

WAYS AND METHODS OF OVERCOMING THE DIFFICULTIES OF TRANSLATING UKRAINIAN EXPRESSIONS INTO RUSSIAN

FORMAS Y MÉTODOS DE SUPERAR LAS DIFICULTADES DE TRADUCIR LAS EXPRESIONES DE UCRANIA AL RUSO

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Abstract

This article is devoted to the skill of translating Ukrainian expressions from the Ukrainian language into Russian. A feature of the work is that the informative material is not distributed in a chaotic form but is a clearly delineated plan. Namely: first, a general characteristic is given to international relations, and first of all, to linguistic contacts between Russia and Ukraine in the modern historical period. Then (the main content of the work) lists the most difficult for perception Ukrainian stable expressions in a foreign language audience. Finally, a certain part of them is subjected to linguistic analysis, considering the expression of specific feelings, moods or linguistic concepts. A separate page of the article consists of the most frequent and, accordingly, effective techniques that the Russian translator could use in the course of his work.

Key Words: Translation, stable combinations, language concepts, linguistic analysis.

Resumen

Este artículo está dedicado a la habilidad de traducir expresiones ucranianas del idioma ucraniano al ruso. Una característica del trabajo es que el material informativo no se distribuye de forma caótica, sino que es un plan claramente delineado. A saber: en primer lugar, se da una característica general a las relaciones internacionales y, en primer lugar, a los contactos lingüísticos entre Rusia y Ucrania en el período histórico moderno. Luego (el contenido principal del trabajo) enumera las expresiones estables ucranianas más difíciles de percibir para una audiencia de idiomas extranjeros. Finalmente, una parte de ellos se somete a un análisis lingüístico, considerando la expresión de sentimientos, estados de ánimo o conceptos lingüísticos específicos. Una página separada del artículo trata las técnicas más frecuentes y, en consecuencia, efectivas que el traductor de ruso podría utilizar en el curso de su trabajo.

Palabras clave: Traducción, combinación estable, conceptos de lenguaje, análisis lingüística.

1. INTRODUCTION

At the beginning of the most important developments in the world in recent years with the use of technology in all areas (Prevalla & Uzunboylu, 2019) numerous international contacts, interaction, and interaction of literature and culture, as well as close language connections of people of different

nationalities at the turn of the XX-XXI centuries - one of the bright and remarkable features of modern philological science. Despite the considerable economic difficulties of the transition period, today we still observe the flourishing and rapprochement of nations and nationalities, the steady strengthening of their independence and sovereignty. Although in recent years, the friendship between the former Soviet republics - Russia and Ukraine, has been somewhat shaken, has lost its former strength and power, there are still known contacts in the field of science. It is significant that language contacts are incommensurable with political differences. The first terminological concept is essentially intended to reunite people according to interests and cultural needs. This was well said in the work of Zadvornaya and Ratnikova (2015) "It is possible to interpret the linguistic content of the concept of "language contact" in different ways. But at the same time, one thing remains the same: the main purpose of any language contacts is the integration of people, and, despite the difference in their opinions". It must be assumed that mutual cooperation in various scientific fields objectively contributes to the all-round development of linguistic and cultural relations.

We assume that, despite the clash of two great powers in the political arena in our day, yet the rich historical-literary and linguistic experience of the development of two nations eloquently proves that any form, including language connections, does not ossify, but is modified and enriched by thematic parallels and translation practice in Russia. We are also convinced that the study of individual linguistic phenomena, including the topic we have chosen, is based on a significant and long scientific tradition. To them symptomatically should be added the experience of practical work of linguists in the field of interest to us. Thus, it can be concluded that naturally liberating from all the obsolete and contradicting the conditions of life of the first decade of the 21st century, this kind of scientific interrelations are improved and gradually come closer together. The linguistic contacts of Russia and Ukraine that persist today are reflected in various areas of linguistics. Stable expressions do not become an exception, more precisely, those categorical features that characterize the field of phraseology in general. "The categorical meaning of phraseological units is manifested in their syntactic compatibility, which means the possibility of combining certain grammatical categories of words that also have a certain grammatical form" (Kameneva, 1973: 13). We emphasize that this is a special area of linguistics, since the direct, that is, the literal line-by-line translation of stable expressions is often impractical, and sometimes impossible at all (Farahani & Mahmoudi Kaleybar, 2019; Vlahov & Florin, 2006: 112).

