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IDIOM OF LANGUAGE FROM A TRANSLATION PERSPECTIVE (BASED ON ENGLISH AND UKRAINIAN LANGUAGES)

Summary. The notion of the idiom of language from a translation perspective based on English and Ukrainian cultural parallels has been considered in the paper.

Key words: adequate translation, idiom of language, deep structure, surface structure, mother tongue interference.

Statement of the research problem. The emphasis in this paper is on the notion of adequate translation which lacks the awkwardness of mother tongue interference and achieves a sound balance between fidelity to the source language (SL) and readability in the target language (TL). The best translation is regarded to be the one that no one recognizes as translation. One of the sections of his book *Translation* Duff A. titles “*Idiom: from one culture to another*” thus emphasizing the interrelation between these concepts claiming that translation focuses on both the transfer from one language to another and from one culture to another [4]. In this paper, *the idiom of a language* is considered as a way of speaking typical of the natural speech of a person speaking in his/her first language. Thus, the idiom of a language, along with the concepts of equivalence and culture is central to theory and practice of translation. *Longman Dictionary of English Language and Culture* defines *idiom* not only as a phrase which means something different from the meanings of the separate words from which it is formed, that is a phraseological unit, but also as a way of speaking typical of the natural speech of a person speaking in his/her first language.

The aim of this research is to study English and Ukrainian cultural parallels and analyze the ways of their adequate representation. It is essential for translators to see the link between language (grammar) and usage. Another important concept to keep in mind is the distinction between the *surface structure*, or form, and *deep structure*, or meaning (*план вираження та план змісту*). According to Larson M. [6], translation involves changing the form of the message from one language to the appropriate form in the second language without changing the deep meaning. It is important to be aware that deep meaning can, in fact, be expressed in both languages. Often, students focus on surface meaning only which is carried by words, grammar, and sounds. Students often try to concentrate on the memorization of vocabulary in a cultural vacuum or learn grammar rules and apply them without paying attention to the intended communicative purpose. Deep meaning, on the other hand, involves ideas, concepts, and cultural understanding. The goal of translation as a communicative process is to find equivalent surface structures in two languages which correspond to the common deep meaning.

Thus, Ukrainians signs *Ми не надаємо кредити, Не паркуватися!* should not be rendered into English like *Do not Park Here ; We Give No Credits* instead of idiomatic *Parking Prohibited; No Credit Allowed*. An idiomatic, sounding natural, equivalent of a popular Ukrainian notice *Обережно! Злий пес* is *Beware of dog!*

Scholars in the field of translation, Newmark P., Larson M., Munday J., Lewandowska-Tomaszczyk and others maintain the via-

bility of meaning-based, or sense-to- sense, translation as compared to word-for-word translation. The ordering of words and ideas in the translation is critical.

Duff A. claims that idiomatic expressions such as phraseological units including similes, proverbs, sayings, jargon, slang, colloquialisms, and phrasal verbs are notoriously untranslatable [4]. It is central to translation practice to keep in mind that idiomaticity of language lies beyond the dictionary. We do not translate words – we translate meaning [3]. The emphasis in this paper is on idiomatic language as typical of the natural speech rather than peculiarity of phraseology. If we hear in the Ukrainian language: *Майте гарний день! або Три речі, які ви ненавидите робити...* we can argue that these are the examples of the non-idiomatic, unnatural, Ukrainian language strongly influenced by American cultural patterns of communication: *Have a nice day!* and *Three things you hate to do...*

The semantic formula in the source language differs from those in the target language. Thus, *ненавидіти* in Ukrainian has somewhat stronger connotations than those in English, e.g.: *I hate getting up early on Monday mornings.*

Mother tongue interference. Newmark P. [7], Fuller F. [5] and Duff A. [4] argue that one of the most frequent criticism of translation is that it does not sound natural. This is because the translator’s thoughts and choice of words are too strongly moulded by the original text. English and Ukrainian are topologically different languages, Germanic and Slavonic, correspondingly. An attempt to retain the SL pattern in the TL pattern by literal, word-for-word, translation may often result in unnatural, non-idiomatic patterns in the TL. This is called mother tongue interference.

