

Александр Бурак

Translating Culture:  
Перевод и межкультурная  
КОММУНИКАЦИЯ

Этап 1: уровень слова

Москва  
«Р.Валент»  
2002

## **А.Л. Бурак**

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Перевод и межкультурная коммуникация

Этап 1: уровень слова

На данном этапе в учебном пособии рассматриваются практические проблемы перевода, главным образом связанные с семантикой слова, т.е. адекватной передачей компонентов его денотативного и коннотативного значений. В следующем учебном пособии (Этап 2: уровень предложения) будут рассмотрены практические проблемы перевода, в основном связанные с адекватным воспроизведением информационной структуры предложения (темы и ремы). Данное учебное пособие написано на основе курса перевода, проведенного автором в Университете Флориды. Предлагаемый курс имеет чисто практическую направленность. Автор надеется, что курс поможет всем, кто его будет использовать, более уверенно начать делать первые шаги по тернистой и скользкой тропе профессионального перевода.

**А.Л.Бурак.** Translating Culture: Перевод и межкультурная коммуникация. Этап 1: уровень слова. — М.: «Р.Валент», 2002. — 152 стр.

ISBN 5–93439-073-2

**Тел. издательства 917–4153**

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П.Осиповым, 2002 г.

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## Предисловие

В основу учебного пособия «Translating Culture: Перевод и межкультурная коммуникация» положен спецкурс по практике письменного перевода, разработанный и проведенный автором в Университете Флориды, США, в течение весеннего семестра 2001 года.

Курс рассчитан на 15 недель занятий по 3 американских академических часа (50 мин. x 3) в неделю, т. е. приблизительно на 60 академических часов аудиторных занятий, принятых в России (1 академический час = 40 мин.).

Тексты для перевода были подобраны с целью сосредоточить внимание студентов не только на типичных переводческих проблемах, но и на некоторых типичных проблемах межкультурного общения.

Каждый из 15 разделов курса состоит из краткого теоретического введения одной или нескольких типичных переводческих проблем, упражнений, включающих письменный перевод текста на английский язык, пяти вариантов перевода этого текста, выполненных американскими студентами, для которых английский язык родной, и вопроса или вопросов для устного обсуждения на английском языке проблем, затронутых в переведенном отрывке.

В конце учебного пособия приводятся 5 приложений: 1) аннотированная программа курса, 2) образцы переводов и рабочие заметки переводчика, 3) англо-русский и русско-английский мини-словарь «ложных друзей переводчика», 4) русско-американский мини-словарь современного молодежного жаргона и 5) список основных русско-английских словарей.

## **Примерные методические рекомендации по работе с учебным пособием**

Домашнее задание 1:

1. Студенты читают теоретическую часть каждого раздела, готовят упражнения для проверки на занятии, письменно со словарем выполняют перевод текста.

Аудиторное занятие 1 (2 акад. часа):

1. На занятии упражнения проверяются и перевод обсуждается и редактируется совместно с другими студентами группы и с помощью преподавателя.

Домашнее задание 2:

1. Студенты анализируют свой отредактированный перевод, сравнивая его с пятью вариантами перевода в каждом разделе и образцом перевода в приложении 2.

2. На основе семи вариантов перевода текста (включая свой собственный) студенты вырабатывают («синтезируют») окончательную редакцию перевода текста для сдачи его преподавателю для оценки на следующем занятии.

Этот этап составляет процесс перехода от анализа к синтезу.

Студенты фактически «компонуют», или «компилируют», окончательный вариант перевода, критически и творчески используя уже готовые, хотя и не всегда совершенные, переводы одного и того же текста. Именно поэтому спецкурс представляет собой введение в практику письменного перевода.

Аудиторное занятие 2 (2 акад. часа):

*1-й час:* Студенты задают преподавателю вопросы, возникшие в ходе работы над переводом, отвечают на «культурологические» вопросы, приводимые после каждого текста для перевода.

*2-й час* (факультативное задание): При успешном завершении работы над упражнениями и письменным переводом в течение предыдущих 3 акад. часов студенты в парах выполняют «зеркальный» устный перевод переведенного письменного текста. При этом один из студентов в каждой паре по предложениям читает вслух английский текст перевода или его русский оригинал, в то время как другой студент пары выполняет последовательный устный перевод предложений на русский или английский языки. В случае хорошего запоминания текста это же упражнение может быть предложено в режиме синхронного перевода.

При спаренных занятиях (4 акад. часа подряд) оба домашних задания задаются как одно на всю неделю. При этом этап «синтеза» окончательной редакции перевода (домашнее задание 2) выполняется студентами самостоятельно дома без предварительной подготовительной редакторской работы вместе с преподавателем на занятии (См. аудиторное занятие 1). При таком подходе окончательная редакторская правка перевода перемещается на 3-й и, возможно, 4-й академические часы работы над каждым разделом пособия.

В конце курса рекомендуется провести зачет в виде письменного перевода без словарей с русского языка на английский отрывка (нескольких отрывков) из одного из переведенных в течение семестра текстов (приблизительно 1200–1500 печ.зн. за 80–90 минут).

Данное учебное пособие представляет собой первый этап всего спецкурса, который также включает Этап 2: Уровень предложения.

Курс написан на американском варианте английского языка.

Автор будет признателен за отзывы на данный учебный курс по адресу электронной почты: [burak@germslav.ufi.edu](mailto:burak@germslav.ufi.edu). Посылайте, пожалуйста, русский текст только в рамках файлов-приложений в текстовом редакторе.

## Список сокращений названий словарей, принятых в учебном пособии

### Russian-Russian (monolingual) Dictionaries:

1. ТСРЯ — С.И.Ожегов и Н.Ю.Шведова. Толковый словарь русского языка: 80 000 слов и фразеологических выражений / Российская академия наук. Институт русского языка им. В.В.Виноградова. — 4-е изд., дополненное. — М.: Азбуковник, 1999.

2. БТСРЯ — Большой толковый словарь русского языка. /Российская академия наук. Институт лингвистических исследований/ Составитель и главный редактор С.А.Кузнецов. — СПб.: Норинт, 2000.

3. БЭС — Большой энциклопедический словарь. Главный редактор А.М.Прохоров. Издание второе, переработанное и дополненное. — СПб.: Норинт, 2000.

### Russian-English (bilingual) Dictionaries:

1. БРАС — Большой русско-английский словарь. Под редакцией Д.Ермоловича. 65 000 слов и 200 000 словосочетаний. — М.: Русский язык, 2000.

2. NORD — The New Oxford Russian Dictionary. Russian-English and English-Russian. Over 180 000 words and phrases. 290 000 translations. Oxford University Press, 1993.

3. HCRD — Harper Collins Russian Dictionary. Russian-English-English-Russian. Over 80 000 entries and 115 000 translations. College Edition. HarperCollins Publishers, 1994.

4. НБРАС — Новый большой русско-английский словарь. В трех томах. Более 300 000 слов. Под общ. рук. П.Н.Макурова, М.С.Мюллера, В.Ю.Петрова. — М.: «Лингвистика», 1997.

5. РАФС — С.И.Лубенская. Русско-английский фразеологический словарь. Более 13 тысяч русских идиом и их английских и американских эквивалентов. — М.: «Языки русской культуры», 1997.

6. LINGUO 6.5 — Система электронных словарей ABBYY LINGUO 6.5: Большой англо-русский, русско-английский словарь. Более 1 000 000 словарных статей. ABBYY Software House, 2000.

### English-Russian (bilingual) Dictionaries:

1. НБАРС — Ю.Д.Апресян, Э.М.Медникова. Новый большой англо-русский словарь в 3-х томах. Около 250 000 слов. — М.: Русский язык, 1993.

2. НАРС — В.К.Мюллер и другие. Новый англо-русский словарь. Около 60 000 слов. 2-е издание, стереотипное. — М.: Русский язык, 1995.

3. АРФС — А.В.Кунин. Англо-русский фразеологический словарь. Лит. ред. М.Д.Литвинова. 4-е изд., переработанное и дополненное. — М.: Русский язык, 1984.

### **English-English (monolingual) Dictionaries:**

1. **AHD** — The American Heritage Dictionary of the English Language. Fourth edition. — Boston and New York: Houghton Mifflin Company, 2000.
2. **COD** — The Concise Oxford Dictionary. Tenth edition. Edited by Judy Pearsall. Oxford University Press, 1999.
3. **LDEL** — Longman Dictionary of English Language and Culture. Second Edition. Longman, 1998.
4. **LDCE** — Longman Dictionary of Contemporary English. Third Edition. Longman, 1995.
5. **MDSA** — The Macmillan Dictionary of Synonyms and Antonyms. Edited by Laurence Urdang. Macmillan, 1995.
6. **New SOED** — The New Shorter Oxford English Dictionary on Historical Principles. Oxford. Clarendon Press, 1993.



Автор выражает благодарность следующим студентам Университета Флориды за энтузиазм, который они проявляли на занятиях по переводу, за участие в факультативных индивидуальных проектах по сбору примеров молодежного лексикона, а также за разрешение использовать их переводы в качестве материалов для написания данного учебного пособия:

Marina Braginskaya, Anna Brigevich, Natasha Bronfman, Serge Bukhar, Patricia Flaherty, Dennis Ganyc, James Hall, Kara Jehle, Stacey Kelly, Igor Nakrychsky, Alex Oumantasev, Lolita Rogachyova, Robert Staats, Michelle Tyder, Anna Varlamov and Natasha Yenatska.

Автор признателен Dr Michael Gorham за высказанные впечатления от ознакомления с черновыми материалами курса.

Автор также благодарен Аревкиной Юле, Бурак Алисе и Скрыль Ире, выступившими в качестве «экспертов» в области современного русского молодежного жаргона и пополнившими словарный запас автора.

## By Way of an Epigraph

Вместо эпиграфа:

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*«...всякое научное изучение любого предмета или явления есть насилие над ним, намеренное искажение с благородной целью всестороннего и глубокого исследования. Следовательно, каждый ученый — это насильник над изучаемой им действительностью, убивающий ее, препарирующий, анализирующий (разнимающий целое на составные части), меняющий ее состояние, компоненты, размеры и т. п., но все с теми же благороднейшими целями: во имя науки, во имя познания, прогресса и будущего человечества».<sup>1</sup>*

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<sup>1</sup> С.Г. Тер-Минасова. Язык и межкультурная коммуникация. М.: Слово, 2000, стр. 68–69.

# Unit 1. **An Overview of Basic Terminology and Course Aims**

## Обзор основной терминологии и целей курса

---

### **1. What is translation?**

As a means of interlingual communication, translation is a transfer of meaning across cultures. More specifically, translation is the process and result of creating in a target, or translating, language (TL) (переводящий язык — ПЯ) a text which has approximately the same communicative value as the corresponding text in the source language (SL) (исходный язык — ИЯ).

### **2. Translation is always an approximation**

The target text (TT) (текст перевода), or translation, that is created by the translator never perfectly reflects, either in meaning or tone, the original source text (ST) (текст оригинала). The form and content of the original and its translation always differ. This is due to the constraints imposed on the translator by the formal and semantic differences between the source language and the target language. Nevertheless, the users of the target language usually accept a translation as the functional, structural, and semantic equivalent of the original.

### **3. A simple illustration of the impossibility of absolute equivalence**

Even a very simple translation illustrates the formal and semantic differences between the original and its translation. Leaving aside considerations of context, the English sentence *The student is reading a book* can be translated as *Студент читает книгу*. On a formal, or grammatical level, the Russian sentence is devoid of the meaning of the articles and the present continuous tense. The Russian sentence does not contain any explicit indication that a specific student is reading some unspecified book. Nor does it indicate that the process of reading is most likely taking place at the moment of speaking. However, the Russian sentence carries some grammatical meaning which is absent in the English sentence. The verb *читает* is marked for gender and conjugation while the noun *книгу* is feminine and is used in the accusative case. On a semantic level, the Russian sentence also contains some information absent from the English original. It is clear from the Russian translation that the student is a college or university

undergraduate while the English original may refer to a grade or high school student or even a scholar. Some of the information lost or added in the process of translation may be irrelevant for effective communication and some of the information may be supplied or neutralized by the context. It is important to understand that equivalence achieved in translation is relative.

#### 4. Analysis and synthesis in translation

The word *analysis* (анализ) is of Greek origin. It means “the process of separating something into its constituent parts.” The word *synthesis* (синтез) is also of Greek origin and means “the combination of components to form a connected whole.” The translator is constantly involved in analyzing and synthesizing meaning, both while understanding the source text and creating the target text.

#### 5. Levels of analysis and synthesis in translation

The process of analysis and synthesis the translator is involved in takes place at least at 6 levels:

- 1) word level (уровень слова);
- 2) phrase level (уровень непредикативного словосочетания);
- 3) clause or sentence level (уровень предложения);
- 4) paragraph level (уровень абзаца);
- 5) text level (уровень текста);
- 6) pragmatics, or sociocultural, level (прагматический, или социокультурный, уровень).

**A word** is a single distinct meaningful element of speech or writing, used to form sentences with other such elements. Words are the basic units of language.

**A phrase** is a small group of words standing together as a conceptual unit and not containing a finite verb (личная форма глагола; глагол-сказуемое). A finite verb has a specific tense (видовременная форма), mood (наклонение), voice (залог), person (лицо) and number (число). It is used as the predicate (сказуемое) of a sentence. “Will do” in “I will do it” is a finite verb. A phrase is not a complete sentence. An example of a phrase: “Once upon a time...”

**A clause** (придаточное предложение) is a sentence which is used as part of a compound (сложносочиненное) or complex sentence (сложноподчиненное предложение). For example:

“I was waiting, and they were waiting” is **a compound sentence** consisting of two independent clauses — “I was waiting” and “they were waiting” — connected by the conjunction “and.”

"I'll do it if I can" is a **complex sentence** consisting of two clauses — "I'll do it" and "if I can."

In a complex sentence one or more clauses (придаточные предложения) are subordinated (подчинены) to the main clause (главное предложение). In the given example the main clause is "I'll do it" and the subordinate clause is "if I can."

A **paragraph** (абзац) is a distinct section of a piece of writing, indicated by a new line, indentation, or numbering.

A **text** (текст) is a written, printed or spoken piece of language regarded as a complete whole in terms of its form and content. A text may consist of one paragraph or, in rare cases, one sentence or word.

**Pragmatics** (прагматика) is the study of language as it is used in a sociocultural context (социокультурный контекст), including its effect on the participants in the process of communication. "Sociocultural" means "involving social and cultural factors." The translator must be aware of the situational aspects of language usage in order to produce authentic, i.e. culturally adequate, translations.

Three simple examples.

The Russian sign on a bench in a public park reading «Осторожно! Окрашено!» could conceivably be translated as "Be careful. It is painted." From a grammatical and lexical perspective, these are perfectly legitimate sentences. The only problem is pragmatics. The corresponding signs in an English speaking environment usually read "Wet paint."

The English signs on doors reading "Push" and "Pull" are not translated as «Тяни» and «Толкай» but as «От себя» and «На себя».

On the window in a car on the New York subway we read: "Priority seating for persons with disabilities" while on the Moscow metro we read «Места для инвалидов». A culturally blind translation of the English sign into Russian would be cumbersome, if not unintelligible; a literal translation of the Russian sign into English would be offensive to many Americans because it would be politically incorrect. Considerations of pragmatics would require that the two notices should be interchangeable in translation. Translation is done from culture into culture and not just from language into language.

The translator has to work at all the six levels of text analysis and synthesis at the same time. For academic purposes the source texts and target texts used in this course will be first broken down into their constituent meaningful components (analysis) and then reassembled as finished products (synthesis). Translation problems will be looked at one at a time.

## **6. What is *linguo-stylistic analysis*<sup>1</sup> of print media discourse<sup>2</sup>?**

“Linguo-” means “related to language.” “Stylistic” means “concerning the style, or register, of the language used in a particular situation.” “Style” and “register” are used in this course interchangeably.

“Register” (регистр, стиль) can be defined as a variety of language used in a specific social setting. Register is associated with certain degrees of formality (официальность) which are determined by the choice of vocabulary, grammatical forms, and pronunciation. Register can be characterized, in very broad terms, as neutral, informal, and formal. Informal register would include colloquialisms, slang and vulgarisms. Formal register includes bookish words and specialist terms.

“Discourse” (дискурс) is any meaningful text examined in its extralinguistic (экстралингвистический), or sociocultural, context. Print media include books, magazines, newspapers, etc. The passages for translation in this course are taken from contemporary Russian and American print media. They are distinctly cross-culturally oriented (основаны на межкультурных различиях). Both source texts and target texts will be analyzed from the point of view of the language used in them (vocabulary, grammar, and register) and the sociocultural impact they make on their audience (pragmatics). One of the aims of the course is to make *linguo-stylistic analyses* of some typical samples of Russian and American print media discourse in order to lay the groundwork for their effective translation.

## **7. What is “*preserving the meaning structure of the source text (ST)*<sup>3</sup> in the target text (TT)”?**

“A source text” is the original, and “a target text” is its translation. “Structure” means “the arrangement of and relations between the parts of something complex.” Any discourse is a complex structure of meaning which is realized at the levels of words, phrases, sentences, paragraphs, and complete texts in a particular sociocultural environment. The relationships between all these levels produce the ultimate effect of *gestalt* (рештальт), which is an organized whole perceived as more than the sum of its parts. The ultimate challenge for any translator is to preserve as much of this complex meaning structure in their translation as possible. One of the aims of this course is to enable students to master some basic strategies for achieving that goal.

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<sup>1</sup> Лингвостиллистический анализ

<sup>2</sup> Тексты в печатных средствах массовой информации.

<sup>3</sup> Сохранение смысловой структуры текста оригинала

## 8. What does the translator need monolingual dictionaries for?

Monolingual dictionaries (одноязычные словари) enable the translator to gain a better grasp of the meanings of words and phrases he or she is seeking to translate. Bilingual dictionaries (двужязычные словари), for example, Russian-English and English-Russian ones, are already the result of some translators' efforts. While being a great help, they can also be misleading. Furthermore, bilingual dictionaries may not contain some meanings or words the translator is looking for. The translator must know all the major bilingual and monolingual dictionaries and make extensive use of them.

## 9. What are "culture-specific elements in the source text"?

These are concepts or objects expressed or described by words, phrases, or sentences in the source text (the original) which do not exist, or exist in different forms, in the culture of the translating language. For example, "political correctness," "affirmative action," "a fraternity," and "a sorority" are practices and concepts specific to contemporary American culture. Translating culture-specific elements (реалии<sup>1</sup>) in a text is always a challenge. During this course students will be taught some well-established techniques for overcoming this challenge.

**Exercise 1.** Translate the passage *Хай! Бай!* into English on a computer, using double-spaced intervals between the lines. In the course of translating, identify informal (colloquial) and slang words and phrases in the source text and try to find their closest approximations in English. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### Хай! Бай!<sup>2</sup>

*Алексей Туробов*

1. Пожалуй, к манере общения русскому труднее всего привыкнуть в Америке. Никак не могу ухватить эту манеру. Внимание и в то же время безразличие. Я или начинаю брататься, или остаюсь нелюбезно немногословен. Когда пытаюсь изобразить их любезность — тянет что-то вроде расшаркаться и раскланяться, в стиле восемнадцатого века.

<sup>1</sup> *реалии* — понятия, обозначающие элементы данной национальной культуры, отсутствующие в другой национальной культуре

<sup>2</sup> А Туробов Америка каждый день. Записки натуралиста Хай! Бай! «Новый Мир», № 4, 2000, стр 1–2

2. У них чем ближе человек, тем меньше восклицаний при встрече-прощании. У нас наоборот: чем ближе — громко, чужому — сдержанно. Такие восторженные интонации у меня просто голосовые связки не воспроизводят. «Oh!! Fine!! Good!! And you?!» С приписком даже.

3. «Хай!» при приветствии я тоже еле из себя выдавливаю. Какое-то вялое гавканье. То ли дело наши «Привет!» и «Пока!». Крепкие, энергичные слова.

4. В рукопожатии есть свои отличия. Наши мужики часто здороваются за руку как-то сбоку, сприсядки, заговорщицки. В школе у нас называлось — «Держи краба». А эти прямо стоят, далеко тянут выпрямленную руку, прямо смотрят в глаза.

**Exercise 2.** Comment on the 5 versions of the translation of the passage *Xaŭ! Бай!* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

### Version 1

#### Hi! Bye!

1. Perhaps the most difficult thing for a Russian to get used to in America is the way that people greet each other and say good-bye. I can't seem to relate to it. Sometimes I start by being friendly, sometimes I just remain rudely terse. When I do try to duplicate their politeness, I feel as if I'm going to start bowing or become flamboyantly courteous, like something from the 18th century.

2. For them, the closer a person is to you, the more toned down the exclamations when you greet someone or say good-bye. It's the other way around for us — the closer, the louder. With someone less familiar, we're more reserved. My vocal cords just can't reproduce those squeaky, overly enthusiastic intonations of "Oh!! Fine!! Good!! And you?!"

3. "Hi!" is an expression I can hardly bring myself to use. It sounds like a weak bark. It's nothing like our "privyet!" and "poka!" — words which at least have some strength and vitality.

4. Our handshake differs from theirs as well. We Russians do like this: we swing our hand in from the side, then shake hands from a half-crouched position, as if we're members of a secret society. "Grab hold of the crab," as we would say in school. But not these guys — they stand up tall, stretch their hand right out and look you straight in the eye.

### Version 2

#### Hi! Bye!

1. Perhaps, the most difficult thing for a Russian to get used to in America is greetings and good-byes. I simply can't get a handle on these



interactions, showing attention while at the same time indifference. I either begin to blabber or remain discourteously terse. When I try to imitate their politeness, I am driven to something similar to 18th century style bowing and scraping.

2. For them the better they know the person, the less exclaiming there is during greetings and farewells. For us it's the opposite; the better we know the person, the louder we are — with a stranger, the quieter we are. My vocal cords simply refuse to reproduce such enthusiastic intonations and shrieks in "Oh!! Fine!! Good!! And you??"

3. I also barely squeeze out a "Hi" while greeting someone, like some sort of listless bark. This just doesn't compare to our "Privyet!" and "Poka!" — such strong, forceful words.

4. Our handshakes also have their differences. Our guys often shake hands sort of sideways, half-crouching, like members of some secret society. In school we said "hold the crab." On the other hand these Americans stand tall, extend a straight hand from a distance, and look you directly in the eye.

### *Version 3*

#### **"Hi! Bye!"**

1. Perhaps for a Russian, it is the most difficult to become accustomed to people's interactions in America. I just don't get it. Attention and at the same time indifference. I either begin blabbering or remain sullenly terse. When I try to imitate their politeness, I am driven to bow and scrape in the style of the 18th century.

2. For Americans, the more intimate the people, the quieter the hellos and good-byes. For us, it is the opposite. Those dearer to us, we greet loudly, and with strangers we are restrained. My vocal cords simply do not reproduce such ecstatic intonations. "Oh!! Fine!! Good!! And you??" To a Russian, these greetings sound like squeaks.

3. "Hi!" I can hardly squeeze out this greeting. It is a half-hearted bark compared to our "Privet!" and "Poka!" Such strong, energetic words.

4. Russian handshakes have their own distinctions. Our guys shake hands from the side, like friendly conspirators. At school, this handshake was called "Hold a crab." But Americans stand tall, hold an outstretched arm, and look directly in your eyes.

### *Version 4*

#### **Hi! Bye!**

1. For a Russian, getting accustomed to social interactions in America is perhaps the most difficult thing. I just don't get it. It is attention, at the same time indifference. I either begin to blabber or remain sullenly terse. When I try to imitate their courtesy — I'm driven to bowing and scraping like they did in the 18th century.

2. In America, the more intimate the people, the less is said at meetings and departures. In Russia, we have the opposite: the closer the person — the louder, the less familiar — the more reserved. I have vocal cords that simply don't reproduce such wildly enthusiastic intonations and shrieks such as "Oh!! Fine!! Good!! And you??"

3. At the greeting, I can also barely squeeze out "Hi" from myself. Instead some kind of pathetic barking comes out. You can't compare it to our hello and goodbye, which are forceful, energetic words.

4. Our handshakes also have our own distinguishing features. Our guys often greet each other with hands from the side, in a half crouching position, as if in some secret society. In school we called it "Hold the crab." But these guys stand straight, stretch their hands way out, and look directly in the eye.

### Version 5

## Hi! Bye!

1. For a Russian, getting accustomed to social interactions in America, is perhaps the most difficult thing. In no way can I grasp this interaction. Attention is at the same time indifference. I either begin blabbing or remain sullenly terse. When I attempt to imitate their courteousness — I am driven to bow and scrape like they did in the 18th century.

2. In America, the more intimate the person, the less is said at their meeting and parting. With Russians it is the opposite — the closer the person — the louder the exclamation, to strangers — more reservation. Such ecstatic tones and even shrieks involved in "Oh! Fine! Good! And you??" my vocal cords simply refuse to reproduce. Instead, a squeaky sound comes out.

3. At the greeting I can also barely squeeze out "Hi!" from myself. Instead, an apathetic bark comes out. You can't compare our "Hello!" and "So long!" which are solid, forceful words.

4. Our handshakes also have their own distinguishing features. Our guys often greet each other with their hands somewhat sideways, curtsying and conspiring. At school they called it — "Hold the crab." But these guys stand upright, stretch their hand way out, and look you right in the eye.

**Exercise 3.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 4.** Make a final editing of your translation of the passage *Xaŭ! Baŭ!* and turn the final edited version in for grading.

**Exercise 5.** Comment on Alexey Turobov's impressions of the way Americans greet one another. Are the comparisons Alexey Turobov is making fair? What can you say about the way Russians greet one another?

## Unit 2. The Translator's Tools

### Орудия труда переводчика

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To be able to produce a faithful translation, the translator must have a thorough understanding of the meaning of words and phrases in the source text, be it in his/her native language or otherwise. In many cases this requires use of dictionaries. It should be borne in mind that bilingual (translated) dictionaries are often misleading, and overconfidence in one's grasp of one's native language may also lead to a faulty translation.

If a Russian word or phrase is not to be found in a bilingual dictionary, say in Russian-English dictionary no. 1 (see the list of "must have" dictionaries following these notes), it should next be looked up in all the other available Russian-English dictionaries, even if they are smaller in volume. The largest existing Russian-English dictionaries are no's 2 and 5 on the list. If the word or phrase still has not been found in the latter two dictionaries, it has to be looked up in the largest Russian-Russian dictionaries available — the 4-volume Dictionary of the Russian Language<sup>1</sup> and, as a last resort, the 17-volume Dictionary of the Contemporary Russian Literary Language<sup>2</sup>.

The problem may lie in the fact that the word or phrase is a specialist term. In that case, it has to be looked up in an encyclopedic dictionary, for example, Russian-Russian dictionary no. 3, and, failing that, in the Bol'shaya Sovetskaya Entsiklopedia (*The Large Soviet Encyclopedia*) in order to ascertain which specialized area of knowledge the lexical item in question belongs to and what it means. Once the meaning of the word or phrase and the specialized area of knowledge they belong to have been established, the word or phrase meaning in question has to be looked up in the relevant bilingual specialized dictionaries, be it a Russian-English dictionary of marine terms, entomology or other field of knowledge.

It may well be that the elusive phrase is an idiom, i.e. a group of words established by usage as having a meaning not deducible from the meanings of its individual words, e.g. over the moon, etc. In this case the Lubenskaya and/or Kveselevitch Russian-English phraseological dictionaries (no's 3 and 4) should be able to stand in good stead. If the

<sup>1</sup> *Словарь русского языка*. 4 тома. Издание второе, исправленное и дополненное. Институт русского языка Академии наук Российской Федерации, 1981–84.

<sup>2</sup> *Словарь современного русского литературного языка*. 17 томов. Под редакцией В. В. Виноградова, В. М. Жирмунского, Е. С. Истрина и др. Институт русского языка Академии наук Российской Федерации, 1948–65

phrase is not there, it would have to be looked up in the Russian-Russian phraseological dictionary<sup>1</sup> and/or *Школьный фразеологический словарь русского языка*<sup>2</sup>. When the meaning of the phrase becomes transparent, an appropriate English approximation will be relatively easy to find.

Especially when translating from English into Russian, the reference sources of last resort may have to be *The Encyclopedia Britannica* and *The Encyclopedia Americana*.

It often happens that the translator becomes the first person to put into circulation a translation of a word or phrase which subsequently, for better or worse, gains wide currency.

The minimum "must have" set of dictionaries for the translator working in English and Russian is as follows. (The barest minimum is marked by asterisks.)

#### **Russian-Russian (monolingual) Dictionaries:**

\*1. С.И.Ожегов и Н.Ю.Шведова. Толковый словарь русского языка: 80 000 слов и фразеологических выражений / Российская академия наук. Институт русского языка им. В.В.Виноградова. — 4-е издание, дополненное. — М.: Азбуковник, 1999.

2. Большой толковый словарь русского языка. / Российская академия наук. Институт лингвистических исследований / Составитель и главный редактор С.А.Кузнецов. — СПб.: Норинт, 2000.

\*3. Большой энциклопедический словарь. Главный редактор А.М.Прохоров. Издание второе, переработанное и дополненное. — СПб.: Норинт, 2000.

#### **Russian-English (bilingual) Dictionaries:**

\*1. Большой русско-английский словарь. Под редакцией Д.И.Ермоловича. 65 000 слов и 200 000 словосочетаний. — М.: Русский язык, 2000.

Or:

The New Oxford Russian Dictionary. Russian-English and English-Russian. Over 180 000 words and phrases. 290 000 translations. Oxford University Press, 1993.

Or:

Harper Collins Russian Dictionary. Russian-English-English-Russian. Over 80 000 entries and 115 000 translations. College Edition. Harper Collins Publishers, 1994.

2. Новый большой русско-английский словарь. В трех томах. Более 300 000 слов. Под общ. рук. П.Н.Макурова, М.С.Мюллера, В.Ю.Петрова. — М.: «Лингвистика», 1997.

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<sup>1</sup> Фразеологический словарь под редакцией А.И.Молоткова, 1967.

<sup>2</sup> В П Жуков, А В Жуков *Школьный фразеологический словарь русского языка.*—М.,1989

\*3. С.И.Лубенская. Русско-английский фразеологический словарь. Более 13 тысяч русских идиом и их английских и американских эквивалентов. — М.: «Языки русской культуры», 1997.

4. Д.И.Квеселевич. Русско-английский фразеологический словарь. Около 7 000 фразеологических единиц. — М.: Русский язык, 1998.

5. Система электронных словарей ABBYY LINGUO 6.5: Большой англо-русский, русско-английский словарь. Более 1 000 000 словарных статей. ABBYY Software House, 2000.

A complete list of the best Russian-English dictionaries can be found in Appendix 5 at the back of the book.

#### English-Russian (bilingual) Dictionaries:

1. Ю.Д.Апресян, Э.М.Медникова. Новый большой англо-русский словарь в 3-х томах. Около 250 000 слов. — М.: Русский язык, 1993.

\*2. В.К.Мюллер и другие. Новый англо-русский словарь. Около 60 000 слов. 2-е издание, стереотипное. — М.: Русский язык, 1995.

\*3. А.В.Кунин. Англо-русский фразеологический словарь. Лит. ред. М.Д.Литвинова. 4-е издание, переработанное и дополненное. — М.: Русский язык, 1984.

#### English-English (monolingual) Dictionaries:

\*1. The American Heritage Dictionary of the English Language. Fourth edition. — Boston and New York: Houghton Mifflin Company, 2000.

2. The Concise Oxford Dictionary (COD). Tenth edition. Edited by Judy Pearsall. Oxford University Press, 1999.

**Exercise 1.** Translate the first five paragraphs of the passage *Оптимисты* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### ОПТИМИСТЫ<sup>1</sup>

(начало)

Алексей Туробов

1. — How are you doing? (Как у вас дела?)

— Oh, thank you, I'm fine! And how are you? (О, спасибо, прекрасно! А как вы?)

<sup>1</sup> А Туробов Америка каждый день. Записки натуралиста Оптимисты. «Новый Мир», № 4, 2000, стр. 2.

- Oh, thank you, I'm just fine! (О, спасибо, просто прекрасно!)
- Good! (Вот и хорошо, что все хорошо!)

2. Встретились и разошлись.

3. Как-то я пожаловался соседке по кабинету, веселой преподавательнице испанского, что эта бессмысленная перепевка действует мне на нервы. Нельзя ли ритуал немножко подсократить?

4. — Э нет! — отвечала она. — Меня еще мама в детстве учила: «Не забывай сама спрашивать в ответ: “And how are you?” А то будет невежливо».

5. С тех пор я, сталкиваясь с соседкой в коридоре, хитро смотрел на нее, дожидаясь ее приветствия и в ответ спрашивал: «And how are you?» При этом особо ударял на «you», как скажут в магазине или автомастерской, когда клиент покровительственно поздороуется первым: мол, мы-то что, вот вы-то как?

**Exercise 2.** Comment on the 5 versions of the translation of the passage below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

### Version 1

#### Optimists

- 1. — How are you doing?  
— Oh, thank you, I'm fine! And how are you?  
— Oh, thank you, I'm just fine!  
— Good!

2. We met and went our separate ways.

3. One day I complained to my coworker, a cheerful Spanish teacher, that this kind of mindless routine gets on my nerves. Couldn't we shorten this ritual a bit?

4. “Oh, no, of course not!” she responded. Even when I was a little girl my mom taught me: “Don't ever forget to ask as well, ‘And how are you?’ Or else you'll seem impolite.”

5. Since then, whenever I'd bump into her in the hallway, I'd watch her closely, wait for her greeting, and in answer respond, “And how are you?” And I'd emphasize “you,” the way they say it in the store or auto repair shop, when the customer patronizingly greets the clerk first and he replies, “And how are you?” as if to say, “Never mind about us, how are you doing?”

Version 2

**Optimists**

1. — How are you doing?  
— Oh, thank you, I'm fine! And how are you?  
— Oh, thank you, I'm just fine!  
— Good!
2. They met then they went their separate ways.
3. I once complained to my office-mate, a delightful female Spanish instructor, that this senseless chatter is getting on my nerves. Would it be possible to trim this ritual down a bit.
4. Oh no, says she. My Mom taught me while I was yet a child: never forget to ask in return "And how are you?" lest you be impolite.
5. Since then, in passing her in the hall I look at her knowingly, awaiting her greeting. In return I ask "and how are you," with particular stress on the word "you", like they say in stores or car-repair shops when the client first gives his greeting, and they say "oh never mind about us, how are you."

Version 3

**Optimists**

1. — How are you doing?  
— Oh, thank you, I'm fine! And how are you?  
— Oh, thank you, I'm just fine!  
— Good!
2. We met and went our separate ways.
3. Once I complained to my office-mate, a jolly Spanish teacher, that this senseless chit-chat gets on my nerves. Can't this ritual be shortened a bit?
4. "Ah, no!" answered she. "When I was only a child, my mom taught me 'Don't ever forget to ask in return, "And how are you?" or you will seem impolite.'"
5. Since then and when passing her in the hallway, I watched her, waited for her greeting, and replied, "And how are you?" For her, I emphasized the word you, like they say in the store or at the mechanic's when a client patronizingly first asks, "How are you?" and the workers reply, "Never mind about us, how about you?"

Version 4

**Optimists**

1. — How are you doing?  
— Oh, thank you, I'm fine! And how are you?  
— Oh, thank you, I'm just fine!  
— Good!

2. They met and went their separate ways.

3. Once I complained to my office neighbor, a cheerful Spanish teacher, that this pointless exchange of greetings gets on my nerves. Is it possible to shorten this ritual a bit?

4. No! she answered. Even when I was a young girl, my mom told me “Don’t forget to ask in response, ‘And how are you?’. Or else you would be considered impolite.”

