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КАФЕДРА ГРАМАТИКИ АНГЛІЙСЬКОЇ МОВИ



## TRANSLATION STUDIES: ABCs

### МЕТОДИЧНІ РЕКОМЕНДАЦІЇ

до практичних занять та самостійної роботи  
з навчальної дисципліни “Теорія та практика  
перекладу” для здобувачів другого (магістерського) рівня  
вищої освіти спеціальності 035 «Філологія» спеціалізації  
035.041 Германські мови та літератури (переклад  
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**Translation Studies: ABCs** : метод. рекомендації до практичних занять та самостійної роботи з навчальної дисципліни «Теорія та практика перекладу» для здобувачів другого (магістерського) рівня вищої освіти спеціальності 035 «Філологія», спеціалізації 035.041 Германські мови та літератури (переклад включно), перша – англійська / уклад.: І. Б. Морозова, О. О. Пожарицька. – Одеса : Освіта України, 2023. – 56 с.

Розробка ставить собі завданням сформувати знання здобувачів освіти щодо різних видів, правил та традицій перекладу та навчити їх адекватному відтворюванню оригінальних текстів та реалій мовою перекладу. За основу взяті англійська та українська мови. Подані питання для обговорення сприяють актуалізації отриманих знань.

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## ПЕРЕДМОВА

Шановні магістри!

Методичні рекомендації, які ви маєте перед собою, призначені для забезпечення навчального процесу студентів факультету романо-германської філології. Мета цих рекомендацій полягає у формуванні та розвитку інтегральних, загальних та спеціальних компетентностей, необхідних для вивчення іноземних мов, перекладу та лінгвістичного аналізу та які забезпечують готовність випускників факультету романо-германської філології до ефективного спілкування іноземною мовою.

Розробка охоплює одну з ключових дисциплін освітньо-професійної програми підготовки магістрів підготовки магістрів спеціальності 035 «Філологія», спеціалізації 035.041 Германські мови та літератури (переклад включно), перша англійська, спрямовану на розширення знань студентів у сфері перекладу та лінгвістики. Теорія та практика перекладу – давня та водночас доволі молода наука, яка, однак, має велике значення не лише для тих, хто буде в подальшому житті пов'язаний з перекладацькою діяльністю, але й для європейської інтеграції нашої країни.

Представлена праця включає в себе теми, завдання та рекомендації для поглибленого розуміння та вивчення предмету. Її завданням є створення навчальної платформи, що сприятиме підвищенню рівня знань та розвитку навичок студентів. Таким чином, у результаті вивчення навчальної дисципліни здобувач вищої освіти повинен **знати:** теоретичні засади перекладу, способи передавання лексичних і граматичних труднощів англійської мови українською та навпаки; **вміти:** адекватно відтворювати реалії суспільного життя та тексти різного плану англійською та українською мовою у перекладі.

Методичні вказівки розглядають основні аспекти дисципліни «Теорія та практика перекладу» і надають змогу розширити розуміння різних мовних явищ та навчитися адекватно відтворювати оригінальні тексти мовою перекладу. При цьому в основу були взяті англійська та українська мови. Отже, метою розробки є сформування знання здобувачів освіти щодо різних видів, правил та традицій перекладу.

Методичні рекомендації включають в себе завдання та питання для обговорення, які допоможуть активізувати та закріпити отримані знання.

Сподіваємося, що цей матеріал стане корисним інструментом у вашому навчальному процесі і сприятиме вашому розвитку в галузі германської філології та перекладу.

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## **TRANSLATION STUDIES AS AN ACADEMIC DISCIPLINE**

Translation Studies is an interdisciplinary academic discipline that focuses on the systematic study, analysis, and understanding of translation and interpreting processes. It explores the multifaceted nature of translation, its role in communication, and its impact on societies and cultures.

Throughout history, written and spoken translations have played a crucial role in interhuman communication, not least in providing access to important texts for scholarship and religious purposes. Yet the study of translation as an academic subject has only really begun in the past sixty years. In the English-speaking world, this discipline is now generally known as ‘translation studies’, thanks to the Dutch-based US scholar James S. Holmes. In his key defining paper delivered in 1972, but not widely available until 1988, Holmes describes the then nascent discipline as being concerned with ‘the complex of problems clustered round the phenomenon of translating and translations’ (Holmes 1988b/2004: 181). By 1988, Mary Snell-Hornby, in the first edition of her «Translation Studies: An Integrated Approach», was writing that ‘the demand that translation studies should be viewed as an independent discipline ... has come from several quarters in recent years’ (Snell-Hornby 1988, preface). By 1995, the time of the second, revised, edition of her work, Snell-Hornby is able to talk in the preface of ‘the breathtaking development of translation studies as an independent discipline’ and the ‘prolific international discussion’ on the subject (Snell-Hornby 1995 preface). Mona Baker, in her introduction to the first edition of «The Routledge Encyclopedia of Translation» (1998), talked effusively of the richness of the ‘exciting new discipline, perhaps the discipline of the 1990s’, bringing together scholars from a wide variety of often more traditional disciplines. There are two very visible ways in which translation studies has become more prominent.

First, there has been a proliferation of specialized translating and interpreting courses at both undergraduate and postgraduate level. These courses, which attract thousands of students, are mainly oriented towards training future professional commercial translators and interpreters and serve as highly valued entry-level qualifications for the translating and interpreting professions. Caminade and Pym (1995) listed at least 250 university-level bodies in over sixty countries offering four-year undergraduate degrees and/or postgraduate courses in translation. The number has continued to grow. Take the example of the UK, where the study of modern languages at university has been in decline but where the story particularly of postgraduate courses in interpreting and translating, the first of which were set up in the 1960s, is very different.

International organizations have also prospered. The *Fédération Internationale des Traducteurs*, established in 1953 by the *Société française des traducteurs* and its president Pierre-François Caillé, brought together national associations of translators. In more recent years, translation studies scholars have banded together nationally and internationally in bodies such as the Canadian Association for Translation Studies/*Association canadienne de traductologie* (founded in Ottawa in 1987), the European Society for Translation Studies (Vienna, 1992), the European Association for Studies in Screen Translation (Cardiff, 1995), and the International Association of Translation and Intercultural Studies (Korea, 2004). International conferences on a wide variety of themes are held in an increasing number of countries, and there has been a dramatic increase in activity in China, India, the Arab world, South Africa, Spain, Greece, and Italy, amongst others. From being a little-established field a relatively short time ago, translation studies has now become one of the most active and dynamic new areas of research encompassing an exciting mix of approaches.

Here below you will find a brief description of Translation Studies as a discipline:

- **Interdisciplinary Nature:** Translation Studies is inherently interdisciplinary, drawing from fields such as linguistics, cultural studies, literature, anthropology, psychology, sociology, and more. It examines translation as a complex phenomenon that goes beyond language transfer.

- **Study of Translation and Interpreting:** This discipline encompasses both translation (written text) and interpreting (spoken language). It delves into various forms of translation, including literary, scientific, legal, audiovisual, and more.

- **Analyzing Translation Processes:** Translation Studies investigates the cognitive, linguistic, and cultural processes involved in translation. It explores the choices translators and interpreters make and how those choices affect the final product.

- **Cultural and Societal Impact:** It examines how translation acts as a bridge between cultures, enabling the transfer of ideas, information, and values. Translation Studies scholars analyze the social, political, and cultural implications of translation.

- **Translation Theory:** This discipline develops and explores various theories and models to explain translation processes. It includes theories like equivalence, skopos theory, and postcolonial translation theory, among others.

- **Professional and Ethical Considerations:** Translation Studies also addresses the professional aspects of translation, including ethical dilemmas, standards of practice, and the role of technology in translation.

- **Historical and Comparative Analysis:** Scholars in this field analyze historical translations and compare translated texts with their source texts to understand the evolution of translation practices.



- **Teaching and Pedagogy:** Translation Studies is also concerned with translator and interpreter training. It develops pedagogical approaches to teach and assess translation skills.
- **Translation and Globalization:** In today's globalized world, Translation Studies explores the role of translation in shaping international relations, commerce, media, and diplomacy.
- **Research Methodologies:** It employs a wide range of research methods, including textual analysis, corpus linguistics, ethnographic research, and experimental studies, to investigate translation phenomena.
- **Multilingualism and Multiculturalism:** As societies become more diverse, Translation Studies plays a crucial role in understanding and fostering multilingual and multicultural communication.
- **Practical Applications:** Beyond academia, Translation Studies is relevant in various practical fields, such as international business, diplomacy, publishing, localization, and the media.

Altogether, Translation Studies is a dynamic and evolving discipline that recognizes the pivotal role of translation and interpreting in our interconnected world. It seeks to provide insights into the intricacies of translation processes and their broader societal and cultural significance.

