

CELTIC INFLUENCE IN MODERN ENGLISH

Introduction. The problem of Celtic influences on the English language was investigated by such well-known linguists, as Calvert Watkins, Robert Stockwell, Martin J. Ball, James Fife, Steven Laker and Peter Schrijver. Latter have shown that there are signs of Celtic influence on English sounds. This influence on English phonology (the sounds used by a language) is seen in the formation of dialects, particularly in the northern regions.

The aim of the article is to analyze the development of the English language, particularly through Celtic borrowings.

The main part. The Celtic borrowings are interesting by their origin. The origins of the word “*Celtic*” begins with ancient Greek in which “*kelto*” was used as a derogatory catch-all name for strangers and foreigners. For the Romans, the terms “*Celt*” and “*Gaul*” were pretty much interchangeable and were used to describe the inhabitants of Roman territories in France and Northern Italy. It is interesting to note that in Roman — occupied Britain, the term “*Celt*” was not used in describing the native inhabitants. Yet, if we consider someone who speaks a Celtic language to be a Celt, then the occupants of Britain would have been Celts when the Romans invaded [1, p. 101].

By 400 BCE, the Celtic languages were widely spoken in Europe, and particularly on the British Isles. During the Roman occupation of Britain, the Romans and the Celts often intermarried, and the two cultures often merged. After the Romans withdrew from Britain in 410 CE, the Celtic-speaking tribes predominated in Scotland, Wales, and Cornwall [2, p. 76].

The Celtic linguistic influence. Despite their long association with Britain, the Celts had little impact on the development of the English language. Celtic influence is seen primarily in geographic place names, such as Avon, Dover, Kent, York, and Thames, rather than in everyday vocabulary. Even in vocabulary, the Celtic borrowings by English are often geographic. Celtic, the language of the inhabitants of Britain and the first about which there exists a definite knowledge, belongs to the Western Branch of the Indo-European languages and existed in three forms: Gaulish, Brythonic and Goidelic.

In his 1707 book, *Archaeologies Britannica*, Edward Lhuyd noted the similarities between Welsh, Cornish, Breton, Irish Gaelic, and Scots Gaelic. He was the first to group them together under the generic term Celtic. He also pointed out that these languages belonged to two distinct sets which are distinguished by their pronunciation. He grouped Breton, Cornish, and Welsh as P-Celtic languages and Irish Gaelic and Scots Gaelic as Q-Celtic [3, p. 125].

1. Gaulish: was spoken in northern Italy and France during the time of Roman Republic but died out around the 6th century AD.

2. Brythonic: was the language of the Celtic inhabitants of Britain and is the ancestor of Welsh, Cornish and Breton. Even with the spread of English following the Anglo-Saxon invasion, it continued to be spoken for quite a length of time in southwest Scotland, Cumbria, Cornwall and Devon, as well as in Wales. However, by the close of the Middle Ages it had died out in the two northern areas. Cornish on the other hand continued to be used as a first language until the beginning of the 19th century.

3. Goidelic: was the Celtic language originally spoken in Ireland but spread to the Isle of Man in the 4th century AD and to Scotland in the century following. It is the language from whence came Erse (Irish Gaelic), Manx and Scottish Gaelic.

The main feature which distinguishes Brythonic from Goidelic is the development of the Indo-European /kw/. This becomes /p/ in former and /c/ in latter.

4. Irish Gaelic: Modern English has about 40 words which were borrowed from Irish Gaelic, including: *shamrock, leprechaun, galore, banshee, shillelagh, blarney, bother, keen, colleen*. In Ireland, the majority of place names are from anglicized Gaelic. Thus the Gaelic “*baile*” (“homestead or settlement”) becomes the anglicized “*bally*” in Ballymena and “*bealach*” (pass or passage) becomes the anglicized “*bally*” in Ballyclare; “*doire*” («grove or oak grove») becomes “*derry*” in Derry (Londonderry); “*cill*” (“church”) become “*kil*” in Kildare; and so on.

5. Scots Gaelic: Modern English has about 30 words which were borrowed from Scots Gaelic, including: *clan, plaid, cairn, bog, inch, whisky* (from uisce beatha meaning “*water of life*”.) The majority of place names in the Highlands of Scotland are from Scots Gaelic or from an anglicized Scots Gaelic.