5. Since then I have bumped into my neighbor in the hall, gave her a sly look, waited for her greeting, and in reply asked “And how are you?.” I especially stressed the word “you”, as they would automatically in a store when the customer first says hello in a patronizing manner. And they reply, “Never mind us, how are you?”

### Version 5

#### Optimists

1. — How are you doing?

— Oh, thank you, I’m fine! And how are you?

— Oh, thank you, I’m just fine!

— Good!

2. They met and parted.

3. Once I complained to my office neighbor, a cheerful Spanish teacher, that this meaningless exchange was getting on my nerves. Couldn’t this ritual be curtailed?

4. Oh, no! — she answered. When I was still a child, my mother taught me to never forget to ask in reply the question “And how are you?” or you would be considered impolite.

5. Since then, whenever I run into my neighbor in the corridor, I slyly look at her, wait for her greetings, and in reply ask her: “And how are you?” I particularly put a stress on the “you”, like they say in reply at a store or auto-shop to indicate their own unimportance, when a client patronizingly greets them first.

**Exercise 3.** Which parts of the passage did you find the most difficult to translate? Which dictionaries did you use to resolve the problems?

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation of the passage and turn the final edited version in for grading.



## Unit 3. **Basic Transformations in the Process of Translation**

### Основные преобразования в процессе перевода

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At the sentence level, the most common transformations every translator makes are: 1) omission, 2) addition, 3) transposition, 4) change of grammatical forms, 5) loss compensation, 6) concretization, 7) generalization, 8) antonymic translation, 9) meaning extension, 10) metonymic translation, 11) sentence integration, and 12) sentence fragmentation.

These transformations are caused by differences in the grammar and vocabulary of the source language (SL) and target language (TL).

A few examples:

#### 1. **Omission (опущение).**

Summer rains in Florida may be violent, while they last. —  
Летом во Флориде бывают сильные ливни.

From the point of view of the Russian language, the clause “while they last” is redundant and would make the Russian sentence sound very unnatural if it were to be translated.

#### 2. **Addition (добавление).**

The policeman waved me on. — Полицейский помахал мне рукой, показывая, что я могу проезжать. *Or:* Полицейский рукой просигналил (показал), что я могу проезжать.

The compact English phrase “to wave on” has no compact equivalent in Russian.

#### 3. **Transposition (изменение порядка слов).**

Transposition involves changing the order of words in the target text (TT) as compared to the source text (ST). Typically, an English sentence has a “subject + predicate + object + adverbial adjunct + place + time” word order:

A delegation of Moscow State University students arrived in Gainesville yesterday. — Вчера в Гейнсвилль прибыла группа студентов из Московского государственного университета.

A typical Russian sentence would generally have a reverse word order: time + place + predicate + subject + object + adverbial adjunct.

#### 4. Change of grammatical forms (изменение грамматических форм).

For example, in the Russian translation of ...*Prime Minister Tony Blair was hit by a tomato...* the original Passive Voice construction is changed to an Active Voice construction: ... *в британского премьера попал помидор...*

#### 5. Loss-of-meaning compensation (компенсация смысловых потерь)

involves adding to or reinforcing a TT in one place to compensate for something that hasn't been translated in a different place in the ST:

I ain't got no time for that kind of thing! — Нет у меня времени на такую фигню!

The impossibility of preserving the expressive impact of the substandard double negation in the English ST is compensated for on a lexical level in the Russian TT by using the more expressive Russian slang noun *фигня* for the English expressively-neutral noun *thing*. Similarly, to compensate for the double negation in *You ain't seen nothin' yet!* an emphatic syntactic construction can be used in the Russian translation — *То ли еще будет!*

#### 6. Concretization (конкретизация)

is used when something in the TL is usually expressed using concepts with narrower meaning or when preserving the original concepts with broader meaning would result in an awkward translation:

There were pictures on all the walls and there was a vase with flowers on the table. — На всех стенах комнаты висели картины, а на столе стояла ваза с цветами.

#### 7. Generalization (генерализация)

is used when something in the TL is usually expressed using concepts with broader meaning or when preserving the original concepts with narrower meaning would result in an awkward translation:

She ordered a daiquiri (= a sweet alcoholic drink made of rum and fruit juice). — Она заказала коктейль. *Or:* There used to be a drugstore (a Walgreens pharmacy) around here. I need to buy some soda water. — Здесь раньше был магазин. Мне надо купить газированной воды.

In the latter example, translating *drugstore* or *Walgreens pharmacy* as *аптека* or *аптека «Уолгринз»* would not only be baffling to a Russian — because in Russia they do not sell *газированную воду* in аптеках — but it would also be unnecessary as for the purposes of communication *магазин* is just as good in this context. The more specific *drugstore* or *Walgreens pharmacy* is translated here by the more general term *магазин*.

**8. Antonymic translation (антонимический перевод)**

involves translating a phrase or clause containing a negation using a phrase or clause that does not contain a negation or vice versa:

I don't think you're right. — Я думаю, что вы не правы.

**9. Meaning extension or sense development (смысловое развитие)**

involves translating a cause by its effect or vice versa:

You can't be serious. — Вы, должно быть, шутите.

(Cause is translated by its effect: Since you can't be serious, it follows that you must be joking).

In the above example, meaning extension is combined with an antonymic translation. Another example:

He answered the phone. — Он поднял трубку.

You can't speak on the phone unless you have lifted the receiver. The effect *answered* in the ST is translated by its cause *lifted the receiver* (=«поднял трубку») in the TT.

**10. Metonymic translation (метонимический перевод).**

A metonymic translation is similar to meaning extension. Metonymy is a figure of speech in which one word or phrase is substituted for another with which it is closely associated, as in the use of *Moscow* for the *Russian government*. Using a part for the whole, the whole for one of its parts, or one of two contiguous concepts for the other are typical metonymic figures of speech. E. g.:

School broke up for the summer recess. — Занятия прекратились. Все ушли на летние каникулы.  
(Or: Начались летние каникулы.)

**11. Sentence integration (объединение предложений)**

involves combining two or more sentences into one:

Your presence isn't required. Nor is it desirable. —  
Ваше присутствие не требуется и даже нежелательно.

**12. Sentence fragmentation (членение предложений)**

involves splitting one complex or compound sentence into two or more simpler sentences:

People everywhere are confronted with the need to make decisions in the face of ignorance and this dilemma is growing. —  
Люди везде сталкиваются с необходимостью принятия решений при отсутствии достаточной информации. Эта проблема возникает все чаще и чаще.

Both sentence integration and sentence fragmentation are prompted by considerations of text cohesion (связность текста) and coherence (логичность изложения). Cohesion is the network of surface relations which link words and sentences in a text. Coherence is the network of conceptual relations which underlie the surface text. Both concern the ways stretches of language are connected to each other. In the case of cohesion, stretches of language are connected to each other by virtue of lexical and grammatical dependencies. In the case of coherence, they are connected by virtue of conceptual or meaning dependencies as perceived by language users.

**Exercise 1.** Comment on the transformations made in the translation of the sentence below.

Prime Minister Tony Blair was hit by a tomato Tuesday as he encountered a group protesting the sanctions the United Nations imposes on Iraq.<sup>1</sup>

Во вторник, во время встречи премьер-министра Великобритании Тони Блэра с группой демонстрантов, протестующих против введения ООН санкций против Ирака, в британского премьера попал помидор, брошенный кем-то из демонстрантов.

**Exercise 2.** Translate the second half of the passage *Оптимисты* into English on a computer, using double-spaced intervals between the lines. In the course of translating, identify the types of transformations you have to make and highlight them in your hard copy. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

**Оптимисты<sup>2</sup>**  
(окончание)

*Алексей Туробов*

6. Передача была по ТВ в прямом эфире, как выпутываться из долгов. Звонит зритель, обращается к ведущему:

— Как вы?

— Прекрасно! А как вы?

— О, спасибо, просто прекрасно!

— В чем вопрос?

— Да я тут потерпел банкротство... Тяжко. Такое чувство, что весь мир ополчился против меня.

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<sup>1</sup> The Gainesville Sun, January 10, 2001, p. 3 A.

<sup>2</sup> А Туробов Америка каждый день. Записки натуралиста. Оптимисты. «Новый Мир», № 4, 2000, стр 2-3

7. У нас если кто отвечает на вопрос: «Как дела?» — «Прекрасно!» — значит, нечестным трудом живет или не работает. Значит, продавщица ворует, а чиновник взятки берет. А если «Потихонечку» — значит, работяга.

8. А для них «потихонечку» (Little by little) — значит, что-то задумал нехорошее, скрывает, что-то на уме. Под других копает. А если «Fine!» — значит, на других не глядит, своим доволен.

**Exercise 3.** Comment on the 5 versions of the translation of the second half of the passage *Оптимисты* below. Which ones, do you think, were made by native speakers of English and which ones were made by native speakers of Russian? What makes you think so? Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

### Version 1

#### Optimists

6. There was a show being broadcast on TV about how to get disentangled from debt. A viewer phoned in, spoke to the host:

— How are you?

— Fine! And how are you?

— Oh, fine, thank you.

— What's your question?

— I just filed for bankruptcy. It looks pretty grim. I feel like the whole world has turned against me.

7. For us, if someone answers the question, “How are things?” with “Great!” then it means that he’s making a dishonest living or he isn’t working at all. It means that a salesgirl is stealing or a bureaucrat is taking bribes. And if the answer is “Little by little,” it means the person is a hard worker.

8. For them, however, “Little by little” means that you’re up to no good, in the middle of some devious plan or secretly plotting against someone. And “Fine!” means that you’re satisfied with things as they are and not envious of others.

### Version 2

#### Optimists

6. There was a live television broadcast on how to get out of debt. A viewer phones in and says to the host:

— How are you?

— Fine! How are you?

- Oh, thanks, I'm just great!
- What's your question?
- Yeah, I just declared bankruptcy... It's very distressing. It feels like the whole world is against me.

7. If our answer to the question "How are you doing?" is "Great," then we are working in some shady enterprise, or we are not working at all. It means either the saleslady is stealing, or the official is on the take. But if the answer is "day by day" then you're a hard worker.

8. But for Americans "day by day" means he's thinking of something bad, he's hiding something, or something is on his mind. He's trying hard to get what others have. But if he's "Fine," then he's not concerned with others; he's satisfied with what he already has.

### *Version 3*

#### **Optimists**

6. There was a program on TV about how to unwind oneself from debt. A viewer called in and asked the host:

- How are you?
- Fine, and yourself?
- Oh, fine, thanks.
- What's your question?
- I just declared bankruptcy. It's been rough. I feel like the whole world collapsed before me.

7. For us if someone answers the question "How's it going?" by saying "Fine," it means that he is involved in shady business or that he isn't working at all. It means that a salesgirl is stealing or an official is taking bribes. But by saying "Little by little," it means that he is hardworking.

8. And for Americans, "Little by little" means that someone is up to no good and is digging up dirt on others. If he says "Fine," then he is content and not looking for more.

### *Version 4*

#### **Optimists**

6. There was a program on TV via live broadcasting on how to get out of debt. A viewer called in consulting the host:

- How are you?
- Fine! And you?
- Oh, thank you, just fine.
- What's your question?
- I just went bankrupt. It's been very tough. I feel that the whole world is against me.

7. In our country, if you answer the question “How are you?” with “Fine!”, it means the person is making a living dishonestly or isn’t working at all. It is as if a salesgirl steals or an official takes a bribe. And if they answer “Little by little”, then it means he’s a hard worker.

8. For them the answer “Little by little” means he’s plotting something bad and is up to no good. He secretly plots against others. And if they answer “Fine!”, it means he doesn’t envy others and is satisfied with what he has.

### Version 5

#### Optimists

6. There was a show on TV on how to disentangle oneself from debts. A spectator is calling, consulting with the anchorman:

– How are you?

– Fine! And how are you?

– Oh, thank you, I’m just fine!

– What is your question?

– Well, I just suffered a bankruptcy. It was very distressing. It felt like the whole world had gone against me.

7. For Russians, if you’re answering the question: “How are you?”— the reply “Fine!” means that the person is either living as a dishonest laborer or is unemployed. For example, like when a salesgirl steals or an official takes bribes. If the reply is “Little by little!”— this indicates a hard worker.

8. For Americans, “Little by little!” means that the person is planning something bad and is up to no good. He secretly plots against others. If the answer is “Fine!”— this means that he doesn’t envy other people and is satisfied with what he has.

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 6.** Do you think Alexey Turobov’s assessments of American optimism are fair? Give reasons and examples. Is there such a thing as a Russian brand of optimism? Can you elaborate on the point?

## Unit 4. **What is a Word-Sense, a Seme, a Sense Core, and a Sense Periphery?**

Что такое словозначение (значение слова), сема, основа словозначения и уточняющая часть словозначения?

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### **Word-sense (словозначение, значение слова)**

A word-sense is one of the things or ideas that a word represents. Words usually have more than one sense. Some high-frequency words like *to get* may have over two dozen senses.

### **Seme (сема)**

A seme is a minimal distinctive unit of meaning. Another term for *seme* is *semantime* (сементема).

A word sense is a combination of several semes. The meaning of man, for example, can be represented by the following components:

*human + adult + male, and woman as human + adult + female.*

*To die* can be represented as: *to become + not + alive*, where *to become*, *not* and *alive* are elements of meaning which can be combined in various ways with other such elements to build meanings of other words. All these elements of meaning are semes (basic units of meaning).

### **Sense core (основа словозначения)**

Clusters of semes constitute conventionally identifiable parts of a word-sense. One can often identify a dominant cluster of semes, or a sense core, in a word-sense. For example, the dominant cluster of semes in *to snigger*, *to snicker*, and *to chuckle* is *to laugh*.

### **Sense periphery (уточняющие элементы словозначения)**

Sense periphery is the specifying or secondary cluster of semes in a word-sense. The specifying clusters of semes in *to snigger* and *to snicker* are *quietly*, *often unkindly*, and *at something which is not supposed to be funny*. In the case of *to chuckle*, the specifying, or secondary, cluster of semes is *quietly*.

To achieve a high level of approximation in translation, it is important to translate not only the sense core of a word-sense but also its sense periphery.

**Exercise 1.** a) Copy all the word-senses of *legend* and *moment* out of the AHD, or any other reputable English-English dictionary, and all the word-senses of *легенда* and *момент* out of ТСРЯ or БТС.



- b) Do the Russian and English words have the same number of word-senses?  
 c) How many senses do they have in common?  
 d) Which senses do the words *legend* and *moment* have that the words *легенда* and *момент* do not have and vice versa?

**Exercise 2.** Identify the sense core and the sense periphery in *хихикать, мямлить, кукусьтесь, томиться*.

**Exercise 3.** Translate the passage *Правило общения* into English on a computer, using double-spaced intervals between the lines. In the course of translating, take particular care to convey both the sense core and sense periphery of individual word-senses. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### Правило общения<sup>1</sup>

Алексей Туробов

1. Важнейшее правило американского общения — “Be articulate!” (Будь выраженным!<sup>2</sup>)

2. Это значит, попав в общество, не кукусь, не отсиживайся в углу, не изображай из себя умника. Если нечего сказать, все равно говори. Если кажется, что тут не с кем разговаривать, — все равно подходи к кому-нибудь и что-нибудь говори!

3. Исходящие от тебя звуки должны быть громкими, отчетливыми. Желательно, чтобы их вообще было побольше. Мямленью тут нет места. Неприемлемо хихикать и испускать всепонимающие тонкие полуулыбки. Надо только громко и отчетливо смеяться: га-га-га!

4. Нет места публично выставленному духовному томленью, переливам психологии. Люди хотят иметь о тебе ясное и простое представление, и ты должен помочь им в этом. Нелишне рассказать о своем прошлом, о своем background (подоснове), — это поможет лучше понять тебя. Желательно вообще составить о себе краткую легенду, чтобы не отцеживать каждый раз из всей своей жизненной истории три-четыре значимых для других момента.

5. Не стесняйся открыто говорить о своих планах и намерениях, даже если они корыстные. Тебя поймут, тут все такие.

<sup>1</sup> А Туробов. Америка каждый день. Записки натуралиста. Правило общения «Новый Мир», № 4, 2000, стр. 3

<sup>2</sup> Точнее: Be articulate — Ясно выражай свои мысли. (А.Б.)

**Exercise 4.** Comment on the 5 versions of the translation of the passage *Правило общения* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

### *Version 1*

#### **How to Act in Public**

1. The most important rule regarding social interaction in America: “Be articulate!”

2. This means that when you’re in a social setting, don’t sulk, don’t hide in the corner, and don’t make yourself out to be a smart alec. If there’s nothing to talk about — no matter, talk anyway. And if there’s no one worth talking to, just as well, go up to anyone and start talking about anything.

3. The sounds you make should be loud and intelligible. Preferably, you should be as noisy as possible; there’s no place for mumbling. And it’s unacceptable to snicker or wear an all-knowing smile. You should just laugh in a clear, booming voice: “Ha! Ha! Ha!”

4. There’s no place for public displays of your personal problems or fluctuations in mood. People want to have a clear and simple impression of you, and you should accommodate them. It’s not a bad idea to recount your past or speak about your background, for this will help them to understand you better. And, in general, it’s a good idea to fabricate a little synopsis about yourself so that you won’t have to search for those several moments of your life history which might be of significance to anyone else.

5. Don’t be afraid to speak about your plans and intentions, even if they’re selfish ones. These guys will know where you’re coming from — they do the very same thing.

### *Version 2*

#### **American Communication**

1. The number one rule of American communication — Be Articulate!

2. This means that if you end up in public don’t sulk, don’t hang out in the corner, and don’t make yourself out to be a wise guy. If you have nothing to say, say it anyway. If it seems there no one there to talk to, then pick a stranger from the crowd and just say something.

3. The sounds you make should be loud and clear. In fact, the more noise you make, the better. Mumbling has no place here at all. It’s unacceptable to giggle and display a thin all-knowing little smile. You simply need to let out a loud, rip-roaring guffaw.

4. There is no place for a public display of your personal problems or mood fluctuations. People like to have a clear and simple impression of you, and you must help them with this. It wouldn’t be a bad idea to recount

your personal history; this will help them understand you better. In general, it's better if you create a small tale about yourself, so that you don't have to rack your brain each time for some tidbits that others might find interesting.

5. Don't be afraid to speak openly about your personal plans and intentions, even if they are self-serving. The Americans will understand; they all do the same thing here.

### Version 3

#### **Conversation Etiquette**

1. The most important rule of social contact in America is to be articulate.

2. This means that in social situations, do not sulk, do not be a wallflower, and do not come across as a smart aleck. If you have nothing to say, say something anyway. If it seems that there is no one worth talking to, approach anyone and say something anyway.

3. The sounds that you project must be loud and distinct. You should be as noisy as possible because there is no place for mumbling. It is unacceptable to snicker and wear an all-knowing smile. You should laugh loudly and obnoxiously: HA! HA! HA!

4. There is no place for public displays of emotional torment or fluctuations of mood. People want to have a clear and simple impression of you, and you should help them with that. It is helpful to recount your past so that they can better understand you. It is a good idea to compose a short tale about yourself so that you don't have to regurgitate 3 or 4 facts from your life story every time you meet someone.

5. Don't be shy of openly talking about your plans and intentions, even if they are selfish. People will understand you because they do the same thing.

### Version 4

#### **Conversation Etiquette**

1. The most important rule of social interaction in America is to be articulate.

2. This means, when you're in a social setting, don't sulk, don't be a wallflower, and don't be a smart aleck. If there is nothing to say then talk anyway. If it seems that there is no one worth talking to, then go up to anyone and start talking anyway.

3. You should produce sounds that are loud and clear. Generally it's a good idea to produce as noisy as you can. There is no place for mumbling. It's unacceptable to snicker and wear an all knowing smile. All you have to do is laugh loudly in an obnoxious manner.

4. There's no room for public exhibitions of emotional torment or psychological hang-ups. People want to be given a clear and simple impression of you, and you should help them with this. It would not be a bad idea to tell them about your past and background because this can help them to better understand you. Generally, it's desirable to create a short story about yourself. This way you don't have to repeat three or four moments from your entire life history that are interesting to others.

5. Don't feel uneasy about openly talking about your plans and aspirations even if they are self-serving. You will be understood because everyone here is like that.

### *Version 5*

#### **Conversation Etiquette**

1. The most important rule of American conversation is to "Be articulate!"

2. This means, when you are in a social setting, don't sulk, don't be a wall-flower, and don't make yourself out to be a know-it-all. If there is nothing to say — it doesn't matter, talk anyway. If it seems like there is no one worth talking to, then go up to someone and start talking anyway.

3. The sounds that you emanate should be loud and distinct. The more sounds you produce, the better. It is inappropriate to mumble. It is unacceptable to snicker and to wear an all-knowing smile. All you have to do is laugh loudly and obnoxiously: HA-HA-HA!

4. There is no room for public exhibitions of emotional torment, or psychological hang-ups. People want to have a clear and straightforward impression of you, and you should help them with this. It would not be a bad idea to tell them about your past, and background, because this will help them understand you better. Generally, it is desirable to create a short narrative about yourself. This way you don't have to regurgitate three or four moments from your entire life history, that are important to others.

5. Don't be shy to talk openly about your plans and intentions, even if they are self-serving. People will understand where you are coming from, because they are like that too.

**Exercise 5.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 6.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 7.** Comment on Alexey Turobov's understanding of the rules of social interaction in America. Do you think a Russian in America should follow them?

## Unit 5. What is the Semantic Structure (Capacity) of a Word?

Что такое семантическая структура или семантическая емкость слова?

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The concept “structure” can be defined as “the arrangement of and relations between the parts of something complex” (COD). (Структура — это взаиморасположение и связь составных частей чего-либо сложного.) In other words, it is a set of interconnected parts of any complex thing. A word is a complex entity usually consisting of two or more interconnected word-senses (значения слова; словозначения). These interconnected senses form the semantic structure of a word (семантическая структура слова).

The word “semantic” is derived from the word “semantics” (семантика) which has two senses: “1) the branch of linguistics and logic concerned with meaning; and 2) the meaning of a word, phrase, sentence, or text” (COD). The two senses of the word “semantics” constitute its semantic structure.

The semantic structures, or semantic capacities (семантическая емкость), of words in different languages hardly ever coincide. They are usually different, often considerably. A comparison of the semantic structures of even such seemingly simple and transparent words in English and Russian as *table* and *стол* can serve as an illustration.

TABLE (noun)

1. a piece of furniture with a flat top supported by legs: a kitchen table.

СТОЛ (имя существительное)

1. предмет мебели в виде широкой горизонтальной пластины на опорах, ножках: кухонный стол

2. питание, пища: *комната со столом*

**board, fare** — *room and board; diet;*

**cooking, cuisine; meal;**

«*шведский стол*» — (разнообразные закуски, сервированные а-ля фуршет) — **smorgasbord**

3. отделение в учреждении или учреждение, ведающее каким-нибудь специальным кругом дел: *справочный стол; стол находок;*

**office, bureau; department, section;**  
*inquiry/information desk/bureau;*  
*the lost-and-found (office)*

2. a list of numbers, facts or information arranged in rows across and down the page: *a table of contents* **таблица; оглавление**
3. a list that young children learn, in which all the numbers between 1 and 12 are multiplied by each other: *the three/four, etc. times table; the multiplication table* **таблица умножения**
4. *round-table* — a discussion or meeting in which everyone can talk about things in an equal way
5. the group of people sitting around a table: *His stories kept the whole table amused.*
4. круглый стол — собрание, совещание, участники которого обсуждают специальные вопросы в форме непосредственной беседы, обмена мнениями
5. сидящие за столом: *Своими рассказами он развлекал всех сидящих за столом. (= Он был душой стола.)*
6. *ист.* Престол  
*hist.* **the throne**

#### TO TABLE (verb)

BrE *to table a proposal/question/demand, etc.* — to suggest a proposal, etc. for other people to consider **представить на обсуждение, предложить для обсуждения**

AmE *to table a bill/measure/proposal, etc.* — to leave an offer, idea, etc. to be dealt with in the future  
**отложить обсуждение/рассмотрение**

The English noun *table* has 5 distinct word-senses while the Russian noun *стол* has 6 distinct word-senses. Only 3 Russian senses have their English counterparts, or vice versa. This means that the semantic structure of the English noun *table* includes 2 senses that are absent from the semantic structure of the Russian noun *стол* while the semantic structure of the Russian noun *стол* includes 3 senses that are absent from the semantic structure of the English noun *table*. These missing senses are part of the semantic structures of other English and Russian words, i.e. their translation approximations (they are in bold type in the table above) have to be looked for within the semantic structures of other nouns. Additionally, the English word *table* can be used as a verb, and has two almost opposite senses in British and American English.

One of the important parameters of a word-sense the translator should always be aware of is its frequency of occurrence in speech or writing.

The translator should strive to use translation synonyms whose frequencies of occurrence in particular types of discourse are more or less identical.

*Monolingual etymological dictionaries* trace the origins and the developments of word-senses. They present word-senses in chronological order. A good example of an etymological dictionary is the New SOED.

The difficulty for the translator, whose native language is not English, is that the oldest word-senses listed in an etymological dictionary are not necessarily the most frequently used ones. The same can be said about the most recent word-senses. A non-native user of English has no way of knowing how frequently used this or that word-sense is in a particular type of discourse. Even a native speaker of English would have a fairly subjective view on this matter.

The creators of the COD have adopted a different approach. Within each semantic structure of a word, the first word-sense given is the primary, central, or the most typical word-sense of the word in modern standard English. This central sense is not necessarily the oldest sense, nor it is always the most frequently used one. This is because figurative and extended senses are sometimes the most frequently used ones. In other words, pride of place is given to the word-sense which is accepted by native English speakers as the most established, literal and central.

The difficulty for the Russian translator using the COD is that he or she also has little way of knowing how frequently used this or that word-sense is in a particular type of discourse.

The frequency factor is taken into account in the monolingual Longman dictionaries, for example, the LDCE, based on extensive, multi-million-word computerized corpora of the English language. These dictionaries are reliable reference sources as far as the frequency factor is concerned.

Bilingual (Russian-English or English-Russian dictionaries, for example) do not usually address the issue of frequency of occurrence of word-senses in speech or writing at all. The only exception seems to be the latest edition of Mueller's English-Russian dictionary (HAPC), in which an unconvincing attempt is made to list the word-senses of words in order of their frequency of occurrence. Comparisons of Mueller's frequency data and that of, for example, Longman dictionaries raise significant questions.

To give a practical illustration of the concept of frequency in translation, it would be sufficient to look at just one example. How does one translate the Russian slang term *лох* into American English? Is it a *hayseed, redneck, country bumpkin, rube, or sucker?* (And the list could be prolonged.) The English translation synonym of *лох* would have to enjoy the same frequency of use as a slang item in American English as the Russian slang term *лох* in Russian in order to satisfy the criterion of frequency correspondence in translation.

Given the glaring absence of any computerized Russian language corpora, the only recipe for the translator working into and out of English and Russian is to gain a perfect command of the Russian and English languages and a deep knowledge of their respective cultures.

**Exercise 1.** Make a comparative analysis of the semantic structures of the Russian nouns *школа* and *студент* and the English nouns *school* and *student*, using monolingual Russian and English dictionaries.

**Exercise 2.** Translate the first two paragraphs of the passage *Странности* into English on a computer, using double-spaced intervals between the lines. In the course of translating, find two examples of significantly differing semantic structures of Russian words and their English translation equivalents. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### **Странности<sup>1</sup>** (начало)

Алексей Туробов

1. Все полтора часа занятия студенты сидят передо мной в бейсбольных кепках. Штукатурка, что ли, на плешь насыплется? В тренажерном зале толкают в ней штангу, каждый раз задевая перекладиной за козырек. А играя в баскетбол на улице, поворачивают козырьком назад, чтобы не мешала.

2. Вообще у американцев какая-то непропорциональная оценка потребности в одежде. Всю зиму многие так и ходят в шортах, только куртку дутую сверху накинут. А чуть выпадет снег — выйдут отгрести его от ворот в шерстяных масках с вырезами для глаз, как у полярников или террористов. Я и сам к шортам незаметно привык, стал в них и дома, и на занятия ходить. Удобно оказалось — продувает, колени не вытягиваются.

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<sup>1</sup> А Туробов Америка каждый день Записки натуралиста Странности. «Новый Мир», № 4, 2000, стр. 1.



**Exercise 3.** Comment on the 5 versions of the translation of the passage *Справности* below. Can you spot any distortions of the original, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

Version 1

**Peculiar Ways**

1. The students who sit in front of me wear their baseball caps all through an entire hour-and-a-half-long class, as if they're shielding their bald spots from falling plaster. They wear them in the gym while they're lifting weights, even though the brim of the cap hits the bar every time they do a bench press. But when they play basketball outside, they turn the cap backwards so the visor won't get in the way.

2. In general, Americans have a skewed perception of the time and place to wear various items of clothing. Many people go around all winter dressed in shorts and a down jacket. Then, at the first sign of snow, they're out there in the driveway shoveling away in woolen ski masks with holes cut out for the eyes — the kind of masks that terrorists and polar explorers wear. I myself got into the habit of wearing shorts at home and to school. They're breezy and comfortable, and your trousers don't get stretched out at the knees.

Version 2

**Idiosyncrasies**

1. Throughout an entire 90-minute class, students sit in front of me with baseball caps on. Do they think they have bald spots to protect from plaster raining down from the ceiling or something? In the gym they graze the bills of their caps each time they lift the barbells over their heads, but if they're playing basketball outside, they turn their caps backwards so the bills won't be in the way.

2. In general, Americans have a somewhat odd idea of what to wear and when. All winter many of them go around in shorts and throw on a puffy hunting-type jacket. But at the first sign of snow they go out to clear the walkway wearing woolen ski-masks like arctic explorers or like terrorists. Without even noticing, I've gotten used to wearing shorts myself; I've begun wearing them both at home and in class. It turns out that they're comfortable, they're cool, and they don't stretch out at the knees.

Version 3

**Strange Ways**

1. For the entire hour and a half of class, students sit in front of me wearing baseball caps as if they had bald spots which they were protecting from falling plaster. In the gym they graze the bill of their caps each time they do a military press, but while playing basketball, they wear their hats backwards so the bill won't be in the way.

2. In general, Americans have an odd idea of what to wear and when. All winter many people wear shorts, but they throw on a thick jacket on top. But if snow barely touches the ground, they go outside to shovel it away while wearing woolen masks with cutouts for their eyes, like arctic explorers and terrorists. I, myself, gradually got used to shorts and began wearing them at home and at school. They turned out to be comfortable and breezy, and they don't lose their shape in the knees.

#### Version 4

##### Strange Ways

1. The entire hour and half of class, the students sit in front of me wearing baseball caps, as if they had bald spots to hide from falling plaster. They wear their caps in the gym, even though every time they bench press the bar it hits the bills of their caps. But if they're playing basketball in the street, they turn their hats around so they don't get in the way.

2. Generally speaking, Americans have a strange idea of what to wear and when. All winter many people go out in shorts with only a thick jacket thrown on them. But if a little snow falls, they go outside to shovel the snow in ski masks, like arctic explorers or terrorists. I myself got used to shorts without much notice, even wearing them at home and to school. They turned out to be pretty comfortable — they're cool and don't lose their shape at the knees.

#### Version 5

##### Strange Things

1. The entire hour and half of class, the students sit in front of me with baseball caps on. Are they hiding their bald spots from falling plaster? In the gym, each time they lift the barbell over their heads, they graze the bills of their caps. When they play basketball on the street, they turn their caps around so they won't block their view.

2. Generally speaking, Americans have an odd idea of what to wear and when. During the entire winter many of them wear shorts, yet throw on a thick jacket over themselves. As soon as the first snow begins to hit the ground — they go outside in woolen masks, with the eyes cut out of them like arctic explorers and terrorists, to shovel it away. I myself got imperceptibly used to shorts. I wear them at home and go to my classes in them. They turned out to be pretty comfortable — they're cool, and they don't lose their shape at the knees.

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 6.** Comment on Alexey Turobov's impressions of some, in his view, peculiar American ways. Do *you* find anything strange in those kinds of behavior? How do you think Russian university students would behave in similar situations?

## Unit 6. Descriptive Translations of Word-Senses

### Описательный перевод словозначений — отдельных значений слов, составляющих их семантические структуры

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One of the layman's common misconceptions with regard to translation is that one word or expression in one language must necessarily have a one-word or one-expression correspondence in another language. This is often not the case. One word may have to be translated by a phrase or even a sentence while an expression may have to be translated by a word.

For example, the Russian sociocultural phenomenon *интеллигент* does not exist in the English-speaking culture and, as a result, the sociocultural concept *интеллигент* does not exist as a readily-available word sense in the English language. I define *интеллигент* as: «человек, отличающийся 1) высокой образованностью, 2) порядочностью, 3) тонкостью восприятия окружающего мира, 4) способностью сочувствовать другим людям, 5) нежеланием причинять неудобства окружающим, 6) готовностью терпеть неудобства самому и даже идти на самопожертвование, 7) стремлением к самосовершенствованию.»

It is obvious that the above 7 semantic complexes (семантические комплексы), or clusters of semes (сочетания сем), or macrosemes (макросемы) are not combined within the confines of one word in English. These macrosemes can be found within the semantic structures of several English words and expressions: 1) well-educated, 2) a person of integrity, 3) having a subtle perception of the surrounding world, 4) empathetic, 5) taking extra care not to inconvenience others, 6) prepared to be inconvenienced himself / herself and even to make sacrifices for others, and 7) striving for self-improvement.

It follows that the concept *интеллигент* can only be conveyed in English in a descriptive way. To cover the whole field one would have to produce a very lengthy descriptive translation (описательный перевод) incorporating all of the above characteristics: “a well-educated person of integrity who has a subtle perception of the surrounding world, is empathetic towards other people, takes extra care not to inconvenience others, while being prepared to be inconvenienced himself/herself, is prepared to make sacrifices for the sake of other people, and is constantly seeking self-improvement.” For obvious reasons, such a translation can rarely, if ever, be used. The working translations most often used are: “a cultured person,” “a refined intellectual,” “a sensitive

man with a refined, cultured mind,” “a member of the intelligentsia,” “an intellectual,” “an erudite person,” “a highbrow” (informal), “an egghead” (informal), etc.

Though not entirely adequate, they can fit most contexts. In some cases, however, a lengthy descriptive translation is the only acceptable option.

**Exercise 1.** Make descriptive translations into Russian of the following concepts: *a spin doctor, a rogue state, a survivor* (in the sense “someone who manages to live his/her life without being too upset by problems”: *Don't worry about John; he's a survivor*), “the wind-chill factor.”

**Exercise 2.** Finish translating the passage *Странности* (paragraphs 3-5) into English on a computer, using double-spaced intervals between the lines. In the course of translating, identify instances of descriptive translation and comment on its reasons. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

**Странности<sup>1</sup>**  
(окончание)

Алексей Туробов

3. Обожают экипировку. Чтобы она точно соответствовала проводимому занятию. Доехать на велосипеде километр по тихой улице — наденет шлем, повышающие скорость рейтузы. Выйдет покататься на роликах у дома, едва ноги переставляет — полный набор: обтягивающий костюм, шлем, щитки на руках и ногах, горнолыжные затемненные очки.

4. Босиком в спортзале ни один не ходит. Обязательно кроссовки. Даже тапки не пойдут. Кроссовки желательны побольше, с бортиком. Носят их нараспашку, незашнурованными — для вентиляции, нога внутри так и пылает.

5. Целомудренные. Плавал в университетском бассейне в обычных шерстяных узких плавках, которые у меня пятнадцать лет. Пригляделся, уяснил, что так — просто неприлично, вызывающе. Должны быть широкие спортивные трусы до колен. В них многие ребята в сауне сидят, стесняются, под душем только оттопырят.

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<sup>1</sup> А.Туробов. Америка каждый день. Записки натуралиста. Странности. «Новый Мир», № 4, 2000, стр. 1.

