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**Term Paper**

**Ways of translating phraseologisms of the Biblical origin from English into  
Ukrainian**

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## INTRODUCTION

Education is one of the most important building blocks of a nation. It manages a person from the first days of his life until his death, it develops together with society. Therefore, it is not surprising that over the centuries, many scientists have been conducting research to discover the main laws of development not only of language as a whole, but also of its individual parts.

Phraseology is one of the branches of linguistics that studies established language patterns. The object of study of phraseology as a branch of linguistics is stable expressions, their structure, semantics, derivation and relationship with other linguistic units. The phraseology of the national language is enriched and perfected by absorbing the priceless treasures of phrases and letters, aphorisms and anecdotes, mashups and paraphrases, professionalisms, mnemonic stamps and clichés - everything that has been recorded and stored in the memory of the oral language for many centuries - is a people.

The problems of researching phraselogic units and the peculiarities of their presentation were paid attention to by such scientists and linguists as L. A. Bulahovskyy, L. S. Palamarchuk, G. M. Udovychenko, M. M. Sydorenko, O. O. Potebnia, O. O. Shanskyy.

It is difficult to estimate the influence that the Bible and its preaching had on the minds of the peoples who passed the stage of the Christian culture. This is also true in relation to Ukrainian and English. There were many similarities in the processes of capturing biblical expressions in these languages, but the results were different: For a variety of historical and other reasons, many more words have entered the English language, expressions, and quotations from the Bible than in Ukrainian (by the way, there are more of them in English than in other Eastern European languages). It is also generally recognized that the Bible has become the richest source of English idioms.

**The relevance** of this work lies in the fact that biblical ideas as the basis of phraseology are still widely used in written and spoken language, in literature, in the form of direct quotations from the Bible, as well as illusions and semantics.

**The object** of the study is biblical phraseology, viewed at the crossroads of two languages – English and Ukrainian.

**The subject** of the study covers various ways of reproducing biblicalisms in their translation from English into Ukrainian.

**The purpose of this work** is to explore the ways of reproducing biblicalisms from English into Ukrainian.

**The achievement of the goal** became possible due to the following tasks:

- to summarize the essential features of phrasological units;
- to elicit the characteristics of biblicalisms and provide their classification;
- to determine the ways of reproducing the phraseology of the biblical origin when translated into the Ukrainian language.

**Illustrative material** includes The Holy Bible [Electronic resource]. - [Electronic resource].

- Access mode:  
<[http://www.holybible.com/resources/KJV\\_DFND/index.php?Book=67&mode=2](http://www.holybible.com/resources/KJV_DFND/index.php?Book=67&mode=2)>

**Research methods** are determined by the goals and objectives of the work. These are descriptive and comparative methods.

**The structure of this work** consists of a table of contents, introduction which defines the relevance, object and subject of research, the purpose and tasks, two sections (the first - theoretical, the second - practical), conclusions and a list of sources used.

The practical significance of the work lies in its possible use during university lectures and practical classes in English, advertising practice, including "The Phraseological Unit as a Subject of Phraseological Science," "Characteristic Writings of the Ukrainian and English Bibles," "Peculiarities of Advertising Phraseological Texts of the Biblical Origin," etc.

## **CHAPTER ONE**

### **PHRASEOLOGISMS OF THE BIBLICAL ORIGIN AS A BASIS OF BIBLICAL PHRASEOLOGY**

This section delves into the captivating world of phraseological expressions that find their roots in the Bible. This section draws upon the insights and research of renowned scholars in the field, such as V.M. Mokienko and M.P. Kochergan, to explore the profound influence of biblical language on phraseology. By examining etymology, formation, usage and semantic intricacies of the bibleisms, this section seeks to uncover their enduring significance and communicative power. Through an exploration of these phraseologisms of biblical origin, this section aims to shed light on the interplay between language, culture, and religious traditions, showcasing the enduring impact of the Bible on linguistic expression.