In this scientific field, the contemporary Russian philological science is faced with the urgent task of studying the phraseological composition of the Ukrainian language, above all the main laws of its development and functioning. This task is impossible without taking into account the interaction of grammatical and lexical-semantic levels in the structure of the Ukrainian language. More specifically: we are talking about the forms and methods of interaction morphological, syntactic, lexical, lexical-semantic and semantic-phraseological levels. In the light of this international approach, it becomes clear to what extent a step-by-step and comprehensive study of linguistic links (Hajrullai, 2019) in the field of translation of Ukrainian stable expressions into Russian is important. Especially those that are most popular among the people and are often used in Ukrainian artistic texts. This is the main subject of research of this article. In certain domains, such as translating and language teaching, appropriate reading comprehension and interpretation of written texts is essential; therefore, in the training process

for these professions, the development of reading skills and reading strategy awareness should not be neglected (Hubackova, 2017; Chiknaverova, 2018; Pop, 2017; Kovacs, 2018; Kassymova, 2017). Literary translation was chosen as an object of our investigation because the ethical questions within this kind of translation are not elaborated enough and becoming more controversial ones which cause many problems for translation trainee and trainer (Farrokh, 2017). When the studies on DI were examined, it was found that there were problems in language teaching and translation (Yavuz & Keser, 2019; Tavoosy & Jelveh, 2019; Bataineh & Al-Shbatat, 2019). With the addition of technology to language data development and language teaching (Alshumaimeri, Gashan & Bamanger, 2019) it has emerged in new studies (Tavoosy & Jelveh, 2019).

2. MATERIALS AND METHODS

In this research, a comparison research model was used. Even if it was in a different field, this comparative research was also implemented by (Murinova & Koráb, 2018). The study is qualitative. In fact, the issue was approached in a very descriptive way. Ukrainian stable combinations were chosen as the main material. Some of them are phraseological units (PU), others are phraseological adhesions (PA). The work partly reflects their differentiation. These combinations are considered as a linguistic discipline. In addition, as a basis for linguistic analysis, the correlation of a phraseological unit and a word is shown. A certain amount of phraseology (within the boundaries delineated by the article) in the concepts of Russian and Ukrainian scientists served as the material.

3. RESULTS

As a result of the study it turned out that in the process of translation it is necessary to adhere to some traditional principles. Among them is a careful study of linguistic primary sources, which show the degree of perception by the reader of one or another Ukrainian sustainable expression. Another principle is the historical approach, enabling the translator to preliminarily find out the etymology of selected language units. As a result of the experiments carried out on the basis of this material, it became obvious that both free translation and literal translation are fraught with characteristic errors. Since stable expressions necessarily include two or even several lexemes, in both cases the translation will be cumbersome, and therefore not completely accurate, not corresponding to the spirit and style of paroemia. This applies in particular to proverbs that do not reflect the lived realities of the Russian or Ukrainian peoples. According to A.I. Shvydkaya, “since the proverb is one of the types of phraseological units, it has basically the same emblematic properties as any phraseological unit”. In other words, each proverb is a kind of denotative in relation to the life situation that this proverb creates or which this proverb characterizes” (Shvydkaya, 1976: 165). Our comparative research method, which is based on taking into account the stylistic aspect, to a certain extent, allows us to avoid errors in translation.

4. DISCUSSION

Most modern scholars agree that Ukrainian stable expressions should be divided into several groups according to the signs of reflection in them of certain shades of mood or ways of performing an action.

In other words, when studying Ukrainian PU, researchers suggest, first of all, taking into account the emotive sphere of their functioning in their native language. Moreover, the language units, reflecting the emotive space of the text, scientists suggest not only differentiating, but also to unify, distributing into groups, classes, types, etc. In one of the works on this subject, we read: “The attention of modern linguists is directed towards the study of the semantics of linguistic units, to their content side, which, in turn, implies the systematization of linguistic units” (Abdimunova & Zhorzholiani, 1986: 51).

This statement is, in our opinion, the real reason for the scientific discussion on the topic in the title of the article.

