

Л. Б. Кротенко

Britain vs. Ukraine:
ethnolinguistic studies
(Ukrainian Cuisine **vs** Celtic Cuisine)

Module III

*Посібник для студентів
3-го та 4-го курсів*

Не для комерційного використання

Київ
Вид-во НПУ імені М. П. Драгоманова
2017

УДК 811.111 (075)
ББК 81.2 Англ я73
К 83

*Рекомендовано до друку Вченою Радою
Національного педагогічного університету
імені М. П. Драгоманова
(протокол № 5 від 22 грудня 2016 р.)*

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Britain vs. Ukraine: ethnolinguistic studies (Ukrainian cuisine, Celtic cuisine) – Module III: посібник для студентів 3-го та 4-го курсу спеціальності “Переклад”. – К. : Вид-во НПУ ім. М. П. Драгоманова, 2016-7. – 70 с.

ISBN 978-966-931-107-8

Посібник призначено для студентів 3, 4-го курсів філолого-перекладацьких та культурологічних спеціальностей. Книга складається із трьох взаємопов’язаних розділів, кожен з яких містить теоретичний матеріал та вправи на розвиток перекладацьких навичок письмового характеру. Посібник містить теоретико-практичний доробок визнаних фахівців-лінгвістів та творчий ілюстративний матеріал. Даний навчальний посібник допоможе як в оволодінні навичок перекладача, так і в збагаченні культурного світогляду студента.

ISBN 978-966-931-107-8

УДК 811.111 (075)
ББК 81.2 Англ я73

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Вступ

Вдале вивчення іноземної мови неможливе без занурення у життя та побут іншого народу. Знання лише власних традицій недостатньо для уявлення про іншомовний світ. Порівняння та встановлення паралелей між національними різнокультурними просторами дозволяє краще та в більшому об'ємі запам'ятовувати іншомовний матеріал, легше розуміти одне одного.

Але яка ж із сфер життя найкраще підходить для такого дослідження, вивчення і порівняння? На це питання можна сміливо відповісти – побут та традиції у святкуванні, обряди та звичаї. Занурення у вищезазначений інформаційний простір дозволяє суттєво зменшити психоемоційне навантаження під час навчання, адже у підсвідомості такий інформативний пласт асоціюється із сімейним та дружнім затишком, відпочинком та радістю. Етнокультурний код пращурів дозволяє згадати свою приналежність до певного етносу, нації, держави, відчути своє коріння. Адже в посібнику подана також інформація про найзмістовніші елементи української культури, які спрацьовують як триггери підсвідомості та вивільняють генетичну пам'ять. А порівняння із народом, мову якого вивчаєш, – вдала нагода підвищувати іншомовну компетенцію та словниковий запас у цікавій формі. І на допомогу у цій справі приходять наука *етнолінгвістика*.

Сутність поняття даної дисципліни включає такі підвалини лінгвістики як:

- *семантичний та когнітивний* лексико-синтаксичний мовознавчий аспект;
- *перекладознавчий* базис у вигляді домінантності національно-маркованої лексики (найрізноманітніших національних реалій в системі cross-culture), фразеологізмів;
- *етностилістичний* аспект у вигляді дослідження стилістики найрізноманітніших етнічних текстів-реалій, що є носіями мультикультурного прошарку певного етносу;
- *наратологічний* аспект, що пов'язаний із вивченням літературного надбання народів;
- *психолінгвістичний* (дослідження чинників появи традицій під час висвітлення іншомовних мультикультурних надбань).

Предметом вивчення навчальної дисципліни є:

- культурна семантика мовних знаків, які формуються у процесі взаємодії двох різних кодів, а саме мови і культури – лексика, міфологізовані мовні одиниці (обряди і повір'я, ритуали і звичаї, закріплені в мові), фразеологізми; еталони, стереотипи, символи; метафори і образи мови; мовна поведінка; елементи мовного етикету [<http://damar.ucoz.ru>];
- зв'язок мовних елементів із культурою і менталітетом народу, тобто його масовою свідомістю, традиціями, звичаями тощо

[<http://damar.ucoz.ru>], тобто концептосфера та мовна картина світу спільноти, що досліджується;

- мова в її ставленні до культури, тобто дослідження взаємодії між етнокультурними і етнопсихологічними явищами в еволюції та реалізації мовленнєвої діяльності.

Міждисциплінарні зв'язки – мовознавство, перекладознавство, лінгвокультурологія, етніка, лінгвостилістика, наратологія, психолінгвістика.

Мета і завдання навчальної дисципліни

Метою викладання навчальної дисципліни є:

- встановлення міжкультурного мовного мультизв'язку під час дослідження національних мовних реалій (у вигляді найрізноманітніших культурних текстових формувань – як писемних, так і фіксованих усних), культурологічних артефактів, що несуть в собі, закодований етносом, національний код;

- дослідження з позиції лінгвокультурної парадигми та компетенції культурних універсалій та субкультур, що у масі своїй формують культурне спадкоємство світу;

- задоволення інтернаціональної потреби у розширенні та поглибленні культурних контактів між різними країнами та етносами, що допоможе вирішити проблеми мовної й національної політики; проблеми вивчення іноземних мов, здійснення літературних, політичних, науково-технічних та усних перекладів; сфера мистецтва і мистецтвознавства; діяльність засобів масової інформації та пропаганди.

Основними завданнями вивчення дисципліни є:

- ознайомлення із способами, якими мова втілюється в своїх одиницях, зберігає і виявляє культуру;

- ознайомлення із закономірностями письмового перекладу з української мови на іноземну (англійську) та навпаки на прикладах базових аспектів обраної галузі знань, труднощами перекладу граматичних та лексичних явищ української мови на іноземну (англійську) та навпаки з метою уникнення граматичного та лексичного буквалізму, формування навичок адекватного письмового перекладу із урахуванням сучасних соціомовних вимог, а також підвищення загальноосвітнього рівня студентів-перекладачів та якості їхньої філологічної підготовки, прищеплення навичок самостійної роботи з лінгвістичним матеріалом, що також готує студентів для написання дипломних, магістерських та інших наукових робіт.

Інформація, закладена, у даний навчальний посібник, має на меті:

- зміцнення міжкультурних зв'язків;
- зменшення міжнаціонального розбрату в аспекті дотримання народних традицій;
- встановлення культурологічного містку між народами (українці – англійці – росіяни);
- поглиблення іншомовної компетенції та культурно-освітнього рівня студентів;

- підвищення рівня національно-патріотичної гідності та свідомості.

Інформація для перекладу у посібнику подана таким чином, щоб збільшити здатність студента до перекладацької гнучкості, підвищити словниковий запас одночасно із трьох мов (англійська, українська, російська). Посібник вчить швидкій перекладацькій пристосованості до найрізноманітніших власних назв, національно-маркованої лексики та фразеологізмів.

Під час навчання студенти змушені будуть користуватися найрізноманітнішими словниками, у тому числі тлумачними. Що має на меті розвивати їхню обізнаність із різних сфер життєдіяльності, пам'ять, логічне мислення, здатність до аналізу та проведення логічних паралелей. З цією метою спеціально застосовуються мовленнєві вправи проблемного характеру, які пов'язані із необхідністю опису, порівняння, протиставлення, аналізу інформації, оцінки її та формування відповідних висновків із відстоюванням власної точки зору, аргументуванням, тощо.

Завдання посібника змушуватимуть до пошукової роботи з питань історії та культури країн, що в свою чергу має на меті підвищувати швидкість мислення, та закладе основу для можливої подальшої наукової роботи, а також зможе підвищити рівень контекстуальної здогадки, зважаючи на кількість засвоєння нової інформації.

Оволодіння системою знань здійснюється через спеціально відібраний та системно організований теоретико-практичний матеріал *за наступними структурою та темами:*

1. Підготовча теоретико-граматична частина;
2. Основна практико-ілюстративна частина.

Зміст:

Модуль 1.

Britain vs Ukraine: ethnolinguistic studies (historical facts, sacred signs)

Модуль 2.

Britain vs Ukraine: ethnolinguistic studies (ancient cultural customs and traditions)

Модуль 3.

Britain vs Ukraine: ethnolinguistic studies (ancient ukrainian (slavic) and celtic cuisine)

Представлена в посібнику інформація сприяє інтелектуальному, ідейному та естетичному розвитку студентів, розширенню їх світогляду, зважаючи на залучення у якості практичного матеріалу текстів різних жанрів визнаних авторів.

Посібник побудований на основі принципів інформативності, доцільності, комплексності, системності, послідовності та інтеграції культурологічного матеріалу.

Рекомендується для студентів культуролого-філологічних спеціальностей, що вивчають англійську мову як першу іноземну.

*Preparatory
Theoretical Part*

UNITS OF NATIONALLY BIASED LEXICON AND WAYS OF THEIR TRANSLATION

Each nation in the course of its historical development acquires a great number of features characteristic of the nation only and not pertained to any other, even to a genealogically related nation. The distinguishing features find their reflection in different aspects of material and spiritual life and are materialized in separate words and word-groups designating national customs, traditions, folk rites and feasts, administrative or political systems, etc. They may also designate peculiar geographical, geological or environmental conditions of a nation's life. No less peculiar may also be the cultural or religious traditions of a nation often expressed through certain proper names or names of saints (cf. Ukrainian *Івана Купала, Маковія*, or Ireland's *St. Patrick*, Scottish *tartan*, American *Uncle Sam* or the British *John Bull*, the British *Lion*).

Culturally biased, i.e., nationally specific are often elements in a governmental or election systems of a country (cf. the administration, secretaries and undersecretaries or primary elections in the U.S.A.).

The monetary systems in most countries contain some nationally peculiar units as well (cf. *shilling, penny, rouble, dollar, hryvnia*). Culturally biased are mostly the titles of address and the ways of conduct, and, at last but not at least, some articles of clothing/footwear (cf. the Scottish *kilt, tartan*, the Ukrainian *вишиванка, кентар* or the American Indians' *moccasins*).

Most peculiar are always national meals, beverages and even partaking of food, established as a result of a nation's agricultural traditions and consumption of peculiar products. The nationally biased notions as non-equivalent units of lexicon are also observed in some national systems of weights and measures (cf. English *mile, ounce*, Ukrainian *верста, пуд*). All in all, these notions are found in all languages, for example, in **English**: *county, borough, butterscotch, custard, muffin, toffee, bushel, chain, furlong, inch, mile, pint, penny, shilling, pound, lady, mister, sir; lobby, speaker, teller (Parliament), Lord Chancellor, Number 10 Downing Street, Whitehall*, etc. **Ukrainian**: *кобзар, веснянка, коломийка, козак, запорожець, кентар, копа (яєць), пуд, Січ, свитка, хата, лежанка, весільний батько, троїсті музики, вечорниці, борц, вареники, галушки, кутя, медок, ряжанка, опришок, плахта, гривня*; **Russian**: *тройка, квас, щи, самовар, колхоз, совет (советский), спутник, Дума*.

The penetration of a nation's culturally biased specific notions into other national languages is realized in different historical periods through various channels and in most different conditions. The latter include first of all trade contacts in the process of which many notions are borrowed as designators for produce which they signify. The designators may be regular labels (or trade marks) like *bacon, champagne, jam, jeans, Coca-Cola, corn-flakes, macaroni, vodka, spaghetti, sweater, tweed, whisky, pizza*, etc. Some other peculiar national notions /culturally biased notions can penetrate into the target language in the process of traditional bilateral economic and cultural contacts which may be maintained at

different levels. The contacts in their turn may as well be multilateral which often facilitates an international circulation of some specific national notions pertaining to a certain language (or a number of languages). That was the way in which many a specific national term has become widely known (cf. *Cossack/Kozak, steppe, bandoure/pandore, hopak, polka, waltz, beefsteak, pudding, lunch*, etc.).

Still other specific national notions become world-wide known through literary/historic works, through the press or by way of other mass media like the radio or television (cf. *oasis, boycott, hryvnia, Labourist, pagoda, barter, management, picket, taboo, Tory, rickshaw, sauna, Soviet*, etc.).

These and other specific national terms (and notions) found their way to different languages and in the course of some historical period many of them became internationalisms. Although some nationally specific notions signifying important or historical events or magnificent scientific/technological achievements may spread all over the world almost immediately, as it happened in 1825 with the *Decembrists* and later on with the Sovietisms like *kolkhoz, kulak/kurkul, collectivization, Gulag, cosmonaut* and many others.

