Ministry of Education and Science of Ukraine
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INTERPRETATION TECHNIQUES WITH THE CONTENT MODULE: TRANSLATION IN ECONOMIC AND BUSINESS SPHERES

Lecture notes

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Lecture notes

for the students of specialty 035 “Philology”
of full- and part-time courses of study

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INTRODUCTION

Lecture notes are designed for lecture classes in "Interpretation Techniques with the Content Module: Translation in Economic and Business Spheres" for the students of specialty 035 "Philology" of full- and part-time courses of study. The lecture notes contain case materials revealing information on translation (methods, procedures, approaches and strategies) and interpreting of economic and business texts.

The designed lecture notes are:

– to give information about translation and interpreting;

– to deepen students' knowledge within methods, strategies and procedures of translation;

– to develop skills of text and discourse analysis;

– to give information about economic and business terms, the way of their formation and usage;

– to develop skills of specific text translation.

The present issue of lecture notes may be used as an additional source of training materials not only for "Interpretation Techniques with the Content Module: Translation in Economic and Business Spheres" but also for "Practice of Translation", "Translation of International Economic Terms" and "Simultaneous Translation".

LECTURE 1
COGNITIVE APPROACHES TO TRANSLATION

Introduction

Obviously, there is more to translation than just associating words in one language with those in another. Cognitive scientific approaches to translation try to understand and explain the workings of translators' minds: How do translators and the other actors involved in translation create meaning in the situations and texts they handle? How do they arrive at their strategies and choices? How does their cultural and linguistic background influence their thinking and understanding? How do they develop translation competence?

All cognitive scientific approaches to answering these questions have one thing in common: they do not restrict their description to intelligent behavior like learning, problem solving, and translation. Their main goal is to explain the development and workings of the mental processes that make complex cognitive behavior like translation possible. This is why (and how) cognitive approaches differ from other – e.g., linguistic or psychological – approaches to translation: They refer to and expand existing cognitive scientific models of the mind to describe the processes which might serve to explain the behavior and choices of translators.

Cognitive translation research is closely related to the ever-increasing process research in translation studies, which uses different methods to observe the actual chronological activity of translating by different groups of participants with different text types and different contexts. What makes cognitive translation research cognitive is the fact that it tries to look “behind” the observable processes and, when doing so, refers to certain cognitive scientific concepts or approaches as a framework (which can thus be confirmed or disproved). Consequently, cognitive approaches focus clearly on the people and processes involved in translation and employ a primarily descriptive – as opposed to a normative – mode of research, applying various empirical and experimental research designs. Thus, they can be seen as part of “translator studies,” the recent tendency in translation studies to focus explicitly on the translator, rather than on translations as texts.

Instead of only analyzing texts or external behavior (in a behaviorist manner), cognitive scientists consider inner processes. The mind is no longer a “black box”. There are, for example, now sophisticated methods and instruments available which make the neurological processes in the brain visible. However, the cognitive processes as such are neither visible nor self-evident, and there are several competing hypotheses in cognitive science regarding the meaning of the neurological and behavioral evidence. One question that remains open is, for example, the location of meaning. Does meaning reside in words, languages, texts, neuronal patterns, brains, or interaction? Consequently, the different cognitive scientific approaches propose different answers to the question of what happens in the minds of translators.

An understanding of cognition is a prerequisite for explaining many of the practical tasks relevant in translation, since these tasks are based on thinking, learning, and understanding. What are the effects of different methods of teaching and learning? Why do translators find some things easy to translate, yet others difficult? How can meaning be assigned to target situations and source texts? Are there any universal elements to thought processes which remain the same across different cultures and serve as a basis for translation? Can machine translation programs actually show us how “human translators” work – r can they only show us how people *don't* work? Applied research can address, for example, the following questions: What can be done in the production process to make texts understandable? What kinds of tools support translators in their problem-solving processes? How should translators organize their work?

1. Methodological Approaches

Modern cognitive scientists and cognitive science methods often have their roots in psychology, artificial intelligence, philosophy, linguistics, anthropology, and neuroscience. For example, psycholinguistic research on bilingualism has had a major effect on translation studies, while text comprehension and production research has provided important discourse processing concepts. All these disciplines bring their own methodological traditions and competences to the study of cognition. In translation studies, the methods used to date have included, for example, introspection, neurological EEG measurements of brain activity, theoretical analysis, think-aloud protocols (TAPs) of individual language learners and translators and groups of translators, participant observation, tracking/logging the translation process on computer screens, and eye-tracking. With methodological innovation having become a major topic in cognitive translatology, increasing attention is also placed on combining translation process observation with translation product analysis and corpus-based translation studies.

Over time, the research design used in cognitive studies of translation has moved away from the study of nontranslators or learners in conditions that bear little relevance to professional translation practice toward the description of real-life(-like) translation by professionals. Important first moves in this direction were the change of test persons from beginners to semiprofessionals by Krings (1988) and the comparisons of beginners with professionals by Jaaskelainen and Tirkkonen-Condit (1991) for a summary of the empirical evidence of the differences between the way beginners and professionals work. For example, professionals have been observed to use global, recursive strategies instead of local, linear strategies and to write longer segments of text at a time, leading to the hypothesis that they process larger, meaningbased units. The growing practical relevance of the translation processes studied increased the potential for applied research, since it enabled researchers, for example, to use the results to develop suitable didactic measures to support the learning and teaching of translation competences.

At the same time, defining professionalism and expertise in an operationalizable manner has become one of the current themes in cognitive translation studies. In light of the (inferior) quality of translations produced by some professionals in empirical studies, the pragmatic solely education and/or length of work experience definition has proved insufficient when looking to identify "best practice" and best performance. The issues of acquiring the social role of a professional translator and acquiring the expertise to perform excellently in a field can thus be seen as distinct yet closely related research topics. After all, as situated and constructivist approaches to cognition show (see below), the social and cognitive perspectives are intertwined: the possibility of assuming the role of a professional in a production network facilitates and enables the acquisition and implementation of the expertise needed for the task.

Technology has often provided a framework for new scientific models. For example, the development of the models used in the cognitive approaches to translation has been oriented on the computer metaphor (translation as information processing and symbol manipulation) since the 1960s, on the neuronal network metaphor (connectionist models of translation) since the 1980s, and on the social networks metaphor (social constructivist and situated translation) since the 1990s. The summary of the development of the cognitive approaches to translation provided below uses these as a framework:

– information processing (translation as code switching and symbol manipulation),

– neural networks and connectionism (translation as an experiential, cultural act), and

– situated cognition (translation as socioculturally situated interaction).

2. Translation as Information Processing and Symbol Manipulation

In the early days of translation (and communication) studies, the telephone or coding and recoding in different linguistic systems served as an explanatory model. According to this classic model, translators work like code switchers: they replace the elements and rules in one coding system with the elements and rules of another. Once a person has learned a language system and its corresponding elements and rules in another language system, they can basically rely on their own dexterity and proficiency – a bit like a machine. By this principle, the function of a text could be determined by means of system-linguistic analysis. However, this model proved to be too simplistic: sense and meaning cannot be primarily or exclusively explained through reaction to stimuli or by decoding symbols.

