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КУРСОВА РОБОТА

З ПЕРЕКЛАДУ

Способи перекладу біблеїзмів українською мовою в політичному дискурсі

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CONTENTS

INTRODUCTION.....	3
CHAPTER 1. THEORETICAL ASPECTS OF THE STUDY OF BIBLICISMS ...	6
1.1. Functionality of Biblicisms in political discourse	6
1.2. Modern approaches to the translation of political discourse.....	14
CHAPTER 2. PATTERNS OF RENDERING OF BIBLICISMS IN THE MODERN ENGLISH POLITICAL DISCOURSE IN UKRAINIAN TRANSLATIONS.....	31
2.1. Lexical strategies of translating Biblicisms in the modern English political discourse into Ukrainian.....	31
2.2. Grammatical strategies of translating Biblicisms in the modern English political discourse into Ukrainian	40
2.3. Lexical-grammatical strategies of translating Biblicisms in the modern English political discourse into Ukrainian	45
CONCLUSIONS	54
BIBLIOGRAPHY	57
LIST OF REFERENCE SOURCES	59
LIST OF DATA SOURCES.....	59
ANNEX	61
PE3IOME.....	67

INTRODUCTION

The translation of political texts has never lost its relevance, and in the conditions of Ukraine's European integration aspirations, the growth of international relations, intergovernmental cooperation and other joint activities at the pan-European level, the translation of English-language political discourse is becoming more and more important for Ukrainian recipients. Political discourse has always been a challenge for specialists due to its complexity, uniqueness and ambiguity of elements. Reproducing the political discourse in the translation, creating its correct perception in the recipient are the main goals of a successful translation.

During the study and understanding of the surrounding world, concepts and categories are formed in the human mind as a result of classification activity. Concepts and categories are the final results of certain processes of conceptualization and categorization, which are the basis of human cognitive abilities.

The religious picture of the world has a number of features related to the maintenance of the ideas united by it, the form of their structuring and linguistic embodiment.

The qualification work is devoted to the study of the functional and communicative problems of the translation of Biblicisms in English-language political text. The problem is not exhausted and fully worked out, which additionally substantiates the relevance of our research.

The relevance of the work is determined by the need to research the ways of translating biblicisms used in English-language political texts, taking into account the peculiarities of linguistic and extralinguistic factors. Political texts, both oral and written, are distinguished by their complexity, saturation with professional political terminology, polemics, rootedness in the cultural context and depend on the specific communicative situation in which they are generated. Extralinguistic factors most often play a decisive role in the understanding of political texts, so they must be taken into account during translation. Also, today there is an insufficient study of the

specifics of the translation of biblical idioms used in English-language political texts into Ukrainian language, which, among other things, also confirms the relevance of the work.

The object of the research is the English-language political discourse.

The subject of the research is the linguistic and extralinguistic features of the translation of biblical idioms used in English-language political texts, based on the material of public speeches of English and American politicians.

The aim of the work is to study the methods of translation of biblicisms used in English-language political texts, on the material of public speeches of English and American politicians, taking into account linguistic and extralinguistic aspects.

The set aim involves solving the following **research tasks**:

- 1) to clarify the essence of the concept of «biblicism»;
- 2) to determine the regularities of the use of biblical vocabulary in the texts of political discourse
- 3) to consider modern approaches to the translation of political discourse;
- 4) to characterize lexical strategies of translating Biblicisms in the modern English political discourse into Ukrainian;
- 5) to analyze grammatical strategies of translating Biblicisms in the modern English political discourse into Ukrainian;
- 6) to highlight lexical and grammatical strategies of translating Biblicisms in the modern English political discourse into Ukrainian.

Research methods. The research is based on the application of a complex of methods: general scientific – abstraction, generalization, induction, deduction, system method; empirical and theoretical – analysis, synthesis, ascent from the abstract to the concrete; specifically scientific – historical, comparative, statistical. The choice of methodological tools is due to its interdisciplinary nature. In particular, the historical method was used to study the evolution of the researched concepts and phenomena; comparative – when comparing and comparing the original text and its translation in order to study the transformations that were used during the translation; statistical – to determine the quantitative aspects of the studied

phenomena; the method of transformational analysis makes it possible to find out how the linguistic features of the original text are transferred in the translated text.

The data of the research was the public speeches of English and American politicians and their translation into Ukrainian.

Research materials and conclusions can have theoretical and practical significance.

The theoretical significance of the work lies in the development of individual functional and communicative aspects, a contribution to the general theory of translation studies, translation methodology, and lexicology.

The practical value of the work is determined by the prospects of using materials and research results in courses on translation theory, functional grammar, lexicology, English stylistics, text analysis; as a reference material for writing course and diploma theses by students of linguistic specialties, etc.

The structure of the research is determined by its purpose and tasks. The work consists of an introduction, two chapters, conclusions, references, annex and summary.

CHAPTER 1. THEORETICAL ASPECTS OF THE STUDY OF BIBLICISMS

1.1. Functionality of Biblicisms in political discourse

The biblical picture of the world is marked, that is, its main feature is the presence of a dominant principle that structures and organizes all ideas within the conceptual sphere. In addition, the specificity of the biblical conceptual sphere is determined by some features inherent in the biblical picture of the world and determined by its dominant principle. Let's consider these features in more detail.

The biblical picture of the world has a number of features related to the maintenance of the ideas united by it, the form of their structuring and linguistic embodiment [11].

Although the Bible was completed approximately 1,900 years ago, its influence and relevance continues to this day, as evidenced in part by the general statements that come from the Holy Scriptures. Biblical expressions make up a large layer of the phraseological fund of modern English and Ukrainian languages.

Biblicisms or phraseology of biblical origin are extremely common and relevant in the modern world. Even if a person refers to himself as an atheist, or to some other religion, he can use biblicalisms inconspicuously for himself, since phraseological units of biblical origin have so entered the colloquial language and are used in the speech of the characters of artistic works that they are currently perceived as an integral phenomenon in speech

Of course, it is worth noting that Bibleisms are found only in those countries whose inhabitants practice Christianity. So, for example, in such countries of Asia as Japan, China and India, residents practice Buddhism, Taoism, Hinduism and Confucianism. Representatives of the Christian faith in these countries are also found, but they are very few.

In order for Biblicism to be a widespread phenomenon, it is necessary that the majority of the population profess Christianity. On the other hand, in such countries

as Germany, England and Ukraine, Bibleism is a fairly common phenomenon, the reason for which is the fact that the majority of the population professes Christianity.

Since biblicalisms are widely used, there is a need for a good and accurate translation in the native language. In addition, questions regarding their classification, structure and method of translation remain open for many linguists-scientists.

The source of idioms of biblical origin is the Bible. And this is the main difference from other idioms, such as aphorisms or catchphrases. The next characteristic feature of biblicalism is the presence of didactic and moral elements. Phraseologisms of biblical origin are also characterized by connotativeness in the semantic structure [20]. The definition of the concept of biblicism can be as follows: biblicism is a word or saying from the Bible [20].

It is worth noting that there are different classifications of biblicisms, but A. Talalay and A. Sitko cite Volodymyr Hak's classification, which we will use in our work. In this classification, biblicisms are divided according to the degree of connection with the Bible and according to the semantic feature [20]. According to the degree of connection, four types of biblicisms are distinguished: primary, secondary, mediated and direct.

Primary biblicalisms are those that point directly to a biblical situation. Most of the Biblicalisms are of this type, for example: “A Lamb of God”, “Alpha and Omega”, “manna from heaven”, “the promised land”. All these biblicalisms have an equivalent, since they came from the same source – the Bible.

Secondary biblicalisms are distantly related to the Bible. For example, a phraseology of biblical origin: “It's past nine, and dark as Egypt” [20]. The specified phraseology is precisely secondary. Here we are talking about the ninth punishment that God sent to the Egyptians for disobedience to Pharaoh.

The next group is direct and indirect phraseological units. So, the first ones are direct quotations, and the second ones are borrowings from other languages, or authorial substitutions, adaptations. Phraseological idioms of biblical origin are distinguished based on semantics and those phraseological idioms that have a direct

and figurative meaning are considered. Thus, the phraseology “out of the mouths of babes and sucklings” belongs to the first group, which has a direct meaning and is translated as “newbie or inexperienced”.

An example of biblicalisms with a figurative meaning can be “a lost sheep”, which means: “a person who has strayed from the righteous path”.

The Gospel of Matthew is the first and most complete book of the New Testament, accordingly, it contains the largest number of biblical idioms. This book contains 28 chapters. This is a chronicle of the earthly life of Jesus Christ. In this Gospel, the sermons of Christ, especially His Sermon on the Mount, as well as His coming and about the end of the world are presented in sufficient detail [9]. After reading the Gospel from St. Matthew can be divided into biblicalisms according to the meaning component that is part of a permanent phraseological unit:

1) expressions related to God: *Father which is in heaven, the will of Father* [32];

2) expressions related to Jesus Christ, His life path: *the Son of man, King of the Jews, the Son of God, the Son of David* [32];

3) names of various localities, estates, and inhabitants: *Gethsemane, Golgotha* [32];

4) expressions related to religious holidays and rest days: *Lord of the sabbath day, the first day of the feast, the day of judgment, the coming of the Son of Man* [32];

5) expressions containing the names of animals: *wolf in sheep's clothing, wandering sheep, easier for a camel to go through the eye of a needle, as innocent as doves, like sheep without a shepherd, as shrewd as snakes, as sheep in the in the midst of wolves* [32];

6) expressions containing parts of the body: *close eyes, eye for eye, and tooth for tooth, not to lift a finger, spit in the face, wash hands, pure in heart, who kill the body, but are not able to kill the soul, hairs of your head are all numbered, gather under the wings* [32];

7) expression related to the apostle: *kiss of Judas* [32];

8) expressions with a monetary unit component: *thirty pieces of silver, hide talent in the ground, until the last penny* [32];

9) aphorisms related to food: *mustard seed, man shall not live by bread alone, separate the wheat from the chaff, pour new wine into old wineskins, salt of the earth* [32];

10) expressions that are related to the teachings of Jesus Christ: *give back to Caesar what is Caesar's, and to God what is God's, love your neighbor, look at the speck in the eye of your brother, but do not consider the log in your eye* [32].

Therefore, the biblical vocabulary contains a large number of religious concepts, it can be considered as a source in which the confessional vocabulary is an important means of researching the verbalization of the religious conceptual sphere.

