

PROBLEMS OF TRANSLATION HUMOR**Urakhaeva Kumiskanym Zhanarbekovna**Kumiskhanym@list.ru4th course student of the educational program « Translation and Translation Studies »

Kh. Dosmukhamedov Atyrau University, Atyrau, Kazakhstan

Scientific supervisor – **Khairzhanova A.Kh.**

Almost every person on this planet will say that humor is one of the most important qualities in a person. In my understanding, humor is the ability of a person's thinking to go beyond the ordinary, the ability to look at life from an alternative side with a touch of sarcasm, irony and through which to make any life situation funny and easy to perceive. The etymology of the word «humor» is also ambiguous and has different linguistic roots. For example, in the old North French of the 14th century, this is «humour» and means «juice of a plant or animal, liquid», from the Latin word «umor» of the same century, means «body fluid». Based on the above, it can be understood that the word "humor" was often used in the meaning of liquid. This is due to the ancient Greek roots of this word, since in ancient medicine the word «humor» was used to denote moisture and humidity, or rather the important fluids of the human component are lymph, blood, yellow and black bile, etc. [1]. All these fluids combined characterized a healthy person, and their absence meant «dryness» or «сухость». Even if we turn to the Russian etymology of the words «сухость» or «сухарь», which mean «cold, unresponsive, hard and selfish person", we can conclude, based on the ancient saying – “сухой человек» or «a dry person» is a person without vital fluids or, even simpler, a person without life. Later it was used to define a person without a sense of humor. The word «humor» in its modern meaning appeared only in the 18th century as a description of something funny and cheerful.

Even though we now have a low probability of imagining a life without humor, very little was discussed about humor until the 20th century. There are only small statements by little-known thinkers like Francis Hutcheson and James Beatty. If we turn to the works of well-known thinkers such as Plato, Kant, and Hobbes, we will see mention of laughter and humor only in the context of discussing other topics.

But these are all just echoes of the concept of humor, so how did its history arise and what contributed to its further development? Since the earliest period, humor has been a necessary part of our lives and the lives of our earliest ancestors. Of course, this was not in the context of something special, and moreover the term humor was not considered as a separate concept. At first, our ancestors saw funny things in the physical differences of the world around them, for example, animal behavior. Then they began to laugh at the interspecific characteristics of their own kind. They saw fun in sloppy falls and in reproducing various sounds, unaware that these were only prerequisites for the beginning of the development of the concept of humor.

We see the first prerequisites for the modern form of humor in the history of Ancient Egypt and Ancient Greece, which were almost the birthplace of culture and comedy. In Athens, it was a big deal to arrange comedy performances during the holidays. At these performances, in a humorous form, citizens had the opportunity to ridicule politics, priests, citizens themselves, and even ancient Greek gods and goddesses were not ignored by comedians (comedians).

But humor received the most real recognition in the Middle Ages. Earlier in the Middle Ages, there were quite rigid foundations, the authorities tried to dictate and control the behavior of society. However, historically, it has always been very difficult to suppress the will of the majority. So, for example, even in such a strict era, people found an opportunity to amuse themselves. This gave an even greater impetus to the development of humor in the future. It was in this era that the main symbol of humor appeared – the jester. The jesters were people with a special talent for entertaining and making the upper classes of society laugh, and these are the highest gentlemen and their guests. This proves that humor was such a concept, the rights to which were only the highest ranks according to the principles of that time. However, after a while, humor

became accessible to a wider circle of society. Books, newspapers and magazines with humorous contexts and headings appeared.

With the advent of television, humor gained even more publicity in the 20th century. Humor has become a tool for expressing oneself, such as Charlie Chaplin, Judy Halliday, Gracie Allen, Lucille Ball and many others. And today, with the insane speed of development of the Internet and many other platforms, humor is taking on more and more new and different forms.

