

Comparing Proverbs and Their Translatability

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Abstract: *The aim of the paper is to show that language transmutations in the translation of Latin set expressions include nearly all kinds of translating transformations from the simple change of grammatical category to the whole construction of the structure of the sentence. Moreover, the similarity of grammatical structures in Latin, English and Russian phrases and idioms makes it possible to translate them without any structural transmutations. The paper discusses the translation of Latin idioms, where we use all the ways of modification of translational transformation.*

Key words: *transformation, transmutation, proverbs, phrases, source-language text, equivalent-language text, grammatical category.*

INTRODUCTION

Everyone understands the importance that proverbs have in every language. In the form of short, easily memorable phrases, the proverbs contain a great treasure of folk wisdom, and through use of a short proverb, it's often easier to express an idea better and more convincingly, than with a long speech. General translation is difficult, yet the translation of proverbs is more difficult.

I will discuss the translation of proverbs from Latin to English and Russian: This article contains three parts. The first part is a short description of Latin and proverbs. The second part is mainly about language and translation. The third chapter is a brief presentation of Latin Gerund and gerundive

First of all, I will explain the character of language and the translatability. Then I will discuss differences and similarities of translatability. In the conclusion, I will summarize all the parts and point out the result of this article

LATIN AND PROVERBS

Proverbs come from the Latin word *proverbium*. It is a word that has a lot of metaphoric meanings. If a proverb is distinct from others with good phrasing, it can be termed as an *aphorism*. Succinct and pithy saying that is in general use and expresses commonly held ideas and beliefs. Proverbs are part of every spoken language and folk literature, originating in oral tradition. Often a proverb is found with variations in many different parts of the world. A *proverb* can be defined as a short popular saying of unknown authorship, expressing some general truth or superstition. Proverbs are found in most cultures, and are often very ancient. Proverbs were generally derived from different cultures and human experience that came from seniors in the society who knew how it should be dealt with. The books of *Proverbs from the Bible* and Latin language from the medieval times have played a significant role in spreading proverbs.

The study of proverbs deals with:

- the bibliography of proverbs and proverb collections;
- the assemblage of new materials and the availability of old sources;
- the origin, history, influence, reliability, and value of collections;
- the history of individual proverbs with the interpretation and the evaluation of their changing forms;
- the rise and use of proverbial types and formulae including proverbial phrases;
- proverbial comparisons;
- the translation of proverbs from one language into another;
- literary conventions in the use of proverbs.

Like other translations, the translation of Latin proverbs is composed of *comprehension* and *expression*. Both vivid language features and rich culturally-loaded

characteristics should be taken into account in the translation of Latin proverbs. Meanwhile, proverbs elegance and vulgarity, nationality cultural differences and peculiar artistic expression ways must be emphasized in the translation of Latin proverbs. There are many definitions for translation.

TRANSLATION AND TRANSLATIONAL TRANSFORMATION

Translation is a process of communication between linguistics and cultures in the result of which a new text is created which substitutes the source-language text in another linguistic and cultural sphere by means of equivalent-language text. From this definition we can come to a conclusion that the process of translation consists of 3 stages:

1. Giving a semantic and stylistic meaning to the source-language
2. The translation of source-language text in the result of which a defined translational strategy is created
3. The reproduction of the source-language text into the equivalent target-language text through the ways which correspond to its literal standards.

Translating from one language to the other we inevitably come into collision with language transformations as each language reflects the reality in its way. Each language uses different categories and structures for expressing the meanings. In language the existence of expressing the same meanings in different ways makes possible to do translations from one language into the other irrespective of the differences of grammatical ways and categories.

Because of the differences between and the equivalent target-language text we often use so called translational transformation. But the real idea is the transforming from one way to the other during the translation which we figuratively call transformation. A few proverbs are mentioned below to provide a thorough understanding of these powerful sentences :

Latin proverb	Meaning	Translation in English	Translation in Russian
<i>De gustibus et coloribus non disputandum</i>	About tastes there is no disputing. Taste is a personal matter. Usually no amount of persuasion can succeed in changing a person's taste so it is better not to argue about matters of personal preference.	<i>Tastes differ.</i>	<i>На вкус и цвет товарища нет. О вкусах не спорят</i>
<i>Luna latrantem canem non curat</i>	Nothing changes; Things remain as they were before.	<i>The dogs bark, but the caravan goes on</i>	<i>Луна не обращает внимания на лай собаки</i>

Different kinds of linguistic transformations are being studied and classified in the translation of Latin proverbs into English and Russian. They play a very important and peculiar role. The peculiarity consists in the separation of the proverbs from the text. It seems that they represent the text in text.

