

РІВНЕНСЬКИЙ ДЕРЖАВНИЙ ГУМАНІТАРНИЙ УНІВЕРСИТЕТ  
ФІЛОЛОГІЧНИЙ ФАКУЛЬТЕТ  
КАФЕДРА ПРАКТИКИ АНГЛІЙСЬКОЇ МОВИ



# АКТУАЛЬНІ ПРОБЛЕМИ СУЧАСНОЇ ІНОЗЕМНОЇ ФІЛОЛОГІЇ

СТУДЕНТСЬКИЙ НАУКОВИЙ ВІСНИК

PHILOLOGY



УДК 81'243

А 43

Актуальні проблеми сучасної іноземної філології: Студентський науковий вісник. Рівне: РДГУ. 2021. 219 с.

Редакційна колегія:

*Ніколайчук Г.І.*, кандидат педагогічних наук, доцент, декан філологічного факультету, РДГУ.

*Михальчук Н.О.*, доктор психологічних наук, професор, завідувач кафедри практики англійської мови, РДГУ;

*Воробйова І.А.*, кандидат педагогічних наук, доцент кафедри практики англійської мови, РДГУ.

Рецензент:

*Воробйова Л.М.*, кандидат філологічних наук, професор кафедри теорії та історії світової літератури РДГУ.

Упорядник випуску:

*Воробйова І.А.*, кандидат педагогічних наук, доцент кафедри практики англійської мови, РДГУ.

Розглянуто й затверджено на засіданні кафедри практики англійської мови РДГУ (протокол № 2 від 03.02.2021 р.).

Затверджено вченою радою Рівненського державного гуманітарного університету (протокол № 2 від 27.02.2021 р.).

(с) РДГУ, 2021

7. Христич Н.С. Способи запобігання лексичної інтерференції у процесі вивчення французької мови. Матеріали 2-ої Міжнар. наук.-практ. конф. «Франкофонія в умовах глобалізації і полікультурності світу». Тернопіль. 2020. С. 54-56.

8. Toury G. Descriptive Translation Studies – and beyond. Amsterdam and Philadelphia: John Benjamins. 2012. 350 з.

*Науковий керівник: канд. пед. наук, доцент кафедри іноземної філології, перекладу та методики навчання Галич Н.М.*

**Sergeichuck N., Mykhalchuk N.**

*Rivne State University of Humanities*

*Rivne*

## **AUTHENTICITY OF PROVERBS AND SAYINGS AS LINGUISTIC UNITS**

Mostly, contemporary paremiological studies begin with the coverage of the issue of a nature of proverbs and sayings as linguistic units and the description of the problem of their common and distinctive features, which can be explained by a lack of a single point of view on this problem in linguistic literature.

According to Ye.Sheigal [7], the term “proverb” was understood as a complete sentence with a closed structure, and under the term “saying” we mean a fragment of a sentence.

According to this formal criterion, the boundary between the proverb and the saying takes a great place. In the definition of researches [9, 18], proverb is a closed sentence consisting of some permanent members, and the saying is an open sentence complemented by a linguistic context.

Researcher J.Searle [12] believes that the isomorphism of proverbs and sayings is manifested in the genesis of their formation, representation, paradigmatic relational and expressive-emotional saturation. The sense also manifests itself in the presence of archaic elements in the texture of proverbs and sayings, in the formation of a special paradigms (synonymy, antonymy), in figurative and concise realization. The significance of the differences of the notion of authenticity of materials and authenticity of tasks is represented at the level of their deep structures, which express a complete / unfinished opinion. Proverbs carry a nominative function, and sayings are communicative ones. Proverbs, unlike sayings, are not marked by didacticity and completeness of thoughts. If in the formal sense the proverbs are polarizational sentences with a mono- and polysemantics of structure, the sayings mainly appear as sentence fragments, figurative comparisons and figurative turns. As simultaneous formations, they are constituents of sayings and dislike. Proverbs are characterized by stability and reduced variation. In the presence of a common ontological basis, expressive means of expression and paradigmatic relations, proverbs and sayings are multi-static linguistic units.

A global understanding of the proverb as a communicative phraseological unit of unflattering nature. It is presented in the researches of M.Norrick, R.Neal [11], which include into this category various structural-semantic types of figurative stable combinations of words: sentences with a closed structure, unclosed predicate structures, stereotypes or lexical units. All the above form the notion of authenticity of materials and authenticity of tasks.

