

TRANSLATION ASPECTS OF QUANTITATIVE PHRASEOLOGICAL UNITS

**Svetlana Baranova, PhD in Philology, Associate, Professor**  
**Kobiakova Iryna Karpivna, PhD in Philology, Professor**  
**Polishchiuk Inna, student**  
**Sumy State University, Ukraine**

Conference participant National championship in scientific analytics  
Open European and Asian research analytics championship

*The article deals with the determination of the role of numerical expressions in human lives and, particularly, in the language system. The methods of translation of English quantitative idioms into the Ukrainian language (phraseological equivalents, phraseological analogies, the calque and descriptive method) are investigated. The use of a specific method of translating English phraseological units is determined and explained according to their structure, connotative, denotative and significative meanings, subjective evaluation connotations. The problems of the differentiation of the "hidden" phraseological units are also described. The representation of the numeral polysemy and its ability to be converted into different parts of speech is distinguished.*

**Key words:** numeral, quantitative, denotative, connotative, significative meaning, equivalent, analogy, calque.

*В статье рассматриваются вопросы определения роли числовых обозначений в жизни человека, в том числе в системе языка. Исследуются методы перевода английских количественных фразеологических единиц на украинский язык (фразеологические эквиваленты, фразеологические аналоги, калька и описательный метод). Определено и объяснено использование конкретного метода перевода английских фразеологизмов в соответствии с их структурой, коннотативным, денотативным и сигнификативным значением, субъективно-оценочной коннотацией. В том числе описаны проблемы дифференциации «скрытых» фразеологизмов. Определена многозначность числа и его способность переходить в различные части речи.*

**Ключевые слова:** имя числительное, количественный, денотативное, коннотативное, сигнификативное значение, эквивалент, аналог, калька.

Without the image of the quantitative definiteness of the reality neither knowledge, nor human practice, nor communication is possible. Galileo believed that Mathematics was the alphabet, with the help of which God drew the Universe. The quantitative determination of the world is influenced by the semantics of any language. In the most developed modern languages, including English, the means of expressing ideas of quantity permeate all the levels of language structure,

phraseology as well. Everyone wants his speech to be rich, emotional and expressive. One of the main ways to achieve this is a reasonable use of different phraseological expressions, idioms, proverbs, sayings, colourful expressions.

The founder of the theory of phraseology is a Swiss linguist Charles Bally. Bally was the first who systematized the combination of the words in his books “Studies of the Stylistics” and “French Stylistics”. Ch. Bally explored the sphere of linguistics and phraseology in the French language, however, his attempt to systematize and classify phraseological units led to the series of other studies in the phraseological sphere in other languages, including English [1, p. 5].

Even today this sphere is in the focus of many researches. So, in his book “The Course of the Modern English Phraseology”, A. V. Kunin investigated a wide range of phraseological characteristics, methods of their studies, phraseological systemacy and presents classifications of idiomatic expressions according to their features [1, pp. 52, 70, 125]. V. Komissarov studied the methods of translating phraseological units [2, pp. 172-180].

With the development of civilization and intensive penetration of science into human lives the role of the numerals is constantly increasing, so the research is becoming increasingly relevant [3, p. 10]. The objective of the article is to consider the ways of translating English quantitative idioms and to explain the prevalence of one method over the other in the process of translation into Ukrainian. This objective implies the following tasks of the research: 1) to determine the role of numerals in human lives, especially in the language; 2) to identify the methods of translation of English idiomatic expressions into the Ukrainian language; 3) to reveal the problems of recognizing “hidden” idioms; 4) to distinguish the situations where numerals may be converted into other parts of speech. The object of the study is English quantitative phraseology units, and the subject of analysis is the methods and the problems of their translation into Ukrainian. The theoretical significance of the research is objectified by the recognition of the distinctive features of numerals in the idiomatic expressions, their dominant position in the paradigmatic relations. The practical significance of the problem is that the study results can be used in the academic process of studying English.

The methods of the research are the structural and typological method, the method of phraseological analysis, the method of phraseological identification, the method of phraseological descriptions. The science begins with the calculation. The calculation and the number are the objective characteristics of the reality. Having created a way of presenting quantity – numbers and figures – native speakers gave them a universal form, learned to formalize the results of the knowledge, to formulate the methods of learning. People gave life to the sciences, without which technological progress is impossible [3].

The quantitative relations are important in the language system as well. The essence of the linguistic phenomenon cannot be revealed if it is not expressed by quantitative relations, objective generalizations can be based only on the quantitative correlations [4].

The semantic modification of English numerals in terms of idiomatic context is manifested in their ability to change each other (*nine winks – forty winks – «сон уривками»*), to implement different quantitative filling (*Two Heads are better than one; four eyes see more than two*), to be used in the stylistic devices of antithesis, hyperbole (*thousand pardons; one to thousand*) [3].

