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РОПРЯЛ

РОССИЙСКОЕ ОБЩЕСТВО ПРЕПОДАВАТЕЛЕЙ
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Bilingual Israelis Russian Hebrew Phraseological Dictionaries
Двуязычные израильские русско-ивритские
фразеологические словари

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Summary. The paper provides a comparative analysis of the existing bilingual Russian-Hebrew phraseological dictionaries, describes the main differences between them (the number of phraseological units, sources of material). The main conclusion is that the Big Russian Hebrew phraseological dictionary corresponding to the modern requirements of phraseography is needed.

Аннотация. В работе проведён сравнительный анализ существующих двуязычных русско-ивритских фразеологических словарей, описаны основные различия между ними (количество фразеологических единиц, источники материала). Сделан вывод о необходимости в Большом русско-ивритском фразеологическом словаре, соответствующим современным требованиям фразеографии.

Keywords: bilingual dictionary, Hebrew, Russian, phraseological dictionary, electronic dictionary

Ключевые слова: двуязычный словарь, иврит, русский язык, фразеологический словарь, электронный словарь

Phraseographers state, that the new generation of phraseological dictionaries provides not only traditional dictionary information but also linguistic and cultural information. The relevant dictionary of phraseological units (PHU), should include the linguistic and culturological comments (lexical, grammatical, phonetic, and semantic), extra-linguistic (etymological), stylistic (expressive, emotive, functional and stylistic) characteristics for the purpose to comprehend the meaning of PHU and its folk wisdom [1]. Almost all repatriates from the former USSR countries (1,511 thousand Russian-speaking repatriates, according to statistics of 2017), speak Russian, and for the majority, Russian is their native language [5]. Of the three types of behavior of immigrants according to H. Pfandl's [6. S. 165–166] classification (antiassimilative, assimilative and bi-cultural), the bi-cultural type characterized the former USSR emigrants in Israel in the 1990s that desired to preserve Russian culture while mastering

Israeli culture [5] The wide use of phraseological units, or stable word combinations, typical for Russian speech and explains the desire of the Israeli Russian-speaking repatriates to rich and expressive Hebrew communication and to use the translation of Russian PHU on Hebrew or their Hebrew matches.

At the moment, there are three printed publications, namely, two dictionaries by Michael Barad (Tupaylo) and Anna Schneiderman «Russian-Hebrew phraseological dictionary», 2002 (hereinafter Dictionary-1) [2], «Phraseological dictionary Russian-Jewish, Jewish-Russian», 2012 (hereinafter Nivon) [3]), and Ernst Trachtman's «Hebrew Phrazoological Dictionary», 2009 (hereinafter Dictionary-3) [7]. After 2013 the Israelis prefer an electronic version of Nivon [4] and Trachtman's Electronic Dictionary [7], which appeared based on printed dictionaries and give a flexible response to the requests and possibilities of users since the second generation of repatriates prefers to communicate in Hebrew. This important and innovative work opens a new niche in linguistic research by studies the Israeli Russian Hebrew phraseological dictionaries. The study examined the three dictionaries peculiarities (authors, bilaterally, year of appearance, number of vocabulary units, purpose and target audience, the principle of word arrangement, nikud or a system of diacritical signs used to represent vowels or distinguish between alternative pronunciations of letters of the Hebrew alphabet, and special notes). The small volume of dictionaries could be explained by a small number of researchers. Thus, Dictionary-1 contains about 1.000 PHU, which illustrated with context examples about 2-3 quotations of 1-10 sentences from classics, modern fiction, mass media, and their fiction translations into Hebrew. Thus, Dictionary-1 uses the principles of a new type, a new generation of phraseological dictionaries. Nivon contains about 3,000 PHU from written sources, colloquial and slang expressions, but for saving space, the authors denied the illustrations-quotations.

In Dictionary-3 there are about 1.000 PHU in the form of translation or the Hebrew equivalent of stable word combinations, speeches, proverbs, sayings, idioms, quotes, and aphorisms, as well as official words and several abbreviations, and illustrations are used only in some difficult cases.

Dictionary-1 aims is to be a textbook for reading, improving oral and written language skills, exercises the translations, while Nivon and Dictionary-3 have a narrower goal – to serve as a dictionary-manual for translating Russian PHU into Hebrew.

Below is presented the Dictionary-1's article:

В подмётки не годится кто кому

שָׁל נֶעֱלִי שְׂרוּכִי אֶת לְקִשּׁוֹר אֶף רְאוּי אִינוּ. שָׁל לְקִרְסוּלִי מִגִּיעַ אִינוּ.

Here is Itsik Blum, who is not good for your sketches, and who of your friends who studied with you is worth your sketches? They are all nothing compared to you (D. Shahar. Summer on Prophet Street. Transcript: N. Wolberg).

Below is a sample of dictionary article in the Nivon:

вокруг да около ходить

סָבִיב/ סָחֹר-סָחֹר /הֵלֵךְ/ הֵלֵךְ

The FSI dictionary articles are also functional and brief:

Плодитесь и размножайтесь (наставление Бога Адаму и Еве при изгнании из рая)

ורבו פרו

Пру у пву.

The current lull in the Russian Hebrew phraseography may seem the reduced need in Russian phraseology, although questions of Russian Israeli radio listeners and Facebook readers prove the opposite. Electronic sources of PHU translation from Russian to Hebrew (Facebook page and electronic dictionaries), acting «on-demand» and on the principle of quick response, due to their greater mobility and the possibility of correction, addition, and improvement, meet the Russian-speaking Israelis lifestyle.

Nevertheless, it is the need for serious theoretical and practical work on a Big Russian Hebrew phraseological dictionary that meets the modern requirements of phraseography and its linguistic and cultural orientation. This dictionary could be used not only for academic research, in comparative and historical phraseology, but also in the practical work of diplomats, the Knesset members (the Israeli parliament), translators, mass media, and advertising workers, as well as in pedagogy for Russian and Hebrew studies. There is a serious niche for organizations and institutions that could organize work on a Big Modern Russian Hebrew phraseology.

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**Лингводидактические возможности «Разноязычного словаря
обыденной семантики бионимов» при выполнении
сопоставительных исследований наивной картины мира
носителей различных языков**

**Linguodidactic Possibilities of «Multilingual Dictionary
of Ordinary Semantics of Bionyms» as a Source for Comparative
Study of Naive World Picture of Speakers of Different Languages**

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Аннотация. В статье представлен проект создания разноязычного словаря нового типа, в котором лексикографом выступает рядовой пользователь языка. Собранный в ходе лингвистических экспериментов материал показывает наивный взгляд носителя русского, сербского, казахского и других языков на значение слов, обозначающих явления природы (флору и фауну). Теоретические положения проиллюстрированы анализом бионима *осел*.

Summary. The article presents the project consisting in the creation of a new multilingual dictionary. The lexicographer in this dictionary is an ordinary language user. The collected materials show the naïve view of native speakers from Russia, Serbia, Kazakhstan and other countries on the meaning of words denoting nature phenomena (flora and fauna). Theoretical principles are illustrated through the analysis of the bionim *a donkey*.

Ключевые слова: лексикография, сопоставительная лингвокультурология, обыденное сознание, наивная картина мира, лингводидактика

Keywords: lexicography, comparative cultural linguistics, everyday consciousness, naïve picture of the world, linguodidactics