**Assignment 1: Study the syllabi of this discipline offered by different universities in Ukraine and abroad. What do they have in common and how do they differ?**

## **WHAT IS TRANSLATION?**

The term "translation" itself has several meanings: it can refer to the general subject field, the product (the text that has been translated) or the process (the act of producing the translation, otherwise known as translating).

The process of translation between two different written languages involves the translator changing an original written text (the source text or ST) in the original verbal language (the source language or SL) into a written text (the target text or TT) in a different verbal language (the target language or TL). This type corresponds to 'interlingual translation' and is one of the three categories of translation described by the Russo-American structuralist Roman Jakobson in his seminal paper 'On linguistic aspects of translation' (Jakobson 1959/2004: 139).

Jakobson's categories are as follows:

- (1) intralingual translation, or 'rewording': 'an interpretation of verbal signs by means of other signs of the same language';
- (2) interlingual translation, or 'translation proper': 'an interpretation of verbal signs by means of some other language';
- (3) intersemiotic translation, or 'transmutation': 'an interpretation of verbal signs by means of signs of non-verbal sign systems'.

Intralingual translation would occur, for example, when we rephrase an expression or when we summarize or otherwise rewrite a text in the same language. Intersemiotic translation would occur if a written text were translated, for example, into music, film, or painting. It is interlingual translation, between two different verbal languages, which is the traditional, although by no means exclusive, focus of translation studies.

Thus, whereas Sandra Halverson (1999) claims that translation can be considered a prototype classification (i.e., that there are basic core features that we associate with a prototypical translation, and other translational forms which lie on the periphery), Anthony Pym (2004a: 52) sees clear 'discontinuities' in certain new modes, such as translation-localization. Much of the 'theory' is also from a western perspective; in contrast, Maria Tymoczko (2005, 2006) discusses the very different words and metaphors for 'translation' in other cultures, indicative of a conceptual orientation and where the goal of close

lexical fidelity to an original may not therefore be shared, certainly in the practice of translation of sacred and literary texts. For instance, in India there is 'rupantar' (= 'change of form') and 'anuvad' (= 'speaking after', 'following'), in the Arab world 'tarjama' (= 'biography') and in China 'fan yi' (= 'turning over') (see also, Ramakrishna 2000, Trivedi 2006).

**Assignment 2: Find examples of intralingual, interlingual and intersemiotic translations and study the differences between them. Bring the examples to class so as to discuss them.**

## **TRANSLATION STUDIES: A HISTORICAL OUTLINE**

The science of translation, often referred to as Translation Studies, has a rich historical background and has evolved in response to various historical, cultural, and technological developments. Writings on the subject of translating go far back in recorded history. The practice of translation was discussed by, for example, Cicero and Horace (first century BC) and St. Jerome (fourth century AD), their writings were to exert an important influence up until the twentieth century. In St. Jerome's case, his approach to translating the Greek Septuagint into Latin would affect later translations of the Scriptures. Indeed, in western Europe, the translation of the Bible was to be – for well over a thousand years and especially during the Reformation in the sixteenth century – the battleground of conflicting ideologies. In China, it was the translation of the Buddhist sutras that inaugurated a long discussion on translation practice from the first century AD.

Here, we briefly discuss the historical premises and the ways in which Translation Studies has developed over time:

**Ancient Roots:** The practice of translation dates back to antiquity, with early examples found in ancient Mesopotamia, Egypt, and Greece. These early translations often focused on religious and literary texts.

**Religious and Cultural Exchanges:** Translation played a crucial role in religious and cultural exchanges between different civilizations. Translating sacred texts, such as the Bible or the Quran, facilitated the spread of religious beliefs and practices.

**Classical Period:** During the classical period, scholars like Cicero and St. Jerome made significant contributions to translation theory and practice. St. Jerome's Latin Vulgate Bible is a well-known example.

**Medieval Period:** The Middle Ages saw a proliferation of translations in Europe, often carried out in monasteries. Translators worked on a wide range of texts, including philosophical, scientific, and literary works.

**Renaissance:** The Renaissance period witnessed a renewed interest in classical texts and translations. Humanist scholars like Erasmus emphasized the importance of linguistic accuracy and faithfulness in translation.

**Colonialism and Cultural Exchange:** The age of colonialism brought about extensive translation efforts as European powers interacted with other regions. This led to the translation of indigenous languages into European languages and vice versa.

There are divisions of period made by scholars like **George Steiner**. According to Steiner, the history of translation is divided into four periods. Starting from the Roman translators Cicero and Horace to Alexander Fraser Tytler is the first period; the second period extends up to Valery and from Valery to 1960s becomes the third period and the fourth period 1960s onwards. The history of translation is stressed out from 3000 B.C. Rosetta Stone is considered the most ancient work of translation belonging to the second century B.C. Livius Andronicus translated Homer's Odyssey named Odusia into Latin in 240 B.C. All that survives is parts of 46 scattered lines from 17 books of the Greek 24-book epic. In some lines, he translates literally, though in others more freely. His translation of the Odyssey had a great historical importance.

Before then, the Mesopotamians and Egyptians had translated judicial and religious texts, but no one had yet translated a literary work written in a foreign language until the Roman Empire. Livius' translation made this fundamental Greek text accessible to Romans, and advanced literary culture in Latin. This project was one of the best examples of translation as an artistic process. The work was to be enjoyed on its own, and Livius strove to preserve the artistic quality of the original. Since there was no tradition of epic in Italy before him, Livius must have faced enormous problems. For example, he used archaizing forms to make his language more solemn and intense. His innovations will be important in the history of Latin poetry. In the fragments we have it is clear that Livius had a desire to remain faithful to the original and to be clear, while having to alter untranslatable phrases and ideas. For example, the phrase "equal to the gods," which would have been unacceptable to Romans was changed to "summus adprimus," "greatest and of the first rank."

Also, early Roman poetry made use of pathos, expressive force, and dramatic tension, so Livius interprets Homer with a mind to these ideas as well. In general, Livius did not make arbitrary changes to the text; rather he attempted to remain faithful to Homer and to the Latin language. Then Quintilian, Cicero, Horace, Catullus, and Younger Pliny tried their hand to theorize translation and practiced it. Cicero and Horace were from the later generation of translation history who differentiated between word-for-word and sense-for-sense translation.

However, although the practice of translating is long established, the study of the field developed into an academic discipline only in the second half of the twentieth century. Before that, translation had normally been merely an element of language learning in modern language courses. In fact, from the late eighteenth century to the 1960s, language learning in secondary schools in many countries had come to be dominated by what was known as the grammar-translation method. This method, which was applied to classical Latin and

Greek and then to modern foreign languages, centered on the rote study of the grammatical rules and structures of the foreign language. These rules were both practiced and tested by the translation of a series of usually unconnected and artificially constructed sentences exemplifying the structure(s) being studied, an approach that persists even nowadays in certain countries and contexts.

The gearing of translation to language teaching and learning may partly explain why academia considered it to be of secondary status. Translation exercises were regarded as a means of learning a new language or of reading a foreign language text until one had the linguistic ability to read the original. Study of a work in translation was generally frowned upon once the student had acquired the necessary skills to read the original. However, the grammar-translation method fell into increasing disrepute, particularly in many English-language countries, with the rise of the direct method or communicative approach to English language teaching in the 1960s and 1970s. This approach placed stress on students' natural capacity to learn language and attempts to replicate 'authentic' language learning conditions in the classroom. It often privileged spoken over written forms, at least initially, and shunned the use of the students' mother tongue. This focus led to the abandoning of translation in language learning. As far as teaching was concerned, translation then tended to become restricted to higher-level and university language courses and professional translator training, to the extent that present first-year undergraduates in the UK are unlikely to have had any real practice in the skill.

In the USA, translation – specifically literary translation – was promoted in universities in the 1960s by the translation workshop concept. Based on I. A. Richards's reading workshops and practical criticism approach that began in the 1920s and in other later creative writing workshops, these translation workshops were first established in the universities of Iowa and Princeton. They were intended as a platform for the introduction of new translations into the target

culture and for the discussion of the finer principles of the translation process and of understanding a text.

Another area in which translation became the subject of research was contrastive analysis. This is the study of two languages in contrast in an attempt to identify general and specific differences between them. It developed into a systematic area of research in the USA from the 1930s onwards and came to the fore in the 1960s and 1970s. Translations and translated examples provided much of the data in these studies (e.g. Di Pietro 1971, James 1980). The contrastive approach heavily influenced other studies, such as Vinay and Darbelnet's (1958) and Catford's (1965), which overtly stated their aim of assisting translation research. Although useful, contrastive analysis does not, however, incorporate sociocultural and pragmatic factors, nor the role of translation as a communicative act. Nevertheless, although sometimes denigrated, the continued application of a linguistic approach in general, and specific linguistic models such as generative grammar or functional grammar, has demonstrated an inherent and gut link with translation.

