

MINISTRY OF EDUCATION AND  
SCIENCE OF UKRAINE KYIV  
NATIONAL LINGUISTIC UNIVERSITY  
Department of Theory and Practice of Translation from the  
English Language

TERM PAPER

in Translation Studies

under the title: Peculiarities of translating English phraseology in texts of biblical  
origin

Group PA 17-20

Faculty of German

Philology and  
Translation  
Educational  
Programme:

English and Second Foreign Language:  
Interpreting and Translation in Business Communication  
Majoring 035 Philology

**Ania Savchenko**

Research supervisor:

**Olha Kurbal-  
Hranovska**  
Candidate of  
Philology  
Associate  
Professor

Kyiv – 2023

## CONTENT:

INTRODUCTION	3
CHAPTER 1. MAIN THEORETICAL ASPECTS OF PHRASEOLOGISMS OF THE ENGLISH LANGUAGE	6
1.1 Basic concepts of phraseology	6
1.2 Peculiarities of English phraseology	7
CHAPTER 2 THE PROBLEM OF INTERPRETATION AND TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS IN TEXTS OF BIBLICAL ORIGIN	14
2.1 The concept of motivation of lexical units of the modern English language	14
2.2 Peculiarities of translation and understanding of phraseology in texts of biblical origin	24
CONCLUSIONS	34
BIBLIOGRAPHY	36
LIST OF REFERENCE SOURCES	37
LIST OF DATA SOURCES	37

РЕЗЮМЕ

38

## INTRODUCTION

Actuality of theme.

In modern studies, linguists pay great attention to the issue of interaction between language and culture. The function of language is the accumulation and storage of human knowledge about the world.

Observations show that the relationship between language and culture is clearly represented in phraseology, and the study of phraseological funds of different languages is of great importance in linguistic and sociological science.

It should be noted that in order to deduce the specifics of the worldview of one or another nation, it is necessary to turn to the comparative method of research, since the identification of similarities and differences in phraseological units of two or more languages allows for a clear picture of linguistic and cultural uniqueness. There is no doubt that the cultural basis of idioms is information about traditions, customs, peculiarities of origin and formation of a group of people who speak one or another language.

Special attention should be paid to the fact that the phraseological system has a pronounced anthropocentrism, which prompts researchers to pay special attention to the linguistic and regional aspect of phraseological units.

Phraseological meaning as an object of linguistic research attracts the attention of many scientists. It is accepted that the phraseological meaning is a new semantic generalized type of meaning, which is composed taking into account the generalized meaning of the entire phraseological turnover [10]. Phraseological meaning is characterized by integral features that make it possible to identify similarities between different phraseological units. Such signs include categorical, evaluative, reinforcing value, etc. We share the opinion developed in linguistics that evaluation as a valuable aspect of meaning is present in various linguistic expressions, including idioms.

It should be noted that the cultural basis of idioms is information about traditions, customs, peculiarities of origin and formation of a group of people who

speak one or another language. This confirms the fact that phraseological units are carriers of national and cultural information.

The relevance of the work is determined by the need to describe the semantics of biblical phraseological units in the English language on the basis of modern semantic analysis of linguistic units with the involvement of the linguistic and cultural method, which is determined by the insufficient study of this problem in linguistics. In addition, the relevance of the conducted research is determined by the importance of the selected phraseological group in the study of the linguistic picture of the world, which in further research can serve as a basis for conducting comparative empirical studies of different phraseological groups.

The purpose of the work is to study the origin and semantics of biblical idioms in the English language and to explain the reason for the use of certain components in idioms.

To achieve the goal, the following tasks must be solved:

- 1) consider approaches to defining the concept of "phraseology", "phraseological unit";
- 2) establish characteristic semantic features of phraseological units;
- 3) consider the origin and meaning of biblical idioms.

The object of research is biblical phraseological units in modern English. The subject of the study is the origin and semantics of biblical phraseological units in modern English.

The purpose and tasks outlined in the work, as well as the specifics of the research object led to the use of the following methods and techniques of linguistic analysis: definitional and component analysis - to determine elementary terms, establish the research corpus; quantitative analysis - to identify the number of subgroups of biblical phraseological units; descriptive method, which is the basis for a comprehensive presentation of research results.

The practical value of the course work lies in the possibility of using its results in the educational process during the preparation of courses in lexicology, phraseology, and stylistics.

Structure and scope of work. The coursework consists of an introduction, two chapters, conclusions, a list of used literature (scientific sources in Ukrainian, English). The total volume of work is 37 pages.

# CHAPTER 1. MAIN THEORETICAL ASPECTS OF PHRASEOLOGISMS OF THE ENGLISH LANGUAGE

## 1.1 Basic concepts of phraseology

To derive the specifics of the worldview of one or another nation, it is necessary to turn to the comparative method of research, since the identification of similarities and differences in phraseological units of two or more languages allows for a clear picture of linguistic and cultural uniqueness. There is no doubt that the cultural basis of idioms is information about traditions, customs, peculiarities of origin and formation of a group of people who speak one or another language.

We share the opinion of F.M. Berezina, who believes that every nation has "its own way of perceiving and reflecting the world", which consists in their language [7]. It follows from this that the study of phraseological units in those of the language corpus gives scientists the opportunity to characterize the way of life of the people.

We agree with the definition of V.M. Yartseva [12], who believes that phraseology is, on the one hand, a branch of linguistics that studies phraseological units, and on the other hand, a collection of all phraseological units of the linguistic structure. Thus, the subject of research of phraseology is free phrases, in particular phraseological units.

Special attention should be paid to the fact that the phraseological system has a pronounced anthropocentrism, which prompts researchers to pay special attention to the linguistic and regional aspect of phraseological units.

Phraseological meaning as an object of linguistic research attracts the attention of many scientists. It is accepted that the phraseological meaning is a new semantic generalized type of meaning, which is composed taking into account the generalized meaning of the entire phraseological turnover [10].



Phraseological meaning is characterized by integral features that make it possible to identify similarities between different phraseological units. Such signs include categorical, evaluative, reinforcing value, etc. We share the opinion developed in linguistics that evaluation as a valuable aspect of meaning is present in various linguistic expressions, including idioms.

It should be noted that the cultural basis of idioms is information about traditions, customs, peculiarities of origin and formation of a group of people who speak one or another language. This confirms the fact that phraseological units are carriers of national and cultural information.

