

BIBLICAL PHRASEOLOGICAL UNITS WITHIN COGNITIVE THEORY

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The theme “religion” is one of the most important parts of modern society. In different situations religion can become the topic of communication. Theological faculties are being opened in universities throughout our country. Biblical quotations have become popular and they are a part of the phraseology of many languages. The theme of religion has been ignored for many years due to the ideology in our country. And even now religion is a delicate theme, because each person has his own attitude towards belief in God. But the consequences of ignoring this theme while teaching English are negative. It results in helplessness in translating biblical texts. Christian translation is the translation of all kinds of biblical texts, which forms an independent genre.

The Bible as a Hypertext.

The term “hypertext” was introduced by mathematician and philosopher Theodore Nelson in 1965. A hypertext is a complex type of text. Its fragments are interrelated by complex cross references and by means of textuality in a broad sense. The text of the Bible is a hypertext because it is not one book but a collection of books written at different times.

Different translations of the Bible.

There is a well-known legend about the translation of the Bible. It says that 70 of the best experts of Holy Scripture were put in different premises so that they could not consult with each other. In 70 days they finished their translation and it turned out that the contents of all manuscripts were the same. It was considered to be a miracle of God. From that time on a tradition has existed to translate all sacred books as they were spoken by God: word-for-word. By 2000 the Bible had been translated into more than 2000 languages. The Synodal translation of the Bible (translation of the books of Holy Scripture into Russian) was done in the 19th century. It was the first translation approved by Russian church. The translation of the Bible into English, the so called King James Bible, was done in 1611 under the auspices of James I of England. Up to the present time this translation has an official status.

The problems the translator faces while translating the Bible and biblical texts.

The translator has a huge responsibility of correct translation because wrong interpretation may lead to theological misunderstanding. Here are some of the problems of theological translation:

- hermeneutical aspect – interpretation and comprehension of the source (initial) text

- large choice of equivalent Christian vocabulary
- avoiding those elements of western Christianity about which the Russian Orthodox Church has a different opinion or position
- lack of good religious dictionaries. No possibility to select the appropriate variant of translation as well as a comprehensive comment on it

For example in Religious Russian-English dictionary written by O.Chalenko for Russian миропомазание the following variants of English translation are given:

- **anointing**
- **chrismation**
- **sacring**
- **unction**

But the meaning of all of these words is different.

Anointing – the process of anointing

Chrismation – the name of sacrament

Sacring- the act of anointing when somebody is being crowned

Unction- anointing of the sick

But the Catholic word “confirmation” was not mentioned in the dictionary at all.

- inappropriate substitution of Orthodox terminology by the terminology of a Catholic divine service

There is an opinion that the Bible can not be translated completely and precisely into any language. On the one hand the aim of the translator is to decipher the meaning of the texts of Holy Scripture; on the other hand it is necessary to make the translation understandable for even an unprepared reader.

Peculiarities of the Bible and Biblical texts translation

1. The use of archaisms is a powerful means which gives a solemn style to the Bible.

Hath; hast instead of has; have

Shalt instead of shall

Art instead of are

Thou – you

Thee (objective case) – you

Thy, thine (possessive case) – their

▪ **I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.**

▪ **К Тебе взываю я, ибо Ты услышишь меня, Боже; приклони ухо Твое ко мне, услышь слова мои.**

▪ **Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.**

▪ Ты видишь, ибо Ты взираешь на обиды и притеснения, чтобы воздать Твоею рукою. Тебе предает себя бедный; сироте Ты помощник.

2. The use of the pronoun of the second person plural when addressing the Israeli people.

Местоимение 2 лица мн.ч. Ye (обращение к народу Израилеву в целом)

Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel .

▪ Боящиеся Господа! восхвалите Его. Все семья Иакова! прославь Его. Да благоговеет пред Ним все семья Израилево!

▪ **Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.**

▪ **Что вы завистливо смотрите, горы высокия, на гору, на которой Бог благоволит обитать и будет Господь обитать вечно?**

The King James Bible has only one pronoun **you**. It erases all differences and we can see the intention of the translator to make the Bible more popular for ordinary people.

3. Lexical means in translation:

a. Calque

Western translations of the Mother of God are the following: **The Holy Virgin; Virgin Mary; Our Lady**. The authors of the Russian Orthodox Church while translating the texts into English address her as **the Holy (Mother of God)**

b. The use of special vocabulary

sky – firmament (небесный свод)

much- abundantly

husband – husbandman

c. The technique of accurate matching when translating the names

Moses – Моисей ; the Kingdom of Heaven- царство небесное ; the Holy Spirit- святой дух

d. Explicatory translation (with a lot of notes and comments)

Sanhendrim – совет старейшин в древней Иудее ; Pharisees- член еврейской секты, верующий в жизнь после смерти

4. Grammar traits of the Bible

a. The use of the Past Simple tense

- **When King Herod heard this he was disturbed, and all Jerusalem with him.**

- **Услышав это, Ирод царь встревожился, и весь Иерусалим с ним.**

b. The use of imperative mood in biblical texts

- **And God said, “Let there be an expanse between the waters to separate water from water”**

- **И сказал Бог: да будет твердь посреди воды, и да отделяет она воду от воды**

5. Stylistic peculiarities and their translation

a. Inversion

“Me have ye bereaved of my children” instead of “Ye have bereaved me of my children”.

b. Anaphora

In the beginning of the paragraph or a new sentence there is the repetition of the conjunction (and) **И**

- **God called the expanse “sky”. And there was evening, and there was morning – the second day.**

- **И назвал Бог твердь небом. И был вечер, и было утро: день второй.**

c. Graphic stylistic devices

The use of the capital letter in addressing the Creator and in the pronouns relating to God.