Therefore, the more important the specific notion is for a certain nation or the world as a whole and the more often it is used in everyday life of a community, the greater is the chance of its becoming an internationalism.

This is not the fate, however, of the overwhelming majority of other specific national notions in all languages, since the borders of a target language are open at any time only for the most important source language specific national notions. Hence, many specific notions referring to localisms i.e. being of exclusively local nature and circulation, remain within the boundaries of the national languages. They may sometimes be known even to a greater part of the national community. These may be archaic notions like the Ukrainian *бунчук, виборний, осаул, тулумбас, сіряк* or localisms like *кулеша, плачинда, верета, пательня, бануш*, etc. Besides, many other rather wide-spread and well-known specific notions within a national community may often be of minor importance for the target language communities, which live under different economic, social, cultural or geographical conditions. Our ordinary reader, for example, would pay little if any attention to the highly specific and unique for every Englishman notions like *latkes, kedgeree* (meals), *proctor or whip* (Parliament), the *Eton* and *Harrow* match, *Charring Cross, the East End, or Bloomsbury*. These culturally biased names are often mentioned in English fiction, especially in the works by the British authors as Conan Doyle, J.Galsworthy, A.Cronin and others. Hence, the names have to be explained to our readers in the footnotes or in commentaries to the novels, e.g.:

They were off immediately, without interference, swinging out of the *East End* in the direction of *Bloomsbury*. (A.Cronin) – Автомобіль зразу ж рушив, і вони без перешкод поїхали з *Іст-Енду* в напрямку до *центрального району Лондона – Блумзбері*.

When the war broke out he had just left *Eton*... (J.Galsworthy) – Коли вибухнула війна, він щойно закінчив *Ітон* (середня школа для привілейованих).

The real meaning of the place names, having so much to say to any Londoner, is scarcely hinted to in the translations above. The *East End*, however, was and remains the workers' part of London, whereas *Bloomsbury* as the central part of it was known during the late 19th – the beginning of the 20th century for the group of poets critical of bourgeois moral and aesthetics. *Eton*, the private secondary school for well-to-do families in Great Britain, is also well-known in the country, though it may be unfamiliar to our readers. Hence, an additional explanation of the proper names in the target language becomes necessary. Many other culturally biased English and Ukrainian national notions are also to be explicated in this way, e.g.: bingo бінго (*азартна гра типу лото, популярна серед пристаркуватих і одиноких людей, особливо жінок*); gin джін (*ялівцева горілка, використовується для приготування коктейлів*); mackintosh тканина «макінтош» (*водонепроникна*); Merseyside Мерсісайд (*Ліверпуль з навколишніми містами й поселеннями обабіч гирла р.Мерсі*); muesli (food) «мюзлі» (*страва на сніданок із подрібнених пшеничних та інших зерен з сухими фруктами, горіхами, родзинками тощо*); пуд pood measure of weight equal to 16,38 kg; рушник rushnyk, embroidered towel used in every folk rite in Ukraine; суботник subotnyk, voluntary unpaid work for the public good in the former USSR on days off (usually on Saturday). The proper meaning of some other specific national units of lexicon can be rendered without preserving their original lingual form: moonlighter підробітник - той, хто підробляє у вільний час, переважно вечорами (*від moonlight місячне світло*); teller -1. уповноважений, що агітує в день виборів на виборничій ділянці голосувати за кандидата своєї партії 2. обліковець голосів в англійському парламенті чи на будь-яких зборах; whip організатор партійної фракції в англійському парламенті.

The meaning of the above-given English and Ukrainian specifically biased national notions has not been conveyed by way of translation proper. They have simply been explained in the target language. Sometimes each or some of the components, making up the unit of specific national lexicon, can also be directly translated. And yet it may turn insufficient for faithful rendering of their sense. Then an explanation of the specific national notion is added: alphabet soup «азбучний суп» (*суп з макаронів, що мають форму літер абетки*); bilateral school «двобічна школа» (*поєднує в собі два типи шкіл: напр., технічну й сучасну середню*); the upper sixth старший шостий (*випускний шостий клас у середніх школах Великої Британії*). Many specific national notions, which have to be explicated in English, exist in Ukrainian as well: виховна година educational lesson (on good behaviour and morality of students in school); учнівські правила school regulations/rules of pupils' conduct/behaviour at school; класний журнал register/form register and record book; студком students' committee in Ukrainian higher educational establishments.

Very often, however, it may be difficult for a foreign student to guess the genuine meaning of a specific national unit of lexicon even from the seemingly transparent lexical meaning of its component parts. To avoid misunderstanding or ambiguity a further explication becomes inevitable: Athens of the North Північні

Афіни (Едінбург); bipartite system двотипова система освіти Великої Британії (передбачає існування шкіл двох типів: класичних і середніх сучасних); cubbing полювання на лисиць (у якому беруть участь початкуючі мисливці й молоді собаки-гончаки); question time день запитань (у палаті громад від 14.45 до 15.30 щодня від понеділка по четвер; відповіді дають прем'єр-міністр і міністри); privy purse «приватний гаманець» (асигнування з державного бюджету на утримання монарха Великої Британії).

Not infrequently national specific units of the source languagelexicon belonging to the social and political domain can be recognized by the target language speakers due to the existence of partly similar notions in their mother tongue. These *kinds of notion axe* available in English and in Ukrainian as well: new penny/shilling *новий пенні/ шилінг*, the Order of Merit *орден «За заслуги»*; Scout leader *вожатий бойскаутів*; медаль «За бойові заслуги» the Medal for Combat Valour; «*Орден Ярослава Мудрого*» the Order of Yaroslav the Wise; «*Орден княгині Ольги*» the Order of St. Princess Olha; *класний керівник* class tutor/form master; *табель успішності п поведінки* pupil's report/record card; *залік з англійської мови* an English (language) test; *складати залік з чогось* to take a test in/on some subject.

Despite the fact that the referential meaning of such and the like units of specific national lexicon may be either similar or at least closely related in English and Ukrainian (cf. class tutor/form master and *класний керівник, залік* test), they are still far from identical in their particular meaning. As a result, they can scarcely be substituted for each other in the target language, which points to the notions being nationally biased by their nature.

This is not so with many other notions which only at first sight seem to be different in English and Ukrainian but in reality they are quite similar and can usually be substituted for each other: box (in Christmas box) *різдвяний подарунок* (cf. *новорічний подарунок*); Department of Education and Science (Gr.Britain) *міністерство освіти (і науки)*; Department of Industry *міністерство промисловості*; Department of Energy *міністерство енергетики*; extension course *курси підвищення кваліфікації*) extramural education *заочне/вечірнє навчання*; distant education *дистантне навчання*.

Apart from these there are a lot more units of lexicon which have generally the same referential meaning in both the languages in question. For example: *pancake, financial year, pie* and many others can be fully substituted at language level for Ukrainian *млинець/ оладок, фінансовий рік, пиріг*, etc. The difference between the notions in the two language is confined to some insignificant details. Thus, the financial year in Gr. Britain begins on April 1 and ends on March 31 the next year; pies are stuffed with minced steak-and-kidney meat or with onions/sweet mincemeat (mixture of currants, raisins, sugar, candied peeled apples, suet, etc.) and not with peas, beans, ground poppy seeds, soft cheese/curds or boiled rice as in this country. But: *pop-corn кукурудзяні баранці* is practically identical in English and Ukrainian. The details are, naturally, essential for our students to know and should not be ignored, as they reflect the peculiarities of each nation's customs, traditions or its way of life. The notions like these, on the other

hand, may be common in the English and Ukrainian or some other languages exclusively, which finds its explanation in the bilateral or multilateral influences to which all languages are constantly exposed as a result of cultural, political and trade contacts between their nations. Hence, the similarity if not identity in some meanings of a number of English and Ukrainian specific units of lexicon can not be treated as culturally/nationally biased, i.e., specific. Though it is not excluded that some of these notions may become specifically national in reference to certain languages of other than the European area.

A considerable number of nationally specific/culturally biased units of national lexicon have found their way to other languages in the lexical meaning and lingual form of the source language. It has happened as a result of borrowings and a long use of the source language units in the target language. Among the borrowings of the kind are some Ukrainian units of culturally biased/specific national lexicon as well. The most well-known of them are the mentioned already *Cossack/Kozak*, *steppe* and also *borshch*, *Kyiv chicken*, *oblast*, *vulytsia*, *hryvnia*. The English/American units of specific national lexicon, which have become internationalisms are many more. Amongst them are such well-known notions as *бойкот*, *віскі*, *джентльмен*, *джинси*, *клуб*, *леді*, *мотель*, *нокаут*, *пікнік*, *пінчер*, *раунд*, *рекордсмен*, *ринг*, *смокінг*, *спікер*, *тариф*, *фут*, *ярд*, *джаз*, *рок-ен-рол*, *гот дог*, *кока кола*, *чіпси*, *миля*, *Скотланд-Ярд*, etc.

As it may be observed, the units of culturally biased/specific national lexicon are rarely similar by their nature and meaning in either of the two languages. Consequently, there must also exist various approaches to expressing their meanings in the target language [Корунець 2003].

Ways of rendering the meaning of nationally biased units of lexicon

1) By transcription or transliteration exclusively:

Нові тарифи на рекламу в **гривнях** за слово в газеті «Київ Пост». – classified rates per word for ads in **hryvnias** in the Kiev Post.

2) By transcription or transliteration and explication of their genuine nationally specific meaning:

У Києві чимало ресторанів та кафетерій, що спеціалізуються на приготуванні **вареників**, **кулішу** та інших страв. – A number of restaurants and cafeterias in Kiyv specialize in **varenyky** (*dumplings*), **kulish** (*a thick meal stew*) and other dishes.

3) By descriptive explaining/explication only

Усі бачили як ми у церкві на **рушники** стали. (П. Мирний) – Everybody saw me and you **being married**.

Пісок був теплий, як нагріта **лежанка**. (С. Руданський) – The sand was warm like **a clay stove** of a country cottage.

4) By translation of componential parts and additional explication of units of the nationally biased lexicon

Левкові чи не вперше за своє **парубкування** стало чомусь тоскно. (М. Стельмах) – It was probably for the first time in all his **mature boyhood** that Levko felt somewhat dull.

5) By ways of word-for-word or loan translation

Верховна Рада – Verhovna Rada (Ukraine's Parliament)

Герой України – Hero of Ukraine

6) Translating by means of semantic analogies

Граї, **кобзарю!** Лий, **шинкарю!** (Т. Шевченко) – **Innkeeper**, pour! Play, **minstrel**, play!

То, прошу панів, наше пасовисько.... (І. Франко) – Please, sirs, it's our pasture.

[Карабан 2003]

TRANSLATION OF IDIOMATIC/PHRASEOLOGICAL AND STABLE EXPRESSIONS

Idiomatic or phraseological expressions are structurally, lexically and semantically fixed phrases or sentences having mostly the meaning, which is not made up by the sum of meanings of their component parts. An indispensable feature of idiomatic (phraseological) expressions is their figurative, i.e., metaphorical nature and usage. It is this nature that makes them distinguishable from structurally identical free combinations of words Cf.: *red tape* (free word-comb.) червона стрічка / *red tape* (idiom) канцелярський формалізм (бюрократизм); *the tables are/were turned* (free word-comb.) столи перекинуті/були перекинуті – *the tables are turned* (idiom) ситуація докорінно змінилася; супротивники помінялися ролями/місцями; *play with fire* гратися з вогнем біля багаття (free word-comb.), гратися з вогнем – наражатися на небезпеку (idiom).

On rare occasions the lexical meaning of idiomatically bound expressions can coincide with their direct, i.e., not transferred meaning, which facilitates their understanding as in the examples like: *to make way* дати дорогу; *to die a dog's death* здохнути як собака; *to receive a hero's welcome* зустрічати як героя; *wait a minute/a moment* зачекайте хвилинку/один момент; *to tell (you) the truth* правду казати/правду кажучи; *to dust one's coat/jacket* витрусити пальто/піджака-дати духопеликів (idiom).

Some proper names can also be endowed with figurative meaning and possess the necessary expressiveness which are the distinguishing features of idioms: *Croesus*, *Tommy* (*Tommy Atkins*), *Yankee*, *Mrs. Grundy*, *Jack Ketch*, etc. These proper names have acquired their constant meaning and can not be confused

with usual (common) proper names of people. As a result their transferred meaning is conveyed in a descriptive way. So Mrs. *Grundy* means *світ, люди, існуюча мораль*; *Jack Ketch* *кат*, *Croesus* *Крез*, надзвичайно багата людина; *Tommy Atkins* англійський солдат; *Yankee* (in Europe) янки/американець, etc.

