

Numerical idioms in English and Armenian

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Abstract. The article presents a contrastive study of Armenian idiomatic expressions constituting numerals. The research mainly reports research findings from linguocultural and translation perspective. The findings suggest that English idioms with numbers are translated into mother tongue according to three main categories of equivalence: full equivalence, partial equivalence and non-equivalence. And in terms of equivalence is dominant partial equivalence.

Keywords: *contrastive study, idiomatic expression, full equivalence, partial equivalence and non-equivalence.*

Introduction. Idioms are found in every language and learning them is an important aspect of language mastery. The English language is no exception as it contains a large number of idioms, which are extensively used. Idiomatic expressions have socio-cultural, historical, or political origins mostly. But despite the fact that many similar expressions can be found across languages, a lot of do not coincide exactly in their linguistic or semantic meaning and use (Laufer 2000: 206). Since English is so highly idiomatic and figurative, idiomatic expressions make up the heart of the language, giving it colour, feeling, charm and precision (Adkins 1968 : 35). Thus to be competent in understanding and using idioms is in fact paramount to have a good command of the depth of vocabulary.

There is not clear-out definition of idioms. Even amongst scholars, it is difficult to find what precisely is or is not an idiom, because of the diversity of the class and the multiplicity of generalized definitions that fail to convey their actual characteristics. It is mainly defined as a complex item which is longer than word-form but shorter than a sentence and each constituent part in idiom patterning does not contribute to the overall meaning of the phrase. The reason for this semantic anomaly derives mainly from the fact that an idiom is not built up word by word according to the grammar of the language, but is a non-compositional phrase which is learned, stored and recycled as a single chunk. It is clear that idioms appear to contain more meaning than roughly do their equivalent literal phrases.

“The words of a language often reflect not so much of the reality of the word, but the interest of people who speak it” (Baker 2006: 18) In other words, idiomatic figures not only express factual meaning but also convey certain evaluative aspect towards the relevant phenomenon.

Perhaps the most exhaustive definition of an idiom is presented by Raymond Gibbs “by the term idiom the speaker should learn “dead” metaphors and speech gambits³ by arbitrarily pairing each phrase some non-literal meaning without any awareness of why these phrases mean what they do” (1994: 695).

Baker states that idioms are “frozen patterns of language which allow little or no variation in form and often carry meaning which cannot be deduced from their individual components” (1992: 63). She excluded five things that normally cannot be done to an idiom, as it will lose its sense:

1. Cannot change the order of the word in an idiom.
2. Cannot delete a word from it.
3. Cannot replace a word to it.
4. Cannot add a word to it.
5. Cannot change its grammatical structure .

The process of translating idioms and fixed expressions from one language into another is a fine work which obliges a translator to have a good knowledge of both languages and cultures being shared or transferred as well as being able to identify and cope with the contingent problems in the process of finding an efficient equivalent for the inter-lingual idiomatic pairs. (Larson 1984)

People of different languages use completely different expressions to convey a similar meaning, in a way that while an expression might be completely tangible and easy-to-understand for the interlocutors of a specific language, the same set of words and expressions may seem fully vague and dim and even in some cases nonsense to the speakers of the other. This originates in the fact that each language has got some items that are completely different from the corresponding items in another language. It is found that most translators are unfamiliar with idioms of number; therefore fail to achieve the equivalence. (Larson 1984) Different scholars of linguistics suggest different strategies of translating idiomatic expressions. According to Baker idioms should be translated with great care (1984:143). She emphasized that “the real danger comes in translating an idiom literally, since the result will usually be nonsense in the receptor language. However, three strategies are recognized when translating idioms:

- a) Using an idiom with the same meaning and form.
- b) Using paraphrase.
- c) Using omission.

Total Equivalence – translating the SL idiom with its very similar TL idiom in form and meaning means that the TL idiom should convey the same meaning and be of equivalent lexical item.

Partial Equivalence – this indicates that the SL idiom should be translated with similar meaning but with the help of paraphrasing.