#### **1.1 Pertinent features of phraseological units**

The issue of the phraseological prototype is related to the problem of the stability of the PhU. According to V.M. Mokienko, the problem of sustainability of phraseologisms is one of the most urgent. He also argues that most of the phraseologisms were free compounds (Мокієнко, 1999, с. 98). Considering the research of various linguists in the field of phraseology, Ukrainian linguist M. P. Kochergan notes such features of the PhU as structural and semantic stability and reproducibility. Phraseological stability is the amount of inventiveness inherent in various aspects of the PhU, which determines their reproducibility in the finished form. This definition can be explained in the following way: a word combination becomes a phraseological unit only when it is regularly reproduced in the speech of different people and occurs in many contexts. The premise of phraseology is a sometimes unexpected combination of words. This is the reason for the concept of a phraseological prototype, which means a linguistic unit, a combination of words that became the basis for the formation of a PhU (Кочєрган, 1980, с. 360). A special emphasis should be placed on the interpretation of the phraseologic value. It is undeniable that this phenomenon is quite complex, it is "conditioned" by a specific relation to certain objects or phenomena of reality, a characteristic of the internal figurative basis, especially the

dependence between the linguistic components of the PhU (phraseological unit) and their fully or partially reinterpreted meaning" (Питання англійської фразеології, 2000, с. 280; Ключіна, 2003).

Some authors are inclined to assign a literal meaning to phraseologisms or to consider phraseological meaning at the level of a word. As noted by L.G. Avksentiev, "a phrase and a word can be close in a semantic way, i.e. express a common concept", but such a closeness is relative. Phraseological unit and the word are distinctly different. This difference lies in their different primordial foundations. "The meaning of a phraseology may correspond to the meaning of a word that includes their identity". (АВКСЕНТЬЄВ, 1998, с. 77)

The PhU semantics and its form are in a detailed unity. The process of phraseologization for each such unit of speech was long and complicated. The peculiarities of the structure of many phraseological units cannot be understood and explained unless they are compared with the corresponding word combinations - prototypes. However, "to consider this or that particular phraseologism as a word combination means to replace the qualitative identity of phraseology with the qualitative identity of its genetic source". Of course, this does not mean that phraseology cannot reflect the peculiarities of word combinations that have occurred in the past. Once formed as a result of repeated use in the human collective, in one or another industrial sector, expressions are subsequently often involuntarily used by the people themselves, expanded their functions, acquired new meanings, and their narrow specific meaning was replaced by a broader, more generalized one. Along with the new meaning, these expressions acquired brand new semantic meanings and became brand new linguistic units. This can be easily verified by considering the semantics of phraseological units that have been formed in various spheres of human production activity: *to give smb a crop* - під одну гребінку підстригти (з мови перукарів); *to put the screws on smb.* - закрутити гайку, знімати стружку (з мови технічного персоналу); *to set out on the path of* – ставати на рейки (з мови залізничників) (Korunets', 2003).

V.M. Mokienko especially emphasized the attention to the specialness as a characteristic feature of the PhU. As a rule, the equivalent word is rarely found, which would convey the same degree of expressiveness as phraseology (Мокиєнко, 1999, с. 98).

The Ukrainian phraselologist L.G. Skrypnyk distinguishes such a feature of the PhU as "superlative", which clearly contradicts the theory of equivalence. The term "correlation of phaselogism and word", proposed by O.V. Kunin, best conveys the specifics of phaselogic reports (Скрипник, 1999, с. 759).

So, as we can see, the semantics of phraseological units requires special attention, since the sum of the values of the components does not always mean the value of the expression. Here, it is necessary to use the expression strength, the dependence between the lexical components of the PhU and their full or partial sense.

Phraseological units should be studied not by themselves, not in isolation, but in close connection with other units of speech. Combining in the process of speech with words, word combinations, they act as organic elements of a whole communicative unit, they take an active part in shaping its content, give it a special distinctiveness, a bright stylistic color (Онкович, 1999, с. 35).