In translation practice, source language influence is an important concern. Our mother tongue, or first language, shapes our way of thinking, and to some extent, our use of the foreign language (pronunciation, choice of words, word order etc). What we are dealing with here is structure, more than lexis. This shape is, of course, determined by the structures available to English and Ukrainian respectively. Thus, passive forms are much more productive in English than in Ukrainian (*Говорять, що це цікавий фільм – This film is said to be interesting*); some grammar forms are not typical of Ukrainian, e.g. Gerund (*Курити заборонено – No smoking!*)

Translation involves contrast. The following sentences are structured typically of the Ukrainian word order: *Про що ця книга? Про що вони говорять?* while in English *About what is this book? sounds rather clumsy and unnatural. Instead the idiomatic pattern is What is this book about? What are they talking about?*

When translating from English into Ukrainian students are to be concerned with rendering the meaning and maintaining the appropriate structure. The same happens when translating from Ukrainian into English. Frequently used patterns *До закінчення семестру залишився місяць; До Різдва залишилося три дні тощо* are rather challenging and cause difficulty often while being translated into

English. Typical of the English language is the pattern: *The end of the semester is a month away; Christmas is three days away.*

Another vivid example. Most students tend to translate the following sentence *У неділю падав дощ, і ми просиділи вдома* retaining the surface structure and maintaining word-for-word translation: *It was raining on Sunday and we sat/were sitting/staying at home* which is non-idiomatic. The appropriate, idiomatic, sounding naturally, translation is: *It was raining on Sunday and we didn't go out.* Semantically, *go out* is broader and covers other meanings like sit, stay at home, etc. [1].

This is the reason why the following sentence when translated into Ukrainian appears to be inappropriate: *It was Friday and soon they'd go out and get a drink* – *Була п'ятниця, день отримання зарплати, і незабаром вони вийдуть на вулиці і почнуть пиячити.* [2, p. 11]. The semantic code of *going out* in this particular context means *to leave the house, especially for amusement: He goes out drinking two or three times a week* – Longman Dictionary of English Language and Culture. It is law violation to drink, even a bottle of beer, in the street, beach etc. which is heavily fined in the US. People go out and eat out in café, bars, restaurants etc. The connotation of the expression *to have a drink* (замовити алкоголь / алкогольний напій / випивку) is much milder than *to drink heavily* (напиватися). Thus, the cultural pattern of behavior has been neglected in this context [1].

To acquire the naturalness in translation, the idiomaticity of the target language, students should deal with the proper authentic material, not “made-up language”. One of the postulates of the translation theory says that the best translator is an invisible translator, meaning that the interference of the mother tongue is not to distort the idiomatic and cultural pattern of communication.

To provide an adequate, idiomatic, translation/interpreting product it is critical to consider the cultural contexts of the interlocutors as well as the pragmatic goal of communication. The cultural context is to be considered when translating words of broad semantics. e.g. *місце*/place, location...: *місце відпочинку* – a site for rest; *місце для паркування* – a parking lot; *місце проведення конференції* – conference venue; *місце (в автобусі)* – a seat; *місце (у сумці, портфелі)* – room (no room in the bag/case); *місце злочину* – a scene of crime.

It is important to distinguish between the lexical meaning of a word and its semantic structure in language. The meaning in speech is contextual. Study the following examples: a Ukrainian word *знімати* is polysemantic: *знімати гроші в банкоматі* – to withdraw money from an ATM; *знімати одяг* – to take off one's clothes; *знімати вершки* – to skim milk; *знімати кіно* – to make/shoot a film; *знімати квартиру* – to rent an apartment; *знімати напругу* – to release tension.

Manifestations of cultural nuances and ways of their translation. The question of what happens when a text is imported from one cultural context to another is essential to the theory and practice of translation and reflects the balance between the wish to be faithful to the original text and the wish to fit into the new cultural context of the target language. One of the challenges that the translator faces is how to manifest the cultural nuances of the SL. It is essential to focus on the usage and cultural context in the translation process. Although an equivalent of the word may exist in another language, it may lack the cultural connotations associated with it, e.g.: *car pool, red curb, brown paper lunch, to take a red eye* etc. Faithful translation pertains *the idiom of both SL and TL as a specific character, a form of expression peculiar to these languages.*

A word is more than what is found in a dictionary, and it contains a series of semantic levels dictated by the cultural context. The most difficult problem is when you encounter something in one language that does not exist in the other. Financial instruments, legal procedures, government and business structures, and so on vary from nation to nation and culture to culture.

