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## SPECIFICITY OF RELIGION BIASED PHRASES' USAGE IN POLITICAL SPEECHES AND THEIR TRANSLATION

*Стаття присвячена дослідженню особливостей вживання релігійних реалій в промовах політичних діячів. У статті розглянуто основні аспекти вживання релігійно маркованої лексики, особливості її використання та перекладу. Автор підкреслила можливість релігійно маркованих фраз впливати на результати політичних промов.*

**Ключові слова:** комунікація, релігійна реалія, політична промова, переклад.

*Статья посвящается исследованию особенностей употребления религиозных реалий в речах политических деятелей. В статье рассмотрены основные аспекты употребления религиозно маркированной лексики и ее перевода. Автор подчеркнула возможность религиозно маркированных выражений влиять на результаты политических речей.*

**Ключевые слова:** коммуникация, религиозная реалія, политическая речь, перевод.

*Article is devoted to the analysis of the religion biased phrases in speeches of politicians. It highlights the main aspects of religiously marked lexicon. The article examines numerous phrases of different political speeches of the politicians from various parties of Ukraine, the United Kingdom and the United States of America (mainly by the valid Presidents Barack Obama, Petro Poroshenko and Ex-presidents George Bush, Viktor Yushchenko and others). The author analyses the specificity of rendering the religion biased phrases as the key lexicon aimed at the realization of politicians' intentions. The article also describes in details the way of implementation of religion biased phrases. It proposes a comparison of political speeches in two languages Ukrainian and English. The author shows the relevant ration of the politicians' usage of the religion biased lexicon in different languages which are mostly presented in the work by the British, American and the Ukrainian speakers. The article presents not only the phrases themselves but also the specificity of the words and word-combinations which follow the phrases and which are the aim of the politicians' highlighting. It analyzes the role of a translator in the process of rendering the political speeches. The article puts a stress on the need of the translator to pay attention to the situation and the atmosphere which forms the basis for the implementation of the politicians' speeches. It highlights that religion biased phrases can be a hand of help as well as the false friend of the politician.*

**Key words:** communication, religion biased phrases, political speech, translation.

Communication of the modern information society becomes the key way of people interaction. Using the notion «communication» as one of the most influential political feature there is a need to highlight that such interaction is simply impossible without any appeal to the certain person of the surrounding society. Especially the addressing to the religion biased phrases is often met. Religion as the possibility to become closer with people or so called future voters helps the politicians to show him/herself as a part of one and the same society. The great number of scientists has paid their attention to the analysis of the intentions of the politicians' speeches though the level of the mentioned topic has not been highlighted yet. That forms the topic's urgency.

The modern life is closely connected with politics. It obtains an important place in lives of almost everyone in the society. But what is hidden behind the politicians' speeches? Every speaker has features which form the basis for phrases and come into the mind of every separate person. Such phrases can provoke person to remember one certain politician «Ці руки нічого не крали» (Ex-president of Ukraine Yushchenko V.F.), «My fellow citizens» (the valid President of the United States of America Barack Obama), «Ladies and gentlemen» (the 16<sup>th</sup> President of the United States of America Abraham Lincoln) and others. All these phrases, which are from the first sight very simple, have become something like calling card of their owners. But sometimes one phrase is not enough to be well-remembered by their voters. In such cases politicians try to apply to more bright means. One of such ways of self-presentation can be called «appeal to religion». Religion is the thing which can unite not several persons but nations.

It is possible to see numerous examples of such religion biased phrases in the speeches of the valid President of the United States of America Barack Obama:

- «As the Holy Koran tells us, «Be conscious of God and speak always the truth» [5].
- «The Holy Koran teaches that whoever kills an innocent is as – it is as if he has killed all mankind. And the Holy Koran also says whoever saves a person, it is as if he has saved all mankind» [5].
- «The Talmud tells us: «The whole of the Torah is for the purpose of promoting peace» [5].
- «The Holy Bible tells us: «Blessed are the peacemakers, for they shall be called sons of God»» [5].

