



ЯЗЫКОЗНАНИЕ

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BELARUSIAN-SWEDISH DICTIONARY OF PROVERBS: VOLUME, LIST, ZONES OF LEXICOGRAPHICAL DESCRIPTION

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The article is devoted to the determining of the volume, composition and principles of lexicographic description of Belarusian and Swedish proverbs in a bilingual dictionary, which is intended for Belarusians studying Swedish as a foreign language. The study showed that the optimal volume of the Belarusian-Swedish dictionary of proverbs should not be less than 500 units of the input language and 1,100 units of the output language. The dictionary should include, first of all, functionally active proverbs in the Belarusian language. The main principle for determining the composition of Belarusian proverbs and their Swedish equivalents in a bilingual translation dictionary is the “principle of completeness of dictionary units”, which most closely corresponds to the variety of requests of its users and various aspects of translation of proverbs. This principle involves a description in the dictionary of all formal variants and all synonyms of both the input language and the output language. In this case, the formal versions of Swedish proverbs should be described in the dictionary as separate units. To select proverbs of the input language, the typological criterion of their generality and specificity in relation to other languages, including Swedish, is also important. Therefore, it is important to include in the dictionary all universal proverbs and functionally active international proverbs, as well as the inclusion in the dictionary

of all specific Belarusian proverbs (which have no analogues in European languages) without exception.

Keywords: paremiology, proverb, dictionary, volume, list, zones of lexicographical description, Swedish language, Belarusian language.

INTRODUCTION

The creation of bilingual dictionaries of proverbs is one of the current problems in paremiology as an independent branch of modern linguistics [Lomakina, 2015; Bredis, Lomakina, 2020; Ivanov, Lomakina, 2021]. The most important tasks in the theory and practice of bilingual Paremiography are, firstly, to determine the scope of the dictionary, secondly, to establish criteria for selecting proverbs to be described in the dictionary, and thirdly, to develop the principles of describing the input and output language units in the dictionary.

The latest research shows that the availability of bilingual and polylingual paremiological dictionaries greatly intensifies comparative and typological studies of proverbs [Kotova, 2022], identification of general and specific in proverbial funds of different languages [Sergienko, 2015; Petrushevskaya, 2021], study of individual concepts and images in proverbs of different nations [Bredis, 2019], improvement of foreign language teaching methodology [Alyoshin, Zinovieva, 2015].

Swedish proverbs have not yet been sufficiently studied in comparison with proverbs of other languages. Only a few studies compare Swedish proverbs with foreign-language proverbs [Alyoshin, 2014; Zinovieva, Alyoshin, 2022], including Belarusian ones [Alyoshin, Ivanov, 2023b]. Swedish proverbs are very little described in bilingual and polylingual paremiological dictionaries. Nevertheless, Swedish proverbs are included in the fundamental 70-language E. Strauss *Dictionary of European proverbs* [DEP] and a number of other polylingual dictionaries. However, only two small polylingual dictionaries include both Swedish and Belarusian proverbs. These are G. Paczolay *European Proverbs in 55 Languages* [EP] and the 20-language dictionary of biblical expressions and proverbs *A contribution of Biblical wisdom* in two volumes [CBW-1; CBW-2]. There is no Swedish-Belarusian dictionary of proverbs. To date, the authors of this article have published only materials for such a dictionary [Alyoshin, Ivanov, 2022b].

Belarusian proverbs in the aspect of their comparison with proverbs of other languages are studied much better than the Swedish ones. Thus,

in the studies by Yu. A. Petrushevskaya Belarusian proverbs are compared with proverbs of all Slavic languages, as well as with proverbs of various Baltic, Germanic, Romance, Turkic, Finno-Ugric languages [Petrushevskaya, 2021, 2022a, b, 2024; Petrushevskaya, Lazareva, 2024]. This became possible because bilingual dictionaries of Belarusian proverbs and the main Slavic and Germanic languages — Russian [RBPS; RBSP-1; RBSP-2], Polish [PBPS], English [ABPS], German [BNPS] — were created earlier. Currently, materials for the Belarusian-Spanish dictionary of proverbs [Ivanov, Ruiz-Zorrilla Crusate, 2021] have been prepared. Four polylingual Belarusian-foreign language dictionaries of proverbs have also been developed [BFLD; PD; WABL; WW]. Besides, Belarusian proverbs are included in polylingual paremiological dictionaries [EP, RSDP]. However, there is still no Belarusian-Swedish dictionary of proverbs.

The aim of the study is to determine the scope, composition and principles of lexicographic description of Belarusian and Swedish proverbs in a bilingual dictionary intended for Belarusians learning Swedish as a foreign language.

This aim implies the use of the latest achievements in the field of Swedish and Belarusian proverbs with proverbs of other languages comparison, as well as the principles of comparative description of proverbs in paremiological dictionaries [Bredis et al., 2021; Ivanov, Ershov, 2024], ways of proverbs translation [Balliar, 2009; Bredis, Ivanov, 2022b], methods of conveying culturally significant background information in the proverbs content in a foreign language [Bredis, Ivanov, 2022a; Ivanov, 2023].

The material for the study was the most well-known and commonly used in speech Belarusian proverbs selected from two sources: Грынблат М. Я. *Прыказкі і прымаўкі* (Grinblat M. Ya. *Proverbs and sayings* [PP-1; PP-2]) and Лепешаў І. Я., Якалцэвіч М. А. *Тлумачальны слоўнік прыказак* (Lepeshev I. Ya., Yakoltsevich M. A. *Explanatory dictionary of proverbs* [EDP]). Swedish proverbs equivalents were selected from three sources: Holm P. *Ordspråk och talesätt med förklaringar* (*Proverbs and sayings with explanations* [OTF]); Holm P. *3530 ordspråk och talesätt* (*3,530 proverbs and sayings* [OT]); Ström F., *Svenska ordspråk* (*Swedish proverbs* [SO]). Russian-language correlates of Belarusian and Swedish proverbs were also used in the study. They were selected from: Мокиенко В. М., Никитина Т. Г., Николаева Е. К. *Большой словарь русских пословиц* (Mokienko V. M., Nikitina T. G., Nikolaeva E. K. *Large dictionary of Russian proverbs* [LDRP]).