The more systematic, and mostly linguistic-oriented, approach to the study of translation began to emerge in the 1950s and 1960s. There are a number of now classic examples:

- Jean-Paul Vinay and Jean Darbelnet produced their *Stylistique comparée du français et de l'anglais* (1958), a contrastive approach that categorized what they saw happening in the practice of translation between French and English.
- Alfred Malblanc (1963) did the same for translation between French and German.
- Georges Mounin's *Les problèmes théoriques de la traduction* (1963) examined linguistic issues of translation.

- Eugene Nida (1964a) incorporated elements of Chomsky's then fashionable generative grammar as a theoretical underpinning of his books, which were initially designed to be practical manuals for Bible translators.

This more 'scientific' approach in many ways began to mark out the territory of the academic investigation of translation. The word 'science' was used by Nida in the title of his 1964 book (*Toward a Science of Translating*, 1964a); the German equivalent, 'Übersetzungswissenschaft', was taken up by Wolfram Wilss in his teaching and research at the Universität des Saarlandes at Saarbrücken, by Koller in Heidelberg and by the Leipzig School, where scholars such as Kade and Neubert became active (see Snell-Hornby 2006). At that time, even the name of the emerging discipline remained to be determined, with candidates such as 'translatology' in English – and its counterparts 'translatologie' in French and 'traductología' in Spanish (e.g. Vázquez Ayora, 1977 and the substantial contribution of Hurtado Albir, 2001) – taking their claim.

The history of Translation Studies in Ukraine has evolved over the years, reflecting changes in society, politics, and academia. Here is an overview of the key developments in the field of Translation Studies **in Ukraine**:

- **Early History:** The foundations of Translation Studies in Ukraine can be traced back to the early 20th century when Ukraine was part of the Russian Empire. At that time, translation was mainly seen as a means to access world literature and ideas.

- **Soviet Era:** During the Soviet era, translation played a significant role in disseminating ideological and political texts. Translation was closely controlled by the state, and translators often faced challenges in maintaining the nuances of original texts while conforming to the official narrative.

- **Independence:** Ukraine gained independence from the Soviet Union in 1991. This period marked a turning point for Translation Studies as



scholars had more academic freedom and access to a wider range of texts. Translation Studies programs started to emerge in Ukrainian universities.

- **Academic Institutions:** Ukrainian universities, particularly those with strong philological faculties, began offering courses and programs in Translation Studies. These programs covered various aspects of translation, including literary translation, technical translation, and interpreting.

- **Research and Publications:** Ukrainian scholars in Translation Studies started to engage in research and publish their work. This research encompassed both theoretical and practical aspects of translation. Journals and publications focusing on translation also became more common.

- **International Collaborations:** Ukrainian scholars began to collaborate with international counterparts, attending conferences and participating in joint research projects. This opened up opportunities for cross-cultural exchange and the sharing of translation theories and practices.

- **Influence of European Approaches:** Ukrainian Translation Studies has been influenced by European approaches to the field, including concepts such as equivalence, cultural translation, and translator ethics. Ukrainian scholars have incorporated these ideas into their research and teaching.

- **Challenges:** Despite progress, Translation Studies in Ukraine has faced challenges, including limited funding for research, the need for updated translation technologies, and the need for more comprehensive training programs.

- **Contemporary Landscape:** Today, Translation Studies in Ukraine continues to evolve. It encompasses various areas, including literary translation, audiovisual translation, machine translation, and more. Ukrainian scholars actively participate in international conferences and contribute to the global discourse on Translation Studies.

- **Future Prospects:** The future of Translation Studies in Ukraine looks promising. As the country continues to strengthen its academic ties with European and international institutions, Ukrainian scholars are likely to contribute further to the field's development and enrichment.

In summary, Translation Studies in Ukraine has a complex and evolving history that reflects the country's political and social transformations. Despite challenges, it has grown into a vibrant field with a focus on both practical and theoretical aspects of translation. Ukrainian scholars are actively contributing to the global conversation on translation and its role in intercultural communication.

## **WAYS OF DEVELOPMENT OF TRANSLATION STUDIES: A BRIEF SUMMARY**

**Emergence as an Academic Discipline:** Translation Studies began to emerge as an academic discipline in the 20th century. Pioneering scholars like Eugene Nida and Roman Jakobson contributed to the development of translation theory.

**Theoretical Frameworks:** Over time, Translation Studies developed various theoretical frameworks, including equivalence theory, skopos theory, descriptive translation studies, and more. These frameworks provide tools for analyzing translation processes.

**Interdisciplinary Approach:** Translation Studies adopted an interdisciplinary approach, drawing from linguistics, literary theory, anthropology, sociology, and cultural studies. This broadened the scope of research.

**Globalization and Technology:** Globalization and advancements in technology, particularly the internet, have transformed the translation landscape.

Machine translation and computer-assisted translation tools have become integral to the field.

**Cultural and Postcolonial Perspectives:** Translation Studies has increasingly focused on issues of culture, power, and postcolonialism. Scholars examine how translations can reinforce or challenge cultural hierarchies.

**Professionalization:** The field has contributed to the professionalization of translation and interpreting. Translation programs and certification bodies have been established to train and assess translators and interpreters.

**Research Methodologies:** Translation Studies has developed diverse research methodologies, from textual analysis to ethnographic studies, to investigate translation phenomena.

**Ethical Considerations:** Ethical considerations in translation, such as cultural sensitivity and translator ethics, have gained prominence within the field.

In summary, the science of translation has a long and multifaceted history, rooted in the need for cross-cultural communication and understanding. It has evolved from ancient practices to a dynamic academic discipline with a global perspective, addressing the challenges and opportunities presented by the contemporary world.

**Assignment 3: Read up on the problem of Translation Studies development as a science in Ukraine. What milestones can you name? What outstanding translators can our country be proud of? What are they famous for?**

## **FAMOUS TRANSLATIONS IN THE HISTORY OF TRANSLATION STUDIES**

The **Rosetta Stone** is an ancient Egyptian artifact that played a pivotal role in deciphering hieroglyphics, the writing system of ancient Egypt.

It's important for translation because it provided the key to understanding and translating this complex script, which had remained a mystery for centuries.

Why is the Rosetta Stone significant for translation and historical linguistics?

**Multilingual Inscription:** The Rosetta Stone is inscribed with the same text in three scripts: hieroglyphics, Demotic script (another Egyptian script), and Greek. This trilingual inscription provided a unique opportunity for scholars to compare the same text in different scripts and languages.

**Decipherment of Hieroglyphics:** At the time the Rosetta Stone was discovered in 1799, hieroglyphics had long been a dead script, and nobody could read or understand it. However, because the Greek text on the stone was still readable, scholars had a reference point. They knew that the Greek text was a translation of the hieroglyphic text. By comparing the Greek and hieroglyphic versions of the text, scholars were able to begin deciphering hieroglyphics.

**Key to Ancient Egyptian History:** The ability to read hieroglyphics opened up access to a vast amount of ancient Egyptian literature, history, religious texts, and inscriptions. This newfound knowledge significantly advanced our understanding of ancient Egyptian culture, society, and history.

**Advancement in Egyptology:** The decipherment of hieroglyphics, facilitated by the Rosetta Stone, marked a crucial turning point in the field of Egyptology. Scholars could now read and interpret a wide range of ancient Egyptian texts, including those on tomb walls, monuments, and papyri.

**Historical Significance:** The Rosetta Stone itself is a valuable historical artifact, as it dates back to 196 BCE during the Ptolemaic period of ancient Egypt. It's inscribed with a decree issued by King Ptolemy V Epiphanes in three scripts to commemorate the king's benefactions to the priests and people of Egypt.

**Symbol of Linguistic Decipherment:** The Rosetta Stone has become a symbol of the successful decipherment of unknown scripts and languages. It

serves as a reminder of the power of translation and the importance of multilingual inscriptions in unlocking the secrets of ancient civilizations.



There isn't one main language on the stone. None of the 3 languages/scripts could actually be considered the "main one". That's the point of the document. It's the same text, as identical as possible under the circumstances, in three different forms: hieroglyphics, Egyptian in demotic script, and Greek. There's no primary and secondary. It's three things entirely in parallel with one another. It is an official announcement, carved in 3 different scripts. 2 of the 3 are Egyptian. One in hieroglyphs, one in demotic script. The last is ancient Greek. Using the Greek, archaeologists were able to translate the older hieroglyphs, which had fallen out of use.

The Rosetta Stone was discovered by accident by a French soldier in 1799.

The text on the stone is an official government decree written in three different ways:

# 1. With hieroglyphics

# 2. Demotic.

# 3. Ancient Greek

The decree is from the year 197 BC.

Shortly after the stone was discovered, there was a battle between French and British forces. The French lost the battle, so the British forces dictated the terms of surrender.

According to the terms, the stone belonged to the British. That is why the stone ended up in the British Museum in London.

The decree written on the stone was the key to decipher the ancient Egyptian hieroglyphics.