Translation is an integral algorithm of equivalence, idiomaticity and culture which is maintained by the sound balance of the deep and surface structure. When ignored, it can lead to misunderstanding and failure of communication. In a dubbed Ukrainian version of the American movie *Sex and the City*, one of the main characters, whose name was *Miranda*, asked her friend who had been interrogated at the police station whether they *had read Miranda rights* to her yet. Word-for-word Ukrainian translation (*слова Міранди*) distorted the sense which resulted in miscommunication. The idiomatic American expression *to inform/read/tell Miranda rights* is a technical legal term and is to be translated into Ukrainian as *зачитати затриманому його права.*

Unfortunately, the interpreter was not aware of the cultural implication of this expression. Culture note will make up for this gap: In the US the legal rights that a person being arrested by the police must be told about. These include the right to remain silent and the right to get advice from a lawyer. These rights were established by the Miranda decision in the US Supreme Court in 1966, in the case of *Miranda vs Arizona*. Cultural patterns of translation

In the sentences given below, *an intercultural expertise* is a prerequisite for adequate translation:

While the Yellow Pages are useful, people rely most heavily on staff, friends, and other people. – *Yellow Pages* – телефонний довідник (а не жовта преса).

He was a male Caucasian. A large man. *About six foot two* – це був білий чоловік, кремезний. Зростом приблизно 188 см.

The office was an enormous corner suite overlooking the city – *a corner office* is a sign of success and status in American business world – Це був величезний кутовий офіс із краєвидом на місто як ознака статусу та престижу.

3 Br/2Ba, nu cpts, Indry, prkg, utils pd – типове американське оголошення про оренду квартири, у якому зазначено, що у помешканні 3 спальні, 2 ванні кімнати, нове килимове покриття на підлозі, паркінг та усі комунальні послуги включено.

He was an Ivy League student – Він був студентом одного з найпрестижніших університетів на східному узбережжі США. (Cultural note: *the Ivy League* is a group of old and very respected universities in the eastern part of the US, consisting of Brown University, Columbia University, Yale, Harvard, Princeton, Cornell, the University of Pennsylvania, and Dartmouth).

To take a red-eye (AE) – an airplane with passengers on it that flies at night. I took the red-eye from Chicago to LA. – здійснити нічний переліт.

Cultural nuances may be confusing even when using British English or American English. For example, the word *faculty* may be ambiguous if put of the cultural context. Thus, In BE it means a group of similar subject department in a university: *The department of physics is in the Faculty of Science* and corresponds to Ukrainian *факультет* (університету), meanwhile in AE it is used to denote all the teachers and other professional workers of a school, university, or college and corresponds to Ukrainian *професорсько-викладацький склад* and *teaching staff* in British English.

Another vivid example: a *public school* is 1) a private fee-paying British and especially English secondary school where children

usually live as well as study. Public schools are known for their high academic standards and are considered prestigious. They are expensive and attended usually by people of high social status or with a lot of money. The most famous schools include Eton, Harrow and Winchester; 2) (especially in the US and Scotland) a free local school, controlled and paid by the state, for children who study there but live at home.

Conclusions and further research. An apt remark by Frederic Fuller that translation implies that we can express our thoughts in a manner that is not only parallel to the original, but also acceptable to the target language [5] will be used to sum up the research conducted. Thus, faithful translation pertains the idiom of both SL and TL as a specific character, a form of expression peculiar to these languages. Translation practice proves to be an integral algorithm of equivalence, idiomaticity and culture which is maintained by the sound balance of the deep and surface structure. Further research into specificity of adequate translation of culturally-bound English/Ukrainian legal, medical and engineering texts are of applied character.

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Бордюк Л. В. Ідіома мови крізь призму перекладу (на матеріалі англійської та української мов)

Анотація. У статті розглянуто поняття ідіоматичності у теорії та практиці перекладу на матеріалі культурних паралелей англійської та української мов.

Ключові слова: адекватний переклад, ідіома мови, план змісту, план вираження, інтерференція рідної мови.

Бордюк Л. В. Идиома языка через призму перевода (на материале английского и украинского языков)

Аннотация. В статье рассматривается понятие идиоматичности в теории и практике перевода на материале культурных параллелей английского и русского языков.

Ключевые слова: адекватный перевод, идиома языка, план выражения, план содержания, интерференция родного языка.