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Intertextual Elements and Methods of Translation (on the Basis of Translation of English and American Fiction from English into Russian)

Natalya V. Klimovich*

Siberian Federal University

82a Svobodny, Krasnoyarsk, 660041 Russia¹

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The researches devoted to intertext and intertextuality are quite popular in modern linguistics. Scientists pay attention to the types of intertextual elements used in texts, sources of the elements and strategies of their translation. The Bible is considered as the main source of intertextual elements by many authors. Elements from the Bible (words, idioms, quotations) are used quite often. We can hear them in oral speech; meet them in newspapers and in fiction. In case of their translation we face the fact that translator, due to incorrect translation of the intertextual elements from the Bible can not convey the information of the original text.

Keywords: intertextual elements, intertext, prototext, metatext, idioms, quotation, direct quotation, modified quotation, interjection, biblical interjection, methods of translation,

Introduction

In recent years the idea of intertextuality has increasingly replaced that of influence as a way of describing the status of text within a tradition. There are certain texts, that are constructed according to an aesthetics of intertextuality so as to disestablish themselves as sources of influence. Influence and intertextuality can therefore be seen restrictively as ways of describing certain kinds of text. But they can also be approached more broadly as cultural categories that describe the way we relate text and reader, and thus the way we conceive texts within a cultural hermeneutic that causes them to participate in “self”-formation of the reader or of the writer.

According to T. Rajan’s «Intertextuality and the Subject of Reading/ Writing» (Rajan,

1991), «intertextuality» as a term appeared in J. Kristeva’s work. J. Kristeva’s vision on intertextuality was influenced by M.M. Bakhtin’s work, which is concerned with authorial discourse as an intersubjective construction, dialogically situated in relation to other social discourses. Denying the distinction of other Russian Formalists between ordinary and poetic language, Bakhtin does on one level describe the transposition of one kind of signifying material into another. But he doesn’t suggest a vocabulary to describe how the resulting instability can be ideologically productive.

In this work we will deal with «intertextual elements». As we noted in our previous researches devoted to Biblical words and idioms in fiction (Климович, 2004, 2005, 2006), we have chosen

* Corresponding author E-mail address: klimovich7979@mail.ru

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the term «intertextual elements» to stress that these are elements of one text or prototext (idioms (or phraseological units), words, quotations and vocative interjections) which we can find in another text or metatext. But in this research we deal only with intertextual elements from the Bible, as we consider them to be one of the well-known intertextual markers in a text.

In order to view the ways of their translation we compared the original versions of English and American fiction with their Russian translations.

According to the canons of the translatology a translated text should be similar to the original one, in other words, be equivalent to it. According to V.N. Komissarov, “the specific character of the translation, which makes it different from the other ways of language mediation, is that it is intended for complete substitution of the original text and recipients of the translation believe it to be fully equivalent to the original text. But on the other way it is easy to make sure that full equivalence in translation is impossible” (Комиссаров, 222. С. 116).

Translation of the Idioms from the Bible

One of the largest groups of intertextual elements is idioms (or phraseological units) from the Bible. Many scientists have devoted their works to this problem. A.V. Kunin was the first Russian scientist who devoted a chapter in his work entitled «A Course of English Phraseology» (Кунин, 1972). Nowadays there are a lot of research on idioms from the Bible, examining all the aspects of these intertextual elements – origin, structure, the way they function in the text etc. It was pointed out that in the text, idioms from the Bible are used mostly as allusions. In this group we marked only idioms that are not used in the direct and non-direct quotations. On the basis of the comparison of the English and Russian texts the following groups were formed:

Group 1 – equivalent translation. In translation of the idioms from the Bible possible equivalents or analogues in Russian were used. This group is the largest.

276. ‘Well, think of **wretches of our flesh and blood** growing up under a taunt which they will gradually get to feel the full force of with their expanding years’.

256. –Подумай о несчастных детях, **нашей плоти и крови**, несущих на себе это пятно и с каждым годом все острее ощущающих свой позор. (Tess of the D’Uberilles)

340. In jumping at **Publicans and Sinners** they would forget that a word might be said for the worries **of Scribes and Pharisees**; and this defect or limitations might have recommended their own daughter-in-law to them at this moment as a fairly choice sort of lost person for their love.