Quotation is one of the key elements of political discourse, which is used to strengthen arguments, establish authority and emotional overtones. The study of linguistic and stylistic features of quoting the Bible in political discourse is of great importance for both theory and practice. This allows us to better understand how such quotes are used in political discourse, how they are perceived by audiences and how they can influence the decisions of the addressee, the electorate and politicians.

In the course of studying the implementation of the intertextual potential of biblical texts, we came to the intermediate conclusion that, on the one hand, the sacred biblical text is a macrotextual intertext. The Holy Scriptures are a conglomeration of texts from different authors, different periods, and different genres. These texts tend to refer to each other: for example, there are overlapping plots and text fragments in the Old and New Testaments. In addition, there are parables, expressions, reminiscences borrowed from other previously created texts that are successfully assimilated into the Book of Books.

On the other hand, being a culturally significant and often reproduced text that leaves verbal traces in new texts, the Word of God represents a unique source in its scale, multidimensionality and cultural scope of enriching the languages of the

Christian world with expressions and allusions, quotations and catchphrases and, most importantly, phraseological vocabulary.

High intertextuality characterizes a large array of political texts, that is, such texts can consist of a number of other texts, or their fragments in the form of quotes and allusions. Political texts often contain different points of view on the events described, which can be expressed both by the author's comments and by quotes from other politicians. Quotations can be used to support one's point of view or to address someone else's position [25].

Quotation is one of the most effective means of influence in English-language political discourse. It can be used to emphasize certain ideas, beliefs and attitudes, as well as to enhance emotional reactions to certain events or phenomena. Quotes can be uttered by famous politicians and leaders, as well as ordinary people who express their thoughts and ideas on a certain topic.

In quoting or using third-party texts in the text, two types can be distinguished: direct and indirect. Direct quotation implies an exact repetition of the original text, indicating its source. To formally indicate the donor text, references to the author, date, topic and other circumstances can be used [11].

Indirect quotation, in turn, is a retelling of the original material indicating its source. In this case, changes in the lexical, grammatical and syntactic structure, as well as analytical processing of the quoted material, are possible.

Direct and indirect citations are followed by levels of intertextual inclusions that do not contain direct references to the precedent text. Depending on the degree of presence of pretext elements in the recipient text, intertextual inclusions can act as an application or an allusion.

An application is a source text completely identical in form, not accompanied by a link to the source. An allusion, in turn, is an allusion to the donor text and has a smaller volume, limited to a word or phrase that creates associations with the pretext in the listener [3].

Quotation can be used to enhance the effect of rhetoric, making it particularly effective in political discourse. This can be achieved by using the quotation in the

context of a general speech to highlight its meaning and make it more memorable to the audience.

Additionally, a quote can be used to establish authority when it is uttered by a well-known politician or leader who already has some reputation and influence in society. A quotation can also be used to emphasize certain ideas and beliefs.

Interpretation of ideas in favor of a politician requires special verbal tools: one of them is the timely use of a quote that is favorable to him in a public politician's speech, and a well-chosen quote performs a semantic-presentational function, understood as the cognitive assimilation of an idea and its immediate introduction into conceptual circulation society. Such an idea is labeled by a politician as «good» and «vital», undergoes lingo-semiotic processing or transformation, and then is persistently and purposefully introduced into the mass consciousness through the media.

To see this, consider the following example. Current American President Joe Biden, like many other politicians, uses quotations from the Bible to emphasize his moral and religious convictions, as well as to convince his supporters that he shares their values and principles, to attract religious voters and demonstrate respect for faith.

During his victory speech after the 2020 election, Biden thanked voters and noted that after a year of turmoil for America, a year of protests against injustice, a year in the shadow of a deadly virus, it was time for healing. He uses the quote in the following context: To everything there is a season, a time to build, a time to reap and a time to sow. And a time to heal. This is the time to heal in America [32].

A modified passage from Ecclesiastes 3 is used here.: To everything there is a season, A time for every purpose under heaven: A time to be born, And a time to die; A time to plant, And a time to pluck what is planted; A time to kill, And a time to heal [32]. He uses this quote in the context of the onset of a period of transformation in America, a time of fundamental changes that will occur with Biden's coming to power.

It can be observed that Joe Biden's victory speech was filled with calls for unity and reconciliation of the nation, moreover, he turned to biblical values and ideals as a link in society to form traditional messages and interconnections. The peculiarity of the victory speech was the combination of moral and religious values with political calls to action. Thanks to this, Biden's message was emotional and was perceived as sincere and convincing.

Thus, it is clear that quoting helps solve problems of a manipulative nature: the introduction of quotes into the texts of politicians' speeches can influence mass consciousness to achieve political goals, the main one of which is the desire of politician to be approved by society, both in a personal sense and in relation to the actions taken by politician actions and decisions they makes.

Moving on to another example of citation, we can turn to the Christmas messages of the late Queen Elizabeth II of Great Britain. The main theme of the 2000 Christmas address was the cohesion of local communities and the unity of the Commonwealth, respect for all faiths and an emphasis on the similarities in spirituality between Christianity and other religions. All this was supported by the following quote [32]: Love thy neighbour as thyself [32].

The element of emotionality plays a special role in this quote, which is reinforced by the linguistic units used: love, neighbor. Elizabeth II used fragments from the Holy Scriptures that most accurately express the speaker's thoughts and are easily understood by the addressee, including a representative of another faith or someone unfamiliar with the Bible.

For successful intercultural communication in translation activities, it is necessary to have deep cultural knowledge, including biblical traditions. Biblical quotations, catchphrases, and character names are widely used in media language and political speech. Such linguistic units are called precedent phenomena and are part of the cultural thesaurus of the language.

Direct citation can occur not on the basis of the original text, but through the cultural baggage of a native speaker, who can obtain precedent units in various ways. In some cases, they may be distorted to create a pun or other effect.

In the content part, quotes often diverge from their original meanings; this is due to their rethinking, changing the order of words or replacing archaic words with modern ones, or discarding them. For example, «to kill the fatted calf» in the parable of the prodigal son has the direct meaning of «killing a fatted calf», but this phrase has acquired a new meaning of preparing for the welcome guest all the best that is in the house, giving him the most cordial welcome.

Expressive quotes figuratively characterize the phenomena of reality and information, increase the informativeness of speech, imagery and expressiveness, which makes it possible to enhance their pragmatic effect. The speaker refers to expressive units in order to convey his attitude towards a phenomenon, object or subject of reality. Quoting using biblical fragments can also have an emotional connotation, for example: «a lion in the way», an ironic phraseology indicating an imaginary danger; «a wolf in sheep's clothing», that is, an enemy hiding under the guise of a friend. Due to the evaluative component, citations of such fragments are usually used to indicate the speaker's attitude towards a particular fact, event, or person [17].

Thus, phraseological units of biblical etymology are intertextual references to the text or plot of the Bible, are widely used in the function of reminiscence and form an integral part of texts of various types of modern English political discourse. The introduction of biblical words into the text creates additional expressiveness and figurativeness, establishes a special contact with a circle of readers who have background knowledge and are able to «trace» the connection of phraseological units with their source.

The use of biblical phraseological units in English-language political discourse is very relevant. Such statements have a meaning-generating function, adding metaphor and imagery.

As the analysis of linguistic material has shown, phraseological units of biblical origin are characterized by high intertextual potential due to their immutable connection with the source text, which can be expressed implicitly (semantically) and explicitly (graphic and verbal markers of intertextuality).

Biblical texts are part of the cultural heritage of many peoples, and the use of quotations from them makes it possible for the speaker to implement a wide range of functions of influencing the audience. The use of biblical quotations in English-language discourse is a common practice among English-speaking politicians. This is because the Bible is one of the most significant texts in Western culture and has a great influence on people's worldviews.

Using quotations from biblical texts allows the speaker to establish an emotional connection with the audience and emphasize the importance of his statements. It is noted that the use of biblical quotes can be an effective communication tool to appeal to cultural traditions, as well as to establish an emotional connection with the audience.

1.2. Modern approaches to the translation of political discourse

The translation of texts related to the political sphere has a long history, despite this, its main concepts remain without a clear definition. The multiplicity of interpretations, the ambivalence of the main concepts creates terminological confusion, but at the same time reflects the formation of theoretical views and approaches to discourse problems in linguistics and, in particular, in translation studies.

From the point of view of linguistic and translation research, we are not interested in politics as such, but its product, one of the spheres of its implementation – political discourse and its translation.

Translation is a means of mediation between parties, accordingly, translators of texts on political topics face the task of not just transferring the text into another language, but deciphering and presenting it as a complete, flawless product that will be fully accepted by the recipient.

The translator acts as a cultural and linguistic mediator. He must not only skillfully navigate two cultures, in particular the political culture, but also understand the discourse from which the text is taken and the discourse into which it is

translated. And in the process of translation, to implant the text from one discourse to another, passing the interlanguage discursive barrier.

A public political speech is an official speech by a politician-speaker (mainly implemented in monologue form), addressed directly to a fairly large and organized audience present during this speech. The set of leading mandatory features of a political speech is represented, in particular, by the presence of the speaker's idea, structural-compositional and substantive completeness, purposefulness, and instructions on influencing the addressees [11].

Translation is a bilingual receptive-reproductive type of speech activity, which involves a set of semantic perception, comprehension and reproductive presentation of the text (utterance) and is based on developed linguistic and extralinguistic competences and the ability to reproduce and transmit through the means of the language of translation a conceptual representation that corresponds to the conceptual representation in the source language [19].

It is worth noting that currently the linguistic (text-centric) approach to the translation of political texts is gradually losing its ground. Instead, the understanding of translation in the discursive dimension is gaining momentum, taking into account the full spectrum of the communicative situation in which the translation process takes place. The communicative-functional approach to translation is characterized by the reflection of real translation activity in all its diversity, which motivates the avoidance of limitations in translation due to a narrow terminological interpretation of this phenomenon, according to which the translated text must functionally reproduce the original text, without using modifications on structural and content levels [12].

In the prescriptive approach to the implementation of translation activity, the main consequence is the emergence of a significant distinction between theory and practical translation activity: it does not take into account the wishes and needs of the customer or the addressee of the translation; in some cases, translation in the narrow sense turns out to be completely impossible due to the specifics of the communicative situation. In addition, the idea of translation as a reflection of the

original by means of the translated language is far from reality. cultural adaptation of a foreign language text, creation of a new translated text based on the original, taking into account the social characteristics of the target audience - frequent types of modern translation activity that do not fit into the narrow framework of the normative understanding of translation.