Idiomatic/phraseological expressions should not be mixed up with different fixed/set prepositional, adjectival, verbal and adverbial phrases the meaning of which is not an actual sum of meanings made up by their constituent parts either: *by George*, *by and by*, *for all of*, *for the sake of*, *cut short*, *make believe*; or compounds like: *topsyturvy*, *higledy-piggledy*; coordinate combinations like: *high and dry*, *cut and run*, *touch and go*; *Tom, Dick and Harry*, etc. These and a lot of other stable expressions can very often be treated as standardized collocations. Their meaning can be rendered in a descriptive way too, like that of genuine idiomatic expressions: *fifty-fifty* так собі; ні добре ні погано; *O.K.* все гаразд, на належному рівні; *cut short* обірвати, присікти/припинити щось (поїздку), обірвати (розмову).

Such and the like stable expressions, like most of other standardized collocations, have usually a transparent meaning and are easier to translate than regular idioms (the so-called phraseological fusions). Meanwhile it is next to impossible to guess, for example, the meaning of the English idiom *Hobson's choice* from the seemingly transparent meanings of its componential parts. Only a philological inquiry helps establish the meaning of the name and the real sense of the idiom -«no choice whatsoever», «acceptance of what is offered» *жодного вибору*.

Similarly treated must also be many other English and Ukrainian picturesque idioms, proverbs and sayings, which have national literary images and reflect the traditions, customs, the way of conduct or the mode of life of a nation. Their meaning, due to absence of similar idioms in the target language, can be rendered descriptively, i.e. through a regular explication. The latter, depending on the semantic structure of the source language idiom, may be sometimes achieved in the target language with the help of a single word. Cf.: **English:** *an odd/queer fish* дивак; *Canterbury tale* небувальщина, вигадка; *blue bonnet* («синій берет») шотландець; *ніде куриці клюнути* *crammed*; *зубами тертяка вибивати* to be chilled. Most often, however, the meaning of this kind of idioms is conveyed with the help of free word-combinations: *to dine with Duke Humphrey* залишитись без обіду (нічого не ївши); *to cut off with a shilling* позбавити когось спадщини. Similarly in **Ukrainian:** *ноги на плечі* to go quickly (or very quickly) on one's feet; *зуби з'їсти на чомусь* to have great experience in something; *кивати/накивати п'ятами* to run away quickly/hurriedly.

It goes without saying that none of the phraseologisms above can be translated word-for-word since their constituent images would lose their connotative, i.e., metaphorical meaning in the target language. So, *пообідати з герцогом Гамфрі* or *обрізати шилінгом* could be understood by the Ukrainian language speakers in their literal meaning. The same can be said about our idiom *ноги на плечі та й гайда*, i.e., *with one's legs on the shoulders* which would never be understood, when translated literally, by the English language native speakers.

Therefore, the componential images, when mechanically transplanted to the target language, may often bring about a complete destruction of the idiomatic expression.

The choice of the way of translation of this kind of idioms may be predetermined by the source language context or by the existence/absence of contextual equivalents for the idiomatic/stable expression in the target language. Thus, in the examples below units of this kind can be translated into Ukrainian either with the help of a single word or with the help of a standardized phraseological expression: *to give a start* здригнутися; *to give heart to one* підбадьорювати, морально підтримувати когось; *the weaker vessel (facet)* жінка (прекрасна стать; жіноцтво; слабша половина людства), *the Holy Mother* Богоматір.

Not infrequently the meaning of a standardized collocation (after Acad. V.V. Vinogradov) like that of a regular idiom may have synonymous single word equivalents in the target language. The choice of the equivalent is predetermined then by the meaning of the standardized collocation/phraseologism and by the style of the sentence where it is used: *to make sure* – упевнитись (переконатися), забезпечувати; *to make comfort* втішатися; *to take place* відбуватися; траплятися; *the world and his wife* усі.

Similarly treated are also traditional combinations which have in the target language several stylistically neutral free equivalents (words or word-combinations) as: *to run a risk* ризикувати, йти на ризик, *to apply the screw* натиснути (на когось); *to drop like a hot potato* швидко позбутися когось, обірвати стосунки, раптово припинити знайомство.

Faithful translating of a large number of picturesque idiomatic/phraseological expressions, on the other hand, can be achieved only by a thorough selection of variants having in the target language a similar to the original lexical meaning, and also their picturesqueness and expressiveness. This similarity can be based on common in the source language and in the target language componential images as well as on the structural form of them. As a result, the meaning of such idioms is mostly guessed by the students, which generally facilitates their translation.

A few examples will suffice to prove it. **English:** *a grass widow (widower)* солом'яна вдова (вдівець); *not to see a step beyond one's nose* далі свого носа нічого не бачити; *measure twice and cut once* сім раз одміряй, а раз відріж; *not for love or money* ні за які гроші/ ні за що в світі; **Ukrainian:** *не знати/тямити ні бе, ні ме, ні кукуріку (not to know chalk from cheese); вночі що сіре, те й вовк* all cats are grey in the dark, який батько, такий син, яка хата, такий тин (яблучко від яблуні далеко не відкочується) like father, like son; *not a cat's/dog's chance* жодних шансів/можливостей, (однієї) клепки бракує (he) has not all his buttons, etc.

It often happens that the target language has more than one / semantically similar/analogous phraseological expression for one in ' the source language. The selection of the most fitting variant for the passage under translation should be based then not only on the semantic proximity of the idioms/phraseologies but also

on the similarity in their picturesqueness, expressiveness and possibly in their basic images. The bulk of this kind of phraseological expressions belong to the so-called phraseological unities (Vinogradov). Here are some Ukrainian variants of the kind of English phraseologies: *either win the saddle or loose the horse* або пан, або пропав; або перемогу здобути, або вдома не бути; *many hands make work light* де згода, там і вигода; гуртом і батька добре бити; громада – великий чоловік; *a man can die but once* від смерті не втечеш; раз мати народила, раз і вмирати; раз козі смерть; двом смертям не бути, а одної не минути; *haste makes waste/the more haste, the less speed* тихше їдеш – далі будеш, поспішиш-людей насмішиш, хто спішить – той людей смішить.

A number of phraseological units, due to their common source of origin, are characterized in English and Ukrainian by partial or complete identity of their syntactic structure, their componential images, picturesqueness and expressiveness (and consequently of their meaning). Such kind of idioms often preserve a similar or even identical word order in the source language and in the target language. Hence, they are understood and translated by our students without difficulties: *to cast pearls before swine* кидати перла перед свиньми; *to be born under a lucky star* народилася під щасливою зіркою; *to cherish/warm a viper in one's bosom* пригріти гадюку в пазусі; *to be/ fall between Scilla and Charybdis* бути між Сциллою і Харібдою/між двох вогнів.

One of the peculiar features of this type of idiomatic expressions is their international nature. Only few of them have phraseological synonyms of national flavour, being thus restricted to corresponding speech styles, whereas international idioms predominantly belong to the domain of higher stylistic level:

Genuine Internationalisms

The apple of discord яблуко розбрату, яблуко чвар

Strike the iron while it is hot куй залізо, доки гаряче

neither fish nor flesh

ні риба ні м'ясо

to cross the Styx

канути в Лету; піти в непам'ять

National/Colloquial Variants

The bone of contention. The bone of discord

Make hay while the sun shines коси, коса, поки роса

ні пава, ні гава

to turn one's toes up

простягти/витягнути ноги

National/colloquial variants of international idiomatic substitutes, therefore, always differ considerably by their picturesqueness, expressiveness and their lexical meaning. They are only semantically analogous to genuine equivalents, which may sometimes lack absolute identity in the source language and in the target language (*to cross the Styx* канути в Лету; *to drop from the clouds* з неба впасти; *neither fish nor flesh* ні пава ні гава).

As can be seen, some international idiomatic expressions slightly differ in English and Ukrainian either in their structural form and lexical/idiomatic meaning or in the images making up the idioms. Thus, the idiomatic expression *to fish in troubled waters* has in English the plural of *waters* whereas in its Ukrainian

equivalent has a singular form, moreover, the component to *fish* is detailed and extended to *ловити рибку (рибу) в каламутній воді*; *the Society of Jesus is орден єзуїтів* (but not the Order of Jesus) and *the Babel of tongues* is *вавілонське стовпотворіння* and not *Вавілон мов*.

Slight divergences are also observed in several other English and Ukrainian international equivalents: *the game is (not) worth the candle* (singular) *варта гра свічок* (plural). The idiom *a sound mind in a sound body*, on the other hand, has a reverse position of its component parts: *у здоровому тілі здоровий дух*.

Therefore, each of the above-given idiomatic expressions has either a different form of a component/image, a different word order or a slightly different lexical meaning of a componential part. And yet despite the pointed out divergences such and the like idiomatic expressions/phraseological units do not cease to be absolute equivalents in either of the two languages.

Apart from the kinds of idiomatic expressions singled out on the foregoing pages, there exists in each language a specific national layer of idiomatic/phraseological expressions comprising also proverbs and sayings, which are formed on the basis of componential images pertaining solely to a concrete national language. Such idioms are first of all distinguished by their picturesqueness, their expressiveness and lexical meaning of their own. Due to their national particularity, these idioms/phraseologisms can not and do not have traditionally established literary variants in the target language. As a result, their structural form and wording in different translations may often lack absolute identity. In their rough/interlinear or word-for-word variants they mostly lose their aphoristic/idiomatic nature and thus are often subject to literary perfection: *the moon is not seen when the sun shines* *місяця не видно, коли світить сонце/місяця не помічають, коли світить сонце*; *it is a great victory that comes without blood* *велика та перемога, яку здобувають без пролиття крові* or *найбільша та перемога, яка здобувається без пролиття крові*.

Similarly translated are some Ukrainian national phraseologisms into English: *один дурень так зіпсує, що й десять розумних не направлять* what is spoiled by one fool can not be mended by ten wisemen; *малі діти – малий клопіт, великі діти – великий клопіт* small children – smaller troubles, grown-up children – grave troubles.

Isomorphic is also the existence in both the languages of a number of idiomatic expressions which are of regular sentence-type structure containing some common componential parts. Hence, their lexical meaning, nothing to say about their componential images, their picturesqueness and their expressiveness are identical as well. This is predetermined by their common source of origin in English and in Ukrainian: *if you run after two hares, you will catch neither* *якщо побіжиш за двома зайцями, не впіймаєш жодного*; *a drowning man will catch (snatch) at a straw* *потопаючий хапається за соломинку (і за соломинку захопиться, хто топиться)*; *Bacchus has drowned more men than Neptune* *Вакх утопив більше людей, ніж Нептун (вино загубило більше людей, ніж море)*; *he who spares the rod spoils the child* *хто жаліє різку, той збавляє дитину*.

As can be noticed from these examples, some English and Ukrainian idiomatic expressions are far from uniform lexically, structurally, and by their componential images, picturesqueness and expressiveness. They do not always spring from the same source of origin either. Because of this a faithful translation of phraseological idiomatic expressions depends upon some factors the main of which are as follows:

1) whether the idiomatic expression in the source language and in the target language is of the same/different source of origin;

2) whether the idiomatic expression has in the target language only one, more than one or all componential images in common;

3) whether the componential images, when translated, are perceived by the target language speakers;

4) whether the structural form of the idiomatic expressions can be retained in the target language without any transformations;

5) whether there exists an analogous/similar in sense idiomatic expression in the target language, etc.

All these and some other factors should not be neglected when translating idiomatic/phraseological expressions from and into English. In fact, here exists a regular interdependence between the lexical meaning, the origin, the picturesqueness and the expressiveness of idioms on the one hand and the method of their translating on the other.