Non-Equivalence – points out three main problems of translating idioms. One main problem may be the lack of equivalence in the TL. Some idioms are culture – specific which means they may refer to some specific item or event common to that particular culture. Accordingly, it is difficult to translate such idioms. Nevertheless, it is recommended that the translator should use the strategy of paraphrasing when encountering such type of idioms in the SL that have no or zero equivalence in the TL. But this does not help the translator to render the effect or impact of the SL idiom into the TL Baker: 1992.

According to Newmark “figures of speech and multi-word expressions are some of the most challenging translation difficulties” (Newmark, 1988: 104). Translating idioms is difficult, since idioms are frozen chunks of words whose

overall meaning differ from the meanings of the words involved. He believes that the main problems, a translator faces, are not grammatical but lexical, i.e. words, collocations, and fixed phrases or idioms.

He distinguishes between the translation of idioms and idiomatic translation and says that idiomatic translation "reproduces the message of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original" (Newmark, 1988: 47).

Larson provides that a literal word-for-word translation of the idioms into another language will not make sense. The form cannot be kept, but the receptor language word or phrase which has the equivalent meaning will be the correct one to use in translation. Larson suggests that "translators who want to make a good idiomatic translation often find figures of speech especially challenging". (Larson 1984: 49). He states that the main strategies in translating idioms are:

1. Using an idiom of similar meaning and form to the source language idiom.
2. Using an idiom of similar meaning but different form (in this case the lexical items of an idiom are not preserved, it is translated as a semantic equivalent).
3. Translation by paraphrasing, using this kind of strategy a translator transfers the meaning of an idiom using a single word or a group of words which roughly corresponds to the meaning of idiom but is not an idiom itself.
4. Translation by omission, this strategy implies that sometimes an idiom may be omitted, leaving no traces in the target language.

I Category of Total Equivalence

Averaging across several set of translation strategies for making further insights into the research we adopted Baker's procedure. Hence, the idioms of number are divided into three categories in terms of equivalence:

1. Those with total equivalence in terms of function;
2. Those with partial equivalence
3. Those with no equivalence or untranslatable which represent the most difficult area for translators to be translated into Armenian.

Here are adduced some examples of **Total equivalence**:

- Julia switched the light off and went to bed, but she couldn't sleep. She was **in two minds** the whole night. (W.S. Maugham p 74).

- Ջուլիան հանգցրեց լույսերն ու գնաց պատկերու: Ամբողջ գիշեր նա այք չփակեց, **երկմտում էր** կատարվածի շուրջ: (էջ 78).

As for the expression "*to be in two minds*" we are faced with the interesting fact that this idiom goes back to the early sixteenth century, although the number *two* was not fixed. John Palsgrave a priest of Henry VIII of England's court who was also known as a tutor in the royal household, and as a textbook author wrote (1530) "I am of diverse minds", Dickens used "I was in twenty minds", and only in the twentieth century came into use the expression "to be in two minds". This idiom was first recorded in 1853, but variants such as "diverse minds" and "twenty minds" date back to the early 1500s and are still used as synonyms. (<https://idioms.thefreedictionary.com/be+of+two+minds>)

- I wonder what the heck he was still living for. His **one foot is in the grave**, his **days are numbered**. (J. D. Salinger p33)

- Գրողը տանի, զարմանում եմ ինչպես է, որ

մինչև հիմա ծերուկը կենդանի է: Ախր նա **մի ոտքով արդեն այն աշխարհում է**: Ախր նրա **օրերը հաշված են**: (էջ 37)

The cited passage is furnished with two good examples of phrases. The first phrase "*one foot in the grave*" has been current in English since 17th century. The first example of the expression in print is found in Philip Massinger's and Nathan Field's play "The Fatal Dowry" (1632) "*When one foot's in the grave*" (<https://www.phrases.org.uk/meanings/one-foot-in-the-grave.html>). The two phrases find their equivalents in the native language. It is noteworthy to mention that in the second case the English word "*grave*" is paraphrased into multi-word combination *այն աշխարհ*. This artful choice of synonym to the word *գերեզման* embroiders the translation with emphasis and stylistic coloring.

