

The use of translation transformations to preserve and reproduce the legal significance of the text of the document stems from the need to formulate the translated expression according to the rules of Ukrainian syntax without losing legal wording. Some of the expressions suggest a literal translation, but in most examples we still see differences in the syntactic structure of the sentences, so the purpose of the transformations is to preserve the content of the original expression and its key points, but to use Ukrainian syntax to reflect the content of the sentence in the economic document.

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TRANSLATED COLLECTIONS OF MIRACLE STORIES IN THE 17TH-CENTURY UKRAINE

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Recently, there has been an increase in the interest of researchers in 17th-century Ukrainian literature and foreign literary works that influenced its development. Collections of miracle stories of this period were no exception. In the future perspective, this research can be used in foreign language learning.

Among the translated collections, we can single out "Deeds of the Romans" ("Gesta Romanorum"). It is believed that there were two collections under this name: one was smaller and written in Latin in England and then translated into English; the other was compiled on the continent. The latter consisted of approximately 180 chapters. Some researchers attribute it to Petrus Berchorius, prior of the Benedictine monastery in Paris, and others to an unknown German. Stories from this collection were often used by Italian novelists. The stories of "Deeds of the Romans" are not related to each other and do not have a preface that would indicate the purpose of the collection and its author [2, p. 737].

In 1612, a textbook for compilers of sermons by the Jesuit Simon Vysotsky "Speculum Exemplorum ex Diversis Libris in Unum Laboriose Collectum" was published. It was the Polish version of "Magnum Speculum Exemplorum". Later, this collection was used by Fabiyan Birkovskyi [5, p. 179], whose work (as well as

that of Peter Skarga) outlined the later directions of the development of the Baroque style of preaching in Poland. The most important value of this collection in the West was to serve as material for preachers, providing them with examples (exempla) for edification.

"Speculum Exemplorum" was not translated into any of the European languages: it existed in its entirety only in medieval Latin. The publishers and distributors of "Speculum" from the end of the 16th century were the Jesuits. They gave the collection a scholastic and learned character [1, p. 5].

The collection "The Salvation of Sinners" ("Αμαρτωλών σωτηρία") of Agapius of Crete, which contains many Western legends about the Virgin, was translated from Greek. This collection is related to the cult of the Mother of God and was published in 1641 in the style of medieval Western European monastic edifying books. The author took the legendary material from both Latin and Greek sources. The very medieval writings were sometimes borrowed by the author from Byzantium and have long been spread in our country in translations, the legends from "The Salvation of Sinners" have analogies in such later collections as "Speculum Exemplorum", "The Guiding Star" and the works of the Ukrainian writer Ioanikiy Galyatovskyi. The author, as in "Speculum Exemplorum", replaces Orthodox and Catholic features of his sources, his writing is also divided into rubrics of moral concepts according to the scholastic system. At times, Agapius uses the same sources as Ioanikiy Galyatovskyi and «Speculum Exemplorum». However, "The Salvation of Sinners" differs from others in that it is the most complete collection of stories about the Mother of God, it mostly preserves the local flavor, the place where the action happened, and proper names. Also, the legends of this collection are much more detailed, with a fairly developed plot. These legends in South Slavic and Romanian translations entered the folk culture and influenced the oral creativity of the modern territory of Transcarpathia and Romanian folk tales [4, p. 95].

The prospect of further research consists in the study of collections of miracle stories of the 17th century, in particular in Ukrainian literature, as well as the Baroque sermon of its heyday.

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