If the brain works like a computer rather than a telephone – an assumption that takes us into the domain of modern cognitive science – translation is still a matter of codes, rules, and uncovering the binding function of the text, but in a far more subtle sense. The first and probably best known – although now much disputed – information processing as symbol manipulation approach combines the notion of an inherent universal system of rules with the notion of thinking as a logical operation on symbols. According to this principle, people of all cultures think with the help of the same language structure (language of thought), which we use when translating. Different languages are merely surface phenomena which can be associated back to the basic rules, and thus to their meaning, using syntactic analysis. If all perception and understanding is a coding in internal symbols, and all thinking is an operation of these symbols, translation is also a kind of – albeit complicated – computer program.

Equivalence theory approaches to translation imply a corresponding picture of translation as the comparison of linguistic and cultural systems. For example, semantic networks provide a method of systematically structuring and comparing meaning by means of symbol and concept systems based on shared properties.

According to these approaches, the relevant properties, concept networks, and linguistic conventions used in different cultures lay the basis for translation as information processing and linguistic transfer.

3. Translation as an Experiential, Cultural Act

The previously dominant notion of information processing as a rule-based manipulation of symbols has proved to be highly problematic in recent years. Even the smallest change in the task or system causes the model to break down – while humans are able to master and understand even incomplete and grammatically incorrect information with apparent ease. Traditional algorithms might out-perform the logical and mathematical calculation abilities of the human brain, but they fail miserably with the day-to-day routine tasks encountered in the“natural” world – even ants are far superior in this context than any “autonomous machine”. This was one of the reasons why it was assumed that humans do not think and understand in terms of semantic characteristics, but in terms of experiential, emotionally loaded typical examples – or prototypes. The prototype theory was used in translation studies, for example, by Snell-Hornby (1988, p. 27), Honig (1997), and Kufimaul (2000). Drawing on Lakoff (1982, p. 16), Snell-Hornby emphasizes the fuzzy, culturally constructed nature of our cognitive categorizations and their “blurred edges”, which are influenced by the body, by cultural myths, and by stereotypes. Depending on our culture and situation, we categorize differently and judge certain objects to be more representative than others. The meaning of the word *bird* is not defined across all cultures based on its characteristics as a two-legged, two-winged, beaked vertebrate that can fly. Instead, humans associate it with the species they are most familiar with or which is most prevalent in their society, thus instantaneously associating it with an individual and, at the same time, culturally dependent world of colors, sounds, and movement. Consequently, our understanding of a text necessarily depends on our nonlinguistic presuppositions and preconceptions.

The prototype theory well and truly rocks the ideal of translation as a subject-independent recoding of a linguistically transparent meaning. It is one of a group of cognitive models which postulate different experience-based (in contrast to symbol- and property-oriented) units of thought. These units are referred to, for example, as frames, scripts, schemas, scenes, or scenarios. In translation studies, Vannerem and Snell-Hornby (1986) implemented Fillmore's (1977) model of scenes and frames to explain the experiential basis of text analysis and production in translation. All of these approaches are based on the assumption that the world knowledge gained through individual experience plays a dominant role in thinking, understanding, and learning. The term “schema” itself can be traced back to Kant, Bartlett, and Piaget and is now used in the cognitive sciences to describe the rough patterns of action and thought which we reconstruct accordingly when we encounter a situation and which are modified over the course of time. Thus, all understanding is initially based on a contextual interpretation of our own patterns of thought. We don’t begin to understand and produce texts when we read the first words they contain, we begin to do so when we activate our understanding of the particular situation, which leads us to expect certain types of texts and content. Translators can therefore never reproduce, they offer possibilities for new constructions of meaning.

The scheme theory model served to explain the emotional, flexible, contextual, creative, and constructive sides to translation. Translators, it would seem, do not simply process symbolic information based on a set of rules, they construct meaning in concrete situations. In doing so, they draw on their own experiential meaning, i.e., they are self-referential. Understanding was thus explained as an interaction between situation-specific inputs and internal, individual, and culture-specific models. Scientists in the field of artificial intelligence were able to simulate this process in the 1980s. Cognition was modeled as pattern recognition using artificial neural networks. In the cognitive sciences, this created the paradigm of connectionism or parallel distributed processing. This approach not only attempts to provide a functional explanation for human cognition, it also draws on the structure of the brain with its millions upon millions of connected nerve cells. According to this approach, there are no preprogrammed symbols and rules. We don't store knowledge somewhere as individual pieces of data, we develop and activate patterns with connections of different strength between closely linked neurons. Knowledge is not located in the individual neurons, it is distributed across the entire network – hence the term “parallel distributed processing”. The use of abstract (computer) models of biological neural networks is referred to as connectionism, a term now also applied to the whole approach. So computers also play an important role here, albeit only as tools. There is no suggestion of a universal calculation algorithm; the network itself learns – through individual experience and by using the available connections – to recognize regularities in its environment. The meaning of symbols is actively learned in concrete interactions on the sub-symbolic level. The repetition of situations creates relative (individual and cultural) stability, but meaning is nonetheless in a constant process of change.

The connectionist networks approach provides explanations for many translation phenomena that were left unanswered by the symbol manipulation approach. Translators (like connectionist networks) can also activate copious patterns and use different interpretations to suit the situative, textual, and internal context, even when the source text is unclear. Their culture-specific knowledge and experience and their prior knowledge of the target group affect the way they translate. Thus, connectionists tackle the wider epistemological and hermeneutic problem of “framing”. They try to explain our ability to take account of a situation, base our interpretations on what is relevant in a specific situation, and limit the scope of information that is (re)considered in the process. In translation studies, Gutt (1991) discusses the problem of endless circles of inferences in terms of relevance, based on Sperber and Wilson’s (1986) relevance theory. Honig (1997) combines experience-based – and thus culture-specific – world knowledge and its manifestation in translation into a connectionist model of constructive translation. In doing so, these experts formulated cognitive approaches to translation which explain why translators cannot simply reproduce "the" functions and meanings of a text in another culture and situation, but have to take a responsible role as decision makers, experts, and interpreters (Nord, 1997).

The move to a view of cognition as a sub-symbolic and linguistically nontransparent activity relativizes the adequacy of "thinking aloud" as a data-gathering method: Since every verbalization is already an interpretation, and possibly even a rationalization of the internal, intro- and retrospectively inaccessible process, the validity of TAPs has been criticized in translation studies (e.g., Bernardini, 2001; Jakobsen, 2003). TAPs were the preferred method of data collection in early process studies and resulted in a wealth of hypotheses on the underlying cognitive processes; nowadays, they are increasingly combined with other methods, and triangulation is preferred in order to avoid overemphasizing the translators' verbalized accounts of their own action (Alves, 2003).

4. Translation as Socioculturally Situated Interaction

In the 1980s, the cognitive sciences experienced growing criticism of the symbol systems and information-processing hypothesis. This period also marked the birth of connectionism. In the 1990s, there was growing dissatisfaction with the connectionist models because of the low priority they accorded to the social and artifact-mediated aspects of intelligence. Parallel developments in different disciplines – from developmental psychology (Thelen & Smith, 1994) to learning theories (Lave & Wenger, 1991), robotics (Brooks, 1995), dynamic systems theory (van Gelder, 1998), and human-computer interaction (Suchman, 1987) – acknowledged the importance of social and physical interaction in cognition. Consequently, scholars combined their efforts to tackle the sociocultural situatedness of cognition (Frank, Dirven, Ziemke, & Bernardez, 2008), marking the birth of a new approach: situated, embodied cognition. Rather than explaining cognition as the recognition, reconstruction, and use of relatively stable schemas and patterns in the brain (with scientific roots in Piaget's [1954] developmental psychology), situated, embodied cognition views cognition as agent-environment interaction in a psycho-social, ecological system (with roots in Vygotsky's [1962] theory of language and thinking). Here, cognition is seen as situated action in complex physical and social situations – not as the recycling and reuse of prior knowledge. People cannot "borrow" meaning from their inherent cognitive abilities, or from their environment, or from other people. Meaning cannot be localized on paper or in the brain, it results from our interaction with our current environment. Thus, the object of study is extended from the brain to its interaction with body and the environment, emphasizing the importance of social interaction and interaction with cultural artifacts.