1. NUMBER OF PROVERBS IN THE DICTIONARY

The scope of a bilingual proverb dictionary depends on what the dictionary is for and for whom it is intended. Depending on its purpose, bilingual dictionaries of proverbs are of two types, each of which relates proverbs from two languages to each other on the basis of different criteria. Thus, if a bilingual dictionary is used as a source of comparison of proverbs of different languages, it is a comparative type of dictionary in which proverbs of the given languages are correlated on the basis of the presence of at least one identical (close) lexical component. If a bilingual dictionary is used as a source for translation (transferring) of proverbs from one language into another, it is a dictionary of the translation type, in which proverbs of the given languages correlate on the basis of the presence of at least one identical semantic component (one identical seme in the meaning of a proverb of each language).

Comparative bilingual dictionaries of proverbs are very rare, as they are intended for those who for some reason are interested in proverbs of the given languages (including first of all specialists — folklorists, philologists, linguists, etc.). Translation dictionaries of proverbs are much more numerous, as they are in demand among a wide range of users (mainly those who speak one of the languages as a mother tongue and study the second language as a foreign one, as well as professional translators, literary editors, etc.). However, strictly comparative and strictly translational bilingual dictionaries of proverbs are very few, because in both types of dictionaries there are often units which have both identical lexical components and identical semantic components (identical semes of proverbial meaning). Such units include, first of all, international proverbs borrowed from one source into many languages (which retain their lexical composition and meaning in different languages), as well as universal proverbs occur independently of each other in different languages (which have close lexical composition and identical meaning). The volume of international and universal proverbs in Belarusian has been established [BFLD]. In Swedish, the volume of such proverbs is not established, but some of them are recorded in polylingual dictionaries [EP; CBW-1; CBW-2].

The volume of proverbs of each language in comparative dictionaries is, as a rule, very large and is limited only by one or another task of interlanguage comparison (for example, legal proverbs, proverbs about

God, proverbs about labour, proverbs with anthroponyms, proverbs with ornithonyms, etc.). However, solving any task of comparing proverbs of different languages, the authors of a comparative dictionary always try to reflect in it the proverbs of each language “as complete as possible” [Mokienko, Nikitina, 2021, p. 127]. This means that in a comparative dictionary the functional aspect of proverbs selection (common knowledge, active usage in speech, stylistic belonging, etc.) is levelled out, the aspects of lexico-grammatical organization of proverbs, means and ways of representation in proverbs of the surrounding reality and/or ideas about it, structuring and differentiation of the national (proverbial) picture of the world of the given peoples come to the fore. That is why in comparative dictionaries of proverbs it is difficult to distinguish between the input and the output languages, as it has no essential lexicographic significance. Thus, for example, the E. Strauss *Dictionary of European proverbs* [DEP] first lists proverbs in English and then in Germanic, Romance, Slavic, Finno-Ugric and other languages. However, if this dictionary of European proverbs were published not in London, but in Warsaw, it would first cite proverbs in Polish and only then in other languages, as is done in: Świerczyńska D., Świerczyński A. *Słownik przysłów w ośmiu językach* (*Dictionary of proverbs in eight languages* [SP]). In both cases, the order of proverbs in the comparative dictionary is determined by extralinguistic factors (language preference of the dictionary author, place of publication of the dictionary, etc.).

In a comparative dictionary, proverbs of different languages can be moved from the left part to the right one, and the dictionary will not become fundamentally different (i. e. new) from such a move (in this case, only the way of lexicographic representation of proverbs in accordance with the direction of interlingual comparison will change). And this, in turn, determines the volume of proverbs of each language, which is limited objectively (by the presence in a given language of a certain number of proverbs with given structural and semantic characteristics) and subjectively (by the will of the author of a comparative dictionary to include or not to include this or that proverb). Thus, the comparative dictionary by G. Paczolay *European Proverbs in 55 Languages* [EP] describes 105 proverbs which occur in 55 different languages, and the Belarusian-foreign language comparative dictionary by Yu. A. Petrushevskaya *Universal and international campaigners in the paremiological fund of the Belarusian language* describes more than 950 proverbs of the

Belarusian language and about 8,600 proverbs of 24 major languages of Europe and Asia [BFLD].

The volume of proverbs of each language in translation dictionaries is never too large, because it is limited by two tasks, firstly, to achieve maximum interlanguage equivalence of units, and secondly, the need to represent the most well-known and widely used proverbs in speech. When solving these problems, the authors of a translation dictionary of proverbs always try to reflect in it a minimum number of units that meet the needs of their translation by different categories of users as much as possible. Thus, *Belarusian-German paremiological dictionary* by E. E. Ivanov & N. K. Romanova [BNPS] describes only the most frequently used Belarusian proverbs in speech, to which the equivalents from among the most famous German proverbs are selected. In translation dictionaries proverbs can be differentiated by the degree of their active usage in speech, as it is done in: Walter H. et al. *Русско-немецко-польский словарь активных пословиц* (*Russian-German-Polish dictionary of active proverbs* [RGPDAP]) and Walter H. et al. *Russisch-Deutsch-Spanisches Wörterbuch aktueller Sprichwörter* (*Russian-German-Spanish dictionary of active proverbs* [RGSDAP]).