However, in the course of the article, it became clear that in the process of their translation into Russian the expression semantics are changed. An adequate translation was not possible due to the fact that the meaning was completely or partially lost compared to the meaning in the native language (Kurt & Yavuz, 2018). In connection with this fact, we consider it expedient, firstly, not only to differentiate Ukrainian stable expressions according to the indicated attribute but also to unify them according to basic values. Secondly, it is necessary to take into account national realities at the place of the most frequent functioning of specific paremias. The crux of the matter is that with the frequency functioning of individual language units, there is a link between their internal components in the sentence. And this is the corresponding linguistic literature. So, linguist L.G. Friedman writes: “The presence of certain relations between different components of the macro context is the most important of the characteristics of individual language units. And this fact is recognized by most researchers” (Friedman, 1984: 79-80). So, at the beginning of the work, a brief description of the Ukrainian stable expressions is given. It is an integral part of the living national language, reflecting national realities, as well as some of the characteristic features of mixed dialects. It is also a reflection of the folk-speaking element that has developed over the centuries and established itself in a specific form, distinct from the literary Ukrainian language, a process of phonetic, grammatical, orthographic, stylistic and lexical normalization.

Ukrainian stable expressions mainly developed on the basis of two linguistic tendencies. The first is the reflection in the national language of the characteristic features of a number of local dialects. The second was that a real paremic foundation would contribute to the creation of a single Ukrainian language with firm norms. In particular, these two trends are clearly manifested in the functioning of the spelling and stylistic systems. Stable expressions in Ukrainian spelling were initially focused on the preservation of dialectal varieties in the pronunciation.

Ukrainian stable expressions are very diverse. They reflect all sorts of topics from working life, struggle, friendship, love, mutual assistance and many others. They can also express kinship, all sorts of shades of feelings and moods of people. These specific features of stable expressions, of course, must be taken into account by a specialist in the process of translation into Russian.

It is well known that any translation is always a creative process, the search for adequate analogies in two languages (in our case, from Ukrainian to Russian). According to many scientists, the leading place in the theory of modern translation studies belongs to linguistic translation (translation linguistics). At the heart of this theory, translation is given precisely as a linguistic phenomenon. The purpose of

such a translation is to reveal the peculiarities of texts of different types and genres, to confirm the adequacy or differences of speech forms. Moreover, the general translation theory provides a rationale and defines the basic concepts of particular and special translation theories. Private and special theories, in turn, specify the provisions of the general theory of translation in relation to individual types and types of translation.

As for the chosen topic, then it can be an exact translation, bordering on both a known (albeit very small) proportion of formal permissibility and the maximum adequacy of the translated text of stable expressions. On the other hand, Ukrainian translators may allow a very loose translation or, on the contrary, too literal, one that does not correspond to the spirit of the given paroemia. Obviously, on the way to the implementation of the correct translation of Ukrainian stable expressions, some principles can be observed or, conversely, ignored. The types and principles of translation are not a Talmud and not a dogma, but a set of basic norms and rules as a guide to action. But known reliance on them should, at best, be respected by professional translators.

For a more accurate translation of Ukrainian stable expressions into Russian, one should, first of all, take into account the stylistic aspect. Thus, when translating the sustainable expression “lizti rachki” (in Russian: “pyatitsya kak rak”), an explanation of ornithological nature should be given in the Russian language without fail. This expression focuses on the disclosure of the meaning - “to retreat before obstacles,” since in pan-Slavic folklore it is considered that only a single amphibian, cancer, always moves backward. This is the case when the stylistic aspect coincides with the thematic.

Sometimes, in our opinion, it seems appropriate to replace the stylistically reduced component of the Ukrainian sustainable expression with a neutral in the stylistic sense. For example, the expression “bebekhi nadsaditi”, which in the “Academic Ukrainian Phraseological Dictionary” is interpreted as “otvalyat boka”, or “navalyat boka” is better translated from another expression: “bebekhi odbit”.

Let us explain; in the first case, the Russian-speaking reader is confronted with a very rude, steady expression that literally means “beat”, “fight”, “namyat boka”. However, these are very sharp expressions, and they are not quite correctly perceived during translation. At the same time, the second expression, “bebekhi odbit”, which is almost synonymous with it, is more acceptable in fiction and is interpreted as “shortening the strength”, or “taming the strength”. Unlike the expression “bebekhi nadsaditi,” in the second synonymous version, the component of masculinity, strength, and courage is added. If the Russian-speaking reader has a certain philological background and is familiar with the first popular folk heroic story in Kievan Rus, A Word about Igor's Regiment, in which force is universally poeticized, then it will be better to perceive the Ukrainian expression ‘bebekhi odbi’. In a purely linguistic aspect, of course, there is a more accurate replacement of the stylistically reduced Ukrainian expression with a stylistically neutral one.

