

PHRASEOLOGICAL UNITS WITH BIBLICAL, MYTHICAL AND CLASSICAL NAMES IN THE ENGLISH AND RUSSIAN LANGUAGES*Iana A. Byiyk**Kazan Federal University**Elena F. Arsenteva**Kazan Federal University**Gelinya Kh. Gilazetdinova**Kazan Federal University**Elena Zelenicka**Constatine the Philosopher University, Slovakia*

Abstract. The paper describes a case study of English and Russian phraseological units with biblical, mythical and classical names conducted with the purpose of identifying English-Russian phraseological and non-phraseological counterparts. It begins with a brief review of contemporary studies of phraseological units with proper names in different languages. The main goal of the research was to find out the ratio of phraseological and non-phraseological English-Russian counterparts. The conclusions are that in spite of common European cultural heritage and the Bible being the main source of the majority of phraseological units with biblical names both in the English and Russian languages the number of non-phraseological counterparts exceeds the number of English-Russian phraseological equivalents and analogues.

The hypothesis put before our research was that the number of English-Russian phraseological counterparts exceeds greatly the number of English PHs with biblical, classical and mythical name that don't have phraseological counterparts in the Russian language. The cause of such hypothesis was seen in the common European cultural heritage and the influence of the Bible on the development of both languages.

The results of our investigation show a bit different percentage of English-Russian phraseological and non-phraseological counterparts

Keywords: phraseological unit, proper names, phraseological counterparts, equivalents, analogues, descriptive translation, lexical translation, combined translation.

1 Introduction

Nowadays phraseology is considered to be a valuable linguistic heritage as a long process of cultural development of different nations is reflected in phraseological units. Naciscione [1] states "Recent decades have witnessed increasing interest in various aspects of phraseology, especially after the foundation in 1999 of the European Society of Phraseology (EUOPHRAS), which has become a centre of phraseological research, organizing regular conferences and other activities. Additionally, an increasing number of publications now exist on various aspects of phraseology". Phraseological units contribute to the peculiarities of national lingua cultures the study of which attracts a lot of attention nowadays [2]. Besides, phraseological units of different languages have a lot in common reflecting common human values and anti-values, uniqueness and community of human mind and cognition, as well as the development of international communication between people. Phraseological units (phraseologisms, PUs) are understood in our work as "stable expressions with fully or partially transferred meaning" [3: 7].

Different groups of phraseological units are under analysis: according to their meaning, structure, components, etymology, etc. One of modern investigation directions is the study of PUs containing specific components such as colorative [4], fish names [5], element names [6], ornithonyms [7] etc. Proper names as components of phraseological units attract special attention as they may be considered to be linguistic means which can convey a diverse meaningful and emotional content in a very laconic form. The ability of proper names to provoke the chain of emotions, notions and associations connected with them is dictated by the peculiarities of their linguistic nature.

Smirnitsky [8] claims that as a component of phraseological unit proper names lose their categorical peculiarities, cease to be the expression of uniqueness, start to be the expression of generalization, undergo deep qualitative changes, and acquire new properties which are not typical of nouns.

According to Artemova and Leontovich [9], proper names as PUs components are submitted to the same laws as common names within phraseologisms. Rather often a proper name as a component of PUs becomes a "potential name", lexically "devastated", and acquires the meaning of "general gender" which is a good proof of the abstract character of proper name meanings in the units of such type.

Kuchesheva [2] points out that the number of PUs with proper names constitutes only a very small part of the whole number of phraseologisms – about 2%.

A thorough study of phraseological units with proper names in the English, Russian and Tatar languages is presented in the Candidate dissertation of G.R.Ganieva [10] who pays much attention to the semantic peculiarities of proper names as components of stable expressions with transferred meaning.

Phraseological units with three types of proper names (biblical, mythical, and those taken from literature) are analyzed in the article written by Umpelev and Baranovskaya [11]. Borrowed biblical phraseological units of different

European languages have been the object of study of several scientists, among them Kunin [12], Zholobova [13]. One of the most important conclusions is as follows: phraseologisms of biblical origin differ from their biblical prototypes rather often. As far as PUs with mythical names are concerned, they have also been under thorough analysis from the point of view of their etymology by Smith [14].

2 Methods

Our research requires scrutinizing the meaning of each phraseological unit dealt with, therefore semantic analysis is the inherent part of our work.

Comparative method is absolutely necessary to compare phraseological units belonging to different groups of Indo-European family of languages. It is accompanied by the methods of observation and description.

Applying the component-based theory aimed at distinguishing interlanguage phraseological relations is seen as one of the necessary steps in achieving the aforementioned purpose. To complete the research we also employ here the method of componential analysis.