Nevertheless, there are many ways to define humor, all of them are subjective and ambiguous since humor is an integral part of human intelligence. For example, in the Literary Encyclopedia of Terms and Concepts, "humor" is called 1. Безобидная насмешка, добродушный смех; проникнутое таким настроением, отношением к чему-нибудь (к чьим-нибудь недостаткам, слабостям, к злоключениям и т.п.). 2. Совокупность литературных (или вообще художественных) произведений, проникнутых таким отношением к действительности. [2] English translation of these definitions: 1. Harmless mockery, good-natured laughter; imbued with such a mood, attitude to something (to someone's shortcomings, weaknesses, misadventures, etc.). 2. A set of literary (or even artistic) works imbued with such an attitude to reality.

We can also find the definition of humor in English dictionaries. For example, in the Oxford Dictionary of "humor" it is 1. The quality of being funny or amusing. 2. A funny or amusing remark or anecdote.[3] In the Merriam-Webster dictionary, "humor" has the following definitions: 1. The quality of being amusing or comic. 2. A state of mind or temperament that is disposed to see the funny side of things.[4] French philosopher Henri Bergson, in his book *Laughter (Le Rire)*, defines "humor" as "une forme d'esprit qui consiste à souligner les aspects plaisants et insolites de la réalité, avec un certain détachement", [5] that from French to English means: "a form of mind that consists in emphasizing the pleasant and unusual aspects of reality, with a certain detachment".

Can you imagine social communication without humor? What would it be like without this quality? I can say with confidence that many people are very likely to answer that humor has become something ordinary and proper these days, that it is almost impossible to imagine life without it. Thus, it captures all spheres of human activity, for example: politics, medicine, the army, education and, of course, simple everyday life. People use humor to look at life from the other side in any situation, namely from the side of irony, ridicule, simplicity, and so on.

Even in ancient times, when people came to healers, they offered to find a lighter and more humorous idea of the disease to make the treatment more intensive and progressive. To this day, humor can be said to save us more often in extreme situations from excess stress, depression, and apathy. Hence the expression that we have all often heard, that "laughter prolongs life." And how often have you wondered how true it is from the point of view of science and physiology that ordinary laughter can prolong life? After all, the expression does not seem quite logical to us, let's figure it out.

Biologists from the University of Banghamton conducted a study in which they found that laughter dates back to 2 or 3 million years ago. They claim that the monkeys of that time had a tendency to playfulness, which was the result of the characteristic laughter or guffaw. Of course, it was something far from the sophistication of our characteristic laughter, but nevertheless it was a kind of expression of a social role, which served as the beginning of the formation of the path of development to modern, familiar humor. [6]

From a medical and psychological point of view, not a few studies have also been conducted. There is even a section of science dedicated to the effect of laughter on our body called gelotology, which the word "gelos" means "laughter" in Greek. The founder of this direction in science is an American psychiatrist and professor at Stanford University in the 60s of the 20th centuries, William Fry, who, thanks to research, found out that laughter helps activity in the functioning of the body's immune system, responsible for protection from infectious diseases.

An interesting case related to laughter was noticed in Tanganyika (now Tanzania) on January 30, 1962, it was a mass hysteria or epidemic of laughter. All this was accompanied by

uncontrollable laughter and crying of students at the boarding school in the village of Kashasha. The so-called "laughing fit" lasted up to 15-16 hours, which caused loss of concentration, pain, fainting and breathing problems. The causes of this epidemic are not known for sure, and many believe that the epidemic has no basis in physiological factors. However, most scientists believe that uncontrolled laughter was the result of a mental and physiological attempt by the body of people in this area to release stress caused by unfavorable living conditions for people of that time.

This example is creepy, but useful, because it is impossible not to agree that stress can sometimes lead to serious consequences for the body. And this proves the fact that humor and laughter as a way to eliminate stress have a place to be. It is necessary to treat your emotional state with responsibility, or the body will do it for you.