Taking into account these and some other factors, the following ways of faithful rendering the idiomatic/phraseological expressions are to be identified [Корунець 2003]:

1. **By Choosing Absolute/Complete Equivalents**

This is the method of translating by which every componential part of the source language idiom is retained in the target language unchanged. The componential parts include all notionals and also the lexically charged functionals which contribute to the lexical meaning of the idiomatic/phraseological expression. The notional components also create the main images (the picturesqueness), the expressiveness and the figurative (connotative) meanings of idiomatic expressions. Translating with the help of equivalents is resorted to when dealing with idioms which originate from the same source in both the languages in question. These sources may be:

1) Greek or other mythology: *Augean stables* авгієві стайні (занедбане, занехаяне місце); *Cassandra warning* застереження Кассандри (застереження, на які не звертають уваги, але які збуваються); *Hercules' Pillars (the Pillars of Hercules)* геркулесові стовпи (Гібралтарська протока); *a labour of Sisyphus* сізіфова праця (важка і марна праця); *Pandora's box* скринька Пандори/Пандорина скриня (джерело всіляких лих); *the Trojan horse* троянський кінь (прихована небезпека); *Aladdin's lamp* Аладдінова лампа; *between Scilla and Charybdis* між Сциллою і Харібдою;

2) ancient history or literature: *an ass in a lion's skin* (назва однієї з байок Езопа) осел у левовій шкурі; *to cross (pass) the Rubicon* перейти Рубікон (прийняти важливе рішення); *the die is thrown/cast* жеребок кинуто (рішення прийнято); *the golden age* золотий вік (золоті часи); *I came, I saw, I conquered* прийшов, побачив, переміг;

3) the Bible or works based on a biblical plot: *to cast the first stone at one* першим кинути у когось каменем; *to cast pearls before swine* розсипати перла перед свиньми; *the golden calf* золотий телець/ідол; *a lost sheep* заблудла вівця; *the massacre (slaughter) of innocents* винищення немовлят; *the ten commandments* десять заповідей; *the thirty pieces of silver* тридцять срібняків; *prodigaison* блудний син.

A great many absolute equivalents originate from contemporary literary or historical sources relating to different languages (mainly to French, Spanish, Danish, German, Italian, Arabic). **English:** *Time is money* час - гроші; *self made man* людина, що сама проклала собі шлях у житті; *my house is my castle* мій дім – моя фортеця. **French:** *after us the deluge* після нас хоч потоп; *the fair sex* прекрасна стать; *the game is worth the candle* гра варта свічок; *more royalist than the king* більший монархіст ніж сам король; *to pull the chestnuts out of the fire* вигрібати (чужими руками) каштани з вогню; *one's place in the sun* місце під сонцем; **Spanish:** *blue blood* блакитна кров; *the fifth column* (introduced in English by E. Hemingway) п'ята колона; *to tilt at the windmills* (introduced by Cervantes) воювати з вітряками; **Italian:** *Dante's inferno* Дантове пекло; *finita la commedia* ділу кінець; **Arabic:** *Aladdin's lamp* лампа Аладдіна; **German:** *da ist der Hund begraben* ось де собака заритий; *Sturm und Drang* буря і натиск.

Some mots (*слівця*) belonging to prominent English and American authors have also turned into regular idiomatic expressions. Due to their constant use in belles-lettres they have become known in many languages. Especially considerable is the amount of Shakespearean mots: *better a witty fool than a foolish wit* краще дотепний дурень, ніж дурний дотеп; *cowards die many times before* боягузи вмирають багато разів; *something is rotten in the state of Denmark*, etc. не все гаразд у Данському королівстві; *vanity fair* (J. Bunyan) ярмарок марнославства/суєти; *to reign in hell is better than to serve in heaven* (J. Milton) краще панувати в пеклі, ніж слугувати в раю; *the banana republic* (O. Henry) бананова республіка; *the last of the Mohicans* останній з могікан; *to bury a hatchet* (F. Cooper) закопати томагавк (укласти мир); *the almighty dollar* (W. Irving) всемогутній долар; *never put off till tomorrow what you can do today* ніколи не відкладай на завтра те, що можна зробити сьогодні; *the execution of the laws is more important than the making of them* (T. Jefferson) закони виконувати важче, ніж їх створювати/писати; *the iron heel* (J. London) залізна п'ята (ярмо); *gone with the wind* (M. Mitchell) пішло за вітром/знесено вітром; *the cold war* (W. Lippman) холодна війна; *Iron Curtain* (W. Churchill) залізна завіса, *silent majority* (Pres. Nixon), etc.

Translating with the help of monoequivalents, as the absolute equivalents are sometimes called, is very often made use of when dealing with the sentence idioms containing the subject, the predicate, and some other parts of the sentence, though

some minor alterations in their structure/word order may not be excluded altogether. Such alterations, however, do not change either the denotative meaning or the componential images, the picturesqueness, expressiveness of connotative meaning of idioms: *appetite comes while eating* апетит приходить під час їжі; *kings go mad and the people suffer from it* королі божеволіють, а народ страждає (cf. пани скубуться, а в мужиків чуби тріщать); *the last drop makes the cup run over* остання краплина переповнює чашу; *let the cock crow or not, the day will come* співатиме півень, чи ні, а день настане; *money is the sinews of war* гроші – «м'язи» війни; *of two evils choose the least* із двох лих вибирай менше; *out of the mouths of babies speaks the truth (wisdom)* устами немовлят говорить істина/мудрість; *the pen is mightier than the sword* перо могутніше за меч; *Caesar's wife must be beyond suspicion* (Caesar) Цезарова дружина не повинна бути під підозрою/повинна бути поза підозрою; *the invasion of armies is resisted, the invasion of ideas is not* (Hugo) вторгненню армій можна чинити опір, вторгненню ідей – ніколи, *attic salt/wit* дотепи, тонка насмішка, etc.

As has been said, the target language variants of phraseological monoequivalents may sometimes slightly differ in their structure or in the order of words from the source language idioms (cf. *let the cock crow or not* співатиме півень чи ні). These minor changes in the structural form, however, do not influence in any way the meaning and the expressiveness or picturesqueness of absolute equivalents in the target language.

Not only regular idioms but also many so-called standardized word-combinations, which may often originate in the two languages from a common source, can be translated by absolute equivalents. Due to this, they retain in the target language the semantic identity and the componential structure of the source language units: *to give help* подавати/надавати допомогу; *to win/gain a victory* здобути/здобувати перемогу; *to make an attempt* зробити спробу; *to throw light* проливати світло, etc.

Standardized word-combinations, as will be shown below, can also be translated in some other ways, which is an obvious testimony to the unchangeable inconsistency of the way identified as «translation by means of loans» («кальки», «калькування») [Корунець 2003].

2. Translation of Idioms by Choosing Near Equivalents

The meaning of a considerable number of phrase idioms and sentence idioms originating in both languages from a common source may sometimes have, unlike absolute equivalents, one or even most of their components different, than in the target language. Hence, the quality of their images is not identical either, though not necessarily their picturesqueness and expressiveness (if any): *a lot of water had flown/run under the bridge* багато води сплигло відтоді; *love is the mother of love* любов породжує любов; *too much knowledge makes the head bald* від великих знань голова лисіє; *in broad daylight* серед білого дня; *as short as a dog's tail* короткий, як осінній день; *as pale as paper* блідий мов стіна, *measure twice, cut once* сім раз одміряй, один раз одріж.

The slight divergences in the near equivalents as compared with the source language idioms can manifest themselves also in some other aspects, as for example:

a) in the structure of the target language variant (cf. *to make a long story short* сказати коротко);

b) in the omission (or adding) of a componential part in the target language (cf. *a lot of water had run under the bridge since then* багато води сплигло відтоді);

c) in the substitution of a feature (or image) of the source language phraseological/idiomatic expression for some other (more fitting or traditionally expected) in the target language: as *pale as paper* блідий мов стіна; *to know smth.* as one knows his ten fingers знати як свої п'ять пальців; *everything is good in its season* все добре в свій час (cf. добра ложка до обіду);

d) in the generalization of the features of the source language idiomatic expression: *one's own flesh and bone* рідна кровинка;

e) in the concretization of some features of the original: *a voice in the wilderness* глас волаючого в пустелі; *you can not catch an old bird with chaff* старого горобця на полові не впіймаєш; *to follow like St. Anthony's* піду ходити (за кимось) як тінь/переслідувати когось.

Similar componential substitutions, both semantic and structural, can be observed in regular standardized collocations and in comparative proverbs or saying as: *to do harm* завдати шкоди; *to do one's duty* виконувати свій обов'язок; *to throw/shed light* проливати світло; *(as) busy as a bee* працьовитий, мов бджола; *(as) slippery as an eel* слизький як в'юн; *as cool as a cucumber* незворушний, абсолютно спокійний; *golden opportunity* чудова можливість, *to shed crocodile's fears* плакати крокодилячими слізьми.

Therefore, faithful translation may be achieved by different methods. Moreover, it must be evident now that «translating by means of loans» may refer to any method of rendering phraseologies/idioms which are or may become regular loans in the target language.

In other words, translation of idiomatic expressions «by means of loans» does not always fully justify the essence of the term as such [Корунець 2003].

3. Translation by Choosing Genuine Idiomatic Analogies

An overwhelming majority of English idiomatic expressions have similar in sense units in Ukrainian. Sometimes these lexically corresponding idiomatic expressions of the source language may also contain easily perceivable for the target language speakers combinations of images as well as similar or identical structural forms. These idiomatic expressions, naturally, are in most cases easily given corresponding analogies in the target language. As a matter of fact, such expressions are sometimes very close in their connotative (metaphorical) meaning in English and Ukrainian as well. Any common or similar traits of idiomatic expressions are the main proof of their being genuine analogies. The latter in each of the two languages comprise also proverbs and sayings as well as the so-called

standardized and stable collocations: *he that mischief hatches mischief catches* хто іншим лиха бажає, сам лихо має/хто іншим яму копає, сам у неї потрапляє; *to have the ready tongue* за словом у кишеню не лізти; *to keep body and sole together* жити надголодь/насилу зводити кінці з кінцями; *like mistress, like maid* яблуко від яблуні недалеко падає; *there is no use crying over spilt milk* що з воза впало, те пропало; *beat a dead horse* товкти воду в ступі.

Many of such and the like idiomatic expressions may often have two and more analogous by sense variants in the target language. The choice of an analogy rests then with the translator and is predetermined by the style of the text: *not for love or money* ні за що в світі/ні за які скарби в світі; *don't teach your grandmother to suck eggs* не вчи вченого; не вчи рибу плавати; яйця курку не вчать, etc.; *he that lies down with dogs must rise up with fleas* з ким поведешся, того і наберешся; скажи мені, хто твій друг, і я скажу тобі, хто ти; *a crooked stick throws a crooked shadow* який Сава, така й слава/який батько, такий син, яка хата, такий тин; *don't cross the bridges before you come to them* не поспішай поперед батька в пекло; не кажи гоп, доки не перескочиш; *first catch your hare then cook him* не скуби, доки не зловиш; скажеш «гоп», як перескочиш. The number of analogous (similar by sense) expressions for an idiom in the target language may reach a regular row as it is the case with the Ukrainian phraseological expression *і на сонці є плями/людини без вад не буває*. This idiom may have the following substitutes in different contextual environments: *every man has a fool in his sleeve; every man has his faults; every bean has its black; every man has his weak side; Homer sometimes nods/sleeps; no man is wise at all times; it is a good horse that never stumbles; a horse stumbles that has four legs, etc* [Корунець 2003].

4. Translating Idioms by Choosing Approximate Analogies

Some source language idiomatic and stable expressions may have a peculiar nature of their componential parts or a peculiar combination of them and thus form nationally peculiar expressiveness and picturesqueness of componential images. The latter constitute some hidden meaning, which is mostly not quite explicit and comprehensible, not transient enough for the foreigner to catch it.

As a result, there exist no genuine phraseological analogies for the units in the target language. Since it is so, their lexical meaning can be expressed by means of only approximate analogies or through explication, i.e., in a descriptive way. These analogies are only to a slight degree similar to the source language idioms, although they may be no less picturesque and expressive than the source language variants: *kind words butter no parsnips* годувати байками солов'я; *to lose one's breath* кидати слова на вітер; *to make a cat's paw of something* чужими руками жар вигрібати; *a joint in one's armour* ахіллесова п'ята (вразливе місце); *the sow loves bran better than roses* кому що, а курці просо; *more power to your elbow* ні пуху, ні луски!; *to come off scot free* вийти сухим з води; *to be finger and thumb* водою не розлити (cf. нерозливвода); *to be from Missouri*(Amer.)

вірити тільки своїм очам; *it is six and half a dozen* не вмер Данило, так болячка задавила; *what's Hecuba to me* моя хата скраю (я нічого не знаю); *to get the blues* місця собі не знаходити/ сумувати, etc.

No need to emphasize that selection of approximate analogies for a translator is no easy task, as the source languages idioms/ phraseologisms often bear some characteristics of a language's traits having no correspondence in the target language. Cf.: The answer's a lemon *такне буде/так не вийде*.

