

THE COMPARATIVE ANALYSIS OF THE PHRASEOLOGICAL UNITS COMPRISING NAMES OF FOOD IN ENGLISH, ARMENIAN AND RUSSIAN

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Cultures are what make countries unique. Each nation has different cultural activities and cultural rituals. Culture includes the way people think about and understand the world and their own lives.

The culture of a nation comprises many aspects. It is shaped and moulded by the background of its people, their languages and beliefs. It includes the many ways that people express themselves in words, movement, music and images. It reveals itself in the ways people choose to spend their time, the music they listen to, the books they read and the films they watch, the sports they encourage, and the historical sites and natural environments they protect.

The culture of a nation is said to be the expression of the character of that nation. Culture is the mirror that reflects the lives, histories, and identities. Each nation has its own way of thinking, values, traditions and rituals which are unique. Cultures are chiefly transmitted through spoken and written languages.

Language is a means which allows us to pass our way of thinking, our values and history from one generations to another. Every language is a temple in which the soul of those who speak it is enshrined¹. Language reflects the history and culture of the nation. In the course of time many changes take place in the language. These changes are determined by social, cultural, economic scientific changes which take place in the life of the nation. Language gives us the opportunity of getting acquainted with the culture, traditions of our predecessors. The reflection of the world in the language is the collective creation of the nation speaking that language and each new generation receives the complete complex of the culture through the language which bears the seal of national characteristics, worldview and morals of that nation. Thus, language is both the mirror and the tool of culture.

Phraseology is a sphere which reflects the linguistic-cultural way of thinking of the nation to the great extent. Phraseology is a figurative sphere, that reflects the life of people figuratively. Phraseological unit lexicalized, reproducible billexemic or polylexemic word group in common use, which has relative syntactic and semantic stability, may be idiomatized, may carry connotations, but the meaning of which cannot be derived from the meanings of its constituents.

Scientists nowadays pay attention to phraseological units belonging to the same semantic group. Phraseological units comprising names of colors, animals, plants have been studied by many researchers, however phraseological units comprising names of food have been paid comparatively less attention, though just these units give the national description.

Phraseological units comprising names of food can be divided into two groups:

1. phraseological units in which the names of food or dish is common for the speakers of the languages that are being compared. E.g. *make two bites at a cherry, hard cheese,*

сливки общества, зелен виноград, աղ չեն որ հալվեն, մեկի հացը կտրել.

2. phraseological units in which the name of food is specific only for one nation, e.g. *pudding face, bring home the bacon, демьянова уха, жить с хлеба на квас, քան ժամելուց գգել, ջաղացը մածուն աղալ*.

Names of foods of everyday usage are met in phraseological units more frequently. Consequently there are many phraseological units in Armenian comprising the word *ջուր, աղ, հաց*, water, bread, salt in English and *хлеб, вода, соль* in Russian. This speaks of the importance of these foods in English, Russian and Armenian cultures.

In English there is a great number of phraseological units comprising names of sea food. E.g. *fish, oyster, lobster*. In Armenian such units are rare. Sea food is not used by Armenians so much as compared with the English and Russians. So the geographical position is of great importance in formation of phraseological units and word stock in general. In three languages there are many units comprising names of fruits. Besides there are some units in the languages in which the food component is of national value such as *toast, tea, bacon, pudding* in English, *յուղ քան, մածուն, աղուն, կորկոս* in Armenian and *рыба, водка, квас, кисель, уха* in Russian. There is a great number of phraseological units in English with the component "berry". E.g. *play gooseberry, as common as blackberries*. In three languages we have many units comprising names of fruits and vegetables. E.g. *pick the plums out of the pudding, яблоко раздора, քամած լիմոն*.

The symbolic meanings that are conveyed in phraseological units can be based on the taste, color or smell of the component food name. However in the phraseological units the food is represented in abstraction, and the meaning of the unit has little connection with the natural features of the food.

