AUTHOR'S PAREMIAS IN MODERN LINGUISTICS AND CONTRAST-COMPARATIVE STUDIES

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INTRODUCTION

Each proverb tells and teaches a lesson. Proverbs are one of the oldest and most universal literary forms. Proverbs are an anonymous literary reflection of the wisdom of a common man in past centuries.

Thus, we can conclude that a proverb is a widespread, short, often rhythmic expression, presented in the form of a complete phrase, conveying some idea that has a direct, instructive meaning. Completeness and instructiveness are the main features of a proverb. A proverb is a product of culture based on observation, which briefly but broadly expresses the everyday wisdom and philosophy of the people, that is, native speakers. A proverb is an "autobiography of the people", a "mirror of culture".

By studying folk proverbs, you can learn a lot about the people themselves and their culture. Proverbs express folk wisdom and spirit. Knowledge of the proverbs of the people contributes to a better understanding of their way of thinking, their character and language. The fact that proverbs reflect a certain observation, knowledge of the nature of man, his actions, the essence of the world, gives scientists the opportunity to talk about the so-called "proverbial mentality" and "proverbial picture of the world" as a separate element of the linguistic picture of the world.

Proverbial, paremic mentality is, of course, not one's own mentality, because it is a quality of entire peoples, but the mentality of certain social groups, reflected in proverbs. Proverbs and sayings preserve in the language crumbs of folk wisdom. They reflect the history and worldview of the people who created them, their traditions, common sense, customs and humor. There are hundreds of proverbs and sayings in the English language. They were created by many generations of people, developed and improved over the centuries. Knowledge of English proverbs and sayings enriches the vocabulary, helps to master the figurative structure of English, develops

memory, adds to folk wisdom, helps to improve knowledge of the culture of this people.

Moralizing maxims, epigrams, aphorisms written by a specific author should not be considered proverbs either. It is impossible to draw a strict line between proverbs and so-called "catchphrases" (geflügelte Worte). They originate from a famous author, but over time they begin to be used on a par with real proverbs or become part of them. A catchphrase that contains a complete thought in a sentence is nothing more than a quotation that has become part of a proverb. For example, in the proverb "Eine Schwalbe macht noch keinen Sommer" ("One swallow does not make a spring" = "The first snow is not a sleigh ride") it is difficult to recognize the saying of the famous ancient Greek fabulist Aesop: "Una hirundo non facit ver". To sum up, we would like to emphasize that both Ukrainian and German proverbs reflect high moral principles. They condemn stupidity, laziness, negligence, bragging, drunkenness, gluttony, and praise intelligence, hard work, modesty, sobriety, abstinence and other positive human qualities. But along with similar proverbs, there are also proverbs that vividly characterize the social situation in the country at a certain time, such as the relationship between servants and masters in Ukraine and Germany, the mockery of Ukrainians over wealthy peasants and dishonest officials. Animal images are also perceived differently. As you can see, proverbs, first of all, enshrine the socio-historical experience of the people. Proverbs are folk wisdom, a set of rules for life, practical philosophy, historical memory[1].

Most proverbs stem from the life experiences that many people have throughout their lives. Proverbs like "Lies have short legs" or "First come, first served" are prime examples. The first proverb means nothing except that you can "save" yourself in the short term by lying, but eventually it backfires and you get caught in a lie. This proverb is widespread all over the world, and I'm sure there's a proverb in your language with a similar meaning! You've probably heard the second German proverb before, as it's one of the most popular proverbs in Germany and even dates back to the Middle Ages: Farmers had to queue at the mill to have their grain milled. And whoever came first, of course, had their grain milled first. The proverb has retained its meaning to this day. But there are also proverbs from the Bible, such as "Everything in its time" or "Pride comes before a fall". You have to quickly understand the meaning of the first proverb: you shouldn't rush into anything. The second proverb is a little more complicated: it says that you shouldn't overexert yourself, otherwise you will be punished. There is also a well-known proverb from the Bible: "He who digs a pit for others

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[1] Kijak T. R., Naumenko A. M., Oguy O. D., Theorie und Praxis der Übersetzung (Deutsch). Winnyzja: Nova Knyha, 2006.

will fall into it himself". This means something like this: Those who want to hurt others risk hurting themselves.