The situated cognition approach was brought to translation studies for example by Kiraly (2000) and Risku (2009) and to the neighboring discipline of terminology for example by Temmerman (2008). Whereas Kiraly presents a social constructivist approach to translator education, Risku (2009) uses field studies with participant observation to illustrate the role of the social and physical environment, especially the influence of the tools of the trade (translation technology) and social roles in interaction. According to the situated cognition approach, one of the main reasons for our intelligence is that we delegate knowledge to our environment and motions. We use tools and instruments. Thus, much of the complexity is "scaffolded" by external structures (Clark, 1997), and we reduce the need to store, search for, and process knowledge in the brain.

The principle of cognitive economy manifests itself in many different ways. We design translation offices and technologies to suit their specific purpose; we use specific forms of discourse in various conversations; we create checklists to coordinate actions and reduce the cognitive load on our memory. Rooms, organizations, forms of discourse, and actions which serve other actions become tools in the wider sense of the word (Hendriks-Jansen, 1996). They put a framework, a cultural scaffolding, around our actions and understanding. External aids such as terminologies, grammars, text analysis heuristics, and scientific models are all used as scaffolds: they form teaching, learning, and organizational aids.

Process research in translation has concentrated to a large extent on describing translation as a problem-solving and decision-making process. The focus has been placed in particular on those phases in which the translator faces difficulties, the translation process becomes slow and the translator tries to find a solution for a problematic text segment. By doing so, it has implicitly adopted an information-processing view on translation, looking at it as a mental operation on internal processing units and defining a multitude of different mental "process operators," such as macro- and micro-strategies, techniques, methods, and procedures (Gil-Bardaji, 2009). However, as Munoz Martin (2010) points out, if we take the consequences of situated, embedded cognition seriously (Risku, 2010), unproblematic text segments and "unconscious" processes are just as interesting as problematic segments: they provide information on the ability to interact fluently with the material in hand and thus might prove very relevant for the description of translation expertise.

The "extensions to cognitive science" brought by the situated, embodied cognition approach include "bodies, the world, and dynamic systems" on the one hand, and "societies" on the other (Thagard, 2005). The role of the social factors in cognition has also been taken into account in the recent developments of translation studies. With reference to Vygotsky's (1962) concept of the "zone of proximal development," Kiraly (2000) notes that essential internal developmental processes are only able to operate when learners interact with people in their environment and with their peers. He develops a view of situated learning by learning through authentic actions in translation education. As didactic methods, sociocognitive apprenticeship (Brown, Collins, & Duguid, 1989) and legitimate peripheral participation (Lave & Wenger, 1991) take into account that learning to translate is based on assuming roles and the corresponding behavior associated with these roles in social situations. Cognitive and social skills are closely interrelated. By assuming the role of the expert, we develop the ability to cope with the challenges this role imposes (Lave & Wenger, 1991). Thus, professional identity and competence are not only associated with the individual, but also with social processes or other processes with a strong social element.

The situated cognition approach to translation emphasizes the social organization of translation by practitioners (Risku, 2009). Close attention is given to the communities of practice (Risku & Dickinson, 2009), the actor networks (Buzelin, 2005), and the computer- supported cooperative work in which complex activities are negotiated (see Wagner, 1997). The social elements in translation studies (Wolf, 2006) are thus visible in the cognitive approaches to translation, as they increasingly expand their scope of attention from the individual translator to the study of networks and collaboration in translation (Kiraly, 2000).

Questions for Self-Control:

1. What is the main goal of cognitive specific approaches to translation?
2. What makes cognitive translation research cognitive? What is cognitive translation approach focused on?
3. What disciplines does cognitive approach to translation deal with? What methods of translation studies can you name?
4. What were the results of moving the central point of the research design from non-professional to professional translators?
5. What new scientific models appeared due to the cognitive studies in translation?
6. Explain the process of translation as code switching.
7. What implies equivalent theory of translation?
8. How do you understand prototype theory of translation?
9. How do you understand the scheme theory model?
10. How do you understand situated embodied cognition?
11. How do you understand the principle of cognitive economy?

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LECTURE 2
STRATEGIES OF TRANSLATION

Introduction

Strategies of translation involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it. Both of these tasks are determined by various factors: cultural, economic, political. Yet the many different strategies that have emerged since antiquity can perhaps be divided into two large categories. A translation project may conform to values currently dominating the target-language culture, taking a conservative and openly assimilationist approach to the foreign text, appropriating it to support domestic canons, publishing trends, political alignments. Alternatively, a translation project may resist and aim to revise the dominant by drawing on the marginal, restoring foreign texts excluded by domestic canons, recovering residual values such as archaic texts and translation methods, and cultivating emergent ones (for example, new cultural forms). Strategies in producing translations inevitably emerge in response to domestic cultural situations. But some are deliberately domesticating in their handling of the foreign text, while others can be described as foreignizing, motivated by an impulse to preserve linguistic and cultural differences by deviating from prevailing domestic values.

1. Domesticating Strategies

Domesticating strategies have been implemented at least since ancient Rome, when, as Nietzsche remarked, ‘translation was a form of conquest’ and Latin poets like Horace and Propertius translated Greek texts “into the Roman present”: “they had no time for all those very personal things and names and whatever might be considered the costume and mask of a city, a coast, or a century” (Nietzsche, 1974: 137). As a result, Latin translators not only deleted culturally specific markers but also added allusions to Roman culture and replaced the name of the Greek poet with their own, passing the translation off as a text originally written in Latin.

Such strategies find their strongest and most influential advocates in the French and English translation traditions, particularly during the early modern period. Here it is evident that domestication involves an adherence to domestic literary canons both in choosing a foreign text and in developing a translation method. Nicolas Perrot d'Ablantcourt, a prolific French translator of Greek and Latin, argued that the elliptical brevity of Tacitus' prose must be rendered freely, with the insertion of explanatory phrases and the deletion of digressions, so as "to avoid offending the delicacy of our language and the correctness of reason" (1640: preface; translated). The domestic values that such a strategy inscribed in the foreign text were affiliated with an aristocratic literary culture (d'Ablancourt's translation was dedicated to his court patron, Cardinal Richelieu) but they were also distinctly nationalist. Under D'Ablancourt's influence, the English translator Sir John Denham rendered Book 2 of the *Aeneid* in heroic couplets, asserting that "if Virgil must needs speak English, it were fit he should speak not only as a man of this Nation, but as a man of this age" (1656: A3r). In domesticating foreign texts d'Ablancourt and Denham did not simply modernize them; both translators were in fact maintaining the literary standards of the social elite while constructing cultural identities for their nations on the basis of archaic foreign cultures (Zuber, 1968; Venuti 1993a).