In the modern world, humor has a wider use, not only as a way to deal with stress and maintain a stable emotional state, but also as a method or skill of communication. And if I say that humor can also be used for personal purposes? Namely, in order to establish interpersonal relationships or use this skill as a way to integrate into a certain group of society or into social life in general. It can also be used as a means by which you can change the perception of a person or group of people to a particular fact, or even the perception of yourself and the world. Of course, it's all safe and amazing, only if we aim to use healthy and adequate humor.

What does healthy and adequate humor mean? Healthy and adequate humor implies an ordinary and harmless game or competition, but in no case do these concepts matter the extermination of their own kind due to the flexibility and character of humor. If we turn to the ancient meaning of the word "game", it becomes clear that earlier it was also used in the meaning of "fighting evil" - the struggle for culture, art, morals and human feelings. Even sarcasm, despite its caustic nature, implies subjective healthy criticism.

Healthy and adequate humor are the key to successful communication, which helps to conduct successful communication with all strata of society. Moreover, it helps to remove tension, awkwardness and discomfort during communication with managers, clients and so on. And of course, it is necessary to adequately assess the relevance, subordination and other other aspects of etiquette, during the introduction of a humorous color into communication and make it as clear and accessible as possible to the recipient (or recipient).

Of course, humor has a positive effect on people if we are talking about healthy and adequate humor. But, after all, everything has a flip side of the coin and humor is no exception. Now we will consider the possible negative impact of humor on society. Humor is so ambiguous and diverse that, unfortunately, not everyone can understand some of the aspects you use. Just remember the situations where you were joked about and others liked this joke, but you did not like it, on the contrary, perhaps even offended. This may be proof that humor does not always have beneficial effects. Take sarcasm, for example. It's a pretty ingenious form of humor, but sometimes it can be used by the wrong people. It is often a way of expressing passive aggression and overbearing, arrogant people can use it as a way of humiliation or self-affirmation. It can also be used as manipulation and thereby probing the weak points of the addressee. This is not a good and kind way of expressing humor.

Sometimes people may not see the boundaries in the use of humor at all. Of course, humor can be overwhelming, but there are rules of relevance. For example, there are topics that should be avoided in humor at all, these are diseases, terrible tragedies and the like. It is important to keep in mind that each form of humor has its own so-called audience, and therefore you need to be careful.

However, analyzing objectively, we can conclude that humor certainly plays a huge role in society and the expression of its positive or negative properties is the choice of society itself. In general, it depends on the person, his competence, erudition and upbringing.

The role of translation in humor.

It is very important to understand that humor, due to its great role in human society, is unique not only in different social groups, but also on a large-scale, international level. Every nation and culture has its own peculiarities in humor. However, despite the fact that the humor of

each nation and culture has differences, this does not interfere with communication. Thanks to the translation business, we can communicate with individuals of different cultures without having difficulties in understanding mentality and sometimes humor. Thanks to the work of linguists, we can easily not only express our culture of humor and bring it out into the world, but also get to know and discover many other cultures.

To determine the role of translation in humor, it is important to understand the concept of translation in general. The essence of translation is not so simple, it is not only the translation of one language unit into another language unit of the recipient, using methods of adaptation, replacement and cultural transfers. It also has the ability to form an entire culture and language, in other words, translation primarily performs a culture-forming function. In this regard, the historical aspects of each culture are also taken into account, which played a major role in shaping the culture of the language as a whole.

The translation business dates back to ancient times. Based on many historical references from ancient times, it is generally believed that the translation business originates in Ancient Egypt. Because, at that time, this country was one of the first who tried to build a policy - intercultural contact with other cultures. There is a slightly different theory that it was there that writing first originated, which provoked the emergence of translation activities. Both theories take place as evidence of the rapid development of the trend of culture and civilized society of that time. Of course, we dare to assume that due to the development of writing and communication between Ancient Egypt and other peoples, the fact of the existence of translators at that time proves. And thanks to these facts, many people tend to believe that the first thing was interpretation, and only then does translation enter the world stage. There is information about this from Egyptologists that the word or the letter "c" familiar to us in the papyri of the ancient Egyptian kingdom meant "translator". In Egypt, there were social castes such as priests, warriors, swineherds, cow herders, traders, helmsmen and dragomans. The latter from ancient Egyptian meant "translators", as the ancient Greek historian of the 5th century BC, Herodotus, wrote. This once again proves the existence of translators at that time and their honor in the social structure of that time.