In the three kindred languages-English, Armenian and Russian phraseological units can have similarity of age, e.g. *мало каши съесть, молоко на губах не отсохло, ջուրը կաթում ժամանակը, բերանից կաթի հոստ է գալիս*, similarity of color, e.g. *green as gooseberry, milk and roses, красный как рак, кровь с молоком, քիթը մասուր դառնալ, խնձոր կտրել, քան դառնալ*, similarity of quality, e.g. *rotten egg, cool as cucumber, как огурчик, ջուրը քաղցր*, similarity of shape, e.g. *pudding face, փղը տանձի կոթ, как селди в бочке and of action, e.g. take the bread out of smb's mouth, keep one's breath to cool one's porridge, подливать маслов огонь, հացը երկու կողմից յուղել*.

Free word combinations can evolve into phraseological units. E.g. *put some ginger into smth, the grapes are sour, выжатый лимон, послать за молоком, նույն ճաշն եփել, խնձոր կտրել*. However some phraseological units are the result of some unreal situation. Here people use their imagination². E.g. *it is very hard to shave an egg, sugar-daddy, молочные реки и кисельные берега, решето воду носить, լորու ջրի ջուրը, ձեք կերպարանք*.

The greater part of phraseological units comprising names of food are monosemantic, e.g. *oil of palms-bribe, сладкий как мед-very sweet, առյուծի կաթ-spirits*, though some of them are polisemantic, e.g. *milk and water*-1.something senseless 2.weak person, *ջուր կտրել* -1.to get wet 2.to get frozen 3.to loose one's power, *кока с соком*-1.something accidental 2.is said about wealth .

¹ Тер-Минасова С. Г. Язык и межкультурная коммуникация, М., Слово, 2000.

² Չևրոյան Ե. Դ. Հայերենի դարձվածքները, Եր. համալս. հրատ., Երևան, 1969:

There are phraseological units, which have variants. Phraseological variants have the same meaning, the same stable combination of components. But components of phraseological variants are grammatical, dialectal variables of the same word. E.g. *a squeezed orange-a sucked orange, add oil to the fire-pour oil on the fire-add oil to the flames, с перцом-с перчиком, заварить кашу-заваривать кашу, գինին գլխին է զարկել-գինին գլխին է խփել, դեռ շատ հաց ու պանիր պետք է ուտես-դեռ շատ հաց ու պանիր է պետք քեզ*.

Those units, the meanings of which are near or the same, but they have different stylistic usage, emotional coloring, and are interchangeable within some contexts are called phraseological synonyms. E.g. *daily bread-bread and butter-bread and cheese-mother's milk, red as a cherry-milk and roses, только птичьего молока нет-молочные реки и кисельные берега, միայն հավի կաթն է պակաս-միայն օձի ձուն է պակաս*.

Phraseological units which are synonymous may have different stylistic usage. This process can be observed in three languages. E.g. *as common as blackberries-there is as good fish in the sea-as full as an egg is of meat*- the meaning of these units to be full. But they have different stylistic and semantic nuances. The phraseological unit *as common as blackberries* belongs to the neutral style, *there is as good fish in the sea* can be used in everyday conversations, it belongs to communicative style. The phraseological unit *as full as an egg is of meat* belong to a low style.

In Armenian we observe the same phenomenon. E.g. *կարծել ես թե մածուն է-փլավ չէ-հաց ու պանիր չէ-թթու բան չէ ամեն մարդու բան չէ* the meaning of these units is- not an easy thing to do. The phraseological units *կարծել ես թե մածուն է-փլավ չէ* belong to the low class style, *հաց ու պանիր չէ* belongs to the neutral style, whereas *թթու բան չէ ամեն մարդու բան չէ* is used in communicative style.

The same thing can be observed in Russian. The phraseological unit *толочь воду в ступе* is used in neutral style, whereas *решетом воду носить* belongs to the communicative style.