316. Широко раскрывая объятия **мытарям и грешникам**, они забывали о том, что можно замолвить словечко и за **книжников и фарисеев**, у которых тоже бывают свои невзгоды. И благодаря этой особенности они оказали бы своей невестке радушный прием, – ее несчастья давали ей все права на их любовь. (Tess of the D’Uberilles)

344. D’Uberville was not the **first wicked man** who had **turned away from his wickedness to save his soul alive**, and why should she deem it unnatural in him?

320. Д’Эрбервилль был не **первым грешником**, который **вернулся на стезю добродетели, дабы спасти свою душу**; как же она могла считать это фальшью? (Tess of the D’Uberilles)

344. **The greater the sinner the greater the saint**; it was not necessary to dive far into Christian history to discover that.

320. **Чем более велик грешник, тем более велик святой**; в этом можно убедиться, даже не слишком углубляясь в историю христианства. (Tess of the D’Uberilles)

Group 2 – Idioms from the Bible in English – not idioms from the Bible in Russian translation. This group includes idioms translated into Russian neither as idioms, or in the case of idiomatic translation, not as Biblical idioms.

317. Inside the exterior, over which the eye might have roved as over a thing scarcely percipient, almost inorganic, there was the record of a pulsing life which had learnt too well, for its years, of the **dust and ashes of things, of the cruelty of lust** and the fragility of love.

295. Под этой внешней оболочкой – на ней, как не заслуживающей внимания, почти мертвой, лишь на секунду мог остановиться взгляд – скрывалась натура, полная жизни, но для своих лет слишком грубо познавшая **тщету бытия, жестокость страсти** и хрупкость любви. (Tess of the D'Ubervilles)

271. She could not see why Mrs. Touchette should **make a scapegoat of** a woman who had really done no harm, who had only done good in the wrong way.

227. Она отказывалась понимать, почему миссис Тачит **отыгрывается** на этой женщине, которая никому не сделала зла и даже делала много хорошего, хотя и дурными путями. (The Portrait of a Lady)

132. It was the keeper, he stood in the path like **Balaam's ass**, barring her way.

189. **Стоял недвижимо, упрямо**, и преграждал ей путь. Это был егерь. (Lady Chatterley's Lover)

Group 3 – there is no idiom from the Bible in the English text – but there is an idiom from the Bible in the Russian translation. In this group there are following cases: 1) idioms not from Bible, that were translated that as biblical idioms, 2) there is no idiom in English text but is

an idiom from the Bible in the Russian translation, 3) words from the Bible translated as idioms from the Bible.

286. “Ma lass!” he said. “Th’ world’s goin’ **to put salt on thy tail.**”

408. – Девонька моя! Мир готов **забросать тебя камнями.** (Lady Chatterley's Lover)

In this example there is idiom – but not biblical one, was translated as idiom from Bible to Russian.

37. It was very probably this sweet-tasting property of the observed thing in itself that was mainly concerned in Ralph's quickly-stirred interest in the advent of a young lady who was evidently not insipid.

32. **Запретный плод, как известно, сладок**, и, надо думать, именно это обстоятельство послужило причиной того, что появление молодой леди, явно не относившейся к разряду скучных, вызвало в Ральфе внезапный интерес. (The Portrait of a Lady)

In this example there is no idiom in original version of the novel, but in Russian translation we see idiom from Bible.

75. “Certainly nothing but the **spirit** in us is worth having,” said Winterslow.

106. – Да, в нас ничто не может привлекать, разве только **крепость души**, – обронил Уинтерслоу. (Lady Chatterley's Lover)

Here a word from Bible translated as idiom from Bible.

Group 4 – idioms from the Bible were not translated into Russian. In these cases the idioms from Bible were ignored by the translator and not translated into Russian.

297. Clare's late enthusiasm for Tess had infected her through maternal sympathies, till she had almost fancied **that a good thing could come out of Nazareth** – a charming woman out of Talbothays Dairy.

276. Восторженность, с какой Клэр еще так недавно говорил о Тэсс, пробудила в ней материнское сочувствие, и она почти готова была поверить, что и на мысе Тэлботейс можно найти очаровательную женщину. (Tess of the D'Ubervilles)

400. Never in her life – she could swear it **from the bottom of her soul** – had she ever intended to go wrong; yet these hard judgments had come. Whatever her **sins**, they were not **sins of intention**, but of inadvertence, and why should she have been punished so persistently?