Comparing proverbs in Ukrainian and German, we can divide them into three groups:

– The form and meaning are the same in both languages, for example: "Adler fangen keine Fliegen" = "The eagle does not catch flies";

– The meaning is the same, but expressed differently, for example: "Alter Hund macht gute Jagd" (The old hound does the hunt) – "An old horse does not spoil the furrow";

– Proverbs that do not have a counterpart in another language at all ("Undank ist der Welt Lohn" – "The world pays with ingratitude", "No pancake, no butter, no pie"), or the emergence of which was due to the peculiarities of the historical development and social conditions of the two peoples, for example: "Es geht da zu wie im Bauernkrieg" – "Things are going as if during the peasant war" or "A Cossack's horse is more expensive than himself".

The language of the folk proverb itself is somewhat outdated. This is especially true for Ukrainian proverbs with their peasant and sometimes archaic language.

The distinctive features of a proverb include the fact that it is often rhythmically organized and rhymed. For example, "Ohne Fleis kein Preis" = "Without effort, you can't catch a fish from a pond". Often, a proverb carries a metaphorical image: "Not bricht Eisen" – "Necessity breaks iron", "Hunger ist beste Koch" – "Hunger is the best cook".

A proverb should be distinguished from a saying (Redensart) and a speech pattern (Redewendung). Any proverb contains a complete thought. A saying is not an independent sentence, since instead of a full-fledged statement it contains only a figurative expression, be it a comparison, metaphor or paradox. A saying is only a figure of speech, a stylistic device. It is often found both in German ("Hunger haben wie ein Wolf" – "Wolf's appetite"). Thus, the expression "Es ist noch nicht aller Tage Abend" (It is not evening for all days) that was found back in ancient times should be attributed to proverbs, while the statement "Man soll den Tag nicht vor dem Abend loben" (Don't praise the day until the evening) is already a proverb. To evaluate someone as a lover of other people's work, a scoundrel, the following expression is used in Ukrainian: "He likes to rake in the heat with other people's hands". This phrase uses the proverb "to rake in the heat with other people's hands", it is neither a generalization nor a lesson. However, one can, when talking about the same thing, both teach and generalize, for example: "It is easy to rake in the heat with other people's hands". This statement is already a proverb.

It is interesting that many proverbs and sayings, pearls of folk wisdom, are international and that you can often find Ukrainian equivalents for English and German proverbs that have almost the same meaning. The English use proverbs and sayings in conversations quite often. Proverbs are an achievement of the entire people, that is, the English and the Germans. During a conversation, it is often enough to say only the beginning of the proverb, the rest is easily supplemented by the interlocutor. The purpose of the study is a comprehensive analysis of the features of paremias. To achieve the goal, it is necessary to perform the following tasks:

– To consider the concepts of "phraseology", "proverb" and "saying".

– To investigate the linguistic and cultural potential of proverbs and sayings in the language and culture of the peoples of England and Ukraine;

– To identify the most effective ways of translating proverbs and sayings from English to Ukrainian based on contrastive and comparative analysis.

The study material was 131 units of English paremias, which were selected by the method of continuous sampling from English-English and English-Ukrainian dictionaries of phraseological units and idioms. The book The Hitchhiker's Guide to the Galaxy also served as the study material. The analysis was conducted on the basis of a sample of 55 idiomatic expressions from the text. To accomplish the tasks set, a comprehensive methodology for translating paremias from English into Ukrainian was used, which included analytical (complex translation analysis, linguistic description and contrastive-comparative analysis, contextual and transformational analyses, lexicographic and component methods, critical analysis, and comparison of points of view.

1. Phraseological turns as an object of linguistic and translation studies

For the completeness of the study, it is necessary to refer to how authoritative scientists explained the concepts of "proverb" and "saying". In both Ukrainian and English, there are phraseological units called proverbs. A proverb is a form of linguistic creativity of the people, reflecting their wisdom and intelligence. A broad approach to the study of phraseological units and their classification divides them into four groups of stable word combinations:

1) phraseological fusions;
2) phraseological units;
3) phraseological groups (phraseological combinations);
4) phraseological statements.

The main feature that distinguishes phraseological expressions from free word combinations is where they are used by the speaker and are used in

speech as ready-made units with constant lexical components and meaning. There is a division of phraseological expressions into nominative phraseological expressions and communicative phraseological expressions. Some scientists attribute proverbs to the group of communicative phraseological units.

Phraseological units of this type are represented by sentences. They are always used as a single phrase and express some judgment: "oil and water will never mix", "a horse is not a companion of an ox", "gossip and lying go hand in hand", "gossip and lies go hand in hand" or "where there is gossip, and where there is a lie – you cannot tell", " In the forest they chop wood, and in the village they fall chips", etc.