It should be noted that the complete dominance of the prescriptive approach for a long time is quite natural: born in the womb of comparative linguistics, translation studies, first of all, was focused on the search for symmetry between individual language systems and their structures. Language systems were divided into equivalents within a language pair and contrasted with each other. on the basis of such opposition, the search for ways to overcome structural differences between individual languages was carried out [12].

The essence of the communicative-functional approach is to study translation within the framework of the situation in which translation is carried out, acting as a means of meeting the needs of communicators (first of all, recipients of translation) and initiators of translation. With this understanding of the essence of translation activity, the main reference point for the translator is the goal of translation, awareness of which allows choosing a translation strategy that corresponds to the specifics and parameters of the communicative situation [12].

Implementation of the translation strategy takes place by using tactics, that is, translation actions used to solve a certain task, taking into account the chosen translation strategy. The implementation of tactics, in turn, forces the specialist to resort to translation operations, which are ways of applying translation techniques and finding translation correspondences).

The main types of translation according to formal and procedural characteristics include: oral sequential, oral synchronous and written.

In simultaneous translation, probabilistic forecasting and memory (especially operational) play an important role; the pace and quality of the translator's work depends on this. Receptive and reproductive processes achieve the most complete «fusion» precisely in this type of translation.

As for the motive in the translation, it always has an indirect character. The subject of activity – a perceived and reproduced thought – satisfies a social need through the satisfaction of the cognitive-communicative need caused by it. At the same time, according to the degree of indirectness of the motivation of translation by social needs, its types clearly differ from the greatest indirectness of motivation in synchronous to the least indirectness in written translation [7]. The most productive, as well as complete and deep in terms of the degree of disclosure of the author's intention, is a written translation.

A comparative linguistic translation analysis of the features of various transformations used in the translation of political texts from English to Ukrainian is gaining special relevance at the present time due to the need for a comprehensive study of the language of politics. Such texts require adequate translation. With the further accumulation of the potential of scientific knowledge, the quality of the translation of political texts becomes more and more important [15].

In the process of translation, it often turns out to be impossible to use the appropriate words and expressions provided by the dictionary. This is due to differences in the systems of the source language and the translation language. In such cases, the translator resorts to the process of translation transformation. Such a translation consists in the transformation of the internal form of a word or phrase or its complete replacement in order to adequately convey the meaning of the statement.

In particular, the following actions of the translator during translation are highlighted [15]:

- 1) interpretation of aesthetic signs and their recoding in the translation text;
- 2) implementation of the operation of transcoding the interweaving of all functions of the source text;
- 3) analysis of the text, which is directed at the real or potential reader, but not at the translator;
- 4) interpretation of the author's intention;

5) orientation of the text for the foreign language reader (correction of the orientation of the text).

Translation difficulties on a pragmatic level can arise if the translator is not fully able to make the same impression on the reader in the translation as the author of the original text managed to make on him, for example, he cannot distinguish shades of meanings used in different contexts, wrong translation or selection of equivalents to idioms, metaphors and paremys, etc. [14].

When translating a text, the translator must analyze the pragmatics of the text (predict the potential communicative effect that the text will have in relation to the generalized recipient). It should reproduce the pragmatic potential of the original, that is, ensure the desired effect on the recipient of the translation.

Despite the fact that the translator may well have his own personal attitude towards the message, he should not allow this personal attitude to negatively affect the accuracy of the reproduction, therefore the translator is required to be pragmatically neutral [13].

When performing a translation, the translator must take into account the recipient's belonging to a different language community than the author of the original text, the presence of other knowledge, life and cultural experience. In cases where such discrepancies may prevent a full understanding of the original message, the translator must make the necessary changes to the translated text.

The translator has to take into account the genre features of the original in order to avoid pragmatic problems during translation. For example, when translating idioms, proverbs and sayings, it is not always possible to find a suitable unit in the translation language that would preserve adequacy. Sometimes it is more important to preserve the imagery of the original text than to find an equivalent. But if the translator translates the idiom literally, without taking into account the cognitive differences between languages, the reader may not understand the text.

When translating a work, the translator must not only perform a detailed, competent and accurate translation, but also ensure the preservation of the author's idiosyncratic style [2]. The translator will be able to preserve the writing style

characteristic of a particular author only after a detailed acquaintance with other texts of the politician [22].

Let's move on to the description of the main cognitive-psycholinguistic paradigms of language activity, thus solving the task of determining the cognitive-psycholinguistic parameters of the analysis of the translation of political texts.

Cognitive model A shows that there are three schemes of information transfer – full, abbreviated and short. Based on this, it is also possible to consider translation according to full, abbreviated and short schemes [7]. Thus, «in the process of translation, depending on its tasks and conditions, there is a constant transition from the greatest consumption of cognitive resources of the full scheme to the least time-consuming short through the abbreviated one endowed with an intermediate position and back» [14].

When translating a political text according to a complete scheme, the translator builds and involves a «conceptual representation» (mindset) of the content of the text (utterance), which does not depend on the peculiarities of the source language and the language of translation; according to the abbreviated scheme, there is a selection of equivalent correspondences between units and contents of texts (utterances) in the source language and the translated language, while «conceptual representation» as an intermediary is not involved; the short scheme uses clichéd, formulaic translational correspondences between the expressions of the original and the translation.

At the same time, we understand the conceptual representation as a cognitive construct (image-scheme, frame, script, etc.), which includes certain structured and at the same time variable components that reflect a more or less complete representation of an object, face or phenomenon of reality. A mental image involves the unity of the image (visual or belonging to other senses) of a certain object, person or phenomenon and the corresponding components of the attitude towards it that are currently relevant for the individual.

The concept of a mindset is narrower than the concept of a conceptual representation. Both of them (but first of all – the mindset) constitute the mental

basis of the universal subject code as «the junction of speech and intelligence», «the language of images and schemes», which accompanies internal speech. On the basis of the involvement of the universal subject code and the mixed image-object and language code, «the translation of thought into human language is carried out» [29].

The second cognitive-psycholinguistic paradigm, narrower and relative to specific political texts, but endowed with significant explanatory potential for understanding the essence of bilingualism and translation, we consider the theory of generative grammar, the main concepts of which are deep and surface structures.

N. Chomsky's theory postulates the presence of several deep structures (NP + VP, V + N (Obj), Attr + N, V + Adjunct, Det + N, i.e. noun+verb, verb+noun (object), attribute+noun, verb+circumstance, article+noun). These structures make up a single universal grammar for all languages, and, from Chomsky's point of view, testify to the «universal language of thought» («mentalese»).

During the generation of speech, the above-mentioned deep structures are transformed into surface structures with the help of transformations - syntactic structures of various forms that form utterances in one or another living language. When perceiving language, on the contrary, the surface structures that form statements in one or another living language are decomposed into structures of a lower order, ultimately into minimal quanta of understanding of the relationships between objects and phenomena of reality [26].

In our opinion, from a practical point of view, it is advisable not so much to postulate and catalog universal, general, as language-specific deep and surface structures. This includes:

- 1) grammatical structures learned from an early age, in which uncomplicated subject situations are reflected, and their semantic-grammatical structure corresponds to the accepted cognitive-logical reflection of reality;

- 2) semantic-grammatical surface structures learned in the process of further socialization (education, professional activity, communicative and informational environment) and reflect more complex subject situations, whose semantic-

grammatical structure is modified not only by the tradition of cognitive-logical reflection of reality, but also by linguistic culture [15].

Formally correct, but literal translation of such deep structures and surface structures violates the norms of combination, cognitive perspective and focus when reflecting the objective situation [15], which often leads to nonsense.

The third cognitive-psycholinguistic (and at the same time linguistic-cultural) paradigm, which helps to understand the activities of the translator of political texts, appears to be the semantic-figurative paradigm, that is, the combined theories of intertextual, precedent, mimetic phrases with stable figurative and cultural content.

In general, the third paradigm can be combined with the second described above, they may not be separated, but united in the form of a single paradigm of generative grammar and semantics of linguistic activity. Both the logical-grammatical relations of the potential components of the utterance, and the usual word combinations together with the images behind them (as well as stereotypes, values, ethno-culturally conditioned and socially internalized meanings), in our opinion, can be interpreted in the extended plan as «deep structures».

The fourth psycholinguistic paradigm for the study of translation as one of the forms of bilingual communication is the theory of code transitions between external speech, internal speech and the universal subject code («the language of images and schemes»). This theory actually defines:

1) in language perception – the transition from external speech through an acoustic pattern/code to a semantic-grammatical pattern/code (the stage of internal speech), then through internal speech to a universal object code, and through it to a mindset (conceptual representation);

2) during language production – the transition of mental images (conceptual ideas) through the universal subject code to the stage of internal speech and later through the acoustic-articulatory code to external speech.

Therefore, for the reproduction of foreign political texts in translation, it is important to focus on the pragmatic meaning embedded in them. This process involves informing the recipient of facts that are objective and conditioning him to

a certain perception of reality. The implementation of the specified goal is based on factual information, which is the basis for other types of information presented within the analyzed discourse – emotional and operational.

Consider the peculiarities of the use of biblicalisms in Martin Luther King's 1963 speech entitled “I have a dream...” [31] in which he clearly outlined the directions for correcting historical injustice by providing equal public, professional, representative, educational and economic rights and opportunities, as well as overcoming the main problem of African Americans – poverty:

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But 100 years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men - yes, black men as well as white men - would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation,

America has given the Negro people a bad check, a check that has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we've come to cash this check, a check that will give us upon demand the riches of freedom and security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end but a beginning. Those who hoped that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And

they have come to realize that their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating "for whites only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no we are not satisfied and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair. I say to you today my friends - so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of interposition and nullification - one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a dream today.

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together.

This is our hope. This is the faith that I go back to the South with. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day, this will be the day when all of God's children will be able to sing with new meaning "My country 'tis of thee, sweet land of liberty, of thee I sing. Land where my father's died, land of the Pilgrim's pride, from every mountainside, let freedom ring!"

And if America is to be a great nation, this must become true. And so let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from

the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California.

But not only that; let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi - from every mountainside.

Let freedom ring. And when this happens, and when we allow freedom ring - when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children - black men and white men, Jews and Gentiles, Protestants and Catholics - will be able to join hands and sing in the words of the old Negro spiritual: "Free at last! Free at last! Thank God Almighty, we are free at last!"

In terms of its architecture, the oratorical performance "I Have a Dream" is divided into two unequally sized parts.

The large introductory part (two thirds of the speech – 1,074 words) has the character of a socio-political address to those present during the speech: M. L. King was introduced by his associate A. F. Randolph at the rally on 08/28/1963 as the “moral leader of our nation”.