In such idioms, the deviation from numeric certainty is observed. For example, in the idiomatic expression “*to talk nineteen to the dozen*” the numeral “*nineteen*” may be converted into “*fourteen, fifteen, sixteen and eighteen*” without losing its initial meaning “*to talk without pause*”. We can observe such examples in the works of Priestley and Maugham: “*One of these regular London chaps, he is, talks **fourteen** to the dozen* [5, p. 134]. “*They walked towards Marble Arch... talking **fifteen** to the dozen*” [5, p. 245]. “*Lawson was in great form. He talked **sixteen** to the dozen*” [6, p. 119]. “*He found Rose in the study ... talking **eighteen** to the dozen with half a dozen who were sitting on whatever there was to sit on*” [6, p. 433]. The translation of idiomatic expressions is not only the interpretation of the denotative meaning, but also the preservation of connotative characteristics.

V. N. Komissarov tells about three correspondence types with figurative phraseological units of the originals.

1. Phraseological equivalents. In this case, a similar idiom that corresponds to all the parameters of the original idiomatic expression is meant. However, there are two factors to be considered: phraseological equivalents are relatively few and when the same idiom is borrowed by two languages, its meaning may be changed in one of them, and these idioms may be “false friends of the translator” – similar in form but different in content” [2, p.172].

2. Phraseological analogies. This is an idiom with the same figurative meaning as the original, although based on a different form. Here the author also notes some limitations. Firstly, it is necessary to ascertain that emotional and stylistic meanings of the idiom are kept. Secondly, this method of translation is not suitable when the idiom that is to be translated has an explicit pronounced national character [2, p. 174].

3. The calque of the foreign language figurative unit. The author believes that the calque allows to keep the original imagery and makes it possible to overcome the difficulties that arise when the image in original is made to create an extended metaphor [2, p. 174].

Maryna Novikova adds the descriptive method to three above-mentioned methods of translation [7, p. 66]. This method of translation is used when the target language has no similar images, as in the source language, such as culture-specific elements, historical events, etc.

S. I. Vlahov and S. P. Florin give such a definition to a phraseological equivalent: this is an idiom, that is equivalent with all the indicators of the unit under translation. As a rule, regardless of context, it must have the same denotative and connotative meanings [8, p. 191]. For example, the English quantitative idiomatic expression “*sixth sense*” has an absolute equivalent in Ukrainian «*шосте відчуття*». Both in English and Ukrainian languages this concept means the colloquial designation of any sense of a human or an animal, in addition to five “major” ones: sight, hearing, smell, touch and taste. Idioms have the same component composition, structural and grammatical organization as belonging to the group substantival phraseological units and have the structure *adj + n*. An idiom “*at one sitting*” has an absolute equivalent in Ukrainian as well – «*за одним присідом*». They have the same connotative meaning, grammatical and structural organization. The following phraseological units also have absolute equivalents: “*one for all, and all for one*” – «*один за всіх і всі за одного*», “*one on one*” – «*один на один*», “*play first fiddle*” – «*грати першу скрипку*», “*third sex*” – «*третья статъ*», “*fourth dimension*” – «*четвертий вимір*».

Some idioms are translated with the help of partial (relative) equivalence. According to E. F. Arsenyeva, such idiomatic expressions are characterized by the minor differences in terms of phraseological expression of the identical semantics that can have a componental or morphological character [9, p. 100]. For example, minor differences in the structure of source and target idioms can be observed. For example, “*Seven Wonders of the World*” has Ukrainian equivalent - «*сім чудес світу*», but the English idiom has the structure – *num + n + prep + article + n*, while Ukrainian – *num + n + n*. Partial equivalences can also be represented with such phraseological units as “*make the first move*” – «*зробити перший крок*», “*two sides of the same coin*” – «*дві сторони медалі*», “*serve two masters*” – «*слуга двох панів*», “*eighth wonder of the world*” – «*восьме чудо світу*». As for the phraseological analogies, they mean indivisible units of the language which are close in meaning to the units of the source language and are functioning in an analogous situation (10, p. 98).

A. A. S. Aldaibani states in his study that absolute phraseological analogies, in spite of their convergence of denotative and significative macrocomponent of the meaning and subjective evaluation connotations, may have differences not only in the component composition and structural and grammatical organization, but in a figurative basis, functional and stylistic belonging, emotive connotation semes [11, p. 100].

For example, the English quantitative idiom “*wear two hats*” and the Ukrainian analogy «*грати іншу роль*» have the same meaning – “*to dissemble, to pretend*”, both of them have also the same structure. An idiom “*when two Sundays come together*” has several Ukrainian analogies: «*як мені на долоні волосся поросте*», «*як (коли) рак свисне*», «*(це буде тоді) як у курки зуби виростуть*». All these phraseological units have the same meaning – “*never*” and have the same emotional connotation.