- Mr. Spencer wanted me **to tell in one or two words** about the big game with Saxon Hall. (J.D. Salinger p 2)

- Շերունկն ուզում էր, որ **մի երկու բառով պատմեի** Սեքսոն-հոլլի հետ ունեցած խաղի մասին: (էջ 3)

In the above-adduced examples the English idiom of number finds its appropriate equivalent in Armenian in the pattern of word combination *մի երկու բառով պատմել/ասել*. (Ա. Սուքիասյան, Ս. Գալստյան, Հայոց լեզվի դարձվածաբանական բառարան 1975:245).

- Old Spencer was a good teacher at all. He was all stooped over and whatever he told **went in one ear and out the other**. (J. D. Salinger p34)

- Շերունկ Սպենսերը այդքան էլ վատը չէր: Նա ամբողջովին կռացել էր, և բացի այդ ինչ-որ պատմում էր դասերի ժամանակ, **մի ականջիցս մտնում էր, մյուսից դուրս գալիս**: (էջ41)

The expression "*to go in one ear and out the other*" traces back to 1385, and began to circulate in Geoffrey Chaucer's poem. However, the idea dates back at least to the Roman orator Quintilian, who worked in the first century and used to say: "The things flow right through the ears". As we can see, the original expression had somehow another architecture.

- And most important **nine times out of ten** they have more humility than the unscholarly thinker. Do you follow me at all? (J. D. Salinger p49)

- Եվ, որ ամենակարևորն է, **տասից իննի դեպքում** գիտության մարդիկ անհամեմատ ավելի համեստ են քան չկրթված, թեկուզ մտածող մարդիկ: (էջ 53)

The use of idiom goes back to the early 17th century. The following idiomatic expression means that "*something happens on nearly every occasion or is almost always the case*". The same meaning implies the adduced Armenian expression *տասից իննը*. (Ա. Սուքիասյան, Ս. Գալստյան, Հայոց լեզվի դարձվածաբանական բառարան 1975: 557)

- He told me everything, immediately and **in one breath**, Holmes. (A.C. Doyle p 124)

- Նա ամենը պատմեց **ինձ միանգամից** ու **մի շնչով**, պատկերացնու մ ես Հոլմս: (էջ 127)

In Armenian the phrase "*in one breath*" is rendered as *մի շնչով* implying a continuous action without the break of the

space- միանգամայն, արանց դադար տալու, արանց ընդհատելու.

(Է . Աղայան, Արդի հայերենի բացատրական բառարան 1976:324). In these examples the translator maintains the color of ST.

- He was not only a good fellow, but a brilliant detective. Sherlock was always **one step ahead** of others, in everything. (A.C. Doyle p 278)

- Շերլոքը լավ ընկեր լինելուց բացի, հիանալի դետեկտիվ էր: Ցանկացած հարցում նա միշտ բոլորից **մեկ քայլ առաջ էր**: (էջ 280)

As far we have been speaking about the history of idiomatic expressions it should be noted that since at least the 19th century, “one step ahead” referred to a literal step forward. Early evidence for its metaphorical use comes in the late 1800s. An 1876 religious anthropology text, for instance, describes Hindu theology taking “one step ahead of the philosophic thought of primitive man”, the phrase using walking as a metaphor for advancement. The phrase was in common idiomatic use in the 20th-century, widely found in a range of written texts by the 1980s. “One step ahead” commonly appears in the longer phrase, “one step ahead of the game”, referring to someone who is more prepared or able to beat the competition. It also frequently occurs in “one step ahead of the law”, describing criminals able to evade capture or outfox authorities. (<https://www.dictionary.com/e/slang/one-step-ahead/#>)

The first use of the phrase “one chance in a million” can be traced to the end of 18th century. The idiom is used to show an extremely rare or unlikely chance, opportunity, or possibility. After addressing the issue of the origin of expression we will address the question how the phrase “one chance in a million” is transferred into the TL. Though it is a challenging task for the translator he solved it artistically; idiomatic expression losing its semantic and structural integrity is paraphrased into Armenian as a multi-word free combination գուտ պատահականություն կարող էր լինել.

