

as evidenced by used them in his essay "Tradition and Individual Talent" concept of "European identity", the embodiment of a pan-European cultural consciousness in the poem "The Waste Land".

This justifies the selection of the historic-contextual method.

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UDC 398 (40:47): 81

**COGNITIVE INTERPRETATION OF THE ENGLISH PROVERBS (IN COMPARISON WITH BELARUSIAN AND RUSIAN ONES) WITH THE DOMINANT "WEALTH"**

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*The article reveals the particular attitude of Englishmen, Belarusians, and Russians towards the concept "wealth".*

To begin with, language is closely connected with culture. Every language is ethnocentric. It is orientated towards a particular nation. Therefore, it should be noted that we have no possibility to depict a "right"/ "true" worldview in our consciousness. Language supplies individuals with some peculiar conceptions of the world of things surrounding them, forming a "trivial worldview". The last one presents a set of ideas of the world around, ground rules, values, etc. that is based not only on a human's individual experience but on the accumulated wisdom of the preceding generations as well. Some fragments of such a "trivial worldview" are reflected in proverbs.

Proverbs are part of the national culture. They cast light on the reasons why we are like this now, that's why many scholars are still deeply interested in their analysis and interpretation. Because of their shortness and eurhythmy they appeal to each member of any nationality. Every nation has a large fund of proverbs. They are still both a characteristic feature of any nationality and an object of research as well. The comparison of proverbs and sayings of different cultures points out how specific their national character is and how much members of diverse cultures of the world have in common.

By means of cognitive interpretation of English proverbs (in comparison with Belarusian and Russian ones) we were able to show the similarities and differences in meanings of the concept "Wealth / Money" in the consciousness of the English, Belarusians and Russians. We came to the conclusion that three above-mentioned cultures (English, Belarusian, Russian) have both some common features and some essential differences.

The analysis of some proverbs made it possible to divide them into some semantic blocks according to their meanings or the meaning that they convey. Moreover, we revealed some resemblances among the proverbs of the mentioned cultures.

After the analysis of English proverbs describing the concept "wealth" we could mark out the following logical-semantic groups:

**1. Having money is considered as a mark of power** (Money is power; a light purse is a heavy curse; money makes a man; money makes the mare to go; he pays his money and he takes his choice).

**2. Negative attitude to money** (muck and money go together; money often unmakes the men who make it; money is the root of all devil; money is a good servant but bad master; bad money drives out good).

**3. One should use their money efficiently** (foolish men have permanent financial problems (*a fool and his money are soon parted*) marry not a rich man but someone who has a prospect of creating wealth on their own (*never marry for money, but marry where money is*)).

There are also some proverbs indicating no differences between the rich and the poor, the most important thing is **to seize the opportunity** (*the rich man has his ice in the summer, and the poor man gets his in the winter*).

Proverbs like “in for a penny, in for a pound, money goes not grow on tree” show that material welfare is **the result of hard work**.

After analyzing Belarusian proverbs and sayings we could single out some lexical-semantic units. According to the native speaker's attitude to “money“ proverbs can be grouped on the basis of the three following aspects:

**1. One need money to earn their living.** Such proverbs denote that man cannot exist without at least negligible amount of money (*хоць на грашу луста, ды не купіць, калі ў кішэні пуста*).

**2. Negative attitude to money/material wealth** (*дзе грошы гавораць, там праўда маўчыць; веру Яўменю, а свае грошы кладу ў кішэню; калі хочаш ворага нажыць, дык грошы пазыч*)

**3.** Some proverbs show that resources are not limitless, that's why **one should never throw money around** (*хавай грошы на чорны дзень; круглы, ад таго і коткі; каб не ежка, дык адзежка; грошы і у мароз растаюць; еш селядца з галавою, да ўсе грошы плачаны*).

**It's necessary to work hard to be well-provided.** Belarusian folk was always known for their diligence. In the perception of almost every Belarusian the concepts “money“ and „work“ go together. The harder you try to gain you aim the more you can achieve (*якая праца, такія і грошы; за прастой грошы не плацяць; альбо грай, альбо грошы аддай!*).

**4. With the help of money one can influence others.** A rich man is welcomed everywhere (*хто плаціць грошы, той і харошы; у каго грошы, у таго і розум; хто плаціць грошы, той і музыку заказвае; за свае грошы ўсюды харошы; за грошы, то ўсюды пан; як многа грошай, дык Іван Іванавіч*). There are proverbs indicating the idea, that even a foolish man can be treated with great respect because of his material prosperity (*за грошы і дурань харошы; як грошы ёсць, то дурню слава і чэсць*).

