translator's transformations and other translator's techniques. Furthermore, the modern exchange of cultures contributes to the development of a comprehensive national worldview, which is indispensable for effective communication across diverse cultural contexts and spheres of life. This exchange helps maintain the semantic and structural proximity of the translation to the original text [4, p. 123]. Thus, the translation of legal texts serves not only as a means of linguistic transfer of some legal information but also as a bridge for promoting cross-cultural dialogue and cooperation.

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ETYMOLOGY AND TRANSLATION OF IDIOMS

Idioms can be defined as a part of everyday language. They are the essential character of any language and the most problematic part to handle with. Not all idioms have direct equivalents in another language, because they are linguistic expressions which are typical for a language and

specific to a single culture. It is impossible to define any unique approach in the translating process since so many idioms are culturally specific, and thus the pragmatic meaning must be much more prized than the literal meaning. If they are to be translated literally or word for word, they lead to extreme confusion.

An idiom is a phrase or expression that usually presents a figurative, non-literal meaning attached to the phrase. Some phrases which become figurative idioms, however, do retain the phrase's literal meaning. Categorized as formulaic language, an idiom's figurative meaning is different from the literal meaning. Idioms occur frequently in all languages; in English alone there are an estimated twenty-five million idiomatic expressions

The science which deals with idioms is called phraseology. Modern foreign philology is concentrated on the corpus-based studies of idioms, their syntactic peculiarities and cultural context. S. Alavi defines idioms as "multi word expressions which meanings cannot be deduced from the meaning of their parts in an entirely compositional method." According to B. Frazer, idioms organize one important part of the language and culture. Knowing a language means knowing idioms of the language. Unlike from commonplace phrases, idioms tend to be frozen in form and denotation and don't allow change in structure and meaning. Thus, there are many different approaches to the defining idioms. In the context we understand every word, but we cannot understand the whole meaning. These difficulties are connected with idiomatic expressions. According to A. A. Reformatsky, phrasal or idiomatic expressions are the words and word combinations which are specific for the speech of different population groups by class or professional indication. The term phraseology comes from French phraseologie or Greek phrasis – "expression" and logos – "study." Many scientists define this branch of lexic as idioms According to C. Ren an idiom is a fixed group of words the meaning of which is not clear from the denotation of each single word and can be understood at large. Idioms are a kind of cultural phenomenon. So, they are not the results of the individuals, but they are the results of collective intellectual in the civilization, which are influenced by politics, trade, crafts, religion, and art. English idioms are affected by English culture, which focus on social activities. In phraseological unity the connotation of the whole is never equal to the sum of the denotations of the elements. Phraseological unity is recognized by both external and on internal grounds. External formal features are conventional, deceptive, unstable and do not play a crucial role. They relate to unchangeable word order and the inability to be

substituted by a synonym or some other word that compose the unity of the idiomatic unity

McPherron and Randolph states that the majority of linguists admit that idioms may help to give vivid descriptions and that they prove to be more effective and powerful than literal, non-idiomatic language. However, they also agree with the fact that idioms cannot be easily classified. According to Fernando, there are three sub-classes of idioms. Pure idioms are conventionalized multiword expressions. They are always non-literal; they may have little variation. In addition, these idioms are considered to be opaque (to spill the beans has nothing to do with the beans). Semi-idioms can have one or more literal constituents and one with non-literal sub-sense. Therefore, this type of idiom is considered partially opaque (foot the bill, which means pay). Literal idioms are either invariable, allow little variation. They are considered to be transparent because they can be interpreted based on their parts. Seidl and McMordie point out that idioms can have different (regular, irregular, or even grammatically incorrect) structures and different forms. However, the structure does not determine the clarity of meaning. The three main types according to them are: idioms with irregular form and clear meaning; idioms with regular form, but unclear meaning (e.g. cut no ice, bring the house down); and idioms with irregular form and unclear meaning (e.g.be at large, be at daggers drawn). They concluded that most idioms belong to the second group, but even within this group there might be differences regarding the clarity of the idioms

In order to translate idioms from the source language into the target language, the translator has to choose the most appropriate strategy, taking into consideration the peculiarities, function, culture-specificity, semantic of these expressions. The most fortunate situation would be that they find an idiom with a similar meaning in the target language. However, if they do not, then there are other factors to consider. There are five strategies. 1) Using an idiom of similar meaning and form. This strategy might seem to be the ideal solution, but other aspects, such as register, style, or rhetorical effect, must be considered as well. The most translators feel to search for an idiom in the target language with risk to use even inappropriate ones. Using an idiom of similar meaning and form means to use an idiom in the target language which has approximately the same meaning as the source-language idiom and it contains equivalent lexical items. However, such ideal matches can rarely be achieved. 2) Using an idiom of similar meaning but dissimilar form. This strategy is based on the possibility to find an idiom in the target language with a similar meaning to that of the source idiom or expression, but containing different lexical

items 3) Translation by paraphrase. This can be considered the most common way of translating idioms when it is inappropriate to use idiomatic expressions in the target text because of differences in stylistic preferences or when no match can be found in the target language. 4) Translation by omission. In certain situations, idioms may be omitted from the target text. The reason for this may be that they cannot be easily paraphrased, they do not have a close match in the target language, or because of stylistic considerations. 5) Strategy of compensation. Briefly this means that one may either omit a feature such as idiomaticity at the point where it occurs in the source text and introduce it elsewhere in the target text." Baker concludes that the use of the typical phraseology of the target language, including its own natural fixed and semi-fixed expressions, the right level of idiomaticity can influence the readability of a translation. If a translator manages to deal with these issues successfully, it means that his or her target text will be less ‘foreign.'

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