Of particular interest, in our opinion, are such combinations, which contain an indication of a certain generalized value. For example, the expressions “tyaqu dav” and “p'yatami nakivav” have a single generalized meaning “to run recklessly”, where the main word is the verb “to run away”, and the adverb adjoins to it “recklessly”. The thematic focus together combines lexica-semantic and

grammatical means of expression. In terms of structural and grammatical, these stable expressions are a metaphorical phrase. Its semantic field is the lexeme "cowardice". It is indicative that these expressions are very close to another - "jijki tryasutsya". The phraseological dictionary of the Ukrainian language identifies two meanings, synonymous with the words "trusyatsya, tremtyat, drijat".

1. khto-nebud mae silne bajannya do choqos - «Aj jijki tryasutsya, tak khochu tantsyuvati»;
2. U koqo-nebud z'yavlyaetsya pochuttya strakhu pered kimos - chims. - «Tut Denis tak qlyanuv na Trokhima, sho u togo usi jijki zadrijali». The first meaning coincides with the interpretation of some Ukrainian linguists (Beletsky-Nosenko), while the second (Skrypnyk and others) is a common expression with the Russian expression "podjilki tryasutsya". Tikhonov singles out only one meaning as the main component of this stable expression - "about strong, trembling excitement, feeling of fear, etc." (Tikhonov, 1971: 187-206). The Ukrainian expression "jijki drijat", in contrast to the Russian "podjilki tryasutsya" has many meanings.

Thematically adjoined to him is the expression "jijki u yoqo drijat" (in Russian: "calves on the legs"). We recommend in this case using the lexical translation as a translation equivalent. Otherwise, there may be natural difficulties, as the Russian-speaking reader may well perceive this expression as a part of almost anatomical properties. For example, if a specialist translates it as "narosti na noqah" or "yazvi na noqah," then the meaning will completely disappear. The bottom line is that the meaning of this sustainable expression is completely different. It has no lexical order and has no connection with medicine. Better and more intelligible will be the use of free phrases. As a proof, let us quote a phrase from the poem "Aeneid" by Kotlyarevsky, well known in Ukrainian literature: "Pishov iz neyu u tanets. Pidkivki v ney zabryajchali, Jijki od tantsiv zadrijali, Yak vibivali qopaka ". The Russian translator should also take into account such a grammatical fact: the above expression contains the preposition "od" - rus. From (in modern Ukrainian it is obsolete, the preposition "vid" is used instead) and means that "the heroes from the fast dance shook their calves on their legs."

In a non-lexical, but a direct translation, the reader will most likely accept this stable expression with a touch of irony, which is not actually observed in Ukrainian artistic or scientific texts. Therefore, it is more correct to translate the expression "jijki drijat" only with the meaning "he strongly wants", i.e. use the value that is missing from the Russian expression "podjilki tryasutsya".

We think that, on the whole, the lexical translation of Ukrainian stable expressions is the most acceptable way of conveying the basic semantics. For example, Pavlovsky in "Grammar", combining two expressions - "dati lyapasa" and "dati lyasha", suggested using this type of translation both in the present case and in many others. For example, with regard to the expression "oplexu dat", he suggests translating only one lexical meaning into any language and, moreover, is very simple and intelligible. Apparently, A. Pavlovsky is right: after all, for the Russian-speaking reader the expression "oplekhu dat" is very close in its phonetic consonance to the stable expression "give a slap in the face".

Along with the lexical, it is inappropriate, in our opinion, to deny the significance of a literal translation. Thus, the Ukrainian stable expression with the generalized meaning "beat", "punish" - "Stusana pokoshtovat" scientist Beletsky-Nosenko' suggests translating into Russian using a literal

translation, namely “try the fist” (Beletsky-Nosenko, 1996: 315). In his turn, Pavlovski proposes in his work “Grammar” to translate this expression from another one, identical in semantics to it, “to be hit hard with a fist”. That is, translate into Russian: “hard hit with the fist” (Beletsky-Nosenko, 1996: 315). If each of the words in this expression is stretched as a chain, it becomes obvious that this is a typical example of a literal translation.

Interesting is the translation of the stable expression “Oliyu vidaviti”. As it turns out, most Ukrainian researchers propose to translate this expression into Russian directly, that is, using a practically similar phraseological turnaround - “squeeze the juice from someone” (but not “squeeze the juice” when the stability value of the combination disappears completely). This type of translation allows you to avoid a number of difficulties, since obtaining juice and vegetable oil is based on a single and common process - extracting the food ingredient by pressing. It as if automatically removes the issue of interference, because in two languages - Ukrainian and Russian - the values essentially coincide: the process of squeezing the juice in Russian also means “deprivation of strengths”, bringing someone to exhaustion, by causing torture, enslavement or exploitation someone” (Pavlovski, 1974: 577).