II Category of Partial Equivalence

- Ackley has been missing for a few days, and nobody worries about him. Everybody knows **a cat has nine lives**. (J.D. Salinger p 19)

- Էկլին մի քանի օր է ինչ չի երևում, և ոչ ոք չի էլ անհանգստանում նրա համար: Բոլորն էլ գիտեն որ **շունը մի վերքով չի մեռնի**: (էջ 22)

In the above-mentioned examples the ST is paraphrased into TT referring to the way of thinking in TL society. The meaning of these two idioms in both languages is the same but it is expressed with two different lexemic units. The word “cat” is translated as շուն. The idiom comes from Shakespeare’s play *Romeo and Juliet*. In Act 3 Scene 1, Tybalt asks, “What wouldst thou have with me?” and Mercutio replies, “Good king of cats, nothing but one of your nine lives.” The number nine has mystical significance in many cultures: In both Christianity and Hinduism, the number nine symbolizes divine completeness; in Chinese culture, nine is a lucky number; in Norse mythology, the universe is divided into nine worlds; and in Greek mythology, there are nine muses. Cats in particular are known for surviving extremely precarious situations, that’s why they are said to have nine lives. In the English culture “nine” is also considered a magic number,

which could also be part of the reason cats are attributed with nine lives. Cats have been both worshipped and feared throughout the ages and seen as magical creatures. The myth that cats have multiple lives exists across the world, however it’s not always nine lives, and the number varies from different cultures. In certain regions of Spain it is believed that cats have seven lives, while Turkish and Arabic legends say cats have six lives. (<https://www.litter-robot.com/blog/2019/10/07/do-cats-have-nine-lives/>) In the Armenian culture the zoonym cat is transferred as “dog”. The idiom implies the same meaning; it means to keep managing to get out of difficult situations without being hurt or harmed. However, in the Armenian culture “dog” is symbolically associated with loyalty and vigilance, often acting as guardian and protector.

- After that evening, she **was on the cloud nine**; she cares about nobody but Tom. (W.S Maugham p 135)

- Այդ երեկոյից հետո Ջուլիան **յոթերորդ երկնքում էր**: Նրան Թովից բացի այլևս ոչ ոք պետք չէր: (էջ 139)

The message of these two idioms is the same but the English idiomatic constituent “nine” is substituted by “seven” in TT. This idiom is culture-specific and that’s why it fails to achieve full equivalency in the TL. A commonly heard explanation is that the expression originated as one of the classifications of cloud which were defined by the US Weather Bureau in the 1950s, in which 'Cloud Nine' denotes the fluffy cumulonimbus type that is considered so attractive. Another explanation is that the phrase derives from Buddhism and that Cloud Nine is one of the stages of the progress to enlightenment of a Bodhisattva (one destined to become a Buddha). Whereas in Armenian is used number seven. The roots of its explanation can be found in Aristotle’s philosophy. According to Aristotle’s theory, the sky is seven steady crystalline hemispheres embedded in each other. Stars and planets are attached to each celestial "sphere". The seventh heaven is high. So, imagining yourself in the seventh heaven is the same as being on top of happiness, on top of world. (<https://www.phrases.org.uk/meanings/on-cloud-nine.html>).

Here is another grounding. In both Jewish and Christian traditions, “seven” signifies totality of perfection, and completeness:

- Jesus spoke *seven* last words from the Cross.
- The Our Father contains *seven* petitions.
- There are *seven* days in a week and seven days of creation, apparently connected to the four primary lunar phases being roughly 7 days each.