From the very beginning, translation activities have made huge contributions to the history of each nation. Thanks to this activity, incredible historical finds have been made, such as the discovery of the Rosetta Stone in 1799, a basalt slab with ancient Egyptian and ancient Greek inscriptions. The spread of translation opened up access to incredible cultures, achievements and discoveries of other peoples, which helped people expand their worldview and comprehend erudition.

The definition of the term "translation" is as ambiguous as the definition of the term "humor". Statements in the works of well-deserved translators can be good examples of this. For example, R. K. Minyar – Beloruchev in his work «Theory and Methods of Translation» defined this term as follows: «a type of speech activity that doubles the components of communication, the purpose of which is to transmit a message in cases where the codes used by the source and recipient do not match» [7]. As noted by A.V. Fedorov, «Translation is a type of linguistic mediation, the social purpose of which is to bring mediated bilingual communication as close as possible in terms of completeness, effectiveness and naturalness of communication to ordinary monolingual communication» [8]. That is, translation is primarily the transfer of culture, history, and sometimes mentality, using various methods, skills, and knowledge in the field of translation theory.

Now understanding the whole essence of the concept of humor and translation, it is not so difficult to understand that translation plays a huge role in the transformation of humor into different linguistic cultures. Translation is a set of complex tasks that requires a perfect understanding of both the culture of the source language and the culture of the translated language. In order to successfully translate humor, the translator must face various tasks such as understanding and conveying the original intention of the author, that is, to convey exactly what the author wanted to say in the context of humor. But it is also important to understand that losses

during the transmission of some cultural and historical aspects are inevitable.

Types of humor and its classification.

In order to translate the humorous aspects, we must clearly distinguish the types and genres of humor. It is important for any translator to know and understand what they are dealing with, especially since such an extensive topic as humor simply obliges them to consider all its possible aspects and features in more detail and in depth.

In this, of course, we will be helped by the study of the concept of humor in the history of culture and in its development. We distinguish the concept of humor in the social, individual, creative and scientific life of a person. There are even several theories, thanks to these studies, for example:

First, humor is not a biological result of human nature. Humor is the result of a person's cultural and historical development, not his nature.

Secondly, humor can have many interspecies differences, but these interspecies differences will pursue one goal – development. That is, humor, like any other cultural and historical phenomenon, does not stand still and always strives for development in all spheres of human activity.

Thirdly, the development of humor may completely depend on its individualization in culture. That is, humor is characterized by individuals in different ways in connection with their worldview, psychological concepts, and perform different functions in connection with their work, everyday life, and in general life.

Fourth, the culture of humor of other nations may be defined incorrectly. It depends on how similar these cultures are in international terms. We understand the humor of our people, thanks to the mentality, culture and history that are embedded in our consciousness from birth. Thus, understanding the culture of humor of another people helps us to develop in terms of tolerance and expansion of consciousness.

All these theories and hypotheses make us understand that humor is a concept entirely dependent on culture and history, which are the main fundamental factors for translation activities. It is also given to prove once again that humor has a peculiar form in the history of peoples, embedded in the genesis of interpopulation and subordinated to development.

A translator can achieve a good translation of humor only by knowing, understanding and being able to use types of comic or humor. After all, the translator does not always face unambiguous situations, they can be different, and sometimes unpredictable, and in this regard, humor, due to its nature, is not an exception at all. Therefore, it is necessary for translators to be flexible and ready for any situation of the comic, and for this it is important to distinguish jokes, anecdotes, satire, irony, oxymoron, parody and sarcasm. Let's analyze each type.