373. Она могла поклясться в том, что никогда за всю свою жизнь она не хотела поступать дурно, и все-таки ей вынесли суровый приговор. Каковы бы не были ее **грехи**, никогда не **грешила она сознательно**; почему же ее наказывают так упорно. (Tess of the D'Ubervilles)

Although idiom from Bible was not translated in the example above, biblical word **sins** and collocation **sins of intention** were translated.

Quotations from the Bible.

The next type of intertextual elements is quotations from the Bible. In fiction we found two types of quotations: 1) **direct quotation** – quotation from Bible that was not changed in the text; 2) **modified quotation** – author of the book changed quotation, by adding words to it or shortening it. Despite this quotation is still connected with the Holy Scripture. In order to find out the type of quotation we used King James Version in English and the Synodal translation, Canonized version in Russian.

1) **Direct quotation**. This group is the largest. English authors use direct quotations more than modified ones. Having analyzed the original text and its Russian version we found only one group – **quotation in English version – quotation in Russian translation**, because all

the quotations were translated as quotations from the Bible in Russian.

Direct quotation

298. **“Who can find a virtuous woman? for her price is far above rubies. She riseth while it is yet night, and giveth meat to her household. She girdeth her loins with strength and strengthneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night. She looketh well to the ways of her household and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. ... Her children arise up and call her blessed; her husband also, and praiseth her. Many daughters have done virtuously, but she exelleth them all.”**

278. – «Кто найдет добродетельную жену? Цена ее выше жемчугов. Она встает еще ночью и раздает пищу в доме своем, препоясывает силою чресла свои и укрепляет мышцы свои. Она чувствует, что занятие ее хорошо, и светильник ее не гаснет и ночью. Она наблюдает за хозяйством в доме своем и не ест хлеба праздности. Встают дети – и убаживают ее; встает муж – и хвалит ее; много было жен добродетельных, но ты превзошла всех их». Parables 31 (Tess of the D'Ubervilles)

“The Heavens declare the Glory of God, and the Firmament sheweth His handiwork”.

“Небеса возглашают славу Господу, и твердь являет плоды трудов Его”. (American tragedy) (The Old Testament / Psalm 18:2).

Shortened quotation:

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall move; and nothing shall be impossible unto you”.

“Если вы будете иметь веру с горчичное зерно и скажете горе сей “перейди отсюда туда”, – и она перейдет; и ничего не будет невозможного для вас”(American tragedy).

Here we see shortened direct quotation from Bible, New Testament / Matthew / 17:18-21:

“And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you”.

“И запретил ему Иисус, и бес вышел из него; и отрок исцелился в тот же час. Тогда ученики, приступив к Иисусу наедине, сказали: почему мы не могли изгнать его? Иисус же сказал им: по неверию вашему; ибо истинно говорю вам: если вы будете иметь веру с горчичное зерно и скажете горе сей: “перейди отсюда туда”, и она перейдет; и ничего не будет невозможного для вас”.

294. That was just Clare’s own opinion. But he was perturbed. ‘**Let not your heart be troubled, neither let it be afraid,**’ said the Nazarene. Clare chimed in cordially; but his heart was troubled all the same.

274. Клэр придерживался того же мнения. И, однако, был в смятении. «**Пусть сердце твое не ведаёт ни тревоги, ни страха**», – сказал Назарянин. (Tess of the D’Ubervilles)

2) **Modified quotation.** Modified quotations from the Bible are usually recognized by the translator, and in the Russian version of the book have connections with the Holy Scripture.

“**Thy desire shall be to thy mate**”.

“**И будет к жене твоей влечение твое**”.
(American Tragedy)

(The Old Testament, Genesis, 3:16):

“Thy desire shall be unto thy husband” (“...И к мужу твоему влечение твое...”).

167. “**There is a time for everything,**” continued Izz, unheeding. ‘**A time to embrace,**

and a time to refrain from embracing; the first is now going to be mine.’

‘Fie – it is **Scripture, Izz!**’

154. – **Всему свое время,** – не обращая на нее внимания, продолжали Изз. – **Время для объятий и время, когда нужно воздержаться от них;** сейчас мне на долю выпадет первое.