The second part of the speech (one third of the total volume – 584 words) is devoted directly to the presentation of M.L. King's “dream”. The dream gives the name to his entire speech, which is firmly established in history. Genre-wise, this section contains a number of features of sermon discourse as understood in the Baptist denomination.

In the original chronicles-recordings of Martin Luther King's speech, it can be seen that the first part of the speech is delivered with reference to the printed text. It is an exposition that precedes the culminating part of the oratorio “I Have a Dream”, which practically eliminates possible ambiguity in the interpretation of the conceptual content of the discourse.

At the beginning of the speech, the speaker referred to Abraham Lincoln, who in 1863 issued the Emancipation Proclamation. The main idea of the speech was that a hundred years after this significant event, the black population is still oppressed and has not received equal rights with whites.

“One hundred years of Negro life, unfortunately, is still marred by the shackles of segregation and the chains of discrimination, said Dr. King. – For a hundred years, a black man lives on a lonely island of poverty in the middle of a great ocean of material success” [31].

Citing the Emancipation Proclamation (as well as the US Constitution, the Declaration of Independence, and the Bible), the reverend urged his fellow citizens to strive for racial equality, without which, he emphasized, it is impossible to implement the basic principles of the American nation.

The first part of his speech was probably based on a prepared text. The second, in which the theme of “dreams” appears, which was an improvisation from previous performances by King and another black preacher – Archibald Carey.

“I have a dream - that one day our nation will rise to its full height and put into practice the true meaning of its creed – the truth that we consider self-evident: all men are created equal”, King proclaimed [31].

Then the phrase I have a dream sounded as a refrain with pointers to the states where segregation was most firmly rooted. In the end, the human rights defender expressed the hope that one day freedom and equality will win in the entire territory of the United States.

What is characteristic is that neither Jefferson, nor Lincoln, nor anyone else from the historical pantheon of the USA is dedicated to a separate national holiday – it exists only in connection with the name of King. Martin Luther King Day is now celebrated every third Monday in January in all fifty states.

The march on Washington and King's speech delivered there are considered to be the impetus for the adoption of federal laws in the United States that ensure the rights of the black population.

Martin Luther King's speech is a masterpiece of language and oratory. It unfolds in space, soaring up and soaring down, from Jericho to Mount Olympus, from Alabama to ancient Rome.

King's speech reaches its rhetorical peak in a moment of extraordinary candor. King admits that participating in this struggle is an advantage for him and, using the words of the Bible, he was born at such a time [31].

As for the rhetorical devices used in Martin Luther King's speech, one of the most striking is anaphora. I have a dream is repeated eight times throughout the speech, making the preacher's speech more expressive and thus reinforcing his dream that African Americans will one day have equal rights and be able to live in perfect harmony with others.

Another language device that M.L. King uses in his speech is allusion, the use of which helps to deepen the listener's trust in the person of the speaker. The phrase five score years ago contains a call to the Gettysburg Address of President A. Lincoln. Another allusion to life, liberty, and the pursuit of happiness points to the Declaration of Independence of the United States.

M.L. King actively uses metaphors to contrast segregation with racial justice. He uses metaphors with a contrasting meaning: dark and desolate valley (segregation) and sunlit path (racial justice). The preacher also contrasts the obtained rights and freedoms (a joyous daybreak) with the time when discrimination and segregation prevailed (the long night of their captivity) [31].

The preacher and public figure also uses comparisons in his speech, such as: We will not be satisfied until justice rolls down like waters and righteousness like a mighty stream [31]. In addition, the speaker uses personification when he says that one day the nation (America) will rise up [31]. The speech included in the analysis also used a bright oxymoron: an exile in his own land [31].

In this speech, Martin Luther King uses the euphemisms “black” and “Native American”, which directly exclude race and ethnicity. These linguistic units are primary, usual and universal euphemisms that have a cooperating function in this speech. Using these words, Martin Luther King emphasizes the multi-nationality of

the state and the equality of all citizens regardless of their race, ethnicity, age, status and financial affiliation.

One of the euphemisms used by Martin Luther King to emphasize the ethnic diversity of the nation can be seen in the following statement: “What makes America exceptional are the bonds that hold together the most diverse nation on Earth” [31]. The term “diverse nation” is a politically correct designation used to describe representatives of all nationalities living in the country, instead of the term “multi-racial”.

The euphemisms disabled and straight are directed against discrimination based on health status and sexual beliefs. Such lexical substitutions are used to denote the physical and mental qualities of people and belong to commonly used euphemisms that are widely used in society. Their function in language is softening, distortion and conspiracy. Martin Luther King emphasizes that every citizen has the right to freely choose his sexual orientation and emphasizes that regardless of the state of health and physical capabilities, all people have the same rights and responsibilities.

In the fragment “You'll hear the deep patriotism in the voice of a military spouse who's working the phones late at night to make sure that no one who fights for this country ever has to fight for a job or a roof over their head when they come home” [31] Martin Luther King used the euphemism “military spouse” to avoid gender discrimination. This linguistic unit belongs to a group of euphemisms aimed at raising the status of women in society and eliminating manifestations of sexism in language. The use of this euphemism has a masking and mitigating and ameliorative function.

In his speech, Martin Luther King used the euphemism to every hill, to every valley to show the difficult path of America's development, what difficulties it faced and how it overcame them. This euphemism, which is used to refer to economic fluctuations, is a metaphorical expression. It belongs to the category of euphemisms that aim to divert attention from negative economic factors.

The text of Martin Luther King's speech contains the words: “The state of the economy calls for action” [31], which is another example of using euphemisms to smooth over an unpleasant reality. On the one hand, the phrase does not directly indicate a low level of economic development, and on the other hand, its use means the need to take measures to improve it. In the speech of Martin Luther King, there are many euphemisms, thanks to which he is able to manipulate the consciousness of the recipients and attract their attention.

Thus, most of the national markers in Martin Luther King's speech are aimed at emphasizing the multi-ethnicity of the United States, the equality of all citizens regardless of their income, social status, physical disabilities, skin color, and ethnicity. A separate group consists of euphemisms aimed at hiding economic and financial problems, as well as attempts to overcome them in any possible way, which is a perspective for further research.

CHAPTER 2. PATTERNS OF RENDERING OF BIBLICISMS IN THE MODERN ENGLISH POLITICAL DISCOURSE IN UKRAINIAN TRANSLATIONS

2.1. Lexical strategies of translating Biblicisms in the modern English political discourse into Ukrainian

The Bible, being the oldest cultural monument and source of writing, over more than two thousand years of its existence has influenced not only a person's worldview, but also the formation of speech and literary language. This layer of vocabulary is so large that native speakers use it regardless of religion, often without realizing it. Biblical phraseology occupies a special niche in the lexical fund of the national language, which determines the relevance of the use of phraseological units with a biblical basis in political discourse.

In the course of this study, 50 phraseological units of biblical origin, used in English-language political texts, were analyzed.

The Psalms, the Book of Isaiah and the Book of Solomon's Proverbs are most often quoted. The greatest number of times (4) was heard an excerpt from the Epistle of the Apostle Paul to the Corinthians 1:13:

“Though I speak with the tongues of men and angels, and have no charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing...” [32].

We offer this translation of this fragment:

«Якщо я говорю мовами людськими, а любові не маю, то я – мідь, що дзвінить або кимвал звучний. Якщо я маю дар пророцтва, і знаю всі таємниці, і маю всяке пізнання та всю віру, так що можу і гори переставляти, а не маю любові, то я ніщо...».

Thus, Franklin Roosevelt quoted this passage in 1933, 1937, 1941 and 1945.

The next most frequently quoted passage is 2 Chronicles 7:14:

“If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will forgive their sin and heal their land” [32].

We offer this translation of this fragment:

«І упокориться народ Мій, що зветься ім'ям Моїм, і будуть молитися, і шукатимуть обличчя Мого, і обернуться від поганих шляхів своїх: то Я почую з неба, і пробачу гріхи їхні, і цілю землю їхню».

In particular, Ronald Reagan quoted these words during the inauguration ceremonies in 1981 and 1985.

Since the mid-19th century, the Bible has figured prominently in the inaugural addresses of American presidents. Perhaps the best example is Abraham Lincoln's second inaugural address, which he delivered on March 4, 1865. At that time, the country was engulfed in a civil war, which was destined to end only two months later and in which by that time 600 thousand people had died. He himself had no more than a month to live. In one of the shortest (only 701 words) and at the same time the most powerful inaugural addresses in American history, Lincoln mentioned God fourteen times, quoted four Bible verses verbatim, referred to several more, and paraphrased prayers three times.

As one of his contemporaries wrote, this speech was more like a sermon than the speech of a statesman. In this era of severe crisis, Lincoln spoke about God's providence, about justice and mercy, he called the people to action. Here are some quotes from his speech:

“Judge not, that ye not be judged” [32].

We offer this translation of this fragment:

«Не судіть, і не будете засуджені».

“Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!” [32].

We offer this translation of this fragment:

«Горе світові від спокус, адже потрібно прийти спокусами; але горе тій людині, через яку приходить спокуса».

“And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments” [32].

We offer this translation of this fragment:

«I почув я іншого, що казав від жертовника: Господи Боже Вседержителю, істинні та праведні є суди Твої».

For more than two hundred years, biblical language, allusions, metaphors, and quotations from the Holy Scriptures have been a hallmark not only of the inaugural speeches of newly elected American presidents, but also of American political discourse in general.

Thus, in his June 1783 Address to the States, George Washington paraphrased the words of the prophet Micah (6:8) to list the qualities that Americans need to become a happy nation:

“To act justly and to love mercy and to walk humbly with your God” [32].

We offer this translation of this fragment:

«Діяти справедливо, любити справи милосердні та смиренномудро ходити перед Богом нашим».

If we talk about modern presidents, then Barack Obama’s favorite phrase, for example, was the phrase *“We are our brother’s keeper”*, paraphrase of Biblical *«Я не сторож братові моєму»*, and term *“Joshua generation”* (*«Покоління Ісуса Навина»*) [32].

The motto *«We are our brother’s keeper»* had great political and social consequences – the health care system, consumer protection, education reform.

As for the *«Joshua generation»*, on the eve of the 2008 election campaign, Obama called this the younger generation of Americans who should finish the work of the older generation, the *“Moses generation,”* who made sacrifices to raise the country to its current level of development. (According to biblical history, Joshua became the leader of the Israelites after God forbade Moses from entering the Promised Land. Under his leadership, the Israelites not only entered the Promised Land, but also conquered it with fire and sword.)