In the works of philologists, one can find the following definition of the concept of "proverb" – this is a short, often rhythmic expression, which is a complete phrase that expresses a certain idea.

The same idea is presented in the works of other scholars, who interpret a proverb as "a short, complete, figurative expression of a generalizing nature; an instructive observation from real life that can be used in various cases and situations; a folklore small genre form"[2]. There are many classifications based on the attribution of various groups of word combinations to phraseologisms and paremias in particular and establishing the degree of stability of these word combinations. The unity of opinions lies in the assertion that phraseologisms are characterized by metaphoricality, imagery and expressive-emotional coloring. The translation of paremias is of great importance in the study of a foreign language[3].

So, the subject of study of phraseology is stable combinations of a language. In linguistic science, phraseology is also considered to be a set of stable word combinations in the language in general, in the idiostyle of a particular writer, in the language of a separate literary work, etc[4].

Phraseology as an independent division of lexicology was first singled out by the French researcher S. Balli. The scientist laid the foundations of synchronic phraseology. He identified two types of phraseological units, which later formed the basis of this branch of linguistics:

– Word combinations that have freedom of grouping of components;
– Phraseological units deprived of such freedom[5].

When determining the properties of phraseological units, different scientists consider it important to distinguish between external signs of form

[2] Jaroslav Šup Deutsche Sprichwörter und ihr Einsatz im Fremdsprachenunterricht. Praha, Frankfurt, 2022.
[3] Mieder W. Proverbs: a handbook. Westport : Greenwood Press, 2004. 305 p.
[4] Zolfaghari H. Persian Proverbs: Definitions and Characteristics. *Jackson: Journal of Islamic and Human Advanced Research*, 2012. 292 p.
[5] Баллі. Універсальний словник-енциклопедія. 4-те вид. К. : Тека, 2006.

and internal signs "that arise from the correspondence between form and thought". However, they only schematically outlined these groups without any detailed description[6].

The concept of phraseology as an independent linguistic discipline comes from the concept of linguistic typology. According to many scientists, linguistic typology (from the Greek. imprint, form, sample and logos – word, teaching) is a comparative study of the structural and functional properties of languages, regardless of the nature of the genetic relationships between them. The formation of this section of linguistics took place over many years. The first specialists in language typology, who conducted their research in the early nineteenth century, turned primarily to morphology. Later, the subject of scientific interest became syntax and, directly, the lexical characteristics of languages[7].

When translating paremias, the translator may encounter some difficulties. It is important to consider that in each language there are several types of paremias:

– recorded in the dictionary and actively used;
– those that have fallen out of use, but are recorded in the dictionary;
– known only to certain social groups.

The main condition for translating paremias is the ability to recognize phraseological units in the text. The ability to isolate expressions from the text, sometimes contradictory and those that have a greater meaning, is more difficult than it might seem at first glance, and is mandatory when working with them.

The translator may also encounter national and cultural differences between similar phraseological units in the original language and the target language. Being close in meaning, such paremias may have their own stylistic features.

2. Contrastive-comparative and translation studies aspects of the study of authorial paremias

As a result of the study, we identified 53 expressions in the original text, as well as 2 expressions whose semantics or structure was changed by the author, which further complicated the work of translators.

Having studied idiomatic expressions according to the specified classification, we found that out of the 55 expressions found in the original text:

– 16 – phraseological combinations (29%),
– 32 – phraseological units based on metaphor (59%),

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[6] Mieder W. Proverbs speak Louder than Words: Folk wisdom in art, culture, folklore, history, literature, and mass media. New York: Peter Lang, 2008. 357 p.
[7] Yule G. Pragmatics. Oxford: Oxford University Press, 1996. 135 p.

– 7 – idioms (12%).

Based on the results of our analysis, we can conclude that the vast majority of idiomatic expressions in the presented text are phraseological units based on metaphor, phraseological combinations and idioms are less common in the text.

Taking into account those cases when the translator missed the translation of fragments of the text, in total we received the translation of 152 stable expressions-paremias for analysis. Analysis of the translation options of stable expressions-paremias showed that the most productive way of transmitting idiomatic expressions during translation is the phraseological equivalent (39%), using which the translator selects a figurative phraseological unit in the target language, which fully corresponds in content to the English phraseological unit and is created in a similar manner to it.