A joke is a human thought conveyed in a textual or oral form with little content and a humorous context. It is usually used in the form of a short story, a story (a text of an untrue nature), and you can also use a joke in the form of a question and an answer to a certain question. The use of this type of humor, I would like to show on one example from a collection of jokes from ancient Greek culture called "Philogelos", which means «Lovers of Laughter» in Greek. This collection was written by Geioklos and Filagrus in the 5th century BC: "Why do philosophers wear beards? «To hide the lack of brains.»

Anecdotes are almost identical in content and character to jokes, they are the same small text, in the form of a story, an incident, a dialogue, and the like. The only difference is that the ending of jokes can be very unexpected and most likely the jokes may be more difficult to understand, since the addressee may need knowledge in various fields of science and life in general. However, the authors of this type of humor are modest, since in many cases jokes do not have specific authors.

Satire is a form of comic, emotionally uplifting character, ridiculing certain unfavorable living conditions or the usual way of life. That is, it can be everyday life, psychological attitudes, traditions and customs, culture in general. Due to the nature of the satire, one might think that there is little comical here. However, it was humor that helped to express the satirical, so that satire did

not sound like an open criticism and insult to a particular way of life.

Irony is a specific use of words, in different contexts, according to the kind of irony. In order to understand irony, you need to have psychological and emotional development, because most often irony consists of ordinary everyday expressions, colored by a certain message of mockery or ridicule. This form of humor has three types: irony, self-irony and anti-irony.

The irony. Example: «Well hello, storyteller» (an ironic appeal to a person who is probably embellishing and fantasizing about something)

Self-irony. Example: «I really dislike non-punctual people, so I'm always late myself» (ironic attitude towards myself, does not like any qualities in others, while he has them)

Anti-irony. Example: «And we are just standing in line here and only you need to ask about the case» (an ironic answer with mockery towards a person, which means «we are all standing here too on an important matter»)

An oxymoron is more of a humorous device that many authors and poets have used to express indescribable emotions and give texts or expressions mystery with a touch of humor. The oxymoron often makes you listen and look twice due to its inexplicability and incompatibility. For example: the false truth, terribly beautiful, sad joy and many other oxymorons.

Parody is one of the most difficult types of humor, as it requires a lot of effort. This is a kind of process where you try to be as similar as possible to the object of the parody. The objects of this type of comic can be famous personalities, such as actors, writers, philosophers, gods, priests, politicians, singers and many others. The task is to use humor, a kind of mockery or harmless mockery to show a particular personality.

It is important to adhere to two rules: 1. The person must be sufficiently well-known to the public or to a circle of people with whom the object of the parody is well acquainted, so that in the process they will definitely recognize him and be able to enjoy the similarity. 2. To convey as accurately as possible the characteristic features, charisma, and style of speech of the object of the parody and convey it in the context of funny humor, rather than simple childish mimicry. Parody is primarily the art of showing your talent to the projection of people or maybe some characters, while not losing your individual charm. An example of this type of comic can be a parody of the honored, Soviet, variety actor of theater and cinema G. V. Khazanov on the Soviet physicist, teacher and public figure Sergei Kapitsa.

And last but not least, sarcasm is an important kind of humor. Sarcasm is the most insidious in this series of comic, as it has a sarcastic character. This type is quite similar to negative irony (anti-irony). It also has similarities with satire, which has the character of criticism over attitudes of different types of life activity. The only difference is that everything that is said and presented as sarcasm should be perceived the other way around. In this case, it is very important that the party to whom sarcasm is addressed has a developed emotional intelligence, which gives the ability to distinguish this type of humor, because otherwise it is not difficult to confuse it with criticism or a simple negative message. You need to be careful with this kind of humor, because it primarily has the character of an attack. For example: «I'm sorry, I always laugh when I'm sad,» which means «I don't think it's sad, but on the contrary I see it as fun».