In a speech in Selma, Alabama, Barack Obama said: «*The past generation, the generation of Moses, showed us the way... Therefore, today I ask the question: what is required of us, the “generation of Joshua”?*» [32]. In June 2008, during the election campaign, Obama launched the Joshua Generation Project, calling on young Christian voters to put this biblical story into practice.

The 2016 presidential election campaign was no exception [6]. Her rhetoric was replete with biblical quotations and allusions. Presidential candidate Hillary Clinton turned to the Bible in her speech at the Baptist National Convention two months before the election, saying: “*The Scripture tells us that faith without works is dead. The Epistle of James tells us we must be doers*” [32].

We offer this translation of this fragment: «*Писання говорить нам, що віра без справ мертва. Євангеліє від Іоанна говорить нам, що ми маємо бути діячами*».

She tied this teaching to her political agenda with the same words of the prophet Micah and said America needs a president who will “act justly, love mercy and walk humbly with God.” By the way, she used this quote in her other speeches. At the end of her speech, she returned to the Scriptures, inspiring her audience with the words of the Apostle Paul:

“*Let us not grow weary of doing good, for in due season, we should reap, if we do not lose heart*” [32].

We offer this translation of this fragment:

«*Роблячи добрі справи, не впадаймо у смуток, адже свого часу пожнемо все, якщо не ослабнемо*».

Hillary Clinton used the same quote from the Apostle Paul on November 9, 2016, in her speech admitting her election defeat. (“*You know, scripture tells us, let us not grow weary of doing good, for in due season we shall reap if we do not lose heart*” [32]).

During the vice presidential debate on October 4, 2016, both Democrat Tim Kaine and Republican Mike Pence (both devout Catholics) also quoted the Bible relentlessly.

Donald Trump also mentioned the Bible more than once, stating that it is his favorite book, and there is no better book. («Nothing beats the Bible»). However, when asked to name his favorite scripture, he was unable or unwilling to say, “The Bible means a lot to me, but I don’t want to go into specifics.” In April 2016, during a radio interview, the host asked which biblical text most accurately characterizes his way of thinking and character. Trump surprised the audience a lot by answering: «An eye for an eye» [32].

However, on January 20, 2017, having taken an oath on the Bible (or, more precisely, two – his mother and the one that Lincoln used during his inauguration), the 45th President of the United States, like most of his predecessors, turned to the text Holy Scripture [32] and quoted Psalm 133:

“The Bible tells us how good and pleasant it is when God's people live together in unity. We must speak our minds openly, debate honestly, but always pursue solidarity” [32].

We offer this translation of this fragment:

У Біблії сказано: «Як добре і приємно жити братам разом!».

In general, it should be noted that in Trump’s inaugural address, references to the Bible were interspersed with «America First» rhetoric, that is, the language of faith was combined with the language of patriotism. So, before quoting the Bible, he said:

“When you open your heart to patriotism, there is no room for prejudice” [32].

We offer this translation of this fragment:

Якщо ваше серце відкрите для патріотизму, то в ньому немає місця забобонам.

The new US President Joe Biden, elected in 2020, was also no exception. In his first speech after his election, he refers to Ecclesiastes:

“The Bible tells us to everything there is a season, a time to build, a time to reap and a time to sow. And a time to heal. This is the time to heal in America” [32].

We offer this translation of this fragment:

«Біблія говорить нам, що для всього є свій час – час будувати, час збирати врожай і час сіяти. І час лікувати. Зараз в Америці настав час лікувати».

Additionally, in his Thanksgiving speech, he paraphrased part of Psalm 27 and urged Americans to take care of themselves and each other during the pandemic, saying:

“To love our neighbors as ourselves is a radical act, but it’s what we are called to do” [32].

We offer this translation of this fragment:

«Полюбити ближнього так само, як самого себе – це рішучий крок, але це те, для чого ми покликані».

While delivering a speech after winning the electoral vote on December 14, 2020, Joe Biden quoted not only the Holy Scriptures, but also the prayer of St. Francis of Assisi. At the conclusion of his speech he said:

“As we start the hard work to be done, may this moment give us the strength to rebuild this house of ours upon a rock that can never be washed away” [32].

We offer this translation of this fragment:

«Нині, коли ми починаємо нашу тяжку роботу, нехай буде дана нам сила відбудувати наш дім на камені, щоб вода ніколи не змила його».

Biden made «Battle for the soul of the nation» his slogan for his election campaign. Of course, it is not surprising that, being a religious man and an exemplary Catholic, he often refers to the Bible, but another important reason for his appeal to religious language is that, like Lincoln a century and a half ago, Joe Biden is entering into his post at a time of severe crisis, this time caused by the coronavirus epidemic, which has claimed the lives of a huge number of people and caused an economic recession.

Thus, when studying the role of Holy Scripture in political culture and political discourse, it is necessary to take into account the purposes and context in which biblical texts are used [3]. This is done not only to add solemnity to speech, enrich it with biblical idioms, aphorisms, metaphors, symbols, parables, etc. One of

the goals is to give greater force and weight to rhetoric through identification with a generally accepted sacred text [4]. The authority of the Bible is intended to support the political views, course, political agenda of the speaker; It is often used to manipulate public opinion.

Here we cannot fail to mention another important goal for Americans of turning to biblical texts, namely, promoting the idea of exclusivity, the chosenness of the American people. Just remember Dwight Eisenhower's inaugural addresses in 1953 and 1957, when he quoted the following lines from the Psalter:

“Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance” [32].

We offer this translation of this fragment:

«Блаженний той народ, що має Бога в серці, я ж обраний у спадок Собі».

It is interesting that already at the time of the first settlers, future Americans began to recognize themselves as the chosen people. This idea was first heard in 1630 on board the flagship Arbella, heading from Plymouth to the shores of America, in a sermon by the English lawyer John Winthrop, who said:

“We must always consider that we shall be as a city upon a hill – the eyes of all people are upon us” [32].

We offer this translation of this fragment:

Тому ми повинні мати на увазі, що будемо подібні місту на горі – погляди всіх народів будуть спрямовані до нас.

Winthrop's sermon is considered in America to be the greatest sermon of all time. Frequent reference to the Bible is explained by the Puritan roots of the culture of the United States.

In the middle of the twentieth century, the famous American historian Perry Miller, who made a huge contribution to the creation and development of a new discipline, American Studies, argued that America was born with the arrival of John Winthrop there on the ship Arbella and the founding of Boston in 1630, or, more precisely, a little earlier – while preaching about the hill on the hill.

Following Miller, almost all presidents began to quote this sermon: John Kennedy, Lyndon Johnson, Richard Nixon, Ronald Reagan, George W. Bush, Bill Clinton and Barack Obama. Moreover, already in the 70s, Reagan put the words about hail on the hill at the center of his political course. He developed the idea of American exceptionalism, that is, the idea that there was some kind of divine plan in the creation of this «great continent» between two oceans [2]. In 2012, the idea of American exceptionalism, expressed in the biblical phrase «city on a hill», formed the basis of the official political platform of the Republican Party.

Richard Nixon, in his 1973 inaugural address, [32] used another biblical quote to support the idea that the American people were chosen:

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. Many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us his ways, so that we may walk in his paths. The law will go out from Zion, the word of the Lord from Jerusalem. He will judge between the nations and will settle disputes for many peoples. They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore” [32].

We offer this translation of this fragment:

І буде в останні дні, гора дому Божого буде поставлена на чолі гір, і вивищиться над пагорбами, і потечуть до неї всі народи. І підуть численні народи, і скажуть: прийдіть і здіймемося на гору Господню, в дім Бога, і навчить Він нас Своїх шляхів, і будемо ходити слідами Його. Адже від Сіону вийде закон, і слово Боже – з Єрусалима. І стане Він судити всі народи, і викриє всі племена, і перекують мечі на орала, і списи свої – на серпи, не підійме народ на інший народ меча, і не будуть більше вчитися воювати.

This tradition was supported by the current US President Joe Biden. During a speech at the Democratic National Convention on August 20, 2020, he repeated the biblical metaphor, saying:

“And we have a great purpose as a nation: to open the doors of opportunity to all Americans. To save our democracy. To be a light to the world once again” [32].

We offer this translation of this fragment:

«У нас як у нації є велика мета: відкрити двері можливостей для всіх американців. Врятувати нашу демократію. Знову стати світлом для світу».

The following groups can be distinguished as translation options for biblical words:

1. Use of phraseological units equivalent to the original one:

Work of this establishment had necessary effect and bore fruit [32].

We offer this translation of this fragment:

Робота цієї організації справила потрібний ефект і принесла свої плоди.

In this sentence we see complete correspondence between the source language and the target language, which allows us to talk about an equivalent translation.

2. Replacement of biblical phraseology:

Excessive regulation is not some external plague that's been visited on our businesses [32].

We offer this translation of this fragment:

Надмірні правила врегулювання не стали справжнім лихом, що відбулося із нашим бізнесом.

Here we observe the presence of biblicism in the source language, but in the target language it is impossible to attribute the phrase «справжнє лихо» to the biblical plot.

Let's look at another example:

And contained in this history is the critical point about France [32].

We offer this translation of this fragment:

Цей момент є переломним в історії Франції.

In this case, we do not find biblical phraseology in the source language, but we can note it in the target language.

3. Use of phraseological units that have a different communicative tradition of use:

We have to understand that the economy of this country is in outer darkness [32].

We offer this translation of this fragment:

Ми маємо усвідомлювати, що економіка цієї країни перебуває в повній тіні.

In this context, we see that the biblical connotation is present in both the original and the translation, but it is worth noting that the correspondence to the expression «outer darkness» does not coincide with its meaning «ПОВНА ТІНЬ».

2.2. Grammatical strategies of translating Biblicalisms in the modern English political discourse into Ukrainian

In the minds of American society, the president is a symbol of the state, the father of the American nation, the embodiment of greatness and dignity, which is why great attention is paid to his personal qualities. A peculiar indicator of the image in the speech of politicians is the use of precedent phenomena – components of knowledge, the designation and content of which are well known to representatives of a certain ethno-cultural community [3]. They create a certain system of values, regulate the social behavior of representatives of a separate national linguistic and cultural community, namely condemn or approve it. Since political discourse aims to succinctly and vividly influence the formation of public opinion and the necessary attitude towards a certain personality or event, this specific feature of precedent phenomena is quite often used in political oratorical speech, which acts as a component of political discourse.