Many idioms have obscure origin/etymology and selecting of approximate equivalents as any other corresponding semantic variants often requires a linguistic investigation on the part of the translator. For example: *to be in the cart* means to be closed in a cage as a convict (for some crime) and be exposed to general scorn of one's compatriots (as in old times in England). It may be translated into Ukrainian as *бути в стані/ситуації хоч круть хоч верть* [Корунець 2003].

5. Descriptive Translating of Idiomatic and Set Expressions

The meaning of a considerable number of idiomatic as well as stable/set expressions can be rendered through explication only, i.e., in a descriptive way. Depending on the complexity of meaning contained in the source-language idiom, it can be expressed in the target language in some ways:

1) by a single word: *out of a clear blue of the sky* раптом, зненацька; *to pall and peel (to peel and pall)* грабувати/оббирати; *poor fish* йолоп, бевзь, нікчема; *red blood* мужність, відвага; *to sell smoke* піддурювати, підманювати; *to set a limit to smth.* обмежувати, стримувати; *to set at large* звільнювати (випустити на волю); *to go aloft* померти;

2) undoubtedly the most frequent is rendering the sense of idiomatic/phraseological expressions with the help of free combinations of words as in: *to run amock* нападати зненацька на першу-ліпшу людину; *school miss* школярка, соромлива, недосвідчена дівчина; *to sell someone short* недооцінювати когось; *to sham Abraham* удавати з себе хворого (прикидатися хворим); *to shoot Niagara* вдаватися до ризикованих дій, *short odds* майже рівні шанси; *to sit above the salt* сидіти на почесному місці; *the sixty-four dollar question* найважливіше, вирішальне питання; *a stitch in time* своєчасний захід/вчинок, своєчасна дія; *to go to rack (wreck)* руйзагинути; зовсім розоритися; *to go west/West* пропасти, зникнути, зійти зі сцени (переносно);

3) when the lexical meaning of an original idiomatic expression is condensed or when it is based on a nationally specific notion/structural form alien to the target language, the idiomatic expression may be conveyed by a sentence or a longer explanation: *a wet blanket* людина або обставина, що розхолоджує; *well day (well-day)* день, коли у хворого не погіршувався стан здоров'я (час між приступами гарячки, малярії тощо); *wise behind* млявий, що погано міркує; *white elephant* подарунок, якого важко позбутися (те, що приносить більше турбот, ніж користі); *yes man (yes-man)* людина, що з усіма згоджується, тільки підтакує (підтакувач); *to cut off with a shilling* залишити

без спадщини; *fight like Kilkenny cats* битися до взаємного знищення; *to accept (the Stewardship) of the Chiltern Hundreds (Parliament)* скласти з себе обов'язки члена британського парламенту.

It must be added in conclusion that some English idiomatic/set expressions have a rather transparent lexical meaning and are easy for our students to translate into Ukrainian: *to treat one like a lord* щедро частувати (як лорда) когось, цяцькатися з кимось; *with all one's steam/with all speed* шодуху, дуже швидко; *with a founded air* ображено, з виглядом ображеного; *with flags flying/with flying colours* тріумфально, переможно; *with a good reason* не без підстав, не даремно; *to be half way between something* посередині (бути на середині між чимсь), іти назустріч комусь/чомусь; *not born yesterday* досвідчений (у житті).

Depending on the speech style of the passage/work, in which the idiomatic/phraseological expressions are used, and taking into account the nature of them (literary, colloquial, historical) some modifications of the above-given methods of translations and even new variants of translation may be suggested by the translator. Nevertheless, the aim of translation will always remain the same, viz. to fully render in the target language the lexical meaning and where possible also the structural peculiarities, the picturesqueness, the expressiveness, and the connotative meaning (if any) of the source language idiomatic or stable expressions and this is far from always easy or even possible. How and with what means it can be achieved will be shown on some examples of rendering the meaning of several national idioms [Корунець 2003].

PRAGMATIC ADAPTATION OF A TEXT IN TRANSLATION: ADDING EXPLANATION

To ensure clarity of interpretation (including product names, names of organizations, companies, people and places that are not known in English-speaking countries, etc.) you have to adapt it pragmatically according to the level of knowledge of the recipient. It means to add explanatory words or remove the unnecessary words, such as:

Нова "Таврія" значно краща від "Запорожця". – A new "Tavria" car is better than a "Zaporizhets" car.

"АвтоЗАЗ" переходить на випуск нових автомобілів. – The AvtoZAZ car factory switches to a new car make production.

Компанія "Вестингауз" має намір інвестувати більше 1 млрд. доларів у розвиток української енергетики. – Westinghouse Electric intends to invest more than \$1 billion in the development of Ukrainian power engineering.

Для України обраний образ **Олександра Довженко**, який увібрав у себе творчий досвід і трагедію національної інтелігенції. – The image chosen for Ukraine was **Oleksandr Dovzhenko, a movie director**, who absorbed the creative experience and tragedy of the **Ukrainian** intelligentsia.

[Карабан 2003]

Module III



Ukrainian Cuisine



1. *Read, translate and retell by your own words in brief.*

Ukrainian Food

Ukrainian national food got a merited renown almost in all places of the world. Different floury dishes (pampushki, galushki, vareniki, korzhi and others), meat dishes (Ukrainian sausages, cold collations, game, birds etc.), vegetable and milk dishes (ryazhenka and sirniki), various drinks of fruit and honey are very popular in Ukraine.



Ukrainian food is one of the richest national cuisines. Its dishes are well known far away from Ukraine. And the Ukrainian recipes of the foods are very popular nowadays. Is anyone, who doesn't know the Ukrainian Borsch?

The Ukrainian food is characterized with large number of components. For example the traditional Ukrainian food – borsch – contains 20 components. The peculiarities have the thermal processing of the products of the dishes. As a rule,

there are used several types of thermal processing for the preparing of the food (frying, boiling, stewing, baking). The rules of food processing are strictly held in Ukrainian restaurants, to reach the best taste of the national dishes. The recipes of the Ukrainian cuisine include the number of different fruits and vegetables, as well as meat, poultry, fish, mushrooms and berries. The most common meat product is pork. The meat is present in large amount in first courses, among which the major one is borsch.

In Ukrainian food borsch occupies the first place, but not the single one. The popular dishes are also cereals: millet, buckwheat, pumpkin etc. The rather important place in recipes of Ukrainian food belongs to floury foods: curds, dumplings, grechaniki, cottage cheese patty, potaptsy, pancakes, verguny, mandryky, puchkenyky and others. The rich assortment of egg dishes (fried eggs with “salo” (fat) and sausage etc). Among the traditional sweet foods the most popular are uswars (stewed fruits) and jellied fruits. To prepare sweet dishes are used plums, apples, pears, apricots, cherries, red currants, strawberries, wild strawberries, raspberries, honey, nuts. Ukrainian cuisine was always famous for the big number of foods with fruits and berries, raised on the Ukrainian lands.

The very tasteful are dishes, which stewed in ceramic pots: roast meat, curds with sour cream, stewed cabbage, potatoes with meat and prunes.



Ukrainian cuisine has dozens thousands of food recipes, which are characterized with plane food cooking and high taste qualities. The modern national culinary art preserved and enriched the old good traditions.

<http://ukrainetrek.com/about-ukraine-cuisine>

<http://ua-travelling.com/en/information/ukrainian-food>

Food in Ukraine: National Cuisine and Modern Eating Habits

Ukraine's geography and climate are optimal for the production of many kinds of foods, making it a historical "breadbasket of Europe." Ukraine is a major producer of grains, meat and dairy, eggs, fruits and vegetables, nuts, and vegetable oils. Many kinds of fresh and salt-water fish (from the Black Sea and Azov Sea) are also harvested on Ukrainian territory.

This article will look at the eating and drinking habits of modern Ukrainians as well as traditional Ukrainian cuisine, which includes well-known dishes like borsch and chicken Kiev.



What do people eat in Ukraine?

With the advent of globalization the eating habits of different nations are gradually becoming more and more similar. If you go to any supermarket you will find a large range of processed foods identical or similar to those you would find in any other country. Many people eat lots of sweets and/or fast food. Obesity rates are quite high and rising, especially among youth.

The average Ukrainian's diet consists of relatively inexpensive and bland staple foods, traditional Ukrainian dishes, fast/junk food, and a few personal idiosyncracies. Low-budget staple foods include: bread, oatmeal, rice, buckwheat, porridge, noodles, sunflower oil, vegetables in season, sausages, eggs, sauces, etc. We'll get to traditional dishes later.

Ukrainian fast food

American-style fast food — burgers, fried chicken, fries, soft drinks, shakes, etc. — has become quite popular. There are both American brands (McDonald's and the like) and local knock-offs. There are also local varieties of fast food: inexpensive baked or fried pastries or pies, shaurma (lavash with vegetables, sauce and meat broiled on a vertical spit), etc. Many people like to nibble sunflower seeds or eat watermelon and other fruit in season as a kind of "fast food" (you can't exactly call watermelon "fast," though...).

Ukrainian restaurants

Ukrainian-style cafeterias have become very popular in the past 10 years (e.g. Puzata Khata, Zdrovenki Buly, Drova and others). Here you take a tray and ask for servings of food that includes salads, soups, garnishes (side dishes), meat, vegetables, bread, and a variety of desserts. Prices are very reasonable and the food is generally quite good. Middle and high-end Ukrainian restaurants are also available, though higher-end restaurants tend more to offer international cuisine (sushi, Italian, mixed European, etc.).

Drinks

Drinking plain water has become more common in the past decade but used to be rare. Ukrainians drink a lot of tea and, increasingly, coffee. Sweetened drinks such as lemonade (inexpensive) and juice drinks are popular, while kvass has become less popular than in Soviet times.

Fad diets

Vegetarianism is somewhat popular in large cities, and veganism is gaining popularity as well. Raw food diets have been around for decades but have relatively few adherents. Low-carb diets are just beginning to make ground.

Ukrainian sweets

Ukrainian chocolate (Roshen and Korona brands and others) is excellent and is exported to many countries in the region. Various creamy layered cakes such as "Napoleon" and "Kievskiy Tort" are popular and often consumed with champagne. Many different kinds of wrapped candies are available, as well as a wide range of inexpensive cookies.

Traditional Ukrainian cuisine

Many traditional Ukrainian dishes have counterparts in neighboring countries (particularly Poland, Belarussia, and Russia). Here is a pretty full list:

Bliny — pancakes or crepes

Borsch — a thick vegetable soup made with beets and usually served with our cream; meat optional

Buzhenyna — a lump of cold baked pork

"Chicken Kiev" — a cutlet of boneless chicken breast that is then pounded and rolled around cold garlic butter with herbs, then breaded and either fried or baked

Deruny or **"Potato pancakes"** — fried cakes of grated or ground potato with flour and egg

"Green borsch" or **sorrel soup** — a soup based on sorrel leaves and broth, often with eggs and vegetables

Halushky — thick, soft dumplings made with wheat or corn flour

Holubtsi or **Cabbage rolls** — cooked cabbage leaves wrapped around a filling of meat, rice, and spices

Homemade sausage

Kapustniak — vegetable soup made of sauerkraut and/or white cabbage



Kartoplianyky — fried potato cakes with added flour and eggs, served with sour cream

Kholodets or "**Aspic**" — jellied meat

Kholodnyk or "**Gold borsch**" — a beetroot soup that is served cold with sour cream

Krovyanka or "**Blood sausage**" — a sausage made with cooked blood, usually with a buckwheat filler

Kruchenyky — meat rolls with a vegetable filling

Kulesh — a rich millet soup

Kutia — a rich, sweet grain pudding

Nalyshyky — thin crepes wrapped around a filling of curds, mushrooms, meat, jam, berries, etc.

Oladky — a thicker pancake with yeast or soda, served with sour cream

Pamushky — deep-fried pieces of dough; may be sweet or salty

Pechenya — ("zharkoe" in Russian) fried and steamed meat served in a clay pot



Salo — cured slabs of pig fat

Shkrarky or **pork rinds** — fried pork rinds (skin)

Sychenyky — fried cutlets of minced meat with bread crumbs

Syrniki — fried pancakes with quark (curds) served with sour cream, jam, or honey

Tsybulnyky — fried onion patties with flour and egg

Varenkyky — dumplings containing curds, potatoes, cabbage, meat, or fruit

Vatrushka — ring-shaped pastry formed with curds in the middle, often with raisins or bits of fruit for sweetening

Verhuny or "**Angel wings**" — sweet strips of dough fried in lard or oil

Vushka — small dumplings usually filled with mushrooms and/or minced meat

Yushka — a clear fish soup usually containing sliced vegetables

Zrazy — meat pies stuffed with rice, buckwheat, mashed potatoes, etc.