Economic considerations sometimes underlie a domesticating strategy in translation, but they are always qualified by current cultural and political developments. The enormous success that greeted the English version of Italian writer Umberto Eco's novel *The Name of the Rose* (1983) drove American publishers to pursue the translation rights for similar foreign texts at the international book fairs (McDowell, 1983). Yet what most contributed to the success of the translation was the sheer familiarity of Eco's narrative to American readers fond of such popular genres as historical romances and murder mysteries. By the same token, the Italian novelist Giovanni Guareschi was a best-seller in English translation during the 1950s and 1960s largely because his social satires of

Italian village life championed Christian Democratic values and therefore appealed to American readers absorbing the anti-Soviet propaganda of the Cold War era. The eponymous hero of Guareschi's first book in English, *The Little World of Don Camilla* (1950), is a priest who engages in amusing ideological skirmishes with a Communist mayor and always comes out the victor.

Domesticating translation has frequently been enlisted in the service of specific domestic agendas, imperialist, evangelical, professional. Sir William Jones, president of the Asiatic Society and an administrator of the East India Company, translated the *Institutes of Hindu Law* (1799) into English to increase the effectiveness of British colonialism, constructing a racist image of the Hindus as unreliable interpreters of their native culture (Niranjana, 1992). For Eugene Nida, domestication assists the Christian missionary: as translation consultant to organizations dedicated to the dissemination of the Bible, he has supervised numerous translations that 'relate the receptor to modes of behavior relevant within the context of his own culture' (1964: 159; see also "Bible Translation"). The multi-volume English version of Freud's texts known as the *Standard Edition* (1953–74) assimilated his ideas to the positivism dominating the human sciences in Anglo-American culture and thus facilitated the acceptance of psychoanalysis in the medical profession and in academic psychology (Bettelheim,1983; Venuti, 1993b).

2. Foreignizing Strategies

A foreignizing strategy in translation was first formulated in German culture during the classical and Romantic periods, perhaps most decisively by the philosopher and theologian Friedrich Schleiermecher (Berman, 1992). In an 1813 lecture "On the Different Methods of Translating", Schleiermacher argued that "there are only two. Either the translator leaves the author in peace, as much as possible, and moves the reader toward him. Or he leaves the reader in peace, as much as possible, and moves the author toward him" (quoted in Lefevere, 1992b: 149). Schleiermacher acknowledged that most translation was domesticating, an ethnocentric reduction of the foreign text to target-language cultural values, bringing the author back home. But he much preferred a foreignizing strategy, an ethnodeviant pressure on those values to register the linguistic and cultural difference of the foreign text, sending the reader abroad.

The French theorist Antoine Berman viewed Schleiermacher's argument as an ethics of translation, concerned with making the translated text a site where a cultural other is not erased but manifested – even if this otherness can never be manifested in its own terms, only in those of the target language (1985: 87–91). For while foreignizing translation seeks to evoke a sense of the foreign, it-necessarily answers to a domestic situation, where it may be designed to serve a cultural and political agenda. Schleiermacher himself saw this translation strategy as an important practice in the Prussian nationalist movement during the Napoleonic Wars: he felt that it could enrich the German language by developing an elite literature free of the French influence that was then dominating German culture, which would thus be able to realize its historical destiny of global domination (Venuti, 1991).

Yet in so far as Schleiermacher theorized translation as the locus of cultural difference, not the homogeneity that his imperialist nationalism might imply, he was effectively recommending a translation practice that would undermine any language-based concept of a national culture, or indeed any domestic agenda. A foreignizing strategy can signify the difference of the foreign text only by assuming an oppositional stance toward the domestic, challenging literary canons, professional standards, and ethical norms in the target language. Hence, when foreignizing translation is revived by twentieth-century German theorists like Rudolf Pannwitz and Walter Benjamin, it is seen as an instrument of cultural innovation. For Pannwitz, "the translator makes a fundamental error when he maintains the state in which his own language happens to be instead of allowing his language to, be strongly affected by the foreign language" (1917: 242; translated).

From its origins in the German tradition, foreignizing translation has meant a close adherence to the foreign text, a literalism that resulted in the importation of foreign cultural forms and the development of heterogeneous dialects and discourses. Johann Heinrich Voss's hexameter versions of the *Odyssey* (1781) and the *Iliad* (1793) introduced this prosodic form into German poetry, eliciting Goethe's praise for putting "rhetorical, rhythmical, metrical advantages at the disposal of the talented and knowledgeable youngster" (Lefevere, 1992b: 77). Friedrich Holderlin's translations of Sophocles' *Antigone* and *Oedipus Rex* (1804) draw on archaic and nonstandard dialects (Old High German and Swabian) while incorporating diverse religious discourses, both dominant (Lutheran) and marginal (Pietistic) (George Steiner, 1975: 323–33; Berman, 1985: 93–107). Holderlin exemplifies the risk of incomprehension that is involved in any foreignizing strategy: in the effort to stage an alien reading experience, his translations so deviated from native literary canons as to seem obscure and even unreadable to his contemporaries.

Foreignizing entails choosing a foreign text and developing a translation method along lines which are excluded by dominant cultural values in the target language. During the eighteenth century, Dr John Nott reformed the canon of foreign literatures in English by devising translation projects that focused on the love lyric instead of the epic or satire, the most widely translated genres in the period. He published versions of Johannes Secundus Nicolaius (1775), Petrarch (1777), Hafiz (1787), Bonefonius (1797), and the first book-length collections of Propertius (1782) and Catullus (1795). Nott rejected the 'fastidious regard to delicacy' that might have required him to delete the explicit sexual references in Catullus' poems, because he felt that 'history should not be falsified' (1795: x). His translation provoked a moral panic among reviewers, who renewed the attack decades later when expressing their preference for George Lamb's bowdlerized Catullus (1821).

3. Domesticating vs. Foreignizing Strategies

Determining whether a translation project is domesticating or foreignizing clearly depends on a detailed reconstruction of the cultural formation in which the translation is produced and consumed; what is domestic or foreign can be defined only with reference to the changing hierarchy of values in the targetlanguage culture. For example, a foreignizing translation may constitute a historical interpretation of the foreign text that is opposed to prevailing critical opinion. In the Victorian controversy that pitted Francis Newman's *Iliad* (1856) against Matthew Arnold's Oxford lectures *On Translating Homer* (1860), what was foreignizing about Newman's translation was not only that it used archaism to indicate the historical difference of the Greek text, but that it presented Homer as a popular, rather than an elite, poet. Newman cast his translation in ballad metre and constructed an archaic lexicon from widely read genres like the historical novel; he thought that Sir Walter Scott would have been the ideal translator of Homer. Arnold argued, however, that Homer should be rendered in hexameters and modem English so as to bring the translation in line with the current academic reception of the Greek text. Whereas Newman wanted to address an audience that was non-specialist and non-academic, composed of different social groups, Arnold aimed to please classical scholars, who, he felt, were the only readers qualified to judge translations from classical languages. Newman's translation strategy was foreignizing because populist; the translation that Arnold preferred was domesticating because elitist, assimilating Homer to literary values housed in authoritative cultural institutions like the university.