Phraseological units which have opposite semantic meanings are called phraseological antonyms. The following subgroups of antonyms can be differentiated:

a. phraseological antonyms in which the opposite components are antonyms both in phraseological units as well as out of them, e.g. *bring one's eggs to a bad market-bring one's eggs to a fair market, good egg-bad egg, know chalk from cheese- not to know chalk from cheese, отбиват хлеб у кого-л -зарабатывать на хлеб, հալալ կաթ ուտել-հարամ կաթ ուտել, աղուհացը հալալ լինի-աղուհացը հարամ լինի*.

b. phraseological antonyms in which the antonymic relationship exists only between semantic fields, e.g. *like taking a candy from a baby-hard nut to crack, sweet as honey-sour as vinegar, как цып в масле кататься-питаться диким медом и акридами, մեղրի մեջ լինել-հացը կոտնմին հազիվ հասցնել, յուղ ու մեղրի մեջ լողալ-ցամաք հացի կարոտ լինել*.

Below we represent the translation methods of the phraseological units according to V. Komissarov. There are five aspects of a phraseological unit's meaning that influence the translator's choice of an equivalent in the target language, it's figurative meaning, literal sense, emotive character, stylistic register, and national coloring³. V. Komissarov represents

³ **Комиссаров В. Н.** Теория перевода (лингвистические аспекты). – М.: Высшая школа, 1990.

four methods of translation of the phraseological units.

In the first method the translator makes use of a TL phraseological unit which is identical to the source language (SL) unit in all five aspects of its semantics, e.g. *Adam's apple*-*Адамова яблоко*-*աղանախնձոր*, *apple of discord*-*яблоко раздора*-*կռվախնձոր*, *forbidden fruit*-*запретный плод*-*արգելված պտուղ*. In the second method the SL phraseological unit can be translated by a target language (TL) unit which has the same figurative meaning, preserves the same emotive and stylistic characteristics but is based on a different image, i.e. has a different literal meaning, e.g. *have water on the brain*-*не все дома*-*ծալը պակաս*. Third, the SL unit is translated by reproducing its form word-for-word in TL. E.g. *break bread with smb*-*переломить хлеб*-*մեկի հետ հաց կիսել*, *daily bread*-*хлеб насущный*-*հաց հանապազորյա*. Fourth, instead of translating the SL unit, the translator may explicate its figurative meaning, so as to preserve at least the main element of its semantics, e.g. *back and belly*-*одежда на еда*-*հագուստ և սնունդ*, *think small beer*-*быть невысокого мнения*-*սեփական անձի մասին լավ կարծիքի չլինել*, *cakes and ale*-*веселье, пазвлечений*-*ցոփ ու շվայտ կյանք*.

Special attention has been paid to those phraseological units which are the result of specific linguistic-cultural thinking and which belong to the above mentioned second group of translation. In these units national coloring reaches its peak. They are thoroughly national.

1. *not for all the tea in China*-*ни за какие коврижки*-*թելուզ հայրս էլ պատանքն ունիմ զա*. It will not be an exaggeration to say that tea has national value among Britains, so in this phraseological unit *tea* is used to give the meaning of something valuable. The Armenian variant is the result of Armenian system of values, in which a parent is an important concept and the memory of the dead parent is something sacred, though it doesn't mean that this concept is of less importance for Russians or English.

2. *cry stinking fish (to wash dirty linen in public)*-*выносить сор из избы*-*վազքը դրսում անել*. The meaning of this phraseological unit is that of telling others something unpleasant about one's family or family life-which is expressed in different forms. In the English and Armenian variants the stylistic coloring is at its highest point.

3. *eat the bread of affliction*-*хлебнуть горя*-*դառնության բաժակը քամել*. Here we have different forms of phraseological units, but they have elements which are very close. If in the English variant we have bread of affliction, in Armenian we have *դառնության բաժակ*. In the Russian variant the figurativeness is not so high.

4. *not to care a bean*-*ни в грош ни ставить*-*ծրագի տակ չբերել*. Here also we have different expressions of the same meaning. In Armenian we have also *ծիծուն կերած խնձոր էլ չարժե, մի փուխ տկողին էլ չարժե*, in English *not to care a fig, not to care a brass*.