This means that in a translation dictionary it is the functional aspect of proverbs selection that is important (general popularity, activity in different types of discourse, stylistic differentiation, etc.), the proverbs semantics, their interlanguage correlation in terms of their ability to be adequately used in the same text when translated into another language comes to the fore. That is why bilingual translation dictionaries always differentiate the input and the output languages, which have different principles of lexicographic description. Mutual replacement of the input and output languages always generates a new translation dictionary (the entire content of the lexicographic description changes according to the direction of translation). This, in turn, determines the volume of proverbs of each language, which is always objectively limited (by the presence of both a finite set of the most actively used proverbs within the input and output languages and a certain number of proverbs of the output language equivalent to the proverbs of the input language). Thus, *Русско-белорусский паремиологический словарь* (*Russian-Belarusian Paremiological Dictionary*) by E. E. Ivanov & V. M. Mokienko [RBPS] contains 300 mostly used Russian proverbs and about 2,000 of their Belarusian equivalents, selected and arranged

by the increase of interlanguage semantic and lexico-grammatical differences.

When determining the type of a future bilingual dictionary of Swedish and Belarusian proverbs, one should take into account who will use it in the first place. Practice has shown that the main users of such a dictionary will be students of Belarusian universities who study Swedish as a foreign language. A certain interest in the Belarusian language remains in Sweden, where it is usually of interest to Slavic students studying East Slavic languages. That is why it is expedient to create, firstly, a translation dictionary of Swedish and Belarusian proverbs, and secondly, to reflect in it the direction of proverbs translation from Belarusian to Swedish.

The volume of the Belarusian-Swedish translation dictionary of proverbs directly depends on the number of input language units — functionally active proverbs in the Belarusian language, on the one hand, and output language units — Swedish equivalents of Belarusian proverbs included in the dictionary, on the other hand. The volume of input language units is determined, first of all, by the availability of objective data on the differentiation of Belarusian proverbs by the degree of their usage in synchronic and diachronic aspects. The volume of output language units is, in its turn, determined by the criteria of choosing interlanguage equivalents and the depth of processing of Swedish paremiographic sources.

The volume of input language in the Belarusian-Swedish translation dictionary of proverbs should be sufficient to meet the needs for their translation both from native to foreign language by Belarusian native speakers and from foreign to native language by Swedish native speakers. This implies that the dictionary should contain an optimal number of proverbs that have been actively used in the Belarusian literary language over the last century. Such proverbs include, first of all, the Belarusian paremiological minimum and the Belarusian basic paremiological fund. The Belarusian paremiological minimum (the minimum number of the most commonly used proverbs for today) counts from 400 to 650 about units (the core — from 80 to 90 units) [Ivanov, 2002, pp. 5–19; Kotova, Boeva, 2019]. The Belarusian basic paremiological fund (the minimum number of the most commonly used proverbs during the last four centuries) counts about 530 units (the core — about 110 units) [Ivanov, 2002, pp. 51–82]. Thus, the volume of input language proverbs in the Belarusian-Swedish translation dictionary should not exceed 650 units and be less than 500 units.

The volume of input language units in a bilingual translation dictionary should not include formal variants of proverbs and synonymous proverbs. It is expedient to combine formal variants of input language proverbs within one unit of the dictionary register. Thus, the universal proverb “about misfortune” actively functions in the Belarusian language and has many formal variants *Адна бяда не ідзе, другую за сабой вядзе* / *Бяда адна не ходзіць <за сабою другую водзіць>* / *Бяда бяду родзіць* / *Бяда з бядою ходзіць* / *Бяда ідзе і бяду вядзе* / *Бяда на бядзе едзе ды бядою паганяе* / *Бяда не ходзіць адна* [BFLD, p. 18], which are all recorded in other European languages: “Misfortunes seldom / never come alone (Variant 1); One misfortune follows / leads the other (Variant 2); From one misfortune many / another follow(s) (Variant 3)” [EP, p. 59]. However, this Belarusian proverb also has a specific formal variant *Бяда па бядзе як па нітачцы ідзе* ‘Trouble after trouble follows like a thread’ [BFLD, p. 18], which is absent in other languages. Nevertheless, all formal variants of the Belarusian proverb should be represented in the dictionary as one unit. In turn, synonymous proverbs of the input language should not be included in the dictionary as register units if they are not functionally active. Thus, a widely known international proverb in Belarusian is *Адзін у полі не воін* ‘One man in the field is not a warrior’ have many synonyms: *Адной рукой і вузла не завяжаш* ‘You can’t tie even a knot with one hand’, *Адзін дасужы, ды нядужы* ‘One person can be skilled, but he is weak’, *Адзін і ў кашы няспорны* ‘One person can’t even eat porridge’, *Адзін — не трапіш у кон, то выскачыш вон* ‘For one person, you don’t get lucky in the game, you lose’, *Адна галавешка і ў печы тлее* ‘One log in the oven does not smoulder’, *Адной рукой у далоні не плянеш* ‘You can’t clap your hands with one hand’, *Адным калом плота не падапрэш* ‘You can’t prop up a fence with just one stick’ with the common meaning ‘It is difficult for one person to achieve something or cope with something on his own’ [EDP, p. 59]. However, only three of them have been functionally active for the last three centuries: *Адзін дасужы, ды нядужы* ‘One person can be skilled, but he is weak’, *Адзін і ў кашы няспорны* ‘One person can’t even eat porridge’, *Адна галавешка і ў печы тлее* ‘One log in the oven does not burn’ [Ivanov, 2002, pp. 51–82]. These three proverbs should be included in the translation dictionary, and the other proverbs synonyms with them can be placed in a separate list of synonyms.

