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THE PECULIARITIES OF ENGLISH PROVERBS AND SAYINGS REPRODUCTION

Summary. *The article focuses on the study and description of the peculiarities of reproduction of English texts of a small genre, which include proverbs and sayings. Texts of small genre play a significant role in the accumulation and transmission of collective experience from generation to generation, so they appear as culturally marked texts, because through their prism you can penetrate the way of thinking of the nation and look at the world through the eyes of this culture. The article describes the features and difficulties of reproducing English proverbs and sayings. Among the ways of reproducing English proverbs and sayings there are: phraseological equivalent, phraseological analogue, tracing, descriptive translation, “pseudo-literal” equivalent. When translating English-language paremias into Ukrainian, it is not always possible to convey the meaning and image embodied in the original text; this also applies to lexical and grammatical structures. Due to this, the translator faces certain difficulties in reproducing the national colour; image (its emotional and expressive colouring), etc. The number of difficulties faced by the translator is also closely correlated with the lack of language equivalent in the language of translation, the difference between the emotional colour of the symbol (image) in the two languages being compared, and the dissimilarity in terms of ethnospecificity, as the translator needs to maintain the general national tone, and on the other hand, not to resort to a certain exaggeration. Reproducing English paremias, we must also not forget about the basic rules of lexical means translation: contextual orientation, vocabulary arsenal; adherence to stylistic orientation; use of set phraseological units; the choice of a lexical unit that would most accurately reflect the reality engraved in the original text.*

Key words: *saying, proverb, phraseological equivalent, phraseological analogue, loan translation, descriptive translation, «pseudo-literal» equivalent.*

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ОСОБЛИВОСТІ ПЕРЕКЛАДАННЯ АНГЛІЙСЬКОМОВНИХ ПРИСЛІВ'ЇВ І ПРИКАЗОК

Анотація. Стаття зорієнтована на вивчення та опис особливостей перекладання англійськомовних текстів малого жанру, до яких відносять приказки та прислів'я. Тексти малого жанру відіграють чималу роль у накопиченні й передачі колективного досвіду з покоління в покоління, тому вони постають культурно-маркованими текстами, позаяк крізь їхню призму можна проникнути в образ мислення нації, а також подивитися на світ очима її представників. У статті охарактеризовано особливості та труднощі відтворення англійськомовних приказок і прислів'їв українською мовою. Серед способів відтворення англійськомовних прислів'їв і приказок виокремлено: переклад за допомогою фразеологічного еквівалента, фразеологічного аналога, калькування, описовий переклад, переклад за допомогою «псевдодослівного» відповідника. Під час перекладання англійськомовних паремій українською мовою не завжди можливо передати зміст та образ, який утілено у тексті оригіналу; це також стосується лексичної та граматичної структур. У зв'язку із цим перед перекладачем виникають певні складнощі щодо відтворення національного забарвлення, образу (його емоційного та експресивного колориту) тощо. Низка труднощів, яка постає перед перекладачем, також цілком корелює з браком мовного еквівалента в мові перекладу, різницею між емоційним забарвленням символу (образу) у двох зіставляваних мовах, а також із несхожістю в сенсі етноспецифічності, адже перекладачеві потрібно, з одного боку, зберегти загальний національний тон, а з другого, – не вдатися до певного перебільшення. Відтворюючи англійськомовні паремії, потрібно також не забувати про основні правила перекладання лексичних засобів: орієнтованість на контекст, словниковий арсенал; дотримання стилістичної спрямованості; вживання стійких фразеологізмів; вибір лексичної одиниці, яка найточніше б віддзеркалила реальність, закарбовану в тексті оригіналу.

Ключові слова: приказка, прислів'я, фразеологічний еквівалент, фразеологічний аналог, калькування, описовий переклад, «псевдодослівний» відповідник.

Research analysis and problem statement. Folk aphorisms, which include proverbs and sayings, are the subject of a number of linguistic disciplines such as

phraseology, linguistics, etymology, syntax, etc. Such diversity is caused by the specificity of proverbs as textual sign units. In addition, the presence of proverbs and sayings of precedent properties, which allow to refer many of them to secondary texts, provides a steady interest in this material of anthropocentrically oriented linguistics, in particular, such areas as linguo-cultural studies and cognitive linguistics.