Most modern translators into Russian are convinced: first of all, it is necessary to ensure that the translating equivalent maximally corresponds to the original Ukrainian stable expressions from the point of view of grammar and semantics, and only then pay attention to the stylistic environment in which this phrase is located.

The structural-semantic model of the stable Ukrainian expression “bebekhi odbit” ideally should coincide with the grammatical structure of the translation, i.e. noun *bebekhi* + verb *otbit* (in Russian: “ukorotit sili”), and not vice versa. If in the process of translation into Russian you rearrange parts of speech in places, that is, according to the scheme verb + noun “bebeki nadsadit” (Russian: *otvalyat boka*), then the stylistically reduced verb “otvalyat” will disappear. But it is this stylistic form that best suits the most general tone of the stable expression “bebekhi nadsaditi”. Overcoming possible difficulties in translating into Russian is precisely to preserve the shape of the “shorten the strengths” turnover, similar to the Russian expression “ukorotit kvost,” that is, “make someone more appeasable, calm, humble”.

But in general, it should be noted that the translation of the Ukrainian sustainable expression of “bebekhi vidbiti” into Russian “shortening strengths” would be more correctly attributed to individual equivalents, since it is not recorded in any of the modern scientific sources. This equivalent was at one time proposed by Pavlovsky in his work Grammar. Grinchenko (1909) believes that such a translation into Russian is not entirely successful, does not quite correspond to the Ukrainian expression, since the word “strengths”, as understood by Pavlovsky, has very broad semantics, including both the specific word “sides” and “insides”.

Difficult and quite extraordinary is the translation of the Ukrainian stable expressions “dati drala”, “drapaka”, “doru”, “shvidko tikati”, etc. A number of Ukrainian linguists point to options for different translations. We indicate the main ones:

Ukrainian stable expressions with the generalized meaning “ubejat” can be translated in an eclectic way, that is, by combining the following types of translation. The phraseological dictionary of the Ukrainian language, in its turn, fixes the following meanings: znevajlive, shvidko tikati, biqti' (Palamarchuk, 1993). As an equivalent, such stable expressions are given as: “dat drala, dat strekaca” (Oleynik & Sidorenko, 1978: 597). A.P. Oleinik argues that it is necessary to combine two types of translations: phraseological and lexical, and as a translation equivalent into Russian, he proposes to translate the steady expression “davati deru” (Oleynik, 1983). Beletsky-Nosenko agrees with him on this issue, who writes that it is this expression that is closer to the meanings: “ubejat, navostrit liji” (Beletsky-Nosenko, 1996: 315).

A similar synthetic type of translation is offered by many scientists when searching for correspondences of the Ukrainian sustainable expression “p'yatami nakivati”. Thus, the Ukrainian researchers Grinchenko, Vyrgan, Pilinskaya, Batyuk, Udovychenko, and others propose to use as a translation equivalent of the above expression:

A) Lexical translation with the meaning “ubejat” (Palamarchuk, 1993: 525);

B) Phraseological translation: “pokazati pyatki, dat tyatyu, dat strekaca, zadati latati, zadati chesu” (Oleynik & Sidorenko, 1978: 606);

C) The combination of lexical and phraseological translations: “ubejat; navostrit liji” (Beletsky-Nosenko, 1996: 183). Similar approaches to the last two Ukrainian expressions are obvious.

Meanwhile, in the process of translation, as a rule, the problem of searching for equivalence arises. Many modern Ukrainian theorists, as well as Russian translators, argue that this problem is very complex and important. As Ivanov writes, “the depth and scope of this problem are such that it cannot be considered until now (this is the first decade of the 21st century - our note) to be finally resolved, despite a large number of existing studies. The concepts that have been put forward so far contradict each other, and in the linguistic theory of translation, there is actually no single universal or complex model of such equivalence” (Ivanov, 2006: 6).

For example, consider the functions of a phraseological equivalent when translating Ukrainian stable expressions. Theorists believe that it is equivalent to the unit being translated in many indicators, and, as a result, it is characterized by the absence of national color. Most often these are international idioms, the source of which is the Bible, myths, works of ancient literature, borrowing. However, this equivalent may be incomplete, partial.