The sources for phrases are different texts. For example: old poetical, legal, medical, theological texts and philosophical tracts. Most widespread idioms can be classified according to particular domains of cultural knowledge, with idioms that go back to well-known sources like the Bible or classical texts making up the largest class. Here the widespread use is often not due to borrowings from one language into another but owed to the fact that individual languages have integrated, independently of one another, texts from the same source into their phraseological systems. For many of the small languages,

however, there was no need to adopt educated linguistic elements into their individual phraseology.

All in all, the idea of an underlying "cultural heritage" can now be stated more precisely in some respects. Biblical proverbs were translated into all vernacular languages. Medieval Latin proverbs also were taken over into the emerging national languages. For example:

In Latin

*Nolite mittere margaritas
ante porcos.*

In English

Don't cast pearls to pigs.

In Russian

*Не метите жемчуга
перед свиньями.*

For the analysis of Latin, English and Russian phrases and proverbs we have used the main terms of translational modifications of Barhudarov (1975). He suggests 4 main kinds of interlinguistic transmutations that exist during the translation. They are:

1. Rearrangement.
2. Transmutation.
3. Augmentation.
4. Omission.

In the translation of Latin idioms we use all these transmutations. At the same time we have to mention that in the result of the similarities of Latin, English and Russian grammars many Latin idioms are translated without any changes of grammatical categories. For example:

In Latin

Aquila non captat muscas.

In English

*Eagle does not capture
flies.*

In Russian

Орел не хватает мух.

*Manus manum lavat, duo
manui faciem lavant.*

*One hand washes the other
and both the face.*

*Рука руку моет, обе руки-
лицо.*

*Caecus non indicat de
colore.*

*Blind man can judge no
colours*

Слепой не судит о цвете.

LATIN GERUND AND GERUNDIVE

The verbal nature of the gerund allows it to be modified by adverbs and to govern the same case as the verb from which it is derived.

The use of the gerund with a direct object is usually avoided unless the object is a neuter pronoun or adjective. In place of the gerund with a direct object, the gerundive is preferred.

In Latin

*Gutta cavat lapidem, non vi,
sed saepe cadendo.*

In English

*A drop pricks the stone not
by strength but by frequent
dropping*

In Russian

*Капля долбит камень не
силой, а частым
падением.*

*Homo ad intellegendum et
agendum natus est.*

*Man is born to think and act
or actions speak louder than
words.*

*Человек рожден, чтобы
мыслить и действовать.*

PROVERBS INCLUDING IN THEIR STRUCTURE GERUNDIVE

A **gerundive** is a particular verb form. The term is applied very differently to different languages. Depending on the language, gerundives may be verbal adjectives, verbal adverbs, or finite verbs. Not every language has gerundives. For example English and Russian do not.

In Latin, the *gerundive* is a verbal adjective used to indicate that a noun needs or deserves to be the object of an action. It is sometimes known as a future passive participle.

e.g. Cato the Elder, a Roman senator, frequently ended his speeches with the statement, "Ceterum censeo Carthaginem delendam esse" which means in English: "And therefore I believe that Carthage must be destroyed".

Here are some Latin proverbs that contain gerundive and their translation in English and Russian.

<i>In Latin</i>	<i>In English</i>	<i>In Russian</i>
<i>Charthago delenda est.</i>	<i>Carthagen is to be destroyed.</i>	<i>Карфаген должен быть разрушен.</i>
<i>Pacta servanda sunt.</i>	<i>Pacts must be done.</i>	<i>Договоры должны соблюдаться.</i>

CONCLUSION

From the examples we can conclude that in the coincidence of syntaxes of Latin, English and Russian we do word for word translation. This is a formal equivalence when the same meanings in source-language text and the equivalent target-language text are in the same lingual ways. The most interesting are the translations of the proverbs which have morphological and syntax categories in their structures, that exist in Latin and don't have their equivalents in English and Russian (Gerundive, Accusative and Nominativus cum infinitivus). We can also conclude that during the translation of Latin idioms we use all the ways of the modification of translational transformation.

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