It is well known that reproduction of proverbs and sayings arises a number of difficulties for the translator as proverbs and sayings have a figurative meaning (internal form retains its significance). The English not only understand the meaning of the proverb and the situation in which it is used, but also recognize the comparisons, images, metaphors that shape them. The semantic dichotomy of proverbs (literal and allegorical meaning) is preserved, although certain realia of culture may be forgotten. Therefore, the translator needs to focus his attention on the meaning of the proverb and on the image hidden in its internal form.

Proverbs and sayings refer to the so-called “small genres”, in other terminology – “texts of small form, small epic genres, text-formula, minimal texts, texts of small volume” (Овсянко, 2017, p. 47). In Ukrainian and foreign linguistics the study of proverbs and sayings is presented by academic writings of V. Vinogradov, O. Koren, Z. Kotsiuba, O. Ovsianko, S. Shepitko, etc. O. Koren (Koren, 2000), for example, focuses her attention on systematic and functional characteristics of modern English proverbs. S. Shepitko (Shepitko, 2015) presents the description of proverbs within different linguistic approaches: pragmatic, cognitive, ethnic, and cultural. O. Ovsianko (Овсянко, 2017) outlines the structural and semantic modifications of English proverbs in two types of discourse – literary and publicistic in accordance with basic concepts of linguosynergetics. Z. Kotsiuba (Коцюба, 2012) examines various aspects and tendencies of proverbs and sayings research; moreover, the linguo-cultural analysis of European proverbial corpora is made with the accent to traditional texts of folk culture. V. Vinogradov (Виноградов, 2001) tends to focus on the ways of English proverbs and sayings reproduction.

The **topicality** of the article is stipulated not only by the fact the translator must know the general methods and techniques of translation, but also that he must master certain rules of branch translation, especially when it concerns the reproduction of those original texts that contain “folk wisdom” as it imitates the features of cultural traditions differing from nation to nation.

The **aim** of our paper is to describe the peculiarities of reproducing English proverbs and sayings and outline the dominant ways of their reproduction in Ukrainian. The **object** of the research is English proverbs and sayings. The **subject** of the article is their reproducing from English into Ukrainian.

Presentation of the main material. V. Vinogradov considers that “native speakers not only know the meaning of a proverb and the situations in which it should be used, but also perceive the image, metaphor, and comparisons that shape the proverb” (Виноградов, 2001, с. 189). Moreover, the realia associated with the origin of proverbs are forgotten, but the semantic duality of proverbs is preserved, i.e. their direct and allegorical meanings coexist. The meaning of a free combination,

which underlies the proverb, its allegorical meaning is actualized in speech (Виноградов, 2001). Thus, we can assume that the translator needs to reproduce the following components: the meaning of the paremia and its figurative content.

According to V. Vinogradov (Виноградов, 2001), there are five main ways to translate proverbs and sayings:

1). Complete correspondence of a proverb (phraseological equivalent), when in the target language there is a proverb, equivalent in meaning, function and stylistic characteristics to the proverb of the original; complete or general figurative meaning is observed. The mentioned above statement may be illustrated by the following examples: “*Tall oaks from little acorns grow*”, *Every oak has been an acorn*» – «*Велике виростає з малого*» (Прислів'я / приказки, 2021), «*Кожен дуб жолудем був*» (Англійські прислів'я та приказки, 2000, с. 11); “*One must howl with the wolves*” – «*З вовками жити – по-вовчому вити*» (Переклад паремій, 2016); “*Never look a gift horse in the mouth*” – «*Дарованому коневі в зуби не заглядають*» (Переклад паремій, 2016).

Thus, we see when reproducing the proverbs, the lexical imagery remains, namely, the wolf remains the wolf and the horse remains the horse in both languages. The structure of the sentences changes, as the order of words in the languages being compared is different.