**Exercise 3.** Comment on the 5 versions of the translation of the passage Странности below. Which ones, do you think, were made by native speakers of English and which ones were made by native speakers of Russian? What makes you think so? Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

Version 1

**Peculiar Ways**

3. They worship sports gear. And the gear has to be perfectly suited to the activity at hand. In order to do a mile-long bike ride they need to put on a helmet and speed-enhancing bike shorts. When they go out to rollerblade in front of their house, you can hardly see their legs — they have a whole outfit: skin-tight spandex, a helmet, knee and elbow pads, and tinted alpine-skiing goggles.

4. No one goes around barefoot in the gym. Everyone has to wear sneakers. They don't even wear soft "indoor" shoes. The sneakers should be big — preferably hightops. And they have to be worn open and with the laces untied for ventilation, since your feet get scorching hot inside the sneakers.

5. They're very self-conscious. I went swimming at the university pool in my usual brief-style woolen swimming trunks, which I've had for 15 years. I looked around and it dawned on me that my outfit was indecent and provocative. Knee-length, loose-fitting swimming trunks are what everyone wears. Lots of guys are so shy that they even wear them in the sauna, and when they take a shower they just pull open the waist band.

Version 2

**Idiosyncrasies**

3. They worship athletic attire, which must match whatever activity they engaged in. Just to ride one kilometer down a quiet street — they'll don a helmet and speed-enhancing biker shorts. They'll go out rollerblading in front of their home, barely plodding along but totally decked out: spandex body suit, helmet, elbow and knee pads, skiing goggles.

4. In the gym not a single person goes around barefoot. Even the athletic slip-on shoes like divers wear won't do; sneakers are a must. The sneakers should be as big as possible, preferably high-tops. They wear them open and untied for ventilation; their feet get scorching hot inside.

5. Americans are uptight about how much of the body shows in public. I was swimming in the university pool in the same tight, woolen, speedo-type trunks that I've had for 15 years; I looked around and it dawned on me — my trunks were simply indecent, provocative. They should have been a pair of baggy shorts down to my knees. Many of the guys even wear shorts in the sauna. Too embarrassed to take them off in the shower, they just pull open the waistband and let the water run in.

*Version 3*

**Strange Ways**

3. Americans are crazy about sports gear, and it has to correspond exactly to the activity at hand. To bike half a mile down a quiet street, they will wear a helmet and bike shorts to increase their speed. They go out rollerblading, barely plodding along but totally decked out: spandex bodysuit, helmet, elbow and knee pads, and eye protecting goggles.

4. Not a single person goes into the gym barefoot; sneakers are required. Even gym slippers aren't allowed. The shoes should be as big as possible, preferably high-tops. They wear them open and untied for ventilation since their feet get scorching hot inside them.

5. Self-conscious, I swam in the university pool in my speedo-style, woolen bathing suit which I'd had for 15 years. I took a close look around me and realized that my trunks were indecently provocative. You should wear something loose fitting that goes to the knee. Many guys wear them to the sauna, so embarrassed, that in the shower they simply pull open the waistband to let the water run in.

*Version 4*

**Strange Ways**

3. Americans are crazy about sports gear, which has to correspond exactly to the activity at hand. For a half-mile bike ride down a quiet street, they put on a helmet and bike shorts to increase their speed. They'll go out roller-blading in front of their home; barely plodding along, but all decked out — spandex suit, helmet, elbow and kneepads, and sunglasses.

4. Not a single person goes into the gym barefoot. Sneakers are required. Even special gym slippers aren't allowed. The shoes should be as big as possible, preferably hi-tops. They wear them open and untied for ventilation, so the feet don't get scorching hot inside them.

5. Self conscious, I swam in the university pool in my speedo-style, woolen bathing suit which I'd had for 15 years. I took a close look around and realized that my trunks were indecently provocative. You should wear something loose fitting that goes to the knees. Many guys wear them in the sauna, feeling self conscious, and only in the shower do they pull open the waistband.

*Version 5*

**Strange Things**

3. Americans adore their sports-gear. They make sure that the gear corresponds with the activity. To complete a half-mile bike ride through a quiet street, they put on a helmet and even speed-enhancing bike shorts.

When they go roller-blading in their neighborhood, they can barely move their legs. Yet they wear the full selection of gear including spandex, a helmet, arm and kneepads, and darkened skiing glasses.

4. No one goes to the gym barefoot. Sneakers are required. Special gym slippers won't work either. Larger sneakers and even high-tops are more desirable. They wear them open and untied to ventilate the feet inside, so they don't get scorching hot.

5. Americans are very self-conscious. I swam in the university pool in my usual, speedo-styled, woolen bathing suit, which I'd had for 15 years. I looked at myself closely, and it immediately dawned on me that my bathing suit was simply improper and too provocative. You should wear wide, sporty shorts that go to your knees. Many guys wear them in the sauna, too shy to take them off, and only pull away the waistband in the shower to let the water in.

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation of the passage *Странности* and turn the final edited version in for grading.

**Exercise 6.** Comment on Alexey Turobov's impressions of some, in his view, peculiar American ways. Do *you* find anything strange in those kinds of behavior? How do you think Russian university students would behave in similar situations?

## Unit 7. Denotative and Connotative Meaning

### Денотативное (= предметно-логическое) и коннотативное значение

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A word-sense usually includes **denotative** (*денотативный / предметно-логический*) and **connotative** (*коннотативный*) elements of meaning. *To denote* means to serve as linguistic expression for a notion / idea or as a name for an actually existing object referred to by the word-sense. What is denoted is often called the *referent* (*референт*). The denotative meaning of a word-sense consists of its basic sense core and sense periphery as defined in dictionaries. In simpler terms, the denotative meaning of a word-sense is its basic, or literal, dictionary definition.

The alternative terms for “denotative meaning” are “referential,” “propositional,” or “extensional” meaning. For example, the sense core of “to scarf” (*slang* — to eat or drink voraciously; devour /AHD/; *AmE slang* to eat something very quickly and noisily; *BrE informal* “to scoff” — to eat something very quickly: *Who scoffed all the cake?* /LDCE/) is “to eat” and its sense periphery is “voraciously” as defined by the AHD and “very quickly and noisily” as defined by the LDCE. Together, the sense core and the sense periphery constitute the denotative meaning of the word-sense “to scarf.” The closest Russian correspondence is *жрать* — (*прост.*) «жадно есть» (ТСРЯ); (*разгово-рно-сниженное*) «есть жадно и много» (БТС).

**Connotative meaning** (*коннотативное значение*), also called *expressive meaning*, is what is suggested by or associated with a particular word-sense. *To connote* means to suggest or imply in addition to the denotative meaning. For translation purposes, it is useful to look at connotative meaning as consisting of the emotional, intensive (= having the property of intensifying; giving force or emphasis), evaluative, stylistic, and dialectal components. The connotative components, or *connotations* (*коннотация*), of a word-sense have the capacity to evoke or directly express:

- 1) **emotion** (*эмоциональное состояние, степень эмоциональности, эмоциональность*), e.g. *tom* as compared to *mother* is more emotional, i.e. it expresses greater closeness, love, tenderness, etc.; *to scarf* as compared to *to eat* is also more emotional because it may evoke feelings of disgust, etc.;



- 2) **intensity** (*экспрессивность, степень экспрессивности*), e. g. *to abhor* as compared to *hate* or *dislike* expresses a more intense, or poignant, feeling; *to scarf* as compared to *to eat* also implies a process which is more vigorous or intense;
- 3) **evaluation** (*оценка*), e. g. *cronies* as compared to *friends* may have a pejorative shade of meaning in certain contexts; *to scarf* as compared to *to eat* may imply censure, or an attitude of strong disapproval of somebody's eating habits;
- 4) **a stylistic coloring** (*стилистическая окраска, стиль*), e. g. *to slay* as compared to *to kill* is felt to be distinctly formal, bookish, or even poetic while *to scarf* as compared to *to eat* (which is neutral) belongs in the realm of slang;
- 5) **a dialectal reference** (*диалектальная принадлежность, диалект*): *a lift* is British English while *an elevator* is American English; similarly, *to scarf* is distinctly felt by native British English speakers to belong to the American variety of the English language; in British English the closest correspondence is *to scoff*.

In everyday usage, all these meanings often overlap and are often difficult to disentangle. Thus the forcefulness and emotionality of a word-sense are often difficult to separate and are, as a result, referred to as the **emotive charge** (*эмоционально-экспрессивный заряд, экспрессивность*) of a word-sense.

Some examples:

**to lambaste somebody** — to attack or criticise somebody very strongly (*He was lambasted in the press.*);

**to slog (away) at something** — to work hard at something without stopping, especially when the work is boring or difficult (*I've been slogging away at this thesis for days now and still haven't finished it.*), etc.

It is important to understand the difference between **emotive charge** and **individual emotive implications** (*субъективные эмоциональные ассоциации*). **Emotive charge** is an objective semantic feature of connotation, i.e. it is perceived by members of the same speaking community more or less in the same way. **Individual emotive implications** are associations and ideas that a word may acquire in the mind of a particular person due to their subjective experience. The word *prison*, for example, would have different emotive implications for the architect who designed it, the warden working in it, and somebody who used to be a prisoner there.

The majority of word-senses have both types of meaning. However, there are some notable exceptions. Words which are not “full” lexical items, i. e. grammatical operators like *the, and, can, etc.*, possess little denotative meaning and, certainly, viewed as individual items, no connotative meaning either. They are carriers of grammatical meaning. Specialist terms, like *a byte, the annual percentage rate, etc.*, for example, do not normally have any connotative meaning either. On the other hand, interjections like *wow!, ouch!, damn!, etc.* alongside sound-imitating words such as *bang, quack, tick-tock, etc.*, for all intents and purposes, possess mostly connotative meaning.

A word-sense, alongside its full denotative meaning, may have a connotative meaning comprising all the five above-mentioned components or different permutations of fewer than the five components.

In dictionaries, some connotative aspects of a word sense may be marked by special symbols or notations. Very often, important connotations of a word-sense go unmarked and without any comments.

Sloppy translators and some journalists with a vague idea of what translation is often do not bother with or distort the connotative meaning of the source text thus robbing the reader of the true expressive impact of the original. The ultimate challenge for the translator is to try to preserve in the target text not only the denotative but also as much of the connotative content of the original as possible.

## Summary

The **denotative meaning** of a word-sense is its direct, explicit, literal, or dictionary, meaning. The **connotative meaning** of a word-sense is the idea or associations it suggests to all members of a speaking community in addition to its denotative meaning. The denotative meaning comprises a sense core (a dominant cluster of semes) and a sense periphery (a supporting or specifying cluster of semes). The connotative meaning comprises the emotive charge (forcefulness + emotionality), an evaluative component (on a scale from good to bad, pleasant—unpleasant, etc.), a stylistic reference (formal, neutral, informal, slang, etc.), and a dialectal reference (British English, American English, etc.). The translator must seek to convey both denotative and connotative meaning.

**Exercise 1.** Analyze the denotative and connotative components of word-senses in the semantic structures of the following Russian and English words. Consult monolingual Russian and English dictionaries. Suggest possible translation of these words. Compare your translations with the translations in bilingual Russian-English and English-Russian dictionaries.

A. 1) недотепа; 2) лох; 3) знаковый; 4) однозначно; 5) миндальничать; 6) пассионарный; 7) кинуть кого-либо; 8) козел (*жаргон*: неодобрительно о человеке); 9) завязать (*жаргон*: прекратить делать что-либо); 10) обличать; 11) олигарх (в современной России); 12) подобострастие; 13) коррупционер

B. 1) misguided; 2) to dismay; 3) a mind-set; 4) embattled; 5) to empower; 6) a sucker; 7) a rube; 8) to blight; 9) cronyism; 10) misgivings; 11) a mogul; 12) a factoid; 13) trivia

**Exercise 2.** Translate the first paragraph of the passage *Сказки* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing.

Text for translation:

### Сказки<sup>1</sup> (начало)

А.В.Павловская

1. Русский характер, как и любой другой, был преимущественно сформирован временем и пространством. История и географическое положение наложили на него свой неизгладимый отпечаток. История вообще объясняет и оправдывает многое, к сожалению, мало кто ее знает. Века постоянной военной опасности породили особый патриотизм русских и их стремление к сильной централизованной власти; суровые климатические условия вызвали необходимость жить и работать сообща; бескрайние просторы — особый российский размах. При всей условности подобного рода обобщений в характере русских можно выделить ряд закономерностей и общих черт.

**Exercise 3.** Comment on the 5 versions of the translation of the first paragraph of *Сказки* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

Version 1

### Fairy Tales

1. Russian nature, as any other, has been formed chiefly by time and space. History and geographic position have left an indelible impression on the Russian character. History in general explains and justifies much, unfortunate as it may be that few people in fact know such history. Centuries of constant military threat gave rise to a special brand of

<sup>1</sup> А.В.Павловская. Как делать бизнес в России. Путеводитель для деловых людей. — МААЛ: Москва, 1999. Глава 1. Первое знакомство с русскими. Сказки. Стр. 14–15.

patriotism for the Russian people and to a strong desire for a centralized power. Severe climatic conditions have made it a necessity to live and work in closely-knit communities; the vast expanses of land reflect a particular Russian tendency toward extravagance. It is possible to single out some uniformities and general characteristics which might illustrate this typically Russian nature.

*Version 2*

**Fairy Tales**

1. The Russian character like any other was formed primarily by space and time. History and geography have left their own indelible marks as well. Much is explained and justified by Russia's history, unfortunately very few know her history. Centuries of constant military threat engendered a special sense of patriotism among Russians and fueled their drive toward a strong centralized government. Harsh environmental conditions made it necessary to live and work in closely knit communities. The vast expanse of the land has fostered a carefree attitude toward life which is uniquely Russian. With all the uncertainty involved in such generalizations, one can still distinguish a number of typical aspects of the Russian character.

*Version 3*

**Fairy Tales**

1. The Russian disposition, like any other, was primarily shaped by time and space. Russia's history and geographical location has left an indelible mark on its character. History generally explains and justifies a lot, but unfortunately, few people really know history. A century of continuous military threat gave birth to the Russians' special patriotism and their yearning for a strong centralized authority. Harsh environmental conditions created a necessity to live and work in closely knit communities. Vast lands foster their carefree attitude towards life. Although these generalizations may be oversimplified, there are general trends in the Russian character.

*Version 4*

**Fairy Tales**

1. The Russian character, just like any other, was primarily shaped by time and space. The history and geographical position left their own indelible mark on Russian nature. History, in general, explains and justifies a lot. Unfortunately, there are very few people who know history. Centuries of constant military threats generated a special kind of Russian patriotism and a striving to strong centralized power; the harsh climatic conditions made it necessary for people to live and work together in closely-knit

communities. The vast expanse of the land has fostered a carefree attitude towards life that is typically Russian. Even though these generalizations are oversimplified, you can single out some typical features in the Russian national character.

Version 5

### Fairy Tales

1. The Russian character, just like that of any other country, was shaped chiefly by time and space. History and geographical location have left an indelible imprint on the Russian character. Generally speaking, history explains and justifies a lot. Unfortunately, few people know history. Centuries of constant military threats have generated a special brand of Russian patriotism and the striving for strong, centralized political power. Harsh climates have made it necessary for people to live and work together in closely-knit quarters. The vast expanse of the land has fostered a carefree attitude that is typically Russian. Even though these generalizations are oversimplified, we can single out some general features in the Russian national character.

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 6.** Do you agree that there is such a thing as a people's national character? If you do, what do you think it is shaped by?

## Unit 8. The Concept of Functional Style (Register)<sup>1</sup>

### Понятие функционального стиля

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As was mentioned in the previous unit, the connotative meaning has as its component *a stylistic coloring* (стилистическую окраску) or *a register reference* (стилистическую соотнесенность). Stylistically, word-senses can be referred to the formal, neutral and informal layers (strata) of the word-stock of a language. The greater part of the high-frequency English word-stock are words of general reference, or neutral words (нейтральная лексика): *to get, to have, a house, etc.* Against the background of neutral words we can distinguish two major subgroups — **informal vocabulary** (*разговорная лексика*) and formal vocabulary, or **bookish words** (*книжная лексика*).

The **formal vocabulary** consists of three main strata:

- 1) **literary words and expressions** (литературная лексика), or words used in quality fiction, e. g. *salubrious, alacrity*; these also include **poetic words** (поэтическая лексика), **archaisms** (архаизмы),  
e. g. *ere, albeit*,  
and **foreign borrowings** (иностранные заимствования),  
e. g. *bon mot, faux pas*;
- 2) **specialist / technical terms** (специальные термины), or scientific and scholarly words used in various specialist fields:  
e. g. *telecommunications, genetic engineering, cross-cultural, etc.*; and
- 3) **the vocabulary of official documents**. The following sentence might serve as a typical example of an official document style:

All matters, whether sounding in contract or tort, relating to all the validity, construction interpretation, or enforcement of this agreement, shall, unless governed by federal law, be determined by the law of the state in which your primary account was opened, whether you are now or later become a resident of a different state<sup>2</sup>.

The formal vocabulary may also include **literary and scientific ad hoc** (created for the present occasion) **words** (окказиональная лексика,

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<sup>1</sup> Register — a variety of language used in a specific social setting: speaking in an informal register; writing in a scientific register (AHD). In this course, the terms *style* and *register* are used interchangeably.

<sup>2</sup> The Bank of America Check Card Brochure, p.4.

«лексика для данного случая», «одноразовая» лексика): “*chadology*,” etc.; and **literary and scientific neologisms** (неологизмы, новые слова): *dimpled chads*, “*pregnant*” *chads*, *stem cells*, etc., which, with time, may or may not become a permanent part of formal vocabulary.

The **informal vocabulary** (разговорная лексика) may be subdivided into:

- 1) **general colloquial vocabulary** (общеразговорная лексика),  
e. g. *mom*, *dad*, *row* (quarrel);
- 2) **general slang** (общезыковой сленг),  
e. g. *to stiff somebody*, *sucker*, *hassle*; and
- 3) **general vulgar slang or vulgarisms** (вульгаризмы),  
e. g. *fuck-up*, *shit-faced*.

The informal vocabulary of a language also includes what may be termed as **specialist slang**, or **professional jargon** (профессиональный жаргон), e.g.

to circle the drain (*used by American paramedics with reference to somebody whose condition is deteriorating rapidly and who needs urgent medical assistance*);

slam-dunk (*basketball*),

**dick-motor** (=an electric concrete tamper used by construction workers),

and **argot** (апро)<sup>1</sup>,

e. g. *mickey finn*, *slammer*.

The informal vocabulary is fertile ground for **colloquial** and **slang nonce words**, or **ad hoc words** (окказиональная лексика, «лексика для данного случая», «одноразовая» лексика): *money-schmoney*, etc. and **colloquial** and **slang neologisms** (неологизмы, новые слова): *Go get bent!* (taboo), etc. which, with time, may or may not become a permanent part of general colloquial vocabulary or general slang.

A simplified stylistic stratification of word-senses is: scientific, literary, neutral, colloquial, general slang and general vulgar slang.

As a general rule, word-senses belonging to a particular stylistic layer or stratum in the source language must be translated by word-senses from the corresponding stylistic layer or stratum in the target language. In other words, the registers of the original and the translation must be as close as possible.

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<sup>1</sup> Argot — a specialized vocabulary or set of idioms used by a particular group: *thieves' argot*. (AHD).

**Exercise 1.** Translate the second paragraph of the passage *Сказки* into English on a computer, using double-spaced intervals between the lines. In the course of translating, identify formal, informal and slang words and phrases in the source text and try to find their closest approximations in English. Bring the hard copy of your translation to class for discussion and editing.

Text for translation:

**Сказки<sup>1</sup>**  
(окончание)

А.В.Павловская

2. Очень много о национальном характере народа говорят его сказки. С них начинается формирование представлений о мире, о добре и зле, о нравственных ценностях. Интересно, что в России любимым героем сказок является Иван-дурак. Внешне неприметный, совершающий на первый взгляд глупые и ненужные поступки, не стремящийся ни к богатству, ни к славе, он в конце сказки получает в награду прекрасную королеву, а иногда и полцарства в придачу. В то же время его старшие братья — умницы и прагматики — оказываются в дураках. Сила Ивана-дурака, и в этом выразился своеобразный народный идеал, в его простоте, в его искренности, в отсутствии в его характере меркантильности и прагматизма. Он отдаст голодной зайчихе последний ломоть хлеба, поступок бессмысленный с точки зрения здравого смысла, а в трудный момент именно она приносит ему яйцо, в котором Кашеява смерть. Так милосердие награждается. Никто не воспринимает Ивана-дурака всерьез, и в этом тоже его сила. Он наивен, жалостлив, непрактичен и немногословен, поэтому «умники» считают его дураком, а народ — своим героем. А русские дети, слушая сказку, учатся: думай не только о себе, о своих удобствах (как этого требует пресловутый здравый смысл), будь деликатен, внимателен к людям, старайся не обременять их, а заодно не суди сразу и резко по одежде, виду и поведению: неказистый дурачок может оказаться настоящим героем в отличие от здравомыслящего супермена<sup>2</sup>.

**Exercise 2.** Comment on the 5 versions of the translation of *Сказки* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

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<sup>1</sup> А В Павловская. Как делать бизнес в России. Путеводитель для деловых людей. — МААЛ. Москва, 1999. Глава I. Первое знакомство с русскими Сказки Стр 14—15.

<sup>2</sup> Последнее предложение этого абзаца взято из книги: С Г.Тер-Минасова Язык и межкультурная коммуникация. Слово — М . 2000, стр. 172.



Version 1

**Fairy Tales**

2. Fairy tales tell a lot about national character. One's impressions of the world first begin to form from them — about the concept of good and evil, about values. It is interesting that Russians' favorite storybook character is Ivan the Fool. Though at first glance his actions may seem stupid and unnecessary — for he lacks aspirations neither to wealth or fame — he ultimately wins the hand of the beautiful princess and sometimes half the kingdom to boot, while his older brothers — who are both smart and pragmatic — wind up losing out in the end. Ivan the Fool's strength — and in this is expressed a particular cultural ideal — lies in his simplicity, his sincerity, and the absence of any pragmatism or desire for wealth in his character. He'd give a hungry doe-hare his last crust of bread — a thoughtless act according to common sense — and when he's in a bind she'll bring him the egg which may assist him in the killing of the monster Kashchey. Thus kindness is rewarded. No one takes him seriously, and this is also one of his strengths. He's naive, compassionate, impractical and taciturn, and therefore "intelligent" people consider him a fool, but the average man considers him a hero. And Russian children, hearing this tale, learn: Don't think only of yourself, about your comfort (as the conventional wisdom would have it); be sensitive, considerate of others, try not to overburden them, but at the same time don't judge someone quickly by his dress, look or manner — for a nondescript simpleton can be a real hero in contrast to a rational superman.

Version 2

**Fairy Tales**

2. A country's fairy tales tell much about the character of its people. It is here that a child first forms his views about the world, about good and evil, about moral values. Interestingly in Russia the favorite character in fairy tales is Ivan the Fool. He's an ordinary-looking guy. At first glance his deeds are idiotic and unnecessary. He is uninterested in wealth or fame, but ends up winning the hand of the princess (and sometimes half the kingdom to boot). On the other hand his older brothers, both wise and practical, end up as fools. The strength of Ivan the Fool, from which Russians have drawn a unique nationalist ideal, is in his simplicity, his sincerity and in his lack of selfish pragmatism. He surrenders his last crust of bread to a hungry mama hare, a foolish act from a common sense point of view. At a difficult moment it is this very rabbit that brings him the egg that enables him to kill the evil "Kashchey," and thus, he is rewarded for his kindness. No one takes Ivan the Fool seriously and this is also one of his strengths. He is naive, compassionate, impractical, and subdued; therefore the "clever ones" consider him a fool, while the people consider him their hero. And Russian kids, listening to the story, are learning to think not only about themselves and their comforts (as conventional wisdom would have it) but about others

as well. They're learning to be sensitive and considerate to people. They're learning not to overburden others, not to judge too quickly or by clothing, outward appearance, or behavior. They're learning that even the most unprepossessing simpleton can turn out to be a real hero, in contrast to a rationally thinking superman.

*Version 3*

### **Fairy Tales**

2. Fairy tales tell a lot about the national character of a people. They are the first step in a child's understanding of the world, of good and evil, and of moral values. It is interesting that the favorite character in Russian fairy tales is Ivan the Fool. He is average in appearance, he does not stand out in a crowd, and at first glance, his actions seem stupid and unnecessary. He is not interested in wealth or fame, but by the end of the story, he wins the hand of the princess ... and half the kingdom to boot. Meanwhile, his older brothers, who are smart and pragmatic, wind up looking like fools. Ivan the Fool's strength, from which the Russians have drawn their ideal national character, is seen in his simplicity, sincerity, and lack of selfish pragmatism. He gives up his last crust of bread to a hungry mama rabbit, flying in the face of common sense, but in a difficult moment, she brings him an egg which contains the death of the wicked Kashchey. Thus, his kindness is rewarded. No one takes Ivan the Fool seriously, and this is also one of his strengths. He is naive, compassionate, impractical, reserved, and so smart alecks consider him a fool, but to common folk, he is a hero. And Russian children listening to fairy tales learn: think not only about yourself and your comforts; be sensitive; be considerate of others; and do not be judgmental. You will never know when a nondescript simpleton will turn out to be the hero in contrast to the usual supermen.

*Version 4*

### **Fairy Tales**

2. Fairy tales say a lot about the national character of a people. They are the first step in a child's understanding of views of the world, of good and evil, and of moral values. Interestingly enough, Russia's favorite character is Ivan the Fool. He doesn't stand out in a crowd. At first glance his actions seem stupid and unnecessary. He doesn't want riches or fame, yet at the end he wins the hand of the beautiful princess and half of the kingdom. On the other hand, his older brothers, who are smart and pragmatic, wind up looking like fools. The strength of Ivan the Fool — which is the reflection of a popular and peculiar ideal in Russia — is found in his simplicity, sincerity, and lack of mercenary and pragmatic motives. When he gives away his last chunk of bread to a hungry hare he acts foolishly from the point of common sense. But it is this very hare, which at a critical moment, brings him the egg that contains the death of the wicked Kashchey. Thus, charity is rewarded. No one takes Ivan the Fool seriously, which is also one

of his strengths. He's naive, compassionate, impractical, and a man of few words. The smart alecks believe him to be a fool, but the common folk consider him their hero. Russian children listening to the story are learning not to think only about themselves and their own comforts (as common sense would have it). They are learning to be sensitive, attentive to other people's needs, not to overburden others, but at the same time not to judge them all at once by their clothing, appearance, and behavior. A nondescript simpleton may turn out to be a real hero in contrast to a rational superman.

Version 5

### Fairy Tales

2. Fairy tales tell a lot about the national character of a people. They are the first step in forming an understanding about the world, notions of good and evil, and moral values. Interestingly enough, Russia's favorite character of fairy tales is Ivan the Fool. He doesn't stand out in the crowd. At first glance his actions are stupid and unnecessary. He doesn't strive for wealth or glory. Yet at the end of the fairy tale he wins the hand of the beautiful princess in his reward, and gets half of the kingdom to boot. On the other hand, his older brothers who are smart and pragmatic wind up looking like fools. The strength of Ivan the Fool, which is the reflection of a popular ideal, is found in his lack of mercenary and pragmatic motives. When he gives away his last chunk of bread to a hungry hare, he acts foolishly from the point of view of common sense. But it is this very hare that at a critical moment brings him the egg, which contains the death of the wicked Kashchey. Thus, charity is rewarded. No one takes Ivan the Fool seriously, which is also one of his strengths. He is naive, compassionate, impractical, and reserved. This is why smart alecs think that he is a fool, and ordinary folk consider him their hero. And Russian children, while listening to fairy tales, learn important lessons: not to think only about themselves and their comforts (as common sense would have it). Instead, they learn to be sensitive, attentive to other people's needs, not to overburden others, and not to judge people based on their clothes, appearance, and behaviors. They learn that a nondescript simpleton can turn out to be the real hero, in contrast to a rational superman.

**Exercise 3.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 4.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 5.** Would you agree that Ivan the Fool epitomizes the Russian national character? What stereotypes are associated with America?

## Unit 9. The Concept of Dialect

### ПОНЯТИЕ ДИАЛЕКТА

An important component of the connotative meaning of a word-sense is its dialect variation. A dialect is a variety of language which has currency within a specific community or group of speakers. Dialects may be classified on the geographical, temporal (= related to or limited by time) and social bases.

We can thus distinguish

- 1) geographical / regional dialects (e. g. the Scottish dialect: *aye, wee, bairn, etc.*, or American as opposed to British English: compare, for example, *subway* and *elevator* with *tube* and *lift*);
- 2) temporal dialects (words used by members of different age groups within a community, e. g. *cool, wicked, bad, etc.*, in youth slang, or words used at different periods in the history of a language: compare *verily* and *really* or *e'er* and *before*); and
- 3) social dialects (words used by members of different social classes: compare *missus, wife* and *trouble-and-strife* in British English or *brother, sir* and *buddy* as forms of address in American English).

If a native English speaker were to analyze *to snigger, to snicker* and *to chuckle* using the above criteria, he or she would most likely conclude that *to chuckle* is not dialectally marked, whereas *to snigger* was originally British and not normally used in American English, where *to snicker* was used as its close correspondence. However, owing to the interaction of the two main varieties of English, these days both *to snicker* and *to snigger* are used more or less interchangeably on both sides of the Atlantic.

In contrast to dialect, **idiolect** (*идиолект*) is speech habits peculiar to a particular person.

Some more examples of dialectal words:

Geographical/regional dialectal vocabulary	Temporal dialectal vocabulary	Social dialectal vocabulary (sociolect)
<p><i>pal</i> (a form of address) — Scot. Eng.  <i>mate</i> (a form of address) — southern Eng.  <i>buddy</i> — Am. Eng.  <i>subway</i> — Am. Eng.  <i>tube</i> — Br. Eng.  <i>filofax</i> — Bi. Eng. [fɪləfaks]  <i>planner</i> — Am. Eng.</p>	<p>Archaic vocabulary.  <i>e'er</i> — before  <i>thee, thou</i> — 2nd person singular pronoun  <i>hest</i> — command  <i>to bewray</i> — to disclose or betray  <i>delightsome</i> — delightful</p>	<p><b>In Britain</b>, members of lower socioeconomic classes watch <i>the telly</i>, whereas members of higher socioeconomic classes watch <i>television</i> or <i>TV</i>.            Generally, people in Britain go to the <i>toilet</i>, but if you are a member of the middle or higher classes, you would be more likely to go to the <i>loo</i>.            Lower socio-economic groups might go to the <i>lavatory</i> or even the <i>bog</i>.</p>

*'loo* [lu:] BE, infl. a toilet ;  
 She's gone to the loo. Can I use your loo, please?

Some vocabulary typical of the American South:	Youth slang:	Some examples of sociolect in American English:
<p><i>to tump</i> — to tip something over and dump it out, e.g. The dogs tumped over the garbage again</p> <p><i>to mash</i> — to press (as in a button), e.g. He mashed the button repeatedly on the remote, but he still couldn't find the Jerry Springer show</p> <p><i>y'all</i> — you (plural), e.g. I don't have room for y'all in my pick-up truck</p> <p><i>fixing to</i> — about to, preparing to, e.g. I'm fixing to go fishing, but first I need to buy a six-pack and some bail</p>	<p><i>cool, wicked, bad, sweet, tight</i> — very good, very nice; <i>dawg</i> (=dog) — close pal, friend, buddy; <i>phat</i> (from <i>pretty, hot and tempting</i>) — same as <i>sweet and tight</i> above; <i>fly</i> — very nice, looks really good, e.g. That shirt is a fly</p> <p>Youth slang in the USA includes a lot of vocabulary from Afro-American English and the Rap Culture.</p>	<p>To continue the lavatory theme above, <b>members of the middle or higher classes in the USA</b> use <i>the rest room</i> or <i>the facilities</i>, whereas members of the lower social classes may refer to these as <i>the can</i>.</p> <p><b>Afro-American English:</b> <i>crib</i> — house, apartment <i>boo</i> — girlfriend, boyfriend <i>they's was</i> — they were</p>

## Implications for the translator

### Geographical / regional dialects

(Географические / региональные диалекты)

#### General rules:

A translation is always made with the recipient of the translation in mind. That is to say,

- 1) if a text is being translated for an American audience, then it has to be translated into the American variety of English. If it is being translated for a British audience, then the translation has to be in British English.
- 2) If a text is a translation from English into Russian, no geographical or regional dialectal considerations apply as Russian is dialectally uniform. Regional British and American dialects are culture-specific, i. e. they have no approximations in Russian, and are, therefore, expressed by neutral terms in Russian.

### Temporal dialects

(Исторические, или временные диалекты)

#### General rules:

- 1) An old-fashioned item in a source text has to be translated by its closest approximation in the target text.
- 2) A term (=a word or group of words having a particular meaning — AHD) characteristic of a certain age group, i. e. young people or old

people, has to be translated by its closest approximation in the lexicon of the same group in the target language society. If such an approximation is impossible to find, then the temporally marked item is translated by a neutral term.

### **Social dialects (sociolects) (Социальные диалекты / социолекты)**

General rules:

Members of different social groups may have their own lexical (vocabulary) preferences. If an approximation to a source text term exists in the target language, i. e. members of a distinct social group in the target language society, similarly to the members of the corresponding social group in the source language society, use a particular lexical item in contrast to the rest of the language community, then this target language approximation has to be used as the translation of the source text term. If no such approximation is to be found, then the sociolectal item is translated by a neutral term.

It follows from the above that while the denotative meaning of dialectal vocabulary in the source text can always be conveyed in the target text, its connotations are often impossible to translate.

**Exercise 1.** Give one or two examples of regional dialectal terms in English and, if at all possible, in Russian.

**Exercise 2.** Give one or two examples characteristic of the lexicon of different age groups or historical periods in English and in Russian.

**Exercise 3.** Give one or two examples of British, American and Russian sociolect.

**Exercise 4.** Translate the first paragraph of the passage *Коллективизм* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing.

Text for translation:

### **Коллективизм<sup>1</sup>** (начало)

*А.В. Павловская*

1. Одной из отличительных черт русского национального характера часто называют коллективизм, общинность. В самом деле, картина чисто русская: по шоссе на огромной скорости несутся автомобили, значительно превышая допустимый лимит скорости. Встречные машины начинают мигать фарами. Русский автомобилист реагирует сразу: надо сбавлять скорость, так как впереди

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<sup>1</sup> А.В. Павловская. Как делать бизнес в России. Путеводитель для деловых людей МАЛЛ. Москва, 1999, стр. 15-16

дорожный контроль. Чинно проезжает мимо гаишника и ... песет-ся дальше, в свою очередь предупреждая встречные машины. Для представителя законопослушного западного мира — это хулиганство и потенциальная опасность для окружающих. Для русского человека — естественное проявление дружеской солидарности, взаимовыручки, круговой поруки.

**Exercise 5.** Comment on the 5 versions of the translation of the passage below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

*Version 1*

**Collectivism**

1. One of the distinguishing characteristics of the Russian national character is often referred to as "collectivism" or "communalism." For instance, here is a typically Russian situation: cars are zooming along a highway at a rate considerably above the posted speed limit. They suddenly flick their headlights on and off as they pass each other. The Russian driver reacts immediately — there's a speed trap up ahead. He then continues at an average speed past the traffic cop in an innocent way, then zooms ahead to warn the next approaching cars. According to the conceptions of the law-abiding Western world, this is criminal mischief and represents a potential danger for others. But for a Russian it signifies a natural manifestation of friendly solidarity and vouchsafing.