According to another statement number “nine” in the Bible signifies divine completeness:

- Jesus Christ, the son of God, died exactly at the 9th hour of the day when he was crucified on the cross.
- It is on Ab 9, in the Hebrew Calendar, which the total destruction of Jerusalem Temple began. (<https://numerologynation.com/number-9-biblical/>)

As for the Armenian equivalent *երկինք* (heaven) it is believed to be the home of God where good people go when they die; kingdom of Heaven. (A.S. Hornby Oxford Advanced Learner’s Dictionary, 2010: 697)

- Ackley, that peculiar guy, always **brought hundred and one reasons**, why he was absent from Mr. Spencer’s classes. (J.,D. Salinger p51)

- Եկլին, այդ տարօրինակ տիպը միշտ **հազար ու մի պատճառ էր բերում** ծերուկ Սպենսերի դասերին ներկա չգտնվելու դեպքում: (էջ 53)

From these examples it could be deduced that the English idiom “to bring hundred and one reason” finds its appropriate equivalent in Armenian in the pattern of *հազար ու մի պատճառ բերել*. In the architecture of this expression the word “hundred” is rendered into TL as *հազար*. (Ս. Սուրիապան, Ս. Գալստյան, Հայոց լեզվի դարձվածաբանական բառարան 1975: 339). The origin of the phrase traces back to the 18th century.

- Hours passed **one after another**, and Poirot, that brilliant detective interrogated them **one by one**. (A. Christie p 164)

- **Ժամանակն անցնում էր** և Պուարոն, այդ փայլուն դետեկտիվը հարցաքննում էր նրանց **հաս առ հաս**: (էջ 168)

The cited passage is furnished with two good examples of phrases. The first phrase is not translated in TL as an idiom. The idiom “one after another” has been current in English since 18th century. The phrase could belong to the medieval American English but there is no noted evidence for the same. It is noteworthy to mention that in the second case seeking a workable meaning the translator has chosen the pattern *հաս առ հաս* making an emphasis on its cultural loading. This idiom traces back about A.D. 1000, showing one thing or person immediately after another.

- Sherlock, you were perfect as always. You **killed two birds with one stone** satisfying two arguments with one answer. (A.C. Doyle p 254)

- Շերլոք, դուք ինչպես միշտ կատարյալ էիք: Մեկ պատասխանով երկու փաստարկ հիմնավորելով՝ դուք **մի կրակոցով երկու նապաստակ խբեցիք**: (էջ 256)

The idiom of number used in these examples is of partial equivalent. The English numerical idiom is paraphrased in TL correspondingly. The same meaning is worded differently in two contrasted languages. The English word “bird” is rendered in TL as *նասպաստակ* and “stone” is rendered as *կրակոց*. The earliest printed record of the idiom was found in 1656. It is to be believed that the phrase was originated from the story of *Daedalus and Icarus from Greek Mythology*. Daedalus killed two birds with one stone in order to get the feathers of the birds and make the wings. The father and son escaped from the Labyrinth on Crete by making wings and flying out. According to another theory the saying was derived from an expression from *The Proverbs of John Heywood, 546* that reads: “I will learn to stop two gaps with one bush”. In TT instead of “bird” is used rabbit. In the Armenian culture on one hand rabbit is associated with “death”, on the other hand it’s a symbol of “fear” and “weakness”. (<https://www.theidioms.com/kill-two-birds-with-one-stone/#:~:text=It%20is%20to%20be%20believed>)

- Everything went well, but **at the eleventh hour** Andreyani raised suspicion. (A. Christie p 174)

- Ամեն ինչ հիանալի էր, սակայն **վերջին վայրկյանին** Անդրեյանիի արարքը կասկածի տեղիք տվեց: (էջ 176)

In the above-adduced examples the English idiom “at the

eleventh hour” is a little bit paraphrased in Armenian. In these examples we are faced with the interesting fact that the word “hour” is rendered in TL as *վայրկյան* which brings closer target reader to source culture. According to many sources this idiom originated from the Bible. The first mention of the eleventh hour can be found in the book of Matthew, Chapter 20, verse 9. It reads “And when they came that were hired about the eleventh hour, they received every man a denarius”. This was an allusion to the story of the laborers who came at the eleventh hour of a twelve hour working day and received the same payment as those who had come earlier and had been working all day. Following that, this phrase has been used to refer to the very last moment before an event or deadline. (<https://www.theidioms.com/the-eleventh-hour/>)

We have now come to further step of our analysis, namely to the consideration of idioms not having equivalents in TL as they are culture-specific or **Non-equivalents**. Here are some examples.

