MEANING CHANGES OCCURRING IN PHRASEOLOGY DURING THE TRANSLATION PROCESS

Summary. Today, the globalized world economy, international communication and political relations make translation very important. Electronic education and electronic commerce can also be added to this. Transmitting mass media information as quickly and intelligibly as possible also makes the demand for translation extremely important. The most important factor in the success of a translation is always the translation that takes into account the national tradition, the people’s worldview, the way of thinking, the belief and faith. The translation includes not only the given text, but also the culture, and presents a new option by analyzing the relevance and close connection between the languages. In the article, the main aspects of the importance of translation, the changes that occur during translation, the preservation of national moral color, how translation mediates between two languages, the changes in meaning that occur during the transformation of phraseological combinations, and the examples of how high result-oriented translation takes place are examined.

Keywords: translation, phraseology, phraseological combination, transformation, national color, communicative level.

Formulation of problem. Economic changes, international politics, technological innovations, and achievements in science make the role of translation in human life extremely important. The demand for faster, comprehensible and complete transmission of information today places great responsibilities and demands on both translation and the translator. Among numerous text processes, translation is distinguished by its uniqueness. What makes this process different and specific is the creation of a new text in a new language, based on the relationship of equivalence between the original language and the second language. When we talk about translation, we mean the corresponding displacement of a text in one language with a text in another language. When it is carried out at the communicative level, we mean a successful and complete process that takes into account the culture, life experience, worldview, faith and belief of the source language or mother tongue. During the translation process, if we have listed above is outside the language it can always result in failure. That is, during translation, not only the language itself, but also the culture is translated [8, p. 61]. During the translation, the words and combinations of the language should never be outside the framework of the culture.

Analysis of recent research and publications. The translation process of phraseology was studied by Juliane House [6], Koller Werner [8], Edwin Gentzler [3], Bielsa Esperanca [2], Gunay Afandiyeva [1] etc.

Previously unsolved parts of general problem. Changes in the meaning of phraseologies during the translation process in Azerbaijani and English languages have not been comparatively analyzed in detail.

The purpose of the article. The most important factor of translation is finding the compatibility between the source language and the target language and defining the source language accurately. The translator is both the receiver and the transmitter in this process. He is the carrier of both the target language and the source language [10, p. 125]. The resulting translated text is both the expression of the translator and not his expression at the same time. "A good translation is not designed, it happens creatively. This is done by prominent writers who are engaged in translating foreign literature into their native languages" [15, p. 128].

In any specific situation, the communicative level and functionality of the text must be taken into account [11, p. 102]. Translation is the first act that implements the expectations and norms of the cultural linguistic convention of different knowledge levels aimed at specific recipients [12, p. 61–62]. According to Steiner, the language in the text is interpreted according to the reader’s knowledge of his thoughts and understanding [16, p. 67]. Translation is the last analysis of the special approach. Line translation can neither show the spirit of the work nor the individual characteristics of the author. A translation that is not from the original should, as a rule, be rejected. Because at this time, freedom, arbitrariness, and even all errors and omissions are retranslated in the same way.

When considering the phraseological expressions of the English language, it becomes clear that some narrations have participated as a source in the enrichment of phraseology. From this point of view, “dance attendance on” – “show care”, “flatter” (in ancient Britain, the bride had to dance with everyone who invited her at wedding ceremonies); “cut off with a shilling” – “to deprive of inheritance” (only one shilling was allocated to a disherited person so that it would not be mistakenly said that he was forgotten), and in Azerbaijani language “to hit the head on a moral stone”, “pour ashes on the head”, “Arab whose camel died”, several phraseological expressions can be mentioned. These were taken from narrations and included in the phraseological system of our language either as it is or with some changes. In translation, equivalence means having equal valence, adequacy, compatibility. The concept of levels of translation is closely related to the concepts of equivalence, literal and free translation. "Except perhaps the flying fish" [7, p. 83].
It is a phrase taken from Duncan Oliver Goldsmith's "History of Earth and Living Nature", and all the creatures of the world are prey to this small fish: if its enemy is predatory fish in the depths of the ocean, then above the water albatross and tropical birds ignore it and do not give it light. Rendering of the phraseological expression with the same meaning in the target language is determined in word-for-word translation. For example: "time is money." "Equivalent means the terms mono-equivalent or full equivalent".

English mono-equivalents are grammatically, lexically and figuratively compatible with Azerbaijani phraseologically fixed word combinations. For example: "to promise the moon", "beat the brain", "to give a hand", "to cast a look (glance)", "the bitter truth", "to attract attention".

The translation of fiction requires figurative thinking, the miracle of the human brain – artistic thinking, and to hear the truth and philosophy of language, which is also a miracle of this miracle. Since art requires figurative thinking, the means of imagery are given a wide place in fiction. This method is also used to preserve the national color. For example, you cannot say "to carry coals to Newcastle" – "to carry coals to Newcastle" (that is, to carry coal to a place where there is plenty of coal) – because the national color of the expression is lost. When the literal (calque) method of translation is used, it is necessary to include expressions such as "the English have such a saying", "as the English say" in the text. During the translation, it is often possible to use the calque method in full or in part in order to preserve the national color. However, the literal translation is not permissible, because the literal translation distorts the meaning of the phraseological expression, or does not correspond to the norms of the actual language.