Mentioned above examples brightly show an appeal to Holy Scripture: «The Holy Koran», «The Talmud», «The Torah» and of course «The Holy Bible». It seems that any phrase which follows the appeal itself is true: «Blessed are the peacemakers, for they shall be called sons of God» [5]. This statement lays the stress on «blessed», «peacemakers» and «sons of God». A closer look at these words can show that they seem almost conflicting. A peacekeeper is a conservator of the peace. But it is needed to remember how such peace can be introduced, namely by weapon. So, can peacekeepers be called «sons of God» or even «blessed»? It can be seen during a closer look but while listening to such a person people usually do not pay any attention to the play of the words like that because phrases which are based on Holy Scripture should be correct a priori. Such religion biased phrases are something like a *shadow* of a speaker himself and they introduce wishes and intentions of a politician as those which have been proposed by the heavens.

Also it is important not only to pay attention to the phrases which contain religion biased lexicon but also to the verbs which can follow the phrases themselves: *tell, teach, say* and others. Their correct using and further translation will make the speech alive and can highlight the intentions of a politician.

Nowadays it is spreaded especially for the politicians in the United States of America to address to God while finishing his/her speech. This way of appealing to the religion biased phrases may help the official representative to show to the nation the way they receive their strength and support.

- «And that prayer is very simple: God bless America»[3].
- «Good night and may God bless our wonderful United States of America» [6].
- «Thank you, and God bless you» [4].

All these three proposed examples are of the Unites States' property. They brightly demonstrate the intention of the speakers to make their country prosperous with the help of the heavens.

Not all the passages can include such a direct appeal to religion, sometimes they are less noticeable but influential as well: «For God's sake», «For God's mercy's», «For goodness' sake», «For heaven's», «For pity's sake» and many others. But even having

such a bright variety of the English phrases it is not so easy to collect the same number of the Ukrainian ones: «*Заради Бога*», «*Заради усього святого*» or «*Заради усіх святих*». In such cases a translator should clearly understand and strictly follow the situation, time, emotional state of a speaker and the audience as well.

But these are only some of possible examples. Let's have a look at the phrases from the speeches of the Ukrainian politician namely of the valid President Petro Poroshenko. The proposed below examples brightly show that such appeals can be not only direct but indirect. Direct usage of the religion biased phrases can be easily understood or at least can show the way to understanding as well as indirect ones can have the hidden intentions.

- «С уважительным отношением к специфике регионов. К праву местных громад на свои нюансы в вопросах исторической памяти, пантеона героев, религиозных традиций»[1].
- «Щойно я присягнув «усіма своїми справами боронити суверенітет і незалежність України», і завжди буду вірний цій святій обітниці»[1].
- «Нехай нас благословить Господь!»[1].

As it is possible to see that only one example includes the direct usage of the religion biased lexicon «благословить Господь». But other phrases have indirect appeal which is realized in the way of using separate words which are full of religious intentions but do not include any address to the holy sayings: «религиозный» and «вірний святій обітниці». The word «религиозный» which means «sacred» is clear and has nothing hidden at the background in this context. Although the second phrase «вірний святій обітниці», which can be rendered as «to be faithful to the sacred vow», has something behind. From the first side we have a clear and at the same time understandable phrase which can be interpreted in the way that the words of the politician are as true as the phrases from the holy saying but from another side this phrase may have a manipulation effect in the way of meaning that *sacred* are not only the words but also the actions. And this intention has definitely another sight.

It is important to mention that not every appeal to religion is so-called «hair for Lord Munchhausen»; sometimes such phrases can ruin the months or even the years of long and careful work. Muslims, for instance, sharply react to the passages including even small mentioning of the sex equality or Christian confessions which do not like any phrases about same-sex marriage. So, a speaker should understand his/her audience. But the most widespread usage of religion biased phrases is met in speeches concerning the war when the appeal to the heavens can be simply ridiculous because any war even that which has a peace as the aim means hundreds of thousands deaths.