The volume of the output language in the translation dictionary of Belarusian and Swedish proverbs should be sufficient to ensure not only the most adequate interlanguage equivalence of the input language units, but also a sufficiently large selection of Swedish proverbs in cases when the full proverbial equivalent in Swedish does not accurately convey the meaning of the Belarusian proverb, which is used not in its basic meaning, but in one of its possible connotations, “in the contextual-situational meaning” [Bredis, Ivanov, 2022b, p. 21]. A large selection of output language units in the dictionary is possible in case of thorough analysis of all the most representative Swedish paremiographic sources [OT; OTF; SO] in order to identify all possible equivalents of Belarusian proverbs in them. It is important to record all formal variants of equivalent proverbs in the output language. Thus, the Belarusian proverb *У іншым шчасці няшчасце сядзіць* ‘Misfortune sits in happiness’ has a Swedish equivalent proverb in two formal variants *Lycka och olycka vandra på samma steg* ‘Happiness and unhappiness walk on the same ladder’ and *Lycka och olycka bär varandra på ryggen* ‘Happiness and unhappiness carry each other on their backs’ (both variants should be listed in the dictionary as separate units). It is also important to include synonymous proverbs of the output language in the dictionary. For example, the Belarusian proverb *Дурныя жарты плачу варты* ‘Stupid jokes end in tears’ has two Swedish equivalents in *Av morgonlöje blir aftongråt* ‘Morning laughter will lead to evening crying’ and *Efter skratt och flin kommer gråt och grin* ‘After laughter and smirks come crying and angry grimaces’, which are synonymous as they are used to denote the same typical situation “Said when someone’s fun ends badly” (both proverbial synonyms should be reflected in the dictionary). The Belarusian proverb *Дзе воўк радзіўся, там і куст яму міл* ‘Where a wolf is born, even the bush is sweet to him’ has four Swedish equivalent synonyms *Eget land är blåbär, andras är blåbukar* ‘The native land is blueberry, and the foreign land is bilberry’, *Hemma är korna större än oxarna* ‘In the native land, cows are bigger than bulls’, *Hemma äro kullarna berg* ‘In the native land, hills are mountains’, *Hemma smakar sill som lax* ‘In its native land, herring tastes like salmon’ with the common meaning “Everything is better at native land than anywhere else”. The more synonymous units of the output language are included in the dictionary, the more efficient the dictionary can be for translation.

Lexicographic practice shows that due to formal variants and synonymous output language proverbs the units of input and output languages

in translation proverb dictionaries are correlated in the range from 1:2 to 1:7. Thus, in Belarusian-foreign language dictionaries of proverbs the ratio of input and output language units is realised as 500 and 800 in Ivanov E. E., Romanova N. K. *Belarusian-German paremiological dictionary* [BNPS], 300 and 1,300 in Ivanov E. E. (ed.) *English-Belarusian dictionary of proverbs* [ABPS], 200 and 1,100 in Ivanova S. F., Ivanov E. E. *Polish-Belarusian dictionary of proverbs* [PBPS], 300 and 2,000 in Ivanov E. E., Mokienko V. M. *Russian-Belarusian Paremiological Dictionary* [RBPS], 777 and 5,000 in Ivanov E. E. *Russian-Belarusian dictionary of proverbs* [RBSP-1; RBSP-2]. As we can see, the number of units of the output language is directly proportional to the degree of its genetic proximity and linguocultural commonality to the input language (the lowest ratio in the pair “Belarusian vs. German” and the highest in the pair “Belarusian vs. Russian”). Swedish is known to be a distantly related language to Belarusian and has had no significant cultural contacts with it. Nevertheless, the volume of Swedish equivalents of Belarusian proverbs in the translation dictionary cannot be less than 1,100 units (without formal variants, but including synonyms), i. e. on average from 1 to 3 Swedish proverbs equivalent to 1 Belarusian proverb.

2. LIST OF PROVERBS IN THE DICTIONARY

The composition of input and output language units in the Belarusian-Swedish translation type paremiological dictionary is determined not only by the criterion of their functional activity. The input language proverbs are differentiated on different grounds than the output language proverbs. For input language proverbs, the typological criterion of their generality and specificity in relation to other languages, including Swedish, is also important. If general proverbs in different languages are the consequence of the universal thinking processes, genetic proximity or language contacts, then specific (not found in other languages) proverbs “are the most obvious indicator of the national specificity of the proverbial fund of the language” [Ivanov, Lomakina, Petrushevskaya, 2021, p. 1001].

Belarusian proverbs (universal and international), common with other European languages, as a rule, have Swedish analogues. However, there are specific formal variants of universal and international proverbs in Belarusian, which should be included in a translation dictionary.

Many Belarusian proverbs common with other European languages are functionally active. At the same time, there are international proverbs that are not included in the Belarusian paremiological minimum and the Belarusian basic paremiological fund, but are regularly used in literary texts and should also be included in the translation dictionary.

The Belarusian language has 75 universal proverbs [BFLD, pp. 18–105], which are recorded in all European languages, including Swedish [EP]. The degree of similarity of universal proverbs in Belarusian and Swedish was analyzed in detailed way in our previous article [Alyoshin, Ivanov, 2023b, pp. 8–11]. Thus, the Belarusian proverb *Што пасееш, тое і пажнеш* ‘What you sow that will you reap’ has an analogue in Swedish *Som man sår, får man skörda* ‘What you sow that will you reap’, and both proverbs are the national variants of one universal European proverb, which has the structural-semantic model “As you sow, so (will) you reap or As one sows so one reaps (Variant 1); What you sow that will you reap (too) or What one sows that will be reaped too (Variant 2); Like sowing, like reaping (Variant 3); He who does not sow does/will not reap (Variant 4)” [EP, p. 38]. At the same time, many universal proverbs in Belarusian have specific (having no analogues in other languages) formal variants. Thus, the proverb *Што пасееш, тое і пажнеш* ‘What you sow that will you reap’ has a specific formal variant *Як узарэш, так і збярэш* ‘As you plow, so shall you reap’, which requires a special translation into Swedish and therefore should be included in the translation dictionary.