Imagery is created by the writer with special means: it is the emotionality, harmony, rhythmicity, intonation of the writer's language. Therefore, when translating, the translator should take into account every detail and not reduce the artistic effect of the work by keeping the real, true meaning without harming the author's personal style. The famous Russian poet and translator V.V. Kapnist wrote: "The person who starts the translation becomes a person who has borrowed the same amount, if not with the same banknote" [8, p. 72]. "By the hog dear to St. Anthony". Walter Scott. Ivanhoe 2008 St. Anthony – Egyptian Anthony, founded monasticism and Christian monasticism in the 1st century, a hospital was opened in his name in Grenoble in 1100. As he is sometimes depicted with a pig by his side, he is likened to the swineherd Gurton.

Phraseology is related to the outlook, religious belief, attitude to the environment, culture, everyday life, and way of thinking of each nation, so it is difficult to translate a part of it. Linguistic units can be applied empirically in specific cultural settings. In another, words can theoretically use knowledge about when, why, by whom, and to what effect language-specific units. In this regard, linguists and ethnologists have the ability to work with languages and cultures other than their own. Even if the cultural distance languages is great, cultural gaps can always be bridged. When there is no such knowledge, such insights, such thoughts through ethnographic knowledge and understanding, or, to put it negatively, only then does untranslatability occur. The most important factor in the success of the translation is the translation taking into account the national tradition, the people's outlook, way of thinking, belief and faith. Translation includes not only the given text, between also the culture, and presents a new option by analyzing the relevance and close connection between the language. Translation is the process of processing and re-verbalizing the text from the source text to the target text, which is as equivalent as possible and involves an understanding of the original text in terms of content and style.

Thus, the first step of a process consisting of two main stages is the stage of the translator's understanding of the text. The next stage is the linguistic reconstruction, referring the source language text to its meaning and style. The translator optimally repeats the text in the source language, analyzed in terms of content and style, and always takes into account the importance of communicative equivalence. In the process of translation, identifying phraseological units in the text and finding their equivalent is the most important stage for translation. To translate a phraseological unit, the translator must use phraseological dictionaries, and the context plays an important role in the translation process. Mainly comparative literature oriented but also target text oriented approach emerged from the work of a group of translation scholars who focused on the position of translation.

This approach was later known as "descriptive translation studies". Gideon Toury is the main supporter of this approach. Thus, he states that "translation is considered as any target language expression and on what basis it is presented or considered as such within the target culture" [18, p. 137]. Basis for translation the existence of a source text is implicitly assumed, but whether such a text actually exists and how that source text relates to the translation is irrelevant to determining what the translation is.

In the process of translation, identifying phraseological units in the text and finding their equivalent is an important stage for translation, and at this time, it plays an important role in the use of phraseological dictionaries and the correct analysis of the context in the translation process.

In the "Explanatory Linguistics Terms" survey dictionary, a phraseological combination is given as a type of phraseological expression, and a semantically close combination of its components, unlike a phraseological union, is noted. Unlike free compounds, one of their components is syntactically connected and is not used in other words. The connection between the components that make up the phraseological unit is weak, and the phrases are not structurally connected, they are semantically closely connected, they do not indicate the sign of the object or action, but its name as a whole. So, a phraseological conjunction is a completely independent speech expression.

Phraseological expressions formed and fixed in the form of sentences are considered predicative phraseological expressions. The ancient Roman thinker Cicero wrote: "Matters involving word-com
Combinations require mainly two considerations: first, the correct order of words, and then the appropriate rhythm and exhaustion of form". Also, in his works, he attached special importance to two main aspects in the formation of ideas about word combinations – the unity of form and content [4, p. 93].

Another group of linguists, on the contrary, worked on phraseology in a ready-made state in the language, referring to word combinations whose components are not divided by structure and meaning. Thus, Ferdinand de Saussure distinguished fixed expressions in the language from free word combinations. He notes that "we must attribute all the expressions we come across to the language. And some phrases are not corrected, they are used in the language readily. Regarding this issue: "Some words tend to be more closely related than other words... Stable combinations in the language are formed due to the lexical units included in the basic vocabulary of the language and express figurative meaning" [2, p. 174].

Presentation of the main research material. Since the meaning and grammatical structure of a number of expressions are taken together, it is possible to determine the main word in such expressions. For example, in noun phrases, the noun is taken as the center of meaning, and in verb phrases, the verb is taken as the center of meaning. In such expressions, the main word is considered the grammatical center. Other words depend on this word in terms of syntactic connection. A part of phraseological expressions consists of phraseological expressions with nouns, or rather, expressions that are synonymous with nouns. Here, a noun is used in the place of the main word, that is, as a structural-semantic center, which determines the type of expression. In English: "baker's dozen"; "Hobson's choice", "Joe Miller", "vicar of Bray"; In Azerbaijani: "mother's child" (in the sense of shy); "main line" (main); "forehead writing" (luck, fate); "enemy fence" (child); "devil's worker" (a person); "holy line" (main); "forehead writing" (luck, fate); "enemy fence" (child); "devil's worker" (a person); "main line" (main); "forehead writing" (luck, fate); "enemy fence" (child); "devil's worker" (a person); "main line" (main); "forehead writing" (luck, fate); "enemy fence" (child); "devil's worker" (a person).