As noted by V.M. Telia, the "language of culture" is embodied in various semiotic systems. In natural language, its realities and attitudes are dispersed in the content of the names of cultural "things" and concepts, manifested in the prescriptions of folk wisdom - in proverbs and sayings, in various language stereotypes, standards, symbols, as well as in precedent texts - in catchphrases. etc. Along with this, there is an urgent need when describing the content of the cultural-national connotation to operate with these manifestations of the language of culture as a source of interpretation.

## **1.2 Peculiarities of English phraseology**

V.M. Telia offers two postulates for the study of the interaction of language and culture. "The first postulate consists in the assumption that native speakers possess - more or less consciously - knowledge of precedents regarding culturally significant information of texts or linguistic entities that can serve as sources of cultural-national interpretation of phraseological units. The second postulate: the correlation of phraseological units with the "language of culture" in linguistic and cultural analysis can be detected, as a general rule, only on fairly representative arrays of ideographic fields (such as "personal characteristics", "feelings", "intellectual abilities and states", "behavior" , "space", etc.)".

In order of first approximation, V.M. Teliya proposes to highlight eight sources of linguistic and cultural analysis of phraseological units. Let's list these stages.

1. One of the sources of culturally significant interpretation are ritual forms of folk culture, such as matchmaking, wakes, etc., beliefs, myths, spells, etc. An example is the phraseology the soul flies to another world. In this regard, it is important to emphasize the difference between the etymological analysis, which reveals the original meaning of the image, and the linguistic-cultural analysis, aimed at revealing the culturally significant meaning, which is connoted in a way that is not the same.

2. The sources of interpretation certainly include the paremiological fund, since most proverbs are prescriptions-stereotypes of the people's self-consciousness, which provide a wide enough space for choosing for the purpose of self-identification - sometimes from directly opposite maxims. These are all kinds of verbal formulas and clichés (such as for thirty-nine lands, bread and salt, and the like).

3. The source of the cultural-national interpretation is also the system of images-standards, which are characteristic of this linguistic and cultural community, depicted in walking stable comparisons of the stupid-as-a-ram type.

These traditional, i.e. reproduced from generation to generation, standard comparisons also reflect the worldview, but - most importantly - are the result of the actual human comparison of their inherent properties with "non-human" properties, the bearers of which are perceived as examples of human properties. Standards become what human properties are figuratively "measured" in (cf. in this regard, the plot from a well-known cartoon, where the animals decide to measure the boa constrictor "in parrots" and where the parrot serves not as a standard, but as an ordinary measuring scale).

It is known that each people, in addition to standards shared with other peoples (such as dumb as a fish, fat as a barrel), has its own special idea about the "comparability" of man and animals, man and plants, man and things, etc. And these representations standardized in traditional comparisons only "set" examples of

health, beauty, stupidity, etc. Such an example of stupidity for the Ukrainian mentality is a ram (stupid as a ram), stubbornness is a donkey (stupid as a donkey), clumsiness - a bear (clumsy like a bear), etc.

4. Another source of cultural-national interpretation of phraseological units, quite diverse in origin and use in different types of discourse, are symbolic words or words and word combinations that receive a symbolic reading. Cultural-national symbols embodied in the linguistic "body" are word meanings that perform the function of a symbol: a linguistic unit is endowed with a meaning permanently associated with it, which indicates a concept that is its own linguistic meaning. Thus, in idioms such as the soul is out of place, the soul is bleeding or in combinations such as the soul hurts, the meaning of the word soul is not reinterpreted metaphorically, but retains its symbolic reading "organ of the senses", and in the idiom the soul went to the heels - "organ life activities" etc.

5. Christianity with its theosophy, moral attitudes and rituals served as a powerful culture-bearing source of Ukrainian worldview. The famous ethnographer D. Fraser claimed that all culture came from the temple.

Christianity itself, according to P. Florenskyi, brought with it a higher spirituality, paying attention to the meaning of the inner subjective world of the individual. Religion is reproductive, and since the religious worldview served for a long time as a dominant for the search for spiritual and moral meaning and earthly life, it entered "in the blood and flesh of the people."

As you know, phraseological units derived from religious discourses can represent different types of citation: direct quotation (such as the vessel is scanty, the salt of the earth), an allusion to religious texts due to the inclusion of one or two words in the phraseology (such as impenetrable darkness and gnashing of teeth), "compression of the plot" (such as Valaam's donkey or the widow's lap) and the like.

However, everyone seems to understand the general meaning of such expressions (including carrying one's cross, toiling in the sweat of one's brow, drinking a bitter cup, a cup of patience, suffering, giving one's soul to God, etc.).

For example, the idiom to drink a bitter cup or the phraseological combination of the cup of patience, suffering, and the like are easily associated by those who know the Gospel with the "Prayer for the Cup" (among them Pasternak's: "If you can, Abba Father, pass this cup away"), and for those who do not know - with bitter tests. In any case of "vague" or more or less clear knowledge of this episode from the Gospel, the idioms are not interpreted as "literal" passages of the text, but are related to this episode as a frame that structures the knowledge of the highest fullness of suffering. In fact, native speakers perform a hermeneutic analysis in such cases - each to the extent of their knowledge of the text or the tradition associated with it, or perceive the word cup as a symbol of the fullness of suffering.

6. Another source of cultural interpretation is the intellectual property of the nation and humanity in general: the philosophy of the world structure, its understanding of history, literature, etc. We summarize this vast body of knowledge because it is important to note the type of source rather than to characterize its performance.

Usually, this collective source is presented in collections made in the genre of "winged words and sayings", "in the world of wise thoughts" and the like. But it should be noted the unproductiveness of this source for the interpretation of phraseological units, which is quite understandable: phraseological units arise and acquire the status of reproducible units in the folk environment, for which folk wisdom, "traditions of deep antiquity", are also reflected in folk art, religious attitudes, in that including pagan ones, which, of course, does not exclude the penetration of quotations from other discourses into the phraseological composition of the language (such as the elephant in the dish shop, the smoke of the homeland, and the like).

Starting from the end of the 19th century and during the 20th century, the formation of idioms is actively fueled by artifacts of civilization (such as the locomotive of history), military and sports terminology, and especially by political discourse. But these sources, ascending, as a general rule, to the mass media, rather reflect some universal worldview for our century than a cultural-national one.