The main type among verbal precedent phenomena is the precedent text, the main features of which are special significance both for individual individuals and for a significant number of individuals. A person refers to such a text repeatedly in his speech. A precedent text is a verbal precedent phenomenon stored in the cognitive base in the form of an invariant of perception. Knowledge of the invariant

perception of the precedent text is necessary and mandatory for all representatives of a certain community [4].

In our understanding, a precedent text is a well-known work, actualized in other texts, the appeal to which is directed by the linguistic-cognitive mechanisms of intertextuality. We note that the peculiarity of precedent texts is that they are rarely introduced into speech in full, more often - in fragments, hints. Communication, which contains such texts, is pragmatically oriented, reveals the properties of the linguistic personality determined by goals, motives, and situational intentions. The use of precedent texts in speech is a kind of demonstration of unity with one's people, as well as a hint of well-known textbook positive or negative events that have already occurred in history.

The study of presidential speeches shows that public speech in the USA is built on the peculiarities of the genre of religious preaching. Since a sermon is a public speech that informs, explains beliefs, encourages certain feelings and behavior, it becomes obvious that all the above-mentioned functions of a sermon coincide with the main functions of a political speech. It is worth noting that the speech of the political leader is characterized by the use of vocabulary that defines traditional ideological values and national mental features of American society. In his speech, the politician-orator turns to the source that promotes the highest moral standards – the Bible.

The religious component of the country's political life originates from the creator of the American presidential institute, J. Washington, who possessed an impressive ability to unmistakably give a deep religious color to his public speeches. J. Washington even had a personal prayer book in which he wrote prayers for each day of the week in his own hand. These prayers provide insight into the depth of his faith:

Oh, eternal and everlasting God, direct my thoughts, words and work. Wash away my sins in the immaculate blood of the Lamb and purge my heart by Thy Holy Spirit. Daily, frame me more and more in the likeness of Thy son, Jesus Christ, that living in Thy fear, and dying in Thy favor, I may in thy appointed time obtain the

resurrection of the justified unto eternal life. Bless, O Lord, the whole race of mankind and let the world be filled with the knowledge of Thee and Thy son, Jesus Christ [32].

We offer this translation of this fragment:

О, вічний і безсмертний Боже, спрямуї мої думки, слова і вчинки. Змиї мої гріхи в невинній крові Агнця та очистити моє серце Духом Твоїм Святим. Щодня, твори мене у подобі Сина Твого, Ісуса Христа, що жив в страху Твоїм і помер за Тебе, і, можливо, я в назначений Тобою час отримаю воскресіння та життя вічне. Благослови, Господи, весь людський рід, і нехай світ наповниться пізнанням Тебе і Сина Твого, Ісуса Христа.

In his first speech as a presidential candidate, J. Kennedy, addressing American citizens, quoted the Holy Scriptures:

My call is to the young in heart, regardless of age - to all who respond to the Scriptural call: «Be strong and of a good courage; be not afraid, neither be thou dismayed» [32].

We offer this translation of this fragment:

Я звертаюся до усіх, хто молодий серцем, незалежно від віку, та відгукується на біблійний заклик: Будь сильним і мужнім, не жахайся і не бійся!

Next, J. Kennedy uses a quote from the Book of the Prophet Isaiah:

Recall with me the words of Isaiah:» They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary» [32]

We offer this translation of this fragment:

Пригадаймо разом слова пророка Ісаї: Ті, хто надію складає на Господа, силу відновлять, крила підіймуть, немов ті орли, будуть бігати і не потомляться, будуть ходити і не помучаться!

For his speech in Dallas, President Kennedy prepared the following words:

... the righteousness of our cause must always underlie our strength. For as was written long ago: «except the Lord keep the city, the watchmen waketh but in vain» [32]

We offer this translation of this fragment:

Праведність нашої справи завжди повинна підкреслювати нашу міць, тому що давним-давно написано: «якщо Господь не захистить міста, даремно пильнує сторожа».

President J. Kennedy's favorite passage from the Book of Ecclesiastes:

«There is an appointed time for everything, and a time for every affair under the heavens» [32].

We offer this translation of this fragment:

Усьому під небом свій час і всякому ділу своя пора.

To unite representatives of different nations and religions, a symbol is needed that would give them a sense of unity, integrity and belonging to one nation. Such a symbol is God – the guardian of the nation and its eternal truths. For example, Harry Truman's speech quoted the following words from the Bible:

This Nation was established by men who believed in God. You will see the evidence of this deep religious faith on every hand [32]

We offer this translation of this fragment:

Цю націю заснували люди, які вірили в Бога. Ви побачите докази цієї глибокої релігійної віри з усіх боків.

Analyzing the words of H. Truman, it is appropriate to note that the president uses the word God to denote the Almighty, which is accepted by almost all American citizens, but everyone is free to interpret it in their own way. Such statements ensure the equality of Americans, regardless of their religious beliefs. Thus, American presidents use religious vocabulary without hurting anyone's feelings.

B. Obama emphasizes that all Americans have a common desire to live in peace and security, to get an education and work decently, to love their family, their community and their God. These things are shared by everyone, because this is the hope of all mankind:

... all of us share common aspirations to live in peace and security, to get an education and to work with dignity, to love our families, our communities, and our God. These things we share. This is the hope of all humanity [32].

We offer this translation of this fragment:

... усі ми поділяємо спільні прагнення жити в мирі та безпеці, отримати освіту та працювати з гідністю, любити наші сім'ї, наші громади та нашого Бога. Це ті цінності, які ми поділяємо. Це надія всього людства.

Religion plays an important role in the formation and development of American institutions, affects all spheres of life in the country, including the political sphere. The inauguration of the president is a clear confirmation of the religious legitimacy of the highest political power. Thus, at the inauguration ceremony of the head of state J. Kennedy, representatives of the clergy of all Christian religions were present – a Catholic archbishop, an archbishop of the Greek Orthodox Church, a Protestant pastor of the «Central Christian Church» and a Jewish rabbi.

The relationship between politics and religion is quite close. Yes, President D. Eisenhower remarked that the American system of government does not make sense if it is not based on deep faith, but it does not matter what religion it is. Eisenhower's position reflects the evolution of the relationship between religion and politics in the US, which has become more liberal:

...'all men are endowed by their Creator'. In other words, our form of government has no sense unless it is founded in a deeply-felt religious faith, and I don't care what it is. With us of course it is the Judeo-Christian concept, but it must be a religion with all men are created equal [32].

We offer this translation of this fragment:

...«всі люди створені Творцем рівними». Іншими словами, наша форма правління не має сенсу, якщо вона не ґрунтується на глибокій релігійній вірі, і мені байдуже, що це таке. У нас, звичайно, це іудео-християнська концепція, але це має бути релігія, у якій усі люди створені рівними

All US presidents in their speeches emphasize that the main commandments of God have a place in the management of the country. Thus, R. Reagan notes that

over the centuries, the Bible's emphasis on compassion and love for one's neighbor found expression in institutional and governmental social programs of aid and support, such as private charity, the creation of schools and hospitals, and the abolition of slavery:

«For centuries the Bible's emphasis on compassion and love for our neighbor has inspired institutional and governmental expressions of benevolent outreach such as private charity, the establishment of schools and hospitals, and the abolition of slavery» [32].

We offer this translation of this fragment:

«Протягом століть акцент на співчутті та любові до ближнього, зроблений у Біблії, надихав інституційні та урядові прояви доброзичливості, такі як приватна благодійність, заснування шкіл і лікарень і скасування рабства».

2.3. Lexical-grammatical strategies of translating Biblicisms in the modern English political discourse into Ukrainian

President D. Eisenhower says that without God neither the American form of government nor the American way of life can exist. Recognition of the Most High is the first, the most basic, expression of Americanism. The Founding Fathers recognized this, and with God's help, this recognition will continue:

Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first, the most basic, expression of Americanism. Thus, the founding fathers of America saw it, and thus with God's help, it will continue to be [32].

We offer this translation of this fragment:

Без Бога не могло б бути ні американської форми правління, ні американського способу життя. Визнання Вищої Істоти є першим, найосновнішим виявом американізму. Таким чином батьки-засновники Америки бачили це, і, таким чином, з Божою допомогою, так буде й надалі.

The selection of biblical quotations and the manner in which the president uses them is one of the most impressive and revealing aspects of a presidential oratory. A quotation from a biblical text usually serves to achieve the main goal. Thus, at the height of the financial crisis, President Obama emphasized:

«We remain a young nation, but in the words of Scripture, the time has come to set aside childish things» [32]. In this case, an allusion to the Apostle Paul's letter to the Corinthians was used: *«When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things»*.

We offer this translation of this fragment:

Коли я дитиною був, то я говорив, як дитина, розумів, як дитина, як дитина я думав. Коли ж мужем я став, то відкинув дитяче.

In his first speech, President B. Clinton addressed the American people with a call to action and service to the state:

The Scripture says, «And let us not be weary in well-doing, for in due season, we shall reap, if we faint not» [32].

We offer this translation of this fragment:

Як сказано в Святому Писанні: «Та не втомимося, роблячи добро, бо свого часу пожнемо врожай, якщо не ослабнемо».

President J. Carter in his inaugural speech calls for justice, kindness and humanity. In an attempt to heal the wounds of Watergate and further rally Americans, he also quotes Scripture:

«He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God» [32].

We offer this translation of this fragment:

О, людино! Сказано тобі, що добро і чого вимагає від тебе Господь: діяти справедливо, любити справи милосердя і з Богом ходити смиренно твоїм.

A quote from the Bible was also used in J. Kennedy's inaugural speech:

Let both sides unite to heed in all corners of the earth the command of Isaiah to «undo the heavy burdens... [and] let the oppressed go free» [32].

We offer this translation of this fragment:

Нехай обидві сторони об'єднаються для того, щоб донести в усі куточки землі завіт Ісаї: «розв'яжи пута ярма, і пригноблених відпусти на волю».

This example emphasizes the idea that the parties that oppose each other should join their efforts in order to preserve and strengthen peace.

The expression «A City upon a Hill» from the Sermon on the Mount of Jesus Christ, which is recorded in the fifth chapter of the Gospel of Matthew, is very popular among American politicians:

«You are the light of the world. A city that is set on a hill cannot be hidden» [32].

We offer this translation of this fragment:

Ви світло для світу. Не може сховатися місто, що стоїть на верховині гори.