*Version 2*

**Collectivism**

1. One distinct aspect of the Russian national character is said to be "Collectivism" or communalism. In point of fact, here's a picture distinctly Russian: cars are zooming along the highway at a high rate of speed, well above the speed limit. The oncoming cars suddenly begin flashing their headlights. The Russian driver reacts immediately: he must slow down because there's a patrolman ahead. He innocently eases by the patrolmen like a law-abiding citizen and then... rockets on down the road, warning other drivers as he goes. For the law-abiding citizens of the western world this is a serious infraction and a potential danger to others. For a Russian this is the natural demonstration of friendly solidarity, mutual support, and the common readiness to cover up for one another.

*Version 3*

**Collectivism**

1. One of the distinguishing features of the Russian national character is often called collectivism or communalism. Here is a perfectly Russian situation: cars are speeding down the highway at an atrocious speed, significantly exceeding the highest speed limit possible. Cars suddenly

begin flashing their headlights. Russian drivers react at once; they reduce their speed because there is a speed trap ahead. The drivers respectfully pass the cop and in an innocent way race ahead again, flashing their headlights for the oncoming cars. For the law abiding residents of the Western world, this is an act of criminal mischief and a potential danger to others. For the Russians, this is a natural display of friendly solidarity, mutual help, and reciprocated protection.

*Version 4*

### **Collectivism**

1. One of the distinctive features of the Russian national character is collectivism, or a sense of community. Here is a typically Russian situation: cars fly down the highway at a high speed, significantly exceeding the permissible speed limit. The oncoming cars suddenly start to flash their headlights. The Russian driver reacts immediately: it's necessary to reduce the speed, because there is a speed trap ahead. He respectfully passes the cop in an innocent way and... races ahead again, warning the oncoming cars. For the law-abiding representatives of the western world — this is breaking the law and a potential danger to others. For the Russian person — this is a natural display of friendly solidarity, mutual aid and protection.

*Version 5*

### **Collectivism**

1. Some of the distinguishing features of the Russian national character are usually cited as collectivism and a sense of community. Here is a typically Russian scenario: automobiles zoom along a highway at fast speeds, significantly exceeding speed limits. Oncoming cars suddenly begin to flash their headlights. The Russian driver reacts immediately: he reduces his speed as if there were a speed trap ahead. He passes by the traffic cop in an innocent way and then steps on the gas, zooming ahead in his lane, warning oncoming cars. For law-abiding representatives of the western world, this is criminal mischief and is a potential danger for those around you. For a Russian, this is a natural display of friendly solidarity, mutual aid, and mutual cover-up.

**Exercise 6.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 7.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 8.** Do you think the behavior of Russian drivers on the road described in the passage is uniquely Russian?



## Unit 10. The Translator's False Friends

### «Ложные друзья переводчика»

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Some words in different languages look and/or sound similar or practically the same in their transliterated form. However, their semantic structures and individual word-senses don't often coincide. As a result, literal translations of such words are misleading, that is to say, they distort the original message. These words are called "the translator's false friends" (from the French "les faux amis du traducteur"), misleading international vocabulary, misleading words of foreign origin, or misleading cross-cultural cognates<sup>1</sup> (интернациональная лексика с различающейся семантикой). These misleading words usually derive from Latin or Greek but, having been borrowed by English or Russian, have led a life of their own, often resulting in their preserving but a tenuous link to their origins and having widely differing semantical structures and word-senses.

For example,

*profane* does not mean *профан*. *Profane* means:

- 1) "showing disrespect for God or for holy things, using rude words, or religious words wrongly": *a profane action / uttering profane curses*, or
- 2) "formal not religious, ordinary or holy but dealing with human life: *sacred and profane art*." (LDCE). The first meaning corresponds to the Russian «богохульный, нечестивый» and the second meaning — to the Russian «светский, мирской». The Russian word *профан* means «человек, совершенно не сведущий в какой-нибудь области» (*В музыке он полный профан — ТСПЯ*) and corresponds to the English *an ignorant* or *know-nothing*. As can be seen, the semantic structure of the Russian word *профан* consists of only one word-sense, which is absent from the semantic structure of the English word *profane*. Conversely, the semantic structure of the English word *profane* consists of two word-senses whose correspondences have nothing to do with the Russian word *профан*.

Another example.

*A fan*, in the sense "a machine or a thing that you wave with your hand which makes the air cooler: *a ceiling fan*" (LDCE), is not *фен* in Russian. It is either *вентилятор* or *веер*. And *фен* in Russian is not *a fan* in English. It is *a hair-dryer*.

The list of examples could be very long indeed.

The translator must always be on his or her guard against seemingly identical cognates in two languages. When translating from Russian into English, the technique for dealing with them is as follows:

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<sup>1</sup> *cognate* – a word related to one in another language (AHD).

- 1) **Look up the Russian word in a Russian-Russian dictionary** (for example, Толковый словарь русского языка С.И.Ожегова и Н.Ю.Шведовой *Or* Большой толковый словарь русского языка под редакцией С.А.Кузнецова.)
- 2) **In case of difficulties, work through the Russian word-senses using a Russian-English dictionary** (for example, Большой русско-английский словарь под редакцией Д.И.Ермоловича *OR* The New Oxford Russian Dictionary *Or* The Harper Collins Russian Dictionary).
- 3) **Look up the seeming English correspondence in an English-English dictionary** (for example, The American Heritage Dictionary of the English Language *Or* The Concise Oxford Dictionary).
- 4) **In case of difficulties, work through the word-senses using an English-Russian dictionary** (for example, Новый большой англо-русский словарь в 3-х томах Ю.Д.Апресяна и Э.М.Медниковой *Or* Новый англо-русский словарь В.К.Мюллера.)
- 5) **If no decision has been made up to now, use a good Russian-English dictionary again to help you make the final choice of a translation** (see above).

When translating from English into Russian, use a “mirror” procedure of the above.

**Exercise 1.** Give English approximations of the word-senses and examples of the usage of the Russian words *амбиция, амбициозный*. In some cases you may have to resort to descriptive translation.

**Толковый словарь русского языка (ТСРЯ):**

**Амбиция** — 1. обостренное самолюбие, а также спесивость, чванство. *Войти (вломиться, удариться) в амбицию* (обидевшись, рассердиться; *разг.*) 2. обычно *мн.* претензии, притязания на что-н. (неодобрительно). *Ничем не обоснованные амбиции. // прил. Амбициозный.*

**Большой толковый словарь русского языка (БТСРЯ):**

**Амбиция** — 1. обостренное самолюбие, чрезмерное самомнение. *Доказывать, спорить с амбицией.* 2. обычно *мн. неодобр.* претензии, притязания на что-л. *Оставить в стороне свои политические амбиции. Вломиться (удариться) в амбицию.* Проявить крайнюю обидчивость; обидевшись, рассердиться.

**Амбициозный** — наполненный самомнением, полный амбиций; вызываемый ими. *Покинуть зал заседаний по амбициозным соображениям. Из амбициозных интересов делать что-л.* < **Амбициозно**, наречие.

**Exercise 2.** Give Russian approximations of the word-senses and examples of the usage of the English words *ambition* and *ambitious*. In some cases you may have to resort to descriptive translation.

### Longman Dictionary of Contemporary English (LDCE):

**Ambition** — 1. determination to be successful, rich, powerful, etc: *Your problem is you have no ambition.* 2. a strong desire to achieve something: *My ambition is to become a pilot.*

**Ambitious** — 1. determined to be successful, rich, powerful, etc: *an ambitious and hard-working junior manager* | **be ambitious for sb** (= want them to be very successful). *Mothers are often highly ambitious for their children.* 2. an ambitious plan, idea etc. shows a desire to do something good but difficult: *one of the most ambitious engineering projects of modern times.*

**Exercise 3.** Look up the meanings of the words *ambition* and *ambitious* in a good English-Russian dictionary. Compare them with your translations.

**Exercise 4.** Keep an eye out for these words in Russian and English texts. Are the Russian words *амбиция* and *амбициозный* always used correctly in Russian?

**Exercise 5.** Make a careful study of the Russian-English and English-Russian mini-dictionary of some of the high-frequency "translator's false friends" in Appendix 3 at the back of the book.

**Exercise 6.** Translate the second paragraph of the passage *Коллективизм* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing.

Text for translation:

### Коллективизм<sup>1</sup> (окончание)

А. В. Павловская

2. Столетиями русские крестьяне, составлявшие подавляющее большинство населения России до начала XX века, жили общинами. Община объединяла крестьян, являлась их защитой от внешнего мира — иноземных захватчиков, разбойников, помещиков,

<sup>1</sup> А. В. Павловская. Как делать бизнес в России. Путеводитель для деловых людей. — МААЛ. Москва, 1999. Глава I. Первое знакомство с русскими. Коллективизм. Стр. 15–16

государственных чиновников и т. д. Все важнейшие вопросы решались сообща, на общей сходке. Вместе решали, кому сколько выделить земли, чтобы соблюсти принцип справедливости, кому сообща оказать помощь, кого послать на войну, как платить налоги, кого и как наказать за проступки. Даже семейные вопросы, в случае конфликта, выносились на всеобщее обсуждение. Такая система не давала упасть слабым (русская деревня не знала нищеты), но и не давала подняться сильным. Таким образом, вопреки распространенному мнению, система коллективизма, социального равенства, уравниловки была распространена в русском обществе задолго до установления социалистического строя и вошла в плоть и кровь. В этих условиях принцип взаимной поддержки становится даже более важным, чем инстинкт самосохранения (если вспомнить случай с дорогой).

**Exercise 7.** Comment on the 5 versions of the translation of the passage below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

### *Version 1*

#### **Collectivism**

2. For centuries, Russian peasants, who had made up the overwhelming majority of the population before the beginning of the 20<sup>th</sup> century, lived communally. The communal society united the peasants and provided protection from the outside world, foreign invaders, robbers, landowners, government officials, etc. All of the most important questions were dealt with by the community at a general meeting. Together they decided: how the land would be divided (in order to observe the principles of fairness); who should receive assistance from the community; who should be sent to war; how taxes should be paid; who should be punished for crimes and how one should be punished. Even family issues, in the case of some conflict, were brought for judgement before the general assembly. Such a system did not pull down the weak (the Russian village did not know poverty) but neither did it give a hand up to the strong. Thus, despite the popular belief, the system of collectivism, of social equality and equanimity was already widespread in Russian society long before the establishment of the socialist system and was part and parcel of the Russian citizen. In these conditions the principle of mutual support becomes even more important than the instinct of self-preservation (if we remember the example of the cars speeding down the road).

Version 2

**Collectivism**

2. Peasants made up the overwhelming majority of the Russian population until the beginning of the 20th century. For hundreds of years these peasants lived in communes. The commune united the peasants; it served as their shield from the outside world of foreign invaders, thieves, landowners, government operatives and so forth. All important issues were resolved together at a general assembly. Together they decided to whom to give what amount of land, in order to ensure fairness, to whom to lend mutual aid, whom to send to war, how to pay taxes, and whom to punish for a crime. In the event of a conflict even family concerns were submitted for public debate. Such a system was not easily toppled (the Russian village did not know poverty), nor was it easily established. Along those lines, the system of collectivism, social equality, and societal equalizing was widespread in Russian society long before the establishment of the socialist system. It was part and parcel of the Russian people. In such conditions the ideal of mutual support becomes even more important than the instinct of self-preservation (if you'll recall our example from the highway).

Version 3

**Collectivism**

2. For hundreds of years, Russian peasants, comprising the overwhelming majority of the Russian population until the beginning of the twentieth century, lived communally. The community unified peasants and proved to be their shield against the outside world — foreign invaders, robbers, landlords, government officials, etc. All questions of importance were decided upon in a public meeting. Together, peasants decided who would get what share of the land, so as to observe the principle of fairness, to whom help should be given, who to send to war, how to pay taxes, and who to punish for a crime and how. Even family problems, in the event of a conflict, were brought into the open for public discussion. This system did not allow the weak to fall, the Russian village did not know extreme poverty, nor did it allow the strong to rise above everyone else. Thus, in spite of the popular belief, a system of collectivism and social equality was spread through Russian communities well before the establishment of socialism, and had become part of one's flesh and blood. Under these conditions, the principle of mutual support becomes even more important than the instinct of self-preservation, as illustrated by the road scenario.

Version 4

**Collectivism**

2. For hundreds of years, Russian peasants overwhelmingly made up the majority of the Russian population. They lived communally until the beginning of the 20th century. The community united the peasants and was their protector from the outside world — foreign invaders, robbers, land-

owners, governmental officials and so on. All the most important questions were solved together at a general meeting. Together they decided how much land to allot to each person, in order to maintain the principle of justice, who to provide assistance to, who to send to war, how to pay taxes, who and how to punish for misdemeanors. Even family questions, in occasions of conflict, were brought there for general discussion. This kind of system didn't let the weak fall (the Russian village didn't know poverty) but it didn't allow the strong to rise either. In this way, contrary to the widespread belief, the system of collectivism, social equality, and equal rewarding was widespread in the Russian society long before the establishment of socialism became the flesh and blood. Under these conditions the principle of mutual support becomes even more important, than the instinct of self preservation (if we recall the situation with the road).

### Version 5

## Collectivism

2. Russian peasants, who overwhelmingly made up the majority of the Russian population until the 20th century, lived communally for hundreds of years. The community united the peasants, and was their protector from the outside world — foreign invaders, robbers, landowners, governmental officials, and so on. It decided the most important questions at a general assembly. Together, the community members decided how much land to ration to someone in order to observe the principle of justice, who to provide assistance to, who to send to war, how to pay taxes, and who and how to punish for misdemeanors. Family dealings, in occasions of conflicts, were also brought there for general discussion. This kind of system didn't let the weak fall (the Russian village didn't know poverty), and didn't allow the strong to get ahead. In this way, contrary to widespread conviction, the system of collectivism, social equality, and equal rewarding was widespread in Russian society long before the formation of socialism, and had become its flesh and blood. Under these conditions the principle of mutual support became even more important than the instinct of self-preservation (if we recall the situation with the road).

**Exercise 8.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 9.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 10.** What impact, if any, did perestroika and subsequent socio-economic reforms have on the collectivist mentality and patterns of behavior in Russia? Is collectivism a viable concept in the USA?

## Unit 11. Three Types of Relationship between Word-Senses in Translation

### Три типа отношений между словозначениями в переводе

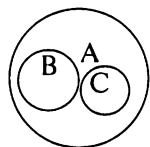
It will have been realized by now that a fundamental problem for the translator is that the boundaries and compositions of concepts and the words that express them do not usually coincide in the source and target languages. Lack of fit between the lexical items of two languages is a challenge the translator continually has to face. For a clearer understanding of the problem, it might be useful to represent the differences and similarities between word-senses in the SL and TL in terms of a simplified set theory (теория множеств) and the basic notions (ключевые понятия) of inclusion (включенность, включение) and exclusion (невключенность, невключение).

Three key types of relationship between word-senses in the SL and TL can be isolated. At one end of the scale, there is inclusion (hyponymy) (гипонимия) and at the other — exclusion (antonymy — антонимия). Partial semantic overlap — partial inclusion and exclusion — is represented by interlinguistic (cross-language) synonyms (межъязыковые синонимы).

The first of the above, hyponymy, involves total inclusion; a word-sense in the SL is totally included in a word-sense in the TL or vice versa.

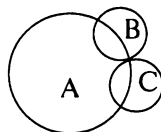
For example, *рука* in Russian (A) totally includes the English *arm* (B) and *hand* (C). In this case, the English *hand* and *arm* are hyponyms (subordinates) (гипонимы, включенные понятия) of the Russian *рука*. Translating hyponyms (subordinates) and hypernyms (superordinates) (гиперонимы, т.е. родовые понятия, включающие другие, более узкие по семантике понятия) usually involves the methods of generalization and concretization. To use traditional terminology, the subordinate (hyponym) is distinguished from the superordinate (hypernym) in the same way as an example (пример, частное) is distinguished from its class (класс, общее).

Interlinguistic synonyms are word-senses in the SL and TL whose denotative and connotative components partially coincide.



(a) **Hyponymy:**  
A — рука  
B — arm  
C — hand

рис. 1



(b) **Synonymy:**  
A — jealousy  
B — envy  
C — зависть

рис. 2

Absolute, 100 per cent synonymy does not exist because it would require each of a pair or set of interlinguistic synonyms to be totally interchangeable, i.e. always combine with the same lexical items in the same contexts in the two respective languages, which is a statistical and mathematical impossibility.

By way of illustration, let's try to translate into English the following Russian sentence from the text below:

Богатство дает зависть, неприязнь, но не уважение и положение в обществе.

The sentence is fairly straightforward and could be translated as

Wealth provokes jealousy / envy and hostility; it doesn't bring / earn respect or social status / a place in society.

One of the questions that arises, though, is whether to translate *зависть* as *jealousy* or *envy*. The Russian word *зависть* and the two English words *jealousy* and *envy* are interlinguistic synonyms. It should be noted in passing that one Russian word — *зависть*, for example, — may have several cross-language synonyms in different English contexts: *envy*, *being envious* or *covetous*, *begrudging*, *pique at*, *jaundice*, *rivalry*, etc. An analysis of the semantic structures of the intralinguistic synonyms *jealousy* and *envy* (as nouns) shows considerable divergences:

**jealousy** — a jealous feeling (LDELС);  
— a jealous attitude or disposition (AHD).

**jealous** — 1. unhappy and angry because (you think) a) someone who should like you, likes someone else better: *When she kisses the baby, it makes the older child jealous.* b) someone who you feel belongs to you is being admired too much by someone else: *If other men spoke to his wife, he got terribly jealous.* 2. wanting to have what someone else has; ENVOUS: *He is jealous of their success.* 3. wanting to keep what one has; POSSESSIVE: *He's jealous of his possessions / of his rights.* (3 different word-senses — LDELС)

**envy** — the feeling you have towards someone when you wish that you had their qualities or possessions: *They were full of envy / green with envy when they saw my new car. | Their beautiful new garden is the envy of all the neighbours.* (1 word-sense — LDELС)

In Russian, one finds the following interlinguistic synonyms: *ревность*, *зависть*, *ревностное отношение*.

So which do we choose: *jealousy* or *envy*? The Longman Dictionary seems to resolve the difficulty in the USAGE note after the definition of *jealous*:



**Jealousy** is usually considered to be a more unpleasant feeling than **envy**. Compare *Ann has got a very nice job — I'm envious / full of envy / I envy her* (= I wish I had a job like that) and *Tom is jealous of Ann* (= feels strong dislike for Ann) *because he thinks that he should have got the job*.

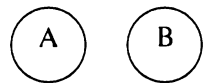
As can be seen, the difference is in the connotative meaning of these synonyms. It will be remembered that connotative meaning includes five main components: emotion, its degree of intensity, evaluation, style, or register, and dialect. While the stylistic and dialectal components of *jealousy* and *envy* coincide, *jealousy* may express a clearly felt, i.e. intense enough, emotion of malicious anger, disappointment and frustration. Furthermore, saying that somebody is jealous would, most likely, imply the speaker's negative attitude towards whoever is jealous, i. e. *jealousy* contains an element of negative evaluation. It follows that *jealousy* would, most likely, fit the context of the Russian sentence better than *envy*.

In the situation under discussion, one should also bear in mind which variety of English is being used as the translation language. In this case it is American English we are translating into, and the distinction discussed above applies. But as was pointed out previously in this course, it may well happen that whatever connotations are true in American English may well turn out to be nonexistent in the British or other varieties of English.

As for the possible word combinations *jealousy* and *envy* can enter into in English, it is obvious that their kinds and range are different from Russian. To give but one example, *зависть* would hardly ever be used in Russian as it is used in the sentence *Their beautiful new garden is the envy of all the neighbors*.

The translator must always be aware that bilingual, Russian-English and English-Russian dictionaries, are just collections of interlinguistic synonyms. They are the product of the work of translators who faced the constant challenge of interlinguistic semantic incompatibility of lexical items. These dictionaries are not perfect. Use of monolingual dictionaries is a must.

The third type of relationship, **antonymy**, involves exclusion and can be broken down into six subtypes or oppositions: 1) binary, 2) multiple, 3) hierarchical; 4) polar; 5) relative; and 6) inverse.



(c) **Antonymy:**  
A — truth  
B — неправда  
рис. 3

While the basic idea of antonymy is fairly straightforward, e.g. *black — white, strong — weak*, consideration of the above types of relationship is not part of this course.

**Exercise 1.** Translate the text *Отношение к богатству* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### **Отношение к богатству<sup>1</sup>**

*А.В.Павловская*

1. Чрезвычайно сложное отношение сложилось в России к деньгам и богатству. Русская культура и литература всегда провозглашали, что «не в деньгах счастье». Мысль о том, что счастье не купишь, глубоко укоренилась в сознании русских. Интересную иллюстрацию дает русская история. Ко второй половине XIX века некоторые русские купцы скопили в своих руках значительные средства. Предприимчивость, оборотистость и деловые качества русских купцов были хорошо известны. Но необъяснимое чувство вины за чрезмерное богатство заставляло купцов тратить огромные средства на строительство церквей, открывать больницы и школы (не для своих работников, а безвозмездно для городской бедноты), делать щедрые пожертвования в различные благотворительные организации. А их дети и внуки расходовали накопленные средства на развитие культуры и искусства: собирали богатейшие коллекции, финансировали развитие народных промыслов, открывали театры, поддерживали молодых талантливых художников. Так, знаменитая Третьяковская галерея появилась в Москве благодаря средствам и энтузиазму представителя знаменитой купеческой династии Павла Третьякова, а Московский художественный театр был основан на средствах другого московского купца Саввы Морозова знаменитым Станиславским (настоящее имя которого — Алексеев — также принадлежало купеческой династии). Для многих из них меценатство и благотворительность обернулись полным разорением, как, например, для двух Савв — Морозова и Мамонтова. Но накопление денег само по себе не имело смысла и становилось своеобразным грузом на душе.

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<sup>1</sup> А.В.Павловская. Как делать бизнес в России. Путеводитель для деловых людей. — МААЛ: Москва, 1999. Глава 1. Первое знакомство с русскими. Отношение к богатству. Стр. 23–25.

2. Это непростое отношение к богатству сохранилось в России и по сей меркантильный день. Богатство дает зависть, неприязнь, но не уважение и положение в обществе. Это часто приносит много душевных мук так называемым новым русским, для которых становится делом принципа добиться уважения от окружающих. Несмотря на распространенную мысль о повсеместности взяточничества в России, я бы рекомендовала сначала посоветоваться с русскими, прежде чем дать кому-либо взятку. Хотя многие проблемы именно так и решаются в России, не к месту или слишком откровенно предложенные деньги могут оскорбить и разозлить. Совершенно неожиданно вы обнаружите, что многим демонстрация принципа «мы бедные, но гордые», популярного в России, окажется важнее отвергнутых денег.

**Exercise 2.** Comment on the 5 versions of the translation of the passage *Отношение к богатству* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

Version 1

### Attitude toward Wealth

1. Attitudes toward money and wealth have become extraordinarily complex in Russia. Russian culture and literature have always proclaimed that “money can’t buy happiness” — such an idea is deeply rooted in Russian consciousness. Russian history itself provides an interesting illustration. Towards the end of the 19th century several Russian merchants amassed a great deal of wealth. Such merchants were well known for their entrepreneurial spirit, resourcefulness and business-like character. But an inexplicable feeling of guilt surrounding excessive wealth compelled the merchants to spend great sums of money on the building of churches and the opening of free-of-charge hospitals and schools for the city’s poor, and to make generous contributions to various charitable organizations. Their children and grandchildren then spent this accumulated wealth on the development of culture and the arts: they gathered valuable art collections, financed the growth of folk art, opened theaters and supported young, talented artists. The famous Tretyakov Gallery appeared thus in Moscow thanks to the financial support and enthusiasm of one such representative of a merchant dynasty — Pavel Tretyakov. And Stanislavsky’s famous Moscow Dramatic Arts Theater was founded by the financial contribution of another Moscow merchant — Savva Morozov. (Stanislavsky’s real name — Alekseev — indicates a connection to a merchant dynasty as well.) Patronage and charitable acts led only to complete financial ruin for many of these merchants, as in the

case, for example, of the two Savvas — Morozov and Mamontov. But the accumulation of money in and of itself held no real meaning for them and weighed heavily on their conscience.

2. This complicated attitude toward wealth has endured in Russia even into our present materialistic times: wealth brings envy and hostility, but not respect or social status. This notion often brings inner turmoil to people such as the new Russians, for whom respect from others has become an important issue. Despite the widespread idea about the rampant bribery in Russia, I would recommend that one first of all consult with Russians before attempting to offer someone a bribe. Although many problems are solved in this very way, an offer of money which is out of place or made too openly may only offend a person or incite his anger. You may discover quite unexpectedly that for many the popular Russian expression “poor but proud” holds more importance than the offer of money.

### *Version 2*

#### **Attitude toward Wealth**

1. In Russia extraordinarily complex attitudes have developed toward money and wealth. Russian culture and literature have always proclaimed that happiness is not found in money. The idea that happiness can't be bought is deeply ingrained in the Russian consciousness. Russian history provides an interesting illustration. By the second half of the 19th century, several Russian merchants had amassed a significant amount of resources. The entrepreneurship, resourcefulness, and business savvy of Russian merchants was well-known. However, an inexplicable feeling of guilt about this excessive wealth compelled the merchants to spend incredible amounts of money to build churches, open hospitals and schools (they were not for the workers, but were free to the city's poor). Merchants also gave generous donations to various charitable organizations. Their children and grandchildren used this accumulated wealth to develop culture and the arts: gathered the richest art collections, financed the development of folk art, opened theaters and supported young talented artists. And so the famous Tretyakov Art Gallery appeared in Moscow thanks to the wealth and enthusiasm of a member of a famous merchant dynasty, Pavel Tretyakov. The Moscow Dramatic Art Theater was founded by the famous Stanislavsky with the money of another Moscow merchant, Savva Morozov. (Stanislavsky's real name was Alekseev — another merchant dynasty.) This patronage of the arts and charitable work caused many of the merchants to fall into complete bankruptcy, as in the case of the two Savvas: Morozov and Mamontov. And still the acquisition of money for its own sake had no meaning and weighed heavily on their consciences.

2. This complex attitude toward money has survived in Russia even until these materialistic times. Wealth creates envy and hostility but neither respect nor position in society. This often causes a considerable inner

torment for the so-called New Russians, for whom gaining respect from those around them becomes a matter of principle. Despite the popular notion that bribery is everywhere in Russia, I would recommend first consulting with Russians before offering someone a bribe. Although many problems in Russia are dealt with in this way, a bribe in the wrong place or offered too openly may cause offense or anger. Most unexpectedly you'll find that demonstrating the popular Russian principle "we are poor but proud," is much more important than the money which was rejected.

Version 3

### **Attitude toward Wealth**

1. Russians have developed an extremely complicated attitude towards money and wealth. Russian culture and literature have always proclaimed, "Money cannot buy happiness." The idea that you cannot buy happiness is deeply ingrained in the Russian consciousness. Russian history gives an interesting illustration of this idea. In the second half of the nineteenth century, several Russian merchants had accumulated significant wealth. Entrepreneurship, resourcefulness, and the solid work ethic of Russian merchants were extremely well known. However, their inexplicable feeling of guilt from their wealth persuaded the merchants to invest large amounts of money in churches and opening hospitals and schools, not for their own workers, but for the area's poor. In addition, they donated money to charitable organizations. But their children and grandchildren used this accumulation of wealth to finance the development of culture and art, gathering the richest art collections, financing the development of folk art, opening theatres, and supporting young talented artists. So the famous Moscow Tretyakov Gallery appeared thanks to the wealth and enthusiasm of a member of the famous merchant dynasty, Pavel Tretyakov. The Moscow Dramatic Art Theatre, however, was founded by the famous Stanislavsky of another Moscow dynasty with the money provided by another Moscow merchant, Savva Morozov. For many of these merchants, their patronage of the arts led to financial ruin, as in the case of the two Savvas, Morozov and Mamontov. The accumulation of money in and of itself was considered meaningless and tended to weigh heavily on their conscience.

2. This complex attitude toward wealth has endured in Russia to these materialistic times. Wealth brings jealousy and hostility, not respect or social status. It often brings heart-wrenching torment to the New Russians, for whom winning people's respect becomes a matter of principle. Despite the popular belief that Russia is riddled with bribery, I would recommend first consulting with the Russians before giving someone a bribe. Although many problems in Russia are resolved in this way, offering money openly or inappropriately may insult or anger the other party. Unexpectedly, you will find that the popular Russian principal, "We are poor but proud," is more important than the rejected money.

*Version 4*

### **Attitude toward Wealth**

1. Russians have developed an extremely complicated attitude towards money and wealth. The Russian culture and literature have always proclaimed that “Happiness is not found in money”. The idea that you can’t buy happiness was deeply ingrained in the Russian consciousness. Russian history gives an interesting illustration of this idea. Towards the second half of the 19th century some Russian merchants had accumulated significant wealth. Russian merchants were known for their enterprising, resourceful, and business-like qualities. However, an inexplicable feeling of guilt for this excessive wealth compelled the merchants to spend huge amounts of money constructing churches and opening hospitals and schools (not for their workers, but free for the city’s poor people). They also made generous contributions to different charitable organizations. Their children and grandchildren spent this accumulated wealth on the development of culture and the arts: they gathered the finest art collections, financed the development of folk art, opened theaters, and supported young, talented artists. So, the famous Tretyakov art gallery appeared in Moscow thanks to the wealth and enthusiasm of a member of the famous merchants’ dynasty of Pavel Tretyakov. The Moscow Dramatic Arts Theater was founded by the famous Stanislavski (who was also a member of the merchant dynasty) with the money of another merchant Savva Morozov. For many of them, this patronage of the arts and charity turned out to be a complete financial ruin. The two Savvas — Morozov and Mamontov — are just two examples. And still the accumulation of money in and of itself was considered meaningless and tended to weigh heavy on their consciences.

2. This complex attitude towards wealth has endured in Russia up until these materialistic times. Wealth provokes envy and hostility, but doesn’t result in respect or social status. This often brings a lot of emotional torment to many New Russians, for whom winning people’s respect becomes a matter of principle. Despite the widespread idea that bribery is everywhere in Russia, I would recommend to first seek the advice of the Russians before giving someone a bribe. Although many problems in Russia are resolved in this way, offering money inappropriately or too frankly can cause insult or anger. Many Russians may adhere to the popular Russian principle “We are poor, but proud” rather than accept a bribe.

*Version 5*

### **Attitude toward Wealth**

1. Russians have developed an extremely complicated attitude toward money and wealth. Russian culture and literature have always proclaimed that “money can’t buy you happiness.” The idea that you can’t buy

happiness is deeply rooted in Russian consciousness. Russian history gives an interesting illustration of this idea. Towards the second half of the 19th century, some Russian merchants had amassed some significant wealth. The entrepreneurship, resourcefulness, and business-savvy of Russian merchants were very well known. However, inexplicable feelings of guilt for excessive wealth forced the merchants to spend enormous funds on the construction of churches, openings of hospitals and schools (not for their workers, but free for the city poor folk), and to make enormous donations to different charities. Their children and grandchildren spent this amassed wealth on developments of culture and art: they gathered invaluable art collections, financed developments of folk-art, opened theaters, and supported young, talented artists. And so, the famous Tretyakov art gallery appeared in Moscow thanks to the wealth and enthusiasm of a member of the famous merchant dynasty, Pavel Tretyakov. The Moscow Artistic Theater was founded using the wealth of another Moscow merchant, Savva Morozov, by the famous Stanislavsky (whose real name — Alekseyev — also belonged to a merchant dynasty). For many of them, philanthropy and charity ended in financial ruin, as in the case of the two Savvas, Morozov and Mamontov. And still, accumulating money was considered pointless and weighed heavily on their consciences.

2. This complicated attitude toward wealth has remained in Russia until our materialistic times. Wealth creates jealousy and hostility, but not respect or social status. This frequently brings a lot of heart-wrenching torment to these so-called new Russians, for whom winning people's respect becomes a matter of principle. Despite the fact that bribery is pervasive in Russia, I would recommend first consulting with Russians before giving just anybody a bribe. Although many problems in Russia are precisely resolved in this way, offering money inappropriately or too frankly can cause insult or anger. Most unexpectedly you'll find that demonstrating the popular Russian principle "We are poor but proud," will turn out to be more important than the rejected money.

**Exercise 3.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 4.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 5.** Do you think this kind of attitude toward wealth would be understood and supported in the USA? Substantiate your point of view.

## Unit 12. Defining Word-Senses

### Определение значений слова

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A word-sense is defined by a more general term / concept, or its hypernym or superordinate (родовое понятие), and one or more specific features that distinguish the thing or idea represented by the word-sense from the other things or ideas belonging to the same class. Put differently, a word-sense first refers to the genus / class (родовое понятие) of things or ideas it represents and then to the species / examples (видовое понятие) of things or ideas it represents.

For example:

**A table** — a piece of furniture (superordinate, hypernym — *родовое понятие*) with a flat top supported by legs (distinguishing features — *отличительные родовые признаки*) (LDCE).

In the above definition (определение, дефиниция значения слова), *a piece of furniture* is *родовое понятие*, and *a flat top supported by legs* — *видовые отличительные признаки*.

**Стол** — предмет мебели в виде широкой горизонтальной пластины на опорах, ножках (ТСРЯ).

In the Russian definition, *предмет мебели* is *родовое понятие* and *широкая горизонтальная пластина на опорах, ножках* — *отличительные видовые признаки*.

(**Род** — в систематике: группа, объединяющая близкие виды. *Роды и виды растений, животных*. **Вид** — подразделение в систематике, входящее в состав высшего раздела, — рода. *Виды растений, животных*. — ТСРЯ)

A clear perception of a particular word-sense *in a particular source language context* is a prerequisite for a good translation choice. Russian-English and English-Russian dictionaries provide interlinguistic synonyms which may be misleading.

To illustrate the point, here is an extreme example from a letter that was written in English by somebody with a still shaky grasp of English: *When she \*knew of this, she was \*in hydrophobia*. The writer wanted to express the idea *Когда она узнала об этом, она была в бешенстве* and simply tried to make a word-for-word translation of the Russian sentence into English. It is obvious that the writer looked up the word *бешенство* in a Russian-English dictionary but was misled by its specialist medical word-sense.



It is generally sound practice to look up the unknown word in a monolingual dictionary, then use bilingual dictionaries to see what cross-language synonyms it has and, finally, check these synonyms out in a monolingual dictionary in the target language.

The writer of the letter should have proceeded as follows:

**Stage 1.** Look up the word *бешенство* in a Russian-Russian dictionary:

**Бешенство** — 1. вирусное заболевание, поражающее нервную систему. *Вакцина против бешенства.* 2. перен. крайняя степень раздражения. *Прийти в бешенство.* (ТСРЯ)

The writer would have been immediately alerted to the fact that the semantic structure of the word *бешенство* consists of two word-senses — a medical term and its figurative use — and that she would need the second word-sense.

**Stage 2.** Look up the word *бешенство* in a Russian-English dictionary:

**бешенство** — 1. *мед.* hydrophobia; rabies (у животных); 2. (неистовство) *fury, rage.* (LINGUO 6.5)

At this stage it would have been confirmed that the writer needs the second word-sense of *бешенство*. However, the dictionary supplies two interlinguistic (translation) synonyms: *fury* and *rage*. Which one to use?