For example, when translating the paremia "to please the eye" (to be pleasant in appearance, to bring pleasure to the one who looks), the translator used the translation using a phraseological equivalent, namely a similar phraseological unity based on the metaphor: «радувати око». Also when translating phraseological units «to pull oneself together» (заспокоїтися, перестати панікувати) the translator used the method of translation using phraseological equivalent, namely phraseological unity based on metaphor, «взяти себе в руки». Less often, translators used equivalents in the form of phraseological units. For example, when translating the phraseological unit "to make a fool out of someone" (ставити когось у незручне становище) the translator used such units as «виставляти себе на сміх», or «корчити із себе блазня». Less often, the translator used idioms as an equivalent. For example, when translating the phrase "to make a fool out of someone", the translator used the idiom «дуркувати».

The second most productive method of translation is the method of conveying the meaning of an English phraseology through a free combination of words in Ukrainian.

Thus, when translating the phraseological unit "to have a leg to stand on" (мати шанс довести будь-що) in the context of "the council didn't have a leg to stand on", the translator used the method of descriptive translation and conveyed this expression with free combinations of words: «у раді знову щось напартачили» та «управління не вміє елементарного», respectively. The third most productive way to translate phraseologisms from English into Ukrainian is by using contextual substitution (19%) or using a Ukrainian expression, the core image of which, although it does not fully reflect the image and meaning of the original expression, nevertheless conveys the meaning in context.

Thus, when translating the idiom "to get out of one's skull on smth" (втрачати контроль над собою внаслідок чогось) in the context "Ford would get out of his skull on whisky", the translator used all three methods of translation using contextual substitution: the phraseological unit «Форд упивався в дим», idiom «Від віскі Форд зовсім з'їжджав з котушок», phraseological unit «Форд надирався віскі до поросячого вереску».

We consider it appropriate to describe a subspecies of translation that is absent in most of the classifications we have studied, but due to its originality it deserves mention in our work: the transfer of a phraseological expression using an author's phraseological neologism (belongs to the method of contextual replacement). Thus, while searching for the material of our study, we discovered an idiomatic expression "to spit a rat", as evidenced by the context and translation into Ukrainian. However, we did not find the meaning of the specified paremia in reference materials and turned to its etymology.

We found out that this expression was first used by journalist and writer Iro Wolfert in the novel "Tucker's People" in the following context: «I'd kill you just as fast as I'd spit a rat out of my mouth» (Literal translation: «Я уб'ю тебе швидше, ніж мій плювок долетить до щура») in 1943.

Much later, in 1989, Adam Douglas used it in his work "Diary of a Hitchhiker's Guide to the Galaxy", but in a modified meaning: "I wouldn't trust myslf further than I could spit a rat". At the moment, it is difficult to accurately determine the semantics of the above-mentioned expression, however, in European culture, the image of a rat is purely negative and in some cases means "betrayal". Taking into account the context and the translations provided, we can conclude that the meaning of this phraseological unit can be interpreted as "not to trust someone". It is also worth noting that the author of the work, which is the material of our study, changed the semantics of the original expression: the metaphor in the translated text is based on the image of speed, in the text of Adam Douglas the metaphor is built on the image of distance. When translating this expression, the translator offers the phraseological unity "you need to be careful, like a fish with fire".

A similar method of translation was used when transferring the phraseological unit "to not matter a pair of dingo's kidneys" (нічого не коштувати / нічого не означати) in the context of "Ford Prefect knew that it didn't matter a pair of dingo's kidneys whether Arthur's house got knocked down or not now". Thus, the translator proposed translation options using contextual substitution for the author's phraseological neologism: «Форд Префект знав, що те, чи знесуть будинок Артура Дента чи ні, означало тепер не більше, ніж сіла батарейка. і «Форд Префект знав, що

питання про те, чи буде знесено будинок Артура чи ні, не варто собачого апчиха», accordingly.

The analysis also revealed the least productive ways of translating phraseological expressions, such as translation by tracing (6%) and combined (1%) translation. When translating the idiom "to talk a donkey's (hind) leg off" (to tire someone out with talk) in the context of "The Great Hyperlobic Omni-Cognate Neutron Wrangler can be said to have all four legs from Arcturan MegaDonkey» the translator uses the tracing method «Гіперлобовий Всеведучий Нейтронний Сперечальник зміг заговорити всі чотири ноги арктуріанському мегаослу», however, when transmitting the same statement, a combined translation method can be used «Гіпер-болічний Всеведучий Полеміст може умовити артуріанського мегаосла відкинути всі чотири копита», combining idiom and calque in translation. As we can see, our translation accurately conveys the semantics of the original phrase, preserving its imagery. In turn, the translation proposed by the translator, in our opinion, is inadequate, due to the fact that the translator distorted the semantics of the original expression when transmitting the idiom.

