

EXPLORING ENGLISH-UKRAINIAN CONTRASTIVE PHRASEOLOGY

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Михайленко В. До вивчення англійсько-української контрастивної фразеології; кількість бібліографічних джерел – 13; мова англійська.

Abstract. The present paper continues the author's series of articles on money contrastive phraseology and it is aimed at determining the static and dynamic meaning of the American English pecuniary phraseological units [see Ammer, 1997; Seid, 1983] with the dominant component dollar and their ways of contextual rendering into Ukrainian. According to Investopedia, money as a medium of exchange makes the world go around. Economies rely on the exchange of money for products and services. Economists define money, where it comes from, and what it's worth. Consequently, money is a reality that acts as a standard or taxon of culture, since it stands for a society cultural worldview [Mykhaylenko 2009, p.188; see also Mykhaylenko 2018, p. 34–35]. Current linguistic research, admits J.P.Colson, demonstrates that phraseology in the broad sense is one of the key components of language, and is probably universal [Colson 2008, p.191]. If we want to explain the complexity of phraseological units we must refer to the cultural perspective, which used to be fragmental and rather individual. Moreover, the success of teaching a foreign language much depends introducing phraseological which will help the students sound natural. And cross-linguistic phraseology is closely linked to translation studies. A close collaboration between multilingual corpus linguistics, contrastive phraseology and natural language processing may offer insightful perspectives on translation practice. In the practice of translating English phraseological units into Ukrainian ones in the format of ethno-linguistics we follow the contextual principle of rendering the cultural component in order to avoid 'domestication' or contortion of the worldview. We consider that domestication (adaptation or localization) is the strategy of making a text closely conform to the culture of the language being translated to, however, it causes the loss of information from the source text so it brings about the readers misunderstanding of the character's worldview. This happens primarily when a certain situation does not exist in the target culture and we'd rather give a contextual rendering of the features absent in the domestic culture. The phraseological units underline different features of speakers' and country life.

Keywords: phraseological unit, contrastive phraseology, translation, cultural perspective, contextual rendering, pecuniary.

Preliminaries. Since 1970s Contrastive Phraseology has drawn the attention of many scholars and the research aimed at providing translators and lexicographers with solutions both to applied and theoretical questions has boosted. Contrastive phraseology is far from comparing phraseological units in two or more languages – meaning, structure, function, and pragmatics [Johansson 2012, p.45; see also Ebeling 2013]. It suggests the instruments to highlight 'phraseological universals' through analysing logical and cognitive mental processes across a wide range of different cultures.

Current linguistic research, admits J.P.Colson, demonstrates that phraseology in the broad sense is one of the key components of language, and is probably universal [Colson 2008, p.191]. If we want to explain the complexity of phraseological units we must refer to the cultural perspective, which used to be fragmental and rather individual. Moreover, an increase number of studies has confirmed the importance of sophisticated phraseological competence in foreign language teaching since it enables the learners to comprehend the a foreign speaker's worldview and its cultural values. The success of teaching a foreign language much depends introducing phraseological which will help the students sound natural. And cross-linguistic phraseology is closely linked to translation studies. A close collaboration between multilingual corpus linguistics, contrastive phraseology and natural language processing may offer insightful perspectives on translation practice.

The investigation of the cultural and national features of phraseological units becomes more successful

due to the cognitive approach. It employs the cognitive-interpretive and lingual-cultural research paradigms in the anthropological framework.

The present paper is aimed at determining the static and dynamic meaning of the American English pecuniary phraseological units [see Ammer 1997; Seid 1983] with the dominant component *dollar* and their ways of contextual rendering into Ukrainian. According to *Investopedia*, *money* as a medium of exchange makes the world go around. Economies rely on the exchange of *money* for products and services. Economists define *money*, where it comes from, and what it's worth. Consequently, *money* is a reality that acts as a standard or taxon of culture, since it stands for a society cultural worldview [see Mykhaylenko 2009, p.188; see also Mykhaylenko 2018, p. 34–35]. The lexemes *cent*, *penny*, *pound*, *dollar*, etc., are regular constituents of phraseological units reflecting the life of the society.