**Stage 3.** Look up the words *fury* and *rage* in an English-Russian dictionary for extra leads:

**fury** — *сущ.* неистовство; бешенство, ярость; *to vent one's fury on, upon* — срывать на ком-л. свою злость / ярость; *pent-up fury* — сдерживаемая ярость; *savage, unbridled fury* — дикая / безудержная ярость. *Syn:* anger, rage, frenzy. (LINGUO 6.5)

**rage** — *сущ.* а) ярость, гнев, бешенство; приступ сильного гнева (against) *in a rage* — в гневе; *to express, feel rage* — сердиться, гневаться; *to provoke, stir up smb.'s rage* — вызывать гнев; *blind, towering, ungovernable, violent rage* — слепой, дикий гнев; *fit, outburst of rage* — вспышка гнева; *jealous rage* — дикая ревность; *sudden rage* — внезапный приступ гнева — *fly into a rage.* *Syn:* anger, fury. (LINGUO 6.5)

**Stage 4.** Look up the words *fury* and *rage* in an English-English dictionary:

**fury** — 1. extreme, often uncontrolled anger: *I was shaking with fury.* 2. a feeling of extreme anger: *in a fury "Go on then!" shouted Jamie in a fury. "See if I care!" | fly into a fury (=quickly become very angry) Paul flew into one of his furies.* (LDCE)

**rage** — 1. a strong feeling of uncontrollable anger: *His letter had filled her with rage and disappointment.* | **in a rage** *She stormed out of the room in a rage.* | **to fly into a rage** (= suddenly become very angry) *Major Sanderson instantly flew into a terrible rage.* (LDCE)

The English-English dictionary supplies the possible translations *to fly into a fury* or *to fly into a rage*. The sentence in question should have been translated as *When she learned about it, she flew into a rage / fury*.

Defining word-senses is difficult. Sometimes definitions in monolingual dictionaries are too general. In such cases bilingual dictionaries are indispensable.

**Exercise 1.** Work out the English word-senses from the following definitions and translate them into Russian. Comment on the degree of precision of the definitions. Which of the definitions do you find the least rigorous?

1. an electronic connection for a telephone or other electric device (LDCE)
2. AmE a dish made from beef with spices added served on a bun (LDELCE)  
*Or* a hamburger in which the minced beef filling is made into a kind of sauce (COD) *Or* a bun filled or covered with ground beef cooked in a spicy tomato source (AHD)
3. a university administrator of high rank (AHD)
4. a sweet-smelling substance used for giving a special taste to cakes, etc. (LDCE) *Or* the dried aromatic inner bark of certain tropical Asian trees in the genus *Cinnamomum*, especially *C. verum* and *C. loureirii*, often ground and used as a spice

(= cinnamon)  
(= a provost)  
(= Sloppy Joe)  
(= a jack)

**Exercise 2.** Work out the Russian word-senses from the following definitions and translate them into English. Comment on the degree of precision of the definitions. Which of the definitions do you find the least rigorous?

1. электромеханическое устройство для соединения и разъединения электрических цепей
2. булочка с говяжьим фаршем, сваренным в остром томатном соусе
3. заместитель и помощник ректора (в американских университетах)
4. высушенная кора тропических коричных деревьев или кустарников семейства лавровых (употребляется как пряность, а также в медицине)

(= коридор)  
(= ректор)  
фаршем в томатном соусе)  
(«ленвий» гамбургер, слоппи джо, гамбургер с  
(= разъем, гнездо)

**Exercise 3.** Define the following words in Russian and translate them into English:

ум, обязательность, духовность, руководитель, цивилизация

**Exercise 4.** Translate Igor Bestuzhev-Lada's and Victor Shenderovich's answers to the question *Если мы такие умные, почему мы такие бедные?* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the second passage are numbered for quicker reference while discussing variants of translation.

Text for translation:

### **Если мы такие умные, почему мы такие бедные?**

*академик Игорь Бестужев-Лада*<sup>1</sup>:

Слухи об уме русского человека сильно преувеличены. Ум у него специфический. Стоя на грани бедности, голодный и оборванный, он может часами рассуждать о бедственном положении негров в Америке. У него рождаются гениальные идеи, но «до ума» они, как правило, доводятся в других странах и экспортируются обратно. Русский ум не имеет себе конкурентов, когда речь идет о проблемах мироздания или о загадках души — не только русской. Но там, где дело касается последовательности, распорядка, обязательности, мы проигрываем чуть ли не всем остальным народам.

*писатель, телеведущий Виктор Шендерович*<sup>2</sup>:

1. Мы такие бедные именно потому, что думаем, что мы такие умные. Мы сделали собственную лень предметом гордости. Гордимся какой-то своей особенностью, но при этом забываем, что если человек особенный, это еще не значит, что он лучше. Только в нашей стране можно услышать выражение «больно умный»... Все, кто любит говорить об особенном пути России, должны чаще вспоминать Ивана Сусанина. Не исключено, что это и есть наш особенный путь...

2. Не надо путать культуру и цивилизацию. Уровень культуры — это Чайковский, Толстой, Рахманинов, а уровень цивилизации — это запах в туалете. И гордость за то, что ты принадлежишь нации, давшей миру Льва Толстого, не должна мешать бороться с запахом...

<sup>1</sup> И. Бестужев-Лада. Если мы такие умные, почему мы такие бедные? АиФ, 23 (1024), июнь 2000 г., стр. 11.

<sup>2</sup> Там же, стр. 9.

**Exercise 5.** Comment on the 5 versions of the translation of the passages *Если мы такие умные, почему мы такие бедные?* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

*Version 1*

**If we are so smart, why are we so poor?**

*Igor Bestuzhev-Lada:*

The rumors about the Russian intellect have been greatly exaggerated. Russians have a peculiar kind of intellect. Impoverished, hungry, and wearing tattered clothes, he can go on for hours about the poor state of blacks in America. Ingenious ideas spring up within him, but as a rule they are realized in another country and are then exported back home to Russia. The Russian intellect is without equal when it comes to discussing problems of the universe or the mysteries of the soul — and not only the Russian soul. But when it comes to being consistent, organized or reliable, we pale in comparison to practically everyone else.

*Victor Shenderovich:*

1. We're so poor for the very reason that we think we're so smart. Our laziness is a source of pride for us. We take pride in some kind of uniqueness, but we forget that just because a person is unusual it doesn't necessarily mean that he is better. Only in our country do you hear the expression, "too smart for his own good." Those who love to talk about Russia's unique path should remember Ivan Susanin<sup>1</sup> more often. One can't rule out the possibilities of where our unique path might lead...

2. You shouldn't confuse culture with civilization. The level of culture is measured by the likes of Tchaikovsky, Tolstoi, and Rakhmaninov, and the level of civilization by the smell in the restroom. And the pride in that you belong to a nation that produced Lev Tolstoi should not stop you from fighting the smell...

*Version 2*

**If we are so smart, why are we so poor?**

*Igor Bestuzhev-Lada, member of the Academy of Sciences:*

The rumors about the Russian intellect have been greatly exaggerated. He has a peculiar sort of intellect. On the verge of poverty, hungry, and in rags, he can ruminate for hours on the disastrous state of black Americans. He comes up with ingenious ideas, but as a rule, they are realized only in

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<sup>1</sup> In the 17th century, Ivan Susanin saved the Russian tsar by guiding the enemy soldiers, who had been sent to kill him, into deadly marshes, where the soldiers killed Susanin, but died of exposure themselves.

other countries and then are exported back to Russia. The Russian intellect is without equal when it comes to discussing the problems of the universe or the mysteries of the soul and not simply the Russian soul. However, where the discussion involves consistency, order, commitment we come in last behind nearly all others.

*Viktor Shenderovich, writer and TV anchor:*

1. We're so poor, precisely because we think we're so smart. We've created our own laziness through the idea of pride. We're proud of some sort of personal uniqueness. We forget, however, that just because a person is unique doesn't mean he is better. Only in our country can one hear the phrase "bolno umniy" (lit: sickly smart). Those who love to talk about the special path Russia has followed should remember Ivan Susanin. It is not impossible that this is our special path...

2. We don't need to confuse culture with civilization. The level of culture is Tchaikovsky, Tolstoy, Rachmaninov and the level of civilization is the smell in the bathroom. Pride in the fact that we belong to the nation that produced Leo Tolstoy should not keep us from dealing with the smell in the bathroom.

*Version 3*

### **If we are so smart, why are we so poor?**

*Igor Bestuzhev-Lada, member of the Russian Academy of Sciences:*

Rumors about the Russian intellect have been greatly exaggerated, but Russians have a peculiar kind of intellect. Standing at the brink of poverty, hungry and ragged, for hours a Russian can ruminate on the distressing situation of black Americans. A Russian comes up with ingenious ideas, but they are only realized in other countries and then exported back to Russia. However, when conversations come to problems of the universe or mysteries of the soul, and not only the Russian soul, the Russian mind has no rival. But when it comes to being consistent, organized, and reliable, we are falling behind almost every other nation.

*Victor Shenderovich:*

1. We are so poor, namely, because we think that we are so smart. We have made our idleness a subject of pride. We are proud of our uniqueness, but we forget that if a person is unique, this does not mean that he is better. Only in our country can you hear the expression, "He is too smart for his own good." Everyone who loves to talk about the unique path of Russia needs to remember Ivan Susanin. Perhaps the route he chose is our special path.

2. You should not confuse culture with civilization. The level of culture is determined by the great artists, like Tchaikovsky, Tolstoy, and Rachmaninov, but the level of civilization is associated with the smell in

the bathroom. The pride of belonging to a nation, like that which gave Leo Tolstoy to the world, should not prevent us from fighting the smell.

*Version 4*

**If we're so smart, then why are we so poor?**

*Igor Bestuzhev-Lada:*

Rumors about the Russian intellect are greatly exaggerated. Russians have a peculiar kind of mind. Standing on the verge of poverty, hungry, and ragged, he can discuss for hours the miserable situation of the black people. He comes up with ingenious ideas but they are usually realized in other countries and then exported back to Russia. The Russian mind has no competitors when it comes to pondering the problems of the universe or mysteries of the soul — and not just the Russian soul. But when it comes to being consistent, well organized, and reliable, we fall behind other peoples.

*Victor Shenderovich:*

1. We are so poor namely because we think we're so smart. We have made our own idleness a subject of pride. We are proud of our uniqueness but we forget that if a person is unique, it doesn't necessarily mean that he's better. Only in our country can you hear the expression "He's too smart for his own good." Those who love to talk about Russia's unique paths should never forget Ivan Susanin. Chances are that this is the route he chose.

2. You shouldn't confuse culture with civilization. The level of culture is measured by the likes of Tchaikovsky, Tolstoy and Rakhmaninov. The level of civilization is measured by the smell in the restroom. And the sense of pride that you belong to the nation that gave the world Leo Tolstoy should not prevent us from fighting the smell.

*Version 5*

**If we are so smart, then why are we so poor?**

*Igor Bestuzhev-Lada:*

Rumors about the Russian mind are strongly exaggerated. The Russian mind is specific. Standing on the brink of poverty, hungry and tattered, a Russian can for hours debate about the disastrous situation of black people in America. He comes up with ingenious ideas, but these ideas are usually realized in other countries, and then exported back to Russia. The Russian mind has no competitors when it comes to pondering the problems of the universe or mysteries of the soul — and not just the Russian soul. But, when it comes to being consistent, well organized, and reliable, we fall behind other peoples.

*Victor Shenderovich:*

1. We are so poor precisely because we think that we are so smart. We have made our own laziness an object of pride. We are proud of our uniqueness, but in spite of this we forget that if a person is unique, this still doesn't mean that he is the best. Only in our country can you hear the slogan "He's too smart for his own good!" Those who love talking about the unique paths of Russia should never forget to recall Ivan Susanin. Chances are that the route he chose is in fact our special way.

2. You shouldn't confuse culture with civilization. The level of culture is measured by the likes of Tchaikovsky, Tolstoy, Rachmaninov, and the level of civilization — by the smell in the restroom. And the sense of pride that you are part of the nation that gave the world Leo Tolstoy shouldn't prevent you from fighting the smell.

**Exercise 6.** Check out the sample translation of the passages at the back of the book for additional variants of translation.

**Exercise 7.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 8.** What do you think about the two interviewees's responses?

## Unit 13. **Specialist (Technical) Terms and Translation for Specific Purposes**

### Специальные (технические) термины и перевод для специальных целей

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A specialist term is a word, fixed group of words or abbreviation that has a precisely limited sense and is used in that sense in a particular branch of human knowledge or practical activity, such as science, technology, art, profession, or trade.

Ideally, specialist (technical) terms must have the following properties.

- 1) They **must be systemic**, i. e. part of a clearly perceived terminological system (= a group of interacting, interrelated, or interdependent elements forming a complex whole — AHD).
- 2) They **must be independent of context** or **context-resistant** (their meaning must not change in different contexts within the same specialist field).
- 3) The semantic structure of a term **must contain only one word-sense**.
- 4) This single word-sense **must allow of only one interpretation**, i. e. different people should not understand it in differing, if only slightly, ways.
- 5) A term **must have a precise definition** accepted by the majority of specialists in a given field.
- 6) A term **must be brief**, or compact.
- 7) A term **must be devoid of any connotations**; it must only have a single denotative sense.

The accepted Russian terms for the above properties of specialist terms are, respectively,

- 1) системность (или систематичность);
- 2) независимость от контекста;
- 3) однозначность;
- 4) точность;
- 5) дефинированность;
- 6) краткость;
- 7) стилистическая нейтральность.

In reality, not all terms have the above properties, which may lead to misunderstandings. For example, terms are often used loosely in the social sciences and humanities. As a result, different people may interpret them in different ways. Sometimes even one and the same author, writing on humanities or social subjects, uses what they believe to be specialist terms in different senses in different contexts or works.



In order to translate specialist texts competently, the translator must have a deep understanding of the concepts employed by specialists in a particular field and the specialist terms used to express these concepts and their relationships in the source and target languages. This type of translation is called translation for specific purposes (**перевод для специальных целей**) or technical translation (**технический перевод**), and the translators have to undergo specialist training or study a particular subject in depth on their own.

There are two main ways of translating (specialist) technical terms: by using the term that has already been adopted in the target language or, alternately, creating one's own term. Technical terms are usually created in translation by

1) borrowing the term from the source language and transferring it unchanged into the source language (**беспереводное заимствование**), e. g. *операционная система Windows 98 Second Edition*;

2) transcribing and/or transliterating the term in the source language (**транскрипция и/или транслитерация**) using the alphabet of the target language (e. g. *ноутбук*), the modern tendency being that of a maximal phonetic approximation of the technical terms in the source and target languages;

3) using a loan translation (**калька**) whereby the semantic components of a given term are literally translated into their equivalents in the target language (e. g. *активная матрица — active matrix*); and

4) providing a descriptive translation (**описательный перевод**) of a given term (e. g. *software — программное обеспечение, power adapter — адаптер для питания и зарядки от сети*).

**Exercise 1.** Translate Ramazan Abdulatipov's, Vladimir Potanin's, and Mark Zakharov's answers to the question *Если мы такие умные, почему мы такие бедные?* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing.

Text for translation:

### **Если мы такие умные, почему мы такие бедные?**

*Рамазан Абдулатипов*<sup>1</sup>:

Главное свойство российского человека состоит в том, что он нацелен на высокие духовные поиски, которые, увы, далеко не всегда состыкуются с практическими делами. Отсюда вечное несовпадение величайших талантов и идей с повседневной неустроенностью жизни.

<sup>1</sup> Р.Абдулагиннов. Если мы такие умные, почему мы такие бедные? АиФ, 23 (1024), июнь 2000, стр. 4.

*Владимир Потанин, глава холдинга «Интеррос»<sup>1</sup>:*

У нас психология временщика. От президента страны до рабочего на заводе. А когда у человека убеждение, что все временно, никому в будущем это не нужно, тогда все — начинается! Крупные руководители начинают думать о своих амбициях, о корыстных интересах. А рабочие таскают детали. Что такое русский характер? Если склад с готовой продукцией загорится, народ побежит тушить его, часто рискуя жизнью. Герои. А если не пожар? То растащат все понемножку до последней гайки и будут тоже счастливы. Мы только на войне и пожаре хороши. Думаю, пора всем учиться выплескивать свой «боевой» энтузиазм в менее героические вещи.

*Марк Захаров, режиссер<sup>2</sup>:*

Россия — своеобразный полигон, где отрабатываются новые взаимоотношения: этнические, этические, конфессиональные... Был бы состав России более однородным, мы бы давно жили хорошо. Если Московскую область сделать государством, она бы через год-два стала процветающей страной. Или хотя бы такой же, как Венгрия. Совладать со всеми религиозными и этническими противоречиями мы просто не в силах. Еще у нас очень своеобразная ментальность: посягаем на возвышенное, не обращая внимания на реальное. Наша энергия тратится на абстрактную духовность. Иными словами, мы любим рассуждать о мировой экономике, не заботясь о собственном огороде.

**Exercise 2.** Comment on the 5 versions of the translation of the passages *Если мы такие умные, почему мы такие бедные?* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

*Version 1*

### **If we are so smart, then why are we so poor?**

*Ramazan Abdulatipov:*

The chief attribute of Russians is that they are absorbed in higher spiritual matters which, alas, rarely mesh with practical everyday concerns. Hence, their greatest talents and ideas are in eternal conflict with the daily chaos of their life.

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<sup>1</sup> В.Потанин. Если мы такие умные, почему мы такие бедные? АиФ, 23 (1024), июнь 2000 г., стр. 12.

<sup>2</sup> Там же, стр. 3.

*Vladimir Potanin, head of the "Interros" holding company:*

We have the psychology of someone who holds a temporary position of authority. This mentality reaches from the president of the country down to the factory worker. And when a person has the conviction that everything's temporary, that no one in the future will have need for what they're doing now, then that's when everything falls to pieces. Top executives start to think about their own selfish plans and interests. And the working guys start pilfering things. What defines the Russian character? If a warehouse full of goods catches fire, Russians will run to put it out, often risking their own lives. They act like heroes. And if there's no fire? Then they're just as happy to pilfer things away little by little right down to the last bolt. We're only good at fighting wars and fires. I think it's time for us to learn to give vent to our "war" enthusiasm in less heroic ways.

*Mark Zakharov, theater director:*

Russia is a unique training ground for working out our interrelations — ethnic, ethical, and confessional... If Russia were less diverse, we'd have been living well for a long time now. If the Moscow region were organized into a separate state, it could become a flourishing country in a year or two. Like Hungary, at least. We are simply powerless to deal with all these ethnic and religious conflicts. We also have a very unique mindset: we aim for what is ideal, ignoring our everyday reality. We dissipate our energy on abstract ideals. In other words, we love to debate the world economic situation, yet don't care about the vegetable garden in our own backyard.

*Version 2*

### **If we are so smart, then why are we so poor?**

*Ramazan Abdulatipov:*

The primary characteristic of a Russian is that he is focused on lofty spiritual pursuits which, alas, do not coincide with practical matters. Hence the eternal conflict between the greatest talents and ideas and the chaos of daily life.

*Vladimir Potanin:*

We have the mindset of one who knows he holds a position of power for a very short time — from the President to the factory worker. But when people believe that all is temporary and no one in the future is affected by our actions now, then everything begins to fall apart. Top executives begin thinking about their own needs and self-serving interests. Meantime workers are pocketing items from their workplace. What is the Russian character? If a fire breaks out in a warehouse full of goods, they will rush to put the fire out, often risking their lives. They act like heroes. What if there isn't a fire? In that case the very same goods will be carried away bit by bit and they will still be happy. We're only good during wars and fires. I think it's time that everyone learned to call forth their "wartime" enthusiasm for less heroic things.

*Mark Zakharov:*

Russia is a unique testing ground, where new relations are being worked out — ethnic, ethical, confessional... If the make-up of Russia were more homogeneous, we would have long since been doing well. If the Moscow region were made a government, then in a year or two it would become an exemplary country, or at least something like Hungary. We simply don't have the power to deal with all the religious and ethnic disputes. Furthermore, we have a unique mentality: we focus on the ideal, while ignoring reality. We expend our energy on abstract spiritual pursuits. In other words, we love to expound upon the world economy without taking care of our own backyard.

*Version 3*

### **If we are so smart, then why are we so poor?**

*Ramazan Abdulatipov:*

The main characteristic of a Russian person is that he engages in higher spiritual quests, which alas, does not always coincide with the practicalities of life. Thus, there is eternal conflict between the greatest talents and ideas and the daily chaos of life.

*Vladimir Potanin:*

We have a “take-what-you-can-when-you-can” mentality. This is true of everyone, from the president of the country to the workers in the factory. When people consistently believe that no one in the future will be affected by what we do now, then everything falls to pieces. Top executives begin to think about their self-serving needs and their selfish interests. Meanwhile, workers pilfer from the workplace. What exactly is the Russian character? If a fire breaks out in a stocked warehouse, then the people will run to extinguish the flames, often risking their lives. They act like heroes. But what if there is no fire? Then these same people will steal from this same warehouse, bit by bit, down to the last screw, and they will be equally happy. We only do well during wars and fires. I think it's time for everyone to learn to pour out their combative enthusiasm into less heroic things.

*Mark Zakharov:*

Russia is a peculiar testing ground where ethnic, ethical, and religious values are put to the test. If Russia were homogeneous, we would already be living well. If the Moscow region becomes a separate state, in two years it would become a prosperous country, at least like Hungary. We are simply powerless to control all the religious and ethnical conflicts. In addition, we have a peculiar mentality: we aim for lofty things while ignoring reality. We focus our efforts on abstract, spiritual ideals. In other words, we love to expound on the world economy, but we cannot even manage our own vegetable garden.

Version 4

**If we are so smart, then why are we so poor?**

*Ramazan Abdulatipov:*

The main characteristic of a Russian person is based on the fact that he is drawn to high spiritual searches, which alas, do not always coincide with the practicalities of life. Hence the eternal conflict between the greatest talents and ideas and the day-to-day chaos of life.

*Vladimir Potanin:*

We have “the take-what-you-can-when-you-can” viewpoint. It reaches the president of the country down to the workers in the factory. When people consistently believe that everything is temporary, and nothing will be affected by what we do now, then everything begins to fall apart. Top executives start to think about their own self-serving needs and selfish interests. In the meantime workers are pilfering from the workplace. What is the Russian character? If a stocked warehouse catches fire, these same people rush to put it out, often risking their own lives. They act like heroes. And if it’s not a fire? Then everybody takes something little by little until the last nut and they end up equally happy. We are only good at fighting wars and putting out fires. I think it’s time that everyone learns to direct their “fighting” enthusiasm in less heroic ways.

*Mark Zakharov:*

Russia is a peculiar testing ground where new relationships — ethnic, ethical, and confessional — are being tried out. If Russia’s composition were more homogeneous, we would already be living well. If the Moscow region were made into a separate state, then in a year or two it would become a prospering country, like Hungary at least. We are simply powerless to cope with all the religious and ethnic conflicts. Furthermore, we have a very peculiar mindset: we strive for what is ideal, while ignoring reality. We focus our efforts on abstract spiritual pursuits. We think we know much about world economics, but don’t even know how to look after our own backyard.

Version 5

**If we are so smart, then why are we so poor?**

*Ramazan Abdulatipov:*

The principle quality of Russians is based on the fact that they are in search of higher spiritual and intellectual values, which alas, do not always coincide with practical matters. Hence, the eternal paradox: the greatest ideas coexist with the everyday chaos of life.

*Vladimir Potanin:*

We have “the take-what-you-can-when-you-can” viewpoint. This viewpoint spans all the way from the president down to the factory workers. And when people are convinced that everything is temporary, and

that no one in the future will be affected by what we do now, then everything falls to pieces. Top executives start to think about their egocentricities and selfish interests. In the meantime, workers are pilfering stuff from the workplace. What defines the Russian character? If a fire breaks out in a warehouse full of goods, these workers will rush to put it out, often risking their lives. They act like heroes. But what if there's no fire? In that case, these same workers will pilfer the same goods, and will also be equally happy. We are only good at fighting wars and putting out fires. I think it's time for everyone to learn to vent their "fighting" enthusiasms in less heroic ways.

*Mark Zacharov:*

Russia is a peculiar testing site where new relationships — ethnical, ethical, and confessional — are being tried out. If Russia were more homogeneous, we would already be living well. If we were to make the Moscow region into a separate state, then within a couple of years it would become a flourishing country, like Hungary at least. We are simply powerless to cope with all the religious and ethnical conflicts. Plus we possess a very peculiar mind-set: we aspire for lofty things, and ignore reality. We focus our efforts on abstract spiritual pursuits. In other words, we think we know much about world economics, but don't know how to look after our own backyard.

**Exercise 3.** Check out the sample translation of the passages at the back of the book for additional variants of translation.

**Exercise 4.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 5.** What do you think about the three interviewees' responses?

## Unit 14. The Translator's Informational Capacity

### Информационная емкость

### (информационный запас) переводчика

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What is meant by “knowing” a word? It is a well-known fact that the translator always works with particular *word-senses* highlighted by particular contexts. But the level of his or her awareness of the semantics of even one word-sense may vary considerably. It is useful to distinguish five different levels of “knowing” a word-sense, or five different levels of the translator's informational capacity.

**Level 1.** The translator is able to associate a word-sense with some general field of human knowledge or practical activity, i.e. with a certain very wide class of things or ideas.

E. g. **hydrophobia** — an illness — болезнь. (*Информационная емкость первого уровня — способность отнести понятие к общему широкому классу понятий.*)

**Level 2.** The translator is able to refer the word-sense to a particular genus of things or ideas.

E. g. **hydrophobia** — an affliction of the central nervous system — поражение, заболевание центральной нервной системы. (*Информационная емкость второго уровня — способность отнести понятие к общему роду понятий.*)

**Level 3.** The translator is able to refer the word-sense to a particular species of things or ideas.

E. g. **hydrophobia** — *tech. rabies* — a disease that kills animals and people, that you can catch if you're bitten by an infected dog, etc. (LDCE) — бешенство. (*Информационная емкость третьего уровня — способность дать понятию определение, указав его родовую принадлежность и выделив его существенные видовые признаки.*)

**Level 4.** The translator possesses encyclopedic details of the phenomenon described by the concept in question.

E. g. **rabies** — an acute, infectious, often fatal viral disease of most warm-blooded animals, especially wolves, cats, and dogs, that attacks the central nervous system and is transmitted by the bite of infected animals (AHD). (*Информационная емкость четвертого уровня — обладание энциклопедическими знаниями о данном явлении или понятии.*)

**Level 5.** In addition to the encyclopedic knowledge, the translator possesses a scientific knowledge of the concept in question. Scientific

knowledge allows a systematic description of the essential qualities of a thing or idea, their connections with other things and ideas, and the way they have developed up to now and are expected to develop in the future.

E. g. the translator knows in what essential ways hydrophobia is different from other viral diseases that attack the central nervous system, when it was first identified, how it was treated in the past and how it is treated now, and what the prospects are of eliminating the risk of this disease altogether. This is scientific knowledge. (*Информационная емкость пятого уровня — обладание научными знаниями о данном явлении или понятии.*)

Bilingual dictionaries do not define, they give cross-language translation synonyms. They provide the translator with the outward shape of the word-sense without describing its inner content.

To translate effectively one has to have at least a level 3 informational capacity. Level 4 and in some cases level 5 informational capacities are strongly advisable, especially in translation for specific purposes.

**Exercise 1.** Determine your level of informational capacity with regard to the underlined technical terms in the article below. Which of them can you actually define?

Text for translation:

### **Casio Fiva — заметки на лету<sup>1</sup>**

1. «Боже, какая киска! Можно погладить?» Такой была первая реакция моей жены, когда она увидела этот изящный аппарат. Действительно, новый субноутбук Fiva из линейки Cassiopeia выглядит очень гладким и элегантным — как ухоженный кот.

2. Стильный серебристый корпус, габариты стандартного блокнота-ежедневника, вес 825 г, но эта крошка является полноценным компьютером, оснащенным процессором National Semiconductor Geode 233 МГц, 64 Мбайт оперативной памяти, жестким диском 6 Гбайт и жидкокристаллическим цветным экраном с активной матрицей 800x600 точек. Чтобы окончательно расставить точки над *i*, назовем операционную систему, которая предустановлена на компьютере. Это Windows 98 Second Edition.

3. В комплект поставки входят сам ноутбук с аккумулятором, адаптер для питания и зарядки от сети, инструкции на русском и английском языках, компакт-диски с Windows 98SE и фирменным программным обеспечением. Здесь наблюдается некоторая несуразность: вставить этот компакт-диск совершенно некуда, по-

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<sup>1</sup> www.ramble1.ru 8 02.2001 10:15



сколько размеры ноутбука не допускают возможность встраивания дисководов или привода CD-ROM. Мне кажется, что для облегчения работы с Fiva лучше приобретать внешний CD-ROM сразу, а не ждать, когда грянет гром в виде срочной необходимости переустановить Windows или инсталлировать новые программы. Помимо дисководов и CD-ROM, на корпусе самого ноутбука вы не найдете стандартных портов для подключения принтера, модема и монитора. Все эти устройства подключаются при помощи специального расширителя портов, который, в свою очередь, присоединяется к разъему на нижней крышке Fiva.

**Exercise 2.** Translate the text *Casio Fiva — заметки на лету* into English on a computer, using double-spaced intervals between the lines. Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the passage are numbered for quicker reference while discussing variants of translation.

**Exercise 3.** Comment on the 5 versions of the translation of the passage *Casio Fiva — заметки на лету* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

Version 1

### Casio Fiva — Brief Description

1. "Wow, look at that baby! Can I touch it?" That was my wife's first reaction when she saw this fine machine. Actually, the new Cassiopeia series subnotebook Fiva looks very sleek and elegant, like a well-groomed cat.

2. The stylish silver casing, with the dimensions of a standard day-planner, weighs 1.8lbs. This baby is a full-fledged computer fitted out with a National Semiconductor Geode 233 Megahertz processor, 64 Megabytes of RAM, a 6 gigabytes hard drive and a TFT color screen with a resolution of 800 x 600 pixels. And to put the icing on the cake, I'll add that the operating system which is pre-installed on the computer is Windows 98 Second Edition.

3. The complete package includes the notebook itself with AC power adaptor and battery, a user manual in both Russian and English, compact disks with Windows 98 SE and other software programs. Though here we have a slight problem: there's nowhere to insert the CD because the size of the notebook doesn't allow for an internal CD-ROM drive. It seems that in order to make the Fiva more user-friendly it would be best to get an external CD-ROM right away and not wait until the last minute when you need one to re-install Windows or other new programs. The disk drive and CD-ROM aside, you also won't find standard parts for the attachment of a printer, modem, or monitor on the notebook itself. All these peripherals are hooked up through a special port replicator which is connected to a port at the base of the Fiva.

*Version 2*

### **Casio Fiva — Quick Look**

1. “Wow look at that baby! Can I touch it?” That was my wife’s first reaction when she got a look at this fine machine. Really, the new sub-notebook Fiva from the Cassiopeia line looks very sleek and elegant — like a well-groomed cat.

2. With a stylish silver case it’s the size of a standard day-planner. It weighs 825 grams (1.8 lbs), but this little guy is a full-fledged computer equipped with a National Semiconductor Geode 233MHz CPU, 64Mb RAM, 6Gb hard drive, active matrix (TFT) color display with 800x600 resolution. To put the icing on the cake, I’ll name the operating system that comes preinstalled — it’s Windows 98 second edition.

3. The package includes the notebook itself, a battery, an AC power adapter, user’s manual in both Russian and English, and CDs with Windows 98SE and other Casio software. Here’s a slight problem: there’s absolutely no place to insert this disk, since the size of the notebook eliminates the possibility of a built-in floppy drive or internal CD-ROM. It seems to me that in order to make the Fiva more user-friendly, you should get an external CD-ROM first thing, and don’t wait until the last minute there is some immediate need to re-install Windows or load a new program. Besides the absence of a floppy and CD-ROM, you also won’t find the standard ports for a printer, modem, or monitor. All of these peripherals can be connected with the help of a port replicator which is in turn attached to a port on the bottom of the Fiva.

*Version 3*

### **Casio Fiva**

1. “Wow! Look at that baby! Can I take a look?” This was my wife’s first reaction when she saw this beautiful machine. Actually, the new Subnotebook Fiva from the Cassiopeia line looks very sleek and elegant, like a well-groomed cat.

2. With a stylish silver body, the Fiva is the size of a day planner and weighs only 1.8 pounds. This little beauty is a full-fledged computer, equipped with a National Semiconductor Geode 233 MHz processor, 64 MB RAM, 6 GB hard drive, and a 600x800 resolution color monitor. The icing on the cake is that the operating system that comes preinstalled is Windows 98 Second Edition.

3. The notebook comes with a rechargeable battery, an AC power adapter, a user manual in Russian and English, and a CD with Windows 98SE and other software. There is a slight problem, however: there is absolutely no place to insert the disk. The size of the notebook does not allow for a built-in floppy drive. In order to make the Fiva user friendly, I think it is better to immediately install an external CD ROM instead of

waiting for an emergency to install Windows or other new programs. Besides the missing CD ROM drive, you will not find standard ports for the printer, modem, or monitor in the body of the notebook itself. All of these peripherals are hooked up with the help of a special port replicator which is connected to the bottom of the Fiva.

*Version 4*

**Casio Fiva**

1. "Wow, what a beauty! Can I take a look at it?" This was the first reaction of my wife, when she got a look at this fine machine. Actually, the new subnotebook Fiva from the Cassiopeia line looks very sleek and elegant — like a well-groomed cat.

2. With a stylish silvery case the size of a standard day runner and weighing 1.8 lbs., this beauty is still a full-fledged computer, with a National Semiconductor, 233 MHz processor, 64 megabytes of RAM, a 6-gigabyte hard drive, and an active matrix (TFT) color display with an 800 x 600 resolution. To put the icing on the cake, I'll name the operating system that comes pre-installed — Windows 98 Second Edition.

3. The notebook is supplied complete with a battery, A/C power adapter, user manual in Russian and English, a CD with Windows 98 and other support software. There's a slight problem: there's absolutely nowhere to insert the CD. The size of the notebook does not allow for a built-in floppy drive or CD-ROM drive. I think that in order to make the Fiva more user friendly, it's better to buy an external CD-ROM right away, rather than waiting until the immediate need arises to reinstall Windows or install some new applications. Aside from the absence of a floppy drive and CD-ROM, you also won't find the standard ports for connecting the printer, modem, or monitor on the notebook body. All these peripherals may be connected with the help of a special Port Replicator, which attaches to the bottom of Fiva.

*Version 5*

**Casio Fiva — brief notes**

1. "Wow, look at that baby! Can I see it?" That was my wife's reaction when she first saw this fine machine. In actuality, the new sub-notebook Fiva, from the Cassiopeia line, looks very smooth and elegant — like a well-groomed cat.

2. With a very stylish silver body the size of a daily planner, and weighing only 1.8 pounds, this little beauty is still a full-fledged computer with a National Semiconductor Geode, 233 Mega Hertz processor, 64 Megs of Ram, a 6 Gigabyte hard-drive, and an active matrix (TFT) color display with 800x600 resolution. To put the icing on the cake, I'll name the operating system that comes preinstalled, Windows 98 Second Edition.

3. Our notebook is supplied complete with a battery, A/C power adapter, user manuals in Russian and English, CD's with Windows 98 SE and support software. There's a slight problem: there is absolutely nowhere to insert the CD, because the size of the notebook does not allow for an internal floppy drive or CD-ROM drive. I think that in order to make the Fiva more user-friendly, it is better to buy an external CD-ROM right away, and not to wait until the immediate need arises to reinstall Windows or install some new applications. Aside from the absence of the floppy and CD-ROM drives, you cannot find the standard ports for a printer, modem, and monitor on the body of the laptop. All these devices can be hooked up with the help of a special port replicator, which in turn can be connected to the bottom of the Fiva.

**Exercise 4.** Check out the sample translation of the passage at the back of the book for additional variants of translation.

**Exercise 5.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 6.** Describe the kind of computer and peripherals you have or normally use.