For more than one thousand years nobody in the world had been able to read Egyptian hieroglyphics.

The scholar who cracked the code was from France. His studies were based on a copy of the text! His name is **Jean-Francois Champollion**.

In summary, the Rosetta Stone is important for translation because it provided the essential clues needed to decode hieroglyphics and, in doing so, opened up a wealth of knowledge about ancient Egypt. It stands as a testament to the role of translation and linguistic analysis in unraveling the mysteries of the past.

The most significant turn in the history of translation came with the **Bible** translations. The efforts of translating the Bible from its original languages into over 2,000 others have spanned more than two millennia. Partial translation of the Bible into languages of English people can be stressed back to the end of the seventh century, including translations into Old English and Middle English. Over 450 versions have been created over time.

Although John Wycliffe is often credited with the first translation of the Bible into English, there were, in fact, many translations of large parts of the Bible centuries before Wycliffe's work. The Bible continues to be the most translated book in the world. This fact is revealed by same statistics which are approximate.

As of 2005, at least one book of the Bible translated into 2,400 of the 6,900 languages listed by SIL—Summer Institute of Linguistics—including 680 languages in Africa, followed by 590 in Asia, 420 in Oceania, 420 in Latin America and the Caribbean, 210 in Europe, and 75 in North America. The United Bible Societies are presently assisting in over 600 Bible translation projects. The Bible is available in whole or in part to some 98 percent of the world's population in a language in which they are fluent.

The United Bible Society had been announced that as of December 31st, 2007, the Bible was available in 438 languages, 123 of which included the deuterocanonical material as well as the Tanakh and New Testament. Either the Tanakh or the New Testament alone was available in an additional 1168 languages, and portions of the Bible were available in another 848 languages, for a total of 2,454 languages. In 1999, Wycliffe Bible translators announced Vision 2025.

All these numbers reveal the importance and place of the Bible in translation history. It needs to write something about English Bible translation history.

The fascinating story of how we got the Bible into English in its present form actually starts thousands of years ago. But toward the end of the seventh century, the Venerable Bede began a translation of scripture into Old English—Anglo-Saxon.

Aldhelm (c. 639-709) translated the complete Book of Psalms and large portions of other scriptures into Old English. In the tenth century, an Old English translation of the Gospels was made in the Lindisfarne Gospels; a word-

for-word gloss inserted between the lines of the Latin text by Aldred, provost of Chester-le-Street. This is the oldest extant translation of the Gospels into the English language.

The Wessex Gospels—the West-Saxon Gospels—are a full translation of the four Gospels into a West Saxon dialect of Old English produced approximately 990; they are the first translation of all four gospels into English without the Latin text.

In the 11th century, Abbot Aelfric translated much of the Old Testament into Old English. The English Bible was first translated from the Latin vulgate into Old English by a select group of monks and scholars. Such translations were in the form of prose or as interlinear glosses—literal translations above the words. Very few complete translations existed during that time. Rather, most of the books of the Bible existed separately and were read as individual texts. Thus, the sense of the Bible as history that often exists today did not exist at that time. Instead, a more allegorical rendering of the Bible was more common, and translations of the Bible often included the writer's own commentary on passages in addition to the literal translation.

The *Ormulum* is in Middle English of the 12th century. Like its old English precursor from Aelfric, an Abbot of Eynsham, it includes very little Biblical text, and focuses more on personal commentary. This style was adopted by many of the original English translators. For example, the story of the Wedding at Cana is almost 800 lines long, but fewer than 40 lines are the actual translation of the text. An unusual characteristic is that the translation mimics Latin verse, and so is similar to the better-known and appreciated 14th-century English poem, *Cursor Mundi*.

Richard Rolle (1290-1349) wrote an English Psalter. Many religious works are attributed to Rolle, but it has been questioned how many are genuinely from his hand. Many of his works were concerned with personal devotion, and some were used by the Lollards.



The 14th-century theologian John Wycliffe (1330-1384) is credited with translating what is now known as Wycliffe's Bible, though it is not clear how much of the translation he himself did. This translation came out in two different versions. The earlier translation text is characterized by a strong adherence to the word order of Latin, and might have been difficult for the layperson to comprehend. The later text made more concessions to the native grammar of English. Early modern translations of the Bible are those which were made between about 1500 and 1800, the period of Early Modern English. This was the first major period of Bible translation into the English language. It began with the dramatic introduction of the Tyndale Bible.

The early 16th-century Tyndale Bible differs from the others since Tyndale used the Greek and Hebrew texts of the New and Old Testaments in addition to Jerome's Latin translation. Tyndale is also unique in that he was the first of the Middle English translators to use the printing press to help distribute several thousand copies of this translation throughout England. It included the first "authorized version" known as the Great Bible (1539); the Geneva Bible (1560), notable for being the first Bible divided into verses, and the Bishop's Bible (1568), which was an attempt by Elizabeth 1st to create a new authorized version. It also included the landmark King James Version (1611) and Douay-Rheims Bibles. Douay-Rheims' Bible is the first complete English Catholic Bible. Called Douay-Rheims because the New Testament portion was completed in Rheims, France in 1582, followed by the Old Testament finished in 1609 in Douay. In this version, the 14 books of the Apocrypha are returned to the Bible in the order written rather than kept separate in an appendix.

Early English Bibles were generally based on Greek texts or Latin translations. Modern English translations of the Bible are based on a wider variety of manuscripts in the original languages—Greek and Hebrew. The translators put much scholarly effort into cross-checking the various sources such as the Septuagint, Textus Receptus, and Masoretic Text. Relatively recent

discoveries such as the Dead Sea scrolls provide additional reference information.

There is some controversy over which texts should be used as a basis for translation, as some of the alternate sources do not include phrases—sometimes entire verses—which are found only in the Textus Receptus. Some say the alternate sources were poorly representative of the texts used in their time, whereas others claim the Textus Receptus includes passages that were added to the alternate texts improperly. These controversial passages are not the basis for disputed issues of doctrine but tend to be additional stories or snippets of phrases.

Many Modern English translations such as the New International Version contain limited text notes indicating where differences occur in original sources. A somewhat greater number of textual differences are noted in the New King James Bible, indicating hundreds of New Testament differences between the Nestle-Aland, the Textus Receptus, and the Hodges edition of the majority text. The differences in the Old Testament are less well-documented but do contain some references to differences between consonantal interpretations in the Masoretic Text, the Dead Sea scrolls, and the Septuagint.

Even with these hundreds of differences, however, a more complete listing is beyond the scope of most single-volume Bibles. Modern translations take different approaches to the rendering of the original languages, often somewhere on a scale between the two extremes: Formal equivalence translation—sometimes literal translation or Formal correspondence—in which the greatest effort is made to preserve the meaning of individual words and phrases in the original, without regard for its understandability by modern readers. Dynamic equivalence, sometimes called paraphrase translation, in which the translator attempts to render the sense and intent of the original. Examples of these versions include The Living Bible and The Message.

While most translations are made by committees of scholars to avoid bias or idiosyncrasy, translations are sometimes made by individuals. The translation of J.B. Phillips, J.N. Darby's Darby, R.A. Knox, Gerrit Verkuyl's Berkeley Version and The Message are largely the work of individual translators. Robert Alter has also translated individual books of the Bible specifically to capture what he sees as their specific flavor. Most translations make the translators' best attempt at a single rendering of the original, relying on footnotes where there might be alternative translations or textual variants.

An alternative is taken by the Amplified. In cases where a word or phrase admits more than one meaning, the Amplified presents all the possible interpretations, allowing the reader to choose one. For example, the first two verses of the Amplified read: "In the beginning God (prepared, formed, fashioned, and) created the heavens and the earth. The earth was without form and an empty waste, and darkness was upon the face of the very great deep. The spirit of God was moving (hovering, brooding) over the face of the waters." (Web biblegateway.com).

The 16th century marked a turning point in translation, beyond just Bible translation. George Chapman (1559?-1634) translated Homer's *Iliad* and *Odyssey* in metrical form (iambic pentameter and iambic heptameter), which became his most famous works. From 1598, he published his translation of the *Iliad* in installments, and in 1616, the complete *Iliad* and *Odyssey* appeared in *The Whole Works of Homer*, the first English translation, which, until Pope's, was the most popular in the English language and was the way most English speakers encountered these poems. His translation of Homer was much admired by John Keats. Chapman also translated the *Homeric Hymns*, the *Georgics* of Vergil, the works of Hesiod (1618, dedicated to Francis Bacon), the *Hero and Leander* of Musaeus (1618), and the fifth *Satire* of Juvenal (1624). Chapman's translation of Homer's epic the *Odyssey*, originally published in folio, 1614—

16, has become so rare that it is inaccessible to the general reader and comparatively unknown to the more curious student of old English Literature.

Martin Luther (1483-1546) had published his German translation of the New Testament in 1522, and he and his collaborators completed the translation of the Old Testament in 1534, when the whole was published. He continued refining the translation until the end of his life. Others had translated the Bible into German, but Luther tailored his translation to his own doctrine.

