

Список литературы

1. Матвеев А. К. Апология имени / А. К. Матвеев // Известия Уральского государственного университета. Проблемы образования, науки и культуры. – 2001. – Вып. 11, № 21. – С. 86–92.
2. Силаева Г. А. Антропонимия художественных произведений Л.Н. Толстого / Г. А. Силаева. – Рязань, 1986. – С. 21.
3. Толстой Л. Н. Собрание сочинений / Л. Н. Толстой. – М. : Художественная литература. – Т. 9. – С. 345.

References

1. Matveev A. K. Apologiya imeni // Izvestiya Uralskogo gosudarstvennogo universiteta. Problemy obrazovaniya, nauki i kul'tury, 2001, Iss. 11, № 21, pp. 86–92.
2. Silaeva G. A. Antroponimiya hudozhestvennyh proizvedenij L.N. Tolstogo. Ryazan, 1986. P. 21.
3. Tolstoj L. N. Sobranie sochineniy. M.: Hudozhestvennaya literatura. Vol. 9. P. 345.

DOI: 10.21672/1818-4936-2020-73-1-075-078

FEATURES OF ENGLISH FOLK SAYINGS TRANSLATION

Cherednichenko Julia E., Candidate of Philological Sciences, Assistant Professor, Astrakhan State University, 414056, Russia, Astrakhan, 20a Tatischev st., e-mail: juliamyazina@yandex.ru.

Chursina Olga V., Candidate of Philological Sciences, Assistant Professor, Astrakhan State University, 414056, Russia, Astrakhan, 20a Tatischev st., e-mail: olga2209@bk.ru.

This article is devoted to the problems associated with the translation of proverbs and sayings from English into Russian. The article identifies and classifies difficulties and ways to overcome them when translating English folk sayings.

Keywords: folklore, folk saying, proverb, translation

ОСОБЕННОСТИ ПЕРЕВОДА АНГЛИЙСКИХ ФОЛЬКЛОРНЫХ ИЗРЕЧЕНИЙ

Чередниченко Юлия Евгеньевна, кандидат филологических наук, доцент, Астраханский государственный университет, 414056, Россия, г. Астрахань, ул. Татищева, 20а, e-mail: juliamyazina@yandex.ru.

Чурсина Ольга Владимировна, кандидат филологических наук, доцент, Астраханский государственный университет, 414056, Россия, г. Астрахань, ул. Татищева, 20а, e-mail: olga2209@bk.ru.

Данная статья посвящена проблемам перевода пословиц и поговорок с английского языка на русский. Выявляются и классифицируются трудности и способы их преодоления, возникающие при переводе английских фольклорных изречений.

Ключевые слова: фольклор, фольклорное изречение, пословица, перевод

In our modern world we constantly face the consequences of the globalization process. It's so because countries share cultural values and traditions in many ways, one of which is communication through the Internet.

On the one hand, it is believed that cultural globalization does not give cause for concern [4, p. 784], speaking as a "breath of fresh air" for world education.

On the other hand, each country has its own national characteristics, which are difficult to explain to the representatives of other cultures. The reason for this is not only language difficulties, but also the distinctive features of the mentality of each individual, in particular.

Language can undoubtedly be called the most important means of human communication. It has been formed over many years and carries the wisdom and experience of ancestors.

By analyzing its changes, we can trace how the culture of one or another people changed with each historical period. Not only various dialects, stylistic figures and lexical means of expression help in this, but also proverbs, sayings, aphorisms and sayings, which have always been very popular among the people [3, p.10].

Nowadays English is very popular. It has long gone beyond the borders of Great Britain and is a compulsory subject to study in many countries of the world. But despite this, there are certain difficulties associated with the translation of stable expressions and proverbs, in particular. Therefore, we can say that the relevance of this topic is caused by the need for cultural exchange between countries of the modern world in order to enrich their own language resources.

In linguistics, several methods for translating phraseological units are distinguished. The first is the full equivalent, which literally conveys the lexical meaning of the proverb. An example is the expression "as brave as a lion" - "brave like a lion", which means that a person showed the same courage as the king of animals.

With this type of proverb, difficulties arise least of all, because it is easier for translators to find similar lexical equivalents in Russian. What follows is a more difficult type of translation – a partial linguistic equivalent. This is due to the fact that Russian and English phraseological units are distinguished by different imagery.

Let's consider the proverb "looking surly as a bear with a sore head", which literally translates as "look like a bear with a sore head." A person who first encounters such a value is unlikely to understand what is at stake.