7. The sources of cultural and national information should include information about such realities, which are clearly expressed in the words-components of phraseological units, which are the subject of description in country studies-oriented dictionaries. We are talking about words like *lazna* (to ask for a bath), about phrases like *copper money* (copper money is not worth it).

Therefore, it is the figurative content of phraseological units that can be a "hint" for cultural and national interpretation, if it reflects the characteristic features of the worldview. The natural origin of phraseological phrases and language components is a complex and contradictory part of the composition. So let's try to understand some of these directions that are combined with these factors. The study of the stability of phraseological units is related to the subject of phraseological prototypes.

The external characteristic that characterizes a word and a phraseological unit is "the completeness of the word and the separateness of the phraseological unit." By different design is meant a special structure of syntactic monolithicity, which contains components with separate words. Completeness includes the overall written design of all constituent parts [9].

The prototype of the phraseological unit, which appeared before the phraseme, plays a very important role in the very process of rethinking an important role. Therefore, if there is no prototype, then the lexemes involved in the composition of this phraseological unit are reinterpreted. This event is due to linguistic and extralinguistic aspects. So, the concept of phraseological reinterpretation is a full or partial metaphorical reincarnation of the concept of the prototype of a phraseological unit (or phraseological phrase), which has a foundation in a semantic shift. The most important types of reinterpretation are juxtaposition, metaphor and metonymy [11].

The most significant emphasis should be placed on the definition of the phraseological concept itself. This testimony is quite complex, it is "due to a special relationship to the characterized objects or facts of reality, the nature of the internal figurative foundation, super-wordiness, subordination between the dictionary parts of phraseological units and finally or to a certain extent revising their concepts." [4].

The semantics of a phraseological phrase and its volume are in a dialectical combination. In the course of phraseology for all such language units, it was primarily difficult and long. The exceptional structure of a large number of phraseological phrases cannot be mastered and explained unless they are compared with proper word formations or, in other words, prototypes. However, "to look at this or that specific phraseological combination as a word formation essentially means to replace the qualitative non-standard phraseological word formation with a qualitative feature of its natural origin" [8]. This, of course, does not mean that the idiom cannot reflect various word formations characteristic of the past.

Formed as a result of multiple use in any group, in this or that field of production, phrases usually pass by the speakers themselves little by little, enrich their activities, acquire a fresh meaning, their limited real concept has changed and become more expanded, generalizing. Together with a fresh concept, these combinations also acquire qualitatively fresh semantic features, formed by qualitatively fresh language units. Having analyzed the semantics of phraseological word formations that arose in various branches of human production work: *to put the screws on smb.* – ‘закрутити гайку’; *to give smb a crop* – ‘під одну гребінку підстригти’; *to set out on the path of* – ‘ставати на рейки’ [3].

Philologist L.G. Skrypnyk emphasizes the characteristic of phraseological conjunction as "overwording", which really diverges from the concept of equivalence. The concept of "the relationship between phraseological grafting and language unit" was first introduced by the linguist O.V. Kuninim also translates the very peculiarity of phraseological units as best as possible [6].

In terms of construction, the concept of a phraseological phrase is formed not by one word, but by mandatory word formation of at least two components. Constituent components of words — morphemes — do not represent an independent unit of language. The components of a phraseological combination are prototype words (with their characteristic configurations of word change), they are able to function outside the boundaries of the phraseology. The lexical concepts of a word

and a phraseological phrase are not equivalent, although there may be common features [18].

So, phraseological units and words are characterized by the facts of synonymy and antonymy, that is, phraseological phrases can form independent synonymous layers and antonymic pairs. As an example, we can cite the following synonymous tiers with the concept of "die» – *to go to glory* – *to pass away* – *to turn up one's toes* – 'померти, віддати Богу душу'; *the naked truth* – *the sweet lie* 'гірка правда — солодка брехня'; антонімічні пари: *bone idle* – *hard-working* 'лінивий — працьовитий' [3].

Phraseological word formation has internal and external forms, which O.O. Potebny highlighted in the word. These two configurations are found in the phraseological unit. The outer form is an independent sound, so the inner one is a concept.

The semantics of phraseological inflections requires special attention, due to the fact that the size of the importance of the parts always includes the concept of the phrase itself. Here it is also necessary to note the over-wordiness of the word combination, the subordination between the lexical parts of the phraseology and their more or less completely reinterpreted concept.

## **CHAPTER 2 THE PROBLEM OF INTERPRETATION AND TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS IN TEXTS OF BIBLICAL ORIGIN**

### **2.1 The concept of motivation of lexical units of the modern English language**

Nomination (from the Latin *nominatio* "naming") is the process of formation of language units that serve to distinguish and name fragments of reality and form relevant concepts about them in the form of words, combinations of words, idioms and sentences. This term also denotes the result of the nomination process, that is, a meaningful linguistic unit. At the same time, by the term "nomination" we understand the general designation of linguistic problems related to naming, as well as word formation, polysemy, phraseology, which are considered in the nominative aspect. So, the theory of nomination studies and describes the regularities of the formation of symbolic language formations.

The use of language forms in their primary purposes, that is, to denote certain objects, is called primary, or direct, nomination, and the forms themselves are primary language signs. They are characterized by a "simple" relationship that reflects elements of reality in a functional-genetic aspect, when language elements and units are used in their primary function, that is, directly to indicate what they were specially created for. For example, the English word *value* means "value", and the *value of the program* means "the value of the program", that is, a program that has all the signs of quality. This is an example of a direct nomination to indicate a certain phenomenon.

The need for names is great, as a person in the process of his activity constantly discovers new properties and connections. The creation of a separate notation unique to each individual object, phenomenon, or class of objects, properties, and relations will lead to the emergence of a cumbersome and, therefore,



inconvenient lexical system. Secondary nomination is designed to prevent this. It provides for the use in the nomination process of already existing units in a new function for them. As a result of secondary nomination, nouns are perceived as derivatives in terms of their morphological composition and content, such as, for example, the English words *friendly*, *insecure* (relative to the word *user*). Therefore, the formation of words according to the word-forming models available in the language should be classified as a secondary nomination.