Luther's translation used the variant of German spoken at the Saxon Chancellery, intelligible to both northern and southern Germans. Luther's Bible made a significant contribution to the evolution of the German language and literature and, of course, to translation. The 17th century is the great age of French classicism. Translation of the French classics increased greatly in France between 1625 and 1660, and the French writers were in turn enthusiastically translated into English. Sir John Denham, in his theory, stated that the translator and the original writer are equals differentiated only by the social and temporal contexts.

Abraham Cowley, in his 'Preface' to *Pindarique Odes*, argued for freedom in translation and established imitation as a branch of translation. John Dryden devoted most of his last twenty years to translate the ancient classics and update the modern. His preface to Ovid's *Epistles* served as the starting point for nearly every discussion of translation in the eighteenth century.

The 17th century knew the birth of many influential theorists such as Sir John Denham (1615-69), Abraham Cowley (1618-67), John Dryden (1631-1700)—who was famous for his distinction between three types of translation: *metaphrase*, *paraphrase*, and *imitation*—and Alexander Pope (1688-1744). Dryden translated works by Horace, Juvenal, Ovid, Lucretius, and Theocritus, a task which he found far more satisfying than writing for the stage. In 1694, he began work on what would be his most ambitious and defining work as a translator, *The Work of Vergil* (1697), which was published by subscription.

His final translations appeared in the volumes *Fables Ancient and Modern* (1700), a series of episodes from Homer, Ovid, and Boccaccio, as well as modernized adaptations from Geoffrey Chaucer interspersed with Dryden's own poems.

The Preface to *Fables* is considered to be both a major work of criticism and one of the finest essays in English. As a critic and translator, he was essential in making accessible to the reading English public literary works in classical languages. Pope had been fascinated by Homer since childhood. In 1713, he announced his plans to publish a translation of the *Iliad*. His translation appeared between 1715 and 1720.

It was acclaimed by Samuel Johnson as a performance which no age or nation could hope to equal. With the help of William Broome and Elijah Fenton, he also translated the *Odyssey* in 1726. In the eighteenth century, the translator was compared to an artist with a moral duty both to the work of the original author and to the receiver. Moreover, with the enhancement of new theories and volumes on the translation process, the study of translation started to be systematic; Alexander Fraser Tytler's volume of *Principles of Translation* (1791) is a case in point. The other exponents of this period were Samuel Johnson and George Campbell. Tytler's treatise is important in the history of translation theory. He said that translation should fully represent the ideas, style of the original, and possess the ease of original composition. During the century, translators strove for ease of reading, omitting whatever they did not understand in the text or whatever they thought would be boring to the reader.

At the end of this century, there was much interest shown by the British East India colonial administrators in the languages, literature, and culture of their subjects, and the discovery and the translation of ancient Indian works were highly encouraged.

According to 18th-century scholars, translators should have the contemporary reader in mind while translating and convey the author's spirit

and manner in a more natural way. The nineteenth century was characterized by two conflicting tendencies; the first considered translation as a category of thought and saw the translator as a creative genius who enriches the literature and language into which he is translating, while the second saw him through the mechanical function of making a text or an author known.

This period also knew the enhancement of Romanticism, which led to the birth of many theories and translations in the domain of literature, especially poetic translation. An example of this translation is the one used by Edward Fitzgerald (1809-63) for Rubaiyat Omar Al-Khayyam (1858). Percy Bysshe Shelley (1792-1822), one of our greatest poets, was a brilliant translator as well. He translated three of the Plato dialogues: The Banquet (Symposium) in 1818 and Ion in 1821. But his translation of Phaedo is lost. The elevation and sophistication of Shelley's prose make his translation a much better vehicle for Plato's writing than the rather chatty and colloquial translations current today. Samuel Taylor Coleridge (1772-1834), a major writer, critic, and poet, has translated an important work—Goethe's *Faust*—in 1821. For many years, Dante Gabriel Rossetti (1828-82) worked on English translations of Italian poetry, including Dante Alighieri's *La Vita Nuova*, published as the *Early Italian Poets* in 1861. Thus, the 19th century saw an abundance of translations from a variety of languages into English, like the translation of Goethe's work from German into English and the translation of the Rubaiyat of Omar Khayyam—a collection of poems—from Persian into English.

In the nineteenth century, Goethe's **Faust** was a most attractive topic for translators, critics, and essayists. English translations of *Faust* were very numerous. This was an important sign of its importance in English literature. Johann Wolfgang von Goethe's *Faust* was translated into English as early as 1823 by S. Foster Damon and later in 1834 by Hayward. William Hazlitt's translation is considered one of the best, followed by Bayard Taylor's translation, but none of them had a clear idea about the meaning of this work.

Christopher Marlowe's *Doctor Faustus* was also translated into English by many writers like Lorne Falk and Romanynshyn, but the most important translation was made by Philip Brockbank in 2004. He not only translated the German original into English but also added many footnotes and explanations that simplify the reading and understanding of the text. Thomas Mann's famous *Death in Venice* was translated into English by H. T. Lowe-Porter in 1929. It is worth mentioning that Thomas Mann considered her the best translator ever. Henry James's complete works have been translated into several languages, especially *The Ambassadors*, which was translated into Arabic by M. Naguib Mahfouz. Maupassant's *Boule de Suif* is one of the most famous short stories in French. Edward J. Harding was the first to translate it into English. He also included it in his book of French short stories. Anatole France's *Penguin Island* was translated into English by A. W. Evans. In the 20th century, translation has grown rapidly. People of one culture, if they are to understand and appreciate foreign cultures, must learn the language of the culture.

The 20th century also witnessed a new wave in the history of translation. This movement called the linguistic turn stressed the importance of the language in the translation process. This event has two main objectives. The first is to prove the inevitable fact that translation is a process of interpretation that aims at creating a new text in the target language, with the same effect as the original. This new text should have the same connotations and stylistic elements of the source language, which can be seen as a surface structure. However, the translation will have a deeper structure represented by the culture and ideology of the translator. This surface and deep structure should go hand in hand in the translation process.

According to this theory, the meaning of the original text cannot be separated from its language and culture. The second objective is to show the inherent bias in translation that cannot be separated from the text itself. The translator does not only deal with the linguistic differences between the source

and target languages, but also with the cultural differences. Since language is the vehicle for culture, translating from one culture to another is transferring and imposing a set of norms and values into a text which may not have originally contained them. This may lead to a misunderstanding and misinterpretation of the original text.

As we move into the 21st century, translation continues to play a crucial role in bridging the gap between languages and cultures, making it possible for people all over the world to access and understand the wealth of human knowledge and creativity that exists in different parts of the globe. From the ancient scribes of Mesopotamia to the modern machine translation algorithms, the history of translation is a testament to human ingenuity and our innate desire to communicate and connect with one another across linguistic and cultural boundaries.

**Assignment 4: Dwell on the translations of the Bible, focus on the translations into Ukrainian and into English.**

## **TRANSLATION STUDIES: MAIN PRINCIPLES & APPROACHES**

Translational phenomena, variously defined as an “art,” a “craft,” or a “science”, date back to the third millennium BC: The Babylon of Hammurabi’s day (2100 B.C.) was a polyglot city, and much of the official business of the empire was made possible by corps of scribes who translated edicts into various languages.

Translation theory aims at determining, categorizing, and ultimately utilizing general principles of the translation process in relation to its major issues.

Translation theories can be divided diachronically into three main categories:



1. Translation theories based on Source-oriented approaches
2. Linguistic translation theories
3. Recent translation theories

In short, the following can be said about the approaches to translation.

**Ancient times** – “the source oriented translation” (word for word translation)

**The Middle Ages** – “psychologically orientated translation” (logical didactics - making logical conclusions from the given text). Still, sometimes logical didactics can be wrong.

**The End of the Middle Ages** (Renaissance, France) (Etienne **Dolet** 1509-1549) Etienne Dolet was the first person in Europe who formulated the principle of translation:

- A translator should have a perfect knowledge of the source and target language.
- Use forms of speech common to the reader’s (listener’s).
- A translator should be knowledgeable in the subject matter.

He also suggested two registers of translation: official and non-official.

The next scholar who made a valuable input into the science of translation studies was George **Chapman** (1585-1617), a play writer. His principles of translation were: to avoid “word for word” translation & at the same time to avoid a freestyle translation. Keep to the text of the original.

Alexander F. **Tytler**, in his turn, stressed the importance of conveying ideas and style of the original and avoiding clumsiness.

Now let’s consider those and other approaches in more detail.

From the **2<sup>nd</sup> century B. C.** until the last century, all theoretical frameworks developed under Source-oriented approaches were concerned with what a translator must or must not do. The principle focus was on the closeness to the source text as regards both meaning and form. In other words, the translator needed to reproduce the text, in all its aspects, as a target text.