Discussion. Cross-linguistic research on phraseology covers a wide range of challenging topics, from the simple comparison of idioms or metaphors in two languages, to a systemic contrastive study of all categories of set phrases across different languages. The current research demonstrates that phraseology in the broad sense is one of the key and universal components of language. However, the theoretical debate on the definition of set phrases, phraseeme, phraseological units, and idioms is going on, and the interaction between culture, meaning, syntax, figurative language and phraseology is not yet completely settled [Colson 2008, p.192]. Two major theoretical approaches have

so far yielded promising results: the first is more semantic and is often associated with cognitive linguistics, while the other can be described as cross-linguistic corpus linguistics. The cognitive approach to phraseology across languages lays stress on metaphors and images as the constituent principles of set phrases, and provides important information about the intriguing interplay between universal cognitive principles, culture and phraseology.

The work is devoted to the description of the semantics and English pecuniary phraseological units constituting the semantic domain "Money" and their Ukrainian correspondences or contextual interpretations. The adjective pecuniary has been known in English since c. 1500, from Latin *pecuniarius* "pertaining to money," from *pecunia* "money, property, wealth," from *pecu* "cattle, flock," from PIE root **peku-* "wealth, movable property, livestock" (source of Sanskrit *pasu-* "cattle," Gothic *faihu* "money, fortune," Old English *feoh* "cattle, money"). Livestock was the measure of wealth in the ancient world, and Rome, like any other culture, was essentially a farmer's community. That *pecunia*, literally "wealth in cattle," was still apparent to Cicero. For a possible parallel sense development in Old English, see *fee*, and *compare*, evolving in the other direction, *cattle*. Compare also Welsh *thws* "jewel," cognate with Irish *thus* "cattle," connected via notion of "valuable thing," and, perhaps *emolument* [Etymological Dictionary].

Vocabulary is a system with its own laws and its internal relations - paradigmatic, syntagmatic and derivational. "The vocabulary of a language can be categorized according to various criteria: (a) based on the semantic relations existing between words or groups of words, like synonymy, antonymy, etc.; (b) based on the formation of words (morphology); (c) based on the historical aspects of loan words, foreign words, or word families; (d) based on regional or social classes (dialects, jargons, sublanguages); (e) based on the statistical frequency and usage (frequency dictionary); and (g) based on pedagogic considerations (basic vocabulary) for a graded vocabulary" [Trauth 2006, p.1268]. The compatibility of lexical units in the phrase, sentence, and discourse is determined by the laws of the language, in our case, the semantics of the constituents of the phraseological units and their grammatical characteristics. In modern linguistics, the semantic domain includes lexemes and phraseological units with the common component 'money' or pecuniary which represent a pecuniary conceptual system. The concept of "money" or "pecuniary" is one of the basic constituent in the language worldview. This concept is usually defined through their main functions, namely: money is a measure of value, a means of payment, a means of enrichment, capital accumulation, etc. In the life of every person, money occupies a significant place both in the everyday and in the professional areas. Phraseological units [see Makkai 1975], representing money in modern English, make up a significant part of the conceptual domain, the units with the dominant lexeme "dollar" will be considered in the following section.

Corpus analysis. The language vocabulary is constantly enriched with the help of wordbuilding, borrowing, semantic shifts, and phraseological process, i.e. transformation of set phrases. Phraseologisms are phrases fixed or semi-fixed structures available as pre-fabricated blocks in the human mind. The very term phraseology was suggested by Charles Bally (1905), since, a lot of research on phraseological units has been conducted [see also Cowie 1998]. Due to the development of cognitive linguistics phraseology has become a new focus for those linguists who were keen on cognitive approaches [Nikulina 2015, p.41]. These phraseological units represent a huge challenge for non-native speakers they have to cope with in their language learning process. In the context of intercultural communication, non-native and native speakers interact with each other and often make use of phraseological units and other set expressions used in their first (native) languages. As these units constituting a special part of the language in-use they will be explored further in this term paper. Consequently, communication between non-native and native speakers does not always run smoothly when phraseological units come into play. Within the scope of intercultural communication, contrastive linguistics is one approach towards interactions across language borders. Contrastive linguistics focuses on subsystem pairs of languages and explores similarities and differences between them. An integral component of the linguistic representation of the concept is phraseological units, and every language has its own phraseological 'treasury,' a certain part of which can be common for many a language.

The goal of our study is to identify the features of the categorization of a fragment of the world of *money* (in particular, *dollar*) in American English by representatives of the English-speaking community [cf. Ebeling 2013]. The formation of phraseological units that objectify the concept of *money* undergo on the basis of metaphorization. The Oxford Dictionary of English Proverbs (ODEP) contains more than 50 units with the *money* component, in particular, *dollar*. The COCA analysis retrieved about 200 phraseological units with the referred component.