Martin Rod in his work «Quantitative indicator of the sense of humor» subjectively describes and divides humor into 4 comic styles. In his opinion, humor can be shared depending on their purposes and functions. For example, he distinguishes: 1. Favorable, self-directed humor. 2. Favorable humor directed at others. 3. Unfavorable, self-directed humor. 4. Unfavorable humor directed at others. Let's take each one apart. [9]

We call a favorable, self-directed style of humor self-supporting. A self-supporting style of humor has a positive character, as a rule, people with this style of humor have a healthy and very positive view of their existence. This style of humor is a strong point for a person, as it gives him the opportunity to sensibly assess his capabilities and the opportunity to laugh at his shortcomings. The main feature of an amo-supportive style is its environmental friendliness and the protective function of the morale of the user of this style.

We call a favorable style of humor directed at others – an affiliate one. This is a style of

humor that we encounter every day. Moreover, just like the self-supporting style of humor, it has an eco-friendly character. The main feature is the use of this style of humor in healthy and friendly communication with people around you. It is often used by people to cheer up others or resolve some kind of tense situation.

An unfavorable, self-directed style of humor is called self-deprecating. The style of this humor has a more sardonic character. It is often used for pessimistic purposes against oneself. This is done more often unconsciously and is associated with low self-esteem. A person using this style of humor prefers to maintain negative attacks in his direction, presenting it in a humorous camouflage. Such people have a powerful sense of self-irony.

Unfavorable humor directed at others is an aggressive style. This style is characterized by jokes with aggressive attacks on people around them. This is defamatory or invective humor, the purpose of which is to spread unconscious and sometimes conscious negative humor. The main weapons of this style are insidious sarcasm, cynicism and anti-irony. Most often, this style is preferred by people for self-affirmation due to the weaknesses and shortcomings of the people around them.

Also, in the classifications and definitions of types of humor, the works of the greatest philosophers and thinkers on various theories of humor make a great contribution. For example:

The theory of superiority. The initial foundations of this theory belong mainly to the greatest philosophers of 322 BC, and these are Aristotle, Plato and Socrates. At that time, humor did not have the definition that has come down to our days, but nevertheless the concept of humor was found in the works of these philosophers. In their works, they mentioned the reasons for the funny and tried to figure out how jokes work and how they affect a person. This is how Plato says in his fifth book entitled «The State»: «... an empty person is someone who considers funny not bad, but something else; and when he tries to make fun of something, he sees the manifestation of the funny not in stupidity and vice, but in something else.»[10] This means that people like to laugh at something, despite the fact that it may turn out to be something stupid and ridiculous, the reason for this may be our the feeling after the funny object. After all, thanks to the ridiculous and ridiculous actions of others, we often feel much smarter and more correct than many, this flatters our self-esteem. And this is also the main reason for the name of this theory – superiority over others, funny or stupid.

Since humor was perceived for some time as something wild and chaotic, in this theory humor is not a good concept, but on the contrary cruel and not likening to human manners and etiquette.

Later, the theory of superiority was mentioned in his works by Thomas Hobbes and Descartes. These works say that this theory is not only about the superiority of some people over others, but also about superiority over oneself and over one's past experiences. He said, «Sudden fame is a passion that produces those grimaces that are called laughter. It is caused in people either by some unexpected action of their own, which they liked, or by the perception of some defect or ugliness of another, compared to which they themselves unexpectedly rise in their own eyes. This passion is characteristic for the most part of those people who realize that they have very few abilities, and are forced to notice the shortcomings of other people in order to maintain self-respect. That's why laughing a lot at the shortcomings of others is a sign of cowardice. For people with spiritual greatness tend to help others and save them from ridicule, and compare themselves only with the most capable.» [11]

The theory of inconsistency. This theory is a refutation of the theory of superiority, as it has other opinions about the answer to the question what makes people laugh? This theory originated in the 18th century and was founded and supported by thinkers such as Emmanuel Kant and Arthur Schopenhauer. But the very first premises of the theory of inconsistency are found in the writings of Aristotle. So in his book «Poetics» he writes that comedy is something ugly and is shown by the worst people, only in a funny context. And funny things should not hurt, offend or cause suffering.

