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### Summary

The article analyzes the aspects of the myth in Mircea Eliade's creation, particularly emphasizes that the myth should be perceived not only as an archaic form of an ideology, but as a thing, a phenomenon that has always existed, exists today and has an extremely important influence on the processes taking place in society. The personal contribution of the famous writer to the interpretation of the myth as an integral part of a human consciousness is also considered.

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### TRANSLATION OF GERMAN PHRASEOLOGISMS IN THE MODERN GERMAN-LANGUAGE PRESS (CROSS-CULTURAL ASPECTS)

**Markowska A. V., Salamatina O.O.**  
*Mykolayiv National Agrarian University*

**Statement of the problem.** Cultural content in foreign language teaching must be emphasized. Language and culture can not be researched today separately one from another, as they both are the cognitive instruments of reality cognition. Language is the reflection of consciousness and vital experience of people. Different people understand reality, the same phenomena and descriptions of different elements in life variously. When man appears in foreign cultural linguistic environment, he feels the so-called “cultural shock” through insufficient knowledge of national values and laws which are transmitted by means of other cultures and languages. In order to avoid all misunderstandings it is important to have knowledge of other cultures and to maintain cooperation between different cultures. Cooperation of cultures is the special type of direct relations and connections which are set between two or several cultures, and there are also influences and mutual changes which appear between relations during cooperation of cultures.

Another important question for modern humanity is a problem of poli-measures of national cultures in their various displays. Nowadays most countries of the world are poli-cultural, and the level of their poli-culture is rising constantly in the conditions of globalization. It induces to the scientific comprehension of this phenomenon within the limits of Aesthetics, Culturology, Ethnology, and also research of lingua-cultural consequences. Lately attention of researchers was considerably increased to the problems of Lingua-aesthetics, cross-cultural communication, national mentality and other aspects.

Cross-cultural communication is the social phenomenon essence which consists of structural or destructive cooperation between the representatives of different cultures (national and ethnic), of subcultures within the limits of expressly certain space-temporal continuum.

There is a certain set of marking phraseological units and characters in every language, which cause in consciousness of a producer and broadcasting to the recipient proof associations, which are related to some events and facts in life of certain people. Linguistic units of such type belong to the national cultural realities, which include the names of objects and phenomena of traditional way of life, names of national and folk-national heroes, toponyms and other units like that.

Judging from the fact, that phraseological units remove descriptive interpretation of facts in surrounding reality and contain the marked ideas of people about the world around, ascertainment of factors predetermining national originality of phraseological units and taking into account a cross-cultural aspect in Pedagogy during students' translations of German phraseological units from the modern German-language press at the classes of foreign language represent the actual problem of our research.

**The objectives.** The fact, that national originality of language shows itself brighter in phraseology led to review of this question by different scientists. The popularity of this research is based on the fact that the phraseological units are correlated with after-language activity, they reflect vivid interpretation of surrounding reality; they caused pictures of outward things in the people's mind. In the context of this problem O. Kubryakova says, that phraseological units are realized as cultural considerable typical standards of properties, events, facts, they are not the signs of culture, which do not form its own taxons, but are able to do this, if they incarnate in their vivid content cultural lines of outlook, they carry out the role of cultural signs under the condition of their interpretation in this or in other code of culture [6, p. 247]. Therefore, the scientist underlines in linguistic communication in general and interpretations of phraseological units the way of thinking, which depends not only on individuals, but, foremost, on conditions in which they were formed as personalities. E. Vereschagin and V. Kostomarov also mark, that national cultural Semantics of language is a product of history: the richer history of people is, the brighter are the content units of language [4, p. 89].

Phraseological units in modern press reflect cultural experience of people and carry out the role of cultural stereotypes that is why they have a cognitive function. A new point of view is that phraseological units are micro-texts, in nominative basis of which the different types of information are concentrated, – denotative, emotional, grammatical, stylistic marking, motivational, estimate and cognitive. Taking into consideration this position, it is possible to understand that the semantic structure of phraseological units of the press consists of such informative blocks (macrocomponents), as denotative, emotive-estimate, grammatical, functional stylistic, motivational and cognitive. Adopted blocks, as writes Y. Firsova, are the mandatory members of semantic structure of phraseological units while as the others have optional character [8, p. 5]. Cultural meaningful information about the world is kept in phraseological units of the press of any language in a denotative

block or in cognitive block, in cultural connotations, which remove connection associative vivid bases with standards, characters, stereotypes of culture.