- Dear Dorian, believe me, “Confidence can make any woman look glamorous and **feel like a million dollar**. I know them inside out. (O. Wilde p87)

- Դորիան, սիրելիս, ես լավ գիտեմ ինչ եմ ասում՝ ինքնավստահությունն է, որ **կանանց դարձնում է հրապուրիչ ու գեղեցիկ**: Ես նրանց հինգ մատիս պես գիտեմ: (էջ 92)

In the following examples we come across an interesting fact. The English numerical idiom is not translated in Armenian as idiomatic expression, as Armenian culture lacks in usage of this type of idiom and hence it is rendered into Armenian as a multi-word free combination. But in the second sentence although we do not have a numerical idiom in English, the phrase “I know them inside out” finds its counterpart in TL in the form of numerical idiom ...*հինգ մատիս պես գիտեմ*.

- One of my troubles, is I never take care too much when I lose something. Guys say I **take care of number one** only which drive my teachers crazy. (J.D. Salinger p 43)

- Խնդիրներիցս մեկն այն է, որ ես երբեք ծանր չեմ տանում, երբ ինչ-որ բան եմ կորցնում: Տղերքն ասում են, որ **ես շատ ինքնահավան եմ**, և դա հունից հանում է ուսուցիչներիս: (էջ 46)

The English idiomatic expression in these examples is culture-specific and is rendered into Armenian as a compound nominal predicate, because of the lack of its relevant item in Armenian. The idiom originally (19th century) means to be *selfishly absorbed in protecting your own person and interests* (informal). (<http://idioms.thefreedictionary.com/take+care/#>)

- James was walking down the street with **three sheets to the wind**, being sure that he had killed that villain. (O. Wilde p 204)

- Ջեյմսը **արքած** քայլում էր փողոցն ի վար, վստահ լինելով, որ սպանել էր այդ սրիկային: (էջ 207)

In the above-adduced examples there is non-equivalency in the TL. The idiom of number is culture-specific and in TL it loses its coloring and informality. The phrase nowadays is more often used as “three sheets to the wind”, rather than the original “three sheets in the wind”. The earliest printed citation can be found in Pierce Egan’s “*Real Life in London*”, 1821: (<https://www.phrases.org.uk/meanings/three-sheets-to->

the-wind.html)

- We were playing checkers. I used to kid her **once in a while** because she wouldn't take her kings out of the back row. But I didn't kid her much though. (J.D. Salinger p 123)

- Մենք շաշկի էինք խաղում: Ես նրան **երբեմն** ծաղրում էի, որ դամաները չի շարժում վերջին շարքից: Բայց շատ չէ: (Էջ127)

The idiom is translated free as it is culturally charged in SL. The origin of idiom goes back to early 18th century. If something happens once in a while, *it happens sometimes, but not very often.*

- Now, the last **million dollar question**. How many types of plant species are found in India? (Who wants to be a millionaire? 2019)

- Եվ վերջին **ամենաբարդ հարցը**: Քա՞նի տեսակի բույսեր կան Հնդկաստանում:

The same non-equivalency can be inferred in the above-cited examples. In TL the English idiom of number is translated as an attributive phrase losing its coloring and expressivity. The phrase “the million dollar question” has its origins in a TV game show. The original television show that most people count as the source of the phrase “*million dollar question*” is “Take It or Leave it.” This was a television quiz show aired by CBS in the United States from 1940.