5. *oil and vinegar, chalk and cheese*-*лед и пламень*-*մուկն ու կատու, շունն ու կատու*. These units are the results of the specific way of thinking and unique worldview of every nation. So for an English speaker things and objects can be as different as oil and vinegar or chalk and cheese, whereas for the speakers of Armenian this kind of difference can be expressed by mouse and cat. For Russians things can be as different as ice and fire.

We have found interesting groups of inter-lingual semantic synonyms among the elements of compared phraseological units. These synonyms have different lexical meanings, but as a member of a phraseological unit their meanings coincide.

1. *cream of the joke*-соль шутки- կատակի համն ու հոտը. Here we have an interlingual synonymic pair *cream*-соль- համ ու հոտ. The lexical meaning of these words are different, but they have the same semantic meaning.

2. *put some ginger into something*-работать с огоньком - հոգի դնել մի բանի մեջ. Thus we have a synonymic pair *ginger*-огонек-հոգի. As a member of phraseological unit the meanings of these words coincide.

3. *a squeezed orange*-выжатый лимон-քամած լիմոն. Here we have the following synonymic pair orange-лимон-լիմոն. Orange and lemon are different fruits, but here they are synonyms, because they serve to express the same meaning.

4. *the salt of youth*-пыл юности-երիտասարդական ավյուր. So we have *salt*-пыл-ավյուր. Russian and Armenian variants are closer in their lexical meanings, whereas English variant is different, and it is only within the semantic field that we can see their connection.

5. *be in stew*-быть как на иголках-փշերի վրա լինել. Here the members of our synonymic pair are *stew*-иголка-փուշ. The Russian and Armenian variants are close to each other.

The differences in worldview and way of thinking, history and everyday life of different nations result in the existence of all these varieties, which express the same meaning.

We have also paid attention to those phraseological units in which we have generalization of the meaning of certain elements.

1. *pigeons milk*-птичье молоко-ծուխ կաթ. In the Russian and Armenian varieties we have generalization: *pigeon* - птица, ծխ (bird)

2. *eat one's mutton with smb*-обедать с кем-լ-մեկի հետ պատառ կիսել. Here we can also observe national peculiarities. Russians eat mutton during dinner, so in Russian variant we have *обед*, whereas in Armenian variant we have *պատառ կիսել*, so here the generalization is much obvious. Thus we have *eat mutton*- обедать - պատառ կիսել.

3. *the grapes are sour*-зелен виноград-խաղողը խալ է. Here we have generalization in the Armenian variant *sour*; зеленый-խալ.

Bellow we represent the possibilities of the semantic field of certain food names which are components of many units.

The component water, expresses financial situation. E.g. *be in low water*-to be short of money, hold one's head above water-hardly make two ends meet, *be in deep water*-to be wealthy.

In some units with the component *water* figurativeness is not so high, i.e. water is used in the meaning of ջուր, вода. E.g. *Water of life* (spirits), *one's mouth waters at smth*. Units comprising water can sometimes serve as a means of expression of a long period of time, e.g. *a lot of water has flown under the bridge since-a lot of time has passed*.

Milk can express different meanings. When it is combined with *honey* it expresses the notion of wealth, e.g. *milk and honey*. When combined with rose it may denote color-red, e.g. *milk and roses*. It can express the meaning of white, e.g. *white as milk*. When combined with water it has the meaning of something senseless, e.g. *milk and water*. Milk can also be used in its lexical meaning, e.g. *drink in with one's mother's milk*. Phraseological units with milk sometimes are unusual combinations of words, e.g. *pigeon's milk*, *milk of human kindness*.

Units with *egg* can express the meaning of something valuable, important, e.g. *the goose that lays golden eggs, have all one's eggs in one basket*. The word *egg* can serve as a means of expressing a certain human feature, e.g. *tough egg, rotten egg, hard-boiled egg*.