More than 840 international proverbs [BFLD, pp. 106–309], which are common with different European languages, have been identified in the Belarusian language. Most of the international proverbs are not included in the Belarusian paremiological minimum and the Belarusian basic paremiological fund, so they are not included in the translation dictionary. However, some international proverbs are synonyms of functionally active Belarusian proverbs and have typological similarity with Germanic and Romance languages, which determines their popularity and regular use in literary texts. Thus, the Belarusian proverb *Якое карэнне, такое і насенне* ‘As is the root, so is the seed’ has analogues in Slavic, Baltic, Germanic, and Romance languages [BFLD, p. 308] and is synonymous with the proverbs *Яблык ад яблыні недалёка коціцца* ‘The apple does not fall far from the apple tree’, *Які куст, такі і дростак* ‘Like tree, like shoot’, *Якое дрэва, такі клін, які бацька,*

такі сын ‘Like tree, like wedge, like father, like son’ (with a common meaning “As are the parents, so are the children”), which are the part of the Belarusian basic paremiological fund (characterised by a high degree of functional activity over the last three centuries) [Ivanov, 2002, pp. 51–82]. Besides, these three proverbs are universal (they have analogues in all European languages, including Swedish) [EP, pp. 170, 259]. Belonging to the group of synonymous proverbs, the overwhelming majority of which are functionally active in the Belarusian language, determines the regular use of the proverb *Якое карэнне, такое і насенне* ‘As is the root, so is the seed’, in literary texts, which gives grounds for its inclusion in the Belarusian-Swedish translation dictionary.

Specifically Belarusian proverbs (the analogues of which are not found in other languages) do not always demonstrate high functional activity in the Belarusian language. At the same time, specifically Belarusian proverbs are regularly found in the works of Belarusian literature, as well as in publicistic texts, which makes them quite well-known. Such proverbs represent the national picture of the Belarusian worldview, that is why they together with winged words from the works of Belarusian writers are described in the special linguocultural dictionary Иванова С. Ф., Иваноў Я. Я. *Слоўнік беларускіх прыказак, прымавак і крылатых выразаў* (Ivanova S. F., Ivanov E. E. *Dictionary of Belarusian proverbs and winged expressions*) [SBPP].

290 proverbs that are specific (have no analogues in European languages) have been identified in the Belarusian language [Petruševskaya, 2021, pp. 119–125]. Such proverbs express the peculiarities of mentality, outlook, thinking, spiritual values of the Belarusian people, which are unknown and/or incomprehensible to the representatives of other nations. Such proverbs are the most difficult for translation into another language, because they are based on metaphor or one-time connotations, have realia or non-equivalent words in their composition, and their literal translation generates meaningless phrases. Thus, the specific Belarusian proverb *А калі што якое, дык і што там такое* ‘And if something is, then what is there’ is absolutely incomprehensible in its literal translation, but not clear in its correct translation ‘And even if there is something, there is nothing special about it’, because it is based on the combination of two idioms *а калі што якое* ‘reproach for something bad’ and *і што там/тут такое/такога* ‘no worries’, so it has the meaning ‘There is no reason to worry (a humorous response

to a rebuke)' [EDP, p. 73]. All specific Belarusian proverbs (have no analogues in European languages) should be included in the Belarusian-Swedish translation dictionary.

The composition of output language proverbs in the Belarusian-Swedish translation dictionary differs significantly in terms of selection criteria from the composition of input language proverbs. In addition to functionally active Swedish proverbs, which are often used in literary texts and in oral speech, the right part of the translation dictionary may also include functionally limited proverbs (only bookish, colloquial and out-of-date proverbs).

All synonymous Swedish proverbs should be included in the composition of interlanguage equivalents, which will significantly expand the possibilities for conveying the semantic nuances of the input language units. Thus, the Belarusian proverb *Лені кепскія скокі, чым добрыя хаўтуры* 'Better a bad dance than a good funeral' may have several synonymous equivalents in the dictionary *Bättre grov kaka än intet smaka* 'Better a bad pie than no taste (no pie)', *Bättre fan till rådgivare än ingen alls* 'Better to have the devil as an adviser than no one at all', *Bättre bondefred än borgarkrig* 'Better a peasant peace than a bourgeois war', *Bättre en mager förlikning än en fet process* 'Better a bad reconciliation than a fat lawsuit', which have one common meaning "Something bad is better than nothing at all (It is said when they agree with the absence of something or when they have to choose something instead of another)", but they differ in shades of meaning due to the different images in each Swedish proverb.

It is also advisable to present all formal variants of Swedish proverbs in the dictionary as separate units, since in many cases the formal variants are perceived by native speakers and used as independent proverbs. Thus, the Belarusian proverb *Пра воўка памоўка, а ён тут* 'Talk about the wolf, and he's right there' should have two Swedish equivalents in the dictionary *Tala om vargen, så kommer han* 'Speak of the wolves, they will come' and *Tala om trollen, så är de i farstun* 'Speak of the trolls, they're in the house'. Both Swedish equivalents are built on the same structural-semantic model and therefore are formal variants of the same proverb *Tala om vargen/trollen, så kommer han / så är de i farstun* 'Speak of the wolves/trolls, they will come / they're in the house', however, the use of ontologically different images of a real wolf and a mythical troll creates a semantic difference between the option

with a wolf and the option with a troll, which determines the semiotic independence of each option.

Thus, the main principle for determining the composition of Belarusian proverbs and their Swedish equivalents in a bilingual translation dictionary is the “principle of dictionary units completeness” (as a component of the “principle of lexicographic completeness” proposed at one time by prof. B. A. Larin), theoretically justified and practically implemented by prof. V. M. Mokiенko and his scientific school at St. Petersburg University [Mokiенko, 2012, p. 72]. The principle of completeness of translation dictionary units is most consistent with the variety of requests of its users and various aspects of the proverbs translation.

3. ZONES OF LEXICOGRAPHIC DESCRIPTION

Each dictionary entry in the Belarusian-Swedish translation paremiological dictionary is differentiated into six zones of lexicographic description. The first two zones constitute the left side of the dictionary, the other four zones are its right side.