If we go through the **Anglo-Saxon writers** of the medieval age, we will find out suggestive statements from the prefaces of translated texts which give us a fair idea on the methods of translations employed in this era. The preface of the Alfred the Great's Old English translation of Pope Gregory's Pastoral Care (c. 590 AD) says "among other various and manifold troubles of this kingdom... sometimes word by word, and sometimes according to the sense". In the translation of The Consolation of Philosophy of Boethius by King Alfred a similar kind of strategy was undertaken as he oscillates between word-for-word and sense-for-sense translation wherever he felt suitable. Robert Stanton, in his book The Culture of Translation in Anglo-Saxon England argues that "Alfred... demonstrated the tension between preservation and creation" and he "claimed translation as a preservative agent". Aelfric, translating a century later, was using the similar kind of translation strategy, as he repeatedly uses sense-for-sense translation, not always word-for-word.

**Etienne Dolet of France** (1509-46) devised one of the first theories of translation. He established five essential principles for translators which can be classified under Source-oriented theories:

- (1) The translator must fully understand the sense and meaning of the original author, although he is at liberty to clarify obscurities.
- (2) The translator should have a perfect knowledge of both SL and TL.
- (3) The translator should avoid word-for-word renderings.
- (4) The translator should use forms of speech in common use.
- (5) The translator should choose and order words appropriately to produce

the correct tone.

**George Chapman**, the famous translator of Homer, restated these principles into the following, in 1598:

- 1-Avoid word-for-word rendering
- 2-Attempt to reach the 'spirit' of the original

3-Avoid over loose translations, by basing the translation on a sound scholarly investigation of other versions and glosses.

Two centuries later, **Alexander Frazer Tytler** published *The Principles of Translation*, a systematic study of the translation process in English and stated the following principles:

- 1- The translation should give a complete transcript of the idea of the original work.
- 2- The style and manner of writing should be the same character with that of the original.
- 3- The translation should have all the ease of the original composition.

According to **Matthew Arnold** translator must focus on SL text primarily and must serve that text with complete commitment. The TL reader must be brought to the SL text through the means of translation.

**H.W. Longfellow** is even more committed to the ST and the author. He argues: the business of a translator is to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator.

**St. Jerome's** suggestions about how to render translation can be considered another example of Source-oriented theories: St. Jerome already stated that Bible translations must respect the exact form of the source text because God's word must not be tampered with whereas in secular texts the translator should strive to render the meaning of the source text.

Conversely, linguistic translation theories have a history dated from the 1900s which has lasted for approximately half a century. At that time, translation was absorbed into the discipline of linguistics. That means that it was conceived as *a branch of linguistics*, and not as an independent science.

These theories became headed as linguistic studies rather than as translation studies.

During that time, translation theory was regarded as a part of linguistic communication based on “**Information Theory**”. This theory defines language as a ‘code.’ During communication, speakers or writers encode what they want to say and the listeners or readers, who share the same code, would decode it. Therefore, translation is a special case of communication because sender and receiver do not share the same code; the translator recodes the message from the sender into the receiver code. The main issue of translation is to sustain the original message despite that there is generally no one-to-one correspondence between the signs of the two different code systems.

These theories were also basically source-oriented, normative, synchronic and focused on process as in the previous period.

At last, in the last three decades of the 20th century Translation Studies started to become an autonomous science. **James Holmes**, an American poet and translator coined the term Translation Studies for this new scientific approach. He believes that the main intention of Translation Studies is the development of a full and comprehensive translation theory.

At that time, the most influential theories posited were the “Skopos Theory,” the “Relevance Theory,” and the Target-Oriented Approach. The proponent of the Skopos Theory was Hans Vermer, who views the translation process and the teaching of it as a substantial revision of the linguistic attitude. This considers translation as a communicative process in which purpose has been given the major emphasis. On the other hand, **the “Relevance Theory”** provided by Sperber and Wilson argues that there is no need for a distinct general theory of translation because translation can be naturally accounted for under the general aspect of human communication.

However, these two theories aforementioned that stem from linguistic paradigms do not concern literary translations. To determine the functions and describe literary equivalents is difficult because the meaning of

these texts stem not only from their denotative meaning, but especially from their connotative meaning. **Douglas Robinson** in his book *Western Translation Theory from Herodotus to Nietzsche* states: “We are currently in the middle of a translation studies boom: all around the world new programs are springing up, some aimed at the professional training of translators and interpreters, others at the academic study of translation and interpreting, most at both.”

### **James Holmes’ Map of Translation Studies**

James Holmes’ famous book ‘The Name and Nature of Translation Studies’ is considered as a major step in the scholarly study of translation. This book provides a theoretical system that both recognises and unifies many aspects of translation studies. It predicts an entire future discipline and effectively encourage work aimed at establishing that discipline. This book was a major stepward because it attacked the unclear but ‘self assured’ categories that used to judge translations for so long a time. Holmes grouped and mapped scientifically, and arranged his topics hierarchically. ‘Applied’ was opposed to ‘Pure’, the latter divided into ‘Theoretical’ and ‘Descriptive’, then ‘Descriptive’ was broken down in turn into ‘Product Oriented’, ‘Process Oriented’ and ‘Function Oriented’, and so on.

Pure Translation Studies is classified into **Descriptive Translation Studies** and **Theoretical Translation Studies**. The aim of Descriptive Translation Studies is ‘to describe the observable facts of translating and translation(s) as they manifest themselves in the world of our experience’, where for translating we mean the process that underlies the creation of the final product of translation. The **objective** of the Theory of Translation Studies is ‘to establish general principles by means of which these phenomena can be explained and predicted’.

There are three main types of research within Descriptive Translation

Studies: product-oriented, process-oriented and function-oriented. The focus of product-oriented descriptive translation studies is the description of individual translations. Process-oriented descriptive translation studies aims at revealing the thought processes that take place in the mind of the translator while she or he is translating. Function-oriented descriptive translation studies include research which describes the function or impact that a translation or a collection of translations has had in the socio-cultural situation of the target language.

**Theoretical Translation Studies** often uses the empirical findings produced by Descriptive Translation Studies. It elaborates principles, theories and models to explain and predict what the process of translation is, given certain conditions such as a particular pair of languages or a particular pair of texts.

Theoretical Translation Studies hold both a General Translation Theory and Partial Translation Theories. Holmes established the final aim of the discipline as the elaboration of a general theory capable of explaining and predicting all phenomena regarding translating and translation. However, as he recognized, most theories that had been elaborated until that time were models limited to one or more aspects of translation. The formulation of a general theory is a long-term goal for the discipline as a whole.

Holmes distinguishes six different types of Partial Translation Theory:

- ◆ medium restricted (theories of human versus computer assisted translation or written versus oral translation),
- ◆ area-restricted (theories relating to specific language communities),
- ◆ rank-restricted (theories dealing with language as a rank or level system),

- ◆ text-type restricted (theories relating to the particular text categories such as poems, technical manuals, etc.),
- ◆ time-restricted (theories dealing with contemporary texts or those from an older period),
- ◆ and problem restricted (for example theories concerning translation of puns, titles, idioms, proper names, metaphors, etc)

### **Applied Translation Studies**

Applied Translation Studies, the second main branch of the discipline, is concerned with the following issues:

- 1- Translator training.
  - 2- The preparation of translation tools, such as dictionaries, grammars, term banks.
  - 3- Translation criticism which concerns itself with the development of criteria for the evaluation of the quality or effectiveness of the translation product.
  - 4- The establishment of translation policy (which involves giving advice on the role of the translator in a given socio-cultural context, deciding on the economic position of the translator, or deciding on which texts need to be translated, or deciding on the role that translation should play in the teaching of foreign languages)
- Polysystem Theory. In the 1970s, Polysystem Theory was introduced as a reaction to the static prescriptive models. Itmar Even-Zohar produced a synthesis of “structuralism,” “Russian formalism,” the “Communication theory,” and semiotics to create the “Polysystem theory”, of literature and culture.

**Polysystem Theory**, which deals with all cultural, linguistic, literary, and social phenomena, does not consider translations as single texts,

but regards them as a system functioning within a polysystem governed by the literary system in which translations are done. Polysystem theory developed new aspects in Descriptive Translation Studies that attracted many scholars in the last twenty years.

As a consequence, one hardly gets any idea whatsoever of the function of translated literature for a literature as a whole or of its position within that literature. Moreover, there is no awareness of the possible existence of translated literature as a particular literary system. The prevailing concept is rather that of “translation” or “translated works” treated on individual grounds.

**Even-Zohar** claims that translated literature works as a system:

- 1- In the way the Target Language selects works for translation.
- 2- In the way translation norms, behavior and policies are influenced by other co-systems.

The polysystem is conceived as a heterogeneous, hierarchized conglomerate (or system) of systems which interact to bring about an ongoing dynamic process of evolution within the polysystem as a whole.