However, if professional translators use partial equivalents that are similar in meaning, but differ in lexical composition, then the meaning is much easier to understand. With the words "pouting like an owl" it is usually customary to mockingly and even slightly annoyingly state someone's unjustified and uninteresting insult [1, p. 9].

There is also a descriptive translation method. It carries the translation of phraseology through its explanation in a free combination. For example, in one well-known journalistic work, the expression "my antennae perked up as I tried to force her to make eye contact with me" is used [6, p. 5].

Literally, it can be translated as "antennas revived", "raise antennas". But the translator, using a free combination, which also needs to be able to choose and use correctly, translated it as follows: "all my attention was focused on her, and I tried to catch her eye" [2, p. 6].

In linguistics, it is customary to distinguish overtone into a separate type of translation. It is used to translate phraseological units only in the meaning of a specific passage. In other words, it can vary in the meaning of each individual context.

Such cases are considered the most difficult for translators, since the specialist needs to find a kind of occasional equivalent, used to translate phraseological units only in this sense.

Consider the example "If you worry or excite your brain, you'll cook your own goose by a quick fire" [5, p. 113]. – The literal translation is as follows: "If you are nervous or worried, you will burn like a candle." Phraseologism "to cook your own goose" means "to destroy yourself", but in this context the translation option "burn like a candle" is better, because it more clearly and colorfully expresses the idea that a person will not only destroy himself, but rather almost won't notice how quickly this happens.

I would also like to consider the literal translation we have touched on above. This method is ideal for giving expressions to expressiveness. Let us cite as an

example the expression “among these families there is conflict, like the War of the Roses again.” Literally, the phrase means that “there is a conflict between families, as if the War of the Scarlet and White Rose has started again”.

And to a reader familiar with World History, it will be obvious that we are talking about dynastic wars between supporters of two branches of the Plantagenet dynasty in England in the 15th century. But the problem is that not everyone is familiar with world battles, so this phrase may not be understood by the recipient.

Considering the above, we can conclude about the types of English proverbs and sayings – depending on the way they are translated: literal translation – proverbs and sayings sound identically in both languages; partial translation – there is a slight difference between the Russian version and English; mismatching translation – only the meaning of proverbs and sayings is transmitted, without the translation of each individual word.

Thus, we can say that the expressive capabilities of the system of any language are very limited, but this cannot be called an obstacle to the cognitive activity of people. This is directly related to the fact that speech is not only a specifically defined and clearly fixed means of communication, but a system of linguistic means that is constantly moving and changing, allowing to endlessly combine all its lexical units and exchange elements of its culture, in particular, proverbs and sayings.

Список литературы

1. Берсеньева Е. А. Русские пословицы и поговорки / Е. А. Берсеньева. – М. : Центрполиграф, 2010. – 233 с.
2. Вайсбергер Л. Дьявол носит Прада / Л. Вайсбергер. – М. : ACT, 2007. – 424 с.
3. Дойчер Г. Сквозь зеркало языка: почему на других языках мир выглядит иначе / Г. Дойчер ; пер. Н. Жукова. – М. : AST Publishers, 2016. – 463 с.
4. Миронов В. В. Философия : учеб. для вузов / В. В. Миронов. – М., 2005. – 673 с.
5. Vonnegut K. Hocus Pokus / K. Vonnegut. – New York : Berkley Books, 1991. – 324 р.
6. Weisberger L. The Devil Wears Prada / L. Weisberger. – Режим доступа: <http://begin-english.ru/download/files/0/4/6/8/496f45d8a9.pdf>, свободный. – Заглавие с экрана. – Яз. англ.

References

1. Bersenyeva E. A. Russkiye poslovitsy i pogovorki [Russian proverbs and sayings] Русские пословицы и поговорки. М.: Tsentrpoligraf, 2010. 233 p.
2. Vaisberger L. Djavol nosit Prada [The Devil Wears Prada]. AST, 2007. 424 p.
3. Doicher G. Skvoz` zerkalo yazyka: pochemu na drugih yazykah mir vuglyadit inache. Perevod N. Zhukova [Through the mirror of a language: why does the world look different in other languages. Translation by N. Zhukov]. M.: AST Publishers, 2016. 463 p.
4. Mironov V. V. Filosofiya [Philosophy: textbook for high schools]. M., 2005. 673 p.
5. Vonnegut K. Hocus Pokus. Berkley Books, New York, 1991. 324 p.
6. Weisberger L. The Devil Wears Prada. Available at: <http://begin-english.ru/download/files/0/4/6/8/496f45d8a9.pdf>.