Phraseological units reflect speakers' specific perception of the world and can be measured in cross-cultural comparison. The values expressed in the phraseological unit meaning create a specific worldview of each community. They are semantically diverse no matter the dominant lexeme can be a constant value. The speaker's intention, the context, and the discourse register may activate some periphery component of the phraseological unit meaning character, though the truth of the phraseological unit meaning remains unique.

We shall start with the dynamic development of the lexeme *dollar* in English. It, originally, a silver coin that circulated in many European countries; in modern times, the name of the standard monetary unit in the United States, Canada, Australia, New Zealand, and other countries [Britannica]. 1550s, *daler*, originally in English the name of a large, silver coin of varying value in the German states, from Low German *daler*, from German *taler* (1530s, later *thaler*), abbreviation

of *Joachimstaler*, literally “(gulden) of Joachimstal,” coin minted 1519 from silver from the mine opened 1516 near *Joachimstal*, town in Erzgebirge Mountains in northwest Bohemia. German *Tal* is cognate with English *dale*. The spelling had been modified to *dollar* by 1600. The *thaler* was from 17 c. the more-or-less standardized coin of northern Germany (as opposed to the southern *gulden*). It also served as a currency unit in Denmark and Sweden (and later was a unit of the German monetary union of 1857–73 equal to three marks).

English colonists in America used the word *dollar* from 1580s in reference to Spanish *peso* or «piece of eight,» also a large silver coin of about the same fineness as the *thaler*. Due to extensive trade with the Spanish Indies and the proximity of Spanish colonies along the Gulf Coast, the Spanish *dollar* probably was the coin most familiar in the American colonies and the closest thing to a standard in all of them. When the Revolution came, it had the added advantage of not being British. It was used in the government’s records of public debt and expenditures, and the Continental Congress in 1786 adopted *dollar* as a unit when it set up the modern U.S. currency system, which was based on the suggestion of Gouverneur Morris (1782) as modified by Thomas Jefferson. None were circulated until 1794. When William M. Evarts was Secretary of State he accompanied Lord Coleridge on an excursion to Mount Vernon. Coleridge remarked that he had heard it said that Washington, standing on the lawn, could throw a dollar clear across the Potomac. Mr. Evarts explained that a dollar would go further in those days than now. [Walsh]. The dollar sign (\$) is said to derive from the image of the Pillars of Hercules, stamped with a scroll, on the Spanish piece of eight. However, according to the Bureau of Engraving and Printing of the U.S. Department of the Treasury:

The most widely accepted explanation is that the symbol is the result of evolution, independently in different places, of the Mexican or Spanish “P’s” for pesos, or piastres, or pieces of eight. The theory, derived from a study of old manuscripts, is that the “S” gradually came to be written over the “P,” developing a close equivalent of the “\$” mark. It was widely used before the adoption of the United States dollar in 1785.

Traditionally, the main ways of rendering phraseological units of the original are distinguished: descriptive translation; literal translation; translation by phraseological equivalents (full and partial); translation by phraseological analogues. In the practice of translating English phraseological units into Ukrainian ones in the format of ethno-linguistics we follow the contextual principle of rendering the cultural component in order to avoid ‘domestication’ or contortion of the worldview. We consider that domestication (adaptation or localization) is the strategy of making a text closely conform to the culture of the language being translated to, however, it causes the loss of information from the source text so it brings about the readers misunderstanding of the character’s worldview. This happens primarily when a certain situation does not exist in the target culture and we’d rather give a contextual ren-

dering of the features absent in the domestic culture. The phraseological units underline different features of speakers’ and country life:

(i) The speaker’s confidence in his/her success: The unit *bet dollars to doughnuts* an assured thing, a certainty. A comparison of something with worth to something without. The phrase appears to have originated in mid 19th century USA. The earliest citation I can find for it is in the newspaper *The Daily Nevada State Journal*, February 1876; cf.: укр. напевно; бути впевненим. See its variant: The units *bet dollars to buttons* and *bet dollars to dumplings* that appeared in the 1880s, meaning ‘to feel almost certain’ because the *dollars* are *bet* against something nearly worthless and perhaps shaped like a zero; cf/: Укр. бути впевненим