6. Welsh: Modern English has about 10 words which were borrowed from Welsh, including: *crag, penguin, gull*. The majority of place names in Wales are from Welsh or from an anglicized Welsh [4, p. 117].

With regard to the phonology of Irish English, P. W. Joyce, writing in 1910, points out: “The Irish language has influenced our Irish-English speech in several ways. To begin with: it has determined the popular pronunciation, in certain combinations, of three English consonants, *t*, *d*, and *th*, but in a way (so far as *t* and *d* are concerned) that would not now be followed by anyone even moderately well educated”.

P. W. Joyce also notes: “As for the English *th*, it may be said that the general run of the Irish people never sound it at all; for it is a very difficult sound to anyone excepting a born Englishman, and also excepting a small proportion of those born and reared on the east coast of Ireland”.

Based on the book “Celtic and Latin borrowings in the English language” by S. Kiktenko and A. Kozlovskaya, it can be argued that the English vocabulary is of tripartite nature: native words; borrowed words; hybrids. Native words are the oldest part of vocabulary going back to the West Germanic dialects brought to Britain in the 5—6 centuries. They are very old, essential and polyfunctional; they make new words and expressions. Loan-words, or borrowings, make the majority of the vocabulary. The source is a language which gives a word to a taker. Origin is a place where a word was born. E.g. Paper: Egypt (the origin) –> Latin –> Greek –> French (the source) –> English. Among the sources of borrowings we come across Celtic elements which belong to dead Romantic group. The Celtic element in live English word-stock is very small (170 words). Among the words which may be regarded as Celtic loan words are the following: English: down “*hill*” — Old Irish: *dun*; English: *bin* — Gael: *benn*; Welsh: *ben*, etc. The word “*cumb*” is found in some place-names: e.g. *Duncombe*, *Batcombe*, *Eastcomb* etc. Some Celtic words have survived in the names of rivers, mountains, towns: e.g. English: *Avon*, the name of a river; also *Stratford-on-Avon*, the birthplace of Shakespeare (Gael: *amhuim* «*river*»). Celtic words may be found among the proper names: e.g. *Donald* (вождь) *Arthur* (шляхетний), etc. [5, p. 136].

Pre-Celtic and Celtic languages. Pre-Celtic Britain is difficult to recognize as the Romans in their four centuries of rule obliterated any remains of former peoples. For Ireland, however, the picture is somewhat better as this island was not Romanised and so the historical tradition is less broken. Thus one knows that there were four invasions of Ireland, associated with the following peoples: 1) the *Cruthin*, 2) the *Érainn* (known also as the *Fir Bolg*, maybe identical with the *Belgae* in Britain), 3) a group of tribes among which are the *Lagin* and 4) finally the *Goidels*, whose name eventually gives us the term *Gael* both for Celtic inhabitants and the variety of their language spoken in Ireland and Scotland (*Goidelic*, later termed *Gaelic*). The term *Cruithin* is probably a Gaelic form of *Priteni*, i. e. Britons found in Ptolemy’s geography, the material for which can be dated to roughly the first century A. D. The term *Goidel* appears to be a borrowing from Welsh *Gwyddel* the modern term for «Irishman», known from the seventh century [6, p. 54].

In Britain the Celtic (pronounce: /keltik/, not /seltik/) influence is only felt indirectly. There are very few Celtic loan words in Old English; the word *dry* [dry:] “magician” (cf. *druid*) is one of them. The largest body of evidence for Celtic culture is onomastic, for instance the names of Kent and London are probably Celtic. Parts of word names may also stem from this source, e.g. *Avon* “river” or *Bray* “hill” [7, p. 93].

In recent years much research has been done on the possible influence of British Celtic on early forms of English. The influence was a low-level one, not in the area of vocabulary, but of phonology and syntax with the transfer forms appearing only towards the end of the Old English period and the beginning of the Middle English period [8, p. 107].