<http://www.tryukraine.com/society/food.shtml>

Five Best Ukraine Traditional Foods

What best Ukraine traditional foods do you know? Is it the borshch that first pops up in your head? No doubt, it is the main representative of Ukrainian culinary talents abroad, beside pierogi or varenyky, as they are called here, and vodka or horilka.

However, Ukrainian cuisine extends much farther than that! You won't find the scrumptious gems in most restaurants or cafes. Ukraine's top secret foods are best cooked at home, by the hard-working hands of our babusya (more commonly known as babushka), and in the welcoming guesthouses of rural Ukraine.

We are proud to encourage our travelers to go off-the-beaten track, join the local families, visit the local houses and experience the real, genuine and unspoiled Ukraine – "...Europe's greatest unknown".

1 – Borshch

We absolutely have to start with borshch! There is a scary saying, speculating that no Ukrainian girl will be able to get married, if she does not know how to prepare borshch.



And oh my – we all make sure we do!

This traditional soup, made out of beet root and up to 20 other ingredients, is a staple dish in every Ukrainian family. We love our borshch with all the depth of our Ukrainian hearts – hot and cold, fresh and stale, for lunch or for breakfast, as a meal or even as a healing medicine against the winter colds. Every housewife has

its own secret version of borshch, and no restaurant trial can ever compete with the real, steaming hot home-made borshch.

Traditionally borshch recipe is a basic stir-fry of grated beet root with tomatoes, added to a generous soup of vegetables – onions, carrots, fresh or pickled cabbage, peppers, and whatever else is available from our house garden. For the true state-of-art samples of this dish you have to head to the hidden-away villages of Carpathian Mountains, where borshch is cooked not on the gas stove, but is left to simmer for hours in the coziness of wooden oven. Pour it in the clay pot, drip in a spoon of fresh sour cream, snack up on a garlic-sprinkled pampushky and you'll be able to understand what the true Ukrainian heaven looks like!



2 – Vareniky

Vust like borshch,

traditional dumplings spearheaded the voyage of Ukrainian cuisine across the globe. Quite a common site in many supermarkets, *vareniky* or more commonly known as *pierogis* are what bread is to most other nations. Combined with the piping-hot plate of borshch, those two are Ukrainians' food of choice in sickness and in health.

Conveniently vareniky can be made out of the cheapest ingredients available. Dough is a simple mix of flour, water and salt. And stuffing can be anything: from mashed potatoes with mushrooms and fried onions, pickled cabbage, minced meat and even cherries! The *sweet version of vareniky is usually served with sour cream and honey*, and is a tasty and healthy substitute for the calorie-counting sweets lovers.



3 – Banosh with brynza

The highlands of Carpathian

Mountains and the far-away areas of Transcarpathia are revered to as the kingdom of Ukraine's most luscious dishes. Bordering with no less than 4 countries (Romania, Slovakia, Hungary, and Moldova), Carpathian cuisine brings together the best tastes of each land. However, region's most famous contribution to Ukrainian menu is *banosh*.

This traditional food of highland shepherds is essentially corn flour, cooked in sour cream, with the tasty additions of *brynza* – local salty sheep cheese, wild white mushrooms (preferably hand-picked from the nearest forest!) and *shkvarky* (scrunchy bits of pork fat). Those, caring about the calories, can easily omit the last one. The true *banosh* is cooked on fire, thousands of meters above the sea level in the midst of impressive Carpathian peaks and flourishing valleys, and always by men.

The best and closest recipe of traditional banosh is mentioned in the Gastronomical Me blog.

4 – Uzvar

Uzvar is traditional Ukrainian drink of choice! It's typically served during Christmas Dinner, and is regularly cooked in the local households. This refreshing beverage is actually a compote, made out of dried fruits. *Most popular ingredients are dried apples, pears and apricots*, with some grandmas adding prunes, raising and honey to sweeten the already savory drink.



5 – Paska

Don't stare at the monumental and tantalizing roll of kielbasa in the background! The king on this photo is actually the round, decorated bread – or the famous Ukrainian Easter dish '*paska*'. This sweet egg bread is the rightful companion of the grand meat sausage. Paska is the favorite staple of Ukrainian

Easter breakfast tables and is loved by both adults and children. Baked in dozens, it's a popular give-away during Easter family visits.

Curiously enough, one has got to try 12 different paskas for Easter to get plenty of good luck for the next year. And the task could not be easier! This mouth-watering bread is *made of eggs, flour, sugar, butter and yeast*. The best paskas are usually baked in wooden ovens, and with as little disturbances as possible.

Great Ukrainian housewives instruct that during the baking of paska, no one should be allowed into the kitchen, except the housewife herself – to avoid the unnecessary noise and not to distract the bread from molding up into the most delicious pastry of Ukrainians. Keep in mind that paska is baked only once a year, on Orthodox Easter!



<http://www.activeukraine.com/five-best-ukraine-traditional-foods/>

2. *Read, translate and add your own recipes.*

TRADITIONAL UKRAINIAN CUISINE



Medivniky (Honey Cookies)

3 cups rye or wheat flour (or 1.5 cup of each rye and wheat flour), 1 cup honey, 1 cup sugar or icing sugar, 6 eggs, 3 egg yolks, 100 g butter, 1 teaspoon baking soda, cinnamon or cloves, nuts and raisins

Sieve the flour, make a hole in the flour heap and carefully pour in the pre-melted butter. Warm up (but do not boil) the honey and add it together with the baking soda, sugar, eggs and egg yolks to the flour. Stir thoroughly with a wooden spoon until the substance becomes smooth. Then add the spices and knead the dough for at least half an hour. Leave the dough to rest for ten minutes and knead it again thoroughly. Divide the dough into parts, roll them out into half-a-finger-thick layers and cut out different shapes with pastry forms. Decorate with nuts and raisins, put on a baking tray, set in the pre-heated oven and bake at a medium heat. When the cookies are done, remove them carefully from the baking tray while they are still hot.



Verhuny (Vertuty)

3 cups flour, 3 yolks, 150 g sour cream, 2 cups water 1 tablespoon sugar, 3 tablespoons horilka (vodka), spices to the taste, vegetable oil or melted fat for baking sugar, icing sugar or honey



Mix the yolks with the sugar and add the sour cream, vodka and spices. Slowly add the water and flour and work in a rather stiff dough. Use a rolling-pin, roll the dough into a thin layer and cut into strips. The strips are used to make 'plaits', 'bows' or any other forms.

Bring the vegetable oil or melted fat to the boil in a wide saucepan (the pastries should flow in the pan). Fry the pastries in the boiling oil or fat until golden brown. Place them in a bowl, sprinkle with sugar, icing sugar or honey. Serve pastries warm or cold. *Verhuny* were cooked to treat guests, carol and schedrivky singers, while single girls baked them for youth gatherings and other parties.



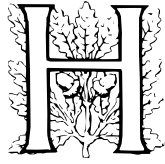
Kapustniak Poltavsky (Poltava Sauerkraut Soup)

0.5 kg pork, 2 liters water, 300 g sauerkraut, 1 carrot, 1 root of parsley or celery, 2 onions, 2-3 potatoes, 0.5 cup millet, grease, pepper, salt, sugar, dill and parsley



Book broth of pork, adding the carrot, parsley or celery root, potatoes, and one chopped onion. When the potatoes are done, add the rinsed millet and

finely sliced sauerkraut. Braise until the millet is done. Chop the other onion, fry in a skillet brushed with grease and add to the soup five minutes before it is done. Season it with salt, pepper and chopped herbs. If the sauerkraut soup is too sour, add a tablespoon of sugar. If, however, it lacks sweet taste, add sauerkraut brine. Serve with sour cream and grated garlic.



holubtsy Umansky (Uman Stuffed Cabbage)

Hlean the cabbage and remove the stalk. Bring some salted water to the boil in a large saucepan and cook the cabbage in it for about 5 minutes. Remove the cabbage and leave to drain. When the cabbage has cooled off, remove the leaves and place them on a clean cloth. Cut the leaves in halves and remove the thick parts. Mince the meat, carrot and one onion, add rice or millet, and pepper and mix thoroughly. Divide the filling between the cabbage leaves and roll them up. Put the rolls in an ovenproof dish, pour in the sauce, bring to the boil and then reduce the heat and leave to braise.

To cook the sauce, add citric acid and sugar to the broth and season with salt and pepper. When the *holubtsy* are almost done, add the tomato paste and sour cream and bring to the boil again. Serve *holubtsy* hot with sour cream or sauce.

KOVBASA (SAUSAGE)

Sausages were made in large quantities after a pig or a hog had been slaughtered. Thin intestines were washed thoroughly, then soaked for a while and scraped carefully from in and outside. Then they were stuffed with raw meat mixed with smashed garlic and seasoned with salt and pepper. Rolled in circles, sausages were either fried on both sides in a skillet or smoked in an oven. To extend the expiration date, sausages were coated with melted grease, put in pots or heatproof bowls and preserved in a cool place. Sausages were browned and served hot with stewed cabbage, vereschaka (stewed meat), or potatoes on the side.

In western regions (up to the Podillya region), sausages were not only fried but also smoked in ovens or specially equipped stoves. The firewood burned in the oven that day did not contain any resinous types of wood.


KOVBYK (BOILED SAUSAGES)

Like korbasa, korbyk was cooked in large quantities to last until the "end of the Christmas season. Thoroughly cleaned, washed and scraped, intestine was stuffed with-boiled and chopped pork meat of lower quality mixed with garlic and seasoned with pepper and salt. Korbyk was then cooked in boiling water until the meat was done. Afterwards, it was slightly browned on both sides, with the skin remaining tender. The cooked sausages were preserved in a cool place. By another recipe, bowels were stuffed with raw meat and the cooking time was prolonged. Korbyk was served cold with horseradish sauce. With the meat used for the dish being not of the highest quality and the dish itself being not regarded as a dainty (unlike korbasa or ham), korbyk was viewed as an everyday dish consumed during the two-week Christmas celebrations.

orbasá Smazhena Domashnyá


(Home-Made Fried Sausages)

2 kg pork, 200-250 g fat, 100 g ham, 4-5 thin intestines, 2-3 bulbs of garlic, pepper, salt, grease

ash the intestines and soak in salted water for two to three hours. Scrub with a knife and wash thoroughly again from in and outside. Soak in cold water for about one hour. Tie up one end of an intestine. Fill the intestine with stuffing. To cook the stuffing, chop the meat and fat, season with salt and pepper and mix with crushed garlic. Do not put in too much of the filling, otherwise the sausage may swell and break. Tie up the other end of the gut. Having stuffed all the intestines put them into a greased skillet and set in the oven. Bake at a medium heat for at least half an hour, frequently pouring the braising juices over the sausages. Add some water; otherwise the sausages will be too dry.

orsch Pyriatynsky (Pyriatyn Red-Beet Soup)

4 liter water, 1 red beet, 1 carrot, 1 onion, 2 potatoes, 1 root of parsley or parsnip, or half root of celery, 1 medium-sized cabbage, 1 cup dried beans, 5-6 pieces fried fish or dried mushrooms, 2-3 tablespoons wheat flour, tomato paste, salt, oil

oak the beans overnight, drain, rinse and leave to drain. Cook the beans separately in boiling water, as it might take much time for them to get ready. Cut the red beet and carrot into strips, then place the chopped vegetables into a greased saucepan and braise for a few minutes. Put the braised beet and carrot in boiling water, add chopped root of parsley (celery or parsnip). Peel the potatoes, cut into pieces and also add to the boiling water. Cut the onion into cubes, brown in oil and add to the vegetable broth. Add the beans and the water in which they were cooked to borsch. Clean the cabbage, chop into fine strips and also add to the red-beet soup. Finally, season with salt.

Cover the saucepan with *borsch* with a lid and leave the soup to simmer in a middle flame. Meanwhile, cook the fish or mushrooms. Cut the pre-soaked

mushrooms into strips and braise in oil. Cut the fish into pieces, sprinkle with salt and pepper, dip in the flour and fry until it is done.

Add the mushrooms or fish, or both to the soup and leave for a while to stew. Fry two to three tablespoons of wheat flour in a pre-heated saucepan without grease until the flour acquires a golden tint. When the browned flour has cooled, mix it with lukewarm water. Add carefully to the red-beet soup. When all the ingredients are cooked, season the *borsch* with the tomato paste according to your taste. If the *borsch* lacks sweetness – red beet is not always sweet enough – add a few pinches of sugar. If the soup is not sour enough, add a tablespoon of vinegar or tomato paste. *Borsch* tastes best hot with *pampushky* (dumplings) dipped in garlic sauce.