The treasury of English proverbs and sayings is replenished with paremias borrowed from other languages. While investigating the problem discussed we have found the site that presents world proverbs, and where you can find proverbs that got into English from other languages, for instance: Latin (“*A child may have too much of his mother’s blessing*” – «*Занадто добра мати псує дитя*») (The List of World Proverbs, 2021), Russian (“*Poor dancer is impeded by his own balls*” – «*Поганому танцюристу і ноги заважають*», «*Не топор тешиє, а плотник*») (The List of World Proverbs, 2021), Ukrainian (“*Drunkards know no danger*” – «*П’яному (ї) море по коліна*», «*П’яний і в огонь полізе*», «*П’яному горя немає – усе рівно*», «*П’яному ні гори, ні низу*», «*П’яному і коза (і кози) в золоті*») (The List of World Proverbs, 2021), (Російські прислів'я та приказки з українськими відповідниками, 2021), French (“*A bad workman never finds a good tool*” (The List of World Proverbs, 2021) – «*У поганого майстра завжди інструмент винен*», «*Майстер дурний – ніж тупий*») (Pryslivia / prykazky, 2021), Spanish (“*A change is as good as a rest*” (The List of World Proverbs, 2021) – «*Кращий відпочинок – зміна виду діяльності*») (Прислів'я / приказки, 2021), etc.

These proverbs exist in different languages, because they have one specific prototype in the background, which appears to be common to speakers of all cultures.

Thus, we can conclude that the morphological form of the Ukrainian paremias, we have considered, is identical to the nature of their content in the English language. As you can see, proverbs and sayings, which are reproduced with a full equivalent, structurally correspond to the narrative sentence.

2). Partial correspondence of a proverb (phraseological analogue), when the proverb of the target language is identical to the proverb of the source one in

meaning, functional loading and style, but differs in the content of the image: “*A bird in the hand is worth two in the bush*” – «Краще синиця в руках, чим журавель в небі»; “*Paint the town red*” – «Загулювати, розважатися» (Kyiv Dictionary, 2021); “*Diamond cuts diamond*” – «Один іншому не поступиться» (Прислів’я / приказки, 2021); “*When in Rome, do as the Romans do*” – «В чужий монастир зі своїм статутом не ходять» (Прислів’я / приказки, 2021).

After analyzing this method of translation, we can conclude that there is no correspondence at the lexical level. In addition, we observe the use of metaphor. In other words, when reproduced with the help of a phraseological analogue, “the proverb of the language of translation remains equivalent to the proverb of the language of the original in meaning, function and stylistic colour, but loses its figurative correspondence” (Переклад паремій, 2016); for example, in the last example the image of Rome in English paremia is transformed into the image of a monastery.

3). “Loan translation technique: the proverb is reproduced in an almost literal form, and the context itself suggests that the reader is dealing, perhaps, with a set expression, reproducible by the original” (Виноградов, 2001, с. 189-190). L. Dmitrieva, S. Kuntceвич, E. Martinkevich and N. Smirnova believe that this technique can be used only when the imagery of the statement is easily perceived by the native speaker of the target language (Дмитриева и др., 2005, с. 67). For example, the English proverb “*A cat may look at a king*” was first published in 1562 in John Haywood’s epigram. At present, this paremia is rarely used in oral speech as the power of kings is no longer as strong as in the past, or human rights in modern society are clearly fixed. Therefore, this paremia can be reproduced in such a way: «І кішці не заборонено дивитися на короля» (Kyiv Dictionary, 2021). The following examples (“*Bad news travels fast / Bad news has wings*» – «Погана чутка на крилах летить / Худі вісті не лежать на місці» (Прислів’я / приказки, 2021); “*Many hands make work light*” – «Коли рук багато, робота спориться» (Прислів’я / приказки, 2021) prove that the peculiarity of the English paremia is completely preserved, the words conveying a certain image remain the same in the language of translation. As for the structure, the sentences are simple, uncomplicated, with a nominal compound predicate. The translator must remember that while reproducing English proverbs and sayings, firstly, the image of the paremia must remain clear and transparent, that is, understandable; secondly, the figurative meaning (metaphorical) must come from the primary meaning: “*Children and fools speak the truth*” – «Діти і дурні говорять правду» (Прислів’я / приказки, 2021). Moreover, if we observe realia in the original paremia, then in the target language it must become clear and accessible: “*Grin like a Cheshire cat*” – «Посміхатися як Чеширський кіт» (Idioms and Proverbs with Proper Names, 2021). And one more thing: the variant of translation should be in the form of a paremia: “*Customer is always right*” – «Клієнт завжди правий» (Прислів’я / приказки, 2021).