According to the research it was found that in general the demise of inflections is linked to the phonetic reduction of unstressed syllables in Old English. This tendency to reduce such syllables may go back to contact with British Celtic which also showed the same feature [9, p. 170]. Some grammatical features of later English are shared with Celtic, but not with other Germanic languages, e.g. the widespread use of continuous tenses, e.g. *I am thinking about linguistics*, compare German *Ich denke uber Linguistik nach*, lit. “I think over linguistics after”. Another feature is the compulsory use of personal pronouns with items of so-called “inalienable possession”, e.g. *My tooth is sore*, again compare German *Mir tut der Zahn weh*, lit. “To-me does the tooth soreness”. This is also true of general expressions of relevance in English, e.g. *All his money was stolen*, compare German *Ihm wurde das ganze Geld gestohlen*, lit. “To-him was the whole money stolen” [10, p. 122].

Conclusion. English today is, of course, one of the most frequently spoken languages in the world. There are today six “living” Celtic languages of which four have substantial numbers of native speakers: Irish Gaelic, Scots Gaelic, Welsh, and Breton. Two other Celtic languages — Cornish and Manx — have been undergoing revitalization movements. There are currently more than a million speakers of these Celtic languages.

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ENGLISH PROVERBS AND PECULIARITIES OF THEIR TRANSLATION INTO RUSSIAN

Introduction. In every nation and every culture people always decorated their speech with wise sayings which offered people some kind of advice about how to live their lives. These sayings are called "proverbs".

I have chosen this topic for my research because it's quite interesting and actual. Proverbs and sayings reflect rich historical experience of people. The right use of proverbs makes our speech unique and peculiar and helps to understand English better because they are a good example of the English language and the English culture. The knowledge of proverbs and sayings enriches the language and promotes better understanding of people's thoughts and character.

Main part . According to the World Book Encyclopedia a "proverb" is a brief saying that presents a truth of some bit of useful wisdom. It is usually based on common sense or practical experience. The effect of a proverb is to make the wisdom it tells seem to be self-evident [5].

Another definition of a "proverb" is a short popular saying that gives advice about how people should behave or that expresses a belief that is generally thought to be true [4].

Proverbs and sayings have been passed from generation to generation primarily by word of mouth. Nevertheless there are many sources of proverbs and sayings appearing. To become a proverb the saying must be popular and well known among the society. When a saying starts to be a proverb it becomes the part of common mind. That's why the person who uses this proverb doesn't care who has invented it. So we can say that proverbs and sayings are invented by folk.

Many proverbs have got their beginning from people's life experience and the meaning of some words was transforming to the proverb during a long period of time without any announcing of this process. The phrase "*Make hay while the sun shines*" appeared from everyday field-workers' practice. Every farmer saw the truth in these words but when hundreds of people began to understand these words in their own way they realized that this sentence had several different meanings and people could use it for their own situations. After long time of practicing the method of "trial and mistakes" this phrase got its own common meaning and became a proverb. By the same way the phrase "*Don't put all your eggs in one basket*" became a proverb from the practical experience of trading dealers.

So we can see that many proverbs were created in oral form and the author is usually unknown. On the other hand many proverbs were created by definite people. There are some cases when we can learn about the origin of some proverbs. For example the proverb "*The End justifies the means*" (Каково начало, таков и конец) appeared from the theological doctrine in the seventeenth century or "golden age". Another example is a proverb created by William Shakespeare "*An honest tale speeds best being plainly told*" (Самое лучшее — прямо и просто сказанное слово) [5].

In translation of English proverbs into Russian we should pay attention to the meaning of the proverb in general and shouldn't always translate them literally. It is also important to remember that in different languages people use different images for the expression of the same or similar thoughts. I would like to cite as an example the well-known proverb "*Every man to his taste*". The literal translation of this proverb is «У всякого свой вкус» and the Russian equivalent of this proverb is «На вкус и цвет товарищей нет». One more example is "*Good clothes open all doors*" (literally «Хорошая одежда открывает все двери») which corresponds to the Russian proverb «По одежке встречают, по уму провожают».

Thus we may divide Russian and English proverbs and sayings into several categories:

1. Full equivalents (when English proverbs and sayings correspond completely to their Russian variants):
 - "Hope for the best, but prepare for the worst" — Надейся на лучшее, но готовься к худшему;