## Unit 15. “Semantic Engineering” and Levels of Translation Approximations

### «Семантическая инженерия перевода» и уровни переводческих соответствий

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As has been demonstrated in this course, full matches of source and target language word-senses are rather the exception than the rule. As a result, the translator habitually has to resort to contextual “constructing,” “generating,” or “engineering” of both denotative and connotative components of word-senses in the target language that would match, as closely as possible, those in the source language. Even at the word level, translation is a constant process of “semantic engineering.” This “semantic engineering” of translation results in translation approximations of different levels.

These levels are as follows:

1) **close approximations** (equivalents) — *близкие соответствия* (approximations that, for all intents and purposes, may be considered equivalents):

e. g. *монтировка* — a fire iron, *торт-наполеон* — a napoleon;

2) **adequate approximations** (near equivalents) — *практические соответствия* (approximations with slight differences in their connotative and/or denotative meanings):

e. g. *кинуть кого-л.* — to stiff sb, *обуть кого-л.* — to shaft sb;

3) **functional-communicative analogues** — *функционально-коммуникативные аналоги* (products of contextual “engineering” of senses, or “semantic engineering of translation”):

e. g. *авось* — blind trust in sheer luck / divine providence / faith in serendipity;

4) **interpretations or descriptive definitions/translations** — *толкования, или описания-дефиниции* (when it is impossible to produce translations proper):

e. g. «Голубой огонек» — a popular New Year’s Eve TV show;

5) **loan translations** — *переводы-кальки* (whereby the semantic components of a given lexical item are literally translated into the target language):

e. g. *бизнес по-русски* — business Russian-style, «новые русские» — “new Russians”;

6) **phonetic transcriptions/transliterations** — *переводы-транскрипции/транслитерации*: (whereby the translator tries to convey the sound of the lexical item in the source language using the letters of the target language):

e. g. notebook — ноутбук, Дума — the Duma, крыша — krisha;

7) **reproductions of words in their original script** — *беспереvodные заимствования*:

e. g. VIP, VISA, Mastercard, disk-jockey, PIN-код, Windows 98.

**Exercise 1.** Translate the text *Международные анекдоты* into English on a computer, using double-spaced intervals between the lines. What levels of translation approximation have you achieved in translating the words *анекдот, закуска, изба, колхоз, парторг, председатель (колхоза), народ в поле, Жак, Хосе, Мари, Ольга*? Bring the hard copy of your translation to class for discussion and editing. The paragraphs in the text are numbered for quicker reference while discussing variants of translation.

Text for translation:

### **Международные анекдоты<sup>1</sup>**

1. Наиболее популярным источником стереотипных представлений о национальных характерах являются так называемые международные анекдоты, то есть анекдоты, построенные на шаблонном сюжете: представители разных национальностей, попав в одну и ту же ситуацию, реагируют на нее по-разному, в соответствии с теми чертами их национального характера, которые приписывают им на родине анекдота.

2. Вот простейший анекдот такого рода: как ведут себя люди разных национальностей, если они обнаружат муху в кружке пива. Немец (практичный) выбрасывает муху и пьет пиво. Француз (сентиментальный) вытаскивает муху, дует на нее, расправляет ей крылышки — и не пьет пиво. Русский (неприхотливый и любящий выпить) выпивает пиво, не заметив мухи. Американец (уверенный в своих правах) зовет официанта, устраивает скандал и требует другую кружку. Китаец (китайская кухня включает самые неожиданные блюда) вынимает муху, пьет пиво и закусывает мухой. Еврей (меркантильный) пьет пиво, а муху продает китайцу.

3. Еще пример. Комиссия ООН решила проверить разные народы на выживаемость и в порядке эксперимента поместила на отдельные необитаемые острова представителей разных националь-

<sup>1</sup> С Г Тер-Минасова. Язык и межкультурная коммуникация. Слово. — М., 2000, стр. 139–140

ностей — двух мужчин и одну женщину. Через десять лет комиссия отправилась инспектировать острова. На английском острове два джентльмена играли в теннис. «У нас все прекрасно, мы в хорошей спортивной форме, проблем нет», — заявили они. — «А дама?» — «Мы ничего о ней не знаем, нас никто не представил». На французском острове веселая Мари сказала: «Это Пьер, это Жак, у нас все замечательно, мы все трое очень довольны». На испанском острове Мария рассказала комиссии, что на второй день эксперимента Хосе убил Хуана, и с тех пор они живут очень счастливо. Русских острова было два: дореволюционный и послереволюционный. На дореволюционном острове печальная Ольга сообщила, что она любила одного, вышла замуж за другого, и все трое глубоко несчастны. На послереволюционном острове два крепких мужика играли в избе в карты, когда прибыла комиссия. «У нас все в полном порядке, — сказал один из них. — Мы организовали колхоз: я — председатель, он — парторг». — «А где же ваша дама?» — поинтересовались члены комиссии. — «Народ? Народ в поле», — был ответ. (Заметим в скобках, что это выражение — народ в поле — вошло в разговорный язык как поговорка.)

4. И последний пример из большого числа такого рода анекдотов. Ученые решили провести эксперимент: какая нация лучше переносит холод? В морозильную камеру представители разных национальностей могли взять с собой что пожелают, и, когда терпеть будет невозможно, они должны постучать в двери камеры, чтобы ее открыли. Француз сказал: «Дайте мне вина и хорошеньких женщин», — и пошел в морозильную камеру. Через полчаса раздался слабый стук, и дрожащий от холода француз вышел из камеры. Англичанин решил взять с собой сигару, бутылку виски и одну женщину, хорошо владеющую собой. Через час раздался стук, и из камеры вытащили полузамерзшего англичанина. Русский пожелал собутыльника, ведро водки, два соленых огурца и отправился в морозилку. Через три часа встревоженные ученые приоткрыли дверь, опасаясь несчастного случая. Из камеры показался кулак, обрушившийся на экспериментатора, и послышались слова: «Вот свиньи! И так холодно, а они еще дверь открывают», — и дверь хлопнулась.

**Exercise 2.** Comment on the 5 versions of the translation of the text *Международные анекдоты* below. Can you spot any distortions of the original text, language errors or stylistically awkward parts in the translations? (The spelling and punctuation used by individual translators have been preserved in their original form.)

## International Jokes

1. The most popular sources of stereotypical impressions regarding national character are the so-called “international jokes” — that is, jokes based on a standard plot where representatives of different nationalities wind up in one situation or the other, then adjust to it in various ways according to those traits of their national character which are ascribed to them in the country from which the joke originated.

2. Here’s a simple example of such a joke: How do people of different nationalities react when they find a fly in their beer? A German (who’s practical) throws out the fly and drinks the beer. A Frenchman (who’s sentimental) pulls out the fly, blows on it, straightens out its little wings and doesn’t drink the beer. A Russian (who’s undemanding and booze-loving) chugs the beer, taking no notice of the fly. The American (who’s confident about his rights) calls the waiter over, makes a scene, and demands another beer. The Chinese man (Chinese cuisine includes the most unexpected dishes) takes out the fly, drinks the beer and follows it with a fly hors d’oeuvre. The Jew (a natural businessman) drinks the beer and sells the fly to the Chinese man.

3. Here’s another example: a UN commission decided to check the survivability of people of different nationalities, and as an experiment situated representatives — two men and one woman each — from different countries on separate desert islands. After ten years the commission went out to inspect the islands. On the British island two gentlemen were playing tennis. “Everything’s going great, we’re in good shape, no problems,” they stated. “The lady? We don’t know anything about her — no one introduced us.” On the French island, a joyful Marie said, “This is Pierre, this is Jacque, everything is wonderful, all three of us are very content.” On the Spanish island, Maria explained to the commission that on the second day of the experiment Jose killed Juan, and that since then they’ve all been living very happily. There were two Russian islands — one from before the Russian Revolution, and the other from after. On the pre-Revolution island, a sad Olga told the commission how she had loved one of the men, married the other, and all of them were deeply unhappy. On the post-Revolution island, two burly guys were playing cards in a hut when the commission arrived. “Everything is just fine,” said one of them. “We’ve organized a collective farm — I’m the chairman, he’s the Party Organizer.” “And where’s the woman?” asked the members of the commission with interest. “The people? The people are in the fields,” was the answer. (We’ll mention here in parentheses that this expression — “the people are in the fields” — entered the language as a common saying.)

4. And here’s one last example from a large number of such jokes. Scientists decided to conduct an experiment: Which nation can best



tolerate the cold? Representatives from different nationalities could take what they wanted with them into a walk-in freezer, and when they couldn't take the cold anymore, they were to knock on the door for the scientists to let them out. The Frenchman said, "Give me a lot of fine wine and fine, young women," and went into the freezer. After a half an hour there was a faint knock at the door, and the Frenchman, shaking from the cold, came out of the freezer. The Englishman decided to take with him a cigar, a bottle of whiskey, and one well-mannered woman. After an hour there was a knock, and they pulled a half-frozen Englishman out of the freezer. The Russian requested a drinking buddy, a bucket of vodka, and two pickles — and went into the freezer. After three hours the anxious scientists cracked open the door, fearing the worst. A fist swung out of the doorway, striking one of the conductors of the experiment, and you could hear, "Swine! It's cold as it I, and they still open the door." And the door shut.

## Version 2

### International Jokes

1. The most popular source of stereotypical impressions about national characters are the so-called international jokes. The jokes are built around standard plots, and in the jokes members of different nations, finding themselves in the same situation, react to it differently — according to the traits of their national character, which are attributed to them in the country where the joke originated.

2. Here is a simple example of such a joke: How do people react when they find a fly in their beer. The German (practical) throws out the fly and drinks the beer. The Frenchman (sentimental) takes the fly out, blows on it, straitens out its little wings and doesn't drink the beer. The Russian (undemanding and booze-loving) chugs the beer without noticing the fly. The American (assured of his rights) calls the waiter, makes a scene and demands another beer. The Chinese man (Chinese cuisine includes the most unexpected dishes) takes out the fly, drinks the beer and eats the fly. The Jewish man (being a natural businessman) drinks the beer, takes out the fly and sells it to the Chinese man.

3. Another example. A UN committee decided to check various people's survivability skills. In order to do that they put members of different nationalities on separate islands, two men and one woman on each. Ten years later the committee went to inspect the islands. On the English island two gentlemen were playing tennis. "Everything is fine, we are in good shape and we don't have any problems," they said. "What about the lady? We don't know anything about her, we were not introduced." On the French island a joyful Marie said: "This is Pierre, this is Jacques, everything is wonderful, all of us are very content." On the Spanish island Maria told the committee that Jose had killed Juan on the second day of the

experiment and since then they had lived happily. There were two Russian islands — a pre-Revolutionary and a post-Revolutionary one. On the pre-Revolutionary island a sad Olga reported that she had loved one man but married the other and all three of them were deeply unhappy. When the committee arrived on the post-Revolutionary island they found two burly men playing cards in a hut. “Everything is fine,” said one of them. “We organized a collective farm. I’m its head and he is the chairman of the local Communist party.” “And where is your lady?” asked the members of the committee. “The people are in the field, working,” was the answer. (It must be noted in brackets that the phrase “The people are in the field, working” has entered spoken Russian as a popular saying.)

4. And here is a final example from a large number of such jokes. Scientists decided to conduct an experiment: which nation withstands cold the best? Representatives of different nationalities could take anything they wanted into the walk-in freezer and when they couldn’t stand the cold any longer, they were to knock on the door of the freezer to be let out. The Frenchman said, “Give me lots of fine wine and good women” and went into the freezer. In half an hour there was a faint knock and the shivering Frenchman came out of the freezer. The Englishman decided to take in a cigar, a bottle of whiskey, and a practical young woman. In an hour there came a knock and the half-frozen Englishman was dragged out. The Russian wished for a drinking buddy, a bucket of vodka and two pickles and entered the freezer. In three hours the concerned scientists, fearful of an unfortunate incident, half-opened the door. A fist swung out of the freezer crashing into one of the experimenters and a voice said, “Those swines! It’s cold as it is in here and they are still opening the door!”

### *Version 3*

## **International Anekdoten**

1. The most popular source of stereotypical impressions of a nation’s character are so-called “international anecdotes.” These jokes are built around standard plots, and deal with people of different ethnic backgrounds, who, finding themselves in the same situation, people react in different ways. They react in accordance with the traits of their national character, and these traits are attributed in the country in which the joke originated.

2. Here is an example of such a joke. How do people of different nationalities react when they find a fly in their beer mug? The practical German throws out the fly and drinks the beer. The sentimental Frenchman removes the fly, blows on it, straightens out the little wings, and does not drink the beer. The undemanding, booze-loving Russian chugs his beer without noticing the fly. The American, ever assured of his

rights, calls over the waiter and demands another mug. The Chinese man, who is accustomed to the unexpected dishes of Chinese cuisine, removes the fly, drinks the beer, and enjoys the fly as an hors d'oeuvre. The Jew, a natural businessman, drinks the beer and sells the fly to the Chinese man.

3. Here is another example. The United Nations Organization decided to examine the survivability of people of different nationalities, and during this experiment, they placed members of different nations, two men and one woman each, on separate desert islands. After ten years, the UN returned to inspect the islands. On the British island, the two gentlemen were playing tennis. "Everything is fine with us, we are in great physical condition, and there are no problems," they said. "The lady? We don't know anything about her. We were never introduced." On the French island, happy Marie said, "This is Pierre, this is Jacques, everything is wonderful. All three of us are very content." On the Spanish island, Marie told the commission of inspectors that on the second day of the experiment, Jose killed Juan, and since then she and Jose have lived very happily. There were two Russian islands: one pre-Revolutionary and one post-Revolutionary. On the pre-Revolutionary island, Olga sadly explained how she loved one of the men, married the other, and all three were deeply unhappy ever since. On the post-Revolutionary island, two burly men were playing cards in a hut when the UN representatives arrived. "Everything is under control," one of them said. "We have organized a collective farm, and I am the collective farm manager, and he is the Communist party boss." "But where is the lady?" asked the representative. They answered, "The people? The people are in the field." (It is important to note that "the people are in the field" has become a popular expression in spoken Russian.)

4. Here is the last from a large number of such jokes. Scientists decided to conduct an experiment to determine which nation can best tolerate the cold. The participants of the experiment could bring whatever they wanted into a walk-in freezer, and when they could no longer withstand the cold, they would knock on the door to be let out. The Frenchman said, "Give me a lot of fine wine and good women," as he entered the freezer. After half an hour, there was a faint knock and a shivering Frenchman exited the freezer. The Englishman decided to bring a cigar, a bottle of whiskey, and a practical young woman. After an hour, there was a light knock at the door, and the half-frozen Englishman had to be dragged out of the freezer. The Russian asked for a drinking buddy, a bucket of vodka, and two pickles, and then he entered the freezer. After three hours, the scientists opened the door, fearing the worst, and a fist swung out of the freezer, punching the scientist. A voice was heard saying, "What pigs! It is already cold, and they are opening the door!" and with that, the door closed.

### International Jokes

1. The most popular source of stereotypical impressions of national characters are the so-called international jokes. These are jokes built around standard plots: members of different nationalities wind up in the same situation and react to it in different ways. They react in accordance to aspects of their national character, which are attributed to them in the country from which the joke originated.

2. Here's a simple joke of that kind: how do people of different nationalities react if they find a fly in their beer mug. The German, who is practical, throws out the fly and drinks the beer. The Frenchman, who is sentimental, removes the fly, blows on it, straightens out its little wings, and doesn't drink the beer. The Russian, who is simple and loves to drink, chugs the beer without noticing the fly. The American, who is confident of his rights, calls over the waiter, creates a scene and demands another beer. The Chinese man, whose cuisine includes a variety of unexpected dishes, takes out the fly, drinks the beer, and eats the fly as an hors d'oeuvre. The Jew, who is a natural businessman, drinks the beer, and sells the fly to the Chinese man.

3. Here's another example. A UN committee decided to check different people's survival capabilities and as an experiment placed them on separate desert islands representing different nationalities — two men and one woman on each. Ten years later, the committee was sent to inspect each island. On the British island the two gentlemen were playing tennis. "Everything's fine with us, we are in good shape, and there are no problems" they said. "The lady? We don't know anything about her. No one introduced us." On the French island, the cheerful Marie said "This is Pierre, this is Jacques, everything is wonderful, all three of us are very content." On the Spanish island, Maria told the committee that on the second day of the experiment Jose killed Juan and since then Jose and she have lived very happily. There were two Russian islands: the pre-Revolutionary island and the post-Revolutionary island. On the pre-Revolutionary island the sad Olga reported that she loved one man, married the other, and all three were deeply unhappy. When the committee arrived on the post-Revolutionary island, two burly men were playing cards in a hut. "Things are under control here," said one of them. "We organized a collective farm: I'm the chairman, and he is the party organizer." "And where is the lady?" inquired a committee member. "You mean the people? The people are working in the field," was the answer. (It should be noted parenthetically that "the people are in the field" has entered the Russian language as a popular saying.)

4. Here is a final example from a large number of such jokes. Scientists decided to conduct an experiment to determine which nation can best tolerate the cold. The representatives of various nations could bring

whatever they wanted with them into the walk-in freezer. When they couldn't stand the cold any longer, they must knock on the freezer door so that it could be opened. The Frenchman said, "Give me a lot of fine wine and some good women," and entered the freezer. A half an hour later, a faint knock was heard and out came the Frenchman shivering from the cold. The Englishman decided to take with him a cigar, a bottle of whiskey, and a well-mannered, respectable woman. After an hour there was a knock, and they dragged a half-frozen Englishman from the freezer. The Russian asked for a drinking companion, a bucket of vodka, two dill pickles, and then went into the freezer. After three hours, the worried scientists half-opened the door, fearing the worst. A fist swung out of the freezer, striking the scientist. And a voice said "You swine! It's cold as it is and you still open the door," and the door slammed shut.

### Version 5

#### International Jokes

1. The most popular source of stereotypical images about national characters is the so-called international joke. These jokes are built around standard plots: members of several nationalities wind up in the same situation and react to it in different ways. Their reactions correspond to their national character which is attributed to them in the country where the joke originated.

2. Here is the simplest example of such a joke: how do people of different nationalities react if they find a fly in their mug of beer. The practical German throws out the fly and drinks the beer anyway. The sentimental Frenchman pulls out the fly, blows on it, straightens out its little wings, and does not drink the beer. The Russian, who is undemanding and booze-loving, chugs the beer without noticing the fly. The American, ever confident of his rights, calls the waiter, makes a scene, and demands another mug. The Chinese man, being used to the unusual dishes of Chinese cuisine, takes out the fly, drinks the beer, and eats the fly as an appetizer. The Jewish guy, being a natural business-man, drinks the beer, and sells the fly to the Chinese man.

3. Here's another example. A UN commission decided to check various people's survival abilities, and in the procedure of the experiment placed members of several nationalities — 2 men and 1 woman each on separate desert islands. Ten years later, the commission was sent out to inspect the islands. On the British island two gentleman were playing tennis. "Everything's just great. We are in good shape, and we have no problems," they declared. "The lady? We don't know anything about her because no one introduced us." On the French island, happy Marie said: "This is Pierre, and this is Jacques. Everything is wonderful, and all three of us are very content." On the Spanish island, Maria told the commission that on the second day of the experiment Jose killed Juan, and since then Jose and

she have been living happily. There were two Russian islands: one pre-Revolutionary and one post-Revolutionary. On the pre-Revolutionary island, sad Olga told the members of the commission that she had fallen in love with one man, married the other, and all three of them had been deeply unhappy ever since. When the commission arrived on the post-Revolutionary island, two burly men were playing cards in the hut. "Things are under control," said one of the men. "We have organized a collective farm: I am the chairman, and he is the Communist party organizer." "And where is your lady?" asked the members of the commission. "The people? All the people are in the field" was their answer. (Let's make a parenthetical note that the expression — the people are in the field — has entered into the Russian language as a popular saying.)

4. And here's a final example from a large number of such jokes. Scientists decided to conduct an experiment to determine which nation could best withstand cold. Representatives of various nationalities were able to take whatever they wanted into a walk-in freezer. When they were unable to endure the cold anymore, they had to knock on the freezer door so that it could be opened. The Frenchman said: "Give me lots of wine and some fine, young women," and walked into the freezer. After half an hour there was a faint knock on the door, and a shivering Frenchman walked out of the freezer. The Englishman decided to take with him a cigar, a bottle of whiskey, and a well-mannered young woman. After an hour a knock was heard, and from the freezer they dragged out a half-frozen Englishman. The Russian asked for a drinking buddy, a bucket of vodka, two dill pickles, and into the freezer he went. After 3 hours the worried scientists cautiously opened the door fearing the worst. Out of the freezer swung out a fist, striking the experimenter, and a voice said: "You swines! It's cold as it is, and you still open the door." Then the door slammed shut.

**Exercise 3.** Check out the sample translation of the text at the back of the book for additional variants of translation.

**Exercise 4.** Make a final editing of your translation and turn the final edited version in for grading.

**Exercise 5.** Do you know any international jokes? Tell them in class. How true are they to life?

RUW 4932

**Translating Culture:****A Practical Introduction to Written Translation from Russian into English  
Stage 1: Word Level (45–50-minute periods)**

Credits: 3, Section 3238

2001: Spring Semester

MWF 4 (Exam group 2E); Dau 233

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**Course description:****AIMS:**

- 1) To use written translation as a means of linguo-stylistic analysis of Russian print media discourse;
- 2) To teach students basic translation techniques of preserving the meaning of the Source Text (ST) in the Target Text (TT);
- 3) To expand students' Russian and English active and passive vocabulary through extensive use of Russian-English, English-Russian, and Russian and English monolingual dictionaries;
- 4) To enhance students' cross-cultural awareness through translating culture-specific elements in the ST;
- 5) To enhance students' lexical, grammatical and stylistic precision of self-expression in English and in Russian;
- 6) To encourage student discussions of the issues raised in the texts being translated.

**Theory and Practice:****I. GENERAL INTRODUCTION**

1. Defining translation;
2. Levels of equivalence;
3. Basic translation techniques:

- 3.1. omission,
- 3.2. addition,
- 3.3. position change,
- 3.4. use of different parts of speech and grammatical forms,
- 3.5. making up for losses in translation,
- 3.6. concretization,
- 3.7. generalization,
- 3.8. antonymic translation, and
- 3.9. metonymic translation;
4. Multi-level analysis and synthesis.

## II. LEXICOGRAPHICAL ASPECTS OF TRANSLATION

5. A beginning translator's "must have" set of reference sources: Russian-English and English-Russian (bilingual) dictionaries; English-English and Russian-Russian (monolingual) dictionaries; encyclopedias.

6. A step-by-step strategy of tracking down lexical items that seem to be missing from the dictionary.

## III. WORD SEMANTICS

7. Word-sense, seme, sense core and sense periphery.
8. The semantic structure of a word.
9. The frequency-of-usage factor in translation.
10. Descriptive translation of word-senses.
11. The denotative and connotative meaning of a word-sense.
12. The concept of functional style (register).
13. The concept of dialect.
14. Semantic mismatches of seemingly identical Russian and English words: Cross-cultural cognates, or "the beginning translator's false friends" in Russian and English.
15. Translation synonyms.
16. How to define word-senses.
17. Specialist / technical terms (translation for specific purposes).
18. The translator's levels of informational capacity.
19. Semantic engineering in translation: The main types of semantic approximations in translation.

## THEORETICAL BACKGROUND SOURCES:

1. V.N. Komissarov, A.L. Korolova. A Manual of Translation from English into Russian (Практикум по переводу с английского языка на русский). Moscow. Visshaya Shkola, 1990.



2. Т.Р.Левицкая, А.М.Фитерман. Упражнения по переводу с английского языка на русский (с комментариями). Москва. МГПИИЯ им. Мориса Тореза, 1973.

3. В.Н.Комиссаров. Слово о переводе. Москва. ИМО, 1973.

4. Mona Baker. In other words. A coursebook on translation. London and New York. Routledge, 1992.

5. Roger T. Bell. Translation and Translating. Theory and Practice. London and New York. Longman, 1991.

**Note:** The theoretical issues outlined above are considered in the practical context of translating specific texts.

### **MATERIALS FOR TRANSLATION:**

Discussion-provoking passages from current Russian and American print media focussing on cross-cultural differences between the Russian and American ways of life.

### **ASSESSMENT CRITERIA:**

1) Regular attendance — 30 % of the final grade.

2) Homework preparation and class participation (the finally edited versions of all the translated passages are to be submitted via e-mail) — 40 % of the final grade.

3) Final exam (one written translation each of E-R and R-E passages that have been analyzed in class; no dictionaries allowed) — 30 % of the final grade.

The following scale is used in grading final exams:

A = 90 — 100 %

B+ = 87 — 89 %

C+ = 77 — 79 %

C = 70 — 76 %

D = 60 — 66 %

E = 57 — 59 %

## Unit 1

## Sample Translation

**Хай! Бай!***Алексей Туробов<sup>1</sup>*

1. Пожалуй, к манере общения русскому труднее всего привыкнуть в Америке. Никак не могу ухватить эту манеру. Внимание и в то же время безразличие. Я или начинаю брататься, или остаюсь нелюбезно немногословен. Когда пытаюсь изобразить их любезность — тянет что-то вроде расшаркаться и раскланяться, в стиле восемнадцатого века.

2. У них чем ближе человек, тем меньше восклицаний при встрече-прощании. У нас наоборот: чем ближе — громко, чужому — сдержанно. Такие восторженные интонации у меня просто голосовые связки не воспроизводят. «Oh!! Fine!! Good!! And you??» С приписком даже.

3. «Хай!» при приветствии я тоже еле из себя выдавливаю. Какое-то вялое гавканье. То ли дело наши «Привет!» и «Пока!». Крепкие, энергичные слова.

**Hi! Bye!***Alexey Turobov<sup>2</sup>*

1. Social behavior in America is, perhaps, the most difficult thing for a Russian to get used to. I can't seem to get a handle on it. The way Americans interact is marked by indifference and attention at the same time. I, for one, either start fraternizing or remain sullenly terse. When I try to match their courtesy, I get an urge to bow and scrape — the way they used to do in the 18th century.

2. In America, the closer the people, the fewer the exclamations on meeting and parting. In Russia, it's the other way around: you're enthusiastically loud with those who are closer to you, and restrained with strangers. The kind of ecstatic inflection Americans use is simply impossible for my vocal cords to reproduce. Their "Oh!! Fine!! Good!! And you??" are practically shrieked out.

3. When I meet somebody, "Hi!" is also difficult for me to squeeze out of myself. What comes out is a kind of apathetic barking. No match at all for our "Привет!" and "Пока!", which are forceful and energetic words.

<sup>1</sup> А.Туробов. Америка каждый день. Записки натуралиста. Хай! Бай! «Новый Мир», №4, 2000, стр. 1-2.

<sup>2</sup> A. Turobov. America Every Day. A naturalist's notes. Hi! Bye! "Noviy Mir", No. 4, 2000, p. 1-2.

4. В рукопожатии есть свои отличия. Наши мужики часто здороваются за руку как-то сбоку, сприсядки, заговорщицки. В школе у нас называлось — «Держи краба». А эти прямо стоят, далеко тянут выпрямленную руку, прямо смотрят в глаза.

4. The way Americans shake hands is distinctive, too. Our guys often shake hands kind of sideways, from a half-crouching position and in a conspiratorial way. This was called “Holding the crab” at the Russian high school I went to. These dudes stand upright, stretch their hand way out, and look you straight in the eye.

#### Translator's Notes

1. **ухватить** — *разг.* суметь понять, уловить что-л., разобраться в чем-л. (БТС) — **to get a handle on sb or sth** — to start to understand a person, situation, etc. (LDCE);
2. **выдавливаться из себя** — с трудом, с усилием произнести (БТС) — to squeeze sth out of oneself;
3. **то ли дело** — усилительный оборот, подчеркивающий противопоставление — to be no match for sb or sth;
4. **мужик** — *разг.-сниж.* о любом мужчине (БТС) — *guy, dude*;
5. **«Держи краба»** — *жарг.* «Держи руку» («пять») — “Hold the crab”, “Give me skin,” etc.;
6. **эти** (люди, ребята и т.п.) — пренебрежительное указание на кого-л. — these dudes.

## Unit 2

### Sample Translation

#### Оптимисты

(начало)

*Алексей Туробов<sup>1</sup>*

1. — How are you doing? (Как у вас дела?)

— Oh, thank you, I'm fine! And how are you? (О, спасибо, прекрасно! А как вы?)

— Oh, thank you, I'm just fine! (О, спасибо, просто прекрасно!)

— Good! (Вот и хорошо, что все хорошо!)

2. Встретились и разошлись.

3. Как-то я пожаловался соседке по кабинету, веселой преподавательнице испанского, что эта бессмысленная перепевка действует мне на нервы. Нельзя ли ритуал немножко подсократить?

4. — Э нет! — отвечала она. — Меня еще мама в детстве учила: «Не забывай сама спрашивать в ответ: 'And how are you?」» А то будет невежливо».

5. С тех пор я, сталкиваясь с соседкой в коридоре, хитро смотрел на нее, дожидался ее приветствия и в ответ спрашивал: «And how are you?» При этом особо ударял на «you», как скажут в магазине или автомастерской, когда клиент покровительственно поздоровается первым: мол, мы-то что, вот вы-то как?

#### Optimists

(beginning)

*Alexey Turobov<sup>2</sup>*

1. — How are you doing?

— Oh, thank you, I'm fine! And how are you?

— Oh, thank you, I'm just fine!

— Good!

2. They met and they went their separate ways.

3. I once complained to a cheerful lady who taught Spanish and shared an office with me that this senseless interchange was getting on my nerves. Couldn't the ritual be somewhat curtailed?

4. — Oh, no! — she replied. My mother taught me in my early childhood: "Don't forget to ask in reply 'And how are you?' — if you want to be polite."

5. Since then, whenever I bumped into her in the corridor, I would give the lady a sly look, wait for her to greet me, and ask in reply, "And how are you?", placing special emphasis on "you" — the way they would do in response to your initial patronizing greeting in a store or garage to pretend their relative unimportance.

#### Translator's Notes

1. **веселый** — cheerful, cheery, happy, joyous, joyful, merry (MDSA);

2. **перепевка** (= перепев) от перепевать — повторять известное, высказанное ранее (ТСРЯ) — **interchange** — the action of interchanging, e. g. an exchange of words (COD);

3. **хитрый** — sly, cunning, crafty, secretive, wily, foxy (MDSA).

<sup>1</sup> А. Туробов. Америка каждый день. Записки натуралиста. Оптимисты. «Новый Мир», № 4, 2000, стр. 2.

<sup>2</sup> A. Turobov. America Every Day. A naturalist's notes. Optimists. "Noviy Mir", No. 4, 2000, p. 2.

## Sample Translation

**Оптимисты***(окончание)**Алексей Туробов<sup>1</sup>*

6. Передача была по ТВ в прямом эфире, как выпутываться из долгов. Звонит зритель, обращается к ведущему:

— Как вы?

— Прекрасно! А как вы?

— О, спасибо, просто прекрасно!

— В чем вопрос?

— Да я тут потерпел банкротство... Тяжко. Такое чувство, что весь мир ополчился против меня.

7. У нас если отвечает на вопрос: «Как дела?» — «Прекрасно!» — значит, нечестным трудом живет или не работает. Значит, продавщица ворует, а чиновник взятки берет. А если «Потихонечку» — значит, работяга.

8. А для них «Потихонечку» (Little by little) — значит, что-то задумал нехорошее, скрывает, что-то на уме. Под других копает. А если «Fine!» — значит, на других не глядит, своим доволен.

**Optimists***(completed)**Alexey Turobov<sup>2</sup>*

6. I once watched a phone-in television show about how to extricate yourself from your debts. A viewer phones in and asks the anchor:

— How are you doing?

— Fine, and you?

— Oh, thank you, just fine!

— What's your question?

— Well, I just went bankrupt... It's very tough. It's as if the whole world has turned against me.

7. In Russia, if you respond to "How are you doing?" by saying "Just fine!", it will be taken to mean that either you don't make an honest living or don't work at all. It would imply that a salesgirl steals from the store or an official takes bribes. But if you say "Little by little," it would be taken to mean that you're a very hard-working person.

8. For Americans, on the other hand, "Little by little" would mean that you're planning something bad, trying to hide something, or have a hidden agenda. You may also be digging up dirt on somebody. If, by contrast, you say "Fine!", the implication is that you don't envy others but are satisfied with what you've got.

**Translator's Notes**

1. **ополчиться против кого-л.** — to turn against somebody;
2. **быть себе на уме** — to be up to something; to plot something; to play a deep game; to have a hidden agenda; to be up to no good; to scheme.

<sup>1</sup> А.Туробов. Там же, стр. 2.

<sup>2</sup> А. Turobov. Ibid., p. 2.

## Sample Translation

### Правило общения

*Алексей Туробов<sup>1</sup>*

1. Важнейшее правило американского общения — «Be articulate!» (Будь выраженным!)

2. Это значит, попав в общество, не куксись, не отсиживайся в углу, не изображай из себя умника. Если нечего сказать, все равно говори. Если кажется, что тут не с кем разговаривать, — подходи к кому-нибудь и что-нибудь говори!

3. Исходящие от тебя звуки должны быть громкими, отчетливыми. Желательно, чтобы их вообще было побольше. Мямленью тут нет места. Неприемлемо хихикать и испускать всепонимающие тонкие полуулыбки. Надо только громко и отчетливо смеяться: га-га-га!

4. Нет места публично выставленному духовному томленью, переливам психологии. Люди хотят иметь о тебе ясное и простое представление, и ты должен помочь им в этом. Не лишне рассказать о своем прошлом, о своем background (подоснове), — это поможет лучше понять тебя. Желательно вообще составить о себе краткую легенду, чтобы не отцеживать каждый раз из всей своей жизненной истории три-четыре значимых для других момента.

5. Не стесняйся открыто говорить о своих планах и намерениях, даже если они корыстные. Тебя поймут, тут все такие.

### The Rule of Social Interaction

*Alexey Turobov<sup>2</sup>*

1. The most important rule of social interaction in America is “Be articulate!”

2. This means that when you find yourself in a social setting, you should not sulk, be a wallflower, or act like a smart aleck. If you have nothing to say, talk anyway. If there seems to be nobody worth talking to around you, come up to somebody and start talking about something anyway!

3. The sounds you emit must be loud and distinct. Generally, you would do well to produce as much sound as you possibly can. There is no place for inarticulate mutterings in such situations. Snickering and world-weary thin smiles are also out; what is required is a good guffaw.

4. There is no place for public displays of your inner torment or fluctuations of mood. People would like to have a clear and simple impression of you, and you should help them with that. It would not be a bad idea if you could tell them about your background so they will understand you better. Generally, it is a good idea to prepare a short, sanitized story of your life beforehand so you will not have to sift through your entire life each time you want to find some personal facts interesting to the people you are talking to.

5. Don't shy away from talking about your plans and intentions openly even if they're mercenary. You'll be understood. Everybody in America is that way.

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<sup>1</sup> А. Туробов. Там же, стр. 3.

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<sup>2</sup> А. Turobov. Ibid., p. 3.

