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## PHRASEOLOGY, TRANSLATOLOGY AND PHRASEODIDACTICS - ISSUES RELATED TO FOREIGN LANGUAGE TEACHING

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**Assoc. Prof. Emilya Nedkova, PhD**

Department of Bulgarian Language, Literature and Art

University of Ruse

E-mail: enedkova@uni-ruse.bg

***Abstract:** The purpose of this study is to look for the intersections between the adopted practices of translating (translatology/ translation studies) phraseological units from one language to another and the most effective ways of doing this from a methodological point of view with reference to teaching it in a foreign language. Such an approach is, therefore, oriented towards phraseodidactics which integrates the theory of phraseology and its translation on one hand with teaching it on a practical level on the other hand - an underdeveloped field among the Bulgarian research community.*

**Keywords:** Phraseology, Translatology, Phraseodidactics, Teaching phraseology in a foreign language

### INTRODUCTION

The acquisition of Bulgarian language phraseology creates specific difficulties in teaching it as a native language. The reasons for this are both objective and subjective in nature and were analyzed in the study “Phraseology and Phraseodidactics - Current Problems in Teaching Modern Bulgarian Language” (Nedkova 2020). Even more serious are the difficulties in learning Bulgarian phraseology by foreigners, however. They are related both to the specificity of phraseological units as complexly organized linguistic and cultural units, and to the fact that they most often contain different images with which identical meanings are expressed in different languages.

In addition, in view of the linguistic and cultural aspect of the teaching Bulgarian (studied as a native or foreign language), which has become widely used in recent years, it is possible to expand the possibilities for understanding the phraseological composition of Bulgarian in the context of culture. Thus, a fertile field is created for the manifestation and interpretation of those qualities and possibilities of phraseological units (PUs) as linguistic tools that turn them into signs loaded with culturally significant meaning, or in other words - into signs in the language of culture (Nedkova 2011).

**The aim of the present study** is, in reference to what has been said so far, to look for the intersections between the accepted practices in the translation (translatology) of phraseology from one language to another and the most effective ways from a methodological point of view in teaching it in a foreign language. Such an approach is, therefore, oriented towards phraseodidactics which integrates the theory of phraseology and its translation on one hand with its teaching at a practical level, on the other hand - an underdeveloped area among the Bulgarian research community.

### EXPOSITION

**I.** The review of the scientific literature in relation to the translation of phraseology shows that there are many different conceptions regarding the possibilities of translation. The reason for this is that PUs represent a specific means of expression that does not allow for unambiguous solutions in all texts. Sometimes, even in the presence of a corresponding phraseological equivalent, it is necessary to look for another possibility, tailored to a given context. Even within a homogeneous group of PUs, an individual solution may be required as a different approach.

It is well known that when phraseology is translated, the basic rule is to translate a PU with a PU. Only when phraseological translation is impossible or inappropriate in a given context, other options are sought. We assume that a complete dictionary translation of a PU depends mainly on:

“the relation between the reciprocal units in the source language (SL) and in the target language”(TL) (Vlahov, Florin 1990:180). This relation is of several types:

1. The PU has a full, context-independent correspondence (semantic meaning and connotation) in the language into it is translated, i.e., PU in SL = PU in TL. A **phraseological equivalent** is used for the translation in this case.

The phraseological equivalent is a phraseological unit in the target language and is equivalent to the translated unit in all respects. First, it is identical with reference to its denotative and connotative meaning. Second, it is approximately identical in lexical composition and has identical lexical and grammatical indicators. Finally, it is identical with reference to combinability, grammatical category, usability, and lack of country or nationality specific meanings. Therefore, the phraseological equivalents are units that are distinguished by complete and absolute equivalence in connection with all important linguistic indicators. The different types of phraseological equivalents are:

- **an incomplete (partial) phraseological equivalent**, i.e. a unit in the target language which, despite being the absolute equivalent of the corresponding unit in the source language, does not match it in all its meanings.

- **a relative phraseological equivalent**, which differs from the absolute one only in reference to the formal indicators of the pair of phraseological equivalents, i.e., it has minor differences in form, in syntactic structure, in combinability, or it belongs to another group of speech parts, etc.

2. A PU can be translated into the target language with one or another corresponding PU, usually by “sacrificing” some nuances of the exact meaning. In other words, PU in SL  $\approx$  PU in TL. A PU is translated with a **phraseological analogue**. This is a relative equivalent with a full or partial replacement of the image defining the semantics of the PU. Translations made by phraseological equivalents and analogues are defined as **phraseological**.

3. The PU has neither an equivalent nor an analogue in the target language, it is untranslatable and out of context with reference to phraseology, i.e., PU in SL  $\neq$  PU in TL. Translations of this type, called non-phraseological, are achieved by using lexical rather than phraseological means. In their nature, they are considered as incomplete and are used only in cases where the possibilities of phraseological rendering of the original unit have been completely exhausted. Within the framework of non-phraseological translation, we distinguish:

- **lexical translation** (with a synonym or a free word combination);

- **calquing (or loan translation) or literal translation** (but not phraseological calquing, i.e., an already existing equivalent of the translated PU.