Secondary are also those nominations that are formed on the basis of original, but in a certain way, transformed word meanings. Such English lexical units as *keyboard* "keyboard" and *hardware* "hardware" appeared as a result of combining the words *key* "key" and *board* "board", *hard* "hard, rigid" and *ware* "production product", while *programmable* "programmable" and *instruction* "instruction, command" are formed by suffixation. Secondary lexical units do not simply name certain fragments of reality, but form ideas about them, conceptualize them in a certain way in the human mind. This refers to a new vision of the subject, actualization of its individual qualities and properties, and modification of the impression of reality.

As an example, let's take the English word *storage*, which in its primary function means "storage, warehouse", and as a result of the process of secondary nomination, acquired the meanings "accumulation", "memory", "storage device". Lexical nomination is used to name elements of external and internal human experience. Given this, the objects of lexical nomination, or *nominees*, are certain elements of reality: objects, processes, qualities, relations (temporal, spatial, quantitative, etc.). They serve as an objective foundation for the emergence of the main classes of words in each language: nouns, verbs, adjectives, adverbs, numerals, functional parts of speech.

Of particular importance at the current stage of the development of linguistic science is the study of the internal mechanism of the interdependencies of the plan of expression and the plan of content. The isolated study of these levels of language to solve the cardinal problems of theoretical and applied linguistics is considered

wrong among linguists of various directions. Some of them discuss the nature and properties of the motivation of a linguistic sign, the possibilities of research of this category, its difference from other categories. It is known that motivation can appear under different names: "sign of meaning", "lexical objectification", "motivation", "meaningfulness of the internal form", "determined by internal relations", "word-forming meaning", "etymological structure of the word", etc.

Motivation as a linguistic phenomenon is a reflection by means of language of one or more features of the subject in its name without changing the essence of motivation, if derivational relations are established between derived and creative words. Professor V. Leichyk, for example, defines motivation as "transparency of the semantic structure", the property of giving an idea of the concept that the term names. The scientist distinguishes the following types of motivation of the word-term: a) motivation of the form determined by the linguistic substrate of the term; b) the motivation of semantics, that is, the relationship to the object of designation; c) motivation of the function, that is, the place of the term in the term system [4].

A close and inseparable connection between sound and meaning is a necessary condition for the existence of any motivated lexical unit, while in unmotivated units it is absolute, conditional and arbitrary. Thus, in modern English, the words blue in the meaning of "blue", sugar in the meaning of "sugar", source in the meaning of "source", five in the meaning of "five" and many others do not reflect in their sound form anything that "suggested » would be their meaning to the speaker, and are unmotivated primary lexical units. Words like whisper «шепотіти», buzz «дзижчати», clap «плескати в долоні», cluck «кудахкати», fingerprint «відбиток пальця», chairbed «крісло-ліжка», software «програмне забезпечення», package «пакет», sable у значенні «соболіне хутро», in-depth «ретельний, всебічний», warm «гарячий, сердечний, теплий (про колір)» and many others, on the contrary, are motivated. In addition, the methods of their motivation are different.

In the given onomatopoeic words whisper, buzz, clap, cluck and similar ones, the sound envelope seems to imitate the sounds that are characteristic of this or that object or accompany this or that action. If we compare some onomatopoeic words

in different languages (eg, mumble мимрити, cackle хихикати, hiss шипіти, mew нявкати, bubble булькати, пухиритися (про воду), quack крякати and many others), you can make sure how approximate this imitation is.

In the process of component analysis, the meaning of a word can be divided into elementary semantic components, that is, seven. For example, in English, the word bus includes the following seven:

1) a large motor vehicle carrying passengers by road, typically one serving the public on a fixed route and for a fare (великий автомобіль, що перевозить пасажирів дорогою, зазвичай обслуговує громадськість за фіксованим маршрутом і за плату);

2) a distinct set of conductors carrying data and control signals within a computer system, to which pieces of equipment may be connected in parallel (окремий набір провідників, що несуть ці сигнали в комп'ютерній системі, до яких можуть бути підключені елементи устаткування, що управляють).

The category of motivation is key in considering questions about the connection between the internal form and the lexical meaning of a word or phrase. As already mentioned, S. Ullman distinguished semantic, morphological and phonetic, or natural, motivation [2]. Motivation facilitates the emergence of a word, recognition of its meaning and memorization, due to which connections and associations characteristic of those who talk about objects and phenomena of reality are fixed in the language.

The motivation of names is a support during the emergence, storage and recognition of lexical units. Thus, Z. Kharitonchyk states: "But since the motivation of the name is not identical to its meaning, reflecting only one or the other distinguishing feature of the named object, and not the entire set of the most essential properties fixed in its meaning, it becomes excessive when the "I acquires the status of a habitual and fixed object designation in this language group" [1].

Semantic, or figurative, motivation is based on the coexistence of the direct and connotative meanings of the word in a synchronous plan. The synchronic approach involves the study of the vocabulary of a certain historical period from the

point of view of its organization, that is, the study of the meaning of words, stylistic differentiation of vocabulary, thematic and lexical-semantic grouping of words, systemic relations between sets and connections between units within these sets. The meaning of such words causes figurative associations with well-known concepts, on the basis of which special concepts arose as a result of semantic transfer. The internal form is an indispensable semantic characteristic of any word, i.e. the "mental image" of the subject is objectified by the social experience of a person and "prompted" by the structural features of the word itself.

Semantic motivation is based on the fact that the name of one subject includes the name of another subject on the rights of its structural part. In other words, both names are connected by the relation of complete inclusion (bed "bed" > bed "flower bed, flower bed"). For example, the compound noun beachcomber has the following meanings: "an ocean wave that runs ashore", "an inhabitant of the shores of the Pacific Ocean who lives by mining pearls", "a person without a specific occupation; idler". The first of them is literal, it appeared as a result of combining the meanings of the morphemes beach "gentle seashore" and comber "wave in deep water". So the motivation of the word beachcomber in the first case is morphological. The second and third meanings of this word are metaphorical, figurative. In this case, we can say that such motivation is semantic, based on a combination of direct and figurative (connotative) meanings within the semantic structure of the word.

Let's give another example. The English compound noun blackout has the following meanings: "turning off the light in the audience hall", "temporary absence of electric lighting", "failure in memory". The first and second meanings are literal, that is, they are the result of combining the meanings of the morphemes black "black" and out "outside; external". Note that the motivation of the word blackout in the first and second cases is morphological. The third meaning of the word blackout is metaphorical. Here motivation is semantic, as it is based on a combination of direct and figurative (connotative) meanings within the semantic structure of the word. Fully motivated is a word consisting of one element, the choice of which is explained

by a previous ("pre-terminological") meaning, as well as a multi-element word, in which all elements are explained in the same way.