## **1.2 Biblical phraseology: general characteristics**

A study of the linguistic literature devoted to the study of biblical phraseology (bibleisms) has shown that they constitute an important and interesting layer of phraseology in many languages of the world, since they are drawn from the same common source, the Bible. The biblical phraseology of the English language, on the one hand, is a part of its phraseological system, and, therefore, biblical phraseology acquires all the differential features of a phraseological unit. On the other hand, bibleisms have a number of specific features due to their origin and special semantics, as well as stylistic characteristics and certain functions in language. The specific features of the Bible include, first of all, its semantic structure, which clearly shows the moral and didactic features, moral and ethical components, as well as their linguistic features, which are manifested in the relation of their semantic structure (Зорівчак, 2006). Furthermore, in



the English biblical phraseology, there is a process of desacralization that can lead to an ironical or burlesque coloring of the biblicalism.

### **1.2.1 The notion of biblicalism**

The frequent use of biblicalisms and the quoting of the Bible in popular texts and the media has prompted scholars to study this phenomenon.

The popularity of the Bible and the appeal to biblical texts have also increased the activity of using biblical references in fashion and public texts, i.e., specific words of modern speech that are either directly borrowed from the Bible (*hell, angel, Saturday*, etc.) or are subject to interpretation, or have been semantically influenced by biblical texts. Along with single words, biblical phrases are also referred to as stable word combinations, as well as whole expressions and even phrases that go back to the Bible, for example, *let there be light!* (так буде світло! ); *the Lord gave and the Lord has taken away* (Бог дав, Бог взяв) and others. In fact, it is very difficult to give a precise definition of biblical phrases. However, after studying the materials on this topic, we came to the conclusion that biblicalism is a phraseological unit, that can be an idiom, a catchphrase, a phraseology, and even just a word (Біблія і культура, 2006).

It is necessary to note some specific features that are characteristic of the use of biblical expressions in the English language:

1) "Commenting" by the author.

Here are some examples:

*He (Jesus) knew that the old eye-for-an-eye philosophy would leave everyone blind.*

*Those who set out to serve both God and Mammon soon discover that there is no God.*

*It has been said that the love of money is the root of all evil. The want of money is quite as truly. (S.Butler)* (Студентський науковий вісник, 2014).

2) Quotation.

Biblical expressions, names and quotes of people who are so-called "in the public eye". For example, they are often heard in the speeches of government officials and politicians. Most of the population has their favorite quotes. For example, US President

L. Johnson's favorite quote was: "*Come now, and let us reason together*" (Isaiah 1:18), which expressed his principle of harmony in government.

The Bible can also be quoted "on occasion," for a particular occasion (and it contains quotations for all occasions). So, for example, during the Walter Reuther gate scandal, there is also a quote: "*And all the people gathered themselves together as one man into the street that was before the water gate*" (Nehemiah 3:26).

Biblicalisms act both as a means of creating a language coloring and as a linguistic mean of conversational and everyday communication.

So, on the basis of this, we came to the conclusion that bibleisms are a peculiar form of vocabulary that occupies a huge field in the English language, because it has certain functions and peculiarities. Many artistic texts, poems, and songs cannot be read without Bibles, because they distort and make the text longer and stronger.

### **1.2.2 Classification of biblicalisms**

A large number of biblical phraseological units (BPhU) are found in many languages of peoples who follow the Christian religion, and thus they are of interest for study. There is no single and generally accepted classification of biblicalisms in the world, because this concept is so broad. Different authors have categorized biblical religions according to different principles. Below are three different classifications of biblical studies that differ in their basic principles.

From the point of view of the biblical origin, they are distinguished:

1) Expressions that already in the Bible are distinguished by their integrity of meaning (*to keep as the apple of smb's eye* - *зберігати як зіницю ока*, *alpha and omega* - *альфа й омега*).

2) Phraseologisms formed on the basis of free word combinations of the Bible, but received a new phraseological meaning (*to hide one's light under a bushel* - *запхати таланти у землю*).