Translation strategies can often be determined by comparing contemporary versions of the same foreign text. In the early 1960s, for instance, the American translators Norman Shapiro and Paul Blackburn were both translating Provencal troubadour poetry. Consider their versions of the first stanza from a poem by Gaucelm Faidit:

Us cavaliers si jazia ab la re que plus volia;
soven baizan li dizia: – Doussa res, ieu que farai?
Que'1 jorns ve e la nueytz vai,
ay!
qu'ieu aug que li gaita cria:
'Via! sus! qu'ieu vey la jorn
venir apres 1'alba.'

(Mouzat 1965: 555)

A knight was with his lady fondly lying –
The one he cherished most – and gently sighing
As he kissed her, complained: My love, the day
Soon will arrive, chasing this night away.
Alas!
Already I can hear the watchman crying:
Begone!
Quickly, begone! You may no longer stay,
For it is dawn.

(Shapiro 1962: 72)

A knight once lay beside and with the one he most desired,
and in between their kisses said, what shall I do, my sweet?
Day comes and the knight goes
Ai!
And I hear the watcher cry: 'Up! On your way!
I see day coming on, sprouting behind the dawn!'

(Blackburn 1978:195)

Shapiro adopts a domesticating strategy. His lexicon, while intelligible to contemporary English-language readers, makes use of archaisms that are recognizably poetical, drawn from the tradition of nineteenth-century verse: *alas, begone, cherished.* Although his verse structure, both metrical and rhyming, is intended to approximate Faidit's musical stanza, Shapiro effectively assimilates the Provencal text to the traditional forms favoured by noted

American poets, such as Robert Lowell and Richard Wilbur, who had achieved national reputations by the 1960s (Perkins 1987). Blackburn adopts a foreigniz- ing strategy. His lexicon mixes the standard dialect of current English with archaism (to *lie with*, meaning ‘to engage in sexual intercourse’), colloquialism (in *between, coming on),* and foreign words (the Provencal *ai).* Although his verse structure, both rhythmical and intermittently rhyming, aims to approximate the musicality of Faidit’s stanza, Blackburn actually assimilates the Provencal text to the open forms favoured by experimental poets, such as Robert Creeley and Charles Olson, who at the time were on the fringes of American literary culture (Robert von Hallberg, 1985). Shapiro’s domesticating version relies on canonical values, whose authority fosters the illusion that it is an exact equivalent or a transparent window on to Faidit’s poem. Blackburn’s foreignizing version relies on marginal values, whose strangeness invites the recognition that it is a translation produced in a different culture at a different period. The distinction between their strategies is particularly evident in their additions to the Provencal text: Shapiro makes his version conform to the familiar image of the yearning courtly lover by adding *gently sighing* and *complained*-, Blackbum seeks estranging effects that work only in English by adding the pun on *night* in *Day comes and the knight goes,* as well as the surreal image of the sun *sprouting.*

As this example suggests, foreignizing strategies have been implemented in literary as opposed to technical translation. Technical translation is fundamentally domesticating: intended to support scientific research, geopolitical negotiation, and economic exchange, it is constrained by the exigencies of communication and therefore renders foreign texts in standard dialects and terminologies to ensure immediate intelligibility. *Literary translation*, in contrast, focuses on linguistic effects that exceed simple communication (tone, connotation, polysemy, intertextuality) and are measured against domestic literary values, both canonical and marginal. A literary translator can thus experiment in the choice of foreign texts and in the development of translation methods, constrained primarily by the current situation in the target-language culture.

Questions for Self-Control:

1. What aims do different translations have and how are these aims connected with the strategies?
2. In what period was the domesticating strategy implemented?
3. What is the essence of domesticating strategy?
4. When was the foreignizing strategy formulated?
5. What is the essence of foreignizing strategy?
6. Compare domesticated and foreinizing strategies?

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LECTURE 3
TRANSLATION PROCEDURES, STRATEGIES AND METHODS

1. Introduction

Translation typically has been used to transfer written or spoken source language (SL) texts to equivalent written or spoken target language (TL) texts. In general, the purpose of translation is to reproduce various kinds of texts – including religious, literary, scientific, and philosophical texts – in another language and thus making them available to wider readers.

If language were just a classification for a set of general or universal concepts, it would be easy to translate from an SL to a TL; furthermore, under the circumstances the process of learning an L2 would be much easier than it actually is. In this regard, Culler (1976) believes that languages are not nomenclatures and the concepts of one language may differ radically from those of another, since each language articulates or organizes the world differently, and languages do not simply name categories; they articulate their own. The conclusion likely to be drawn from what Culler (1976) writes is that one of the troublesome problems of translation is the disparity among languages. The bigger the gap between the SL and the TL, the more difficult the transfer of message from the former to the latter will be.

The difference between an SL and a TL and the variation in their cultures make the process of translating a real challenge. Among the problematic factors involved in translation such as form, meaning, style, proverbs, idioms, etc., the present paper is going to concentrate mainly on the procedures of translating culture specific concepts (CSC) in general and on the strategies of rendering allusions in particular.

2. Translation Procedures, Strategies and Methods

The translating procedures, as depicted by Nida (1964) are as follow:

I. *Technical procedures:*

a. Analysis of the source and target languages.
b. A through study of the source language text before making attempts translate it.
c. Making judgments of the semantic and syntactic approximations.

II. *Organizational procedures*: constant reevaluation of the attempt made; contrasting it with the existing available translations of the same text done by other translators, and checking the text's communicative effectiveness by asking the target language readers to evaluate its accuracy and effectiveness and studying their reactions.

Krings (1986) defines translation strategy as “translator’s potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task”, and Seguinot (1989) believes that there are at least three global strategies employed by the translators: (i) translating without interruption for as long as possible; (ii) correcting surface errors immediately; (iii) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage.

Moreover, Loescher (1991) defines translation strategy as “a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it”. As it is stated in this definition, the notion of consciousness is significant in distinguishing strategies which are used by the learners or translators. In this regard, Cohen (1998) asserts that “the element of consciousness is what distinguishes strategies from these processes that are not strategic”.

Furthermore, Bell (1998) differentiates between global (those dealing with whole texts) and local (those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems.

Venuti (1998) indicates that translation strategies “involve the basic tasks of choosing the foreign text to be translated and developing a method to translate it". He employs the concepts of domesticating and foreignizing to refer to translation strategies.

Jaaskelainen (1999) considers strategy as "a series of competencies, a set of steps or processes that favor the acquisition, storage, and/or utilization of information". She maintains that strategies are "heuristic and flexible in nature, and their adoption implies a decision influenced by amendments in the translator's objectives".

Taking into account the process and product of translation, Jaaskelainen (2005) divides strategies into two major categories: some strategies relate to what happens to texts, while other strategies relate to what happens in the process.

Product-related strategies, as Jaaskelainen (2005) writes, involve the basic tasks of choosing the SL text and developing a method to translate it. However, she maintains that process-related strategies "are a set of (loosely formulated) rules or principles which a translator uses to reach the goals determined by the translating situation". Moreover, Jaaskelainen (2005) divides this into two types, namely global strategies and local strategies: "global strategies refer to general principles and modes of action, and local strategies refer to specific activities in relation to the translator's problem-solving and decision-making".

Newmark (1988b) mentions the difference between translation methods and translation procedures. He writes that, "while translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language". He goes on to refer to the following methods of translation:

- *Word-for-word translation*: in which the SL word order is preserved and the words translated singly by their most common meanings, out of context.
- *Literal translation*: in which the SL grammatical constructions are converted to their nearest TL equivalents, but the lexical words are again translated singly, out of context.