4). Descriptive translation is an explanation of a proverb which in the text of the translation practically ceases to exist as a separate independent lexeme and seems

to disappear from the context: “*Red herring across the trail*” (English for Students, 2021). This phrase takes us back to the Britain of the 19th century, when smoked herring was considered a traditional food. This fish had a very pungent odor and was called red herring. Due to its pungent odor, it was used to mask other odors (the smell of a fox, for example). Such a smell could lead hunting dogs off the right track. Nowadays, this paremia has such a meaning: “*a clue or piece of information which is or is intended to be misleading or distracting*” (English for Students, 2021).

Another saying is “*Apples and oranges*” (The Free Dictionary by Farlex, 2021) – «*Небо і земля*» (Kyiv Dictionary, 2021), (Береза та ін., 2011, с. 15). This metaphor has its roots in John Ray’s statement in 1670. It was included in his collection of proverbs; but there it had such a form: “*apples and oysters*”. This thesis has always been accompanied by a warning that different categories cannot be compared (The Free Dictionary by Farlex, 2021). This saying is identical to the saying “*Chalk and cheese*” (The Free Dictionary by Farlex, 2021), which are the constituents of such phraseological units as: “*as like as chalk and cheese*” – «*схожий як свиня на коня*», «*схожий як макогін на ночви*», «*схожий як багіт на мотовило*» (Kyiv Dictionary, 2021) and has the same meaning – «*Небо і земля*» (Береза та ін., 2011, с. 15).

Thus, we can conclude that, on the one hand, the lexical arsenal partially remains; on the other hand, words that convey a certain image of paremia lose their image-making function. As for the translator, using the descriptive method of translation, he has the right to either leave the lexical fund of the original paremia unchanged, or to resort to certain transformations.

5). “Pseudo-proverb” (“pseudo-literal” equivalent): the translator considers it irrational to use the correspondences available in the target language or when there is no full or partial equivalent of paremia at all. In this case, the translator “finds” the proverb, reconstructing it unchanged or adding some changes to the figurative content of the original proverb, and, of course, tries to preserve its meaning. This method, in our opinion, can be called individually creative. For example, the Spanish proverb “*Antes que te cases, mira lo que haces*” (as presented on the website <https://www.spanishdict.com/>) corresponds to the literary translation of the phrase “*Before you get married, look what you do*” (Spanish-English, 2021). Here are some variants of the original proverb that convey the exact meaning: “*Marry in haste, repent at leisure*”, “*Before you marry, ‘tis wise to tarry*” (Spanish-English, 2021).

Having analyzed the translations of English paremias by R. Dotsenko (Англійські прислів’я та приказки, 2000), we can emphasize the individually creative way of reproducing proverbs and sayings. For example, translating the original proverb “*A friend in need is a friend indeed*” (20 English proverbs about best friends, 2021), the author creates such a pseudo-proverb «*Друга не впізнаєш, поки в скруті не побуваєш*» (Англійські прислів’я та приказки, 2000, с. 11). Here we can refer to the Russian-Ukrainian source, which offers several Ukrainian equivalents to the Russian proverb «*Друг познається в бєде*»: 1. «*В пригоді пізнавай приятеля*»; 2. «*При горі та в лиху годину узнаєш вірну людину*»; 3. «*Не той друг, що лациться, а*

той, що печалиться»; 4. «При добрій годині всі куми й побратими»; 5. «Поки щастя плужить, доти приятель служить» (Російські прислів'я та приказки з українськими відповідниками, 2021).

R. Dotsenko translates the proverb «*Keep your friends close but your enemies closer*» (20 English proverbs about best friends, 2021) in his own way: «*Той ніколи не матиме справжніх друзів, хто боїться мати ворогів*» (Англійські прислів'я та приказки, 2000, с. 11).

Thus, we can conclude that English proverbs and sayings, which are reproduced by the so-called “pseudo-proverbs”, are narrative, two-member sentences, as the translator tries to bring metaphorical colouring to his own work. While reproducing paremias one can't adhere to automatism and literalism. This is a case that combines a creative approach as well as scientific accuracy and knowledge of historical and ethnographic spheres, and, undoubtedly, knowledge of the source and target languages.

Conclusions and prospects for further research. Thus, we guess that the reproduction of English proverbs and sayings should be as identical as possible to the original, and the use of figurative and emotional means should convey the colouring of paremias in an inventive way. The perspectives of further studying can be outlined as the ways of translating proverbs and sayings in the texts of modern English artistic discourse.

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