Thus, as the linguistic researches of M. Alefirenko [1], N. Arutyunova [2], O. Zubach [5], W. Eismann [10], J. Sternkopf [13] show, phraseological units played the special role in the reflection of cultural and national consciousness of people, because they arise up on the basis of vivid picture of reality and represent domestic-empiric, historical and spiritual experience of linguistic collective.

The purpose of this article is to determine the factors which stipulated national originality of phraseological units and to research cross-cultural aspect in Pedagogy during translation of German phraseologisms from the modern German-language press by students at the classes of foreign language. The main objective of teaching of the cross-cultural communication is the development of capability of multidisciplinary handling of communication.

**Findings and discussion.** Phraseological units, being the bright fragment of national culture, are especially interesting during their translation. Ch. Schäffner shows three types of phraseological units: universal, which are known to many cultures (*kulturübergreifend*) and “specific cultural” (*kulturspezifisch*). She considers that human experience in many cases is universal or is known by many cultures, and consequently, is often not culturally dependent on a conceptual metaphor, but its linguistic realization [12, p. 284]. However, the experiment with students showed that determination of phraseological analogies at the level of the linguistic systems does not fully solve the problem of translation. On one side, not all phraseologisms have equivalents in the language of translation. On the other side, a dictionary level does not dip out the informative volume of text as single unit.

Thus, in the experiment, it was found that during the translation you have to consider not only semantic and stylistic ratios between linguistic unit and its equivalent, but also you have to consider, which cultural situations are laid on the basis of these units and how they are correlated. In the context phraseological units have different system ties. Not only a connotative meaning and stylistic colouring of phraseologisms played an important role, but also stylistic colouring and construction of all text. This theory is very important for researches of phraseology in the newspaper style. For example, phraseological units are divided into two types (neutrally nominative and expressively emotional). A lot of attention to creation of stylistic classifications paid Y. Baran [3], M. Shanskiy [9] and others. Taking into consideration the results of their scientific works which were also supported by experimental data, it is possible to define that stylistic description of phraseological units of the press is based on their expressive charge and expressive properties.

An expressive factor is the component of phraseological units and is correlated with their detailed logical meaning. Stylistic classification of phraseological units of the press is based on this correlation. So, M. Shanskiy distinguishes colloquial, spoken and literature phraseological units [9, p. 34]. Other linguists extended this classification of M. Shanskiy with six stylistic categories: neutral (neutral literary), spoken familiar, and domestic, slangy, literary and poetic. Taking for basis of research their scientific works,

we must distinguish such stylistic types of phraseologisms of the modern press as literary, neutral, colloquially domestic and lower-stylistic. Thus, the material of research showed that in different styles of language phraseological units are used in different ways: in the style of newspaper they are too active, because press is the most living source of broadcasting, and style of newspapers wants to find specific phraseological facilities.

Phraseological analogies coincide with the meaning, stylistic colouring and functions, which they have in language, can be different after lexical composition, vivid basis and grammatical structure. During the translation of the texts from German press students identified that stylistically relative phraseological analogies are those phraseologisms, which have identical semantics, but differ after functionally stylistic colouring. In these examples Ukrainian phraseological analogies of German phraseologisms coincide after the stylistic colouring: **j-n über die Achsel ansehen** (in German – neutral phraseologism) – *вернути ніс* (in Ukrainian – spoken-familiar phraseologism); **j-m den Hof machen** (in German – neutral phraseologism) – *протоптати стежку / підбивати клинці / стелити містки / ханьки м'яти* (in Ukrainian – spoken phraseologisms).

Let's show the example from German-language press which is considered during the experiment by the students: *Es stimmt, im Gegensatz zu anderen Kollegen verspürte Agamben vor der Irak-Intervention keinerlei Bedürfnis, aufseiten der Weltmacht geistig mitzumarschieren und sich in präventiver Anpassung an den Sieger **den Mund zu verbieten*** (Die Zeit, № 26, 19 Juni, 2008, S. 41). Phraseologism **den Mund verbieten** (derb. rough) – *заткнути пельку* (rough).

During the experimental reading of the texts from German press it was found that among the phraseologisms of Bible origin there are such ones which appeared on the basis of subjects, that were adopted from Bible (**ein Stein des Anstoßes** – *камінь спотикання*; **sein Kreuz tragen** – *нести свій хрест*). Such phraseological units, which appeared on the basis of biblical subjects, have stylistically typical phraseological equivalents in Ukrainian. Let's show examples from the modern German-language press.