The procedure of sampling has been chosen for selecting phraseological units from unilingual and bilingual phraseological dictionaries.

3 Results And Discussion

The hypothesis put before our research was that the number of English-Russian phraseological counterparts exceeds greatly the number of English PHs with biblical, classical, mythical and ornithomic names that don't have phraseological counterparts in the Russian language. The cause of such hypothesis was seen in the common European cultural heritage and the influence of the Bible on the development of both languages.

The results of our investigation show a bit different percentage of English-Russian phraseological and non-phraseological counterparts.

3.1. English-Russian phraseological counterparts

According to the component-based theory there are two types of phraseological counterparts: phraseological equivalents and analogues.

Full phraseological equivalents are characterized by full functional-semantic and aspect identity. Partial phraseological equivalents have some minor differential formal indications on the aspect level. Phraseological analogues are understood as multilingual PUs having differences not only in componential (lexeme) and grammatical structure but also in emotive, expressive and functional-stylistic components of connotation.

Our data shows that the number of English-Russian phraseological counterparts constitute only one third of the whole material under analysis.

3.1.1. Phraseological equivalents

The majority of full equivalents are phraseological units with mythical and classical names. To such units among others belong:

“Achilles' heel (the heel of Achilles)” – “ахиллесова пята”. “From the legend of Achilles whose body, when a baby, was immersed by his nurse in the river Styx to make him invulnerable (the Iliad of Homer)” [15: 198];

“a Herculean labour” – “геркулесов труд”. “Hercules earned immortality for himself by accomplishing twelve enormously difficult tasks set him by the Argive king” [15: 195];

Good examples of full equivalents with biblical names are:

“<as> old as Methuselah” – “стар как Мафусаил”. “Genesis V, 26” [16: 499]. “Methuselah is a mythical figure who was reputed to have lived for 969 years” [15: 195];

“a Judas kiss (the kiss of Judas)” – “поцелуй Иуды”. “Mathew XXVI, 48-50” [15: 194]. “It was the kiss of Judas that betrayed Jesus to the Roman soldiers” [16: 197].

Insignificant differences are typical of partial equivalents:

“the Procrustean (Procrustes') bed (the bed of Procrustes)” – “прокрустово ложе”. “The phrase is taken from the name of the Greek robber who forced his victims to lie on a couch. If they were too long, he chopped off their feet, and if they were too short, he stretched their bodies to the required length” [15: 196]. The difference is observed in the functional stylistic reference of two components: “bed” which belongs to neutral style, and “ложе” which belongs to the bookish style;

“serve God and Mammon” – “служить и богу и мамоне”. According to Kunin, the etymology of this unit is Matthew VI, 24 [16: 323]. In comparison with the English phraseologism the Russian one has an additional component “” (lit.: and) which does not change at all the image and the meaning of this unit.

3.1.2. Phraseological analogues

Phraseological analogues are found both among PUs with biblical names and PUs with mythical and classical names:

“<as> old as Adam” – “быльем поросло” (lit.: has been overgrown with grass);

“<even> Homer sometimes nods” – “на всякого мудреца довольно простоты” (lit.: it's enough simplicity for every wise man). “Etym. Latin. indignor, quandoque bonus dormitat Homerus” [16: 392]. “Horace excuses Homer's occasional drowsiness in view of the great length of his poem” [15: 195].

As we see, Russian phraseological counterparts in this case are based on another image, they are native PUs and don't contain biblical, mythical or classical names.

3.2. English phraseological units having no phraseological counterparts in the Russian language

Descriptive, lexical, loan and combined ways of translation are the basic ways of translating PUs with no phraseological counterparts in another language.

3.2.1. Descriptive translation

The results of our investigation show that the first way of translation – descriptive, i.e. with the help of a stylistically neutral free word combination is used in the majority of cases. The advantage of this way of translation is seen in the full transmission of the meaning of a foreign phraseologism into the receiving language. Its main drawback is the loss of emotiveness and picturesqueness of the English PU and its inner form.

Descriptive translation is typical of both PUs with biblical names and those with mythical and classical names:

“play Judas” – ‘быть предателем’ (‘be a traitor’). “Judas Iscariot betrayed Jesus for thirty pieces of silver” [15: 194];

“the Oedipus complex” – ‘объединение фантазий отцеубийства и чувства вины в голове молодого человека’ (‘the association of patricidal fantasies and feelings in the mind of the young boy’). “A concept of the Freudian school of psycho-analysis is based on the ancient Greek myth of Oedipus, who unwittingly slew his father and married his mother” [16: 478].