3) Phraseological units that are not represented by this legal structure in the Bible, but are semantically corresponding to its texts (*заборонений плід*). (Дзера, 2004, с. 20)

## **CHAPTER TWO**

### **REPRODUCING PHRASEOLOGISMS OF THE BIBLICAL APPROACH WHEN TRANSLATING INTO UKRAINIAN**

This section delves into the intricate task of translating biblical phraseologisms into the Ukrainian language. Biblical phraseologisms are distinct linguistic units that carry rich cultural, religious, and historical meanings, deeply rooted in the biblical text. Translating these phraseologisms requires a nuanced understanding of both the source language (English) and the target language (Ukrainian) and vice versa, as well as the ability to capture the essence and spiritual significance of the original text. In this section, we will explore the challenges faced by translators in reproducing the complex semantic, pragmatic, and syntactic features of biblical phraseologisms in Ukrainian, examining various strategies employed to ensure faithful and impactful translations. Through the analysis of scholarly works and translation studies, we aim to shed light on the intricacies involved in conveying the profound meaning and resonance of biblical phraseologisms within the Ukrainian cultural and linguistic context, paying attention to the peculiarities of translating phrases of biblical origin, we will also consider options for reproducing bibleisms in the translation of which there are semantic, grammatical and stylistic differences, etc.

#### **2.1 Characteristic features of the Ukrainian and English biblicalisms in translation**

It is necessary to note some phenomena that are characteristic of both English and Ukrainian biblical studies. First of all, it should be noted that the tendency to transformation and unconventional usage is stronger in English biblicalisms than in Ukrainian. This is due to both internal and external reasons. Such uses of biblical references in English can be categorized and referred to as the following types of usage: substitution of components (synonymous, antonymous, paronymous, etc.)

statements;

normalization;

omission;

double actualization (i.e., the use of direct and indirect values);

illusion, etc. (Мельник)

Moreover, this applies not only to phraseological phrases of biblical origin, but also to whole quotations. The use of quotations from the Bible, whether original or modified, is also more typical of the English language, and some of them are common:

*I am not/am I my brother's keeper? (Genesis 4:9); Let us now praise famous men (Ecclesiasticus 44:1); What is truth? (John 18:32); And ye shall know the truth, and the truth shall make you free (John 8:32); Whither goest thou? (John 16:5); The rain falls on the just and unjust alike (Matthew 5:45); There is safety in numbers (Proverbs 11:14).*

The use of quotations and biblicalisms in English is also characterized by "commenting" on the part of the author. A few more examples:

*It has been said that the love of money is the root of all evil. The want of money is quite as truly. (S. Butler)*

*Do unto the other feller the way he'd like to do unto you an' do it first. (E. N. Westcott)*

*No one would remember the Good Samaritan if he'd only had good intentions. He had money as well. (M. Thatcher) (Біблія і культура, 2007).*

The above phenomena are more typical for the English language than for the Ukrainian language at the present stage. The reason is that the Bible is known better in English-speaking countries - it is an integral part of the English-speaking culture, which is in the process of being destroyed. Biblical expressions, names, and quotations are well-known to everyone, and they have long been used in spoken word, in literature, in song, in public speaking, and in the speeches of statesmen and politicians. Hryhorii Skovoroda, a Ukrainian philosopher, said: *"We should be grateful to God for creating the world in such a way that everything simple is true and everything complex is false."*

Biblicalisms (sometimes in a modified form) are constantly found in the best examples of our Ukrainian literature. Thus, O.V. Dzera, having studied the works of

Ukrainian writers, distinguishes among them such:

«Адамові діти», «апостоли святії», «возстав од гроба» (Т. Шевченко) -

«Сіль землі», «земний попел» (І. Франко)

«Колимський содом», «од крові кров, од плоті рідна плоть» (П. Тичина)

«Неопалима купина» (О. Довженко)

«Лемент вавилонський», «Мати Господня» (О. Гончар) (Дзера, 2004)

## **2.2 Comparative analysis of biblicalisms in the English and Ukrainian languages and ways to reproduce them in the process of translation**