The motivation of a word can be lost in the modern language as a result of the word losing its primary meaning. So, the word spoon originally had the meaning "cod", and the object, which was used to collect liquid, crumbly food, got this name because it used to be eaten with the help of cod. Motivation is characteristic not of every lexical unit, but rather of its internal form. Semantic components of the internal form that arose accidentally and did not acquire connections or lost them with the corresponding lexical meaning do not reveal the motivation of the word, but, on the contrary, reduce it, make the word falsely motivated in general.

According to D. Lotte, false reference terms are units that are characterized by an incorrect or outdated explanation or that have appeared on the basis of false ideas about a phenomenon or subject. Therefore, motivation is not only a fixer of general characteristics of internal form and meaning, a means of ascertaining the presence of a semantic connection between them, but also an indicator of both quantitative and qualitative characteristics of these general components, their informative role in the composition of lexical meaning. At the level of motivation, the associative relationship between the semantic elements of the nominative unit and the corresponding lexical meaning should be traced. Some linguists, for example M. Stepanova, believe that the semantic motivation of a word is determined by the lexical meaning of the primary bases and the semantics of the word-forming model to which the secondary base corresponds [3].

Morphological motivation assumes a direct connection between the lexical meaning of morpheme components and the structural model of the word. This type of motivation is observed in derived words, both simple and complex. Differences between morphological and semantic motivations are especially clear in complex words, in which structural features recede into the background, and the "semantic reading" of the connections between word-elements plays a decisive role. Morphological motivation is "the property of the term to indicate by its form the categorical belonging of the concept" [2].

According to the majority of linguists, morphological methods of term formation make it possible to achieve a higher degree of representation of a concept in the form of a term, i.e. motivation is the desired result of the representation in a lexical unit by the means of language of a certain sign or signs of denotation, which are components of the corpus of signs of its lexical meaning. Morphological motivation is present in cases where there is a certain connection between the morphological structure of the word and its meaning. This type of motivation is observed in the derivatives of simple and complex words. For example: – stakeholder (stake "share of capital", hold "to keep" and the subject suffix -er); - interconnect (inter "between", connect "connect"); - nothing "no" (no "nothing", thing "thing", lit. "no thing"); – indeed "really" (in "in, on", deed "case", lit. "in action"); – computer "computer, computing device" (to compute "to calculate" and the subject suffix -er, lit. "that which calculates"); - nonsense (non, sense); – long-distance "far, remote" (long "long", distance "distance"); – underline "underline" (under "under", line "line, trait"); - well-tailored (well "good", to tailor "to adapt" and the suffix -ed, which gives the adjective formed by it the meaning "possessing or differing from what is expressed in the base").

Morphological motivation is the simplest manifestation of the structuring of the material plan of the word. The motivation of derived units is the result of a purposeful word-forming process, evidenced in the lexical unit by at least one word-forming formant, apart from its non-derived root part. If we compare the motivation of complex and simple derivative words, it becomes obvious that almost all features of the motivation of derivatives to a greater or lesser extent are characteristic of complex words as well. However, motivation can have a different character depending on which of the aspects of the analyzed concept is expressed by the corresponding expression.

Morphological and semantic motivation occurs much more often in languages. According to morphological motivation, the meaning of a lexical unit is "suggested" by its very composition, its components, which is evident in the above examples of chairbed, software, in-depth, package. As for phonetic motivation,

many scientists believe that it is the least common way of motivation. Among phonetically motivated words, onomatopoeia (when the denotation of the word is the sound spoken by an animate or inanimate object) and onomatopoeia (when the denotation of the word is objects, signs, actions that are not capable of forming a sound) are distinguished. Both of these phenomena (sound imitation and sound symbolism) are related, in some cases they are even difficult to distinguish.

Some linguists call phonetic motivation absolute (or external motivation), and other types of motivation - relative (or internal motivation). V. Hak, for example, divides relative (internal) motivation into morphological, in which the meaning of a word flows from the meaning of its components, and semantic, when a new meaning appears as a result of reinterpretation [3].

Scientists believe that phonetic motivation realizes the pictorial or evaluative potential of what it means, while other types of motivation are reduced to the main one - semantic motivation, which may or may not be expressed morphologically. This makes it possible to conclude that phonetic motivation is connected to some extent with an emotional assessment of realities. In the future, the emotional assessment gives way to a conceptual one or may be based on a certain conceptual representation hidden in the inner form.

In the process of naming objects, phenomena of reality, the question of motivation, the choice of a sign (motive) occupies a central place in the theory of nomination, fundamentally developed by onomasiology. In the process of analyzing the theoretical prerequisites of the nomination, it should be noted that behind each name there is a concept, and the concept is formed on the basis of a set of judgments about the subject. That is, onomasiology departs from the concept and examines what signs motivated the emergence of this concept. On the one hand, the study of the plurality of expressions that form a whole focuses on the consideration of semantically related expressions of structural concepts and onomasiology. On the other hand, when studying the essence of this or that concept, we are oriented pragmatically on onomasiology, which involves the idea of choosing a specific motive for the motivations of a specific concept or a specific referent.

Phonetic motivation refers not only to words that name a sound and imitate it, but also to words where the forms correspond to its meaning based on the ability of the material of language signs to express symbolic meaning. Scientists believe that the phonetic motivation of a word proves a direct connection between the phonetic structure of the word and its meaning. For example, the word cuckoo is the name of a bird that makes sounds similar to its name. As we can see, there is a similarity between the sound form of the word and the sounds made by the bird, that is, onomatopoeic words play an important role in phonetically motivated words.

Taking into account the phonetic significance of the words and in the process of comparing the obtained results with the characteristic aspect of the meaning of the same words, it is possible to obtain proof that the sound and the meaning of the word tend to correspond. These types of phonetic motivation (imitation of a sound by sound and transmission of an image by sound) are mostly indistinguishable, however, according to some linguists, they are phenomena of different types, although they have points of intersection [13].

According to S. Voronin, the fact that the subject of phonosemantics is the sound-image system of language, and it requires independent consideration, served as an external prerequisite for the emergence of the discipline of phonosemantics as an independent discipline in linguistics. The linguist recognizes phonosemantics as a science of the linguistic cycle, the subject of which is the sound-imaging (that is, onomatopoeic, or onomatopoeic, and sound-symbolic) language system. [5].