3.2.2. Lexical translation

Lexical translation is the translation with the help of one lexeme, or the combination of lexemes. Lexical translation is presented in our investigation only by two examples of English phraseological units with biblical names:

“the mammon of unrighteousness” – ‘мамона, деньги, богатство’ (‘money, wealth’). The etymology of this expression is Luke XVI [16: 478]. “Mammon is a synonym of avarice and the worship of money” [16: 392];

“a Job’s comforter” – ‘горе-утешитель’ (‘a bad comforter’). Kunin points out, that the etymology of this expression is Job XVI, 2 [16: 167]. “In the Book of Job (Old Testament), Job is reproached by his friends for bringing calamity on himself by his disobedience to God” [15: 194]. In Russian the role of one lexeme translation is played by the compound noun “горе-утешитель”.

3.2.3. Combined translation

The last way of translation, combined translation, gives an opportunity to render both signification-denotational and connotational components of phraseological meaning as fully as it is possible. In this way it may combine both phraseological and non-phraseological counterparts, as well as two or more types of translation (descriptive, lexical and/or a loan one).

A good example of the combination of phraseological analogue and lexical translation is observed in the following case:

“one’s outward Adam” – ‘бренная плоть, тело’. The English unit belongs to the American variant, is used humorously and has the label “seldom used” [16: 31].

More often loan translation is combined with lexical (in the first two examples) or descriptive translation (in the third and fourth examples):

“Adam’s ale (wine)” – ‘вино Адама’, вода’;

“the old Adam” – ‘ветхий Адам’, греховность человеческой природы’. The expression has a hint to the Fall of Adam, it has a biblical etymology (Romans VI, 6). In the Bible the expression “our old man” is used. The PU “the old Adam” appeared later [16: 194];

A very good example of combining different ways of translation as well as phraseological counterparts (analogues) is the English polysemantic phraseological unit

“raise Cain” – ‘1. поднять шум, крик; буянить, скандалить. 2. устраивать беспорядки. 3. кутить, загулять. 4. (with somebody, something) причинить вред кому-либо или чему-либо; погубить кого-либо или чего-либо; перевернуть что-либо вверх дном. 5. (with somebody) учинить разнос кому-либо; дать нагоняй кому-либо’ [16: 28 ; 17,18].

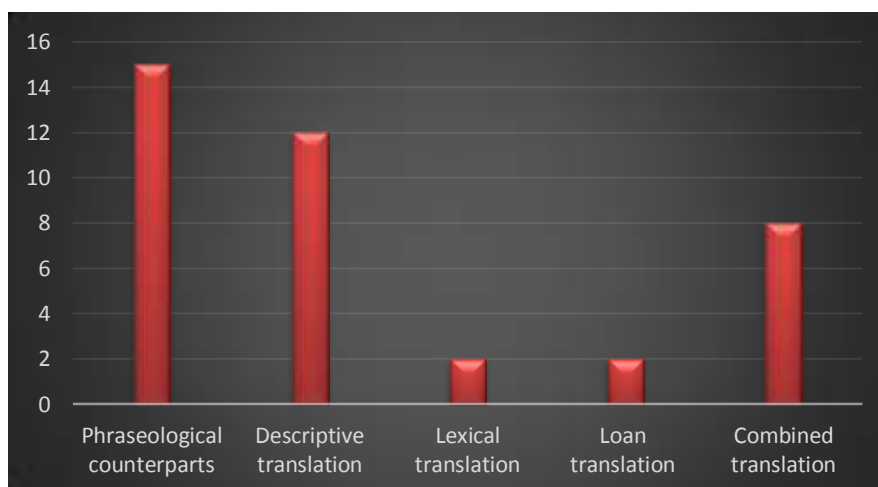


Table 1. Frequency of phraseological and non-phraseological English-Russian counterparts

4 Summary

The main goal of the research was to find out the ratio of phraseological and non-phraseological English-Russian counterparts. The conclusions are that in spite of common European cultural heritage and the Bible being the main source of the majority of phraseological units with biblical names both in the English and Russian languages the number of non-phraseological counterparts exceeds the number of English-Russian phraseological equivalents and analogues.

5 Conclusions

The results of our study point to the fact that in spite of common cultural heritage and Christianity being religion of both English and Russian bearers the number of English phraseological units with biblical, mythical and classical names which don't have Russian phraseological counterparts exceeds the number of those having them. This fact is especially true of PUs with biblical names, and can be explained, firstly, by some differences of translation of the Bible into English and Russian, secondly, by much more important role played by the Bible in the English society for many centuries. The number of English-Russian phraseological equivalents exceeds the number of analogues which are, as a rule, based on different images. The most common Russian non-phraseological counterparts of English PUs with proper name components studied are represented by descriptive translation, and followed by combined translation. The least common ways of translation are lexical and loan translations.