We have to note that in the English and the American linguistic literature there is no clear distinction between a proverb and a saying. The same opinion is said by R.Langacker [10]. The author proved that the term “proverb” did not have the exact equivalent in Western European languages, where the terms “a proverb”, “the idiom”, “idiomathetism” were used.

English lexicography uses nine synonyms of “a proverb”: *adage*, *dictum*, *maxim*, *motto*, *precept*, *saw*, *truism*, *saying*, *proverb*. Onomasiological analysis of these words shows that named synonyms basically correlate with the borrowed vocabulary. Almost all

English words of “proverbs” have the same meaning as *saw, saying*. Derived meanings of *dictum, saw, saying, proverb, adage* indicate their belonging to “talking” paradigm, the precept – for didacticism, maxim – for the presence of judgment. By its nature all above units form a semantic field with an idiosome “to speak the word”.

In order to determine the correlation of a proverb and its alonims in our research, a linguistic experiment was carried out using the method of I. Shtern [8]. This allowed us to set the margins of the field “proverb” by analyzing the content structure of proverbs and their alonims. Based units are *the proverb, saying, maxim, precept, statement, truth, principle, rule*. The peripherals include *saw, adage, byword, dictum, apophthegm, injunction, fact, order, axiom, instruction, admonition, reality, communication, utterance*. A comparative analysis of the content structure of the English word “proverb”, the Ukrainian “proverb” and the Russian “proverb” confirmed that the common in all definitions is the mention of the didactic and imaginative proverb.

Proverbs as communicative units of the highest rank belong to the category of nontypical texts of small form (*jokes, anecdotes, limericas, epigrams, maxims, riddles, problems, rules, laws, axioms*). Under certain conditions, the proverb may function as a stand-alone text with all its categories. The lack of strong positions, fantasies, actors, violations of a form and value synthesis, composite aspects of standard texts and the special implementation of text categories explains the status of English proverb as a non-standard text.

But this does not mean that the problem of delimiting proverbs and sayings in foreign linguistics are not discussed at all. More often, researchers raise this question when it comes to a need to separate the proverb from other similar types of phraseologisms or sayings, including those ones of simple orders.

Thus, the criteria for demarcating of proverbs and sayings can be divided into two types.

1. ***The meaningful (semantic) criterion***, which is understood as the opposition of partial / general. So, many linguists pay attention to the fact that proverbs have a synthesizing meaning, also they have a generalized character [3; 6]. In addition to the



mandatory existence of a generalization of the regularities of the reality, the value of proverbs is often evaluative-ordering, under which we understand the instructive content.

***The meaning of proverbs as the notion of authenticity of materials may include:***

***a) the establishment of phenomena and properties:***

*All work is noble.*

*(Будь-яка праця благородна).*

***b) their evaluation:***

*Doing is better than saying.*

*(Не мели язиком, а роби ділом).*

*A good beginning makes a good ending.*

*(Який початок, такий і кінець).*

***c) a prescription, a rule:***

*Never put off till tomorrow what you can do today.*

*(Не відкладай на завтра те, що можна зробити сьогодні).*

*Do not wait for a rainy day to fix your roof.*

*(Не треба чекати дощового дня, щоб полагодити дах).*

***Unlike proverbs, sayings do not contain generalizations, they consider only a concrete case, expressing a partial meaning.*** For example:

*Slow but sure.*

*(Повільно, але вірно);*

***d) a structural criterion (a complementary one).*** Unlike V.Telia [5] who underlined that under the structural criterion in this case it was meant not the distribution of the sentence – the proverb / phrase – or the saying, but a number of additional grammatical and syntactic data types of utterances. According to the communicative concept of Yu.Sokolov [4], proverbs and sayings are always sentences.

In turn, the proverbs are complete statements in a form of a narrative (*The devil finds work for idle hands to do. Чорт знайде роботу для ледачих рук*) or inductive sentence (*Bear and forbear. Проявляй терпіння та витримку*) with a closed structure. In this case, the verb in English proverbs stands in a form of the present undefined time

(Present Indefinite). In a number of English proverbs there were singled out special syntactic structures, not typical for the occasions. Such sentences are most often elliptical and, as a result, differ in particular laconicity:

*Business before pleasure.*

*(Спочатку діло, потім розваги).*

*No sooner said than done.*

*(Сказано – як зав'язано).*

Unlike the proverbs, syntactic schemes are more diverse. So, P.Redin [2] distinguishes narrative sayings (*Great cry and little wool. Шуму багато, а толку мало. Chief cook and bottle washer. І швець, і жнець і на дуді гравець*), stimulating, emotional – such as modal and exciting (*No sweat! З легкістю*), questionable ones. In the English language, questionnaires with the component of “human activity” were not found.