Let us consider the English idiom “*Nightmare and her nine-fold*”. “*Nightmare*” has its translation «*кошмар*», but in this case the pronoun “*her*” points to the signs of an animate creature. In this case, we find the analogy – a mythical evil creature – «*Мара та її дев’ять сестер*». Here are a few more examples of the analogies of English quantitative phraseological units: “*kill two birds with one stone*” – «*вбити двох зайців*», “*between two days*” – «*вночі*», “*be not worth sixpence*” – «*гроша ламаного не вартий*», “*six feet under*” – «*спочивати в землі*», “*rain at seven, fine at eleven*” – «*сім п’ятниць на тижні*», “*dressed (up) to the nines*” – «*вирядитися в пух і прах*», “*talk nineteen to the dozen*” – «*тріщати як кулемет*».

The calque or literal (word-for-word) translation is usually emphasized in the cases where phraseological units are conveyed with the help of other methods of translation, including phraseological one, but thus cannot be interpreted without losing their semantic and stylistic, expressive and emotional meanings, but it is advisable to “convey” the figurative basis to the reader. The calque is possible only when the literal translation can communicate to the reader the true meaning of the whole phraseological unit (not the meaning of its constituents) [10, p. 112].

Let us consider the translation of the quantitative idiomatic expressions into Ukrainian with the help of using calque: “*rose between two thorns*” – «*троянда серед шунів*», “*fifteen minutes of fame*” – «*п’ятнадцять хвилин слави*», “*Hungry Thirties*” – «*Голодні тридцяті*».

The descriptive translation of the phraseological units is used, in fact, not as the translation of the idiom as it is, but as its interpretation, since it often happens with all the units that have no equivalents in the target language. There may be the explanations, comparisons, descriptions, interpretations – all the methods that convey phraseological units in the clearest and briefest possible form, with the same constant desire to create an idiom [10, p.112]. For example: “*blues and twos*” «*спеціальна автомашина; спецмашина (поліцейська, пожежна тощо) з сиреною і мигалкою*», “*bad second*” – «*прийти другим до фінішу зі значним відставанням від лідера*», “*Double-Oh-Seven*” – «*Джеймс Бонд, агент 007*», “*cloud nine*” – «*сіль для ванни (з галлюциногенним ефектом)*», “*cat o’ nine tails*” – «*кішка–дев’ятихвістка (батіг з дев’яти ременів)*», “*elevenes*” – «*легка їжа; “перекус” о 11 годині ранку*». To translate an English idiom, it is not enough to know the methods of their translation. The deep background knowledge of the interpreter is of the particular importance.

Thus, there may be also “hidden” idiomatic expressions in the English language. There are many expressions among the phraseological units that are identical in their composition with free combination of the words. If the context has a limited content or there is no explicit signal to that, the expression must be understood allegorically, the probability of translation errors increases dramatically [7, p. 68]. For example, an internal content of the next phrase is clearly insufficient to easily recognize an idiom in it: “*The same old sixpence, he said to himself in glee; the same old*

*sixpence!*" [12, p. 37] The fact that the person tells not about : "*the same old sixpence*" but about another person that "*has not changed at all*" can be understood only by knowing the idiom "*the same old sixpence*". It is also important to know that the numerals may be converted into another part of speech. For example, in the sentence "*It's all good if I eighty-six Todd*" [13, p. 98]. It is important to note that the numeral is converted into a verb that means "*to get rid of somebody*". Nowadays the code "404" means that the server cannot find information in the Internet in accordance with the request. But this numeral can be another part of speech and have different meanings. For example, in the sentence "*I would not ask him, he's a 404*" [14, p. 118]. Number "404" is a noun which is translated as "*a mentally disabled person*". In the sentence "*My car keys are 404*" number "404" does not indicate the number of keys but that the keys were "*lost*". In this case the number "404" is an adjective.

As a result of the analysis of the actual material, we have concluded that in the translation of the quantitative phraseological units there are much more analogy in English and Ukrainian languages than absolute or partial equivalents. Since the Ukrainian language belongs to synthetic languages and English – to analytic ones, there are differences in the grammatical organization of some idiomatic expressions. The difference in national characteristics leads to the different images, with the help of idioms that were created, therefore the component composition of the phraseological unit is being changed. Among the quantitative idiomatic expressions quite a lot of analogies with similar significant, denotative and connotative components of meaning, similar grammatical structure and different or partially similar (have at least one common lexeme) component composition are observed [15, p. 21].

During the study we were trying to identify common and differential features of the phraseological units under translation. Significant and denotative components of the meaning and the subjective evaluation connotation can be attributed to the common features, the difference in the component composition, structural and grammatical organization – to the differential features.

We also represented the problems that arise during translation of the idioms. One of them is the problem of the differentiation of the "hidden" phraseological units. We also found out that the numeral in the quantitative idiomatic expressions could become different parts of speech due to conversion and have different meanings.

Thus, we can conclude that the translator while interpreting phraseological units from English into Ukrainian should, firstly, identify correctly the idiom in the text and select the phraseological units, corresponding to each other in style. Despite the fact that the translator is faced with certain problems of translating phraseological units, he shouldn't confine himself to find only the lexical or semantic equivalent of idiomatic expression. It is also important to consider the text-forming capabilities of idioms and their connotative aspects.

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