*Dann kämen die Deutschen nicht immer so schleußlich uninformiert und klischeebeladen zum Besuch in die USA, der ihnen in der Regel zum allersten Mal in ihren Leben **die Schuppen von den Augen fallen lässt**, zumindest was ihr Amerikabild anbelangt* (Die Zeit, № 26, 19 Juni, 2008, S. 48). Phraseologism **die Schuppen von den Augen fallen** – (*мов*) *полуда спала з очей* [7, p. 59]) has Bibel origin (Apostelgeschichte 9, 18).

*Nach dem ersten Weltkrieg waren die Grünen Uniformen den Siegermächten **ein Dorn im Auge** – keine Tornfarben bei der Streife!* (Berliner Zeitung, 28.10.2005, S. 22). Phraseologism **ein Dorn im Auge sein** – *як більмо на оці / як сіль в оці* [7, p. 151]. Thus, among phraseological units of biblical origin there is none polysemantic phraseological unit.

An interesting idea exists among many linguists, that level of equivalence among phraseologisms with a national cultural component is very low. And if there are equivalents, their use is not always possible during translation, as translation of phraseological units with the expressively national specificity is not made. Trade and

commercial activity in Germany has old traditions. So, trade was intensively developed and in the Middle Ages it was in blossom. No wonder that it influenced the phraseological system of the German language. German phraseologisms with a national cultural component have such phraseological analogies in Ukrainian, thus none of them is related to the same professions and they all appeared on the basis of different associations and traditions.

The students were faced with difficulties in translation of German phraseologisms with national and cultural components because they tried to find such phraseological accordances in Ukrainian, which were unconnected with the same professions and appeared on the basis of different associations and traditions. *Dieser Kollege geht ganz in seiner Funktion auf. Warum im Büro persönlich werden? Hier geht es doch vor allem um die Sache! Die beherrscht er allerdings auch aus dem Effeff, was seine E-Mails unterstreichen sollen* (Wirtschaftswoche, 2.02.2008, S. 13).

Phraseologism *beherrschen aus dem Effeff* – *зуби з'їсму* [7, p. 163]. This phraseological unit is determined by its national colouring, as its origin is related to merchant, sale activity, especially with the pronunciation of word *Kaufmännisch* (комерційний / торгівельний) in German and the word *fein* (гарний / чудовий / багатий / знатний), the joining of two letters *ff* in the component *Effeff* (*Kaufmännisch* = *sehr fein*; *f* = *fein*).

Therefore, in Germany social factors influenced the forming of phraseological fund more actively, than in Ukraine. In both languages there are considerable groups of phraseologisms that appeared on the basis of folk life, religious beliefs and superstitions, professional Argo. Approximately identically they influenced in both languages the forming of phraseologisms from the hunting and seaworthiness spheres. Trade, legal proceeding, military business played more important role on the formation of German phraseologisms than in Ukrainian. The popular sources of phraseological formation in the German language were different competitions, starting with the knights' tourneys and others events like that. Phraseologism *jmdm. einen Korb geben* [11, p. 441] has an etymological origin from the ancient German history. Middle Ages are often associated with the colourful figure of knight. Wonderful ladies and princesses were locked in high towers, knights fell in love and wanted to marry lady or princess, they expected a basket under the windows. The basket can be without bottom, so he couldn't get to his love. This phraseologism has national cultural potential.

*Reinhardt, dem die Wähler 1998 bei der Abstimmung zum Bundestag einen deutlichen Korb gaben, charakterisiert die Spitzenkandidatin mit den Worten "Sie ist mir persönlich recht sympathisch, aber kein politisches Fräuleinwunder".* (Mannheimer Morgen, 25.07.2000, S. 7).

Phraseological analogies in Ukrainian (*damu zapbyz*) and in German (*jmdm. einen Korb geben*) represent the special national traditions which are different for the German and Ukrainian people. In Ukraine there is an ancient custom during asking to get marry, when a girl refused a fellow, she gave him a pumpkin. Therefore, students who were not familiar with the facts from the German history could not give the correct translation of idioms and correlate their meanings with Ukrainian traditions.

