

TRANSLATION OF IDIOMATIC/PHRASEOLOGICAL AND STABLE EXPRESSIONS

Idiomatic or phraseological expressions are structurally, lexically and semantically fixed phrases or sentences having mostly the meaning, which is not made up by the sum of meanings of their component parts. An indispensable feature of idiomatic (phraseological) expressions is their figurative, i.e., metaphorical nature and usage. It is this nature that makes them distinguishable from structurally identical free combinations of words Cf.: *red tape* (free word-comb.) червона стрічка – *red tape* (idiom) канцелярський формалізм (бюрократизм); *the tables are/were turned* (free word-comb.) столи перекинуті/були перекинуті – *the tables are turned* (idiom) ситуація докорінно змінилася; супротивники помінялися ролями.

Some proper names can also be endowed with figurative meaning and possess the necessary expressiveness which are the distinguishing features of idioms: *Croesus*, *Tommy* (*Tommy Atkins*), *Yankee*, *Mrs. Grundy*, *Jack Ketch*, etc. These proper names have acquired their constant meaning and can not be confused with usual (common) proper names of people. As a result their transferred meaning is conveyed in a descriptive way. So *Mrs. Grundy* means *світ, люди, існуюча мораль*; *Jack Ketch* – *кат*; *Tommy Atkins* – *англійський солдат*; *Yankee* (in Europe) – *янки/американець*, etc.

Similarly treated must also be many other English and Ukrainian picturesque idioms, proverbs and sayings, which have national literary images and reflect the traditions, customs, the way of conduct or the mode of life of a nation. Their meaning, due to absence of similar idioms in the target language, can be rendered descriptively, i.e. through a regular explication. The latter, depending on the semantic structure of the source language idiom, may be sometimes achieved in the target language with the help of a single word: *an odd/queer fish* – *дивак*; *Canterbury tale* – *небувальщина, вигадка*; *ніде куриці клюнути* – *scammed*; *зубами тертяка вибивати* – *to be chilled*.

Most often, however, the meaning of this kind of idioms is conveyed with the help of free word-combinations: *to dine with Duke Humphrey* – *залишитись без обіду (нічого не ївши)*; *to cut off with a shilling* – *позбавити когось спадщини*; *ноги на плечі* – *to go quickly (or very quickly) on one's feet*; *кивати/накивати н'ятами* – *to run away quickly/hurriedly*.

Faithful translating of a large number of picturesque idiomatic/phraseological expressions, on the other hand, can be achieved only by a thorough selection of variants having in the target language a similar to the original lexical meaning, and also their picturesqueness and expressiveness. This similarity can be based on common in the source language and in the target language componental images as well as on the structural form of them: *a grass widow (widower) – солом'яна вдова (вдівець)*; *not to see a step beyond one's nose – далі свого носа нічого не бачити*; *measure twice and cut once – сім раз одміряй, а раз відріж; не знати/тямити ні бе, ні ме, ні кукуріку – not to know chalk from cheese; вночі що сіре, те й вовк – all cats are grey in the dark; який батько, такий син, яка хата, такий тин (яблучко від яблуні далеко не відкочується) – like father, like son, etc.*

A number of phraseological units, due to their common source of origin, are characterized in English and Ukrainian by partial or complete identity of their syntactic structure, their componental images, picturesqueness and expressiveness (and consequently of their meaning). Such kind of idioms often preserve a similar or even identical word order in the source language and in the target language: *to cast pearls before swine – кидати перла перед свинями*; *to be born under a lucky star – народитися під щасливою зіркою*; *to cherish/warm a viper in one's bosom – пригріти гадюку в пазусі*.

In each language there also exists a specific national layer of idiomatic/phraseological expressions comprising proverbs and sayings, which are formed on the basis of componental images pertaining solely to a concrete national language. Such idioms are first of all distinguished by their picturesqueness, their expressiveness and lexical meaning of their own. Due to their national particularity, these idioms/phraseologisms can not and do not have traditionally established literary variants in the target language. As a result, their structural form and wording in different translations may often lack absolute identity. In their rough/interlinear or word-for-word variants they mostly lose their aphoristic/idiomatic nature and thus are often subject to literary perfection: *the moon is not seen when the sun shines – місяця не видно, коли світить сонце/місяця не помічають, коли світить сонце*; *it is a great victory that comes without blood – велика та перемога, яку здобувають без пролиття крові or найбільша та перемога, яка здобувається без пролиття крові*.