The hierarchy, according to Even-Zohar, is “the means by which translations were chosen, and the way they functioned within the literary system”

If the highest position is occupied by an innovative literary type, then the lower levels are likely to be occupied by growing conservative types. And if the conservative forms are at the top, innovation and renewal are expected to come from the lower levels; if not, a phase of stagnation takes place. This dynamic method of evolution is essential to the polysystem, demonstrating that the relations between innovatory and conservative systems are in a steady status of instability and competition. Because of this instability, the position of translated literature is not permanent in the Polysystem. It may take up a primary or a secondary position in the Polysystem. If it is primary, it



contributes dynamically in shaping the center of the Polysystem. Leading writers frequently produce the most important translations and translations are essential in the formation of new models for the target culture, e.g., introducing new poetics, techniques, etc. Translated literature fulfills the needs of a young literature to put its renewed tongue in use in as many literary genres as possible in order to make it functional as a literary language and useful for its emerging public. Since, when it is young and in the process of being established, a young literature cannot create major texts in all genres until its polysystem has crystallized, it greatly benefits from the experience of other literatures, and translated literature becomes, in a way, one of its most important systems.

If translated literary work presumes a secondary position, then it provides a minor system within the polysystem. It has no major influence over the central system and even becomes a conservative element, maintaining conventional forms and conforming to the literary norms of the target system. Even-Zohar points out that this secondary position is the normal one for translated literatures. It is, of course, worth mentioning that some translated literature may be secondary while others, translated from major source literatures, are primary.

Even-Zohar believes that the position taken by translated literature in the polysystem originates the translation strategy. If the position is primary, translators do not feel forced to follow target literature models and are more prepared to break conventions, thus, they often create a Target Text that is a close to the Source Text in terms of adequacy, reproducing the textual relations of the ST. This, Even-Zohar says, may then lead to new SL models.

And if translated literature is secondary, translators are likely to use in hand target-culture models for the TT and produce more non-adequate translations. Toury's Descriptive Translation Studies were extremely Source-Oriented in the 1970s. Translators were primarily concerned with the source

text and with the safeguard of its legal rights. Target constraints became supplementary unless they fell within the range of linguistics.

**Gideon Toury**, a translation scholar and theoretician, planned the Target-Oriented Approach based on Polysystem Theory. This approach is an exclusive and comprehensive theory of translation that is also a reaction to normative, synchronic, and Source-System Oriented theoretical frameworks.

In his book *In Search of a Theory of Translation*, he says that he wants to put together a general theory applicable to all translational phenomena: (the book) consists of a series of papers representing a suggestion of steps in their author's search for such a theory, a search underlined by one main object: to enable himself, and if possible, other students of translational phenomena - be they entire texts or their constituents, corpora bigger than one text, or, finally, phenomena which have no direct textual realization – to account for them in a systematic way, within one unified framework.

**The Target Oriented Approach** criticizes major principles of Source-Oriented Theories, and replaces them with new ones. First of all, traditional Source Oriented Theories define two levels in Translation Studies: theory and process. The Target Oriented Approach criticizes this and claims that theories developed by Source-Oriented Theories do not suit translation realities because they are abstract, prescriptive norms that do not stem from actual translation processes: it appears not only as naive, but also as misleading and infertile for translation studies to start from the assumption that translation is nothing but an attempt to reconstruct the original, or certain parts or aspect thereof, or the preservation of certain predetermined features of the original, which are (or are to be) unconditionally considered the invariant under transformation, in another sign-system, as it is usually defined from the source's point of view.

Most of the theories of translation hitherto formulated tend to be prescriptive, and thus are in no position to serve as a point of departure for research.

Hence, the Target Oriented Approach argues that Translation Studies is an “empirical discipline” since its objects of study are facts of real life. Since the object - level of translation studies consists of actual facts of ‘real life’ - whether they be actual texts, intertextual relationships, or models and norms of behavior - rather than the merely speculative outcome of preconceived theoretical. translational theses and models, it may be termed, in essence, an empirical science.

After about two decades, target text attracted lots of attention among scholars. Toury's idea that a translation is a text that is accepted in the target culture as being a translation was revolutionary. The notion carries several important implications. First, as Toury argues that translations are facts of the culture which hosts them, with the assumption that whatever their function and identity, these are constituted within that same culture and reflect its own constellation. A translation is a translation in the target culture, not the source culture. And so the position and function of a translated text, is determined by considerations initiating in the culture which hosts them.

By focusing on the role of target factors in a translation, whether retrospectively or prospectively, one will discover that he or she is opting for the target-oriented approach, even though, in the course of application one will return to the source text. It is a matter of orientation. No empirical science can make a claim for completeness and (relative) autonomy unless it has developed a descriptive branch. Descriptive branch of the discipline was developed to replace isolated freestanding studies: What we need, however, is not isolated attempts reflecting excellent intuitions and supplying fine insights (which many of the existing studies certainly provide) but a

systematic scientific branch, seen as an inherent component of an overall discipline of translation studies, based on clear assumptions and armed with a methodology and research techniques made as explicit as possible. Only a branch of this sort can assure that the findings of individual case studies carried out within its framework will be both relevant and intersubjectively testable, and the studies themselves repeatable.

Toury believes that the three branches of “theoretical,” “descriptive,” and “applied” Translation Studies interact with each other. These three branches deal with possible, existing, and required relationships respectively.

In this framework, translation theories consist of consistent hypotheses that are developed in the light of findings of Descriptive Translation Studies. Toury asserts that Descriptive Translation Studies is at the heart of the discipline. It has a distinctive internal organization; it interacts with translation theory and has a unidirectional relationship with applied extensions. He considers for Descriptive Translation Studies a major role in the development of the whole discipline as an independent field of study.

Descriptive studies are actually the best means of testing, refuting, and especially modifying and amending the underlying theory, on the basis of which they are executed. One of their (of descriptive studies) aims is always to put to test the hypotheses and models supplied by the theory, in whose framework the studies are carried out. There is simply no other way of verifying, refuting, and especially amending these hypotheses, and without a constant testing of this sort the theory is bound to lose contact with the empirical phenomena, or to lead to stagnation.

Applied Translation Studies, on the other hand, in accordance with the results of Descriptive Translation Studies and accordingly with the theoretical branch is a prescriptive branch:

Obviously, descriptive-explanatory investigations can be rewarding in the attempt to draw the applied extensions of Translation Studies close to real-

life behavior, thus mitigating whatever pretentiousness they are liable to display.

Operational norms, according to Toury, “maybe described as serving as a model, in accordance with which translations come into being, whether involving the norms realized by the source text plus certain modifications, or purely target norms, or a particular compromise between the two.”

And lastly, the Target Oriented Approach suggests a descriptive, diachronic (including synchronic aspects) target (including source) system-oriented theoretical framework focused on the product rather than a normative, synchronic source system oriented theoretical framework focused on the process of the Source-Oriented Theories.

**Assignment 5: Find some information on the Ukrainian approaches to translation. What is specific about them?**

## **TYPES OF TRANSLATION**

There are the following basic types of translation:

- ◆ Synchronic;
- ◆ Machinery;
- ◆ Digesting;
- ◆ Oral and Written Translation (Translating v/s Interpreting)

### **MACHINE/MACHINERY TRANSLATION**

**Machine/machinery translation**, which is also known as Computer Aided Translation, is basically the use of software programs which have been specifically designed to translate both verbal and written texts from one language to another. In the face of rapid globalization, such services have become invaluable for people and you just cannot think of any disadvantages of machine translation.

Nevertheless, like everything has its pros and cons, so does machine translation. Let's go over **the advantages of machine translation**:

When time is a crucial factor, machine translation can save the day. You don't have to spend hours poring over dictionaries to translate the words. Instead, the software can translate the content quickly and provide a quality output to the user in no time at all.

The next benefit of machine translation is that it is comparatively cheap. Initially, it might look like an unnecessary investment but in the long run it is a very small cost considering the return it provides. This is because if you use the expertise of a professional translator, he will charge you on a per page basis which is going to be extremely costly while this will be cheap. Confidentiality is another matter which makes machine translation favorable. Giving sensitive data to a translator might be risky while with machine translation your information is protected.

A machine translator usually translates text which is in any language so there is no such major concern while a professional translator specializes in one particular field.

### **Disadvantages of Machine Translation:**

Accuracy is not offered by the machine translation on a consistent basis. You can get the gist of the draft or documents but machine translation only does word to word translation without comprehending the information which might have to be corrected manually later on. Systematic and formal rules are followed by machine translation so it cannot concentrate on a context and solve ambiguity and neither makes use of experience or mental outlook like a human translator can. These are the primary advantages and disadvantages of using machine translation for a document regardless of language. They can be weighed and the right decision can be made depending on the information and the quality that is required.