The origin of lingua-cultural theory of word shows a great interest to the study of national component of word and phraseological unit. In the modern translation theory the necessity of “cross-cultural competence” of translator is marked. Under the “cross-cultural competence” H. Witte understands ability of translator to estimate, how cultures perceive the place in relation to other culture [14, p. 347]. Such competence has a special significance during translation of the nationally painted linguistic units. Cross-cultural comparisons enable to give typical description of structure of different languages, set linguistic universalities. Comparison allows setting up historical linguistic community or historical copulas of languages. In addition, in the process of comparison inter-lingua analogies, the knowledge of which is necessary for translation and studies of foreign languages, is set.

So, one of the most actual problems of research of phraseology is a problem of stability in the sphere of translation. Phraseological unit is determined as a stable complex, which is reproduced in its stable form, but not produced in the process of broadcasting. The choice of translation means or methods are influenced not only by semantics of phraseological units but also by their stylistics, emotional expressive potential, author’s accenting of separate component of phraseological unit or even grammatical category, transference of accent to the connotative meaning of phraseological unit from its primary meaning, national colouring of phraseology unit. The results of all these factors are very important for the translator, he can give up the use of phraseological analogies for the keeping the function of phraseological unit in text of original.

Displacement of meaning accents by the author requires the selection of analogies not among analogies from the dictionary, but from the actual meaning. It becomes possible to avoid a loss of emotionally expressive colour of all text. The analysis of correlation of typical connections and national cultural basis of phraseological analogies and the analysis of phraseologisms functioning in the concrete context will allow making suggestions in relation to the methods of translation of phraseologisms with national cultural potential.

At the end of the research the conclusion is that without knowing the life of people in the researched language it is impossible to learn this language. The study of the world of transmitters of language is directed to help in understanding of the features of this language. A language picture of the world is the means of cross-cultural communication because historically all pictures of the world were in consciousness of people and are reflected in the language. Conceptual structures stand after every phraseological unit (as the structures of knowledge about the life). Such motivation of phraseologisms allows reconstructing of a phraseological picture of the world in the language which is researched. A phraseological picture of the world is a part of the language picture of the world, it describes facilities of phraseology in which every phraseological unit is the element of the clear system and has certain functions in description of realities of life. It finds the linguistic embodiment in proof vivid units of the language; it is the result of reflection of the man’s second feelings by the collision of surrounding reality which is realized by the national world outlook. Language and cultural misinterpretations can be

avoided by increasing our understanding of other people and their cultures. The study of cross-cultural communication addresses this need by examining the communications and interactions between people of different cultures and subcultures. The fundamental principle of cross-cultural communication is that it is through culture that people communicate.

Translation is a reasonable way of communicating in this case. Translation is a process of replacing any text in one language by a text in another language.

So communication regardless of this kind may happen between people of the same culture and language or of different cultures. There are often more problems in cross-cultural communication between people of different cultural backgrounds than in communication between people of the same cultural background. Thus, cross-cultural aspect of analysis of German phraseological units in the press includes not only connotations and stylistic features, but also etymology and it must have the analogical analysis of Ukrainian analogies of these phraseologisms, which can be done by possibility to extend search spheres of translating equivalents.

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### **Резюме**

В даній статті досліджується крос-культурний аспект перекладу фразеологізмів сучасної німецькомовної преси. Визначено, що не тільки фразеологічна семантика, але й стилістичні та етимологічні особливості фразеологізмів впливають на вибір засобів перекладу та пошуку відповідних українських фразеологічних еквівалентів. Специфіка перекладу різних стилістичних типів фразеологічних одиниць та їхнє етимологічне походження розкрито у даному дослідженні. На прикладах з сучасної німецькомовної преси визначено питання складнощів перекладу фразеологізмів стилю преси. Визначено, що національний колорит проявляється у фразеологізмах німецької мови з етнокультурним компонентом та особливої уваги заслуговує аналогічний аналіз українських відповідників цих фразеологізмів німецької мови з метою розширення сфери пошуку перекладацьких відповідників.

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### **РІЗНОМАНІТНІСТЬ ПІДХОДІВ ДО АНАЛІЗУ СЕМАНТИКИ МОВНИХ ОДИНИЦЬ**

**Миголинець-Шовак О.І.**

*Ужгородський національний університет*

**Актуальність дослідження.** Мова як багаторівневе системно-структурне утворення є найважливішим засобом спілкування. Вона є складовою частиною комунікативної діяльності людини, засобом інформаційного забезпечення та міжособистісного спілкування. У мовознавстві відбувається постійне розширення об'єкту дослідження у напрямку від значення до знання, яке стає предметом наукових розвідок через своє переважно вербальне втілення. Процес найменування предметів і явищ навколишньої дійсності відбувається у результаті когнітивної