3. Productivity of paremia translation

Based on the above, we can imagine a scale of productivity of methods of translating paremia from English to Ukrainian from the most frequent to the least frequent translation methods, which looks like this:

1. Phraseological equivalent.
2. Description.
3. Contextual replacement.
4. Calcification.
5. Combined translation.

Also, during the study, we found that the frequency of using a particular method of transmitting paremias differs. Therefore, we can imagine the percentage degree of productivity of a particular translation method. The percentage ratio of methods of transmitting idiomatic expressions from English to Ukrainian generally corresponds to the scale of productivity of methods of transmitting paremias, which we described above, however, there is variability in the percentage ratio of methods of translating paremia. Thus, the translator uses the method of translation using a phraseological equivalent in 39% of cases, and the methods of description, contextual replacement and tracing were used in 33%, – 36%, – 39% of cases – respectively.

Having considered in practice the main methods and techniques of translating phraseological units, we can conclude that the problems

associated with this topic are considered by linguists from different sides, different methods of translation are proposed, in some aspects opinions may differ, depending on a certain situation different approaches may be required. Thus, we can conclude that when translating works from English into Ukrainian, the figurative, not the linguistic component of the statement, is first of all transmitted, and this is precisely the main difficulty of translation.

4. Categories of paremias

It is worth noting that some classifications give a fairly clear and detailed idea of the internal structure of phraseology as a system, but are still highly specialized and of little use in translation theory. In this regard, we consider it appropriate to turn to more general classifications of Ukrainian and English linguists, in order to derive a universal classification of idiomatic expressions, which would be universal for both Ukrainian and English languages. When translating English proverbs and sayings, one should take into account their relationship with Ukrainian equivalents. Presumably, proverbs and sayings, taking into account their relationship with Ukrainian equivalents, can be divided into the following categories:

1. English proverbs and sayings that are fully translated into Ukrainian, that is, the English version fully corresponds to the Ukrainian meaning, in terms of lexical composition, imagery, stylistic orientation and grammatical structure:

– *Honesty is the best policy. – Чесність – найкраща політика.*

There are the fewest such proverbs and sayings. For example:

– *A drowning man will catch a straw. – Потопаючий хапається за соломинку;*

– *All is not gold that glitters. – Не все золото, що блищить;*

– *All is fair in love and war. – У коханні та на війні всі засоби хороші;*

– *Appetite comes with eating. – Апетит приходить під час їжі;*

– *There is no smoke without fire. – Нема диму без вогню.*

1. English proverbs and sayings that partially coincide in translation into Ukrainian, that is, their English version is somewhat different from the Ukrainian (lexical, grammatical or lexical-grammatical differences in the presence of the same meaning of the same stylistic orientation). The majority of such proverbs and sayings is 57%:

– *Tastes differ. (= Уподобання різні) – «Про смаки не сперечаються. / На колір та смак товариш не всяк»;*

– *He laughs best who laughs last. (= Найкраще сміється той, хто сміється останнім.) – «Добре сміється той, хто сміється останнім»;*

– *Too much knowledge makes the head bald. (= Занадто багато знань роблять голову лисою)* – «Багато знатимеш – скоро постарієш»;

– *There's no accounting for taste. – Про смаки не сперечаються;*

– *A bird in the hand is worth 2 in the bush. – Краще синиця в руках, аніж журавель у небі;*

– *Birds of a feather flock together. – Рибак рибака бачить здалеку;*

– *When the cat's away the mice will play. – Кіт з дому – миші в танець;*

– *Every cloud has a silver lining. – Немає зла без добра;*

– *A bad workman blames his tools (= Поганий працівник лає свої інструменти.) – «Поганому танцюристу завжди яйця заважають.»*

– *A burden of one's own choice is not felt. (= Вантаж, який сам вибрав, несеш не відчуваючи) – «Своя ноша не важка»);*

– *What the heart thinks tongue speaks. (= Що серце думає, то мова і каже) – «Що души, те й на язиці»;*

– *To teach the dog to bark.(= Вчити собаку гавкати.) – «Рибу плавати не вчать»;*

– *A burnt child dreads the fire. (= Обікане дитя вогню боїться.) – «Обікшись на молоці, дутимеш і на воду.»;*