– Фи! Ведь это из **Священного писания,** Изз! (Tess of the D’Ubervilles)

181. “The ownership of property has now become a religious question: as it has been since **Jesus and St. Francis.** The point is *not*, **take all thou hast and give it to the poor, but use all thou hast to encourage the industry and give work to the poor.**”

258. Вопросу собственности придается сейчас чуть ли не религиозное значение. Впрочем, это повелось еще **со времен Христа.** Вспомни хотя бы **святого Франциска.** Только теперь мы говорим немного иначе: вместо «**раздай имущество бедным**» – «вложи, что имеешь в производство». Чтобы у бедных была работа. (Matthew 19:21, Mark 10:21, Luke 18:22) (Lady Chatterley’s Lover)

According to G. Denisova (Денисова, 2003), the main circumstance of the equivalent translation of intertextual element (intertextual elements from Bible in this research) – is that it was recognized by the translator. The Holy Scripture, as many scientists note, is the most important precedent text, and very often translators and readers easily recognize idioms and quotations from the Bible in the text. As we can see from the examples above they are quite recognizable by translators in fiction. Those examples where idioms were not translated are few and form only 10% of all the analyzed examples. In this case we may suppose that translator couldn’t recognize them in the text, or it was one of the translation techniques – omission.

Interjections and Ways of Their Translation

Now we consider the ways of translation of interjections in fiction and difficulties of their translation.

According to the “Big Encyclopedia” (Языкознание. Большой энциклопедический словарь, 2000), interjections are neither connecting nor autonomous parts of speech and intended for nonsegmented expression of emotional reactions to the environment. V.N. Yartseva (Языкознание. Большой энциклопедический словарь, 2000) believes that interjections function in three semantic fields of speech: emotions and emotional evaluations, will or desire and etiquette. Interjections are the most expressive means of language. In fiction interjections are used in monologues and dialogues of the main characters thus making their conversations emotional and vivid.

During this research we paid our attention to the fact, that very often in the structure of interjection we can find biblical words, to be exact, divine names: oh, Christ; by God; Jesus; oh, Lord etc. According to the classification of interjections given in “The Dictionary of the Linguistic Terms” by O.S. Akhmanova, «interjection, similar in its form to the vocative noun or vocative collocation are called vocative interjections» (Ахманова, 2004. С. 225]. So, as long as these group of interjections have names from the Bible in their structure, we will term them «biblical interjections». This group of interjections is also used as emotional and expressive marker, thus showing feelings and emotions of the main characters.

Now let us have a look at the translation of the biblical interjections. The sources are: novel «The Grapes of Wrath» by J. Steinbeck and its translation into Russian by N. Volzgina and D.H. Lawrence’s «Lady Chatterley’s Lover» translated into Russian by I. Bagrov and M.

Litvinova. In the examples below there are page numbers of the original text and its translation. On the basis of the translation analysis, several types of translation were found. On the basis of the founded types the following groups were formed:

Group 1 – biblical interjections in English translated as biblical interjections into Russian.

Translation of this group can be characterised as equivalent.

102. “**Thank God**,” she said. “Oh, **thank God!**”

78. – **Слава Божу**, – сказала она.- **Слава Божу**. (The Grapes of Wrath)

106. “He’s goin’ to **hell** on a poker, **praise Gawd!**”

84. – В **пекло** прямо на кочерге вьедет, **слава господу**. (The Grapes of Wrath)

315. “**Oh, Lord!**” She subsided, breathing heavily.

325. – **О господи!** – И, вздохнув всей грудью, она умолкла. (The Grapes of Wrath)

Group 2 – biblical interjections in English are not translated into Russian.

Biblical interjections were omitted by the translator, so we will not find them in the Russian version of the novel. This group is the largest.

352. **My God**, we can’t pick them and dry and sulphur them.

368. **Собирать** их, сушить, окуривать серой? (The Grapes of Wrath)

342. “**My God**, she’s a-getting’ big,” he said.

356. – **Ну и** толстеет она у нас! (The Grapes of Wrath)

344. “**Jesus Christ**, pretty soon they’re gonna make us pay to work”

358. – **Скоро, пожалуй**, нам самим придется приплачивать, лишь бы устроиться. (The Grapes of Wrath)

Group 3 – biblical interjections in English translated as not-biblical interjection into Russian. In this case the translator doesn't omit interjections, but translates them not with the biblical equivalent. The biblical interjection translated as verbal, primary, secondary, vocative, or with other possible type of interjection.

94. **Christ**, look at 'er!

70. Полюбуйтесь-ка. **Ну и ну!** (The Grapes of Wrath)

97. '**By God**' he says, '**by God**, I wisht I was a doin' that!'

73. «**Эх**, говорит, **эх**, кабы мне так!» (The Grapes of Wrath)

78. "**God Awmighty**," said Joad.