The analysis of Russian proverbs allows us to divide them into the following lexical-semantic blocks:

**1. Positive attitude to money. Having money / wealth is necessary.** The amount of money that one possesses should be enough to buy everything one needs (*денег много – великий грех, денег мало – грешней того, а нет денег – томней того; безе денег, что без рук; денег тлен, да без денег – плен; у кого нет денег, тому и кошелек не нужен*).

**2. Negative influence of money** (*сила и слава богатству послушны; и барину деньга господин*).

**3. Spiritual values are more essential than a high income** (*бо ума за деньги не купишь; деньга попа в яму заведет; деньгами души не выкупишь; много денег – много и хлопот; не с деньгами жить, а с добрыми людьми; на деньги не купишь отца с матерью; деньги дело наживное, одежда тоже, а любовь всего дороже; здоровье дороже денег*).

**4. One should spend their money rationally and not throw it around** (*деньги счётом крепки; считанная сотня полна; слову вера, хлебу мера, а деньгам счёт; щена ворохом, а деньги счётом; без счёта и денег нет; родне почёт, а деньгам счёт*).

Some proverbs say that **money doesn't grow on tree** and one should do something to have money in their purse (*деньги не грибы, не наберешь в кузовки*).

**5. Financial position and possessing money make the owner be pleased by the society** (*при деньгах Памфил всем людям мил, а без денег Памфил никому не мил; с деньгами мил, а без денег постыл; как деньги при бедре, так помогут при беде; у Фомушки денежки – Фомушка Фома, у Фомушки ни денежки – Фомка Фома*).

To conclude it all, it should be noted that national mentality predetermines the peculiar attitude to money/wealth. Moreover, prevailing in a peculiar society points of view, stereotypes, spiritual values and the peculiarities of the world outlook make up a unique world view that is the same for every individual of a peculiar ethnic group. Proverbs is a key to understanding the philosophy of any nation. While comparing English, Belarusian and Russian proverbs their specific national-oriented character were expressively revealed. The data gathered in the course of research showed that the concept “money“ is interpreted ambivalent by the members of those three linguo-cultures, namely, English, Belarusian and Russian. On the one hand, money is regarded as a main means of living triggering people to act. On the other hand, it is a tool to influence them.

We can emphasize some common traits in the attitude to “money“ in the three compared cultures:

- One is welcomed everywhere if they have money / wealth;
- One is considered to be better than he or she is only because of their material wealth;
- Money is power;
- Money brings troubles;

- Money is like water. Today you still have it, but nobody knows If you would have anything in your purse tomorrow;
- Money has power over men;
- Money is not so powerful. Money can't buy everything;
- One should spend their money rationally, etc.

As for negative attitude to the concept „money / wealth“ it should be marked out that for Belarusians work and diligence are considered to be the main ways of earning money in comparison to the members of American culture, who mainly count on good Fortune in such a case. The analysis of English proverbs shows that money needs be counted. Russian proverbs teach you to be always aware of your savings.

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UDC 821. 161. 3 Богданович : 81' 25

**RENDERING TROPES IN THE TRANSLATION OF THE POEMS BY MAKSIM BAH DANOVICH FROM BELARUSIAN INTO ENGLISH DONE BY WALTER MAY**

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*The article centers on rendering tropes in the translation of Maksim Bahdanovich's poems from the Belarusian language into English done by Walter May. The author of the article notes, that the translator was very accurate in rendering original tropes. To render tropes and stylistic figures Walter May uses mainly transposition and finding either a full or a partial equivalent.*

From year to year one can observe the process of globalization breaking down language barriers and the number of international contacts increasing. At the same time the interest in the cultural heritage of different nations, in particular in national literature, is growing.

Literature is and was one of the most reliable sources for acquiring knowledge about the world around us. It represents a mediated picture of the world that is created with the help of language signs, reflecting a subjective viewpoint on the objective world [4].

While working on a literary work, the author sends some encoded "signs" to the reader. These signs express in the form of words the author's opinion either on the problem discussed in the text or on the world of things in general. An idea of the author's gets an original form, so the components (the idea and the form) are in special relations to each other building up an inseparable whole. The components work together both to produce a fascinating effect on the reader and evoke a rational and emotional response towards the author's message [2].

The author communicates straight with the reader and the translator plays the role of a mediator. Therefore the impression that a translated literary work will leave after reading almost completely depends on how well the interpreter will analyze both the surface and the underlying structures of the original text and how well the translator will be able to render the text into the target language.

If there is a need to render a trope the interpreter should take into account whether its absence can influence the reader's ability to get the author's message. Sometimes tropes can be omitted when it doesn't prevent from getting the idea of the text. But in most cases indifference to trope translation can lead to false interpretation of the whole writing.

A famous Ukrainian translator and a full professor at Taras Shevchenko National University of Kyiv G. Miram notices, that "translation means a constant search for both uncommon ways and unpredictable decisions