– *A clean hand wants ne washing. (= Чисту руку мити не потрібно.) – «Правда милості не шукає»;*

– *A light purse makes a heavy heart .(= Коли гаманець легкий – на душі важко.) «Хліба ні шматка, так і в горлі туга»;*

– *A little body often harbours a great soul. (= У маленькому тілі часто таїться велика душа.)– «Малий соловей, та голосом великий»;*

– *А невеликий гірський бік горить. (= Мала течу великий корабель на дно пустить.) – «Невелика болячка, а на той світ жене»;*

– *An idle brain is devil's workshop. (= Святковий мозок – майстерня диявола.) – «Лінь – мати всіх вад. / На неробство всяка дурниця в голову лізе».*

3. English proverbs and sayings that are completely different when translated into Ukrainian, that is, the English version does not correspond to the Ukrainian one, but only the general meaning of the statement is preserved:

– *It never rains but it pours. – Біда обрушується не дощем, а зливою (дослівний переклад), а «Прийшла біда – відчиняй ворота. / Біда сама не ходить. (українські еквіваленти);*

– *As you make your bed, so you must lie on it. (= Як постелиш, так і виспишся) – «Що посієш, те й пожнеш.»;*

There are 32% of such proverbs. For example:

– A cat in gloves catches no mice. (= Кіт у рукавичках мишей не зловить.) – «Без праці не витягнеш і рибки зі ставка.»;

– If the cap fits, wear it. (= Якщо шапка підходить, носи.) – «На злодії та шапка горить»;

– Every dog has his day. (= У кожного собаки своє свято.) – «Буде і на нашій вулиці свято;

– Neck or nothing. (= Або доб'юся, або собі шию згорну.) – «Або пан, або пропав».

In this work, we used the method of comparison and with its help we found out the main principles and methods of translating English paremias on the topic of "Labor" into Ukrainian, and also conducted an analysis of several paremias. Summing up our research, we can say that English paremias, being a bright feature of their language, occupy one of the first places in terms of expressiveness and colorfulness of the language. Despite the fact that translating them into other languages is not easy, they remain interesting for many linguists. Mastering phraseological turns simplifies communication in everyday life and understanding each other.

CONCLUSIONS

Thus, this study showed that when translating English proverbs and sayings into Ukrainian, one should take into account not so much their literal translation, but rather select Ukrainian equivalents for them. The results made on the basis of contrastive-comparative analysis show that in percentage terms:

– 11% of English paremias fully correspond to Ukrainian ones;

– 57% of English paremias are somewhat different from Ukrainian ones, while retaining the same meaning;

– 32% of English paremias do not correspond to Ukrainian ones, retaining only the general meaning of the statement.

Contrastive-comparative analysis is widely used in linguistics and contributes to the understanding of paremias for those who speak another language, finding equivalents in their native language.

The material for the study was a book from the series of humorous fantasy novels by the English writer Douglas Adams "The Hitchhiker's Guide to the Galaxy", published in 1879, and a translation of this work into Ukrainian. The analysis was made based on a sample of 55 idiomatic expressions from the text. Having studied stable expressions, we found out that in 100% of the presented expressions:

– 29% – phraseological combinations,

– 59% – phraseological units based on metaphor,

– 12% – idioms.

The analysis of the translation of the work showed that the most productive way of translating phraseological expressions is translation using a phraseological equivalent (39%). The second most productive among the translation methods is the method of conveying content using a description (35%). The third most productive is the method of contextual substitution (19%).

The analysis also revealed the least productive ways of translating phraseological expressions, such as translation using tracing (6%) and combined (1%) translation.

SUMMARY

The article deals with problems of the author's paremias in modern linguistics and contrast-comparative studies. In this work, we used the method of comparison and with its help we found out the main principles and methods of translating English paremias on the topic of "Labor" into Ukrainian, and also conducted an analysis of several paremias. Summing up our research, we can say that English paremias, being a bright feature of their language, occupy one of the first places in terms of expressiveness and colorfulness of the language. Despite the fact that translating them into other languages is not easy, they remain interesting for many linguists. Mastering phraseological turns simplifies communication in everyday life and understanding each other.

The analysis of the translation of the work showed that the most productive way of translating phraseological expressions is translation using a phraseological equivalent (39%). The second most productive among the translation methods is the method of conveying content using a description (35%). The third most productive is the method of contextual substitution (19%). The analysis also revealed the least productive ways of translating phraseological expressions, such as translation using tracing (6%) and combined (1%) translation.

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