The first zone of the left part of the dictionary describes the Belarusian proverb as a register unit. The Belarusian proverb is presented in the dictionary in its ideal form (in the form of a structural-semantic model), which includes all the most commonly used variants of its components and syntactic organisation, as well as optional parts (separate words and constructions). Thus, variants of individual lexical components are recorded (*Або грай, або грошы/скрытку аддай* ‘Either play or give me the money/violin’, *Пан за пана верне/цягне* ‘The aristocrat helps the aristocrat / stands up for him’), variants of paired lexical components (*Аднаму густа, другому пуста* or *Каму густа, каму пуста* ‘One is dense, the other is empty’ or ‘Who is dense, who is empty’, *Бязліўцу і заяц — воўк* or *Бязліўцу і корч — мядзведзь* ‘For a coward, even a hare is a wolf’ or ‘For a coward even a stump is a bear’), variants of all lexical components (*Варона з куста — пяць на куст* or *Сарока з кола — дзесяць на кол* ‘A crow from a bush — five on the bush’ or ‘A magpie from a stick — ten on the stick’), variants of lexical components combinations (*Дай Божа адным кавалкам задавіцца / задавіцца першым куском* ‘May God let choke on one piece / choke on the first piece’, *Які музыка, такая і музыка / такое і гране* ‘What a musician, such is the music / such is the play’), variants of separate

syntactic components (*Гасцям гадзі, але і сябе не галадзі / ды і сябе глядзі* 'Feed your guests, but don't starve even yourself / but take care of yourself', *Не пад'ясі, то і залатую фурманку аддасі / то і святых прадасі* 'If you don't eat, you'll give away even the golden cart / you'll sell even your saints', *Няма той крамы, дзе прадаюцца родныя мамы / каб прадаваліся мамы* 'There is no such store where blood mothers are sold / in which mothers are sold'), variants of the whole lexico-syntactic organisation of the proverb (*Горкая рэдзька, але ядуць, кепска замуж, але ідуць* or *Кепска замуж, але ідуць, горкая гарэлка, але п'юць* 'Bitter radish, but they eat it, they don't want to get married, but they get' or 'They don't want to get married, bitter vodka, but they drink', *Як шаніуе, тады і Халімон таніуе* or *Каму шаніуе, той і ў лапцях таніуе* 'If you're lucky, even Khalimon dances' or 'If you're lucky, you dance even in bast shoe').

All optional components (which are not always recognized while using a proverb) are also recorded and given in brackets. Separate words can be optional (*Батрачы хлеб — сабачы <хлеб>* 'A worker's bread is a dog's <bread>', *Стары гаршчок як ні аплятай <дротам>, толку мала* 'No matter how you braid the old pot with <wire>, there is little point') or entire syntactic constructions (*Да пары збан ваду носіць <вушка адарвецца і збан наб'ецца>* 'The jug will not carry water forever <the handle will break and the jug will break>', *Голад не дзядзіна <з'ясі і крадзена>* 'Hunger is not an aunt <you will eat even what you stole>'). The first zone also contains Belarusian synonymous proverbs (which are not described in the dictionary as independent register units).

The second zone of the left part of the translation dictionary explains the meaning and situation of usage of the input language proverb. This zone is very important because it allows the speakers of both the input and the output languages accurately understand the proverb semantics. This is necessary both for the correct proverb perception when it is used in speech and for the adequate proverb translation (selection of equivalents in another language). The interpretation of Belarusian proverb meaning and situation of usage in the left part of the dictionary (in the input language zone) is given in Belarusian: *Адкуль сіраце бацьку ўзяць* 'The orphan has nowhere to find a father'. *Ніхто не заменіць родных, самых блізкіх людзей. Гаворыцца, калі каго ці чаго-небудзь няма і ні пры якіх умовах не будзе, а таксама пра стан адзіноты, пакінутасці, безнагляднасці* 'No one can replace relatives, the closest

people. It is said when someone or something is not there and under no circumstances will be, as well as about the state of loneliness, abandonment, neglect’.

In the first zone of the right part of the translation dictionary, the literal translation into the output language of the input language proverb is given: *Адкуль сiраце бацьку ўзяць* ‘The orphan has nowhere to find a father’ = *Den föräldralösa har ingenstans att hitta en pappa* ‘The orphan has nowhere to find a father’. The literal translation of the input language proverb is very important because it allows both input and output language speakers to understand its basic meaning as a folklore text, which is “determined without reference to the actual use of the proverb in speech” [Bredis, Ivanov, 2022b, p. 21]. That is why “when translating proverbs within the framework of a polylingual paremiological dictionary it is necessary, first of all, to have an authentic translation that conveys the basic proverb meaning” [Bredis, Ivanov, 2022b, p. 21].

In the second zone of the right part of the translation dictionary a literal translation into the output language of the explanation of the meaning and situation of usage of the input language proverb is given: *Нiхто не замениць родных, самых блiзкiх людзей. Гаворыцца, калi каго цi чаго-небудзь няма i нi пры якiх умовах не будзе, а таксама пра стан адзiноты, пакiнутасцi, безнагляднасцi* ‘No one can replace relatives, the closest people. It is said when someone or something is not there and under no circumstances will be, as well as about the state of loneliness, abandonment, neglect’ = *Ingen kan ersätta släktingar, nära och kära. Sägs när man inte har någöt och under inga omständigheter kommer att få det, liksom om tillståndet av ensamhet, övergivenhet, försummelse* ‘No one can replace relatives, the closest people. It is said when someone or something is not there and under no circumstances will be, as well as about the state of loneliness, abandonment, neglect’. The translation into Swedish of the explanation of the meaning and situation of usage of the Belarusian proverb is intended to make it as easy as possible to understand what it has in common with the semantics of its Swedish equivalents.

The third zone of the right part of the translation dictionary contains the output language proverbs that are equivalent to the input language proverb. The Swedish equivalents of this Belarusian proverb are differentiated by the degree of interlanguage coincidence in terms of semantics and lexico-syntactic organisation. The types of interlanguage

similarities and differences of Swedish and Belarusian proverbs were established and described in detail in our previous article [Alyoshin, Ivanov, 2023b]. In total, nine types of interlanguage proverbial equivalents can be distinguished [Ivanov, Feldman, 2007, p. 91].