S. Voronin called the principles of involuntary language sign, determinism, reflection, integrity and multifacetedness the main principles of phonosemantics. In his opinion, phonosemantics is a science that emerged and asserts itself at the junction of phonetics (on the level of expression), semantics (on the level of content) and lexicology (on the combination of these levels).

T. Kiyak, for example, at the linguistic level singled out such a type of motivation of lexical units as content or intentional, which "characterizes the ability of the internal form to reflect the most relevant features of the linguistic content of the word, that is, reveals its structural and semantic features" [8]. He considers



content motivation to be a structural-semantic characteristic of a lexical unit, which explains with the help of language the rational lexical-semantic connection between the meaning and the internal form of this unit. Content motivation can manifest itself in different ways depending on the linguistic usage. First of all, this concerns the selection of commonly used vocabulary and scientific and technical terminology in the language, which is related to the peculiarities of the functioning of words in these layers of the vocabulary.

Based on the studied approaches to the typology of motivation, it can be concluded that motivation should be understood as the relationship between the internal form of a word and its semantics, the rational, logical justification of the connection between form and content. This is also evidenced by the research of V. Leychyk, S. Hrynyov-Hrynyevich and other scientists concerning the motivation of the term. By the motivation of the term, the mentioned scientists understand its semantic transparency, as well as the property of its form to give an idea of the concept named by it [7].

T. Kiyak defines the motivation of the term as the act of reflecting one or more features of the subject in its name by means of language, as an indicator of the "justification" of the name. Z. Kharytonchyk believes that for lexicological research "the question of the relationship between the form and content of lexical units is much more important, in connection with which the problem of the motivation of lexical units, their internal form, through which the way of expressing a concept, the connection between the sound shell and the content" [13]. The scientist considers the close and inseparable connection between sound and meaning as an indispensable condition for the existence of each lexical unit.

## **2.2 Peculiarities of translation and understanding of phraseology in texts of biblical origin**

Biblicalisms, 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. A number of linguists were engaged in the study of phraseological units of biblical origin, which confirms the relevance of studying phraseological units of this type.

So, Roksolyana Zorivchak considered the methods of translation of biblicalisms, and Volodymyr Hak proposed the classification of biblicalisms. It is also worth highlighting the works of Yuriy Gvozdyov, in which the classification of biblicalisms is presented, which helps to form a better idea about them. 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 [3].

The definition of biblicism can be as follows: biblicism is a word or saying from the Bible [4]. It is worth noting that there are different classifications of biblicalisms, but this article uses the classification of Volodymyr Hak. He divides biblicalisms according to the degree of connection with the Bible and according to the semantic feature [5]. According to the degree of connection, V. Hak distinguishes four types: 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: - «Агнець Божий», «Альфа та Омега»,

«манна небесна», «обітована земля». Such Biblicalisms in English correspond to the following: "A Lamb of God", "Alpha and Omega", "manna from heaven", "the promised land". How can you be sure that all these biblicalisms have an equivalent, since they came from the same source - from the Bible.

Secondary biblicalisms are distantly related to the Bible. For example, a phraseology of biblical origin that can be found in the book "Little Women": - "It's past nine, and dark as Egypt." [6]. 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.

Volodymyr Hak distinguished idioms of biblical origin based on semantics and considered those idioms that have a direct and figurative meaning. So, the phraseology "out of the mouths of babes and sucklings" belongs to the first group, which has a direct meaning and is translated as «новачок, або недосвідчений», literally translates as «новонароджена дитина, грудна дитина». An example of Biblicalisms with a figurative meaning can be "a lost sheep", which is translated as «заблукавши вівця», «людина, яка збилася з праведного шляху». Biblicalisms are also important in literature. Many writers, both Ukrainian and English, were inspired by the Bible, so it is not surprising that in fiction there are examples of the use of Biblicalisms. Thus, V. Shakespeare often referred to the Bible and his works are full of interspersed with biblical idioms.

It is worth noting that when reproducing biblicalisms, translators often resort to various transformations, such as additions, deletions, allusions, and authorial comments. English authors like to use whole quotes from the Bible, for example: - The sons of Edward sleep in Abraham's bosom [7]. In this example, the author used the allusion of Abraham's bosom, that is, a hint of a biblical situation, namely, a hint of Abraham and the Gospel of Luke, where this expression means the place where the righteous rest after death. Let's look at the translation: - Едварда діти - в лоні Авраама [8]. Next, we propose to consider the following biblicalism: - 'Zounds, I

bleed still; I am hurt to the death [9]; - Спливаю кров'ю. Він убив мене! [10]. In this case, the translator, as the author of his work, decided to remove this Biblicalism. In the original, this expression means the wounds that Jesus Christ suffered when he was crucified.

Therefore, one of the reasons for the use of phraseological units of biblical origin is the need to enrich the language, while in fiction such lexical units are used to emphasize certain features and situations and for the purpose of emotionally emphasizing certain moments. Such features of biblicalisms should not be left out of consideration during translation, because the work of a modern translator of fiction must be deeply creative, one that conveys not only the main content of the work, but also the images, realities and characteristic color of the era that is reflected, because each original in its own way (and each target group according to its type and composition) needs its own, always individual approach [11].

Biblical idioms constitute a large part of phraseology in many languages of the world. In one form or another, many Western writers and journalists refer to the Bible in their works, and also actively use biblicalisms as titles of works and articles.

One way to draw intertextual connections with the Bible is through allusion. Allusions used in the text, or direct quotations from the Bible, are intertextual elements. The theory of intertextuality assumes that there are numerous connections between all texts created in one culture, and the use of these connections allows authors to create additional layers of meaning [4]. Preservation of intertextual elements in translation is one of the most difficult tasks that a translator has to solve.

A fairly large group in the English language is represented by biblicalisms, which have equivalents in the Ukrainian language. The translation of such Biblicalisms does not cause difficulties, since in most cases the corresponding equivalent is used. Example: *forbidden fruit* - заборонений плід, *promised land* - земля обітована, *daily bread* - хліб насущний, *to worship the golden calf* - поклонятися золотому теляті [7].