- **contextual translation** (with a zero value in terms of form but tangible in terms of content).

II. In foreign language teaching, the search for phraseological equivalents is undoubtedly the leading component of the methodological toolkit (Language Education and Modernity 2015: 45).

Examples will be given for some Slavic languages (Bulgarian = BL, Serbian = SL, Russian = RL) as related languages, where the presence of full equivalence on all important linguistic indicators is most clearly perceived.

For example,

in BL: от край до край

in SL: од почетка до краја

in RL: от начала до конца

in BL: бабини деветини

in SL: бапских деветина

in RL: бабьи сказки

in BL: вьорьжени до зьби

in SL: наоружаних до зуба

in RL: вооруженных до

зубов

in BL: свивам си опашката

in SL: подавити реп

in RL: поджать хвост и др.

If it is impossible to find a corresponding phraseological equivalent, the presence of a phraseological analogue is sought, which can preserve as much as possible its closeness in semantic terms with the source phraseological unit.

For example,

in BL: оставя питомното да гони дивото, in RL: не хочу мол синицу в руки, дай журавля в небе

in BL: мътеше им водата, in RL: портила им музыку

in BL: всичко е вятър in SL: све је лук и вода

in BL: плетат си кошничката in SL: да беру мед

The discovery of phraseological equivalents and analogues for teaching purposes is greatly aided by the development of bilingual phraseological dictionaries. Unfortunately, these do not exist for all cases, or in some respects the available ones are outdated.

How can the linguistic information presented in the corresponding dictionary article be read? The Bulgarian lexicographical tradition has its established standards in this respect. Most often, the PU is presented in its basic form in alphabetical order or according to a basic component presented in alphabetical order. This is followed by an indication of the PU in the target language – a phraseological equivalent or an analogue. The units in the source language and in the target language are represented through available lexical units. A stylistic explanation and an example of the PU use in context in the SL and in the TL are given. Such examples are particularly useful because they present the translation possibilities, tailored as far as possible to the relevant context (see Bulgarian-Russian Phraseological Dictionary 1974).

**III.** Another important issue related to the translation of phraseology, which is actively advocated in contemporary research, immediately stands out here. It relates to the clarification of the national and cultural specificity of the PUs, i.e., with the correlation of the PU with a given cultural code. The study of PUs from a cultural point of view is also particularly important in the development of a proper methodological strategy for teaching them in Bulgarian as a foreign language.

An attempt to analyse the complex mechanism by which national culture forms its own model of the world, realised through its phraseological composition as a system of cultural codes, is made in the work “Phraseologisms as signs in the language of culture” (Nedkova 2011). It proposes three main models for understanding the linguistic-cultural significance of PUs: 1). *semantic* – which determines the types of PUs with a distinct cultural connotation; 2). *descriptive-analytical* – which describes and analyses PUs as signs in the language of culture; 3). *comparative* – which compares Bulgarian PUs with those of other Slavic languages since these languages are related. Of course, the same principle can be used for comparison of PUs which belong to languages from different language families.

When studying PUs with national and cultural specificity, it is important to explain them also in terms of their origin, i.e., with reference to the cultural context in which they have appeared. Next, it is necessary to understand the images which encouraged their appearance, since the image represents the most important linguistic entity in which the main information related to culture is contained. The specific features of their cultural connotation as well as the sources of culturally significant interpretation should be conceptualised (ibid.). The interpretation of PUs as linguistic signs by means of the categories of the cultural code naturally presupposes the presence of corresponding cultural and linguistic competence, as well as the ability to evaluate their axiological essence (as a system of values and ideas).

**IV.** The reasons for the difficulties encountered by foreigners who study Bulgarian phraseology may be of various kinds. However, in many respects they duplicate the difficulties

encountered by Bulgarians themselves who study Bulgarian language phraseology (Nedkova 2020). Of course, there are some additional circumstances:

- It is difficult for foreigners to recognize PUs in context. What is more, the scientific literature in the different languages has different understanding about the scope and nature of PUs as stable units, i.e., narrower, or broader ones.
- Foreigners have problems to understand the meaning of PUs which is obtained as a result of semantic transformation between their components and performs a nominative and characterizing function as well as an expressive function.
- The greatest difficulty, however, is related to finding the exact correspondence - phraseological equivalent or analogue or the inability to find phraseological means for adequate phraseological translation.

## CONCLUSION

With reference to what has been said, it can be concluded that the optimistic methodological perspectives are objectively related to the development of phraseodidactics and the theory and practice of translation. These two spheres of knowledge will help to successfully solve the main task in the study of phraseology in both native and foreign languages - by cultivating a sense of meaning and use of phraseological units, according to the context and the linguistic and cultural situation.

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