(ii) To pin-point a fake: The unit *three-dollar bill* -- there are no 3 dollar bills in the US. Since there are no three dollar bills ever printed, the term ‘three dollar bill’ has a meaning of obviously faked. And people say as phony as three dollar bill or as faked as three dollar bill. But what does as genuine as three dollar bill mean? easily to tell it’s genuine? Or the opposite? Now you have \$1, \$2, \$5, \$10, \$20, \$50, \$100...that are currently in production and circulation, cf.: укр. не існуючий; фальшивий. Its variant is the unit (*as*) *phony as a three-dollar bill* / (*as*) *queer as a three-dollar bill*. The dominant meaning of *phony* that someone is as ‘phony as a three dollar bill’, they probably mean that they think that s/he is suspected of being not what s/he pretends to be, people would accuse him/her of being ‘as phony as a three dollar bill,’ cf.: Укр. фальшивий, дивний, неправдивий

(iii) The citizen’s confidence in the country monetary unit: The unit (*as*) *sound as a dollar* ‘very secure and dependable’. In the U.S. the dollar is their currency. It serves as a medium of exchange, and it is the unit of measure for establishing prices. But by technical definition it may not be money, because money is also required to be a store of value; cf.: Укр. надійний як (американський) долар

(iv) To be punctual: The unit *a day late and a dollar short* is another way to say too little too late or too delayed and insignificant to have much effect. When a person is a day late and a dollar short, he has not only missed an opportunity due to tardiness, but also because he has not put forth enough effort. Originally, the phrase *a day late and a dollar short* most probably referred to not having enough money to avail oneself of something. The oldest known use of the phrase *a day late and a dollar short* in print was in 1939. The idiom was most certainly in common use before this, and probably has its roots in the general poverty common among most American citizens during the Great Depression. The idiom is very popular in the American South. *A day late and a dollar short* means, something is being done a) late, b) insufficiently strongly, and is thus *completely inadequate to the task of salvaging a bad situation* or when something comes or happens a little too late and is no longer; cf.: Укр. хто невстиг, той запізнився.

(v) The speaker’s belief in the power of money The unit *almighty dollar*, the money regarded figura-

tively as a god, or source of great power; 'Almighty dollar' is unit often used to satirize obsession with material wealth, or with capitalism in general. It implies that money is a kind of deity, cf.: Ukr. всемогутній долар; гроші вирішують все.

(vi) The speaker's risk: The unit *bet your bottom dollar/your life* describes something that is sure or certain to happen. If someone says that you should *bet your bottom dollar* on an outcome, he or she believes the outcome is guaranteed, cf.: Ukr. поставити останній долар на вираш.

(vii) The state policy of keeping balance: The unit *dollar for dollar* means that for each *dollar* paid to one Party, a *dollar* shall be paid to the other party., cf.: Ukr. долар за долар; порівну.

(viii) The speaker's lust for money. The unit *dollar signs in (one's) eyes* is a humorous phrase used when **one** is visibly eager to make money, cf.: Ukr. блиск грошей в очах.

(ix) The speaker's modus vivendi: The unit *dollars-and-cents* «someone is considering an issue in a financial way only," or considered or expressed in terms of money or profits; cf.: Ukr. думати тільки про гроші.

(x) The speaker's incompetence of managing his fortune: The unit *he wears a ten-dollar hat on a five-cent head* "When a foolish person gains wealth suddenly, s/he might start to spend it ostentatiously and sometimes even talks rubbish; cf.: Ukr. не по Савці свитка (*an example of the Ukrainian full equivalent which illustrates the phenomenon of 'domestication'*)

(xi) The American speaker's 'regulae mores': The unit *look/feel like a million dollars/bucks* means "to look well and prosperous; appear healthy and happy and luck;" cf.: Ukr. виглядати /почуватися на мільйон.

(xii) The markets want their share of the pensioners money: The unit *the gray dollar*: (1) primarily heard in US. As the baby-boom generation enters old age, many different markets are trying to capitalize on the burgeoning influence of the gray dollar; (2) The economic purchasing power of elderly people as a group; cf.: Ukr. гроші пенсіонерів.

(xiii) The speaker's highest bet: The unit *the million-dollar question* is used in colloquial speech in many parts of the English speaking world. It's used when the speaker wants to signal that this particular question is the one that needs an answer to resolve a make-or-break situation, cf.: Ukr. питання на мільйон

(xiv) The speaker's completion: The unit *the sixty-four-dollar question* is "a question that is very important and/or difficult to answer," taken from the title of the 1950s television game show based on the earlier radio program *Take It or Leave It*, which popularized the unit *the sixty-four-dollar question*, питання на «мільйон». There is another variant of (xiv) *the sixty-four-thousand-dollar question* is "a crucial **question** or issue, cf.: Ukr. найважливіше, вирішальне питання.