- *Faithful translation*: it attempts to produce the precise contextual meaning of the original within the constraints of the TL grammatical structures.
- *Semantic translation*: which differs from 'faithful translation' only in as far as it must take more account of the aesthetic value of the SL text.
- *Adaptation*: which is the freest form of translation, and is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture is converted to the TL culture and the text is rewritten.
- *Free translation*: it produces the TL text without the style, form, or content of the original.
- *Idiomatic translation*: it reproduces the 'message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original.
- *Communicative translation*: it attempts to render the exact contextual meaning of the original in such a way that both content and languageare readily acceptable and comprehensible to the readership (1988b: 45-47).

Newmark (1991) writes of a continuum existing between “semantic” and “communicative” translation. Any translation can be “more, or less semantic – more, or less, communicative – even a particular section or sentence can be treated more communicatively or less semantically”. Both seek an "equivalent effect. Zhongying (1994), who prefers literal translation to free translation, writes that, “in China, it is agreed by many that one should translate literally, if possible, or appeal to free translation”.

In order to clarify the distinction between procedure and strategy, the forthcoming section is allotted to discussing the procedures of translating culture-specific terms, and strategies for rendering allusions will be explained in detail.

2.1. Procedures of Translating Culture-Specific Concepts (CSCs)

Graedler (2000) puts forth some procedures of translating CSCs:

1. Making up a new word.
2. Explaining the meaning of the SL expression in lieu of translating it.
3. Preserving the SL term intact.
4. Opting for a word in the TL which seems similar to or has the same “relevance” as the SL term.

Defining culture-bound terms (CBTs) as the terms which “refer to concepts, institutions and personnel which are specific to the SL culture”, Harvey (2000) puts forward the following four major techniques for translating CBTs:

1. *Functional Equivalence*: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent. As Harvey (2000) writes, authors are divided over the merits of this technique: Weston (1991) describes it as “the ideal method of translation”, while Sarcevic (1985) asserts that it is “misleading and should be avoided”.

2. *Formal Equivalence* or '*linguistic equivalence*': It means a 'word-for-word' translation.

3. *Transcription* or *'borrowing'* (i.e. reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.

4. *Descriptive* or *self-explanatory* translation: It uses generic terms (not CBTs) to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. Ina text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

The following are the different translation procedures that Newmark (1988b) proposes:

– *Transference*: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey (2000) named "transcription".

– *Naturalization*: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL. (Newmark, 1988b)

– *Cultural equivalent*: it means replacing a cultural word in the SL with a TL one. however, "they are not accurate" (Newmark, 1988b)

– *Functional equivalent*: it requires the use of a culture-neutral word. (Newmark, 1988b)

– *Descriptive equivalent*: in this procedure the meaning of the CBT is explained in several words. (Newmark, 1988b)

– *Componential analysis*: it means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components". (Newmark, 1988b)

– *Synonymy*: it is a "near TL equivalent". Here economy trumps accuracy. (Newmark, 1988b)

– *Through-translation*: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation. (Newmark, 1988b)

– *Shifts or transpositions*: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth. (Newmark, 1988b)

– *Modulation*: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective. (Newmark, 1988b)

– *Recognized translation*: it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term". (Newmark, 1988b)

– *Compensation*: it occurs when loss of meaning in one part of a sentence is compensated in another part. (Newmark, 1988b)

– *Paraphrase*: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of *descriptive equivalent*. (Newmark, 1988b)

– *Couplets*: it occurs when the translator combines two different procedures. (Newmark, 1988b)

– *Notes*: notes are additional information in a translation. (Newmark, 1988b)

Notes can appear in the form of 'footnotes.' Although some stylists consider a translation sprinkled with footnotes terrible with regard to appearance, nonetheless, their use can assist the TT readers to make better judgments of the ST contents. Nida (1964) advocates the use of footnotes to fulfill at least the two following functions: (i) to provide supplementary information, and (ii) to call attention to the original's discrepancies.

A really troublesome area in the field of translation appears to be the occurrence of allusions, which seem to be culture-specific portions of a SL. All kinds of allusions, especially cultural and historical allusions, bestow a specific density on the original language and need to be explicated in the translation to bring forth the richness of the SL text for the TL audience.

Appearing abundantly in literary translations, allusions, as Albakry (2004) points out, "are part of the prior cultural knowledge taken for granted by the author writing for a predominantly Moslem Arab [SL] audience. To give the closest approximation of the source language, therefore, it was necessary to opt for 'glossing' or using explanatory footnotes". However, somewhere else he claims that, "footnotes ... can be rather intrusive, and therefore, their uses were minimized as much as possible" (Albakry, 2004).

2.2. Strategies of Translating Allusions

Proper names (PNs), which are defined by Richards (1985) as "names of a particular person, place or thing" and are spelled "with a capital letter", play an essential role in a literary work. For instance let us consider personal PNs. They may refer to the setting, social status and nationality of characters, and really demand attention when rendered into a foreign language.

There are some models for rendering PNs in translations. One of these models is presented by Hervey and Higgins (1986) who believe that there exist two strategies for translating PNs. They point out: "either the name can be taken over unchanged from the ST to the TT, or it can be adopted to conform to the phonic/graphic conventions of the TL".

Hervey and Higgins (1986) refer to the former as *exotism* which "is tantamount to literal translation, and involves no cultural transposition", and the latter as *transliteration*. However, they propose another procedure or alternative, as they put it, namely *cultural transplantation*. Being considered as "the extreme degree of cultural transposition", cultural transplantation is considered to be a procedure in which "SL names are replaced by indigenous TL names that are not their literal equivalents, but have similar cultural connotations" (Hervey & Higgins, 1986).

Regarding the translation of PNs, Newmark (1988a) asserts that, "normally, people's first and sure names are transferred, thus preserving nationality and assuming that their names have no connotations in the text".

The procedure of transference cannot be asserted to be effective where connotations and implied meanings are significant. Indeed, there are some names in the Persian poet Sa'di's work *Gulestan*, which bear connotations and require a specific strategy for being translated. Newmark's (1988a) solution of the mentioned problem is as follows: "first translate the word that underlies the SL proper name into the TL, and then naturalize the translated word back into a new SL proper name". However, there is a shortcoming in the strategy in question. As it seems it is only useful for personal

PNs, since as Newmark (1988a), ignoring the right of not educated readers to enjoy a translated text, states, it can be utilized merely “when the character’s name is not yet current amongst an educated TL readership”.

Leppihalme (1997) proposes another set of strategies for translating the proper name allusions:

1. Retention of the name:
a. Using the name as such.
b. Using the name, adding some guidance.
c. Using the name, adding a detailed explanation, for instance, a footnote.

2. Replacement of the name by another:
a. Replacing the name by another SL name.
b. Replacing the name by a TL name.

3. Omission of the name:
a. Omitting the name, but transferring the sense by other means, for instance by a common noun.
b. omitting the name and the allusion together.

Moreover, nine strategies for the translation of key-phrase allusions are proposed by Leppihalme (1997) as follows:

1. Use of a standard translation.
2. Minimum change, that is, a literal translation, without regard to connotative or contextual meaning.
3. Extra allusive guidance added in the text.
4. The use of footnotes, endnotes, translator's notes and other explicit explanations not supplied in the text but explicitly given as additional information.
5. Stimulated familiarity or internal marking, that is, the addition of intra-allusive allusion.
6. Replacement by a TL item.
7. Reduction of the allusion to sense by rephrasing.