However, some biblicalisms have taken root only in the English language. They make up a rather large and the most difficult group to translate. Among the

English biblicalisms that do not have an equivalent in the language of translation, we can highlight:

- biblicalisms that have preserved their imagery. Such biblicalisms are widespread, in various text types and functional styles. Their use gives the story imagery, versatility and expressiveness. Thus, the task of the translator is to convey imagery and preserve the allusion to the text of the Bible. In this case, during the translation, the biblicalism of the English language is replaced by a similar biblicalism of the Ukrainian language, phraseologism, or the method of descriptive translation is used;

- biblicalisms, have lost their imagery. Recently, many Biblicalisms, which have long entered the language, lose their imagery and acquire a different meaning, turning into clichés. Such Biblicalisms have a neutral stylistic color, they are translated depending on the context. Intertextual elements in the translated text are not saved.

Let's consider the ways of translating biblicalisms that have preserved their imagery, using the example of the translation of the English biblicalism *land of milk and honey*:

*land of milk and honey* [7] - країна процвітання і достатку, благодатна земля [1];

- *milk and honey (idiom)* [7] - процвітання і достаток [1].

In the Ukrainian language, this Biblicalism has no correspondence.

In the Bible:

«*I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey*» [5]. / «І йду визволити його з єгипетської руки, та щоб вивести його з цього краю до Краю доброго й широкого, де тече молоко і мед» (Вих. 3: 8). Англійські біблеїзми часто вживаються в атрибутивних конструкціях: *land of milk and honey; life of milk and honey; time of milk and honey; dreams of milk and honey.*

Usage examples are taken from the BNC (British National Corpus) "Phrases in English" [8]:

(1) «... *with dreams of milk and honey by Patrick Neate*» [8]. / ... з мріями про молоко і мед Патрік Ніт.

(2) «*Plus, a life of milk and honey - a Hindu woman remembers an idyllic childhood ...*» [Ibidem]. / І життя повна достатку - індійська жінка згадує прекрасне дитинство ...

(3) «*Perhaps, but not all economists think late одна тисяча дев'ятсот дев'яносто один and early один тисячу дев'ятсот дев'яносто дві will be a time of milk and honey*» [8]. / Можливо, не всі економісти вважають, що кінець 1991 і початок тисяча дев'ятсот дев'яносто другого буде періодом процвітання. Такі конструкції вимагають підбору підходящого по стилістиці варіанту українською мовою в залежності від контексту.

Let's consider several examples of the translation of this biblicalism from English to Ukrainian:

(1) «*Claire's own ancestors arrived in the Holy Land from Venice over 500 years ago but now she wonders if there is still a future for them all in this fabled land of milk and honey*»[8]. / «Предки Клер, від яких у неї залишилася католицька віра, п'ять століть тому приїхали на Землю Обітовану з Венеції. Сьогодні про молоко і мед не йдеться. Клер і її чоловік не знають, яке майбутнє чекає їх дітей» [2].

(2) «*The former land of peace and serenity, flowing with milk and honey, has become a land flowing with blood and tears*» (Sketch Engine, UN Security Council, 19.10.2006) [9]. / «Земля, яка колись була землею миру і спокою з молочними ріками та медовими берегами, перетворилася в землю, по якій ллються кров і сльози» [8].

(3) «*Often referred to as a land of milk and honey, Palestine has instead had too much bloodshed and tears*» [8]. / «Замість того щоб бути благодатною землею, як нерідко описують Палестину, вона є землею кровопролиття і сліз» [Ibidem]. In the first example, the substitution of the corresponding variant from the

synodal translation - «земля, де тече молоко і мед» - would not be successful, as it would hardly be recognized by the reader as having a biblical origin. Therefore, the translator replaces the term the Holy Land - Свята земля [6] biblicalism with the same meaning Земля обітована - місце здійснення всіх бажань, місце, де панує загальне щастя, достаток і спокій [3]. Thus, the translator preserves the imagery of the story and the allusion to the text of the Bible.

In the second example, the biblical phrase land of milk and honey is replaced by the phraseological phrase "milky rivers". - кисільні береги, which exist in the Ukrainian language. The translator preserves the imagery, but loses the allusion to the text of the Bible.

In the third example, the method of descriptive translation is used in the translation of biblicalism land of milk and honey. Imagery and allusion to the text of the Bible has not yet been introduced.

Thus, in the first example, the translator used the most successful translation strategy, thereby preserving both the imagery and the allusion to the text of the Bible.

Let's consider the ways of translating biblical idioms that have lost their imagery, using the example of the translation of the English biblical idioms fall from grace and the eleventh hour. Such phraseological units have a neutral stylistic color: the expression "fall from grace" in the Bible meant a fall into sin, a departure from the true faith. Currently, it is used with the meaning of falling into disfavor, losing reputation. Based on the context, it can mean a drop in rating, popularity, termination of something, closure.

*Fall from grace (idiom) [7]:*

- а) (книжн. Бібл.) Грішити, відійти від істинної віри;
- б) (ім.) втратити: репутацію, статус, престиж;
- в) (дієсл.) впадати в немилість (до кого-небудь).

In the Ukrainian language, this biblicalism did not take root. In the first (biblical) meaning: to sin, to depart from the true faith, it is used only in religious literature. In other cases, it is translated into Ukrainian depending on the context.

(1) «*Nicolas Sarkozy's rapid fall from grace is unprecedented in the history of the Fifth Republic*» [9]. / «Швидке падіння популярності Ніколя Саркозі є безпрецедентним в історії П'ятої Республіки» [8].

It is clear from the context that the author uses the biblical phrase fall from grace in the sense of "falling in popularity." The translator uses the method of descriptive translation.

*The eleventh hour* [7] - останній момент [1].

The phrase is found in the Gospel of Matthew (Mt 20: 6), in the parable of the workers who were hired at the eleventh hour (that is, at the end of the day): «*And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?*» [9]. / А вийшовши коло години одинадцятої, знайшов інших, що стояли без праці, та й каже до них: Чого тут стоїте цілий день безробітні?

(1) «*The imminent war on Iraq is not a jihad, but a rational undertaking as a last resort in the promotion of peace. As other speakers have already emphasized, peace must be given a chance, even at the eleventh hour*» [8]. / «Насувається війна в Іраку повинна бути не "джихадом", а розумним кроком як крайній захід, прийнятої з метою підтримання миру. Як уже підкреслювали інші оратори, світу необхідно дати шанс, навіть в останню хвилину» [8].