A large number of fixed compounds and idiomatic expressions are attributed to one or another part of speech depending on their morphological formation. At this time, it is necessary to consider the meaning and approach each expression individually. The main role here is played by the meaning of the expression, for example: "show the white feather" – to be afraid, show cowardice; go nineteen to the dozen – talk non-stop, talk nonsense, tease "beg the question – to consider the dispute over" [1, p. 164].

In Azerbaijani: at the dawn of the bird, before the eyes of the morning, at the first crowing of the roosters, where is the rice, there is the head, where is the unity, there is the life, the eye after opening and closing, etc. A small part of phraseological expressions are expressions used as adjectives. The image in such phrases can represent that entity as a whole, for example: unstable as water – changeable character, thick as thieves – a friend that cannot pass through water; In Azerbaijani language: rare from the mind, - non-serious, dry cage – a lifeless person, a cow with a wheel – a brawler, a piece of gold – a person with a beautiful character, etc.

"Wag the world as it will" [7, p. 186]. Such sentences are also very useful in Azerbaijani language. To draw a blindfold, to put a hand on the skirt of the elders, to play chiling-tree with Azrael, to establish a throne in the heart, to dominate the thought, to finish what one has done, to speak above the throat, to turn the heart to the mountain, to be a burden to the rooster, to be a liar, falling from the breadfruit tree, etc. Form, of course, plays an important role in literary texts, especially poetry.

Word artists create typical expressions corresponding to proverbs, and at the same time, they are especially based on their (proverbs') structural-semantic features. In stylistics, this event is called a sentence, and these expressions differ in their internal rhythm, harmony and compactness. A broad, deep idea is expressed here in few words. For example, as Scott does in Ivanhoe: "The Norman yoke is on the neck of the English". In literary texts, meaning and form work together, they are no longer arbitrarily connected. Therefore, form cannot be changed without a corresponding change in meaning.

Literary translation must follow certain fundamental rules. In order to respect the style of a literary work, first of all, it is required to have a perfect knowledge of both languages. The translation should preserve ideas, puns, author's style, double meanings, stylistic devices, word choice and cultural references (song, festival, etc.).

"For in a wild, unknown to public view,
From youth to age a reverend hermit grew;
The moss his bed, the cave his humble cell,
His food the fruits, his drink the crystal well;
Remote from man, with God he pass'd his days,
Prayer all his business-all his pleasure praise".

(Parnell)

Literary translators aim to be faithful to the original when they begin a translation. The quality of the final result must be impeccable. At this point, our product must be perceived by the target reader, and the goal is that they cannot guess that they are reading a translation.

Translation of literary works, including poetry, is what we consider to be the most difficult type of translation. Because literary works often contain complex language and cultural nuances that are difficult to capture in another language. Translators must not only have a deep understanding of both the source and target languages, but must also be well versed in the cultural context and literary conventions of the original text.

"With sheep and shaggy goats the porks bled,
And the proud steer was on the marble spread,
With fire prepared, they deal the morsels round,
Wine rosy bright the brimming goblets crown'd
Disposed apart, Ulysses shares the treat;
A trivet table and ignobler seat,
The Prince assigns" (Odyssey, Book 21)

Conclusions. Thus, we can call translation a bridge between languages. During translation, we must take into account the real relationship of languages to each other. Looking at the frequency of language changes at today's rate of development, the translator needs high knowledge, skills and the ability to feel the spirit of the work. In addition, during translation, it is important to pay attention.
to the preservation of the national-cultural color in all cases. Considering not only the language aspect, but also the role of culture in order to convey a foreign expression to the bearer of the recipient language in translation is playing an important role during translation process. Proverbs, wing words, phraseological units are created by the people who are the creators at the same time bearers of L1, so they differ in their national features and are not translated literally, they are translated through equivalents or analogues in other languages.

Many studies in translation state impossibility of translation of phraseological expressions, and proverbs into Azerbaijani. Genealogically English and Azerbaijani languages are different language groups, it turns out that it is not so easy to transform the meaning of phraseological phrases from one language to another. First of all the difference between languages must be clarified. Cultural knowledge, including knowledge of different sub-cultures, has long been considered necessary for translation as it is application knowledge. Linguistic units have relevance to specific situations and social contexts when being translated. Differences in worldviews of speakers of different languages result in different results concepts in their minds may not be intersubjectively accessible to the interpreter.

In addition, literary works often contain puns, metaphors, and other literary devices that are unique to the source language and difficult to translate. Poetry is particularly difficult to translate because it uses sound techniques such as assonance and sibilance, rhythm, discontinuity, and imagery, and these elements can be lost or distorted in translation. Despite these challenges, literary translation is a vital and enriching field that allows readers around the world to experience the beauty and complexity of different cultures and literary traditions.

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