6 Acknowledgements

The work is performed according to the Russian Government Program of Competitive Growth of Kazan Federal University.

References

1. NACISCIONE, A., 2010. Stylistic use of phraseological units in discourse. Amsterdam/ Philadelphia: John Benjamins Publishing Company.
2. KUCHENEVA, I.A., 2008. Leksiko-semanticheskiy analiz sobstvennykh imen v sostave angliyskikh i russkikh frazeologicheskikh edinit: lingvokulturologicheskiy aspekt [Lexico-semantic analysis of proper names in the structure of English and Russian phraseological units: linguo-cultural aspect]. *Inostrannyye yazyki v shkol'e*, no. 5, pp.81-84.
3. KUNIN, A.V., 1972. Frazeologiya sovremennogo angliyskogo yazyka: opyt sistematizirovannogo opisaniya [Phraseology of the English language: Experience of systematic description]. Moskva: Mezhdunarodnyye otnosheniya.
4. GURYANOV IGOR O., RAKHIMOVA ALINA E., RUDNICK ALISA. Socio-cultural aspect of coloristic components of idioms in German//QUID-INVESTIGACION CIENCIA Y TECNOLOGIA. - 2017. - Vol., Is.28. - P.800-805.
5. PAMIES, A., Craig, M. and El Ghalayini, Y., 2014. Fishing for productive models in the troubled waters of figurative language. In: E.Arsenteva, ed. *Phraseology in Multilingual Society*. Newcastle upon Tyne: Cambridge Scholars Publishing, pp.47-70.
6. KONOPLEVA, N. and KAYUMOVA, A., 2014. English phraseological units with the components FIRE and WATER and their counterparts in Russian, Spanish and Tatar. In: E.Arsenteva, ed. *Phraseology in Multilingual Society*. Newcastle upon Tyne: Cambridge Scholars Publishing, pp.122-140.
7. AYUPOVA ROZA, BASHIROVA M, BEZUGLOVA O, KUZNETSOVA A., SAKHIDULLINA K. Ornythonym Component and Phraseological Meaning. *Life Sciences Journal*. 2014; V. 11(11), pp. 290-293.
8. SMIRNITSKIY, A.I., 2006. Leksikologiya angliyskogo yazyka [Lexicology of the English language]. Moskva: Nauka.
9. ARTEMOVA, A.F. and LEONOVICH, O.A., 2003. Imena sobstvennye v sostave frazeologicheskikh edinit [Proper names in the structure of phraseological units]. *Inostrannyye yazyki v shkol'e*. № 4, pp.73-78.
10. GANIEVA, G.R., 2010. Frazeologicheskiye edinitsy s komponentom imenem sobstvennym v angliyskom, russkom i tatarskom yazykakh [Phraseological units with proper name component in the English, Russian and Tatar languages]. *Dissertatsiya kand. filol.nauk*. Kazan.
11. UMPELEV, D.V. and BARANOVSKAYA, J. L., 2014. Frazeologizmy angliyskogo yazyka s komponentom – imenem sobstvennym [English phraseological units with proper name component]. *Molodezhnyi vestnik IrGTU*, no.1, pp. 22- 25.
12. KUNIN, A.V., 1996. Kurs frazeologii sovremennogo angliyskogo yazyka [Course of Phraseology of the modern English language]. Moskva: Vysshaya shkola, Dubna, p.194.
13. ZHOLOBOVA, A.O., 2005. Frazeologicheskiye edinitsy bibleyskogo proishozhdeniya v angliyskom, ispansom i russkom yazykakh [Phraseological units of the Biblical origin in the English, Spanish and Russian languages]. *Dissertatsiya kand. filol.nauk*. Kazan.
14. SMITH, L.P., 1959. *Frazeologiya angliyskogo yazyka* [Phraseology of the English language]. Moskva: Uchpedgiz.
15. GULLAND, D.M. and HINDS-HOWELL, D., 1994. *The Penguin dictionary of English idioms*. London: Penguin Books Ltd.
16. Arenas, Belinda Elena Colina, and Jackeline Emperatriz Camacho de Adrianza. "La medicina en Venezuela: innovaciones tecnológicas y capital mora." *Opción* 34.86 (2018): 924-958.
17. KUNIN, A.V., 1984. *Anglo-russkiy frazeologicheskiy slovar*. 4 izdaniye [English-Russian phraseological dictionary]. Moskva: Russkiy yazyk, p. 499.
18. Kar, S., Ghosh, A., Aitch, P., & Bhandari, G. (2017). The Assessment of Morphological-Biochemical Changes and the Bioactivity of Low Molecular Weight Peptide (s) isolated from Waste Water Treated Mung Bean (*Vigna radiata*) Plant.