paraphrase: A paraphrase is a restatement of the meaning of a text or passage using other words. The term itself is derived via Latinparaphrasis from Greek παράφρασις, meaning «additional manner of expression». The act of paraphrasing is also called «paraphrasis».

A paraphrase typically explains or clarifies the text that is being paraphrased. For example, "The signal was red" might be paraphrased as "The train was not allowed to pass because the signal was red". A paraphrase is usually introduced with verb of speaking —a declaratory expression to signal the transition to the paraphrase. For example, in "The signal was red, that is, the train was not allowed to proceed," the that is signals the paraphrase that follows.

A paraphrase does not need to accompany a direct quotation, the paraphrase typically serves to put the source's statement into perspective or to clarify the context in which it appeared. A paraphrase is typically more detailed than a summary. One should add the source at the end of the sentence, for example: When the light was red trains could not go.

Translation by omission: Omission means dropping a word or words from the SLT while translating. This procedure can be the outcome of the cultural clashes that exist between the SL and the TL. In fact, it is in subtitling translations where omission attains its peak in use. The translator omits words that do not have equivalents in the TT, or that may raise the hostility of the receptor. For example, Arab translators usually omit English taboo words such as 'fuck off' and 'shit', while translating films into Arabic, just for the sake of

respecting the Arab receptors, who may not tolerate the use of these words because of their culture.

Translation by addition: Through order of syntactic elements and context environment whereas in predominantly synthetic Russian these relations and explicit(expressed in relevant words).When translating from English into Russian a translator is to visualize the explicit objects and relations through additions. So called “noun-clusters” frequently encountered in newspaper languages are especially rich in hidden synthetic and semantic information is to be visualized by addition translation.

Peer-boundedgoods – товары, рассчитанные на потребление в определенной возрастной группе.

Transcription is a phonemic reconstruction of an initial lexical unit by means if phonemes of translating language: Chief-шеф, weekend-уикенд, Hamptons-Хэмптонз.

Transliteration is a literal reconstruction of the word by the letters of translating language: Benjamins-Бенджамены.

Blue-print is reproduction of combinatory structure of words and word-combinations, when components of a word (morpheme) or a phrase are translated by corresponding elements of translating language.

Generalization is opposite to detailing techniques, in which the narrow meaning is generalized.

Modulation is a technique which allows translating word for or word combinations by the meaning.

It is necessary to mention in conclusion, that using the typical phraseology of the target language –its natural collections, its own fixed and semi-fixed expressions, the right level of idiomaticity, will greatly enhance the readability of the translations.

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