Borsch

Halychsky

(Halychyna Red-Beet Soup)

1,5 liter water, 2 large red beets, 300-400 g bacon, 7-10 dried mushrooms, 1 onion, 0,5 liter red-beet kvass (sour drink made of red beets), salt, pepper, sugar, 2-3 garlic cloves




ook broth of bacon, mushrooms and onion. When the broth is ready, remove the bacon and mushrooms and save. Bake or boil the red beets in jackets. Cool them off, peel, chop into fine strips and add to the *borsch*. Pour the red-beet *kvass* and bring the *borsch* to the boil. Season with finely chopped garlic, salt, pepper and sugar.

Serve the red-beet soup hot with 'ears' dumplings, crackers, buckwheat groats or beans. The bacon, which has been removed from the *borsch*, is used as filling for Christmas pancakes or *pyrohy*, while the mushrooms are stuffed into 'ear' dumplings.


ohalyky Tsarychansky (Tsarytsyn Rolls)

250 g flour, 200 g butter or margarine, 150 g walnuts, shelled and chopped, honey, vanilla

ieve the flour, add the butter and knead well. Add finely chopped nuts and knead well again. Leave the dough in a cool place to rest. Divide the dough into small portions and roll into finger-thick strings. Cut into seven to eight-centimeter-long strips and roll out again. Shape the strings into crescents and place on a greased baking tray. Bake in the pre-heated oven for about ten minutes. Carefully remove from the tray, the rolls are tender and break easily. Place on a dish and drizzle with honey and vanilla.

ohalyky Prylutsky z Vytrenkamy (Pryluky Rolls)

3 cups flour, 250 g cottage cheese, 250 g butter or margarine, salt, 2 eggs, pinch of baking soda, 1-2 tablespoons sour cream or heavy cream, jam or fruit jelly, icing sugar

ieve the flour, add butter and work into smooth mixture. Drain the cottage cheese well, pass through a sieve or mince, and add to the dough. Put one egg and a pinch of baking soda and knead well. If the cottage cheese is too dry, add two tablespoons of sour cream or heavy cream. Leave for ten minutes to rest in a cool place. Roll out thin layers of dough and cut into squares or triangles. Put thick jam or fruit jelly in the center and make rolls with the sharp angle being on top. Sprinkle a baking tray with flour and place the rolls on the tray. Brush with the whisked egg and set in a pre-heated oven. Bake at a high temperature for fifteen to twenty minutes. The rolls are done when they turn golden brown. Remove them from the oven and strew with the icing sugar.





CELTIC CUISINE



1. *Read, translate and retell by your own words in brief.*

ANCIENT CELTIC FOOD

Much is known about what ancient Celtic foods, dining customs, and cooking methods. The classical material indicates that the feast was centered around the cauldron and roasting spits and was characterized by an abundance of roasted and boiled meat, which were eaten with bare hands. The feast was a ceremonial manifestation of the warfaring nature of society.



The eating and feasting habits of the Celts were recorded by a number of classical writers, the most important of these being Posidonius, a Syrian Greek philosopher who in his Histories provides eyewitness accounts of the Gauls in the 1st Century BC. Although his work does not survive intact, it was an important source of information for a number of later Greek writers, notably Diodorus

Siculus (1st century BC) and Athenaeus (fl. C. AD 200). Detailed accounts are also found throughout the corpus of early medieval Irish saga literature, much of which is believed to reflect Iron Age Celtic society. Athenaeus, quoting Posidonius, describes the informal feasting arrangements of the Celts as follows: 'the Celts place dried grass on the floor when they eat their meals, using tables which are raised slightly off the ground.'

The Celts, like their predecessors, prepared their meat by roasting or stewing. Both methods became easier after the introduction of metal utensils. Bronze, known in Britain from introduction the middle of the second millennium BC, was for a long time used sparingly for weapons, knives or jewelry. The inspiration for cauldrons of the meat came from the Greek trading colonies on the French Mediterranean coasts. Their vessels of riveted sheet bronze were seen and copied by itinerant Irish smiths about the eighth or seventh century BC. Soon cauldrons began to be made in Britain too, though there were rare at first and were probably reserved for ritual meals rather than everyday use. Metal had many practical advantages over pottery. The new containers could be placed directly over the flames of a fire. They were not liable to be broken through over-heating or by being accidentally dropped. They were even more hygienic, for they could be cleaned with sand or ash and water more thoroughly than earthenware pots.

MEAT

Mealtimes among the Celts in Gaul were described by Posidonius (135-51 BC)...The diners sat on the ground on straw or hides, and ate their meat with their fingers in a cleanly by leonine fashion, raising up whole limbs in both hands and biting off the meat, while any part that is hard to tear off they cut through with a small dagger which hangs attached to their swordsheath in its own scabbard'. They were waited upon by their older sons and daughters. Beside them are hearths blazing with fire, with cauldrons and spits containing large pieces of meat. Brave warriors they honor with the finest portions of the meat.' The Celtic Iron Age saw the establishment of salt working around Britain coasts. The salt helped to preserve meat for winter use, and especially the pork so well loved by the Celts. The hams prepared by their neighbours in Gaul were exported to Rome as a delicacy; but we know no details about the salted meats of Britain. According to an Italian recipe of the mid-second century BC, hams had to be covered with salt and steeped in their own brine for seventeen days, dried for two, rubbed over with oil and vinegar, and then smoked for a further two days. It is likely that Celtic Britons followed similar practices, barring the oil and vinegar dressing.

The Celts, who began to settle in Britain from the eighth century B.C., added hens, ducks, and geese to the list of Britain's domesticated animals. They refused to eat the wild horses and instead tamed them for riding and for drawing wagons and chariots. The Celts were the first to recognize that the soil of Britain is more fertile than that of continental Europe, and they cleared forests to plant cereals and allow pasture to grow for grazing. They preserved meat, fish, and butter in salt and

exported British beef to the Continent. The Celts also tilled the soil so successfully that they exported grain to many parts of Europe. In Britain, they built underground grain storage silos. The Celts processed wheat by setting ears alight, then extinguishing the fire when the husks were burnt. The wheat was then winnowed and baked, and saddle querns were used to grind it into flour. These industrious farmers also began beekeeping, with conical hives made from wickerwork daubed with mud or dung. They employed shallow earthenware pots as drinking vessels, whereas deeper pots were made for cooking pottages (mixtures of meat, grains, leaves, roots, and herbs) slowly over a fire. Honey and water, left together in a pot, will ferment, and this drink--mead--was often flavored with wild herbs and fruits. Some cow, ewe, and goat milk might have been drunk fresh, but most of it would have been made into cheese and only the whey drunk. The Celts made an unhopped beer from barley and wheat, first allowing the grain to germinate, then stopping this process with heat and allowing it to ferment. Finally, they also imported wine and, later, began to grow vines themselves.

CABBAGE AND POTATOES

Combinations of potatoes, cabbage, and leeks were also embraced by many other cultures and cuisines, most notably Germany, Russia, France, Scotland, England. These hardy, economical, filling foods sated the bellies of the working and poorer classes.

Cabbages and their cousins were known to ancient cooks. They were thought to have several medicinal attributes. The Romans are said to have introduced cabbages to Europe, with the possible exception of Ireland, where, linguistic evidence suggests it was already known to Iron Age Celts. In Medieval Europe cabbage/cole (often in combination with members of the onion family) were the food of the common man. Potatoes were introduced to Europe by 16th century explorers. They were first regarded as curiosities, not readily embraced as food. The French, then the Irish, were among the first to recognize the fact that potatoes could keep a nation from starving. Recipes for potato and cabbage dishes were inevitable. These dishes developed according to collective taste and culinary experience.

Colcannon – originally an Irish dish of boiled potatoes and cabbage or kale mashed together and flavoured with onion, shallots, or leeks and cream or butter...The word 'colcannon' is from the Gaelic 'cal ceannann' which literally means white-headed cabbage. However, the 'cannon' part of the name might be a derivative of the old Irish 'cainnenn', translated variously as garlic, onion, or leek. Therefore it can be suggested that in its earliest form colcannon may have been a simple mixture of some brassica and allium. One of the earliest Irish references to the dish as a mash of potatoes and cabbages is found in the Diary of William Bulkely, of Bryndda, near Amlwch in Anglesey, who made two journeys to Dublin in 1735...The dish was introduced into England in the 18th century, where it became a favorite of the upper classes...In Ireland colcannon was associated

traditionally with Hallowe'en (31 October) festivities, when it was used for the purposes of marriage divination. Charms hidden in bowls of colcannon were portents of a marriage proposal should unmarried girls be lucky enough to find them, whilst others filled their socks with spoonfuls of colcannon and hung them from the handle of the front door in the belief that the first man through the door would become their future husband.

There were variations, if rare, even that the poor ate. One was colcannon, or cale-cannon, turnips or cabbage mashed up with potatoes and stewed. (A northern version, popular in county Armagh, substituted beans for the turnips and cabbage.) Colcannon entered English usage in 1774, but the dish may be older. What is more certain is that colcannon was a treat--few cottagers grew turnips or cabbages. That didn't stop it from becoming a delicacy, however, because the peasants reportedly liked to steal the missing ingredients now and then. When Irish immigrants came to the United States, they introduced colcannon to American cuisine.

Colcannon – preparation:

Boil separately equal weights of young cabbage, savoy, or spinach, and potatoes. Chop the greens and mash the potatoes, and mix them well together with a little pepper and salt, and one ounce of butter to one pound of the mixed vegetables. Heat the mixture over the fire for a few minutes, stirring it all the time; then press it into a hot, well-buttered mould. Turn out and serve. Or, press it after mixing into a well-buttered mould, and put it into the oven for half an hour. Turn out and serve. Cold vegetables may be warmed up in this way. Probable cost, 6d. for a pint mould. Sufficient for three or four persons. *Cassell's Dictionary of Cookery with Numerous Illustrations* [Cassell, Petter, Galpin & Co.:London] 1875 (p. 150)

IRISH STEW

The history of Irish stew, therefore, is truly a study of each ingredient. Onions were introduced by the Ancient Romans. Potatoes were a new world food, introduced to the British Isles in the 16th century, but not embraced until much later. The dating of "shepherd's pie" has similar notes. About shepherd's pie. Irish stew is a celebrated Irish dish, yet its composition is a matter of dispute. Purists maintain that the only acceptable and traditional ingredients are neck mutton chops or kid, potatoes, onions, and water. Other would add such items as carrots, turnips, and pearl barley; but the purists maintain they spoil the true flavour of the dish. The ingredients are boiled and simmered slowly for up to two hours. Mutton was the dominant ingredient because the economic importance of sheep lay in their wool and milk produce and this ensured that only old or economically non-viable animals ended up in the cooking pot, where they needed hours of slow boiling. Irish stew is the product of a culinary tradition that relied almost exclusively on cooking over an open fire. It seems that Irish stew was recognized as early as about 1800.