Thus, President Kennedy, in his address to the Court of General Jurisdiction of the State of Massachusetts, emphasized that now the eyes of all people are directed to power, therefore, the representation of the government in every branch, at every level, national, state and local, should be like a city on a hill – built and formed from people who know that they are entrusted with great trust and great obligations:

Today the eyes of all people are truly upon us and our governments, in every branch, at every level, national, state and local, must be as a city upon a hill constructed and inhabited by men aware of their great trust and their great responsibilities [32].

We offer this translation of this fragment:

Сьогодні очі всіх людей справді звернені до нас, і наші уряди в кожній галузі, на кожному рівні, національному, державному та місцевому, мають

бути як місто на пагорбі, побудоване та населене людьми, які усвідомлюють свою велику довіру та велику відповідальність.

President Ronald Reagan uses the image of a city on a hill in his farewell address:

I've spoken of the shining city all my political life, but I don't know if I ever quite communicated what I saw when I said it. But in my mind it was a tall proud city built on rocks stronger than oceans, wind-swept, God-blessed, and teeming with people of all kinds living in harmony and peace, a city with free ports that hummed with commerce and creativity, and if there had to be city walls, the walls had doors and the doors were open to anyone with the will and the heart to get here [32].

We offer this translation of this fragment:

Я говорив про славетне місто все своє політичне життя, але я не знаю, чи я коли-небудь повідомляв, що я уявляв, кажучи це. Я бачив велике горде місто, побудоване на скелях міцніших за океани, вітри. Це Богом благословенне місто, де проживають люди усіх національностей у гармонії і мирі. Це місто вільних портів, розвинутої торгівлі та творчості, і, якщо б там були міські стіни, у них були б двері, відкриті для всіх, хто мав щире бажання потрапити сюди.

Religion occupies a prominent place in the life of every American. Since the president of the country is perceived by the majority of the population as a symbol of the nation, he is obliged to play an important political and religious role, not only as the political leader of the country, but also as a kind of priest of the state cult. Biblical parables play a special role in the presidential speech. Thus, the parable of the good Samaritan, which is described in the Gospel of Luke of the New Testament of the Bible, is found in the speech of President J. Bush, Jr.:

I can pledge our nation to a goal, «When we see that wounded traveler on the road to Jericho, we will not pass to the other side» [32].

We offer this translation of this fragment:

Я можу поставити перед нашою нацією таку ціль: коли ми бачимо пораненого мандрівника по дорозі до Єрихон, ми не перейдемо на іншу сторону.

With the help of this allusion, the speaker calls on Americans not to be indifferent to other people's grief, not to forget about mercy and compassion, that is, he reminds us of the main human values. Thus, the importance of doing deeds of mercy and selfless help to others is emphasized.

During his stay in the city of Houston, Texas, President J. Kennedy in his speech quoted some places from the book of Proverbs and the book of the prophet Joel. These words referred to the president's friend, Congressman Albert Thomas, whom he greatly valued:

«Your old men shall dream dreams, your young men shall see visions,» the Bible tells us, and «where there is no vision, the people perish» [32].

We offer this translation of this fragment:

Старцям вашим будуть снитися сни, юнаки ваші будуть бачити видіння, а Біблія каже нам: При нестачі бачення народ гине.

Addressing those who share his vision in the United States and abroad at a meeting of the United Nations, President J. Kennedy also appeals to the Holy Scriptures:... *as the Scriptures tell us, «No man who puts his hand to the plow and looks back is fit for the Kingdom of God» [32].*

We offer this translation of this fragment:

Ніхто з тих, хто кладе свою руку на плуга та назад озирається, не надається до Божого Царства!

Thus, the president is calling for the completion of what has been started.

Quite often in the speeches of US presidents, the topic of wilderness is raised, with which the idea of renewal, purification and getting closer to God is closely related in the Bible: forty years spent by the people of Israel in the desert, forty days of Christ's fasting in the desert. Consider an example from President R. Reagan's speech:

When the first President, George Washington, placed his hand upon the Bible, he stood less than a single day's journey by horseback from raw, untamed wilderness. There were 4 million Americans in a union of 13 States. Today, we are 60 times as many in a union of 50 States. So much has changed, and yet we stand together as we did two centuries ago [32].

We offer this translation of this fragment:

Коли перший президент, Джордж Вашингтон, поклав руку на Біблію, лише однієї подорож на коні відділяла його від дикої пустелі. З ним було чотири мільйони американців в союзі 13 штатів. Сьогодні нас в 60 разів більше, ми об'єднані в 50 штатів. Багато що змінилося, та все ж ми вистояли разом, як і два століття тому.

President L. Johnson in his inaugural address also recalls the beginning of the history of the American people:

They came here - the exile and the stranger, brave but frightened - to find a place where a man could be his own man. They made a covenant with this land [32].

We offer this translation of this fragment:

Вони прийшли сюди як вигнанці і чужоземці, сміливі, але налякані, щоб знайти місце, де людина може бути собі господарем. Вони уклали заповіт із цією землею.

One of the clauses of the testament, President L. Johnson proclaims unity:

To those who were small and few against the wilderness, the success of liberty demanded the strength of union. Two centuries of change have made this true again [32].

We offer this translation of this fragment:

Від тих, хто був нечисленний проти пустелі, успіх свободи вимагав сили єдності. Два століття змін тільки посилили цю вимогу.

And in conclusion, L. Johnson also appeals to the Holy Scriptures:

«Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?» [32].

We offer this translation of this fragment:

«Даруй рабу Твоєму серце розумне, щоб судити народ Твій, розрізняти добро і зло; бо хто зможе керувати цим великим народом Твоїм?».

So, the president is a humble servant of God's plan, who brings light to his people.

Thus, as a result of the study, it was established that appeals to God, biblical quotations, parables and prayers serve to strengthen the pragmatic effectiveness of a political leader's speech. Appealing to universal human values and ideals, emphasizing positive prospects for the country's development by using biblical vocabulary, using religious motifs in his speech, the president reminds citizens of the basic laws that must be followed for the sake of stability, stability and peace in society.

For politicians-orators, the Bible will always serve as a precedent text used in their speeches to establish contact with the population. This is a kind of connecting link between the politician and the audience, which ensures the formation of a positive attitude towards this or that political figure. The religiosity of a political leader contributes to the strengthening of the population's trust in state authorities, and therefore to the creation of his positive image.

According to the results of the study, the most frequent translation strategies used in the translation of Biblicisms in the modern English political discourse into Ukrainian were outlined. The following translation strategies were most often used: tracing (68% of translation cases), compensation (12% of translation cases), modulation (10% of translation cases), combined renomination (10% of translation cases).

A more detailed ratio of the applied translation strategies is presented in Figure 2.1.

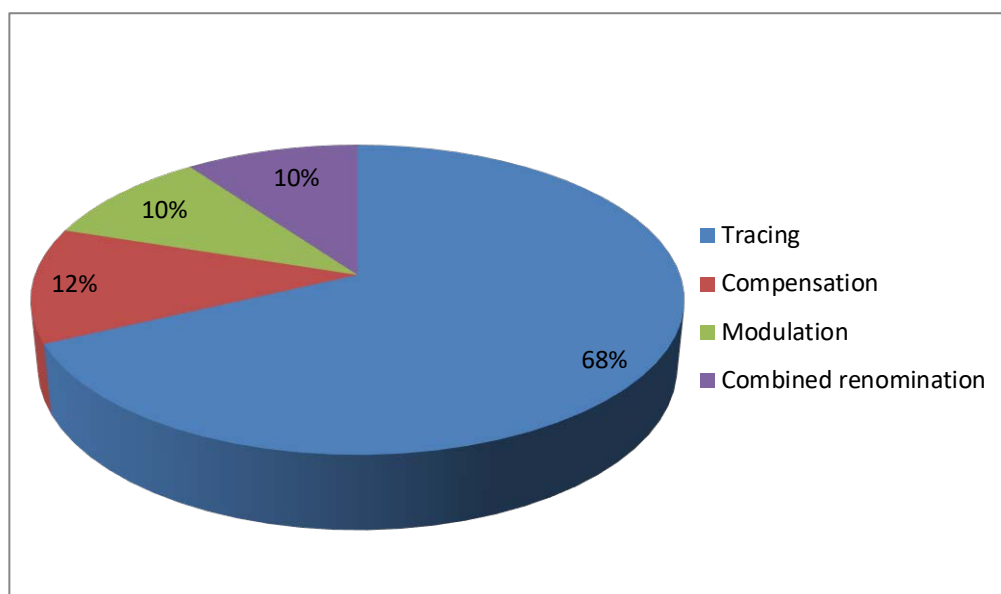


Figure 2.1. Correlation of applied translation strategies

The analysis shows that 68% of these phraseological units are recoded using various types of equivalent translation: most stable expressions are so capacious that they are reflected in the target language and firmly established in it. Moreover, some of them have several equivalents at once. This phenomenon illustrates the variability and progressiveness of language: variants are formed, change historically and find their development among different communities of people. The popularity of translation methods based on the use of equivalents is based on the convenience and comparative ease of use of this method. 32% of the units analyzed in the work currently have no analogues in the Ukrainian language, but in the era of globalization it is quite reasonable to consider the possibility of their appearance.

A practical analysis of the translation of biblical phraseological units in political discourse shows that, depending on the situation, translators use different methods to complete the task. One of these methods is the equivalent translation of biblical phraseological units, which is used when there are units in the language that can completely replace the foreign language analogue.

Such phrases are so established in the language that they are sometimes used in a truncated form without losing their meaning. You must be competent enough to recognize a modified phraseological unit and convey its meaning in the target language.

The situation is even more complicated when using various methods of non-equivalent translation – due to the lack of action templates, professionals are forced to replace the phrase, explain it, or even come up with a new unit. This approach makes the translator's work truly creative; his work literally turns into art.

CONCLUSIONS

Political discourse is a complex speech formation, the multifaceted nature of which hinders its complete understanding in professional research. So, in particular, today there is no single definition of this concept that could claim the role of universally accepted one.

In modern studies of political linguistics, narrow and broad approaches to the interpretation of political discourse have been developed. According to the first approach, political discourse is considered as the discourse of politicians, and according to the broad approach, this phenomenon is considered as the language of the public sphere. Such differences between approaches are caused by the growing importance of the media, the development of the latest means of communication, active globalization and commercialization processes, etc.

A public political speech is an official and mostly monologue speech of a political figure, the addressee of which is the audience, directly or virtually present at the time of his speech. Mandatory components of a political speech are its conception, completeness at the structural-compositional and substantive levels, the presence of purposefulness and orientation to influence.