• «*God bless America, and may God protect our troops*» [8]. This statement on the one hand is clear but on the other one it is behind any logic. Can God bless the troop since their aim is to take the lives?

• «*We come to Iraq with respect for its citizens, for their great civilization and for the religious faiths they practice. We have no ambition in Iraq, except to remove a threat and restore control of that country to its own people*» [7]. The forty-third President of the United States of America highlights the purity of his intentions in Iraq stressing on the religious faiths of its nation. But within less than three years, according to the survey published in London magazine «The Lancet» [10], the war in Iraq has taken up to 128 000 civilians till September, 2006. In such way the words of the politician based on religion are incorrect and ridiculous.

• «*This goal of a free and peaceful Iraq unites our coalition <...>. The liberty we prize is not American's gift to the world, it is God's gift to humanity*» [2]. It is another variant of a direct appeal to God. Paying attention to the survey brought out by «The Lancet» this statement cannot be considered to be loyal and logical. On the one hand this phrase emphasizes the positive intentions of the speaker in Iraq which are highlighted by the words «*free and peaceful Iraq*», «*liberty*» and «*God's gift to humanity*». This aspect creates the affirmative perception for the American nation. But on the other hand the phrase cannot be positively estimated by the Iraq nation.

• «*In particular I have long argued that the need to revitalize the Middle East peace process is the single most pressing political challenge in our world today. Therefore we must be relentless in our war against terrorism, and in resolving the conditions and causes on which the terrorists prey*» [9]. The seventy-third Prime-Minister of the United Kingdom Tony Blair highlights that the aim of the troops in the Middle East is «*to revitalize peace*» that means «*to improve the situation*». But the second sentence of this statement contradicts the first one. So the aim is to revitalize peace in a relentless way (even though it considers the terrorists the civilian deaths can also be caused). Also it is useful to pay attention to the phrase «*conditions and causes on which the terrorists prey*». The religion of Iraqi nation is Islam (we do not take into account non-residents), so it means that the terrorists are not the only people who denominate Islam but also it concerns the nation itself.

In the process of such phrases' rendering it is useful to pay attention not only to the phrase itself but also to the background of the nation where a politician announces his/her speech. A key task for an interpreter is to make translation as neutral as it is possible. Especially it considers the above mentioned situations (war, political and religious national disagreements etc.). In such cases a translator is represented as a so-called go-between and is to be aware about the possible negative consequences which can follow the representation of a speech as well as the religion biased phrases may damage or fully ruin the cooperation between two nations or religious communities. But, as it can be seen from other examples, the religion biased lexicon can also serve as the hand of help for a speaker. Mostly such phrases are emotionally marked and may have a positive impact on the audience.

So, to summarize one should say that in the process of translation it is needed to pay attention to both: the main idea of a speech itself and also to the speakers' intentions because a simple phrase may hide something more between its lines. Also it is very important to analyze the atmosphere and situation, which are a bases of the speech, correctly and in proper time because religion biased phrases can not only help the speaker but also can ruin his/her plans and betray any hopes set on the successful speech.

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## THE PECULIARITIES OF TRANSLATION OF ENGLISH PHRASEOLOGICAL UNITS WITH SOMATIC ELEMENTS

*У статті проаналізовано особливості перекладу англійських фразеологізмів з соматичним компонентом, розглядаються лексико-семантичні групи, їх універсальність та унікальність. Наведено основні рекомендації щодо особливостей перекладу англійських фразеологізмів з соматичним компонентом.*

**Ключові слова:** англійські фразеологізми, особливості перекладу, семантика, соматичний компонент, лексико-семантична група.

*В статье проанализированы особенности перевода английских фразеологизмов с соматическим компонентом, рассматриваются лексико-семантические группы, их универсальность и уникальность. Приведены основные рекомендации относительно особенностей перевода английских фразеологизмов с соматическим компонентом.*

**Ключевые слова:** английские фразеологизмы, особенности перевода, семантика, соматический компонент, лексико-семантическая группа.