Why standest thou afar off, o LORD? Why hidest thou thyself in times of trouble?

Biblical Phraseological Units

During centuries the Bible has been quoted in England. Not only separate words but also idioms came into use in English language from the Bible. The Bible is the main source of phraseological units. This greatest work enriched not only English language with phraseological units but also other languages of the world. Nowadays the native speakers of English use biblical quotations in everyday speech, they meet them in different sources and they even don't know about their origin. Studying of biblical phrases in English language is necessary and interesting because to know language means to know a lot of aspects and also biblical words.

There's no generally accepted classification of biblical phrases in the world. The linguists classify them according to different principles.

А.Берих и Й.Матешич classify them according to the following:

1) Phraseological units which have integral meaning (**to keep as the apple of smb's eyes – хранить как зеницу ока, alpha and omega**)

2) Phraseological units formed on the basis of free word combinations but acquired phraseological meaning (**to hide one's light under a bushel – зарыть талант в землю**)

3) Phraseological units semantically identified by the biblical texts (**forbidden fruit- запретный плод**)

Матвеева Н.П. classifies them as the following:

1. Phraseological units which were used in the Bible as metaphors. They are met in parables of Jesus Christ (**a mote in smb's eyes – сучок в чужом глазу**)

2. Phraseological units appeared as the result of metaphorization of biblical free word combinations (**the slaughter of the innocents – избиение младенцев**)
3. Biblical phraseological units which are not used in the Bible but which appeared in the language on the basis of a biblical plot. (**to cast one's bread upon the waters – отпустить хлеб свой по водам**)[Матвеева Н.П.: 1993]

Гак в.Г. classifies them as the following:

According to the degree of connection with the Bible

1. Biblical phraseological units which reproduce the biblical texts or situations.
2. Citing [Гак В.Т.: 1997]

Jesus said: **“But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other also to him”**

According to the semantics there are 2 groups:

- Biblical phraseological units which have a direct meaning (**babes and sucklings – новички и неопытные люди, the holy of holies – святая святых**)
- Biblical phraseological units with a figurative meaning (**to eat one's words – взять свои слова обратно, a lost sheep – человек, сбившийся с пути истинного**)

The ways of translation of English biblical phraseological units.

There are difficulties in translating biblical phraseological units. To avoid these difficulties it's necessary to know how to translate biblical words. There are 3 main groups of biblical phrases, for each of the group there are certain ways of translation.

1. The same meaning and sphere of use of Russian and English biblical units. While translating them we use Russian equivalent. : **daily bread – хлеб насущный, the salt of the earth – соль земли, by/in the sweat of one's brow – в поте лица своего, to turn the other cheek- подставить другую щеку, blind leaders of the blinds – слепые поводыри слепых, to cast pearls before swine – метать бисер перед свиньями, the sign of the times – знамение времени, not by bread alone – не хлебом единым** [Еремина:2000]. It's not difficult to translate this group.
2. English biblical phraseological units which have no equivalents in modern Russian language. The aim of the translator is to find the corresponding Russian equivalent. In some cases it can be translation – explanation, in some – descriptive translation, in some cases – phraseological unit.

There are some examples of possible translation:

English biblical word	Word – for - word translation	Possible variant
At the eleventh hour	В одиннадцатом часу	В последнюю минуту, в

[Matthew 20:9]		самый последний момент
To play Samson in the temple [Judges 16:21 – 30]	Поступить, как Самсон в храме	Погубить врагов, противников и погибнуть при этом самому

There are biblical phraseological units in both languages but there are some discrepancies while translating them.

1. Semantic discrepancy

English	Russian
Manna (of heaven; in the wilderness; in the desert)	Манна (небесная)

- еда, которую Господь послал сынам израилевым во время их странствия по пустыне : «хлеб с неба»

2. Grammatical discrepancy

English	Russian
To wash one's hand's of smb/smith [Matthew 27:24] (is used with an object)	Умывать руки (without an object)
Out of the mouths of babes and sucklings [Psalms 8:2, Matthew 21:16]	- библ.: из уст младенцев и грудных детей; устами младенцев глаголет истина
Doubting Thomas [John 20:24-29] (is used in plural and there are different variants): Doubting Ernest; Doubted Thomas; Doubting Thomases	- Фома неверующий/неверный (only in singular)

3. Stylistic discrepancy

English and Russian equivalents are used in different styles and have additional meaning.

The outer darkness- ад, тьма крошечная. English expression applies to bookish vocabulary. Russian equivalent – **полная, беспросветная тьма** is used in a colloquial speech.

The slaughter of the innocents – **избиение младенцев**. English meaning is **убийство невинных людей** (bookish style). Russian equivalent has an ironical meaning.

Not to let one's left hand know what one's right hand does – **левая рука не ведает, что делает правая**. In the Bible it's used in a positive meaning. In modern language this expression acquired a negative meaning.

The main task of the translator is to see the biblical phraseological unit, to know its origin. Because sometimes phraseological units are used without any explanation or reference to the source. The more biblical phraseological units the translator knows, the easier it's for him to translate them. If the translator

doesn't identify the biblical phraseological unit, the translation of it will be inaccurate.

In conclusion it is necessary to say that the Bible is an everlasting book. It is an inexhaustible source of inspiration, knowledge and wisdom. It offers great possibilities for translators and interpreters.

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