8. Re-creation, using a fusion of techniques: creative construction of a passage which hints at the connotations of the allusion or other special effects created by it.

9. Omission of the allusion.

3. Conclusion

Although some stylists consider translation “sprinkled with footnotes” undesirable, their uses can assist the TT readers to make better judgment of the ST contents. In general, it seems that the procedures ‘functional equivalent’ and ‘notes’ would have a higher potential for conveying the concepts underlying the CSCs embedded in a text; moreover, it can be claimed that a combination of these strategies would result in a more accurate understanding of the CSCs than other procedures.

Various strategies opted for by translators in rendering allusions seem to play a crucial role in recognition and perception of connotations carried by them. If a novice translator renders a literary text without paying adequate attention to the allusions, the connotations are likely not to be transferred as a result of the translator’s failure to acknowledge them. They will be entirely lost to the majority of the TL readers; consequently, the translation will be ineffective.

It seems necessary for an acceptable translation to produce the same (or at least similar) effects on the TT readers as those created by the original work on its readers. This paper may show that a translator does not appear to be successful in his challenging task of efficiently rendering the CSCs and PNs when he sacrifices, or at least minimizes, the effect of allusions in favor of preserving graphical or lexical forms of source language PNs. In other words, a competent translator is wll-advised not to deprive the TL reader of enjoying, or even recognizing, the allusions either in the name of fidelity or brevity.

It can be claimed that the best translation method seem to be the one which allows translator to utilize 'notes.' Furthermore, employing ‘notes’ in the translation, both as a translation strategy and a translation procedure, seems to be indispensable so that the foreign language readership could benefit from the text as much as the ST readers do.

Questions for Self-Control:

1. What is the purpose of translation in general?
2. What is the definition of translating procedures after Nida?
3. Give definitions of translation strategy after different scientists?
4. What is the difference between translation methods and translation procedures according to Newmark?
5. Name four major techniques for translating culture-specific concepts.
6. Name translation procedures after Newmark.
7. Name strategies of translating allusions.
8. What conclusions can you make about the strategies, methods and procedures?

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LECTURE 4
TRANSLATION METHODS

Introduction

The central problem of translating has always been whether to translate literally or freely. The argument has been going on since at least the first century BC. Up to the beginning of the nineteenth century, many writers favored some kind of free translation: the spirit, not the letter; the sense not the words; the message rather than the form; the matter not the manner. This was the often revolutionary slogan of writers who wanted the truth to be read and understood – Tyndale and Dolet were burned at the stake, Wycliff's works were banned. Then at the turn of the nineteenth century, when the study of cultural anthropology suggested that the linguistic barriers were insuperable and that language was entirely the product of culture, the view that translation was impossible gained some currency, and with it that, if attempted at all, it must be as literal as possible. This view culminated in the statements of the extreme literalists' Walter Benjamin and Vladimir Nabokov.

The argument was theoretical: the purpose of the translation, the nature of the readership, the type of text, was not discussed. Too often, writer, translator and reader were implicitly identified with each other. Now the context has changed, but the basic problem remains.

We put it in the form of a flattened V diagram:

SL- emphasis	**TL-emphasis**
Word-for-word translation	Adaptation
Literal translation	Free translation
Faithful translation	Idiomatic translation
Semantic translation	Communicative translation

1. The methods

Word-for-Word Translation

This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. "The main use of word-for-word translation is either to understand the mechanics of the source language or construe a difficult text as a pre-translation process" (Newmark, 1988).

Literal Translation

The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

Faithful Translation

A faithful Translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It "transfers"cultural words and preserves the degree of grammatical and lexical "abnormality" (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text-realisation of the SL writer.

Semantic Translation

Semantic translation differs from "faithful translation" only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sounds of the SL text, compromising on "meaning" where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents may become "a nun ironing a corporal cloth" – and it may make other small concessions to the readership. The distinction between "faithful" and "semantic" translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

Adaptation

This is the “freest” form of translation. It is used mainly for plays (comedies and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem literally translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have rescued period plays.

Free Translation

Free translation reproduces the matter without the manner, or the content without the form of the original. Usually it is a paraphrase much longer than the original, a so-called “intralingual translation”, often prolix and pretentious, and not translation at all.

Idiomatic Translation

Idiomatic translation reproduces the “message” of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original- (Authorities as diverse as Seteskovitch and Stuart Gilbert tend to this form of lively, “natural” translation.)

Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

Semantic and communicative translation fulfill the two main aims of translation, which are first, accuracy, and second, economy. (A semantic translation is more likely to be economical than a communicative translation, unless, for the latter, the text is poorly written). In general, a semantic translation is written at the author’s linguistic level a communicative at the readership’s. Semantic translation is used for “expressive” texts, communicative for “informative” and “vocative” texts.

Semantic and communicative translations treat the following items similarly: stock and dead metaphors, normal collocations, technical terms, slang, colloquialisms, standard notices, phaticisms, ordinary language. The expressive components of “expressive” texts (unusual syntactic structures, collocations, metaphors, words peculiarly used, neologisms) are rendered closely, if not literally, but where they appear in informative and vocative texts, they are normalized or toned down (except in striking advert elements and cultural components tend to be transferred intact in expressive texts; transferred and explained with culturally neutral terms in informative texts; replaced by cultural equivalents in vocative texts). Badly and/or inaccurately written passages must remain so in translation if they are “expressive”, although the translator should comment on any mistakes of factual or moral truth, if appropriate. Badly and/or inaccurately written passages should be “corrected” in communicative translation; we refer to “expressive” as Sacred texts; “informative” and “vocative”, following Jean Delisle, as “anonymous” since the status of their authors is not important. (There are grey or fuzzy areas in this distinction, as in every aspect of translation.)

So much for the detail, but semantic and communicative translation must also be seen as wholes. Semantic translation is personal and individual, follows the thought processes of the author, tends to over-translate, pursues nuances of meaning, yet aims at concision in order to reproduce pragmatic impact. Communicative translation is social, concentrates on the message and the main force of the text, tends to under-translate, to be simple, clear and brief, and is always written in a natural and resourceful style. A semantic translation is normally interior in its original – as there is both cognitive and pragmatic loss Baudelaire's translation of Poe is said to be an exception, a communicative translation is often better than its original. At a pinch, a semantic translation has to interpret, a communicative translation to explain,

Theoretically, communicative translation allows the translator no more freedom than semantic translation. In fact, it does, since the translator is serving a putative large and not well define readership, whilst in semantic translation, he is following a single well defined authority, i.e. the author of the SL text.

2. Translation Procedures

While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language. We shall now discuss the procedures, which use always depends on a variety of contextual factors. We shall not discuss here the special procedures for metaphor and metalanguage.

Transference

Transference (emprunt, loan word, transcription) is the process of transferring a SL word to a TL text as a translation procedure. It includes transliteration, which relates to the conversion of different alphabets: e.g. Russian (Cyrillic), Greek, Arabic, Chinese, etc- into English. The word then becomes a "loan word". Some authorities deny that this is a translation procedure, but no other term is appropriate if a translator decides to use an SL word for his text, say for English and the relevant language, *decor, ambiance, Schadenfreude;* the French diplomatic words: *coup d'etat, detente, coup, attentat, demarche; dachshund, samovar, dacha,* or for German *Image, Job, "last but not least"*. However, when the translator has to decide whether or not to transfer a word unfamiliar in the target language, which in principle should be a SL cultural word whose referent is peculiar to the SL culture, then he usually complements it with a second translation procedure – the two procedures in harness are referred to as a "couplet".