Similarly translated are some Ukrainian national phraseologisms into English: *один дурень так зіпсує, що й десять розумних не направлять – what is spoiled by one fool can not be mended by ten wisemen*; *малі діти – малий клонім, великі діти – великий клонім – small children – smaller troubles, grown-up children – grave troubles*.

The following ways of faithful rendering the idiomatic/phrasological expressions are identified:

1. By Choosing Absolute/Complete Equivalents

This is the method of translating by which every componental part of the source language idiom is retained in the target language unchanged. Translating with the help of equivalents is resorted to when dealing with idioms which originate from the same source in both the languages in question. These sources may be:

1) Greek or other mythology: *Augean stables* – авгієві стайні (занедбане, занехаяне місце); *a labour of Sisyphus* – сізіфова праця (важка і марна праця); *Pandora's box* – скринька Пандори/Пандорина скриня (джерело всіляких лих);

2) ancient history or literature: *an ass in a lion's skin* – осел у левовій шкурі; *to cross (pass) the Rubicon* – перейти Рубікон (прийняти важливе рішення); *the golden age* – золотий вік (золоті часи); *I came, I saw, I conquered* – прийшов, побачив, переміг;

3) the Bible or works based on a biblical plot: *to cast the first stone at one* – першим кинути у когось каменем; *the golden calf* – золотий телець/ідол; *a lost sheep* – заблудла вівця; *the ten commandments* – десять заповідей; *the thirty pieces of silver* – тридцять срібняків; *prodigal son* – блудний син.

A great many absolute equivalents originate from contemporary literary or historical sources relating to different languages (mainly to French, Spanish, Danish, German, Italian, Arabic). **English:** *Time is money* – Час – гроші; *self made man* – людина, що сама проклала собі шлях у житті; *my house is my castle* – мій дім - моя фортеця. **French:** *after us the deluge* – після нас хоч потоп; *the game is worth the candle* – гра варта свічок; *to pull the chestnuts out of the fire* – вигрібати (чужими руками) каштани з вогню; **Spanish:** *blue blood* – блакитна кров; *the fifth column* (introduced by E. Hemingway) – н'ята колона; *to tilt at the windmills* (introduced by Cervantes) – воювати з вітряками; **Italian:** *Dante's inferno* – Дантове пекло; *finita la commedia* – ділу кінець, etc.

Some mots belonging to prominent English and American authors have also turned into regular idiomatic expressions. Due to their constant use in belles-lettres they have become known in many languages. Especially considerable is the amount of Shakespearean mots: *better a witty fool than a foolish wit* – краще дотепний дурень, ніж дурний дотеп; *cowards die many times before their deaths* – боягузи вмирають багато разів; *something is rotten in the state of Denmark* – не все гаразд у Данському королівстві, etc.; *to reign in hell is better than to serve in heaven* (J. Milton) –

краще панувати в пеклі, ніж слугувати в раю; the banana republic (O. Henry) – *бананова республіка; never put off till tomorrow what you can do today* – *ніколи не відкладай на завтра те, що можна зробити сьогодні; the execution of the laws is more important than the making of them* (T. Jefferson) – *закони виконувати важче, ніж їх створювати/писати; Iron Curtain* (W. Churchill) – *залізна завіса, etc.*

The target language variants of phraseological monoequivalents may sometimes slightly differ in their structure or in the order of words from the source language idioms.

2. Translation of Idioms by Choosing Near Equivalents

The meaning of a considerable number of phrase idioms and sentence idioms originating in both languages from a common source may sometimes have, unlike absolute equivalents, one or even most of their components different, than in the target language. Hence, the quality of their images is not identical either, though not necessarily their picturesqueness and expressiveness: *baker's/printer's dozen* – *чортова дюжина; love is the mother of love* – *любов породжує любов.*