## Translator's Notes

1. **articulate** — expressing oneself easily in clear and effective language (AHD);
2. **кукситься** — хмуриться, быть в плохом настроении или в состоянии недоумения (ТСРЯ);
3. **smart aleck** (informal) — 1) a person regarded as obnoxiously self-assertive, 2) an impudent person (AHD); informal someone who always says clever things or always has the right answer in a way that is annoying (LDCE);
4. Translating *всепонимающий* as *world-weary* is an example of meaning extension, in that the cause in the ST (понимать все) is replaced with its very likely effect in the TT (устать от того, что постоянно все понимаешь): If you understand everything entirely and completely and all the time, that will, most likely, make you world-weary or blasé. Translating *всепонимающий* as *blasé* also seems as a good variant.  
**blasé** — 1) uninterested because of frequent exposure or indulgence (AHD), 2) very sophisticated (AHD);
5. **thin** — (of a smile) weak and forced (COD);
6. **хихикать** — смеяться тихо или исподтишка, со злорадством (ТСРЯ);
7. **to snicker** — to utter a partly stifled laugh (AHD); — AmE to laugh quietly, and often unkindly, at something which is not supposed to be funny (LDCE);
8. The word combination **испускать улыбку** (\*to emit a smile) is unusual. It is either the writer's deliberate nonce-formation or just inaccurate use of language. Partly for this reason the word *испускать* is omitted in the TT;
9. **мямить** — говорить медленно, невнятно и вяло (ТСРЯ). There seems to be no one word in English that would include all the above units (elements) of meaning. As a result one word in the ST is translated by a word combination in the TT. It often happens that a distinct set of units or elements of meaning in one language is contained within the confines of one word while, in a different language, the same or similar units or elements of meaning can only be expressed by a stretch of language consisting of several words. Word-for-word correspondences in different languages often don't exist;
10. **guffaw** — a hearty, boisterous burst of laugh (AHD). The sound-imitating interjection in the ST is replaced by its corresponding noun (change of grammatical form); *губоты хохот, ролот* -га!
11. **томление** = томление от **томиться** — мучиться, испытывать тягость от чего-л. (ТСРЯ);
12. **перелив** — переход из одного оттенка, тона (цвета, звука) в другой (ТСРЯ);
13. **подоснова** — истинная причина, основа чего-л. *Вскрыть подоснову событий* (ТСРЯ). The writer of the passage uses the word *подоснова* incorrectly. It must be his own misguided translation of *background*;
14. **отцеживать** = **сцеживать** — сливая, отделять жидкость от осевшей гущи или сливать часть жидкости осторожно, не взбалтывая (ТСРЯ);
15. **корыстный** — основанный на корысти; **корысть** — 1) выгода, материальная польза; 2) стремление к личной выгоде, наживе, жадность (ТСРЯ).

## Sample Translation

## Странности

(начало)

Алексей Туробов<sup>1</sup>

1. Все полтора часа занятия студенты сидят передо мной в бейсбольных кепках. Штукатурка, что ли, на плешь насыплется? В тренажерном зале толкают в ней штангу, каждый раз задевая перекладиной за козырек. А играя в баскетбол на улице, поворачивают козырьком назад, чтобы не мешала.

2. Вообще у американцев какая-то непропорциональная оценка потребности в одежде. Всю зиму многие так и ходят в шортах, только куртку дутую сверху накинут. А чуть выпадет снег — выйдут отгребать его от ворот в шерстяных масках с вырезами для глаз, как у полярников или террористов. Я и сам к шортам незаметно привык, стал в них и дома, и на занятия ходить. Удобно оказалось — продувает, колени не вытягиваются.

## Peculiarities

(beginning)

Alexey Turobov<sup>2</sup>

1. The students sit in their baseball caps all through the one and a half hours of my class. It's as if they had bald spots and were afraid that some plaster would accidentally fall down on them. When lifting barbells in the weight room, they also wear baseball caps. With each press, the bill grazes the bar. While playing basketball on the street, they turn the cap back to front for the bill not to be in the way.

2. Generally speaking, Americans have an odd idea about what to wear and when. All through the winter, many of them may wear just shorts, with a warm jacket draped over their shoulders. But once a light snow has fallen, they will go outside to shovel it away from the gate, wearing woolen ski masks with slits for eyes — the kind arctic explorers or terrorists wear. I gradually got used to wearing shorts myself, and started to wear them both at home and to class. They turned out very convenient — there's a breeze around your legs and your trouser knees don't get stretched out of shape.

## Translator's Notes

1. **штукатурка** — plaster;
2. **плешь** = лысина — bald spot, bald patch;
3. **козырек** (козырёк) муж. — (cap) peak, visor, bill.

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<sup>1</sup> А Туробов. Там же, стр. 1.

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<sup>2</sup> А. Turobov. Ibid., p. 1.



## Sample Translation

## Странности

*(окончание)**Алексей Туробов<sup>1</sup>*

3. Обожают экипировку. Чтобы она точно соответствовала проводимому занятию. Доехать на велосипеде километр по тихой улице — наденет шлем, повышающие скорость рейтузы. Выйдет покататься на роликах у дома, едва ноги переставляет — полный набор: обтягивающий костюм, шлем, шитки на руках и ногах, горнолыжные затемненные очки.

4. Босиком в спортзале ни один не ходит. Обязательно кроссовки. Даже тапки не пойдут. Кроссовки желательны побольше, с бортиком. Носят их нараспашку, незашнурованными — для вентиляции, нога внутри так и пылает.

5. Целомудренные. Плавал в университетском бассейне в обычных шерстяных узких плавках, которые у меня пятнадцать лет. Пригляделся, уяснил, что так — просто неприлично, вызывающе. Должны быть широкие спортивные трусы до колен. В них многие ребята в сауне сидят, стесняются, под душем только оттопырят.

## Peculiarities

*(completed)**Alexey Turobov<sup>2</sup>*

3. Americans simply love all sorts of sports gear, which must be exactly in keeping with the activity they're involved in. If it's a half-mile bicycle ride down a quiet street, they'll put on a crash helmet and speed-enhancing spandex bike shorts. If they go rollerblading outside their house, they may hardly be able to put one foot in front of the other but they will certainly be wearing the whole outfit: a skin-tight spandex sport suit, crash helmet, elbow and knee pads and tinted goggles for mountain skiing.

4. You will never catch an American barefoot in a gym. Sneakers are an absolute must. Even special gym slippers won't do. The sneakers must be outsized and preferably high-tops. They are to be worn open and untied — for ventilation — as the feet inside them feel scorching hot.

5. Americans are very self-conscious. I once went for a swim at the university swimming pool, wearing ordinary narrow woolen bathing trunks which I've had for fifteen years. I took a closer look around and became aware that I looked downright indecent, even provocative. You must wear wide boxer shorts reaching to your knees — the kind many young guys wear in a sauna or in a shower where, out of modesty, they don't take them off but just pull away the waist band to let the water in.

## Translator's Notes

1. **целомудренный** — 1) девственный, 2) отличающийся строгой нравственной чистотой — 2) shy, timid, bashful; chaste, virtuous, pure, innocent, decent; self-conscious.

<sup>1</sup> А Туробов. Там же, стр 1.

<sup>2</sup> А. Turobov Ibid., p 1

**Сказки***(начало)**А.В.Павловская<sup>1</sup>*

1. Русский характер, как и любой другой, был преимущественно сформирован временем и пространством. История и географическое положение наложили на него свой неизгладимый отпечаток. История вообще объясняет и оправдывает многое, к сожалению, мало кто ее знает. Века постоянной военной опасности породили особый патриотизм русских и их стремление к сильной централизованной власти; суровые климатические условия вызвали необходимость жить и работать сообща; бескрайние просторы — особый российский размах. При всей условности подобного рода обобщений в характере русских можно выделить ряд закономерностей и общих черт.

**Fairy Tales***(beginning)**A. V. Pavlovskaya<sup>2</sup>*

1. The character of the Russian people, like that of any other nation, has been predominantly shaped by time and space. Russia's history and geographical position have had a profound effect on this process. Generally speaking, history explains and justifies a great deal. Unfortunately, few people know history. Centuries of constant military threat have given rise to a special brand of Russian patriotism and a tendency toward strong centralized power. The harsh climate has made people live and work together in closely-knit communities. The vast expanse of the land has fostered a trademark extravagant attitude to life. While such generalizations are necessarily oversimplified, a number of typical, special features can be identified in the Russian national character.

**Translator's Notes**

1. **размах** — *пренебр.* широта, объем деятельности: Человек большого размаха. *Разг.* Отсутствие ограничения, стеснения в чем-либо (в расходах, затратах на жизнь и т.п.). Жить с размахом (БТС);
2. **extravagant** — ideas or behaviour that are extravagant, too extreme and not sensible (LDCE).

<sup>1</sup> А.В.Павловская. Как делать бизнес в России. Путеводитель для деловых людей. — МААЛ: М., 1999, стр. 14–15.

<sup>2</sup> A. V. Pavlovskaya. How to Do Business in Russia. A Guide for Businessmen — MAAL: M., 1999, p 14–15.

## Sample Translation

Сказки  
(окончание)А.В. Павловская<sup>1</sup>

2. Очень много о национальном характере народа говорят его сказки. С них начинается формирование представлений о мире, о добре и зле, о нравственных ценностях. Интересно, что в России любимым героем сказок является Иван-дурак. Внешне неприметный, совершающий на первый взгляд глупые и ненужные поступки, не стремящийся ни к богатству, ни к славе, он в конце сказки получает в награду прекрасную королеву, а иногда и полцарства в придачу. В то же время его старшие братья — умницы и прагматики — оказываются в дураках. Сила Ивана-дурака, и в этом выразился своеобразный народный идеал, в его простоте, в его искренности, в отсутствии в его характере меркантильности и прагматизма. Он отдает голодной зайчихе последний ломоть хлеба, поступок бессмысленный с точки зрения здравого смысла, а в грудной момент именно она приносит ему яйцо, в котором Кашеева смерть. Так милосердие награждается. Никто не воспринимает Ивана-дурака всерьез, и в этом тоже его сила. Он наивен, жалостлив, непрактичен и немногословен, поэтому «умники» считают его дураком, а народ — своим героем. А русские дети, слушая сказку, учатся: думай не только о себе, о своих удобствах (как этого требует пресловутый здравый смысл), будь деликатен, внимателен к людям, старайся не обременять их, а заодно не суди сразу и резко по одежде, виду и поведению: неказистый дурачок может оказаться настоящим героем в отличие от здравомыслящего супермена<sup>2</sup>.

Fairy Tales  
(completed)A.V. Pavlovskaya<sup>3</sup>

2. Fairy tales tell a great deal about the national character of a people. They are the first step a child makes in forming ideas about the world, good, evil, and moral values. It is interesting that the beloved central character in Russian fairy tales is Ivan the Fool. Nondescript, bumbling and uninterested in wealth and fame, he ends up winning the hand of the beautiful princess and sometimes getting half the kingdom to boot. In the meantime, his elder brothers, who are smart and pragmatic, wind up looking like fools. Ivan the Fool's strength — and this is the reflection of a peculiar popular ideal — is in his simplicity, sincerity, and lack of mercenary or pragmatic motives. When he gives his last chunk of bread to a hungry hare, he acts foolishly from the point of view of common sense. But it is this very hare that, at a critical moment, brings him the magic egg containing the means of killing Kashchey — the evil monster. In this way, kindness is rewarded. Nobody takes Ivan the Fool seriously, and this is also one of his strengths. He is naive, compassionate, impractical, and reserved. That is why smart alects consider him a fool and ordinary people — their hero. And Russian kids, while listening to fairy tales, learn important lessons: don't think only about yourself and your own comfort, as the conventional wisdom would have it, be sensitive and considerate towards other people, try not to overburden them, and also don't jump to conclusions on the basis of somebody's clothes, appearance, or behavior — a nondescript simpleton may turn out to be a real hero in contrast to a rational superman<sup>4</sup>.

<sup>1</sup> А.В. Павловская. Там же, стр. 14–15<sup>2</sup> Последнее предложение этого абзаца взято из книги: С.Г. Тер-Минасова. Язык и межкультурная коммуникация. Слово. — М.: 2000, стр. 172.<sup>3</sup> A.V. Pavlovskaya. Ibid, p. 14–15.<sup>4</sup> The last sentence in this paragraph was taken from S.G. Ter-Minassova. Language and cross-cultural communication. Slovo. — M., 2000, p. 172.

## Translator's Notes

1. **bumbling** — behaving in a careless way and making a lot of mistakes (LDCE);
2. **pragmatic** — dealing with problems in a sensible, practical way instead of strictly following a set of ideas (LDCE);
3. **mercantile** — concerned with trade (LDCE);
4. **doe** — 1) a female roe or fallow deer or reindeer; 2) a female hare, rabbit, rat, ferret or kangaroo (COD);
5. **roe** — a small deer with a reddish summer coat that turns greyish in winter (COD);
6. **fallow deer** — a deer with branched palmate (=shaped like an open hand) antlers (COD);
7. **деликатный** — 1) вежливый, мягкий в обращении; 2) затруднительный, требующий чуткого, тактичного отношения (ТСРЯ);
8. **considerate** — always thinking of what other people need or want and taking care not to upset them (LDCE);
9. **sensitive** — able to understand other people's feelings and problems (LDCE).

## Unit 9

### Sample Translation

#### Коллективизм

(начало)

*А.В. Павловская*<sup>1</sup>

1. Одной из отличительных черт русского национального характера часто называют коллективизм, общинность. В самом деле, картина чисто русская: по шоссе на огромной скорости несутся автомобили, значительно превышая допустимый лимит скорости. Встречные машины начинают мигать фарами. Русский автомобилист реагирует сразу: надо сбавлять скорость, так как впереди дорожный контроль. Чинно проезжает мимо гаишника и ... несется дальше, в свою очередь предупреждая встречные машины. Для представителя законопослушного западного мира — это хулиганство и потенциальная опасность для окружающих. Для русского человека — естественное проявление дружеской солидарности, взаимовыручки, круговой поруки.

#### Collectivism

(beginning)

*A.V. Pavlovskaya*<sup>2</sup>

1. Collectivism, or communalism, is often cited as a distinguishing feature of the Russian national character. Here is a typically Russian situation. Cars are zooming along the highway, significantly exceeding the speed limit. The oncoming cars suddenly start flashing their headlights. The Russian driver reacts instantly: you have to reduce speed as there is a speed trap ahead. The driver goes past the traffic cop in an innocent way and ... steps on the gas again, warning oncoming drivers in his turn. A law-abiding representative of the Western world would think of this as a disruption of public order and a potential danger to other people. A Russian sees this as a natural manifestation of friendly solidarity, mutual help, and a group readiness to cover up for each other.

<sup>1</sup> А В Павловская. Как делать Бизнес в России. Путеводитель для Деловых людей. — МААЛ: М., 1999 С1р 15-16.

<sup>2</sup> A.V. Pavlovskaya. How to Do Business in Russia. A Guide for Businessmen — МААЛ: М., 1999. Pp 15-16

### Translator's Notes

1. **collectivism** — the practice or principle of giving the group priority over each individual in it (COD);
2. **нестись на огромной скорости по шоссе** — to zip, zoom, whizz, tear along a highway;
3. **сбавить скорость** — to drop / reduce speed;
4. **дорожный контроль** — traffic cops; a traffic trap — a stretch of road watched by hidden policemen to catch drivers going too fast (LDELС);
5. **хулиганство** («ложный друг переводчика») — поведение, обнаруживающее явное неуважение к обществу, к достоинству человека, грубое нарушение общественного порядка, бесчинство (ТСРЯ);
6. **хулиган** — человек, который занимается хулиганством, грубо нарушает общественный порядок (ТСРЯ);
7. **hooligan** — a tough and aggressive or violent youth (AHD); a noisy violent person who causes trouble by fighting, etc. hooliganism (LDCE);
8. **хулиганство** — criminal mischief; a disruption of public order;
9. **круговая порука** — a group readiness to cover up for each other; reciprocated protection; mutual cover-up; a conspiracy to vouch for one another.

## Unit 10

### Sample Translation

#### Коллективизм

(окончание)

*А.В. Павловская*<sup>1</sup>

2. Столетиями русские крестьяне, составлявшие подавляющее большинство населения России до начала XX века, жили общинами. Община объединяла крестьян, являлась их защитой от внешнего мира — иноземных захватчиков, разбойников, помещиков, государственных чиновников и т. д. Все важнейшие вопросы решались сообща, на общей сходке. Вместе решали, кому сколько выделить земли, чтобы соблюсти принцип справедливости, кому сообща оказать помощь, кого послать на войну, как платить налоги, кого и как наказать за проступки. Даже семейные вопросы, в случае конфликта, выносились на всеобщее

#### Collectivism

(completed)

*A.V. Pavlovskaya*<sup>2</sup>

2. For hundreds of years, Russian peasants, who were the majority of the population in Russia until the early 20th century, lived in rural communities. The community united the peasants and protected them against external threats — such as foreign invaders, raiders, landowners, state bureaucrats, etc. All important issues were settled at community meetings. It was decided collectively who should be allotted how much land in order to observe the principle of fairness, who should get assistance from the community, who should be sent to war, how to pay taxes, and who should be punished for misdemeanors. Even family matters, in the case of conflicts, were brought up for public

<sup>1</sup> А.В.Павловская Там же, стр. 15-16.

<sup>2</sup> A.V Pavlovskaya. Ibid, Pp 15-16.

обсуждение. Такая система не давала упасть слабым (русская деревня не знала нищеты), но и не давала подняться сильным. Таким образом, вопреки распространенному мнению, система коллективизма, социального равенства, уравниловки была распространена в русском обществе задолго до установления социалистического строя и вошла в плоть и кровь. В этих условиях принцип взаимной поддержки становится даже более важным, чем инстинкт самосохранения (если вспомнить случай с дорогой).

discussions. This kind of system didn't allow the weak to fall down (the Russian rural communities knew no poverty), but it didn't help the strong to come into their own, either. Thus, contrary to the common misconception, the system of collectivism, social equality, and primitive egalitarianism was well-established in Russia long before the arrival of socialism; it was already part and parcel of people's nature. Under such a system, the principle of mutual support becomes more important than the self-preservation instinct, the way Russian drivers behave on the road being a case in point.

### Translator's Notes

1. **commune** — a group of people living together and sharing possessions and responsibilities (COD);
2. **community** — a group of people living together in one place, especially one practising common ownership; a place considered together with its inhabitants: a rural community (COD);
3. **to raid** — to take or steal a lot of things from a place; a raider;
4. **consensus** — an opinion that everyone in a group will agree with or accept;
5. **misdeed** — *formal* a wrong or illegal action;
6. **misdemeanour** — *formal* a bad or unacceptable action that is not very serious (LDCE);
7. **подняться** — достичь более высокого уровня в своем развитии, жизненном положении, мастерстве и т.п. (БТС); **to come into one's own** — to become very good, useful, or important in a particular situation (LDCE); to realize one's (full) potential;
8. **уравниловка** — *неодобр.* уравнивание, усреднение людей по их качествам (интеллектуальным, профессиональным и т.п.) (БТС) = primitive egalitarianism;
9. **egalitarian** — believing in or based on the principle that all people are equal and deserve equal rights and opportunities (COD).

## Unit 11

### Sample Translation

#### Отношение к богатству

*А.В. Павловская*<sup>1</sup>

1. Чрезвычайно сложное отношение сложилось в России к деньгам и богатству. Русская культура и

#### Attitude toward Wealth

*A.V. Pavlovskaya*<sup>2</sup>

1. Russians have developed an extremely complicated attitude towards money and wealth. Russian

<sup>1</sup> А.В. Павловская. Там же, стр. 23-25

<sup>2</sup> A.V. Pavlovskaya. Ibid., p 23-25.

литература всегда провозглашали, что «не в деньгах счастье». Мысль о том, что счастье не купишь, глубоко укоренилась в сознании русских. Интересную иллюстрацию дает русская история. Ко второй половине XIX века некоторые русские купцы скопили в своих руках значительные средства. Предприимчивость, оборотистость и деловые качества русских купцов были хорошо известны. Но необъяснимое чувство вины за чрезмерное богатство заставляло купцов тратить огромные средства на строительство церквей, открывать больницы и школы (не для своих работников, а безвозмездно для городской бедноты), делать щедрые пожертвования в различные благотворительные организации. А их дети и внуки расходовали накопленные средства на развитие культуры и искусства: собирали богатейшие коллекции, финансировали развитие народных промыслов, открывали театры, поддерживали молодых талантливых художников. Так, знаменитая Третьяковская галерея появилась в Москве благодаря средствам и энтузиазму представителя знаменитой купеческой династии Павла Третьякова, а Московский художественный театр был основан на средства другого московского купца Саввы Морозова знаменитым Станиславским (настоящее имя которого — Алексеев — также принадлежало купеческой династии). Для многих из них меценатство и благотворительность обернулись полным разорением, как, например, для двух Савв — Морозова и Мамонтова. Но накопление денег само по себе не имело смысла и становилось своеобразным грузом на душе.

culture and literature have always proclaimed that "money doesn't buy happiness." This idea is deeply ingrained in the Russian character. Russian history confirms this. By the second half of the 19th century Russian merchants had amassed considerable wealth. Russian merchants were widely known to be enterprising, resourceful, and businesslike. But an inexplicable sense of guilt about their excessive wealth made them spend enormous amounts of money on building churches, opening hospitals and schools (not just for their own employees, but free to the city's poor), and making generous contributions to various charitable organizations. The merchants' children and grandchildren spent this accumulated wealth on developing culture and the arts: they gathered invaluable art collections, financed the development of folk art, opened theaters, and supported young, talented artists. Thus the famous Moscow Tretyakov Picture Gallery was opened thanks to the means and enthusiasm of a member of a famous Moscow merchant dynasty, Pavel Tretyakov. The Moscow Dramatic Art Theater was founded by the famous Stanislavsky (whose real name was Alekseyev and who also belonged to a merchant dynasty) with the money provided by another Moscow merchant, Savva Morozov. Patronage of the arts led many of these merchants to complete financial ruin — as was the case with the two Savvas — Morozov and Mamontov. And still, accumulating money for its own sake was considered meaningless and weighed heavily on their conscience.

2. Это непростое отношение к богатству сохранилось в России и по сей меркантильный день. Богатство порождает зависть, неприязнь, но не уважение и положение в обществе. Это часто приносит много душевных мук так называемым новым русским, для которых становится делом принципа добиться уважения от окружающих. Несмотря на распространенную мысль о повсеместности взяточничества в России, я бы рекомендовала сначала посоветоваться с русскими, прежде чем дать кому-либо взятку. Хотя многие проблемы именно так и решаются в России, не к месту или слишком откровенно предложенные деньги могут оскорбить и разозлить. Совершенно неожиданно вы обнаружите, что многим демонстрация принципа «мы бедные, но гордые», популярного в России, окажется важнее отвергнутых денег.

2. This complicated attitude towards wealth has endured until our materialistic times. Wealth provokes jealousy and hostility; it doesn't earn respect or a position in society. This often brings a lot of inner suffering to the so-called "new Russians", for whom winning people's respect becomes a matter of principle. Despite the widespread belief that bribery is all-pervasive in Russia, I would recommend first consulting with your Russian friends and only then offering somebody a bribe. Although many problems are indeed resolved through bribery, offering money under the wrong circumstances or too openly may well give people offense or make them mad. It may give you a big surprise to realize that many Russians may prefer to adhere to the "we're-poor-but-proud" principle rather than accept a bribe.

#### Translator's Notes

1. **psyche** — technical or formal someone's mind, or their basic nature, which controls their attitudes and behaviour (LDCE);
2. **character** — the particular combination of qualities that make someone a particular kind of person (LDCE);
3. **оборотистый** — ловкий в делах, умело пользующийся обстоятельствами для личной наживы (БТС);
4. **оборотистость** — sharpness, smartness, resourcefulness;
5. **attitudes survive or endure**;
6. **materialistic or mercenary times**.



## Sample Translation

**Если мы такие умные,  
почему мы такие бедные?<sup>1</sup>***Игорь Бестужев-Лада, академик:*

— Слухи об уме русского человека сильно преувеличены. Ум у него специфический. Стоя на грани бедности, голодный и оборванный, он может часами рассуждать о бедственном положении негров в Америке. У него рождаются гениальные идеи, но «до ума» они, как правило, доводятся в других странах и экспортируются обратно. Русский ум не имеет себе конкурентов, когда речь идет о проблемах мироздания или о загадках души — не только русской. Но там, где дело касается последовательности, распорядка, обязательности, мы проигрываем чуть ли не всем остальным народам.

*Виктор Шендерович, писатель,  
телеведущий<sup>3</sup>:*

1. — Мы такие бедные именно потому, что думаем, что мы такие умные. Мы сделали собственную лень предметом гордости. Гордимся какой-то своей особенностью, но при этом забываем, что если человек особенный, это еще не значит, что он лучше. Только в нашей стране можно услышать выражение «больно умный»... Все, кто любит говорить об особенном пути России, должны чаще вспоминать Ивана Сусанина. Не исключено, что это и есть наш особенный путь...

<sup>1</sup> Если мы такие умные, почему мы такие бедные? АиФ, 23 (1024), июнь 2000, стр. 11

<sup>3</sup> Там же, стр 9

**If we're so smart,  
why are we so poor?<sup>2</sup>***Igor Bestuzhev-Lada, member of the  
Russian Academy of Sciences:*

— Rumors about the smartness of Russian people are greatly exaggerated. Russians have a peculiar kind of mind. Finding themselves on the brink of destitution, hungry and in tattered clothes, Russians may spend hours pontificating on the plight of black people in the United States. Russians conceive brilliant ideas but they're usually realized in other countries and then re-exported to Russia. The Russian mind has no equals when it comes to pondering the problems of the universe or the mysteries of the soul — and not just the Russian soul. But when it comes to being consistent, well-organized and reliable, we fall behind nearly every other nation.

*Victor Shenderovich, a writer and a  
television anchor<sup>4</sup>:*

1. — We're so poor precisely because we're so smart. We've made our own laziness an object of pride. We take pride in our special brand of peculiarity, forgetting that being special doesn't necessarily mean being better. Only in Russia can you hear that somebody is "too clever for their own good"... Those who like to talk about Russia's special path of development should never forget Ivan Susanin. It may well be that the route he chose is, in fact, our special way..

<sup>2</sup> If we're so smart, why are we so poor? АиФ, 23 (1024), June 2000, p. 11

<sup>4</sup> Ibid., p.9.

2. Не надо путать культуру и цивилизацию. Уровень культуры — это Чайковский, Толстой, Рахманинов, а уровень цивилизации — это запах в туалете. И гордость за то, что ты принадлежишь нации, давшей миру Льва Толстого, не должна мешать бороться с запахом...

2. One shouldn't confuse culture with civilization. The level of culture is measured by the likes of Tchaikovsky, Tolstoy and Rakhmaninov while the level of civilization — by the kind of smell in the rest room. The sense of pride that you're part of the nation that gave mankind Lev Tolstoy shouldn't prevent you from doing something about the smell...

### Translator's Notes

1. **Ivan Susanin** (?-1613), a legendary Russian peasant of the Kostromskoy Uyezd (region). In the winter of 1613, Ivan Susanin saved the Russian tsar Mikhail Fyodorovich (Romanov) by luring a group of Polish invaders, who had been sent to kill the tsar, into the local deadly marshes. Before dying of exposure, the Polish soldiers subjected Ivan Susanin to gruesome torture and then killed him. According to some uncharitable historical accounts, Ivan Susanin may have lost his way without intending to do so. M.I.Glinka devoted his opera *A Life for the Tsar* to Ivan Susanin. Ivan Susanin's heroic deed is habitually cited as the ultimate example of popular Russian patriotism. The allusion is also sometimes used to describe somebody's misguided, poorly-thought-out actions;
2. **Pyotr Ilyich Tchaikovsky** (1840–1893), a famous Russian composer of often dramatic, richly expressive works, including the symphony *Romeo and Juliet* (1869), the ballets *Swan Lake* (1877) and *The Nutcracker* (1892), and the opera *Eugene Onegin* (1879);
3. **Sergei Vassilyevich Rakhmaninov** (1873–1943), a famous Russian composer, pianist and conductor;
4. **Lev (Leo) Nikolayevich Tolstoy** (1828–1910), a famous Russian writer; the author of *War and Peace* and *Anna Karenina*.

## Unit 13

### Sample translation

**Если мы такие умные,  
почему мы такие бедные?¹**

*Рамазан Абдулатипов:*

— Главное свойство российского человека состоит в том, что он нацелен на высокие духовные поиски, которые, увы, далеко не всегда со стыкуются с практическими делами. Отсюда вечное несовпадение величайших талантов и идей с повседневной неустроенностью жизни.

**If we're so smart,  
why are we so poor?²**

*Ramazan Abdulatipov:*

— The principal quality of Russians is that they are always engaged in some lofty spiritual or intellectual quest, which, alas, has very seldom anything to do with the practicalities of life. Hence the eternal conflict between the greatest talents and ideas and the chaos of everyday life.

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¹ Там же, стр 4

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² Ibid, p 4.

*Владимир Потанин, глава  
холдинга «Интеррос»:*

— У нас психология временщика. От президента страны до рабочего на заводе. А когда у человека убеждение, что все временно, никому в будущем это не нужно, тогда все — начинается! Крупные руководители начинают думать о своих амбициях, о корыстных интересах. А рабочие таскают детали. Что такое русский характер? Если склад с готовой продукцией загорится, народ побежит тушить его, часто рискуя жизнью. Герои. А если не пожар? То растащат все понемножку до последней гайки и будут тоже счастливы. Мы только на войне и пожаре хороши. Думаю, пора всем учиться выплескивать свой «босвой» энтузиазм в менее героические вещи.

*Марк Захаров, режиссер:*

— Россия — своеобразный полигон, где отрабатываются новые взаимоотношения: этнические, этические, конфессиональные... Был бы состав России более однородным, мы бы давно жили хорошо. Если Московскую область сделать государством, она бы через год-два стала процветающей страной. Или хотя бы такой же, как Венгрия. Совладать со всеми религиозными и этническими противоречиями мы просто не в силах. Еще у нас очень своеобразная ментальность: посягаем на возвышенное, не обращая внимания на реальное. Наша энергия тратится на абстрактную духовность. Иными словами, мы любим рассуждать о мировой экономике, не заботясь о собственном огороде.

*Vladimir Potanin, head of the  
“Interros” holding company:*

— We have the psychology of somebody who knows they hold their position of authority only on a temporary basis. And if you know that everything is temporary and nobody is going to need whatever you do in the future, then things begin to fall to pieces. Top executives begin to pursue their own selfish interests while employees are pilfering things from their place of work. What is the Russian nature? It's when a fire breaks out in a warehouse full of goods and everybody rushes to put the fire out, often risking their lives. People act like heroes. But what if there's no fire? In that case, the very same goods will all be lifted (by the very same people) and everybody will be equally happy. We're only good at fighting wars and putting out fires. I think it's time we learned to use our “fighting” enthusiasm in less heroic ways.

*Mark Zakharov, theater director:*

— Russia is a peculiar testing ground where new relationships — ethnic, ethical and confessional — are tried out... If Russia's composition were more uniform, we would have long been living well. If the Moscow Region were to be made a state, it would become a flourishing country in a year or two. Or it would at least have reached the level of Hungary. We're simply powerless to cope with all the religious and ethnic conflicts. The other thing is — we have a special kind of mentality: We aspire to lofty things and ignore our everyday needs. We waste our energy on pursuing abstract ideals. In other words, we like to talk a lot about the world economy and neglect to look after our own vegetable garden.

#### Translator's Notes

**временщик** — *неодобр.* о человеке, находящемся у власти случайно, временно, не заботящемся о пользе дела, о будущем.

## Sample Translation

**Casio Fiva — заметки на лету<sup>1</sup>**

1. «Боже, какая киска! Можно погладить?» Такой была первая реакция моей жены, когда она увидела этот изящный аппарат. Действительно, новый субноутбук Fiva из линейки Cassiopeia выглядит очень гладким и элегантным — как ухоженный кот.

2. Стильный серебристый корпус, габариты стандартного блокнота-ежедневника, вес 825 г, но эта крошка является полноценным компьютером, оснащенным процессором National Semiconductor Geode 233 МГц, 64 Мбайт оперативной памяти, жестким диском 6 Гбайт и жидкокристаллическим цветным экраном с активной матрицей 800х600 точек. Чтобы окончательно расставить точки над *i*, назовем операционную систему, которая предустановлена на компьютере. Это Windows 98 Second Edition.

3. В комплект поставки входят сам ноутбук с аккумулятором, адаптер для питания и зарядки от сети, инструкции на русском и английском языках, компакт-диски с Windows 98SE и фирменным программным обеспечением. Здесь наблюдается некоторая несуразность: вставить этот компакт-диск совершенно некуда, поскольку размеры ноутбука не допускают возможность встраивания дисководов или привода CD-ROM. Мне кажется, что для облегчения работы с Fiva лучше приобретать внешний CD-ROM сразу, а не ждать, когда грянет гром в виде срочной необходимости переустановить Windows или инсталлировать новые программы. Помимо дисководов и CD-ROM, на

**Casio Fiva — Notes on the Run<sup>2</sup>**

1. "Wow! What a doll! Can I touch it?" That was my wife's first reaction when she saw this fine machine. The new Fiva subnotebook from the Cassiopeia line does look very sleek and elegant — like a well-groomed cat.

2. With a very stylish silvery body, the size of a standard organizer and weighing just 825 grams (1.8 lbs), this little beauty is nevertheless a full-fledged computer. It features a National Semiconductor Geode 233 MHz processor, 64 MB of RAM, a 6 GB hard drive and a liquid-crystal color 800x600-dot resolution TFT screen. To dot all the *i*'s, the computer has a preinstalled Windows 98 Second Edition operating system.

3. The notebook is supplied complete with a battery, an AC power adapter, a user's manual in Russian and English, and CDs with Windows 98SE and other Cassiopeia software. However, there is a slight problem: you can't insert the CD anywhere because the dimensions of the notebook do not allow for a built-in disk drive or a CD ROM. I think that in order to make the Fiva more user-friendly, it would be a good idea to buy an external CD ROM drive at once without waiting for any future emergency when you have to reinstall Windows or install new applications. The absence of a floppy disk drive and a CD ROM drive on the body of the notebook is not the only deficiency. Standard ports for

<sup>1</sup> (www.rambler.ru 8.02.2001 10:15)

<sup>2</sup> (www.rambler.ru 8.02.2001 10:15)

корпусе самого ноутбука вы не найдете стандартных портов для подключения принтера, модема и монитора. Все эти устройства подключаются при помощи специального расширителя портов, который, в свою очередь, присоединяется к разьему на нижней крышке Fiva.

#### Translator's Notes

1. **machine** — a piece of equipment that uses power such as electricity to do a particular job (LDCE);
2. **Cassiopeia** — a W-shaped constellation in the Northern Hemisphere between Andromeda and Cepheus (AHD);
3. a **personal organizer** = a day planner;
4. **Megahertz** — *Abbr.* MHz. One million cycles per second (AHD);
5. **расширитель портов** — a port replicator.

## Unit 15

### Sample Translation

#### Международные анекдоты<sup>1</sup>

1. Наиболее популярным источником стереотипных представлений о национальных характерах являются так называемые международные анекдоты, то есть анекдоты, построенные на шаблонном сюжете: представители разных национальностей, попав в одну и ту же ситуацию, реагируют на нее по-разному, в соответствии с теми чертами их национального характера, которые приписывают им на родине анекдота.

2. Вот простейший анекдот такого рода: как ведут себя люди разных национальностей, если они обнаружат муху в кружке пива. Немец (практичный) выбрасывает муху и пьет пиво. Француз (сентиментальный) вытаскивает муху, дует на нее, расправляет ей крылышки — и не пьет пиво. Русский (неприхотливый и любящий выпить) выпивает

<sup>1</sup> С.Г.Тер-Минасова. Язык и межкультурная коммуникация. Слово Москва, 2000, стр 139-140

connecting a printer, a modem or a monitor are also missing. All these peripherals are hooked up by means of a special port replicator which, in its turn, is connected via a port on the bottom of the Fiva.

#### International Jokes<sup>2</sup>

1. The so-called international jokes are the most popular source of national stereotypes. These jokes are built around standard plots. They involve people of different ethnic origins who, finding themselves in the same situation, react to that situation in different ways. However, their reactions are in keeping with the traits of national character attributed to them in the country where the joke originated.