The greatest significance in Belarusian and Swedish proverbs description in the translation dictionary has “four types of interlanguage equivalents: 1) fully coincide both in semantics and in lexico-grammatical structure; 2) fully coincide in semantics and only partially in lexico-grammatical structure; 3) fully coincide in semantics and do not coincide in lexico-grammatical structure; 4) partially coincide in semantics and do not coincide in lexico-grammatical structure” [Alyoshin, Ivanov, 2022b, p. 91]. Each type of interlanguage equivalents in the right part of the dictionary can be labelled using the system of paragraphs (= first type, \cong second type, \approx third type, \sim fourth type) developed and successfully tested in a series of Belarusian-foreign language dictionaries of proverbs [ABPS; BNPS; PBPS; RBPS; RBSP-1; RBSP-2].

Thus, these Belarusian and Swedish proverbs completely coincide both in semantics and lexico-grammatical structure: *Няма дыму без агню* ‘No smoke without fire’ = *Ingen rök utan eld* ‘No smoke without fire’, *Што пасееш, тое і пажнеш* ‘What you sow that will you reap’ = *Som man sår, får man skörda* ‘What you sow that will you reap’ (the first type of interlanguage equivalence). The Belarusian and Swedish proverbs coincide completely in semantics and only partially in lexico-grammatical structure: *Ад ляноты чакай бядоты* ‘Expect poverty from laziness’ \cong *Lättja har fattigdomen till arvinge* ‘Poverty is the heir of laziness’, *Добры пачатак — палавіна справы* ‘A good start is half the business’ \cong *Väl börjat är hälften vunnet* ‘Once started is half won’ (the second type of interlanguage equivalence). The Belarusian and Swedish proverbs fully coincide in semantics and do not coincide in lexico-grammatical structure: *Няма той крамы, дзе прадаюцца родныя мамы* ‘There is no such store where blood mothers are sold’ \approx *Föräldrar vet man uppskatta, när de äro döda* ‘Parents are honored when they are already dead’, *У кожнай хаце на печы* ‘Every house has a stove’ \approx *Råd ingen oombedd!* ‘Don’t give advice unless asked’ (the third type of interlanguage equivalence).

The Belarusian and Swedish proverbs partially coincide in semantics and completely do not coincide in lexico-grammatical structure: *Адна ластаўка вясны не робіць* ‘One swallow does not work in spring’

~ *Trädet faller inte vid första hugget* ‘The tree does not fall on the first hit’, *Гаманіць галава не балиць* ‘Who talks a lot won’t get a headache’ ~ *Tala väl är gott, men göra väl är bättre* ‘Speaking well is good, but doing good is better’ (the fourth type of interlanguage equivalence). It is advisable to place the types of interlanguage equivalents in the dictionary in the order of increasing differences (decreasing similarity) of the Swedish proverb from the Belarusian proverb in lexico-grammatical and semantic aspects.

In the fourth zone of the right part of the dictionary article it is advisable to give a literal translation of the Belarusian proverb into Russian or a Russian-language analogue of the Belarusian proverb. The necessity of such a zone in the dictionary article is explained by the fact that Russian is widely spread in Belarus (every Belarusian knows it and uses it in everyday communication), and also by the fact that a Swedish native speaker who studies Belarusian, as a rule, already knows Russian. This means that Belarusian and Swedish proverbs will be correlated with similar Russian proverbs in both direct and back-translation by both Belarusian and Swedish native speakers. Therefore, the zone of Russian-language translation and analogue of the input language proverbs is intended, on the one hand, to facilitate understanding of Belarusian proverbs by Swedish native speakers and, on the other hand, to facilitate correlation of Swedish proverbs with Belarusian proverbs by Belarusian native speakers.

On the basis of these principles, we have prepared materials for a translation dictionary, where 300 Belarusian proverbs and about 800 of their Swedish equivalents (mostly of the second and third types) are described for now. Some of the materials for the dictionary have been published in a series of our previous articles [Alyoshin, Ivanov, 2022a, b, 2023a]. Further, the prospect of the research is to create a small Belarusian-Swedish translation dictionary of proverbs, which will describe 500 most commonly used Belarusian proverbs and about 1,500 of their Swedish equivalents.

RESULTS

The study showed that the optimal volume of the Belarusian-Swedish dictionary of proverbs should not be less than 500 units of the input language (excluding formal variants and synonyms) and 1,100 units of the output language (excluding formal variants, but including synonyms). The dictionary should primarily include functionally active

proverbs in the Belarusian language. These are proverbs that are included in the paremiological minimum (the minimum number of the most commonly used proverbs today) and in the main paremiological fund (the minimum number of the most commonly used proverbs over the past four centuries).

The main principle for determining the composition of Belarusian proverbs and their Swedish equivalents in a bilingual translation dictionary is the “principle of completeness of dictionary units”, which best meets the diversity of its users’ requests and various aspects of proverb translation. This principle assumes that all formal variants and all synonyms of both the input and output languages are described in the dictionary. At the same time, formal variants of Swedish proverbs should be described in the dictionary as separate units. The typological criterion of their commonality and specificity in relation to other languages, including Swedish, is also important for selecting proverbs of the input language. Therefore, it is important to include all universal proverbs and functionally active international proverbs in the dictionary, as well as to include all specific Belarusian proverbs without exception (having no analogues in European languages).

It is advisable to differentiate the dictionary entry in the translated Belarusian-Swedish dictionary into six zones of proverb description. The left part of the dictionary entry should have two zones: 1) the Belarusian proverb as a register unit (in the form of a structural-semantic model that includes all variants and optional parts of the proverb); 2) an explanation of the meaning and situation of use of the Belarusian proverb. The right part of the dictionary entry should have four zones: 1) a literal translation of the Belarusian proverb into Swedish; 2) a literal translation of the explanation of the meaning and situation of use of the Belarusian proverb into Swedish; 3) Swedish equivalents of the Belarusian proverb, which are differentiated by the degree of interlingual coincidence with it in semantics and in the lexical-syntactic organization; 4) a literal translation of the Belarusian proverb into Russian or a Russian-language analogue of the Belarusian proverb. Such a structure of the dictionary entry corresponds to the diversity of requests from users of the translated dictionary and various aspects of proverb translation.