- Hi, Angelina. Thank you for coming. You **are dressed to the nines** as always. (Vogue 2017: 9)

- Ողջուն Անջելինա: Ծնորհակալ եմ որ ընդունեցիր հրավերը: Ինչպես միշտ **հիանալի տեսք ունես**:

The English idiomatic expression in this example is culture-specific and is not rendered into Armenian as an idiomatic expression; it is paraphrased into a free multi-word combination. The most frequently heard attempts to explain the phrase's derivation involve number nine with clothing in some way. According to one theory tailors used nine yards of material to make a suit. The idiom was found in Samuel Fal-low's “The Progressive Dictionary of the English Language, 1835”. It is used to indicate perfection, the highest standards and relates to clothing.

- Dorian set comfortably on the sofa, looked at his watch, switched the torch off and **caught forty winks**. (O. Wilde p 102)

- Դորիանը հարմար տեղավորվեց բազմոցին, մի հայացք գցեց իր ժամացույցին ու լսապտեր հանգցնելուց հետո միանգամից **ննջեց**: (Էջ107)

The idiom of number is culture-specific and in TL it loses its coloring and informality; idiomaticity turns into simple verbal predicate (ննջել). This idiom first became popular during the 19th century and originated in Britain. The idiomatic expression forty winks means *a short nap*, can be traced back to Dr. Kitchiner's 1821 self-help guide, The Art of Invigorating and Prolonging Life.

- Watson we must find and punish the murderer. There is **no two ways about** it. (A.C. Doyle p 231)

- Վաթսոն, մենք պետք է գտնենք ու պատժենք մարդասպանին: **Այլ կերպ չի կարող լինել**: (Էջ 233)

The idiom is translated freely as it is culturally charged in SL. The idiom means *to show that something is definitely true, without doubt*. (Merriam Webster Dictionary 1828: 324) The idiom became popular in America in the early 1800s, and

was picked up by Dickens in his “American Notes” (1842). “*They're pretty night full... and no two ways about it*”.

- He was a sort of a nasty guy. I wasn't too crazy about him, to tell you the truth. And although he was a senior, he was **one sandwich short of a picnic**. (J.D. Salinger p 74)

- Ընդհանրապես նա զզվելի էր ու մի տեսակ ստոր: Ճիշտն ասած ես այդքան էլ չէի սիրում նրան: Բարձր դասարանցի լինելով, նա **միանգամայն անգրագետ էր**: (Էջ 79)

The numerical idiom is paraphrased into the mother tongue as a multi-word combination. A pun on the idiom was taken from an advertisement published in The Age (Melbourne, Victoria, Australia) on 6 September 1950 for Southgate, Melbourne. The idiom “*one sandwich short of a picnic*” indicates *mentally deficient, or slightly crazy*.

- And even when he **put his two cents' worth** in classes, nobody paid attention to him. (J.D. Salinger p 72)

- Անգամ երբ դասերին ինչ-որ մեկին **խորհուրդ էր տալիս**, նրան ուշադրություն անգամ չէին դարձնում: (Էջ 76)

The same non-equivalency we can find in the above-cited examples. The English idiom of number in TL is patterned as a free word combination. The earliest use of this phrase was found in Olean Evening Times, March 1926. That includes an item by Allenne Summer, headed “My Two Cents' Worth”.

- Hey, listen I said. “You know those ducks in that lagoon right near Central Park south? That little lake? By any chance, do you happen to know where they go, the ducks, when it gets all frozen over? Do you happen to know, by any chance?” I realized it was **only one chance in a million**. (J.D. Salinger p 63)

- Ասացեք, դուք տեսե՞լ էք այն բադերը: Կենտրոնական զբոսայգու: Հարավային մուտքի մոտ լճում: Այն փոքրիկ լճակում: Գուցե պատահմամբ գիտեք, թե ուր են չվում բադերը, երբ լիճը ծածկվում է սառույցով: Գուցե պատահմամբ գիտեք: Ես իհարկե հասկանում էի, որ **դա գուտ պատահականություն կարող էր լինել**: (Էջ 67)

