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**Аннотация**

К выпускной квалификационной работе

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Folklore, culture, language, translation, mnemonic formula, folktale, intratextual and extratextual characteristics of folktales

The paper consists of the Introduction, which outlines the general idea of the paper, the first chapter titled “Folklore as Part of Culture. Translation of Folklore”, the second chapter titled “Linguocultural Aspect of the Folktale Translation”, the Conclusion, the Reference List and the Appendix.

The first chapter focuses on the notions of language, culture, folklore and translation. The second chapter discusses the differences between British and Russian folktales. It is illustrated by the examples from the original English fairy tales and their Russian translations.

Folklore of different nations plays a considerable role in understanding a foreign culture and national character and thus facilitates intercultural communication. Every culture has its own peculiar system of symbols, characters, myths and events. It goes back into history, and now even native speakers could hardly tell where some concepts come from. Their meaning, however, is clear to them. Of course, the majority of people cannot read foreign folktales in the original because they possess strong national character and are extremely difficult even for an advanced language speaker. The most obvious way out is translation, which is the centre of my linguistic research.

Translation of foreign literature in general and folklore translation in particular is one of the best ways to overcome the barriers between nations. It enables even those foreign speakers, who do not speak any other language, to better understand other cultures. Given the fact that the target audience of folktale translation is, in most cases, children, it is clear that the subject of my research plays a big role in educational process.

My graduation paper is devoted to the topic of linguocultural peculiarities in the folklore tale translation. It studies specific linguistic and extralinguistic features, typical for both British and Russian folktales, as well as differences between them. The paper also looks at the problem of folklore translation, how it differs from literary translation in general and what particular translation techniques are usually used in this sphere.

In the linguistic research the following methods were used: comparative analysis (English to Russian), semantic analysis (based on the dictionary meaning of words), contextual and logical analysis.

One of the key conclusions I have come to is the understanding how deep the culture of a nation is embedded in its language and, consequently, in the outlook of its speakers,

Although many cultures share some characteristic features (which is reflected, among other aspects, in their folklore motifs), from the linguistic point of view the differences often outnumber similarities. It often leads to misunderstandings and misconceptions thus hindering intercultural communication.

The results of the research point out the importance and difficulties of folktale translation as part of intercultural dialogue. They have also proved the axiom that, although there is no such thing as “perfect translation without any shade of meaning lost”, translation of foreign folktales is possible and necessary.

The translation samples, discussed in the paper and listed in the Appendix, illustrate various techniques and methods that can be used by translators from English to Russian. While there are certain tendencies in their usage, pointed out in the research we should not forget that every case is individual and that the translator is free to choose the most suitable variant in the context.

The examples also highlight linguocultural peculiarities of both folklore traditions, which should be taken into consideration not only in translation, but also in intercultural communication in general. The differences between British and Russian folklore traditions are caused, first and foremost, by the time period they were recorded (eighteenth century in Russia and nineteenth century in Britain). Therefore, the language of Russian folktales preserved most of its national character (colloquial expressions, certain grammatical and syntactical patterns, various mnemonic formulas), whereas British folktales are characterized by neutral style with only a little hint of colloquialisms.

By means of conclusion I would like to say that although the subject matter is quite wide and, of course, impossible to be fully explored within one linguistic research, my graduation paper has comprehended the key aspects of it (connections between folklore and culture, the notion of language as mirror of the culture, folktale translation and its peculiarities) and can give an overview about the topic of linguocultural peculiarities of the folktale translation.

Согласовано:

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