Let's make a comparative analysis of the comparison of biblicalisms in English and Ukrainian and consider the ways of their reproduction:

I. The meaning and sphere of use of Ukrainian and English biblical texts coincide.

Thus, biblicalisms form a fairly large group, and the Ukrainian biblical equivalent is used in translation:

*daily bread* – хліб щоденний;

*the salt of the earth* - сіль землі;

*by/in the sweat of one's brow* - у поті чола свого;

*to beat swords into ploughshares/plowshares* - перекувати мечі на орали;

*to bind smb. hand and foot* - зв'язати кого-небудь по руках і ногам;

*to turn the other cheek* - підставити іншу щоку;

*blind leaders of the blind* - сліпі поводитирі сліпих;

*to cast pearls before swine* - сипати бісер перед свинями;

*the sign of the times* - знамення часу;

*not by bread alone* - не хлібом єдиним (often there is a substitution of words bread/хліб);

*let this cup pass from me* - так мине мене чаша ця;

*many are called but few are chosen* - багато званих, так мало обраних;

*many that are first shall be last; and the last shall be first* –і останні стануть

першими, і т.д.

II. Biblicalisms have been formed as phraseologisms in only one of two ways.

1). English Bibleisms have no equivalents in the modern Ukrainian language (i.e., biblical prototypes survive only in the English language). They are quite large and are the most difficult to promote the band. The challenge for the translation is to find Ukrainian equivalents (according to the context) that convey the same meaning as the English expressions. In some cases, it will be a simile, in others a descriptive simile, and in others a phraseologism, a stable combination or word. Below are some possible variants of advertising for some of these expressions:

*At the eleventh hour* (Matthew 20:9) об одинадцятій годині- в останню хвилину, в останній момент;

*Hewers of wood and drawers of water* (Joshua 9:21) дрова, що рубають, і люди, що черпають воду - (as well as groups of people and entire countries) doing hard work (usually physical work);

*To play Samson in the temple* (Judges 16:21-30) бути Самсоном у храмі - погубити супротивників і загинути при цьому самому;

2). The Ukrainian language has established biblicalisms that did not make it into the English language, i.e., remained a part of the biblical texts. When posting them, it is important to choose equivalents that preserve the meaning and image of the Ukrainian expression.

Translation options:

Єрихонська труба (Joshua 6) - *stentorian voice, a throat of brass, a throat of cast iron* (in some cases this phraseologism may be used: *(with a voice like) a bull of Bashan* (Psalms 22:12, укр. 21:13);

І повертається вітер на круги свої (Ecclesiastes 1:6)=*And the wind returneth again according to his circuits;*

Нітрохи не вагаючись (James 1:6) - *without a moment's hesitation/doubt; without*

*the slightest doubt;*

Творити/створити собі кумира (Exodus 20:4) - *to idolize smb; to make an idol of smb.; to make smb. an icon; to iconize smb.; to put smb. on a pedestal; to deify/ hero-worship smb., to venerate uncritically; to make a pedestal of smth.*

III. Biblicalisms have been phraseologized in both languages, but there are differences in their use.

1) Semantic differences.

The English and Ukrainian equivalents demonstrate differences in value and valuation - i.e. that is, if the basic meaning is the same, the subordinate meanings (which are usually more numerous in English bibles) have only some commonality in the sphere of usage, and the denotative and connotative aspects of the values are separate. For example:

*Babel* (Genesis 11:9) (sometimes = *the tower of Babel* - вавилонська вежа)- Вавилон, вавилонське стовпотворіння, змішання мов;

*Armageddon* (Revelation 16:16)- Армагеддон - is the name given in Apocalypse to the place where, according to the prophecy, the battle between the nations, between the forces of good and evil, before the Last Judgment, should take place.

The religious meaning - the battle between the nations, between the forces of good and evil; місце цієї битви (the battle of Armageddon).

*Adam's ale/wine* – вода - there is no meaning in Ukrainian;

*Adam's apple* - кадик- адамове яблуко;

2) Grammatical differences.