Irish Stew – Preparation:

2. *Read, translate and add your own recipes.*

TRADITIONAL CELTIC CUISINE

SPICY MEATLOAF



- * 2.5 lbs specially selected Scotch beef, minced (ground)
- * 1 tbsp olive oil for frying
- * 1 finely chopped onion
- * 2 cloves garlic chopped
- * 1 red pepper, de-seeded, skin removed, chopped
- * 1 tsp aromatic cumin
- * 1 tsp mixed herbs
- * Half cup tomato sauce (canned sauce or passata)
- * Half cup fresh breadcrumbs
- * Half cup beef stock
- * Salt and pepper to taste

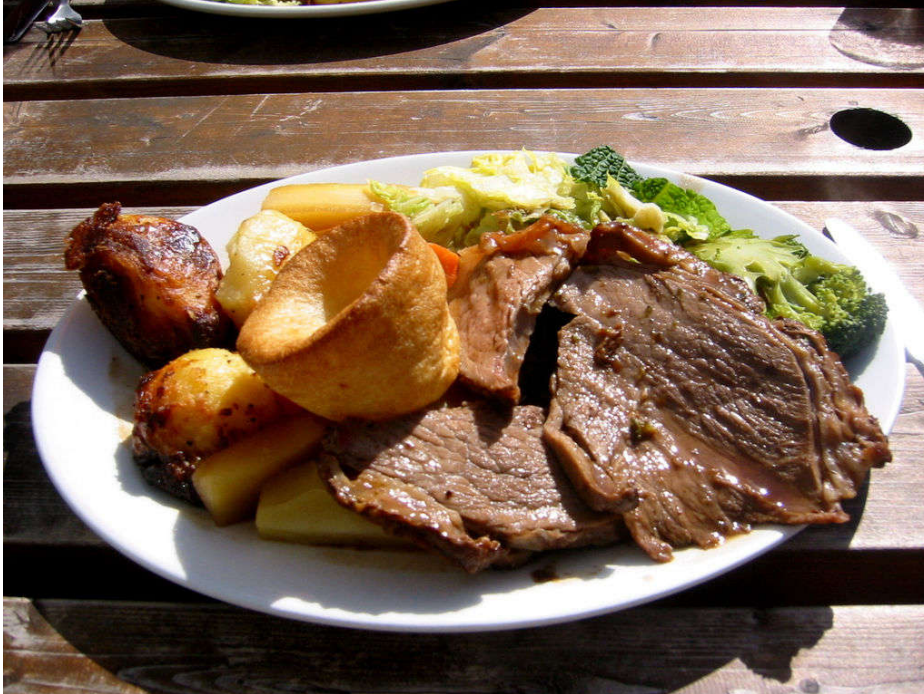
But oil in pan and heat. Add onions, garlic and mixed herbs. Sweat over heat until onions are soft without browning. Transfer to large bowl and allow to cool.

Add tomato sauce, breadcrumbs and beef stock to the cooked mixture. Stir together. Break up the ground beef and add to mixture. Season to taste and mix together gently.

Pack this mixture into 11 x 5 x 3 inches deep loaf tin and bake in a pre heated oven 350F for 50 – 60 minutes.

Remove carefully from oven. Pour off any excess fat, let the loaf cool for about 10 minutes. Slice and serve with crisp green salad, spicy tomato salsa and crusty bread.

ROAST BEEF AND YORKSHIRE PUDDING



Roast Beef

- * 1 (5 1/2-pound) fore-rib, wing-rib or sirloin of beef, French trimmed (2.5 kilograms)
- * Sea salt and freshly ground black pepper
- * Olive oil
- * 3 red onions, halved
- * 2 bulbs garlic, plus 4 cloves garlic, peeled
- * 7 pounds (3 kilograms) roasting potatoes, peeled
- * 3 rosemary sprigs
- * 2 thumb-sized pieces ginger, peeled and diced
- * 1/2 bottle robust red wine

Reheat oven to 450 degrees F (230 degrees C), and heat a large thick-bottomed roasting tray on the stove top.

Rub the beef generously with salt, then add a little olive oil to the tray and lightly color the meat for a couple of minutes on all sides.

Lay the onions and bulbs of garlic in the tray with the beef on top of them, then cook in the pre-heated oven for a total of 1 1/2 hours.

While the beef is roasting, parboil your potatoes in salted boiling water for around 10 minutes and drain in a colander. Toss about to chuff them up, this will make them really crispy.

After 30 minutes, take the tray out and toss in your potatoes and rosemary. With a garlic press or grater, squeeze or grate the cloves of garlic and ginger over everything in the tray.

Shake the tray and whack it back in the oven for the final hour. Remove the potatoes to a dish to keep warm, place the beef on a plate, covered with foil, to rest, and get your greens and Yorkshire puddings on.

Remove most of the fat from your roasting tray and you should be left with caramelized onions and sticky beef goodness.

Add 1 teaspoon of flour to the tray and mash everything together. Heat the tray on the stove top and when hot, add the red wine. Simmer for 5 to 10 minutes, stirring every couple of minutes, until your gravy is tasty and coats back of a spoon.

Add any juice from the beef and feel free to add some water or stock to thin the gravy if you like.

Pour through a coarse sieve and push it through with a spoon, pushing it through with a spoon, and serve in a warmed gravy jug. Serve with Yorkshire puddings.

Yorkshire Puddings

- * 1/2 pint (285 milliliters) milk
- * 4 ounces (115 grams) all-purpose flour
- * Pinch salt
- * 3 eggs
- * Vegetable oil

Preheat oven to 450 degrees F.

Mix the batter ingredients together. Let rest for 10 minutes

Preheat a Yorkshire pudding tray or muffin tin with 1/2-inch (1 centimeter) of oil in each section. After the 10 minutes divide the batter into the tray. Cook for around 15 to 20 minutes until crisp and puffy, don't open the oven door before then or they won't rise.

STICKY TOFFEE PUDDING



- * 2 oz soft margarine
- * 1½ oz butter
- * 7 oz white sugar
- * 8 oz plain flour
- * 1 teaspoon baking powder
- * 1 teaspoon baking soda
- * 1 egg whisked
- * 6 oz or 1½ cups stoned dates
- * 1 teaspoon vanilla essence
- * 2½ oz light brown sugar
- * 2 tablespoons double cream
- * ½ pint boiling water

Cream together the margarine and sugar. Sift together the flour and baking powder. Beat the whisked egg into a creamed mixture with a little of the flour and baking powder and continue beating for about a minute before adding the rest of the flour/baking powder.

Chop the dates and flour lightly. Pour the boiling water over the dates and mix in the baking soda and add the date mixture to the batter and mix well.

Place in a buttered tin (or one lined with baking parchment) and bake for 40 minutes at 350F. When the pudding is cooked, heat the brown sugar, butter and cream and simmer gently for 3 minutes. Pour over the pudding and place under a grill until it starts to bubble. Then serve.

FADGE POTATO BREAD



- * 2 lb Unpeeled "old" potatoes
- * 1 Egg, beaten
- * 1/2 Stick butter
- * 3 T Flour
- * 1 1/2 T Chopped parsley
- * 1 1/2 T Chopped chives
- * 1 1/2 T Chopped lemon thyme -(these three mixed, opt)
- * Cream
- * Salt
- * Freshly ground pepper
- * Seasoned flour
- * Bacon fat or butter for -frying

Boil the potatoes in their jackets, pull off the skins and mash straight away. Add the egg, butter, flour and herbs (if using) and mix well. Season with plenty of salt and pepper, adding a few drops of cream if the mixture is too stiff. Shape into a 1" round and then cut into eight pieces. Dip in seasoned flour. Bake on a griddle over an open fire or fry in bacon fat or melted butter on a gentle heat. Cook the fadge until crusty and golden on one side, then flip over and cook on the other side (about 4-5 minutes on each side). Serve on its own on hot plates with a blob of butter melting on top.

TROUT AND HERB JELLY



- * 2 trout (each one about 8oz when cleaned) (rainbow are best)
- * 1 smoked trout (about 8 oz when cleaned).
- * 1 pint of fish stock
- * 4 fl oz dry white wine
- * 3 tablespoons white wine vinegar
- * 1 large shallot
- * ½ teaspoon coarse ground pepper
- * 1 tablespoon powdered gelatine
- * 1½ tablespoons chopped tarragon
- * 2 tablespoons chopped parsley
- * 1 tablespoon chopped chervil

Reperation:

1. Pour ½ pint water into a large saucepan and note the level. Discard the water.
2. Pour the fish stock, wine and wine vinegar into the saucepan. Add the chopped shallot and the ground pepper. Bring to the boil, stirring occasionally. Keep boiling this mixture until only about 8 fl oz (½ pint) is left. (The liquid level is has reduced to the mark made earlier). Take it off the heat.
3. Pour 3 tablespoons of cold water into a smaller saucepan. Sprinkle the gelatine onto the water and leave to swell for 5 minutes. Then very gently heat the gelatine to dissolve it. As it starts to dissolve pour a little of the fish stock mixture into the gelatine and really mix it well. When it is well mixed, pour this gelatine mix into the large saucepan with the fish stock mixture. Stir to mix then leave to cool.
4. Grill the trout under a high heat for about 4 minutes each side. They are ready when the flesh turns opaque and is easily opened up with a fork. Leave to cool, then remove any skin or bones that were left from the cleaning.
5. When the trout are cool, flake off the flesh and put into a bowl. Add the herbs and mix well by carefully folding them together. (Stirring these dry ingredients will break up the flesh).
6. Now pour into the bowl that contains the trout/herbs the cooled fish stock/gelatine and stir to mix. When mixed pour into a loaf tin or bread tin (about 7½ x 3½ inches). Cover with cling film or foil and place in the refrigerator for at least 4 hours before serving.

7. When you are ready to serve – it can be difficult to turn out the wonderful looking trout jelly – so dip the loaf tin into hot water for a few seconds (it just starts to melt the jelly in the tin). Turn this out onto a serving plate and garnish with a few sprigs of parsley.

TRADITIONAL SCOTTISH SCONES



- * 8oz of all-purpose flour with 3 teaspoons baking powder
- * 1 oz (¼ stick) of butter or margarine.
- * ¼ pint of sour cream
- * One beaten egg
- * Pinch of salt

Rehheat the oven to 400F

Sift the dry ingredients together and then rub in the butter. Pour in the sour cream and then the beaten egg in the center of the mixture and mix to obtain a soft elastic dough. Turn out onto a floured surface and roll out to about ½ inch thick. Prick all over with a fork and cut into small rounds with a cutter about 1½ inches in diameter. Bake in the preheated oven for 10-15 minutes.

Scones are delicious if served warm. Cut in two and spread with butter and/or jam (preserves) to add even more flavor and moisture.

COLCANNON MASHED POTATOES WITH CABBAGE



- * 3 cups finely shredded green cabbage
- * 1 onion, finely chopped
- * 1/4 cup water
- * 6 cooked potatoes, mashed or 4 cups prepared instant mashed potatoes (prepared according to directions on package)
- * 1/4 cup milk
- * 1/4 cup butter or margarine
- * Salt and freshly ground pepper to taste

Lace cabbage, onion, and water in a saucepan or Dutch oven and quickly bring to a boil. Reduce heat, cover, and simmer about 8 minutes until tender. Do not overcook.

POACHED BREAST OF PHEASANT MUSHROOM AND SHALLOT COUSCOUS

- * 8 Shallots
- * One pound Mixed Mushrooms
- * 1 quart of fresh Chicken Stock
- * 7 ounces Couscous
- * 4 Pheasant Breasts
- * Seasoning to taste



Leel

and slice the shallots, place in a pan with a little oil and cook for 5 minutes with a little color. In another pot, put chicken stock on and bring to boil, trim and chop the mushrooms, keep the trimmings. Put the mushrooms into the pan with

the shallots and cook for a further 5 minutes. Put the couscous into a large bowl, add the mushroom and shallot mixture, pour just under half of the boiling chicken stock and leave for 15-20 minutes, stir occasionally with a fork.

Season the Pheasant breasts, place them into the stock together with the mushroom trimmings and poach gently for 7-12 minutes, remove from the stock and keep warm. Reduce remaining stock down and pass through a sieve to remove mushroom trimmings and add a little olive oil and red wine vinegar to create a warm vinaigrette sauce.

Check couscous for seasoning and place onto heated plates, top with Pheasant Breasts, spoon vinaigrette around and serve.

RHUBARB BREAD AND BUTTER PUDDING

* 1 pound red rhubarb

* Sugar

* 4 tablespoons butter, preferably unsalted

* 12 slices good-quality white bread, crusts removed

* 2 cups cream

* 1 cup milk

* 4 extra large free-range eggs, beaten lightly

* 1 teaspoon pure vanilla extract

* 3/4 cup plus 2 tablespoons sugar

* 1 tablespoon extra sugar, for sprinkling on top of pudding

Garnish:

Lightly whipped cream

3. Compare the information about the two nations and find out common features and difference. To do this task properly - find out the additional information. Retell.

Common	Different



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Джерело фотозображень – пошукова база Google та vk.com

Britain vs. Ukraine:
ethnolinguistic studies
(Ukrainian Cuisine **vs** Celtic Cuisine)

Навчальний посібник
Не для комерційного використання

Module III

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Підписано до друку 20.02.2017 р. Формат 60x84/8.
Папір офісний. Гарнітура Times New Roman.
Ум. др. арк. 8,14. Зам. № 090.
Віддруковано з оригіналів.

Видавництво Національного педагогічного університету
імені М.П. Драгоманова. 01601, м. Київ-30, вул. Пирогова, 9
Свідоцтво про реєстрацію ДК № 1101 від 29.10.2002. (044) 234-75-87
Віддруковано в друкарні Національного педагогічного університету
імені М.П. Драгоманова (044) 239-30-26