reduplication is interesting theoretically as it involves the interface between phonology and morphology.

The base is the word (or part of the word) that is to be copied. The reduplicated element is called the reduplicant, often abbreviated as *RED* or sometimes just *R*. In reduplication, the reduplicant is most often repeated only once. However, in some languages reduplication can occur more than once, resulting in a tripled form and not a duple as in most reduplication. The term '**dupleme'** has been used (after morpheme) to refer to different types of reduplication that have the same meaning.

Reduplication is used both in inflections to convey a grammatical function, such as plurality, intensification, etc. and in lexical derivation to create new words. It is often used when a speaker adopts a tone more "expressive" or figurative than ordinary speech and is also often, but not exclusively, iconic in meaning. Reduplication is found in a wide range of languages and language groups, though its level of linguistic productivity varies.

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THE STUDY OF PROVERBS AND SAYINGS FROM THE POINT OF VIEW OF TRANSLATION

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Rezumat
Traducerea este o operaţie esenţială care permite oamenilor din întreaga lume să împărtăşească informaţii, ştiri, cultură, literatură şi ştiinţe. Este un proces de redare a textului iniţial şi a tuturor caracteristicilor sau aspectelor sale în mod semantic, cultural şi pragmatic, într-o altă limbă. Traducerea proverbelor necesită cunoaştere în ambele limbi, culturi şi cunoştinţe în strategii care sunt adecvate pentru redarea sensului dorit. Strategiile sunt necesare deoarece, de obicei, permit traducătorilor să depăşească dificultăţile pe care le-ar putea întâmpina în procesul de traducere.

Cuvinte-cheie: proverbe şi zicători, traducere, limbă ţintă, limbă sursă, strategii.

Translation is an essential operation that enables people all over the world to share information, news, culture, literature, and sciences among others. It is a process of rendering the original text and all of its features or aspects semantically, culturally, and pragmatically, into

another language. Proverbs are crucial components of people's speech because they are fixed expressions that have meanings which cover all aspects of life. They may carry themes related to religion, God, family, marriage, men and women, education, health, friendship, money, animals, neighborhood, experiences, wisdom, poverty and wealth. Proverbs have distinguished features, for instance, the structure of proverbs is not like any simple sentence that everyone is familiar with. Translating proverbs requires knowledge in both languages, their cultures and knowledge in strategies that are suitable for rendering the intended meaning as well. Strategies are necessary because they usually enable translators to overcome difficulties that they might encounter in the process of translation.

Translation is a process of rendering meaning, ideas, or messages of a text from one language to other language. There are some considerations which follow this process, which mainly related to the accuracy, clarity and naturalness of the meaning, ideas, or messages of the translation. It means that translation is a complex and complicated process. One of the most prominent definitions of translation is stated by Peter Newmark who defines translation as "rendering the meaning of a text into another language in the way that the author intended the text". [3, p. 88] This definition emphasizes the author comprehension but in the same time his knowledge of the subject and culture.

Speaking about the translating process, it is important to point out that it includes two mental processes – understanding and verbalization. First, the translator understands the contents of ST (source language), that is, reduces the information it contains to his own mental program, and then he develops this program into TT (target language).

The theory of translation was treated and explored from different sides, and it became necessary to established different types of translation in order to make an accurate translation. So, there are different types, such as:

- Back translation – helps a translation consultant determine if the original meaning has been preserved in the target language;

E.g. Back translation of the Cheyenne proverb would be: Don`t race in craziness, try to stop your mounts, try to come in last in terms of craziness!

An idiomatic translation of the Cheyenne proverb would be: Don`t live foolishly. Slow down. Don`t live a rushed life.

- Closest natural equivalent – this is a form of idiomatic translation. This procedure ensures that the translation is faithful to the meaning independent by the original writer.
- Committee translation – is a translation done by a group, rather than a single individual. This translation has distinct advantages, especially in increased accuracy that comes from the checks and balances process of committee work.
- Common language translation (CLT) – is a version of the source text which is in the "plain", ordinary language of the average speaker. It follows an idiomatic translation approach. The vocabulary and grammatical constructions are chosen carefully to ensure that they are in common usage by ordinary speakers of the language.
- Dynamic translation – means that the original meaning is communicated naturally in it, as well as accurately. This type pays a careful attention to the natural features of the target language. A dynamic translation attempts to speak in the language of the average fluent speaker of the language.
- Essential literal translation – is the translation that captures the precise wording of the original text and the personal style of each writer. Its emphasis is on "word-for-word"

correspondence, differences of grammar, syntax and idiom between current literary English and the original languages.

- Formal equivalence translation (FT) – is a translation approach which attempts to retain the language forms of the original as much as possible in the translation, regardless of whether or not they are the most natural way to express the original meaning.
- Free translation – is one which preserves the meaning of the original but uses natural forms of the target language, including normal word order and syntax, so that the translation can be naturally understood. This is a kind of idiomatic translation.
- Idiomatic translation – is where the meaning of the original is translated into forms which most accurately and naturally preserve the meaning of original forms. Idiomatic refers to being in the common language of average speakers, using the natural phrasings and idioms of the language.
- Interpretative translation – for such critics, would essentially be synonymous with their use of the similarly problematical term, paraphrase. One logically uses of this term would be for instances where a translator inserts information which is extraneous to the particular passage being translated. Such information is relevant to study of the implications of the passage, belongs elsewhere, such as in commentary, rather than in the translation itself.
- Literal translation – is where the forms of the original are retained as much as possible, even if those forms are not the most natural forms to preserve the original meaning. This type of translation is sometimes called word-for-word translation, as opposed to thought-for-thought translation.
- Loan translation – means borrowing the meaning parts of a source word and directly translating them to the target language, instead of using a native term from the target language. The meaning parts of the source word are directly translated to equivalent meaning parts of the target language. Sometimes the borrowing is partial, with part of term borrowed and part of it native in form.
- Thought-for-thought translation – in such a translation the meaning of the original text is expressed in equivalent thoughts, that is, meanings. This type of translation is typically contrasted with word-for-word translation.
- Word-for-word translation – is a form of literal translation which seeks to match the individual words of the original as closely as possible to individual words of the target language. The translator seeks to translate an original word by the same target word as much as possible (this is technically called concordance). In addition, the order of words of the original language will be followed as closely as possible. [5, p.52]

