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Матеріали

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LITERALISM IN TRANSLATION

A literal translation of a document means communicatively irrelevant elements of the original. It is the explaining without conveying the sense of the original.

The subject of research is a literal translation. The objects of research are a classification of literalisms, their usage in the translation, and main peculiarities. The purpose of the presented work is to explore the multifold phenomenon of literalism in translation, the main translator's purpose, the nature, and tasks of a literal translation. It is necessary to describe the question of the language equivalence and the possible level of literalisms in a text of the target language.

These tasks are essential in order to achieve the main purpose: to describe linguistically and to analyze literalism as a translation strategy; to describe methods and main standards of translation.

The term «word-for-word» is opposed to «target-centered» translation. Literalism is known to be a word-for-word translation. The source is copied by the target language. Translators use it when it is necessary to keep the accuracy of the wording and they should inevitably perceive the difference between potentially achievable equivalence, which is known to be the maximum commonality of the content of two multilingual texts, which is allowed by the differences in the languages in which these texts were created, and translation equivalence which is known to be the real semantic closeness of the original and translation texts. The limit of the equivalence is the maximum possible linguistic degree of conservation of the matter of the original [4]. The literal meaning of a word is its dictionary definition, meaning «fully supported by ordinary semantic conventions». It must be noted that a context has a great influence on such a meaning of a word. As a result, there are complications for the translator who must understand the literal meaning of a source word within its context and then try to reproduce that same meaning in the target language, going beyond simple dictionary equivalents. Avoiding literalisms is the

most challenging for the translator because it requires employing many different skills simultaneously: reading comprehension, writing proficiency, language knowledge, and more. The literal translation is used by pioneer translators in one way or another. Latyshev declared that the translator executes the transformation of this kind of translation, which is at the initial stage of the translation process is in the consciousness [2].

The question of the language equivalence is the greatest in the lexical items. The area of the meaning of a word in one language is never completely identical with the area of the meaning of a similar word in another language. The fundamental isomorphism of languages is proved by the existence of such linguistic universals as the word, the sentence, grammatical relations, and lexical meaning. It causes possible equivalence of the source and target languages at every level of linguistic organization. It is known that a text is divided into sentences that result in equivalence at the level of syntactic organization. Sentences consist of words and expressions combined according to grammar rules, thus allowing equivalence at the lower levels including lexis and syntax. All translators know that there exist interlingual consistent equivalents with similar denotative meaning and grammatical parallelism that facilitate the translation process. Psychologists differentiate between productive and reproductive thinking. If people reproduce previously developed patterns or repeat what was learned before and their actions don’t create anything new, they are involved in reproductive activity. This type of thinking is closely linked to our previous experience because we apply techniques that are known to us or extract the answers to the problem from our memory. So, the creation of something new is the main of productive thinking is. If we can’t find an answer using familiar patterns or means, the problem situation arises [1].

It is necessary to describe a classification of literalisms in order to understand their difference.

1. Etymological literalism is known to be a primitive type of novice translators. It implies the application of the outwardly alike word or phrase, but which does not respond to the authentic content. It is possible to present foreign words which are

«etymologically» equivalent in Ukrainian, however, are financial, such as «false friends of a translator». Etymological literalisms can include phrases, «application» – «заява», but can't be translated as «аплікація».

2. Semantic literalisms. It is more complex and means applying the main sense of the word. It also contains the translation of phraseological units. For instance: «apartment» – «житло», «квартира», «апартаменти», «приміщення».

3. Lexical and grammatical literalisms. For example, «a dog will not cry if you beat him with a bone» – «Собака не буде плакати, якщо ви поб'єте його кісткою» (instead of «не страши кота салом»). Grammatical literalism is a mistake due to the insertion of false connections at the grammatical level. For instance, «Where the devil gives in, the woman wins» – «Там, де диявол піддається, перемагає жінка» (instead of «Де чорт не зможе, там баба поможе»).

Unfortunately, the research into the procedures that occurs in the process of translation is complicated by this imperceptible nature. Mental activities executed by a translator are concealed from direct criticism and technical resources to interfere with the human brain are confined. Therefore, philologists concerned with empirical research of translation strategies are forced to recourse to indirect methods of reconstruction and seek some material manifestations of what is happening in the translator’s mind. The equilibrium between deep structure and surface structure equivalence may be compared with «unstable equilibrium» from gravitation theory. Two types of literal translation It is obvious that not every piece of literal translation is faulty, inaccurate, or of low quality. An exploration of translations of various text types from English into Russian has demonstrated that a translator tends to keep the structural organization of the source language sentence wherever possible. The norms of the target language may be impaired but these infringements are specially invented translation techniques rather than mistakes. A translator purposely uses literal translation in a case, when a transformation is required thus inducing normative breaches. These deviations from the norm are justified by the communicative purpose of the text. Literal translation as a communicatively justified translation device is employed when it is required: - to achieve academic and research goals; - to preserve

the accuracy of the wording; - to create the sought-after stylistic effect. The first case involves a variation of word-for-word translation, i.e. the so-called «philological» or «scientific» translation with its lack of interest in respect of text readability.

Literal translation as a translation tool is also selected when the communicative purpose requires preserving the accuracy of the source language wording. The precise wording is important for texts where every word is essential and may not be deleted or changed. In this case, precise phrasing becomes the most important criterion of equivalence. This case may be illustrated by Bible translations, referred to as “Christian literalism” in the Russian translation studies, as well as translations of philosophical treatises and texts of international legal and diplomatic documents. In the latter situation, it is presumed that, whatever the number of languages involved, all versions of a document are equally authentic and none is considered to be a translation from any language. As a consequence, authentic texts present a linguistic compromise since they to the same extent violate stylistic rules of all languages.

The source and target language items rarely have 'the same meaning' in the linguistic sense, but they can function in the same situation. In total translation, the source and target texts are translation equivalents when they are interchangeable in a given situation. In total translation, the question of sameness of situation substance is a difficult one and is linked to the question of the 'sameness' or otherwise of the cultures to which the source and target belong.

The translation is a process by which the sequence of symbols that arrange the source-language text is substituted for a row of signifiers in the target language which the translator supplies on the strength of an interpretation. The translation is the compulsory substitution of the linguistic and cultural difference of the foreign text with a text that will be intelligible to the target language reader. Moreover, the difference can never be completely eliminated [3].

In the process of discovering a term of literalism it turned out that it is a wide-spread phenomenon for today. In my research were discovered main features of literalism, its usage, and ways of avoiding. Furthermore, there noted different philologists’ pronouncement about this issue. Also, the question of the language

equivalence was examined. It must be noted that during the research were given examples of literalisms in the translation and even illustrated some cases of their usage in the Bible. The results of the study show that all kinds of literalism in translation can lead to the contravening of the norms of the target language. Literalism often causes the incongruous transference and defacement of the conception. The translator uses this way when there is an aim to regain the formal peculiarities of the structure of the exposition in the source language. Whatever difference the translation reports is now imprinted by the target-language culture, assimilated to its positions of intelligibility, its prohibition, its ciphers, and ideologies. The purpose of translation is to return a cultural other as the same, the discernible.

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