Emanuel Kant also adheres to this idea in his work «Criticism of the faculty of Judgment»

writes: «In everything that causes cheerful uncontrollable laughter, there must be something ridiculous (in which, therefore, the mind itself cannot find any pleasure). Laughter is the affect of the sudden transformation of intense expectation into nothing. It is this transformation, which is clearly and joyfully for the mind, yet indirectly causes a moment of lively joy.» [12] Arthur Schopenhauer also added, «laughter always arises from nothing other than an unexpected consciousness of a discrepancy between a known concept and real objects that were thought of in this concept in some way, and it itself serves only as an expression of such a discrepancy.»[13]

And finally, the totality of all these statements can be combined into one conclusion. The theory of incongruity is the exact opposite of the theory of superiority, since to say that funny has no template, we laugh at what is unexpected or new to us, and nevertheless pleasant and funny to perceive.

The second theory that refutes the theory of superiority is the theory of relief. The first echoes of this theory are found in the writings of Anthony Cooper, Earl of Shaftesbury, «Freedom to Wit and Humor.» These works say that the more society shackles the consciousness and intellect of witty people, the stronger and more purposeful they become in their ways of expression and it does not matter how they achieve this, in ordinary ridicule, sarcasm or in whole satirical forms. They will always look for ways to reduce the pressure on them.

Although the first premises of this theory were found in the writings of Anthony Cooper, many consider Sigmund Freud to be the founder of this theory, where he fully reveals this theory in his book "Wit and its relation to the Unconscious." The concept of this theory according to Freud is the economy of feelings at the expense of humor, the expression of human motives, and so on. According to this concept, some human motives are often condemned by society, and humor is a way out of universal ways and attitudes. This is primarily an eco—friendly way of expressing anger, pain and irritation in humor, and humor is a protective reaction of an emotional state.

In conclusion, we compared historical events in the formation of humor as an integral part of our lives, its functions and the level of influence. We reviewed the history of translation and identified its need for humor, due to its historical and cultural features. Also, thanks to the works of the greatest thinkers and philosophers, the types and various theories of humor have been identified, which will further help to understand the peculiarities of translating each type of humor.

List of sources used

1. Chernykh P. Ya. Historical and etymological dictionary of the modern Russian language. — M.: Russky yazyk, 1999. — Vol. 2. - p. 459.
2. Literary Encyclopedia of terms and concepts / Edited by A.N. Nikolyukin. M.: Intelvak, 2001. — 78c.
3. Oxford English Dictionary. 2nd ed. Oxford: Oxford University Press, 1989.
4. Merriam-Webster's Collegiate Dictionary. 11th ed. Springfield, MA: Merriam-Webster, 2003.
5. Henri Bergson's "Laughter" (Le Rire, 1900) in Presses Universitaires de France (2014). — 12c.
6. The First Laugh: New Study Posits Evolutionary Origins Of Two Distinct Types Of Laughter. M. Gervais, D. Wilson, 2005.
7. Minyar-Beloruchev R. K. Theory and methods of translation. — Moscow: Moscow Lyceum, 1996. — 208 p
8. A.V. Fedorov. Fundamentals of the general theory of translation. Moscow: Higher School, 2002. p. 23.
9. Martin, R. A., & Lefcourt, H. M. (1984). Situational Humor Response Questionnaire: Quantitative measure of sense of humor. *Journal of Personality and Social Psychology*, 47(1), 145-155.
10. Plato. State. Laws. Politik – M.: Mysl, 1998 – p. 202.
11. Thomas Hobbes. Leviathan or Matter and form, and the power of the state. URL:

<https://knijky.ru/books/leviafan-1?page=22>

12. Kant, I. Criticism of the ability of judgment / I. Kant. — M.: Eksmo, 2006. — 675 p

13. Cit. by: Ryumina M. T. Aesthetics of laughter. Laughter as virtual reality – Moscow: Editorial URSS, 2003 - p. 40