Based on the developed dictionary materials (a description of 300 Belarusian proverbs and about 800 of their Swedish equivalents has been published), it is planned to create a small Belarusian-Swedish

translation dictionary of proverbs, which will describe 500 of the most commonly used Belarusian proverbs and about 1,500 of their Swedish equivalents.

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LIST OF ABBREVIATIONS

- ABPS — Ivanov E. E. (ed.). *English-Belarusian dictionary of proverbs*. Mogilev: MSU imeni A. A. Kuleshova Publ., 2009. 240 p. (In Belarusian)
- BFLD — Petrushevskaya Yu. A. *Universal and international campaigners in the paremiological fund of the Belarusian language: Belarusian and foreign language dictionary*. Mogilev: MSU imeni A. A. Kuleshova Publ., 2020. 312 p. (In Belarusian)
- BNPS — Ivanov E. E., Romanova N. K. *Belarusian-German paremiological dictionary*. Mogilev: MSU imeni A. A. Kuleshova Publ., 2006. 108 p. (In Belarusian)
- DEP — Strauss E. *Dictionary of European proverbs*. London; New York: Routledge, 2012. 2200 p.
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- EDP — Lepeshev I. Ya., Yakoltsevich M. A. *Explanatory dictionary of proverbs*. Grodno: Grodzenski dziarzhavny universitet imia Ianki Kupaly Publ., 2011. 695 p. (In Belarusian)
- EP — Paczolay G. *European Proverbs in 55 Languages, with Equivalents in Arabic, Persian, Sanskrit, Chinese, and Japanese*. Veszprem: Veszpremi Nyomda, 1997. 527 p.

- LDRP — Mokienko V. M., Nikitina T. G., Nikolaeva E. K. *Large dictionary of Russian proverbs*. Moscow: OLMA Media Grupp Publ., 2010. 1023 p. (In Russian)
- OT — Holm P. *3530 ordspråk och talesätt*. Stockholm: Bonnier fakta, 1984. 260 s.
- OTF — Holm P. *Ordspråk och talesätt med förklaringar*. Stockholm: Albert Bonniers forlag, 1971. 385 s.
- PBPS — Ivanova S. F., Ivanov E. E. *Polish-Belarusian dictionary of proverbs*. Mogilev: MSU imeni A. A. Kuleshova Publ., 2007. 192 p. (In Belarusian)
- PD — Goncharova N. A. (ed.). *Proverbia et dicta. Six-language dictionary of proverbs, sayings and catchphrases*. Minsk: Konkurs Publ., 2008. 350 p. (In Russian)
- PP-1 — Grinblat M. Y. *Proverbs and sayings*. In 2 vols, vol. 1. Minsk: Navuka i tekhnika Publ., 1976. 559 p. (In Belarusian)
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- RBPS — Ivanov E. E., Mokienko V. M. *Russian-Belarusian Paremiological Dictionary*. Mogilev: MSU imeni A. A. Kuleshova Publ., 2007. 242 p. (In Russian)
- RBSP-1 — Ivanov E. E. *Russian-Belarusian dictionary of proverbs*. In 2 parts, part 1. Mogilev: Brama Publ., 2001. 144 p. (In Russian)
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БЕЛОРУССКО-ШВЕДСКИЙ СЛОВАРЬ ПОСЛОВИЦ: ОБЪЕМ, СОСТАВ, ЗОНЫ ЛЕКСИКОГРАФИЧЕСКОГО ОПИСАНИЯ

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Статья посвящена определению объема, состава и принципов лексикографического описания белорусских и шведских пословиц в двуязычном словаре, который предназначен для белорусов, изучающих шведский язык как иностранный. Исследование показало, что оптимальный объем белорусско-шведского словаря пословиц не должен быть меньше 500 единиц входного языка и 1100 единиц выходного языка. В словарь должны включаться прежде всего функционально активные в белорусском языке пословицы. Основным принципом определения состава белорусских пословиц и их шведских эквивалентов в двуязычном переводном словаре является принцип полноты единиц словаря, который в наибольшей степени соответствует разнообразию запросов его пользователей и различным аспектам перевода пословиц. Данный принцип предполагает описание в словаре всех формальных вариантов и всех синонимов как входного, так и выходного языка. При этом формальные варианты шведских пословиц должны описываться в словаре как отдельные единицы. Целесообразно дифференцировать словарную статью в переводном белорусско-шведском словаре на шесть зон описания пословиц. Левая часть словарной статьи должна иметь две зоны: белорусская пословица как регистровая единица (в виде структурно-семантической модели, включающей все варианты и факкультативные части пословицы); пояснение смысла и ситуации употребления белорусской пословицы. Правая часть словарной статьи должна иметь четыре зоны: дословный перевод белорусской пословицы на шведский язык; дословный перевод пояснения смысла и ситуации употребления белорусской пословицы на шведский язык; шведские эквиваленты белорусской пословицы, которые дифференцируются по степени межъязыкового совпадения с ней по семантике и по лексико-синтаксической организации; дословный перевод белорусской пословицы на русский язык или русскоязычный аналог белорусской пословицы. Такая структура словарной статьи соответствует разнообразию запросов пользователей переводного словаря и различным аспектам перевода пословиц. Для отбора пословиц входного языка важен еще и типологический критерий их общности и специфичности по отношению к другим языкам, в том числе

к шведскому. Поэтому важно включить в словарь все универсальные пословицы и функционально активные интернациональные пословицы, а также все без исключения специфические белорусские пословицы (не имеющие аналогов в европейских языках).

Ключевые слова: паремиология, пословица, словарь, объем, состав, зоны лексикографического описания, шведский язык, белорусский язык.

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