

Conclusion. So, as a result of our analysis we can make the following main conclusions:

1. Proverbs and sayings highlight traditional stereotypes about the English (rationalism, pragmatism, entrepreneurship, caution, optimism and diligence).
2. Russian-language jokes and anecdotes also emphasize traditional stereotypes about the English (sense of humour, restraint and politeness).
3. English-language jokes and anecdotes are less likely to reinforce traditional stereotypes about the English (they show quick-wittedness, entrepreneurship, light-heartedness and naiveté).

This proves the changing nature of stereotypes about the English (in the English language) and shows that our hypothesis was right.

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UDC 811.111-26/22.05

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THE BIBLE TRANSLATIONS AND THEIR LINGUISTIC CHARACTERISTICS

Introduction. The key problem of our investigation is to examine the linguistic changes in the English biblical texts since the 18th to the 20th century. Our aim is to compare these changes in the same contents, but in the texts belonging to different centuries. In this research we examine the English translations of "Parable of Prodigal Son". We used the electronic variants of King James' Version, 1611—1769; Webster Bible, 1883; The New International Version, 1979. We define archaic words and word combinations; compare choice of words and grammar constructions. Also we study text connectors. Moreover, we sum up how much the three examined texts differ from each other. We can see the typical linguistic characteristics in the texts related to different centuries. We come to the conclusion that the linguistic difference of the translations is little in the 1st and the 2nd texts (13%), but it is relevant in the 2nd and the 3^d texts (50%). This fact shows that many changes took place in the translation of the Bible from the 19th to the 20th centuries.

The problem chosen is of current importance as the Bible is the only dimensioned creation which contents came from the 1st century A.D. So, the Bible translations are interesting to investigate. We managed to follow the ways of translations into different languages. As it turned out, modern texts of the Bible were translated into European languages from Latin. The latter translation was made from Hebraic. It was in about 384. This translation is still considered to be an official text of the Bible in Roman Catholic Church.

Main part. In England the earliest Bible translation of psalm-books was made in about 700 A.D. King Alfred (871—901) was also the translator of the Bible. The full English edition of the Bible was published in 1535. It was based on the English translation of 1526, the German translation of 1532 and the Latin Bible. King James 1 approved of the preparation for a new English translation of the Bible. He took part in the organization of this work. The translation appeared in 1611. It was popular for 350 years. King James' Versions were corrected and published many times during the previous years. The important milestones in the history of translations were The Revised Version (1885), The American Standard Version (1901), The Revised Standard Version (1952), The Jerusalem Bible (1966), The New English Bible (1970). The best modern translations are considered to be The Good News Bible (1976) and The New International Version (1979).

Concerning the Slavic translations of the Bible, they appeared thanks to Saint Cyril in the 9th century. He translated New Testament and Old Testament partially. These translations underlie today's Church Slavonic texts

which are officially accepted by the Russian Orthodox Church. The outstanding representative of Belarusian culture Francis Scoryna published biblical books in his mother tongue in Prague from 1517 to 1519. The Czech Bible of 1506 and Church Slavonic texts of Old Testament became parental for his creation.

The earliest French translations go back to the 12th century. The Italian ones appeared in the 14th century.

Nowadays the translations of the Bible are being held in 1745 languages of the world.

Conclusion. Our research proves that a lot of linguistic changes take place in the course of time. So, in the Bible translations we can see different grammar constructions. Archaic words and word combinations are not in use any more. Yet, some expressions come in common use. Also, text connectors are varied. Thus, the translations of the Bible approximate to the modern English language, the language which is best understood by our contemporaries. To keep up with the linguistic changes new editions should be published at least once 30 years.

UDC 821.111+821.161.3:22

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BIBLICAL MOTIFS IN ENGLISH AND BELARUSIAN LITERATURE: ALLUSIONS IN THE NOVEL-PARABLE "LORD OF THE FLIES" OF WILLIAM GOLDING AND METAPHORS IN THE POETRY OF RYGOR BORODULIN

Introduction. Moral and spiritual values of human society are not straightforward and often problematic. Any society, every person often faces moral choice. And in many situations it turns out that the biblical commandments can become a universal benchmark for actions, behaviour, and life in general. Therefore, classical world literature in one way or another refers to biblical motifs.

Fiction is not just something that is interesting to read for fun. It discusses the most important issues of life and makes the reader think about his actions, attitudes and moral values.

The Bible is often referred to as a source of inspiration and ideas for many writers. Regardless of our attitude to religion, we are all the heirs of the Bible. This Book contains eternal aspects of morality, wisdom, Christian understanding of human development [1].

The aim of the work is identification of similarities and differences in the reflection of biblical motifs in English and Belarusian fiction on the example of the works of William Golding and Rygor Borodulin.

These two representatives of English and Belarusian literature are the most vivid and well-known ones. They both lived in the 20th century, touched upon similar topics in their work. They were both nominated for the Nobel Prize for Literature. And William Golding was awarded it for his novel-parable "Lord of the Flies".

Main part. Many literary critics see in the most famous Golding's novel the embodiment of existentialist philosophy, as the characters try to resist the chaos of the world and their own soul [2].

In order to reflect today's world fully, Borodulin turns with great spiritual need to folklore. He re-interprets the content of folk motifs. Sometimes the poet addresses folk songs, tactfully and successfully combining separate lines with his poems, creates new sayings.

William Golding's "Lord of the Flies" is written in the form of a parable. Being simple but wise, parables teach us to think and find solutions [2].

Rygor Borodulin combines secular poetry with such religious genres as sacred music and psalms; introduces Gospel images into poems; subordinates them to the logic of religious Christian canon.

Some techniques, used to express culturally based language and speech elements in literature, could be allusions and metaphors. They aim to refer the reader or listener to a well-known fact of culture, history, or to another literary source. Wisely used they express a deep and rich meaning in a compact, condensed form.

An allusion is a brief and indirect reference to a person, place, thing or idea [3].

A metaphor is a prose or poetic expression, where a word is used in an indirect meaning to express similarity [4].

We identified more than 10 similar biblical symbols in the novel by Golding "Lord of the Flies" and in the poetry of Borodulin. Having analysed the quotations from the novel, from the poems and from the Bible, we made logical connections and interpreted their allusions and metaphors which we found.

Sometimes Rygor Borodulin has free interpretation of biblical images. One of his successful assets is "*cruciform metaphor*" [5].

Some symbols seem to take on the role of Christ and describe the crucifixion. For example,

*Стары распяць імкнецца парасон,
прысеўшы на краёк ламанай лавы.
І парасон свой адчувае скон —
Неслухаюцца і яго суставы*