The food name *bread* is mainly used to express the notion of earnings, e.g. *take the bread out of smb's mouth, daily bread, earn one's bread*. *Bread* is used to express hospitality, e.g. *break bread with smb*. In Armenia, where we have many traditions of hospitality the same meaning is expressed by the combination of *bread and salt*. Phraseological units which are formed by the combination of *bread and cheese* e.g. *bread and cheese marriage, express the notion of poorness*. By the way, an interesting fact is that in Armenian the notion of poorness is expressed by *չոր հաց, ցամաք հաց*. In Armenian *հաց ու պանիր* is associated with experience, e.g. *շատ հաց ու պանիր ուտել* -to become experienced.

The component *salt* expresses the notion of earnings, e.g. *earn one's salt, eat one's salt, be worth one's salt*. *Salt* can denote the notion of enthusiasm, e.g. *salt of youth*.

Butter can denote the notion of wealth, e.g. *have one's bread buttered on both sides*. It can express the notion of kindness, e.g. *soft as butter*. Phraseological units with *butter* express some negative features of human beings, e.g. *butter fingers*. *Oil* is used in different combinations, which are highly figurative, e.g. *oil of palms, banana oil*.

Phraseological units with the component *food* can be used in different meanings, from *biscuits-angel food to intellectual food*. It can express the notion of thoughts, e.g. *chew the cud (food)*.

Some units comprising word *berry* express color, e.g. *brown as a berry, green as gooseberry*. These units can express quantity as well, e.g. *common as blackberries*.

As we see some words can have a broad semantic field. The reason of these is that these words are part of phraseological units and it is in this very sphere that words gain figurative meaning.

Thus, all the three languages are unique and have their peculiarities, their national coloring. National worldview and way of thinking has penetrated into the language and found its reflection in different spheres of a language. But alongside with the special features these languages and their phraseological field have many similarities, because they belong to the Indo-European language family and have derived from the Proto-Indo-European language, so all the three languages have common features, as they are considered to be kindred. Besides all the nations of the world, irrespective of their religious background, have the same ideas about the good and the evil, love and hatred, which is reflected in the languages.

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**ԱՆԳԼԵՐԵՆԻ, ՀԱՅԵՐԵՆԻ ԵՎ ՌՈՒՍԵՐԵՆԻ ՄԱՆԴԱՆՈՒՆ ՊԱՐՈՒՆԱԿՈՂ ԴԱՐՉՎԱԾՔՆԵՐԻ
ՀԱՄԵՄԱՏԱԿԱՆ ՎԵՐԼՈՒԾՈՒԹՅՈՒՆ**

Ս. Կ. ՍԻՄՈՆՅԱՆ

Աշխատանքը նվիրված է անգլերենի, հայերենի ու ռուսերենի սննդանուն պարունակող դարձվածքների վերլուծությանը: Զուգադրական վերլուծության շնորհիվ ի հայտ են գալիս սննդանուն պարունակող դարձվածքների ուրույն և ընդհանուր սիմվոլիկ նշանակությունները, ինչը հնարավորություն է ընձեռում պատկերացում կազմելու համեմատվող լեզուների կրողների ուրույն մտածելակերպի մասին:

Սննդանուն պարունակող դարձվածքները դիտարկվում են որպես մշակութային արժեք ունեցող միավորներ:

**СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ, СОДЕРЖАЩИХ
НАИМЕНОВАНИЯ ПИЩИ В АНГЛИСКОМ, АРМЯНСКОМ И РУССКОМ**

С. К. СИМОНЯН

Работа посвящена анализу английских, армянских и русских фразеологических единиц (ФЕ) содержащих наименования пищи. На основе сопоставительного анализа в рассматриваемых языках выявляются общие и своеобразные символические значения наименований пищи в ФЕ, что дает возможность составить представление о своеобразном менталитете носителей сопоставляемых единиц.

Отмечается что ФЕ с наименованиями пищи имеют культурную ценность.

**ENGLISH AND GEORGIAN PROVERBS
REGARDING “LOVE”**

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Proverbs were and are used nowadays as an effective spoken or written tool of expressing various meanings and intentions. They include wisdom, knowledge and truth which are