The translation of political texts is carried out by using translation transformations. They ensure the adequacy and detail of the reproduction of the content of the political discourse text, its linguistic and cultural originality, preservation of the author's idiosyncrasy, emotional load and ideological content.

The pragmatics of the original political text becomes an important factor for the most accurate reproduction of its content in the translation. The basis of this process is the study and use of factual information, which, in turn, becomes the basis for the emotional and operational component presented in the texts of political discourse.

Phraseological units of biblical etymology are intertextual references to the text or plot of the Bible, are widely used in the function of reminiscence and form an integral part of texts of various types of modern English political discourse. The

introduction of biblical words into the text creates additional expressiveness and figurativeness, establishes a special contact with a circle of readers who have background knowledge and are able to «trace» the connection of phraseological units with their source.

The use of biblical phraseological units in English-language political discourse is very relevant. Such statements have a meaning-generating function, adding metaphor and imagery.

As the analysis of linguistic material has shown, phraseological units of biblical origin are characterized by high intertextual potential due to their immutable connection with the source text, which can be expressed implicitly (semantically) and explicitly (graphic and verbal markers of intertextuality).

Biblical texts are part of the cultural heritage of many peoples, and the use of quotations from them makes it possible for the speaker to implement a wide range of functions of influencing the audience. The use of biblical quotations in English-language discourse is a common practice among English-speaking politicians. This is because the Bible is one of the most significant texts in Western culture and has a great influence on people's worldviews.

Using quotations from biblical texts allows the speaker to establish an emotional connection with the audience and emphasize the importance of his statements. It is noted that the use of biblical quotes can be an effective communication tool to appeal to cultural traditions, as well as to establish an emotional connection with the audience.

In the course of this study, 50 phraseological units of biblical origin, used in English-language political texts, were analyzed. The analysis shows that 68% of these phraseological units are recoded using various types of equivalent translation: most stable expressions are so capacious that they are reflected in the target language and firmly established in it. Moreover, some of them have several equivalents at once. This phenomenon illustrates the variability and progressiveness of language: variants are formed, change historically and find their development among different communities of people. The popularity of translation methods based on the use of

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ANNEX

Original text	Ukrainian translation
Though I speak with the tongues of men and angels, and have no charity, I am become as sounding brass, or a tinkling cymbal.	Якщо я говорю мовами людськими, а любові не маю, то я – мідь, що дзвінить або кимвал звучний.
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing...	Якщо я маю дар пророцтва, і знаю всі таємниці, і маю всяке пізнання та всю віру, так що можу і гори переставляти, а не маю любові, то я ніщо...
If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will forgive their sin and heal their land	І упокориться народ Мій, що зветься ім'ям Моїм, і будуть молитися, і шукатимуть обличчя Мого, і обернуться від поганих шляхів своїх: то Я почую з неба, і пробачу гріхи їхні, і зцілю землю їхню
Judge not, that ye not be judged	Не судіть, і не будете засуджені
Woe unto the world because of offences!	Горе світові від спокус.
For it must needs be that offences come; but woe to that man by whom the offence cometh!	Адже потрібно прийти спокусами; але горе тій людині, через яку приходить спокуса
And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments	І почув я іншого, що казав від жертовника: Господи Боже Вседержителю, істинні та праведні є суди Твої

To act justly and to love mercy and to walk humbly with your God	Діяти справедливо, любити справи милосердні та смиренномудро ходити перед Богом нашим
We are our brother's keeper	Я не сторож братові моєму
Joshua generation	Покоління Ісуса Навина
The Scripture tells us that faith without works is dead.	Писання говорить нам, що віра без справ мертва.
The Epistle of James tells us we must be doers	Євангеліє від Іоанна говорить нам, що ми маємо бути діячами
Let us not grow weary of doing good, for in due season, we should reap, if we do not lose heart	Роблячи добрі справи, не впадаймо у смуток, адже свого часу пожнемо все, якщо не ослабнемо
The Bible tells us how good and pleasant it is when God's people live together in unity	У Біблії сказано: «Як добре і приємно жити братам разом!»
When you open your heart to patriotism, there is no room for prejudice	Якщо ваше серце відкрите для патріотизму, то в ньому немає місця забобонам
The Bible tells us to everything there is a season, a time to build, a time to reap and a time to sow.	Біблія говорить нам, що для всього є свій час – час будувати, час збирати врожай і час сіяти.
And a time to heal.	І час лікувати.
This is the time to heal in America	Зараз в Америці настав час лікувати
To love our neighbors as ourselves is a radical act, but it's what we are called to do	Полюбити ближнього так само, як самого себе – це рішучий крок, але це те, для чого ми покликані
As we start the hard work to be done, may this moment give us the strength	Нині, коли ми починаємо нашу тяжку роботу, нехай буде дана нам

to rebuild this house of ours upon a rock that can never be washed away	сила відбудувати наш дім на камені, щоб вода ніколи не змила його
Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance	Блаженний той народ, що має Бога в серці, я ж обраний у спадок Собі
We must always consider that we shall be as a city upon a hill – the eyes of all people are upon us	Тому ми повинні мати на увазі, що будемо подібні місту на горі – погляди всіх народів будуть спрямовані до нас
And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.	І буде в останні дні, гора дому Божого буде поставлена на чолі гір, і вивищиться над пагорбами, і потечуть до неї всі народи.
Many peoples will come and say, “Come, let us go up to the mountain of the Lord, to the house of the God of Jacob.	І підуть численні народи, і скажуть: прийдіть і здіймемося на гору Господню, в дім Бога.
He will teach us his ways, so that we may walk in his paths.	І навчить Він нас Своїх шляхів, і будемо ходити слідами Його.
The law will go out from Zion, the word of the Lord from Jerusalem.	Адже від Сіону вийде закон, і слово Боже – з Єрусалима.
He will judge between the nations and will settle disputes for many peoples.	І стане Він судити всі народи, і викриє всі племена.
They will beat their swords into ploughshares and their spears into pruning hooks.	І перекують мечі на орала, і списи свої – на серпи.

Nation will not take up sword against nation, nor will they train for war anymore	Не підійме народ на інший народ меча, і не будуть більше вчитися воювати
And we have a great purpose as a nation: to open the doors of opportunity to all Americans.	У нас як у нації є велика мета: відкрити двері можливостей для всіх американців.
To save our democracy.	Врятувати нашу демократію.
To be a light to the world once again	Знову стати світлом для світу
Work of this establishment had necessary effect and bore fruit	Робота цієї організації справила потрібний ефект і принесла свої плоди
Excessive regulation is not some external plague that's been visited on our businesses	Надмірні правила врегулювання не стали справжнім лихом, що відбулося із нашим бізнесом
And contained in this history is the critical point about France	Цей момент є переломним в історії Франції
We have to understand that the economy of this country is in outer darkness	Ми маємо усвідомлювати, що економіка цієї країни перебуває в повній тіні
Oh, eternal and everlasting God, direct my thoughts, words and work.	О, вічний і безсмертний Боже, спрямуй мої думки, слова і вчинки.
Wash away my sins in the immaculate blood of the Lamb and purge my heart by Thy Holy Spirit.	Змий мої гріхи в невинній крові Агнця та очисти моє серце Духом Твоїм Святим.
Daily, frame me more and more in the likeness of Thy son, Jesus Christ, that living in Thy fear, and dying in Thy favor, I may in thy appointed time	Щодня, твори мене у подобі Сина Твого, Ісуса Христа, що жив в страху Твоїм і помер за Тебе, і, можливо, я в призначений Тобою

obtain the resurrection of the justified unto eternal life.	час отримаю воскресіння та життя вічне.
Bless, O Lord, the whole race of mankind and let the world be filled with the knowledge of Thee and Thy son, Jesus Christ	Благослови, Господи, весь людський рід, і нехай світ наповниться пізнанням Тебе і Сина Твого, Ісуса Христа
My call is to the young in heart, regardless of age - to all who respond to the Scriptural call: «Be strong and of a good courage; be not afraid, neither be thou dismayed»	Я звертаюсь до усіх, хто молодий серцем, незалежно від віку, та відгукується на біблійний заклик: Будь сильним і мужнім, не жахайся і не бійся!
Recall with me the words of Isaiah:» They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary»	Пригадаймо разом слова пророка Ісаї: Ті, хто надію складає на Господа, силу відновлять, крила піднімуть, немов ті орли, будуть бігати і не потомляться, будуть ходити і не помучаться!
... the righteousness of our cause must always underlie our strength. For as was written long ago: «except the Lord keep the city, the watchmen waketh but in vain»	Праведність нашої справи завжди повинна підкреслювати нашу міць, тому що давним-давно написано: «якщо Господь не захистить міста, даремно пильнує сторожа»
«There is an appointed time for everything, and a time for every affair under the heavens»	Усьому під небом свій час і всякому ділу своя пора
... all of us share common aspirations to live in peace and security, to get an education and to work with dignity, to love our families, our communities, and our God.	... усі ми поділяємо спільні прагнення жити в мирі та безпеці, отримати освіту та працювати з гідністю, любити наші сім'ї, наші громади та нашого Бога.

These things we share.	Це ті цінності, які ми поділяємо.
This is the hope of all humanity	Це надія всього людства
...'all men are endowed by their Creator'.	...«всі люди створені Творцем рівними».
In other words, our form of government has no sense unless it is founded in a deeply-felt religious faith, and I don't care what it is.	Іншими словами, наша форма правління не має сенсу, якщо вона не ґрунтується на глибокій релігійній вірі, і мені байдуже, що це таке.
With us of course it is the Judeo-Christian concept, but it must be a religion with all men are created equal	У нас, звичайно, це іудео-християнська концепція, але це має бути релігія, у якій усі люди створені рівними

РЕЗЮМЕ

Курсову роботу присвячено дослідженню способів перекладу біблеїзмів, ужитих у англомовних політичних промовах. У ході роботи висвітлено основні етапи наукового дослідження функціонування біблійної лексики в політичному дискурсі, описано наявні способи перекладу біблеїзмів, ужитих у політичних промовах, проаналізовано зразки англомовних політичних промов, та здійснено перекладацький аналіз фактичного матеріалу дослідження (усього 50 одиниць). Крім того, у курсовій роботі складено таблицю, що містить зіставлення оригінальних англомовних особливостей вживання біблійної лексики в англомовних політичних промовах та їхніх перекладних відповідників в українській мові.

Ключові слова: переклад, перекладацький аналіз, біблеїзми, політичний дискурс, способи перекладу