As the linguists S.Vlakhov and S. Florin point out, “a vivid example of an incomplete phraseological equivalent can well be the translation of the stable expression “na qvalt dzvoniti” (in Russian: bit v nabat, ili trevoqu bit) (Vlakhov, & Florin, 2006: 240). For the Russian-speaking reader, in essence, it is clear that both expressions are synonymous according to the principle of the main warning factor (signal). Meanwhile, in structural terms there is a certain difference. The second expression coincides with Russian and Ukrainian in its basic phraseological meaning. The first is

revealed by a more complex syntactic construction. It is also indicative that the aspect of danger warning and anxiety is preserved in all cases, but the stylistic subtlety, in our opinion, is most clearly expressed in the second case, that is, when translating the expression “bit trevoqu”. The expression here is more compared to the steady expression "bit v nabat."

In one line, we note that the stable expression “na qvalt dzvoniti” with the translation “trevoqu v kolokola bit” was first recorded in the dictionary article “qvalt” with the meaning “nasilie” in the dictionary for the poem “Aeneid”. And in A. Pavlovsky’s dictionary, the meaning of “na qvalt dzvoniti” is conveyed by the expression “nabat, trevoqu bit” which combines two Russian expressions: bit trevoqu - “to pay everyone’s attention to the imminent danger, trying to warn it, calling for a fight with it” “v nabat bit” in the meaning of “podnyat trevoqu”. In the “Short Russian Dictionary” there is another lexeme: “qvalt! Kalavur!” (In Russian: Karaul!) (Pavlovski, 1974: 212).

But both in Ukrainian and Russian, these expressions are obliged to the bells, which in the past convened the people, notifying of a fire, and an attack of enemies or someone's demise. Only in the Slavic peoples, it was a veche or assembly, respectively. In the East, by the way, the alarm was beaten, as a rule, from the minaret, the upper part of the mosque. Often the ringing was used as an alarm sign, but over time, the noun dzvin - rus. The bell went down because it was clear that only the bell was beaten to the hubbub. The expression “qvalt u dzvoni zadzvonili” with the missing noun in dzvoni became the basis for phraseological units.

The phraseological equivalent can be relative. In this case, it differs from the original stable expression in form, more precisely, in the nature of lexical or syntactic compatibility. An example of a relative phraseological equivalent is the translation of the expression “ni be ni me”, "ni belmes".

The search for correspondences between Ukrainian and Russian stable expressions can be carried out using a non-phraseological translation. In these cases, as a rule, the value of the source expression is transmitted using lexical means. It can be: 1) a lexical translation; 2) tracing; 3) descriptive translation.

A lexical translation is a translation that is expressed using lexical means that is, a word or a free phrase. It is semantically equivalent to a word (phrase). For example, the meaning of the expression “to give someone a chance to hear” can be conveyed by means of the lexical translation “to teach someone a lesson.” In essence, this is a separate dictionary entry, in which there is no translation of the lexeme “proshuhan”.

The lexical translation can also be used for the stable Ukrainian expression “carve out; to teach a lesson. The words “to whip out” and “to teach you a lesson” are consciously separated by a semicolon, which means that the expression “dati proshuhan” has the ability to distinguish two independent, independent of each other meanings. Therefore, this expression must be considered multi-valued.

The first meaning of “carve” is thematically related to “dati pam 'yatnoqo prochukhana”, which, as emphasized in one of the dictionary entries, was “a kind of ancient ethnographic term and meant a kind of village ritual“ "porki na meje”, when the guy who has reached the age of majority in the eyes of

the whole community, they flogged it on the border of the land holdings of his father so that he would always remember their borders”” (Oleynik & Sidorenko, 1978: 317). The second meaning, “to teach a lesson,” coincides with the meaning of “dati prochukhana” in the “Aeneid” by I. Kotlyarevskiy.

Most Ukrainian dictionaries record the expression “dati prochukhana, as an option“ dati prochukhanki”. When searching for matches, we note that the translation, in this case, can be expressed:

A) Lexically: to teach, to repent;

B) Phraseological translation: dat naqonay; vzbuchku zadat; ustroit potasov vku, zadat trepku; vsklochku, tasku; zadat qonku.

5. CONCLUSIONS

The techniques that a translator can and should in a certain sense use in his work are very diverse. Some of the Ukrainian stable expressions cannot be literally translated into Russian. What is needed is not so much an analog as the transformation of values. Moreover, even if at first glance, it will contradict the grammatical norms or the stylist of the native language as a whole. In addition, in some cases, the translator is recommended to give his own explanations, comments in the notes. Otherwise, the meaning of individual expressions will remain dark for foreign readers.

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