English and Ukrainian have different tactical and morphemic models of using biblical equivalents:

To wash one's hands of smb./smth. (Matthew 27:24) (usually with a complement) - умивати руки (without a complement):

Doubting Thomas (John 20:24-29) - Фома невіруючий;

*Scapgoat* (Leviticus 16:21-22) - козел відпущення (always about people); used

also in the abstract: *this scapegoat propaganda*; *Scapegoating* - looking for a scapegoat; blaming someone; looking for a culprit. There is no such form in the Ukrainian language;

### 3) Stylistic differences.

English and Ukrainian equivalents function in different language styles (and often have additional meanings).

For example, the outer darkness - кромішна темрява (the English expression implies a cosmic darkness and in this sense is close to the original religious meaning of this expression - hell, the place of the souls of sinners); while the Ukrainian equivalent is used in colloquial speech and means: "complete, pitch black darkness" (translated into English: pitch darkness; it is pitch dark). In addition, English biblicalism has acquired another, more direct meaning - exile; darkness, total deprivation and a lack of light; it is often used with the verb to cast into - to cast out in disgrace - вигнати з ганьбою, піддати забуттю.

However, even when we are talking about such expressions with a strong stylistic emphasis, i.e., stylistically labeled, it is important to remember the special ability of biblicalisms to change the stylistic meaning, thereby affecting the context of the statement; for example, the use of one of the expressions of this group, which belongs to the bookish language, in the context of ordinary conversation will add a humorous or poetic character to the speech.

IV. English biblicalism in the Ukrainian language is not represented by its Ukrainian biblical equivalent, but by another biblicalism or simply by phraseology.

*Consider the lilies (of the field)* (Matthew 6:28) - гляньте на птахів небесних (Матфей 6:26); also – жити, як пташка небесна;

A drop in the bucket (Isaiah 40:15) - крапля в морі;

A fly in the ointment (Ecclesiastes 10:1) - ложка дьогтю в бочці з медом;

To sweat blood (Luke 22:44) - пролити сім потів;

The same phenomenon is observed in the translation of some Ukrainian



biblicalisms into English. For example, Ukrainian sodom, which in isolation from the biblical context means noise, hustle, bustle, mess, and is used in colloquial speech, is more in line with the biblical concept of *babel* (*what a babel! / a perfect babel!*), because the English Sodom/sodom has a completely different meaning (general): any place known for poverty, wickedness, depravity (hence derivatives *sodomy*, *sodomite*).

V) Some biblical expressions are used in English in the Latin form (sometimes with an English variant), and some of them correspond to Ukrainian biblical usage:

*Noli me tangere* (*Touch me not*) (John 20:17) - "не торкайся мене";

*Sancta/Sanctum sanctorum* (holy of holies) (Exodus 26:33-34, Hebrews 9:3) -свята святих (sometimes is used in Latin);

*Agnus Dei* (*Lamb of God*) (John 1:19) -Агнус Деи, Агнець Божий;

*Consummatum est* (It is finished) (John 19:30)-Відбулося!;

*Pax Vobis* (Peace be unto you) (Luke 24:36) – Мир вам;

*Vade retro, Satanas* (*Get thee behind me, Satan*) (Matthew 16:23) - Відійди від мене, сатана!;

A separate group of expressions is formed by the names of biblicalisms or parts of the Bible that are used in non-religious contexts in a general sense or are part of the phraseologisms:

*the/a bible of smth.* - якась книга, довідник; настільна книга;

*The New Testament*-новий договір (українського еквіваленту немає);

*Holy Writ/holy writ* - "священне писання" - anything (book, guide, manual, speech) that is an author's work; an uncontroversial quote; anything taken on faith (Колісник, 2008, с. 160), (Клюкіна, 2003);

Thus, the interpreter must identify the type of biblicalism with which he or she is working and choose the most appropriate variant for translation.

For historical and social reasons, the English language is more commonly used in phraseology, including biblical origins than the Ukrainian language, so it can be difficult to translate.