The slight divergences in the near equivalents as compared with the source language idioms can manifest themselves also in some other aspects:

a) in the structure of the target language variant: *to make a long story short* – *сказати коротко;*

b) in the omission (or adding) of a componential part in the target language: *a lot of water had run under the bridge since then* – *багато води сплигло відтоді;*

c) in the substitution of a feature (or image) of the source language phraseological/idiomatic expression for some other (more fitting or traditionally expected) in the target language: *as pale as paper* – *блідий мов стіна; to know smth. as one knows his ten fingers* – *знати як свої п'ять пальців;*

d) in the generalization of the features of the source language idiomatic expression: *one's own flesh and bone* – *рідна кровинка;*

e) in the concretization of some features of the original: *a voice in the wilderness* – *глас волаючого в пустелі; you can not catch an old bird with chaff* – *старого горобця на полові не ввіймаєш.*

3. Translation by Choosing Genuine Idiomatic Analogies

An overwhelming majority of English idiomatic expressions have similar in sense units in Ukrainian. These idiomatic expressions, naturally, are in most cases easily given corresponding analogies in the target language. As a matter of fact, such expressions are sometimes very close in their connotative (metaphorical) meaning in English and Ukrainian as well.

Any common or similar traits of idiomatic expressions are the main proof of their being genuine analogies. The latter in each of the two languages comprise also proverbs and sayings as well as the so-called standardized and stable collocations: *he that mischief hatches mischief catches* – *хто іншим лиха бажає, сам лихо має/хто іншим яму копає, сам у неї потрапляє*; *to have the ready tongue* – *за словом у кишеню не лізти*; *there is no use crying over spilt milk* – *що з воза впало, те пропало*; *bear a dead horse* – *товкти воду в ступі*.

Many of such and the like idiomatic expressions may often have two and more analogous by sense variants in the target language. The choice of an analogy rests then with the translator and is predetermined by the style of the text: *nor for love or money* – *ні за що в світі/ні за які скарби в світі*; *don't teach your grandmother to suck eggs* – *не вчи вченого; не вчи рибу плавати; яйця курку не вчать, etc.*; *a crooked stick throws a crooked shadow* – *який Сава, така й слава/який батько, такий син, яка хата, такий тин*; *don't cross the bridges before you come to them* – *не поспішай поперед батька в пекло; не кажи гоп, доки не перескочиш*.

4. Translating Idioms by Choosing Approximate Analogies

Some source language idiomatic and stable expressions may have a peculiar nature of their componental parts or a peculiar combination of them and thus form nationally peculiar expressiveness and picturesqueness of componental images. The latter constitute some hidden meaning, which is mostly not quite explicit and comprehensible, not transient enough for the foreigner to catch it.

As a result, there exist no genuine phraseological analogies for the units in the target language. Since it is so, their lexical meaning can be expressed by means of only approximate analogies or through explication, i.e., in a descriptive way: *kind words butter no parsnips* – *годувати байками солов'я*; *to make a cat's paw of something* – *чужими руками жар вигрібати*; *the sow loves bran better than roses* – *кому що, а курці просо*; *more power to your elbow* – *ні пуху, ні луску!*; *it is six and half a dozen* – *не вмер Данило, так болячка задавила, etc.*

5. Descriptive Translating of Idiomatic and Set Expressions

The meaning of a considerable number of idiomatic as well as stable/set expressions can be rendered through explication only, i.e., in a descriptive way. Depending on the complexity of meaning contained in the source-language idiom, it can be expressed in the target language in some ways:

1) by a single word: *out of a clear blue of the sky* – *раптом, зненацька*; *poor fish* – *йолоп, бевзь, нікчема*; *to sell smoke* – *піддурювати, підманювати*; *to set a limit to smth.* – *обмежувати, стримувати*; *to go aloft* – *померти*;

2) with the help of free combinations of words (the most frequent): *to run amok* – *нападати зненацька на першу-ліпшу людину*; *to sell someone short* – *недооцінювати когось*; *to shat Abraham* – *удавати з себе хворого (прикидатися хворим)*; *short odds* – *майже рівні шанси*; *to sit above the salt* – *сидіти на почесному місці*; *a stitch in time* – *своєчасний захід/вчинок, своєчасна дія*;

3) when the lexical meaning of an original idiomatic expression is condensed or when it is based on a nationally specific notion/structural form alien to the target language, the idiomatic expression may be conveyed by a sentence or a longer explanation: *white elephant* – *подарунок, якого важко позбутися (те, що приносить більше турбот, ніж користі)*; *yes man* – *людина, що з усіма згоджується, тільки підтакує (підтакувач)*, etc.