Analyzing these types of translation we could easily determine that in the process of translation proverbs and sayings could be used such types as, back translation, idiomatic translation, free translation, thought-for –thought translation, and sometimes even word-for-word translation is appropriate as in the example: "Like author, like book" that is translated in Romanian "Aşa autor, aşa carte".

Regarding this process, the translation of proverbs and sayings involve specific skills and abilities, deep knowledge in the fields that the material is translated, so translator should understand and deeply know linguistic and non-linguistic features of the languages in which he or she translate. Each proverb conveys a particular meaning in a context of certain situation. Proverb and sayings should be conveyed very attentive and accurate to carry the same cultural

conventions in the original proverb. In this context, the researcher Mollanazar H. emphasized that proverbs cannot be translated literally (word-for-word) and they may sometimes have no natural figurative equivalents in target languages. [3, p. 109] Thus, he proposed two strategies in translating proverbs:

a) Some similar proverbs can be found in the two languages with more or less similar form, vocabulary and meaning and;

b) Many proverbs may be found in the two languages which have similar meanings and can be applied in the same contexts, but they have different form and vocabulary.

Other scholars, such as Beekman and Callow suggested three ways to translate a proverb which are as follow:

1. The words following the proverb could be introduced as the meaning of the proverb;
2. It can be replaced with an equivalent local proverb;
3. Its non-figurative meaning could be stated straight forwardly. [2, p. 76]

In this context, as far as the translation of proverbs is concerned Falk says that "since idioms, proverbs and certain nonproductive compounds must be entered in the lexicon of a grammar as single units as if they were single morphemes, it is not surprising that these items pose difficulties when translation from one language to another is involved".

In order to direct the process of translation Baker has proposed four strategies for the translation of idioms and fixed expressions including proverbs which are as follow:
 1. Using an idiom of similar meaning and form of SL one.
 2. Using an idiom of similar meaning but dissimilar form of SL idiom.
 3. Translation by paraphrase.
 4. Translation by omission. [1, p. 35]

Duff also mentioned that "idiomatic expressions are notoriously untranslatable. These include similes, metaphors, proverbs and sayings (as good as jargon, slang, and colloquialisms)." Duff also noted that if these expressions have no equivalents in TL, the translator may approach to TL equivalents as follows:

1. Literal translation;
2. Original word in inverted commas;
3. Close equivalents;
4. Non-idiomatic translation.

Finally, Duff clarified that if there is not an appropriate equivalent in TL, the translator should not force it into the translation. [6, p. 124]

A more frequent case is that of partial equivalence, when the proverb has similar meaning, but dissimilar form, consisting of different lexical items, morphosyntactic, structures and/or stylistic features, as in the example: "They are but birds of one feather" – "Toți sunt o apă și-un pămînt."

There are many instances when an equivalent proverb cannot be found in the target language, becoming a serious challenge for a translator. Usually, it is the case of proverbs that are deeply rooted in the source culture, and consequently resist transfer to another language. Quite a good strategy that can be employed for the translation of such a proverb is paraphrase, when it is substituted by a string of words, with no idiomatic character, which expresses the global sense conveyed by the original unit, as in the example: "Bygones shall be bygones between us." – "Tot ce-a fost între noi va rămâne în trecut".

Proverbs are interesting, important, and complex. That is why so many different views have evolved to analyze them: the personal, formal, religious, literary, practical, cultural and cognitive views. These views have different goals that have been persuaded with different techniques, so they provide us with different information. Proverbs have been and remain most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a

people from one generation to another. The reason behind the efficacy of them has been and remains a most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another. The reason behind the efficacy of the proverb is that it is an aphorism, a wise saying based upon people's experience, and is a reflection of the social values and sensibility of the people.

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ZUR KONSTRUKTIONSGRAMMATISCHEN BEDEUTUNG DER MERHWORTEINHEIT „WIE AUCH IMMER"

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Rezumat

Fenomenul lingvistic abordat în acest articol este sintagma sau unitatea cu mai multe cuvinte (colocaţie) wie auch immer, care în dependenţă de modul de abordare poate fi tratată fie ca o unitatea frazeologică fie ca o sintactică. In acest eseu autorul presupune, că fenomenul dat poate fi tratat şi ca o construcţie în sensul gramaticii construcţionale (engl. Construction Grammar). O atenţie deosebită se acordă determinării sensului construcţiei wie auch immer, care, potrivit autorului, constă nu numai dintr-o componentă lexical-semantică, ci şi dintr-o componentă functional/pragmatică.

Cuvinte-cheie: sintagmă cu mai multe cuvinte (colocaţie), frază simplă, construcţie gramaticală, construcţie, sensul construcţiei gramaticale, idiomaticitate, non-compoziţionalitate

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