In this example, the author uses the biblicalism the eleventh hour in the sense of making it to the very last moment before it is too late. When translating into Ukrainian, the method of descriptive translation is used.

The empirical data presented in the work show that among the English biblicalisms that do not have an equivalent in the language of translation, it is possible to single out biblicalisms that have preserved their imagery and biblicalisms that have lost their imagery. Biblicalisms that have retained their imagery are widespread in modern English and are used mainly as allusions to the text of the Bible. In order to preserve imagery and allusion, the translation uses the replacement of biblicalism with a similar biblicalism of the Ukrainian language, phraseology, or the addition of



biblicalism. In the case when none of the proposed options is possible, the method of descriptive translation is used.

While biblicalisms, having lost their imagery, acquire a different meaning and turn into clichés. In other words, intertextual elements are not preserved in the translated text. As a rule, when translating such biblicalisms, the method of descriptive translation is used.

A study of the linguistic literature devoted to the study of biblical phraseology (bibleisms) has shown that they constitute an important and interesting layer of phraseology in many languages of the world, since they are drawn from the same common source, the Bible. The biblical phraseology of the English language, on the one hand, is a part of its phraseological system, and, therefore, biblical phraseology acquires all the differential features of a phraseological unit. On the other hand, bibleisms have a number of specific features due to their origin and special semantics, as well as stylistic characteristics and certain functions in language. The specific features of the Bible include, first of all, its semantic structure, which clearly shows the moral and didactic features, moral and ethical components, as well as their linguistic features, which are manifested in the relation of their semantic structure [6].

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

The frequent use of biblicalisms and the quoting of the Bible in popular texts and the media has prompted scholars to study this phenomenon. The popularity of the Bible and the appeal to biblical texts have also increased the activity of using biblical references in fashion and public texts, i.e., specific words of modern speech that are either directly borrowed from the Bible (hell, angel, Saturday, etc.) or are subject to interpretation, or have been semantically influenced by biblical texts. Along with single words, biblical phrases are also referred to as stable word combinations, as well as whole expressions and even phrases that go back to the Bible, for example, let there be light! (так буде світло! ); the Lord gave and the Lord has taken away (Бог дав, Бог взяв) and others. In fact, it is very difficult to

give a precise definition of biblical phrases. However, after studying the materials on this topic, we came to the conclusion that biblicalism is a phraseological unit, that can be an idiom, a catchphrase, a phraseology, and even just a word [6].

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

1) "Commenting" by the author. Here are some examples: He (Jesus) knew that the old eye-for-an-eye philosophy would leave everyone blind. Those who set out to serve both God and Mammon soon discover that there is no God. It has been said that the love of money is the root of all evil. The want of money is quite as truly.

2) Quotation. Biblical expressions, names and quotes of people who are so-called "in the public eye". For example, they are often heard in the speeches of government officials and politicians. Most of the population has their favorite quotes. For example, US President L. Johnson's favorite quote was: "Come now, and let us reason together" (Isaiah 1:18), which expressed his principle of harmony in government. The Bible can also be quoted "on occasion," for a particular occasion (and it contains quotations for all occasions).

So, for example, during the Walter Reuthergate scandal, there is also a quote: "And all the people gathered themselves together as one man into the street that was before the water gate" (Nehemiah 3:26).

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

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

classifications of biblical studies that differ in their basic principles. From the point of view of the biblical origin, they are distinguished:

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

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

3) Phraseological units that are not represented by this legal structure in the Bible, but are semantically corresponding to its texts (заборонений плід) [2].



**BIBLIOGRAPHY**

1. Mascull, B. L. (2001) *Key Words In Business* / Harper Collins Publishers. Bedfordshire. 206 p.
2. Верба, Л.Г. (2003) Порівняльна лексикологія англійської та української мов. К. 160 с.
3. Голубовська, І.О. (2004) Паремії як відбиття ціннісних пріоритетів етнічної спільності *Мовознавство*. № 2-3. С. 66-74.
4. Корунець, І.В. (2003) Порівняльна типологія англійської та української мов В. 464 с.
5. Корунець, І.В. (2003) Теорія і практика перекладу (аспектний переклад) Нова книга. В.. 448 с.
6. Коцюба, З.Г. (2008) Паремійні фонди мов як контамінація різночасових міжкультурних світоглядних нашарувань *Мовознавство*. № 4/5. С. 101 - 118.
7. Лановик, М. Б. (2006) *Українська усна народна творчість: Підручник для студентів вищ. навч. закладів* К.: Знання-Прес. 591 с.
8. *Лексикон загального та порівняльного літературознавства* (2001) Чернівці: Золоті литаври. 636 с.
9. Пахаренко, В. І. (2009) *Основи теорії літератури* К.: Генеза. 296 с.
10. Селіванова, О. О. (2006) *Сучасна лінгвістика: термінологічна енциклопедія* Полтава: Довкілля. 716 с.
11. Скрипник, Л. Г. (1973) *Фразеологія української мови*. К.: Наукова думка. 280с.
12. Ужченко, В.Д., Ужченко, Д.В. (2007) *Фразеологія сучасної української мови*. К.: Знання. 494 с.

### LIST OF REFERENCE SOURCES

13. Cambridge International Dictionary of Idioms (1998). Cambridge University Press. 587 p.
14. Flavell, L. (2000) Dictionary of Idioms and Their Origins / L. Flavell. Kyle Cathie. 224 p.
15. Бацевич, Ф.С. (2014) Словник термінів міжкультурної комунікації. К.: Довіра. 205 с.
16. Бибик, С. П., Сюта, Г. М. (2006) Словник іншомовних слів: тлумачення, словотворення та слововживання. Харків: Фоліо. 623 с.
17. Словник іншомовних слів (200): 23000 слів та термінологічних словосполучень К.: Довіра. 1018 с.

### LIST OF DATA SOURCES

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

## РЕЗЮМЕ

Курсову роботу присвячено дослідженню способів перекладу біблійних фразеологізмів. У ході роботи висвітлено основні етапи наукової думки в галузі фразеології, описано існуючі способи перекладу біблійних фразеологічних одиниць, здійснено перекладацький аналіз фактичного матеріалу дослідження.

**Ключові слова:** переклад, перекладацький аналіз, фразеологія, фразеологізм, фразеологічні одиниці, біблійні фразеологізми.