The difficulties in translating biblical texts lie in the varying degrees of acceptance of certain biblicalisms in different languages. After making a comparative analysis of the correspondence in both English and Ukrainian, we found that:

- If the meaning and sphere of application of Ukrainian and English biblical studies coincide, then biblical equivalents are used in translation;
- The most difficult group for translation is biblicalisms that are phraseologized in only one of the two languages (in different cases, this will be an interpretation, a descriptive translation, or a phraseologism);
- the extinction of grammatical and stylistic differences.

## CONCLUSION

Phraseology has not recently emerged as a separate science, but scientists and researchers have already made significant progress in its study. The task of phraseology as a linguistic discipline is to study the phraseological fund of a language in every possible way. Important aspects of the study of this science are: the stability of phraseological units, the system of phraseology and the semantic structure of phraseological units, their origin and basic functions.

There are different approaches to the principles of classification of phraseologisms: structural-semantic, grammatical, functional-stylistic. In structural terms, the meaning of phraseology is expressed not by a single word, but by the obligatory combination of at least two components. Compound parts of words - morphemes - are not independent units of speech.

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The semantics of phraselogsms and its component structure are used in an unlikely unity, as they are simultaneously passed through the process of phraselogization.

One of the areas of phraseology is the phraseological units of biblical origin. The Bible is the most important literary source of phraseological units. This greatest achievement has enriched many languages of the world with phraselogsms.

The study of biblical phraseology in English is of particular interest due to its specificity: On the one hand, biblical phraseological units have all the properties of phraseological units, and on the other hand, represent a phraseological microsystem, the basis for which is a common genetic source - the Bible.

Biblicalisms are everywhere, namely in literature, in the arts, in the press, in public life, and in spoken and written language. They improve and make more expressive not only texts, but also our speech.

Each translator needs a broad, encyclopedic knowledge of cultural and country-specific knowledge, that allow you to adequately convey the realities found in other texts, of course, knowledge of the biblical foundation is also necessary. If quotes are commonly used, it is enough to know the necessary equivalents. But there is also the problem of different degrees of use of expressions in English and Ukrainian, in which case other methods of advertising such as explanation or selection of an expression similar in meaning should be selected.

As a result of the consideration of the stages of the appearance of biblicalisms, the study of their classification from different points of view, the definition of the concept, and functions of the biblical religions, as well as the ways of finding out ways of their adequate translation, we can say that the goal has been achieved.

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### **LIST OF ILLUSTRATIVE MATERIAL**

1. The Holy Bible [Electronic resource]. - [Electronic resource]. - Access mode: <[http://www.holybible.com/resources/KJV\\_DFND/index.php?Book=67&mode=2](http://www.holybible.com/resources/KJV_DFND/index.php?Book=67&mode=2)>

## RÉSUMÉ

Курсова робота на тему "*Проблема перекладу фразеологізмів біблійного походження*" присвячена вивченню способів відтворення фразеологізмів біблійного походження.

Фразеологічні одиниці біблійного походження визначені в роботі як фразеологізми, які мають своє коріння або походження з Біблії, священного тексту християнської релігії.

Основними рисами таких фразеологізмів є відтворення біблійних образів та сюжетів, урочистий або сакральний характер, релігійне та символічне значення.

Встановлено, що основними способами відтворення фразеологічних одиниць біблійного походження є коментування з боку автора та пряме цитування.

Курсова робота складається зі вступу, двох розділів, висновку, резюме та списку використаних джерел.

У першому розділі «Фразеологізми біблійного походження як основа біблійної фразеології» окреслено семантику фразеологічних одиниць, з'ясовано загальні риси фразеологізмів біблійного походження, окреслено функції біблеїзмів та подано їхню класифікацію.

У другому розділі «Переклад біблійних фразеологізмів з англійської мови на українську» визначено характерні риси українських та англійських біблеїзмів при перекладі, здійснено порівняльний аналіз та виявлено шляхи їх відтворення.