52. – **Ох, чтоб тебе!** – сказал Джоуд (The Grapes of Wrath)

Group 4 – biblical interjections in English translated into Russian with their biblical analogue. Biblical interjections translated not with the possible equivalents, but with another biblical interjections – analogues.

200. "**Christ**, I don't know. Jus' plug away at her."

192. – **Ей-богу**, не знаю. Доползем как-нибудь. (The Grapes of Wrath)

339. "**Jesus, God**, Jeremy. You ain't got to tell me."

353. – **Господи владыка**, он мне рассказывает! (The Grapes of Wrath)

Group 5 – no biblical interjections in English text – biblical interjections in Russian translation. In this group in English text we see verbal, primary, secondary, vocative, or other possible types of interjections, which are translated into Russian as biblical interjections.

413. "**Oh, my!**" Ma said wearily. "Oh, my dear sweet Lord Jesus asleep in a manger!"

436. – **О господи!** – устало проговорила мать. – **О господи Иисусе непорочный младенец!** (The Grapes of Wrath)

It is noticeable, that in the commentary to the original version by V.A. Kukhareno, the phrase "Oh, my dear sweet Lord Jesus asleep in a manger!" was translated also with the biblical interjection – « О боже, невинный и безгрешный!»

233. "**Ah!**" he said. "Take the man for what he means."

334. – **Господи!** Не ищи ты в сказанном больше того, чем там есть, – проговорил он с легкой досадой. (Lady Chatterley's Lover)

Group 6 – antonymous translation of the biblical interjection. Biblical interjections were translated as biblical interjection but positive divine beings (God, Lord) or biblical proper names (Jesus Christ) were changed to the negative ones (черт, дьявол).

78. "**Well, by God?** I'm hungry."

51. – **Эх, черт!** А я проголодался. (The Grapes of Wrath)

138. "**Holy Jesus**," he said, "them springs is flat as hell."

119. – **Ах черт!** – сказал он. – Рессоры совсем просели. (The Grapes of Wrath)

142. "**God Almighty**, the fan belt's gone!"

124. – **А черт!** Ремень лопнул у вентилятора! (The Grapes of Wrath)

As we can see from the examples above, another characteristic of the translation of the biblical interjection is that interjectional forms of the vernacular language were not translated into Russian (praise Gawd – слава господу, God Awmighty – ох, чтоб тебе, и др.). According to A.V. Fedorov (Федоров, 2002), translation of the vernacular language is one of the most difficult tasks. But vernacular language is possible to translate, since «problem of the vernacular language as one of the most difficult

in its practical and theoretical aspect...presumes attentive and careful consideration of interaction of all the aspects of language, what makes it possible to convey stylistic originality of the novel» (Федоров, 2002. С.345).

Very often inaccuracy in translation of interjections leads to incorrect transmission of the emotional information of the original text. This fact influences the way Russian readers comprehend a book.

Unfortunately, in the considered books about 40% of biblical interjections were not translated into Russian, 20% of those were translated incorrectly, and most of them in translation were

replaced by other types of interjections, only some of them were translated correctly thus conveying emotional information.

Conclusions and future work

Intertextual elements are quite recognizable in the text and as we can see from the examples given, the methods of translation of the biblical intertextual elements in fiction can vary according to the type of the element (idiom, quotation, interjection). Despite this there are some common features in translation: all the elements can be translated with its equivalent, analogue or omitted.

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Интертекстуальные элементы и методы их перевода

Н.В. Климович

*Сибирский федеральный университет
Россия 660041, Красноярск, пр. Свободный, 82а*

Исследования интертекста и интертекстуальности довольно популярны на современном этапе развития лингвистики. Исследователи посвящают свои работы видам интертекстуальных элементов в текстах различных типов, источникам их происхождения, а также основным стратегиям перевода данных единиц. Среди основных источников происхождения интертекстуальных элементов исследователи чаще всего отмечают текст Священного Писания. Элементы библейского текста (слова, фразеологические единицы, цитаты) одни из наиболее часто используемых в текстах различных типов. В случае их перевода мы зачастую сталкиваемся с неверными стратегиями их передачи, которые не только влияют на понимание и опознавание интертекстуальных элементов русскоязычным читателем, но и затрудняют общее понимание текста оригинала на русском языке.

Ключевые слова: интертекстуальные элементы; интертекст; прототекст; метатекст; фразеологическая единица; цитата; прямая цитата; измененная цитата; междометия; междометия библейского характера; методы перевода.