**Assignment 6: Find more information about the types of translation & their basic characteristics, advantages and disadvantages. In what sphere is each type used more often and why?**

## **TRANSLATIONAL DEVICES**

Translational devices, also known as translation techniques or strategies, are various methods and approaches that translators use to convey the meaning of a source text (ST) into a target text (TT) in a different language while maintaining accuracy, clarity, and cultural relevance. Here are some traditional translational devices:

- **Literal Translation:** This technique involves translating the source text word-for-word or phrase-for-phrase without significant changes. It's often used when a direct representation of the original text is necessary. However, it may not always result in idiomatic or fluent language in the target text.
- **Transposition:** In transposition, the translator changes the grammatical structure or word class of a term or phrase to make it fit more naturally in the target language. For example, converting a noun phrase into a verb phrase.
- **Modulation:** Modulation involves changing the perspective or focus of a sentence or phrase while keeping the core meaning intact. For instance, changing an active voice sentence in the source text to passive voice in the target text.
- **Equivalence:** This technique aims to find equivalent expressions in the target language for idiomatic or culturally specific terms or phrases in the source text. It ensures that the meaning is conveyed accurately while adapting to the target culture.

- **Adaptation:** In adaptation, cultural or contextual elements are modified to be more appropriate or relatable to the target audience. This can include changing names, cultural references, or units of measurement.
- **Paraphrase:** A paraphrase involves rephrasing or rewording a sentence or passage in the source text to express the same meaning in the target language. It is often used when a literal translation doesn't convey the intended meaning effectively.
- **Cultural Borrowing:** Sometimes, translators may retain terms or concepts from the source culture in the target text, using them with minimal or no translation. This can help maintain the authenticity or uniqueness of the source material.
- **Compensation:** Compensation involves making up for information that cannot be directly translated by adding or elaborating on details in another part of the text. This is often necessary when translating between languages with different structures.
- **Omission:** When certain elements in the source text are culturally or contextually irrelevant or would cause confusion in the target culture, they may be omitted in the translation.
- **Expansion:** In some cases, the translator may need to expand a concise source text to provide additional context or information to make it comprehensible to the target audience.
- **Interpolation:** Interpolation is the addition of words, phrases, or sentences to clarify or emphasize a point in the target text. It can help convey the meaning more effectively.
- **Reduction:** The opposite of expansion, reduction involves condensing or summarizing the source text to make it more concise in the target language while preserving essential information.



- **Substitution:** Substitution involves replacing culture-specific items in the source text with equivalents that are more familiar or appropriate in the target culture. For example, changing brand names or product references.
- **Generalization:** Generalization occurs when specific details in the source text are generalized in the target text to make them applicable to a broader audience or context.
- **Literal Translation with a Gloss:** This technique involves providing a literal translation of a term or phrase in the target language while adding a parenthetical gloss or explanation to clarify its meaning.

Translators often use a combination of these techniques depending on the nature of the source text, the target audience, and the purpose of the translation. The choice of technique can greatly impact the quality and effectiveness of the translation.

**To the main translational devices belong:**

- ◆ Antonymic and Metonymic Translation.
- ◆ Metaphoric Translation.
- ◆ Logical Development.
- ◆ Translation of Neologisms.
- ◆ Compensation and Its Types.
- ◆ Concretization and Generalization.

**Assignment 7: Find English-Ukrainian or Ukrainian-English examples of all translational devices. Remember to mention the sources the examples are taken from. Explain their usage.**

## **TOPICS FOR DISCUSSION AND DEBATE**

Feel free to delve deeper into any of these questions to explore the topics below further. Find original examples of the phenomena under study.

### **TOPIC 9. Code-Switching. Different Functional Styles and Peculiarities of Their Translation. Translation of Poetry.**

#### **Code-Switching:**

1. What is code-switching in the context of language use, and how does it impact translation?
2. Can you provide examples of code-switching in bilingual or multilingual texts, and discuss the challenges it poses for translators?
3. What strategies can translators employ to effectively handle code-switching in their translations?
4. How does code-switching vary across different languages and language communities?
5. Are there cultural considerations that come into play when dealing with code-switching in translation?

#### **Different Functional Styles and Peculiarities of Their Translation:**

1. What are functional styles in language, and how do they influence the translation process?
2. Can you explain the differences between formal and informal functional styles in writing and their translation approaches?
3. How do translators adapt their style when translating legal documents compared to translating creative literature?
4. What are the challenges in maintaining the tone and style of a source text when translating it into a different language?

5. Are there specific cultural nuances that translators need to consider when dealing with various functional styles?

### **Translation of Poetry:**

1. What distinguishes the translation of poetry from other forms of literary translation?
2. How do translators preserve the poetic elements such as rhyme, meter, and figurative language in their translations?
3. Can you discuss the role of cultural context in translating poetry, especially when dealing with culturally specific metaphors or symbols?
4. What are some strategies for conveying the emotional and aesthetic qualities of poetry in a target language?
5. Are there any renowned examples of successful poetry translations, and what made them effective?

### **TOPIC 10. Levels of Translation (after L.S. Barkhudarov). Principles of Translating Poetry.**

#### **Levels of Translation :**

1. What are the different levels of translation as proposed by L.S. Barkhudarov, and how do they contribute to understanding the complexity of translation?
2. Give examples of different translation levels.
3. Can you explain the concept of interlingual, intralingual, and intersemiotic translation, providing examples for each?
4. How does the level of translation chosen by a translator impact the final translated text's fidelity to the source text?
5. Are there specific challenges associated with each level of translation, and how do translators address them?

6. In what situations is intralingual translation more suitable compared to interlingual translation, and vice versa?

### **Principles of Translating Poetry:**

1. What fundamental principles guide the translation of poetry, especially when considering the unique linguistic and artistic features of poems?
2. Can you discuss the importance of maintaining the rhyme and meter of a poem in translation, and how do translators achieve this?
3. How do translators handle cultural and historical references within poetry to ensure they resonate with the target audience?
4. Are there different approaches to translating poetic devices like metaphors, similes, and symbolism while preserving the original poem's essence?
5. What role does creativity play in translating poetry, and how can a translator balance staying faithful to the source text with creating a compelling poetic work in the target language?
6. Find examples of poems in English translated into Ukrainian and vice versa. Discuss the translational devices and strategies.

### **TOPIC 11. Grammatical Transpositions in Translation. Grammatical Equivalents in Translation.**

#### **Grammatical Transpositions in Translation:**

1. What are grammatical transpositions in translation, and how do they impact the structure and syntax of a translated text?
2. Can you provide examples of grammatical transpositions where sentence structures or word order are rearranged in the translation process?
3. How do grammatical transpositions help maintain the natural flow and readability of a translation in the target language?

4. What challenges do translators face when deciding on grammatical transpositions, and how do they ensure clarity and coherence in the translated text?
5. Are there specific guidelines or rules that translators follow when applying grammatical transpositions, especially when translating between languages with different sentence structures?

### **Grammatical Equivalents in Translation:**

1. What is the concept of grammatical equivalents in translation, and how do they relate to preserving grammatical structures from the source language in the target language?
2. Can you explain the importance of finding grammatical equivalents when translating complex sentences or idiomatic expressions?
3. How do translators ensure that the use of grammatical equivalents aligns with the linguistic and cultural norms of the target language?
4. Are there cases where it's challenging to find grammatical equivalents, and how do translators address these challenges?
5. What role does context play in determining the choice of grammatical equivalents, and how does it influence the overall quality of a translation?

## **TOPIC 12. Socio-Regional Differences in Translation. Standard English, Its Variants & How to Translate Them.**

### **Socio -Regional Differences in Translation:**

1. How do socio-regional differences impact translation, and why is it important for translators to be aware of these variations?
2. Can you provide examples of socio-regional differences in language that translators might encounter when working on a translation project?
3. What strategies do translators employ to address socio-regional differences while maintaining the intended meaning of the source text?

4. How does the choice of vocabulary, idioms, or dialects differ when translating for different socio-regional audiences?
5. Are there cases where socio-regional differences in translation can lead to cultural misunderstandings, and how can these be mitigated?

### **Standard English Variants & How to Translate Them:**

1. What are the main variants of Standard English, and how do they differ in terms of vocabulary, pronunciation, and grammar?
2. When translating from one Standard English variant to another, what challenges do translators face in preserving the nuances and cultural context of the source text?
3. Can you explain how the choice of Standard English variant can affect the tone and register of a translated work?
4. Are there specific guidelines or strategies that translators follow when dealing with different Standard English variants in their translations?
5. How do translators ensure that their choice of Standard English variant aligns with the target audience's expectations and linguistic preferences?

## LIST OF USED AND RECOMMENDED LITERATURE

1. Munday, J. (2008). *Introducing Translation Studies: Theories and Applications*. Routledge.
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*Навчальне видання*

## **TRANSLATION STUDIES: ABCs**

### **МЕТОДИЧНІ РЕКОМЕНДАЦІЇ**

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