- Hey! Slap my hand! You boy **give me five** shouted Holden, rising his hand. (J.D. Salinger p 38)

- Հէ՛յ, յ, **թխի թող գա**, - բղավեց Հոլդենը ձեռքը մեկնելով: (Էջ 42)

In TL the idiom of number is a little bit paraphrased referring to the way of thinking in TL society. This is an Afro – American expression of the 20th century. Since five suggests five fingers on your hand. It is a common gesture *to give someone a five means your open hand*. High five is reputed to have begun on the basketball circuit in the US in the 1979/80. The University of Louisville player Derek Smith claims to have invented the gesture and coined the term. That claim was recorded in the P. Dickson's 1989 Basketball Dictionary. (https://www.phrases.com/phrase/give-me-five_44709)

- I told Mary **to think twice** before doing that, but she didn't. (A. Christie p 154)

- Ես Մերիին ասացի, որ լավ **ծանր ու թեթև անի** այդ քայլին գնալուց առաջ, սակայն նա ինձ չլսեց: (Էջ 156)

In the above-adduced examples the numerical idiom in TL is paraphrased reverberating the world vision of the nation. As

far we have been speaking about the history of idiomatic expressions it should be noted that the phrase is used since the late 1800s, and means *to think seriously about whether one really wants to do something before doing it*. (Merriam Webster dictionary 1828: 210)

- Watson, I think we must **put two and two together** to understand who killed René. (A.C. Doyle p 153)

- Վաթսոն, կարծում եմ պետք է **խելք խելքի տանք**, որպեսզի հասկանանք թե ով է ի վերջո սպանել Ռենեին: (էջ 155)

The idiom is translated as *խելք խելքի տալ* implying *to discuss something in details* - միասին քննարկել, խորհրդակցել. (Է . Աղայան, Արդի հայերենի բացատրական բառարան 1976:194). The translator solved this task very skillfully which brings closer target reader to source culture. The idiom traces back to the middle 18th century from French or Latin.

- Look Watson, these two letters are **two peas in a pod**. Seems they have been written by the same person. (A.C. Doyle p 235)

- Նայիր Վաթսոն, այս երկու նամակները **երկու կաթիլ ջրի պես նման են**: Կարծես թե նույն մարդու գրչին են պատկանում: (էջ 237)

In the above-mentioned examples the English idiom of number is paraphrased into Armenian as the pattern of *երկու կաթիլ ջրի պես նման լինել*. (Ա . Սուքիասյան, Ս . Գալստյան, Հայոց լեզվի դարձվածաբանական բառարան 1975:215). The difference between the word “pea” and its Armenian evident կաթիլ ջուր can be commented in the following way. Here is obviously noticed the difference between two languages and their cultures. When

we say the two things are so similar in Armenian we compare them with drops of water, whereas in English we compare it with peas in a pod. The idiom means *to be so similar as to be indistinguishable or nearly so*. The idiom dates back the 16th century: John Lyly used the phrase in “Euphues” 1580. The translator made the ST understandable to TL reader.

Conclusion. Culture is a way of life acknowledgment and each language has its own culturally specific items reverberating the specific word vision.

Religion, geographical locations, different ideologies, social classes of languages and societies harden the process of understanding and translating idiomatic pairs from one language into another. However, the real danger comes in translating an idiom literally, since the result will usually be nonsense in the receptor language. Not all idioms have direct equivalents in another language, because they are linguistic expressions which are typical for a language and specific to a single culture, they are institutionalized.

The data of analysis displayed that English idioms with number can be translated into Armenian according to three categories of equivalence. It’s astoundingly interesting that in the triad of equivalence prevails partial equivalence; at the top of hierarchy of equivalence stands the partial type. This phenomenon can be explained by the fact that in contrastive languages the same meaning of the phrase is worded differently because of different linguocultures. The non-equivalence is in the second place with its number of examples as they are culture-specific and are only understandable in the source language. And the fewest examples belong to total equivalence that is a result of mental cognition of various outlooks and cultural identification of the source and target languages.

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