The additional feature that helps to distinguish proverbs and sayings in their external form is the presence of some English words in a form of words that replace the subject of reasoning mentioned in the proverb. So, the pronoun firmly enshrined in the structure of a proverb and can not be freely replaced by another pronoun or name.

The material of this research is 430 sayings and proverbs with the component of “human activity”. On the basis of the above criteria, 390 proverbs and 32 sayings were determined.

Proverbs, along with sayings and winged expressions, refer to persistent phrases, which are communicative units that are characterized by constancy at all levels of the language. The structure of the completed sentence causes the similarity of proverbs and sayings with other types of constant phrases, as well as a number of structural and semantic characteristics which are common to all these categories. However, each type is characterized by distinctive, specific features that allow differentiated approaches to the distribution of stable phrases into independent digits.

The structure of proverbs is marked by peculiarity on the lexical, grammatical and structural-stylistic levels of the language. The peculiarity of English proverbs at the lexical level is determined by *lexical signaling devices*, which include:

**a) non-standard methods of lexical expression of the subject:**

*What is learned in the cradle lasts to the grave.*

*(Вивчене у колиці пам'ятають до могили).*

*The best way to get rid of work is to do it.*

*(Найкращий спосіб позбутися роботи – зробити її).*

*Slow and steady win the race.*

*(Тихіше їдеши – далі будеши);*

**b) archaisms (including words abusive and used in its old sense):**

*The cobbler's wife is the worst shod.*

*(Чоботар ходить без чобіт).*

*He that shoots oft, at last shall hit the mark.*

*(Наполегливість усе здолає);*

**c) names of animals, names of people, names of terrain, etc.:**

*Attempt not to fly like an eagle with the wings of a wren.*

*(Не намагайся літати як орел, якщо маєш крила королька).*

*Don't carry coals to Newcastle.*

*(Не займайся непотрібною роботою).*

*Rome was not built in a day.*

*(Враз нічого не робиться).*

*Jack of all trades is master in none.*

*(Коли за все візьмешся – нічого не зробиши);*

**d) predominance in the proverbs of nouns of an abstract or collective character, as well as other tokens, which are inherent in this “collectivity”:**

*Lazy people have the most labour.*

*(Ледарі роблять вигляд, що працюють більше за всіх).*

**Specific features at the grammatical level, which include:**

**1) grammatical archaisms in the structure of proverbs:**

*He that is long a-giving knows not how to give.*

*(Поки сонце зійде – роса очі виїсть);*

**2) specific structural schemes:**



*In doing we learn*

*(Хто багато робив, той багато знає).*

Some proverbs are marked by a special laconic form, a high expressiveness and a relatively fuzzy formal expression of the semantic connection between their parts. The specificity of their structure of such proverbs is determined **by parallelism, rhyme, repetition and other stylistic means.**

Intrinsic to some proverbs, the non-standard word order can be explained by the use of rhyme, parallelism and other means of expressiveness, through which proverbs become particularly expressive as well as the desire to highlight the most important component in the content plan.

*Hide not your talents: they for use are given.*

*(Не приховуй своїх талантів: вони даються для того, щоб ними користуватися).*

*No cross, no crown.*

*(Без труда нема плода).*

*Work done, have you fun.*

*(Закінчив діло – гуляй сміло).*

In proverbs and sayings, we can identify some specific ways of expressing a subjective, uncharacteristic of free normative constructs, as well as other consistent phrases. So, widely used in the proverbs of the design, where the subject may be the adjectival, gerund, infinitive, phrase or subordinate sentence:

*To learn is hard, but to unlearn is harder.*

*(Важко навчитися, але ще важче розучитися).*

*Learning makes a good man better and a bad man worse.*

*(Вченість робить хорошу людину кращою, а погану людину – гіршою).*

*He that hesitates is lost.*

*(Як нічим не ризикувати, то нічого і не мати).*

*Well begun is half done.*

*(Добрий початок – то половина роботи).*

*Saying and doing are two things.*

*(Від слова до діла – як від землі до неба).*

In methods of expressing a predicate in proverbs, we can also identify some specific forms.