*In the article the peculiarities of translation of English phraseological units with somatic elements are analysed; lexico-semantic groups, their universality are examined. Basic recommendations due to the features of translation of English phraseological units with somatic elements are proposed.*

**Key words:** English phraseological units, peculiarities of translation, semantics, somatic element, lexico-semantic group.

Idioms represent a significant part of language and influence its potential and contribute to the cultural heritage. Their frequent use shows that idioms play an important role in terms of core vocabulary and thus in language acquisition in general. Thanks to their metaphorical nature idioms make the language colourful and rich, reflecting human experience and the way people comprehend the world around them. This is even truer for human body idioms, as human body is very close to any human being, idiomatic expressions are tightly connected with the sensual aspects of human existence. The somatic idioms, especially those connected with body parts or internal organs, provide a framework of metaphorical universals. Moreover, the perception of reality, when reflected in human body idioms, is often more comprehensible and vivid for speakers.

**The aim of our article** is to reveal the universal and unique features in the semantics of somatic lexicon and review the peculiarities of translation of phraseological units with somatic elements.

Somatic code of the culture is one of the oldest. It relates to the archetypal ideas of man, which, according to Alexander Selivanov, is «a way of mastering the human world – the hermeneutic circle from himself to himself and extrapolation of the circle on the environment» [8, p. 83].

As noted by Yuriy Karaulov, «You cannot learn a language in itself, without going beyond it, without resorting to its creator – to the person and particular linguistic identity» [3, p. 78]. However, the reference to the creator of the language cannot be full without a holistic analysis and understanding of the vocabulary, especially without an analysis of somatic vocabulary which displays the elements of the structure of the person, that is, without the names of the parts of her body which is undoubtedly is one of the ways of the representation of somatic code of culture in language pattern of the world.

By using these «tools» of cognition people began to orient themselves in space and time, expressing his attitude to the world. The standard spatial orientation is a human anatomical orientation of body: front part is where located organs of sight and senses, rear side – back side, reflecting structural asymmetry of human body. The topic of human factors in speech has recently acquired a great relevance, indicating the important methodological advances which are outlined in modern linguistics.

The names of human parts of the body are the oldest stratum of lexicon that is directly related to functional and sensual aspects of human life and reflects the cultural and anthropological features of individuals belonging to one or other language communities. This lexicon is called somatic as it indicates the parts of the body and is considered to be one of the most interesting lexico-semantic groups. The characteristic feature of somatic expressions is the stableness, high frequency of use and, consequently, an extensive semantic structure. Deep connection of somatic phrases with the realities of the world based on the principle of anthropomorphism creates the conditions for symbolization of functions of different parts of the body to form a complex system of figurative meanings [7, p. 140]. In idiomatic system of any language conceptualized the knowledge of linguistic picture of the world and all the types of subject relationship with its fragments.

The term «somatic» is used in biology and medicine in the sense of «associated with the human body, flesh» and is opposed to the notion of «mental» [4, p. 9]. In linguistics, it begins to be applied since the second half of the twentieth century in the studies which are reflecting in their semantics everything that relates to the field of physicality. The term «somatic» has different interpretations. According to broad one, «somatic» (from Greek soma (somatos) – body) means the designation of phenomena that falls within physicality. In a narrow sense, somatic is any significant sign, position or movement of a person and body. It is a term that covers all forms of one of the non-verbal languages – somatic language, including gestures, facial expressions, poses, expressions of individuals and various symptoms of mental movements and states [3, p. 5].

According to R. Mugu, somatic expressions are the only semantic field with general generic feature «parts of the human body and displays of it». Depending on the nature of the object, its features, they are divided into somonimizmy (serve to indicate the parts of the human body), osteonimizmy (category of bones of the human body and their connections) splanhnonimizmy (name of the internal organs), anhionimizmy (serve to indicate blood system) sensonimizmy (names of the senses), and lexicon describing diseases and manifestations of the human body. A special place is kvazisomatyzm alma (soul) [6, p. 129].