(xv) The speaker's victory is above all: The unit *top dollar* means to spend a lot of money on something, perhaps the highest possible price, often because it is necessary to obtain something in high demand or of the highest quality, cf.: Ukr. (купити)за любі грошіж (заплатити)високу ціну.

(xvi) The speaker's search for a scape goat: The unit *pass the buck* means to to avoid responsibility or blame for something by passing it on to another person, or to let another person do something you were supposed to do; a common idiomatic expression which has been in used since at least the early 1900's. Buck is an informal reference to \$1 that may trace its origins to the American colonial period when deer skins (buckskins) were commonly traded for goods. The buck also refers to the U.S. dollar as a currency that can be used both domestically and internationally; cf.: Ukr. перекладати відповідальність на іншого; звалити відповідальність.

(xvii) The country foreign policy: The unit *dollar diplomacy* created by U.S. Pres. William Howard Taft (served 1909–13) and his secretary of state, Philander C. Knox, to ensure the financial stability of a region while protecting and extending U.S. commercial and financial interests there. It grew out of Pres. Theodore Roosevelt's peaceful intervention in the Dominican Republic, where U.S. loans had been exchanged for the right to choose the Dominican head of customs (the country's major revenue source); 'financial imperialism, foreign policy based on financial and commercial interests' is from 1910, cf.: Ukr. фінансовий експансіонізм; **доларова дипломатія**.

Anita Naciscione considers linguistic diversity in the EU resulted in variegated approaches to translation, including translation of figurative terminology. One of the challenges is that there is no cross-linguistic uniformity in translation of the same term [Naciscione, 2014, p.278].

Findings and perspectives. The study of the cultural and national specifics of phraseological units at the present stage combines the cognitive-interpretive and lingual-culturological research paradigms.

Money can be considered as a reality that acts as a standard or marker of culture, since it reveals the speaker's an worldview. The lexemes like *dollar, cent, penny, pound* are constituents of phraseological units are elements of a cultural 'code', therefore, the meaning of these phraseological units is characterized by culturally significant expression.

Finally, it is important to say that the differences and similarities between languages come from extra-linguistic cultural factors. The way we conceive reality is reflected in language and influences our way of thinking and assessment of reality. Although there are social and cultural differences between English and Ukrainian, there are common features on the conceptual level finding their distinctive actualization.

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ДО ВИВЧЕННЯ АНГЛІЙСЬКО-УКРАЇНСЬКОЇ КОНТРАСТИВНОЇ ФРАЗЕОЛОГІЇ

Анотація. Стаття продовжує цикл праць автора про контрастивну фразеологію з компонентом *гроші* і спрямована на визначення статичного та динамічного значення американських та англійських фразеологічних одиниць із цим компонентом [див. Ammer, 1997; Seidl, 1983], зокрема із домінантним *долар* та способу їхнього контекстуального перекладу українською мовою. За даними Інвестопедії, гроші як засіб обміну, змушують світ ‘крутитися’. Отже, гроші – це реальність, яка виступає стандартом або таксоном культури, оскільки вона означає соціоекономічний та соціокультурний світогляд суспільства [див. Михайленко, 2009; див. також Михайленко 2018]. Сучасні лінгвістичні дослідження, визнає Дж. П. Колсон (2008), демонструють, що фразеологія в широкому розумінні є однією з ключових складових мовної картини світу і, відповідно, універсальна. Якщо хочемо пояснити складність фразеологічних одиниць, ми повинні звернутися до їх культурної перспективи, яка раніше була фрагментарною та досить індивідуальною. Більше того, успіх викладання іноземної мови залежить від введення в навчальний процес фразеологічних одиниць, які допоможуть студентам говорити природною англійською мовою. Контрастивна фразеологія також тісно пов’язана з перекладознавством. У практиці перекладу англійських фразеологічних одиниць українською мовою у форматі етнолінгвістики дотримуємося контекстуального принципу актуалізації культурного складника, щоб уникнути «одомашнення» чи викривлення мовної картини світу. Вважаємо, що локалізація (адаптація) – це стратегія передавання англійського тексту, що відповідає культурі мови, якою він перекладається, проте вона спричиняє втрату культурної складової тексту оригіналу. Це відбувається насамперед тоді, коли певний феномен відсутній у лінгвокультурі цільової мови. Очевидно, перекладачеві необхідно наводити контекстуальне тлумачення ознак, відсутніх у вітчизняній культурі.

Ключові слова: фразеологічна одиниця, контрастивна фразеологія, переклад, культурна складова.

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