*All covet, all lose.*

*(Коли за все візьмешся, то нічого не зробиш).*

*To know everything is to know nothing.*

*(Хто робить багато речей нараз, той не зробить жодної гаразд).*

*Self done is soon done.*

*(Сам зробив, швидко зробив).*

In proverbs it is also possible to highlight some features of the use of grammatical means of expressing objective modality. Objective modality is a global category due to all sentences with the meaning of proclamation. It is expressed by the system of time forms in three ways and relates messages to the plan of reality / unreality [1]. The use of the overwhelming majority of the present undefined time is due to the relationship between the formal and substantive sides. For proverbs that express well-known truth, the facts of judgment, teaching in terms of the reality; the present undefined time which is the most acceptable, since it is capable of expressing the action and the state that is characterized by timeless assignment. In addition to it, the analyzed proverbs use the past undefined time, but very rarely (only in 5 proverbs among 432 of analyzed ones).

The feature of proverbs – the past time – in the most proverbs is not perceived as a rule. In English proverbs and sayings with the component of “human activity” there is no semantic opposition to the present time, that is, the past has a conditional character here. In fact, it is a potential current time. The proof can be that the meaning of the proverb does not change if the proverbs with the past time forms are transformed at the present time, for example: *He that never climbed, never fell.* = *He that never climbs, never falls.* (*Не пізнавши зльоту, не пізнаєш падінь*).

In structure of some proverbs the use of the past time forms where it could be and the present time is associated with the rhyme:

*The sooner begun, the sooner done.*

*(Швидше почнеш – швидше закінчиш).*

The conventional way of expressing the action of an unrealistic, admissible, desirable does not correspond to the semantic “relevance”, which is a semantic feature of proverbs, resulting in a conditional way when constructions are very rare phenomenon. In English proverbs the author of them loses his seven “irreality”, “assumption”, “insecurity” and receives to surrounding us “reality”:

*If you want a thing well you must do it yourself.*

*(Хочеш, щоб діло було добре зроблено, зроби його сам).*

*If you don't make mistakes you don't make anything.*

*(Не помиляється той, хто нічого не робить).*

*If you miss the first buttonhole, you will not succeed in buttoning up your coat.*

*(Який початок, такий і кінець).*

The imperative which performs in a sentence such a communicative task as the expression of an order, an inducement, etc., is used in English proverbs much more than a conventional way. However, there is also the interconnection with the content plan, which contributes to the loss of the imperative of the seven “prompting”, “order”, and the expression of “rehearsal”, for example:

*Start young at what you wish to become proficient in.*

*(Справу, в якій хочеш стати майстром, треба починати молодим).*

*Score twice before you cut once.*

*(Сім раз відмір – один раз відріж).*

***The specific features of so called structural-stylistic nature, or structural-stylistic signaling of proverbs and sayings, include:***

1) ***parallelism***, which means the symmetrical arrangement of identical or similar grammatical constructions, which are emphasized by comparative or opposing relations between them;

2) ***lexical-stylistic means of expressing the meaning***. Expression in proverbs is conditioned by such lexical-stylistic means as imagery, comparison, repetition, a play of words, and also by the euphonic means of expressiveness, which give the proverb of a connotative character (a metaphor, a metonymy, a comparison, a hyperbole, a play of words, a rhyme, the assonance, the alliteration, etc.)

More detailed study of these features will be described by us in the Second Chapter of this research.

Specific formal features of English proverbs are often a combination of individual senses, for example:

*Between the cup and the lip a morsel may slip.*

*(Не кажи «гон», поки не перескочиш).*

In this example, the normative order of words is a grammatical signaling device; a rhythm, a rhyme, a metaphor – structurally all these devices are stylistic markers. Such structural features of English proverbs, to our mind, contribute to their allocation in a specific category of stable phrases, which greatly influence the developing of the pupils' creativity by using authentic material at the lessons.

#### REFERENCES

1. Никитин М.В. Лексическое значение в слове и словосочетании. Спецкурс по общей и английской лексикологии. Владимир. 1974. 144 с.
2. Редін П.О. Типи системних зв'язків фразеологічних одиниць у мові. *Мовознавство*. 1994. № 4-5. С. 50-52.
3. Садова Г.Ю. Семантико-синтаксична організація компаративних паремій: автореф. дис... канд. філол. наук. Київ. 2006. 24 с.
4. Соколов Ю.М. Русский фольклор. Москва. 1941. 135 с.
5. Телия В.Н. Первоочередные задачи и методологические проблемы исследования фразеологического состава языка в контексте культуры Фразеология в контексте культуры. Москва. 1999. 154 с.
6. Топоров В.Н. Из наблюдений над этимологией слов мифологического характера. *Этимология*. Москва. 1969. С. 11-21.
7. Шейгал Е.И. Интенсивность в структуре значения слова. *Сб. науч. тр. МГПИИЯ им. М. Тореца*. Москва. 1980. Вып. 160. С. 178-192.
8. Штерн І. Вибрані топіки та лексикон сучасної лінгвістики: Енциклопедичний словник. Київ. 1998. 145 с.
9. Galperin R. Stylistics. Moscow. 1971. 120 p.