2. Here's the simplest joke of this kind describing the way people of different nationalities behave if they find a fly in their beer mug. The German, being practical, throws the fly out and continues to drink his beer. The Frenchman, being sentimental, takes the fly out, blows on it, spreads out its little wings, and doesn't drink his beer. The undemanding, booze-loving Russian chugs his beer without

<sup>2</sup> S.G.Ter-Minasova. Language and Cross-Cultural Communication. Slovo Moscow 2000, p 139-140

пиво, не заметив мухи. Американец (уверенный в своих правах) зовет официанта, устраивает скандал и требует другую кружку. Китаец (китайская кухня включает самые неожиданные блюда) вынимает муху, пьет пиво и закусывает мухой. Еврей (меркантильный) пьет пиво, а муху продает китайцу.

3. Еще пример. Комиссия ООН решила проверить разные народы на выживаемость и в порядке эксперимента поместила на отдельные необитаемые острова представителей разных национальностей — двух мужчин и одну женщину. Через десять лет комиссия отправилась инспектировать острова. На английском острове два джентльмена играли в теннис. «У нас все прекрасно, мы в хорошей спортивной форме, проблем нет,» — заявили они. — «А дама?» — «Мы ничего о ней не знаем, на никто не представил». На французском острове веселая Мари сказала: «Это Пьер, это Жак, у нас все замечательно, мы все трое очень довольны». На испанском острове Мария рассказала комиссии, что на второй день эксперимента Хосе убил Хуана, и с тех пор они живут очень счастливо. Русских острова было два: дореволюционный и послереволюционный. На дореволюционном острове печальная Ольга сообщила, что она любила одного, вышла замуж за другого, и все трое глубоко несчастны. На послереволюционном острове два крепких мужика играли в избу в карты, когда прибыла комиссия. «У нас все в полном порядке, — сказал один из них. — Мы организовали колхоз: я — председатель, он — парторг». — «А где же ваша дама?» — поинтересовались члены комиссии. — «Народ? Народ в поле», — был ответ. (Заметим в скобках, что это выражение — народ в поле — вошло в разговорный язык как поговорка.)

The American, ever confident of his rights, calls the waiter over, makes a scene and demands another mug of beer. The Chinaman, whose cuisine includes the most unexpected dishes, takes the fly out, drinks his beer, and eats the fly as a delicacy. The Jew, being a natural businessman, drinks his beer and sells the fly to the Chinaman.

3. Here's another example. A UN committee decided to check the survivability of various nations. By way of an experiment, members of different nations — two men and one woman each — were placed on separate desert islands. Ten years later, the committee went to inspect the islands. On the British island, two gentlemen were playing tennis. "We're doing just fine. We're in good shape. We have no problems," they said. "The woman? We don't know anything about her. We were never introduced." On the French island, a happy Marie said, "This is Pierre and this is Jacques. Life is great. All three of us are very happy." On the Spanish island, Maria told the inspectors that Jose had killed Juan on the second day of the experiment and that Jose and she had lived very happily since then. There were two Russian islands: one predating the October 1917 bolshevik revolution and the other — a post-revolutionary one. On the prerevolutionary island, a sad Olga told the committee that she had been in love with one man, married the other and all three of them had been deeply unhappy ever since. When the inspectors arrived on the post-revolutionary island, they saw two burly guys playing cards in a hut. "The situation is totally under control," said one of them. "We have organized a collective farm here. I'm the collective farm manager, and he's the local Communist Party chief." "And where's your lady?" the members of the committee inquired. "You mean the people? All the people are working in the fields," was the answer. (It should be noted, parenthetically, that the phrase "All the people are working in the fields" has entered the Russian language as a popular saying.)

4. И последний пример из большого числа такого рода анекдотов. Ученые решили провести эксперимент: какая нация лучше переносит холод? В морозильную камеру представители разных национальностей могли взять с собой что пожелаю, и, когда терпеть будет невозможно, они должны постучать в двери камеры, чтобы ее открыли. Француз сказал: «Дайте мне вина и хорошеньких женщин» и пошел в морозильную камеру. Через полчаса раздался слабый стук, и дрожащий от холода француз вышел из камеры. Англичанин решил взять с собой сигару, бутылку виски и одну женщину, хорошо владеющую собой. Через час раздался стук, и из камеры вытащили полузамерзшего англичанина. Русский пожелал собутельника, ведро водки, два соленых огурца и отправился в морозилку. Через три часа встревоженные ученые приоткрыли дверь, опасаясь несчастного случая. Из камеры показался кулак, обрушившийся на экспериментатора, и слышались слова: «Вот свиньи! И так холодно, а они еще дверь открывают», и дверь захлопнулась.

4. And, finally, here's a last example from a large number of jokes of this kind. Scientists decided to conduct an experiment to determine which nation could withstand cold best of all. Representatives of different nations could bring whatever they wanted into the walk-in freezer. When they couldn't stand the cold anymore, they had to knock on the freezer door to be let out. The Frenchman said: "Give me some wine and some pretty young women," and entered the freezer. Half an hour later there came a faint knock on the door and the shivering Frenchman came out. The Englishman wanted a cigar, a bottle of whisky and a woman who could take care of herself as a companion. An hour later there came a knock on the door, and the half-frozen Englishman was dragged out of the freezer. The Russian asked for a drinking buddy, a bucket of vodka and two pickles and walked inside the freezer. Three hours later, the alarmed scientists, fearing the worst, half-opened the door cautiously. A fist swung out of the doorway punching one of the experimenters. "What the hell do you think you're doing?" shouted the Russian. "It's damn cold in here as it is without you opening the door!" And the door was slammed shut.

#### Translator's Notes

1. **анекдот** — один из жанров фольклора: короткий юмористический рассказ, обычно высмеивающий кого-л., что-л. (БТС);
2. **anecdote** — a short account of an interesting or humorous incident (AHD);
3. **to quaff** — to drink (a beverage) heartily (AHD);
4. **to chug (from to chugalug)** — to swallow the contents of (a container of beer, for example) without pausing (AHD);
5. **закуска** — то, чем закусывают, заедают что-л. выпитое (водку, вино) (БТС);
6. **mercenary** — motivated solely by a desire for monetary or material gain (AHD);
7. **изба** — деревянный крестьянский дом (БТС);
8. **kolkhoz** — a soviet collective farm (AHD).

**Note:** In the list below, translations are given of only those word-senses that are typically misunderstood and mistranslated.

### А

**Актуальный** — urgent, pressing, topical, relevant

**Амбиция** — pride, arrogance

**Амбициозный** — arrogant, conceited

**Амуниция** — accoutrements

**Анекдот** — a funny story, a joke

**Аспирант** — a graduate student

**Аспирантура** — (a) graduate school; graduate studies

### Д

**Декада** — ten days

**Декадент** — a member of the neorealistic movement in literature and the arts in the 19th — early 20th centuries, characterized by sentiments of decline, refined estheticism and individualism

**Декадентский** — typical of decadents

### Ж

**Жаргон** — slang, cant; jargon

### И

**Инструмент** — a tool; an implement; an instrument

### К

**Комплексный** — comprehensive, all-embracing, all-in

**Консервировать** — to can, to tin, to bottle; to close down (usually temporarily)

**Контроль** — checking, inspection, monitoring; verification; control

**Контролировать** — to check, to inspect, to monitor; to verify; to control

**Критик** — a critic

**Критика** — criticism, critique

**Критический** — critical; crucial, climactic

**Actual** — действительный, фактический; подлинный

**Ambition** — честолюбие; целеустремленность

**Ambitious** — честолюбивый; целеустремленный

**Ammunition** — боеприпасы

**Anecdote** — история, рассказ

**Aspirant** — претендент, кандидат; придыхательный согласный звук

**Decade** — десятилетие

**Decadent** — морально или в культурном отношении деградирующий человек; избалованный человек; декадентский

**Jargon** — специальная терминология (*разг.*); жаргон

**Instrument** — инструмент (приспособление); орудие; прибор; аппарат; документ

**Complex** — сложный

**To conserve** — сохранять

**Control** — управление, регулирование; руководство; надзор, контроль

**To control** — управлять, регулировать; держать в повиновении; контролировать

**Critique** — критика; рецензия

**Critical** — критический, переломный



## Л

**Лирик** — a lyric poet

**Лирика** — lyric poetry

**Лояльный** — fair; honest; loyal (to the State authorities)

## М

**Манифестация** — a mass rally, demonstration or protest

**Материальный** — material; financial

**Митинг** — a rally

**Момент** — a moment, an instant; a feature, an element, a factor; a point

## Н

**Нация** — a nation

## О

**Оппортунист** — an opportunist

**Оппортунистический** — opportunistic

## П

**Партизан** — partisan; guerrilla, freedom fighter' rebel

**Перспектива** — a prospect, an outlook

**Полемика** — a dispute, a controversy; a debate

**Полемический** — controversial, moot

**Политик** — a politician

**Политика** — politics; a policy

**Политический** — political

**Популярный** — popular

**Презерватив** — a condom

**Претензия** — a claim; a complaint, a grievance; a grudge; a pretension

**Протокол** — minutes; a transcript; a protocol

**Профанация** — a disrespectful attitude; a sham; a travesty

**Профессиональный** — professional

**Публицист** — a topical commentary writer, a commentator on current affairs

**Lyric** — лирический

**Lyrics** — слова, текст песни

**Loyal** — верный, преданный

**Manifestation** — проявление

**Material** — вещественный, существ-  
венный

**Meeting** — встреча; собрание; заседание

**Moment** — момент, миг

**Nation** — нация; народ; государство; страна

**Opportunist** — своекорыстный чело-  
век; оппортунист

**Opportunistic** — своекорыстный; оп-  
портунистический

**Partisan** — партизан; приверженец;  
поддерживающий кого-л., что-л.

**Perspective** — взгляд, точка зрения;  
научное направление

**Polemic(s)** — критическое заявление;  
критика; полемика

**Polemical** — критический, полемиче-  
ский

**Politic** — благоразумный

**Politics** — политика

**Political** — политический

**Popular** — популярный; народный

**Preservative** — консервант; защит-  
ный, предохраняющий

**Pretension** — притязание, претензия

**Protocol** — протокол

**Profanation** — профанация, осквер-  
нение

**Professional** — профессиональный;  
профессионал; представитель про-  
фессиональной интеллигенции

**Publicist** — агент по рекламе; пред-  
ставитель по связям с общественно-  
стью

## Р

**Режим** — routine; procedure; regimen; rate

**Рубрика** — a column; a heading

## С

**Секс** — sex

**Симулировать** — to feign, to sham; to pretend

**Симулянт** — a malingerer [шма'лигəрə]

**Симуляция** — a sham; malingering

**Сода** — baking soda

**Специфический** — peculiar; special

**Стимул** — an impetus; an incentive

**Стимулировать** — to incentivize; to kick-start

## Т

**Тема** — a topic, a subject

**Темперамент** — vibrancy; nature

**Темпераментный** — vibrant

## Ф

**Фабриковать** — to fabricate, forge

**Факультет** — a department, a school, a college

**Фикция** — a deception, a forgery

**Формальный** — superficial; pro forma

## Э

**Эпитет** — a colorful description

**Regime** — режим (политический)

**Rubric** — рубрика; заголовок; инструкции

**Sex** — секс; пол

**Sexist** — предвзято относящийся к женщинам или мужчинам

**Sexism** — дискриминация по половому признаку; дискриминация женщин

**To simulate** — имитировать; моделировать

**Simulator** — тренажер

**Simulation** — имитация; моделирование

**Soda** — газированная вода, лимонад

**Specific** — конкретный

**Stimulus** — стимул, толчок; побуждение; раздражитель

**To stimulate** — побуждать; возбуждать; стимулировать; усиливать

**Theme** — тема; лейтмотив

**Temperament** — темперамент, нрав

**Temperamental** — неуравновешенный; с норовом; капризный

**To fabricate** — фабриковать; производить

**Faculty** — профессорско-преподавательский состав

**Fiction** — беллетристика, художественная литература; вымысел, фикция

**Formal** — официальный

**Epithet** — характеристика, оценка

**Note:** English translations that use neutral English are marked with asterisks.

1. баклан = лох панцирный (чи-лийский) — нехороший человек
  2. брэндовый — фирменный: *фирменные джинсы*
  3. булкотряс — дискотека
  4. бутылбол — пьянка
  5. бухать — выпивать
  6. бухло — выпивка
  7. буча — драка: *Наши чуваки (см.) любят устраивать бучу.*
  8. быть на понтах = иметь пальцы веером = иметь сопли пузырями = выпендриваться — рисоваться, играть на публику, всеми способами стараться обратить на себя внимание; важничать: *Он весь на понтах.*
  9. быть при делах — быть обеспеченным человеком
  10. быть продвинутым — быть модным, современным: *Он продвинутый парень.*
  11. вечерина — тусовка = туса (см.)
  12. втыкаться = всасываться = догонять — понимать
  13. грелка = хорек — проститутка
  14. гуманизатор — дубинка милиционера
  15. делать бэп — делать, что говорят
  16. до фига — много
- a hick = a sucker = a chump = an ass-master
- designer: *designer jeans*
- \*a club = \*a spot
- a kegger = a keg-party = a throwdown to get shit-faced (wasted, trashed, afloat, comatosed, balmed, woofled, bloated)
- booze = alchy = antifreeze
- \*a scrap = \*a brawl: *Our dudes love gettin' into brawls.*
- to floss: *He was flossing down main street in his Mercedes Benz.*
- to be loaded
- to be trendy = to have style = to be cool: *He's a totally cool guy.*
- a bash = a throwdown = a hangout
- "I feel ya" = comprende = capeesh = capish = to dig it: *Ten tonight? — I feel ya = Comprende = Capeesh. Don't give me any more of that crap! Capeesh?*
- \*a hooker = \*a slut = \*a whore = a bag = a ho = a triak = a dirt bird = a skank ho (taboo!)
- a billy club = an attitude adjuster
- \*to be a gofer
- to have a shitload of something = to have heaps of something = stupid: *He got stupid cash.*

17. жу́жа — магнитофон
18. зажига́ть = торча́ть = колба-  
ситься (см.) — веселиться
19. заско́чить — попасть в милицию
20. кайфовый — очень приятный
21. кати́ть — подходить: *Мне этот вариант не катит.*
22. каша — веще́вой рынок
23. кекс = перец = персонаж —  
мужчина
24. кибальчиш — высшая похвала  
для парня в устах девушки
25. киска — очень красивая девуш-  
ка
26. классно = клево = круто = куль-  
но = рулезно = правильно — очень  
хорошо, отлично: *Там было куюлю.*
27. клюшка = клюка — девушка:  
*Вчера я видела Тимура, он был с по-  
вой клюшкой.*
28. колбаситься — 1) беситься, ве-  
селиться; 2) плохо себя чувство-  
вать: *1) Сегодня пойдём на дискоте-  
ку и круто поколбасимся; 2) Меня  
колбасит (= Мне нехорошо).*
29. колеса — таблетки, вызываю-  
щие наркотическое опьянение
30. комиксы — каникулы
31. кудряво жить — хорошо жить:  
*Кудряво живешь!* (Реакция на чей-то  
рассказ об интересных событиях.)
32. лабать — играть на музыкаль-  
ном инструменте, исполнять му-  
зыкальное произведение
33. лаве = бабки = баксы = у. е.  
(условные единицы) — деньги: *Он  
мне подкинул лаве.*
34. лапоста — некрасивая девушка
- a boombox = a ghetto blaster  
to have a blast = to keep it real
- to get busted  
tight=sweet=shit-hot=slammin'  
=rad=dope
- to be cool = to buy it: *You want that  
job? — Cool.*
- \* a flea market  
\*a dude
- a macdaddy = a studmuffin
- a fox = a hottie = a dish = a beddy:  
*Hey, look at those little hotties (beddies).*
- cool = down = phat (from *Pretty, hot,  
and tempting*): *It was cool / down  
there.*
- a chick = a bitch: *I saw Timur with a  
new bitch yesterday.*
- \* 1) to go wild; \*2) to feel bad
- \*pills
- down time  
to be a baller
- to rip
- \*dough = benjamins = loot =  
cheddar
- a bowzer = a real dog = a buffarilla =  
a two-bagger = a double-bagger (=  
someone whose facial ugliness requires  
two paper bags for total concealment)  
= a chicken head

35. ловить вертолеты — перепить	to be shit-faced (potted, faded)
36. мармыга — пьяный человек	*a drunk
37. матильда — любимая девушка: <i>Моя матильда сегодня такую корку отмочила.</i>	a bitch = a twirl = a boo (Afro-American): <i>My bitch / twirl did something real weird today.</i>
38. музон — музыка	noise = tune = beat: <i>Let's get some noise in this joint.</i>
39. мурка — симпатичная девушка	a doll = a hottie
40. могильник — пляж	* a beach
41. морг — квартира	crib = pad
42. мудахер — божж: <i>Мы вчера одного мудахера рихтанули и заскочили</i> (=попали в милицию).	* a bum = *a tramp
43. намылиться = наострить лыжи (куда-либо) — собраться (идти) куда-либо: <i>Я уже лыжи наострила</i> (=намылилась) <i>идти, а ты меня взяла и обломала</i> (см.).	*to be about to do something
44. нычка — укромное место	*a safe place = a stash
45. облом — досадная неудача	* a disappointing failure
46. обломать (кого-либо) — расстроить чьи-либо планы, подвести кого-либо	*to ruin somebody's plans
47. отстой — что-либо ужасное, отвратительное: <i>Тебе понравился этот фильм?</i> — <i>Нет, полный отстой.</i>	*something extremely bad
48. оттяг — хорошее, шумное, веселое времяпрепровождение	a chill-out = keeping it real
49. оттянуться — хорошо, шумно, весело провести время: <i>Вчера мы классно оттянулись в крутом клубе в центре. Это был полный оттяг.</i>	*to hang out = to be kickin' it = to chill
50. офис = бункер — подвал	* a cellar
51. подсесть (на что-либо) — увлечься чем-либо: <i>Он тут в последнее время подсел на «Пет-шоп бойз».</i>	*to be into something = *to dig something = * to get hooked on something
52. поймать тачку (=тачилу) — поймать такси	*to hitch a ride
53. помидор — милиционер	the fuzz = a pig = bacon = a blue suit
54. понт — бравада, игра на публику	*showing off

55. прибамбасы — аксессуары: <i>Я купил себе кучу прибамбасов для машины.</i>	stuff = shit
56. пятихатник — 500 рублей	*500 roubles
57. разрушать мозги — общаться	*to socialize with somebody
58. рихтануть — нанести удары по лицу	*to hit somebody in the face
59. стойкий перец — хороший человек	a class act = a dog = a dawg = a homebody = a dun
60. табло начистить = надавать по морде — избить, нанося удары по лицу	to clean somebody's grille
61. тамбур — лестничная клетка: <i>По вечерам мы тусуемся с чуваками в тамбуре.</i>	*a staircase landing
62. тонна — 1000 рублей	*1,000 roubles
63. тормоз — человек, который медленно соображает: <i>Он настоящий тормоз.</i>	*somebody who thinks slowly
64. торчать — получать от чего-либо большое удовольствие: <i>Я от нее торчу.</i>	to keep it real
65. торчковый — очень хороший, вызывающий большое удовольствие: <i>Они лабают торчковый музон.</i>	da bomb: <i>What they're playing is da bomb.</i>
66. труба = мобильник — мобильный телефон	*a mobile (cell/ular) phone
67. тусоваться — участвовать в вечеринке, встрече и т. п.	to chill = to hang out = to be kickin' it
68. тусовка = туса — вечеринка, встреча	*a party
69. ужалиться — выпить	*to have a drink
70. фенечка — любое украшение не из драгоценных металлов, например, браслет из бисера	*any decoration that does not include precious metals or stones
71. феня = кора = приколы — смешная история, шутка, розыгрыш: <i>Хочешь приколы (=кору) расскажу? Вчера я видела Машку с новым бойфрендом и ... Со мной недавно такая фенька приключилась.</i>	*something very funny or weird
72. фишка — 1) смысл; 2) особенность: <i>В этом вся фишка (=смысл). У него есть такая фишка (=особенность): он все время хвастается своей машиной.</i>	1) the point; 2) a thing

73. флайерс — специальный билет («контрамарка»), дающий полную или частичную скидку на вход в ночной клуб, дискотеку и т. п. \*a pass
74. хавчик — еда: *Меня на хавчик пробило (Я проголодался).* grub = munchies
75. ходить сниматься на движении — (о девушках) гулять по главной улице с целью познакомиться с парнями \*to parade around trying to get picked up
76. хреновина = фигня = штука = штуковина — любая вещь \*stuff = thing = shit
77. чатиться — общаться по Интернету \*to chat over the Internet
78. чехлы — дела: *Я вся в чехлах.* to be swamped
79. чики — высшая похвала для девушки в устах парня: *(Он) Ну ты просто чики!* — *(Она) Ты тоже ничего кибальчиш.* cool
80. чувак — парень, мужчина dude = dawg = fella
81. чувиха — девушка, женщина chick
82. чума = чумовой = классный = обалденный — очень хороший: *Фильм был чума (=чумовой)!* phat (from *pretty, hot, and tempting*) = the / da bomb
83. шарахунка = хавчик — угощение, еда grub
84. шнурки = черепа = предки — родители: *У меня шнурки свалили (=уехали), можно прямо в морге (=на квартире) в бутылбол поиграть с бесплатной шарахункой.* rents = da rents (the second part of the word parents) = units
85. штукатурка — сильно накрашенная девушка \*a girl or woman with too much make-up

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## Издательство "Р. ВАЛЕНТ" предлагает:

**СЕРИЯ "Мир перевода".** Все книги серии ("Мир перевода-1", "Мир перевода-2", "Мир перевода-3" и "Мир перевода-5") выдержали неоднократные переиздания, были дополнены и расширены. В них вы найдете: упражнения и тексты для устного перевода; ответы на вопросы о видах перевода, их особенностях и практическом применении; списки и таблицы терминов, поговорок и пословиц, идиом и клише; упражнения по расширению вашего словаря (запаса слов и выражений); о международном протоколе, деловом этикете и правилах хорошего тона; международная политика, макроэкономика (бизнес, финансы, банковское дело); проблемы современного общества, наука и техника, право; упражнения и тексты, подробные комментарии, переводческая скоропись; о поисках работы, о корпоративной культуре, об отношениях с работодателями; поучительные и забавные случаи и многое другое. "Мир перевода-4" — состоит из двух учебных брошюр (учебное пособие плюс ключи) и двух аудиокассет (длительность звучания — 120 мин.). В учебном пособии помещены статьи, выступления, интервью на различные темы для двустороннего перевода. Тексты расположены по мере нарастания сложности. Живые беседы с ведущими специалистами, свидетелями ярких событий последних десятилетий, вызывают большой интерес у обучающихся, способствуют развитию эрудиции и памяти, способности к аудированию, обогащают активный словарь и тренируют навыки перевода *под запись или на слух*.

"Мир перевода-6" — практическое пособие предназначено для отработки навыков письменного перевода и перевода с листа. Несмотря на кажущуюся легкость ПСЛ по сравнению с устным переводом на слух, на практике такой перевод часто вызывает наибольшие трудности, что в основном объясняется недостаточным знанием родного языка, неумением адекватно выразить свои мысли, а также сильным влиянием английского текста, что приводит к калькированию, буквализму, нарушению норм русского языка. Материалы пособия можно использовать для перевода на слух и при отработке навыков с применением лексико-грамматических трансформаций.

"Мир перевода-7" — курс лекций. Общая теория устного перевода и переводческой скорописи. **Новое учебное пособие** структурирует типологию видов, разновидностей и подвидов устного перевода, применяемых в зависимости от ситуации общения. Впервые рассматриваются аспекты переводческой деятельности по специализации, классифицируются виды трансформаций в свете их использования при УП в качестве профессиональных приемов, обобщаются типичные ошибки. Большое внимание уделяется психологическому фактору.

**А.Чужакин “Устный перевод. Sequel XXI”** — учебное пособие для V курса переводческих факультетов (продвинутый уровень) — раскрывает важнейшие составляющие профессиональной переводческой деятельности, а также особенности синхронного перевода. Учебник построен по тематическо-модульному принципу, в практической части даются тексты для всех основных и вспомогательных видов УП. Особый раздел посвящен культуре речи и языка.

**Линн Виссон. “Синхронный перевод с русского языка на английский”** (авторизованный перевод с английского). 4-е изд. Предназначено для старшекурсников и преподавателей языковых факультетов и вузов, а также для всех тех, кто самостоятельно и серьезно изучает английский язык. Переработано и дополнено для русских читателей. Автор — американка русского происхождения, родилась и живет в Нью-Йорке. Получила докторскую степень в Гарвардском университете, профессор Колумбийского и др. университетов. Много лет работает синхронным переводчиком в ООН, участвует в сложнейших политических переговорах. Давний участник научных и культурных обменов между Россией и США, автор целого ряда учебников и книг о разных аспектах жизни в нашей стране. Этот учебник — обобщение переводческого опыта автора. Это не теоретическое исследование, а целостный набор практических средств для овладения переводческим мастерством.

**Линн Виссон. “Практикум по синхронному переводу с русского языка на английский” (с аудиоприложением)** 3-е изд. Рассчитано на начинающих переводчиков с хорошим знанием английской грамматики. Этот сборник представляет собой единую по содержанию, но смешанную по форме — письменную и устную — композицию. Условно сборник может быть поделен на три части: 1) русские тексты: речи и заявления на заседаниях ООН и др. международных организациях, выступления ораторов в различных аудиториях, интервью и др. материалы на самые разные темы, среди которых — вопросы политики, экономики, экологии, медицины, искусства и др.; 2) переводы на английский язык, причем в двух вариантах: опытным и окончательным. Здесь же даются объяснения и комментарии к текстам, слова и выражения, представляющие для переводчика наибольшую трудность; грамматические и синтаксические приемы перевода одних и тех же выражений разными способами; стилистические варианты подачи материала и их анализ; 3) 4 кассеты, где записаны тексты в их окончательном варианте. И русские и английские тексты произносят носители языка, в различном темпе, с разными акцентами. Учебный комплект является самостоятельным изданием, но в то же время способен выполнить роль приложения к учебнику “Синхронный перевод с русского на английский”.

**П.Р.Палажченко. “Мой несистематический словарь (Из записной книжки переводчика)”** (Русско-английский. Англо-русский). 2-е изд. Автор этой книги — многолетний сотрудник ООН, дипломат, журналист, переводчик М.Горбачева и других политических деятелей, делится с читателями секретами профессионального мастерства. В словаре вы найдете не только

новые значения тех или иных слов, перевод фразеологизмов, «ложных друзей переводчика», безэквивалентной лексики, но и материал для повышения эрудиции: библейскую лексику, иноязычные вкрапления, шекспиризмы, и мн.др. Это — новая версия книги «Всё познается в сравнении, или Несистематический словарь трудностей, тонкостей и премудростей английского языка в сопоставлении с русским», дополненная большой англо-русской частью, новым приложением — Практикум. Внесены изменения и дополнения в англо-русскую часть. Словарь содержит сведения лексикологического, лексикографического и культурно-лингвистического характера, что делает словарь не чисто лингвистическим, а скорее культурно-лингвистическим пособием.

**С.И.Шкаровский.** *“Финансово-экономический итальяно-русский словарь-справочник”*. Насчитывает 39 тыс. слов и выражений. Автор более шести лет работал во Внешторгбанке СССР, в представительствах ряда итальянских банков в Москве. Словарь включает в терминологию в области финансов, банков, бирж и экономики, а также слова и выражения из сфер страхования и бизнеса. В словарь включены два приложения — список наиболее употребительных сокращений и классификатор валют.

**Э.Л.Ельникова, З.В.Зарубина, Л.Ф.Кудрявцева, М.Ф.Ширманова.** *“Совершенствуйте свой английский” и “Продолжайте совершенствовать свой английский”*. 3-е изд., испр. и доп. Пособия ставят своей целью развитие навыков диалогической и монологической речи и обучение ведению дискуссий и полемики в процессе бытового и делового общения; систематизацию и расширение словарного запаса, характерного для разговорной речи и делового общения; систематизацию и закрепление грамматических структур, необходимых для активного владения устной речью, включая публичные выступления; обучение речевым моделям современной английской и американской художественной литературы, разговорной речи и публичных выступлений. Тематика пособий имеет страноведческую и социальную направленность и охватывает такие темы, как ТВ, кино, театр, музыка, живопись, литература, образование, спорт, ораторское искусство. Учебники построены по принципу ситуативно-коммуникативного обучения иностранному языку и содержат краткий курс грамматики в системе таблиц, составленный с учетом функциональных факторов общения, и поурочный словарь сочетаемости лексических единиц, отобранный по принципу частотности употребления в разговорной речи, публичных выступлениях и деловых беседах. Пособия были апробированы и отредактированы в Англии и США. По своей структуре и комплексному подходу к обучению устной речи пособия не имеют аналогов ни в нашей стране, ни за рубежом.

**А.В.Кузнецов.** *“Испанско-русский словарь терминологии Международного Валютного Фонда”* Словарь-справочник содержит более 4500 понятий — это и общепринятые термины банковского, финансового и макроэкономического характера и сугубо специальные термины МВФ. Словарь составлен на основе выборки, сделанной испанским отделом пе-

реводов МВФ. Актуальность данного издания не требует подтверждения, так как термины одной из ключевых финансовых организаций используются практически ежедневно в различных областях общественной, политической и финансово-экономической сферах, в науке и мире бизнеса, в области образования, туризма и пр.

**Т.А.Беляк.** *“Русско-английский полезный словарь терминов: Аудит. Бухгалтерские операции, Бухучет. Коммерческая деятельность. Налогообложение. Сделки с недвижимостью”*. Словарь-справочник содержит более 20 000 слов и выражений, наиболее часто употребляемых в аудиторской, банковской, бухгалтерской, коммерческой деятельности, налогообложении и работе с наличностью. Кроме терминов, употребляемых повсеместно в англоговорящих странах, в словаре также приводятся особые лексические единицы, характерные только для Великобритании или США, и некоторые латинские слова и выражения. К Словарю дается два Приложения: 1) с сокращениями по тематике словаря; 2) с названиями некоторых бухгалтерских счетов.

**Гу Хунфэй** *“Лингвистические основы устного двустороннего перевода. Русский — китайский”* — пособие содержит сравнительную характеристику основных синтаксических, морфологических, лексических, словообразовательных, фонетических категорий и форм русского языка. Сопоставительный межъязыковой анализ наглядно показывает наиболее важные структурно-семантические различия двух языков, которые необходимо учитывать в процессе устного двустороннего перевода. Пособие предназначено для научных работников, студентов и преподавателей, а также для тех, кто самостоятельно изучает русский или китайский язык как иностранный.

**Д.И.Ермолович.** *“Имена собственные на стыке языков и культур” (Заимствование и передача имен собственных с точки зрения лингвистики и теории перевода)*. Книга содержит сведения лексикологического, лексикографического и культурно-лингвистического характера. Издание посвящено проблеме передачи имен собственных в межъязыковой и межкультурной коммуникации. В книге ставится задача вооружить читателей не только общетеоретическими, но и конкретными практическими знаниями. Работа построена на материале русского и английского языков, однако в полной мере учитывается и подчеркивается тот факт, что читатель может иметь дело с именами собственными, происходящими из самых разных языков. В приложениях приводятся указания по регулярной практической транскрипции (транслитерации) собственных имен английского языка на русский и с русского на английский, а также с основных европейских языков и некоторых азиатских (турецкого, китайского, японского). В систематическом виде сведения, изложенные в этой книге, публикуются впервые.

**И.Г.Башина. “Словарь русско-английских глагольных эквивалентов”.** Уникальность данного издания в том, что автор, проанализировав множество глаголов, сумел отобрать для своего издания именно те ряды семантически недифференцированных русских глаголов и их семантически дифференцированных английских эквивалентов, незнание и неверное употребление которых чаще всего приводит к ошибкам при переводе с русского на английский. В Приложение к словарю включены упражнения на перевод и употребление глаголов и лингвокультурологические комментарии об особенностях их семантики и картины мира русского и английского языка.

**А.В.Кузнецов. “Глоссарий по валюте евро: испанско-русский, португальско-испанско-русский”.**

**В.П.Комин. “Глоссарий по валюте евро: англо-русский, русско-английский; немецко-русский, русско-немецкий”.** Серия книг, каждая из которых содержит более 600 терминов по валюте евро, использованных в Договоре об учреждении Европейского Союза (Маастрихтский договор) и в протоколах к нему, в регламентах Совета ЕС, а также в документах Европейской комиссии, касающихся вопросов введения единой европейской валюты. Глоссарий составлен на основе подготовленной Отделом переводов Европейской комиссии краткой базы данных по указанной терминологии на 10 языках зоны евро ЕС.

### **Готовится к печати**

**Б.Н.Климзо. “Ремесло технического переводчика. Об английском языке, переводе и переводчиках научно-технической литературы”.** Переводу посвящены десятки книг, но все они в большинстве своем имеют отношение к художественной или публицистической литературе. Книг же, посвященных проблемам технического перевода, практически нет. Автор данной книги, профессиональный переводчик, знает проблемы технического перевода не понаслышке. В этом издании мало теоретических рассуждений — все рекомендации носят сугубо практический характер. Книга очень информативна, и каждый читатель, будь то делающий первые шаги на стезе перевода референт новообразованной фирмы или умудренный опытом профессионал, найдет в ней много полезного. Автор подробно описывает основные жанры научно-технической литературы, с которыми приходится иметь дело переводчику, и дает конкретные рекомендации по переводу в той или иной области. В книге уделяется немало внимания особенностям английского языка и их проявлению в научно-технической литературе. В издании много ярких примеров, снабженных переводом и в случае необходимости подробными комментариями автора.

**Д.И.Ермолович. “Англо-русский и русско-английский словарь лексики религиозного и духовного контекста”.** Словарь предназначен для студентов старших курсов и преподавателей институтов филологического профиля, переводчиков, экскурсоводов и для широкого слоя читателей. В словарь вошли не только слова и выражения, относящиеся к религии и церкви, но и общелитературные слова, обладающие спецификой употребления или перевода в религиозно-историческом и духовно-культурном контексте.

**Л.Виссон “Русский человек в зеркале американской лингвистической культуры”** Часто случается так, что образованный, культурный русский человек, учившийся английскому языку и неплохо владеющий им, приезжая в Америку, вдруг по реакции собеседников понимает, что говорит что-то не то. В чем причина таких недоразумений? К сожалению, для успешной межкультурной коммуникации хорошего знания грамматики, лексики и произношения иностранного языка недостаточно. Сотни нюансов чужой культуры — интонация, идиомы, стиль, разговорные выражения — могут ввести в заблуждение, а словари и учебники не всегда позволяют разобраться в живых лингвистических реалиях страны. Как нужно строить деловой телефонный разговор? Как вести беседу за столом в доме у американцев? Почему непривычное выражение лица вашего собеседника или рукопожатие могут отравить все дальнейшие отношения? Чем отличаются такие ключевые понятия, как время и пространство в двух культурах? Новая книга Л. Виссон рассчитана на студентов, аспирантов, преподавателей, переводчиков и людей, вовлеченных в межкультурные контакты с американцами. Она написана в помощь тем, кто хочет избежать ошибок, нелепостей и конфликтов в международной коммуникации.

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Александр Львович Бурак

Translating Culture:

Перевод и межкультурная коммуникация

Этап 1: уровень слова

Ответственный редактор

Редакторы

Корректор

Компьютерная верстка

В.Р.Колесниченко

Н.Г.Богомолова,

В.П.Кочин

П.А.Комарова

В.В.Колесниченко

ЛР № 066590 от 18.05.99 г. Государственного комитета РФ по печати.

Подписано в печать 23.10.2002 г. Печать офсетная.

Бумага офсетная. Гарнитура «Ньютон». Формат 60×90 1/16.

Объем 9,5 п. л. Тираж 2000 экз. Заказ № 2791

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Отпечатано в ОАО «Калужская типография стандартов»  
248021 Калуга, ул. Московская, 256.