10. Langacker R. Concept, Image and Symbol: The Cognitive Basis of Grammar. Berlin: Mouton de Gruyter, 1991. 395 p.
11. Norrick M., Neal, R. How proverbs mean: Semantic studies in English proverbs. New York: Mouton. 1985. 183 p.
12. Searle J. Speech Acts: An essay in the phylosophy of language. Cambridge: Cambridge University Press. 1976. 224 p.

**Sych I., Mykhalchuk N.**

*Rivne State University of Humanities*

*Rivne*

## **THE COMMON SOURCES OF PHRASEOLOGICAL UNITS' ORIGIN IN ENGLISH AND UKRAINIAN**

In the research it was shown that the usage of idioms is mostly common in works of different authors. Many of them use literary idioms which are less or more understandable, others invent their own expressions that have some metaphorical sense and can be understandable only from the context of whole sentence. They are more invariable in form or order in a way that makes them different from literal expressions. One can not usually discover the meaning of such phraseological units by looking up the individual words in an ordinary dictionary. That's why they have a big value and become a vital question of many researches and have a necessity for more deeply investigation [2; 3].

There is much in common between the English and the Ukrainian phraseological units as for the sources of their origin.

The common sources of phraseological units in both languages are:

- 1) THE EXPRESSIONS FROM THE ANTIQUE MYTHOLOGY, THE EXPRESSIONS OF THE GREEK AND LATIN CLASSICS:



## ЗМІСТ

ФОНЕТИЧНА, ЛЕКСИЧНА ТА ГРАМАТИЧНА СИСТЕМИ МОВИ І МЕТОДИ ЇХ ДОСЛІДЖЕНЬ .....	4
Бойко В.....	4
Галич Н.М., Христич Н.С. ....	11
Д'яченко Д. ....	14
Кушнір Н.М. ....	20
Поліщук Д. ....	28
Савченко А., Христич Н.С. ....	33
Sergeichuk N., Mykhalchuk N. ....	37
Sych I., Mykhalchuk N. ....	47
Слободянюк І.Ю.....	53
Усова Я.О. ....	59
МІЖКУЛЬТУРНА КОМУНІКАЦІЯ В АСПЕКТІ СУЧАСНИХ ЛІНГВІСТИЧНИХ ДОСЛІДЖЕНЬ.....	65
Паску М.М. ....	65
АКТУАЛЬНІ ПРОБЛЕМИ ЛІТЕРАТУРОЗНАВСТВА.....	72
Єфіменко А.В.....	72
Іордан Д.С. ....	78
Ромашок Н.О.....	85
НОВІТНІ МЕТОДИКИ НАВЧАННЯ ІНОЗЕМНИХ МОВ.....	94
Vyshnevskia I. ....	94
Vlasiuk D., Mykhalchuk N. ....	98
Gedz V., Mykhalchuk N. ....	101
Danylchuk T.....	106
Демчук А.С. ....	114
Долгова О.І.....	117
Дубова В.В. ....	126
Zaporozhets T., Ivashkevych E. ....	128
Korolchuk I., Mykhalchuk N. ....	139
Kushnir L., Mykhalchuk N. ....	145
Мазурова А.В.....	149
Matviichuk Ye.....	159
Мудрак В.В. ....	165
Олійник Н.О.....	173
Plakhotnik N., Mykhalchuk N.....	180
Подлесна О.С. ....	184

Sachuck I., Ivashkevych E. ....	194
Samsoniuk Ya., Ivashkevych E. ....	206
ЗМІСТ .....	217

АКТУАЛЬНІ ПРОБЛЕМИ СУЧАСНОЇ ІНОЗЕМНОЇ ФІЛОЛОГІЇ

Відповідальний за підготовку збірника до видання **Воробйова І.А.**

Комп'ютерна верстка **Воробйова І.А.**