The following are normally transferred: names of all living (except the Pope and one or two royals) and most dead people; geographical and topographical names including newly independent countries such as (le) Zaire, Malawi, unless they already have recognized translations; names of periodicals and newspapers; titles of as yet untranslated literary works, plays, films; names of private companies and institutions; names of public or nationalized institutions, unless they have recognized translations; street names, addresses.

In regional novels and essays (and advertisements, e.g., sites), cultural words are often transferred to give local color, to attract the reader, to give a sense of intimacy between the text and the reader – sometimes the sound or the evoked image appears attractive. These same words have to be finally translated in non-literary texts (e.g., on agriculture, housing) if they are likely to remain in the TL culture and/or the target language.

Naturalisation

This procedure succeeds transference and adapts the SL word first to the normal pronunciation, then to the normal morphology (word-forms) of the TL, e.g., *Edinburgh, hummer, redingote, Thatcherism*.

Cultural Equivalent

This is an approximate translation where a SL cultural word is translated by a TL cultural word; thus *baccalaurean* is translated as (the French) "A" level, or *Abitur (MatUTa)* as (the German/Austrian) "A" level; *Palais Bourbon* as (the French) Westminster.

The above are approximate cultural equivalents. Their translation uses are limited, since they are not accurate, but they can be used in general texts, publicity and propaganda, as well as for brief explanation to readers who are ignorant of the relevant SL culture. They have a greater pragmatic impact than culturally neutral terms. Occasionally, they may be purely functionally, hardly descriptively, equivalents. Functional cultural equivalents are even more restricted in translation, but they may occasionally be used if the term is of little importance in a popular article or popular fiction. They are important in drama, as they can create an immediate effect. However, the main purpose of the procedure is to support or supplement another translation procedure in a couplet.

Functional Equivalent

This common procedure, applied to cultural words, requires the use of a culture-free word, sometimes with a new specific term; it therefore, neutralizes or generalizes the SL word; and sometimes adds a particular.

This procedure, which is a cultural componential analysis, is the most accurate way of translating, i.e., deculturalising a cultural word. A similar procedure is used when a SL technical word has no TL equivalent.

This procedure occupies the middle, sometimes the universal, area between the SL language or culture and the TL language or culture. If practiced one to one, it is an under-translation, if practiced one to two, it may be an over-translation.

Descriptive Equivalent

In translation, description sometimes has to be weighed against function. Description and function are essential elements in explanation and therefore in translation. In translation discussion, function used to be neglected; now it tends to be overplayed.

Synonymy

The word “synonym” is used in the sense of a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist. This procedure is used for a SL word where there is no clear one-to-one equivalent, and the word is not important in the text, in particular for adjectives or adverbs of quality (which in principle are “outside” the grammar and less important than other components of a sentence). A synonym is only appropriate where literal translation is not possible and because the word is not important enough for componential analysis. Here economy precedes accuracy.

A translator cannot do without synonymy; he has to make do with it as a compromise, in order to translate more important segments of the text, segments of the meaning, more accurately. But unnecessary use of synonyms is a mark of many poor translations.

Through-Translation

The literal translation of common collocations, names of organizations, the components of compounds and perhaps phrases, is also known as *calque* or loan translation.

In theory, a translator should not "initiate" a through-translation. In fact, through-translations in contiguous cultures sometimes fill in useful gaps. The most obvious examples of through-translations are the names of international organizations which often consist of "universal" words which may be transparent for English and Romance languages, and semantically motivated for Germanic and Slavonic.

International organisations are often known by their acronyms, which may remain English and internationalisms (UNESCO, UNRRA, FAO) or French FIT (International Federation of Translators), but more often switch in various languages.

Translated brochures, guide-books and tourist material are apt to pullulate with incorrect through-translations: "highest flourishing", "programme building", etc., which are evidence of translationese.

Normally, through-translations should be used only when they are already recognised terms.

Shifts or Transpositions

A shift (Catford's term) or transposition (Vinay and Darbelnet) is a translation procedure involving a change in the grammar from SL to TL. One type, the change from singular to plural or in the position of the adjective, is automatic and offers the translator no choice.

A second type of shift is required when an SL grammatical structure does not exist in the TL. Here there are always options.

The third type of shift is the one where literal translation is grammatically possible but may not accord with natural usage in the TL. Here Vinay and Darbelnet's pioneering book and a host of successors give their preferred translations, but often fail to list alternatives, which may be more suitable in other contexts or may merely be a matter of taste. (Grammar, being more flexible and general than lexis, can normally be more freely handled.)

The fourth type of transposition is the replacement of a virtual lexical gap by a grammatical structure. Certain transpositions appear to go beyond linguistic differences and can be regarded as general options available for stylistic consideration. Thus a complex sentence can normally be converted to a co-ordinate sentence, or to two simple sentences.

Transposition is the only translation procedure concerned with grammar, and most translators make transpositions intuitively. However, it is likely that comparative linguistics research and analysis of text corpuses and their translations will uncover a further number of serviceable transpositions for us.

Modulation

Vinay and Darbelnet coined the term modulation to define a variation through a change of viewpoint, of perspective and very often of category of thought. Standard modulations are recorded in bilingual dictionaries. Free modulations are used by translators when the TL rejects literal translation, which, by Vinay and Darbemet's criteria, means virtually always. Further, modulations are divided into eleven rather random categories.

The general concept, since it is a super-ordinate term covering almost everything beyond literal translation, is not useful as it stands. However, the negated contrary, which I prefer to call a positive for double negative (or adouble negative for positive), is a concrete translation procedure which can be applied in principle to any action (verb) or quality (adjective or adverb).

You will note that the translations are free, and in theory the double negative is not as forceful as the positive; in fact the force of the double negative depends on the tone of voice, and therefore the appropriateness of this modulation must depend on its formulation and the context.

In the few cases where there is a lexical gap in an opposition, this modulation is virtually mandatory. In all other sentences the procedure is potentially available, but you should only use it when the translation is not natural unless you do so.

Vinay and Darbelnet's second modulation procedure, “part for the whole”, is rather misleadingly described; it consists of familiar alternatives.

The other modulation procedures are: (a) abstract for concrete; (b) cause for effect, one part for another; (d) reversal of terms; (e) active for passive; (f) space for time, as this in itself (space) presented a difficulty; (g) intervals and limits; (h) change of symbols. Of these procedures, active for passive (and vice versa) is a common transposition, mandatory when no passive exists, advisable where, say, a reflexive is normally preferred to a passive, as in the Romance languages.

Recognised Translation. You should normally use the official or the generally accepted translation of any institutional term. If appropriate, you can gloss it and, in doing so, indirectly show your disagreement with this official version.

Translation Label. This is a provisional translation, usually of a new institutional term, which should be made in inverted commas, which can later be discreetly withdrawn. It could be done through literal translation.

Compensation. This is said to occur when loss of meaning, sound-effect, metaphor or pragmatic effect in one part of a sentence is compensated in another part, or in a contiguous sentence.

Componential Analysis. This is the splitting up of a lexical unit into its sense components, often one-to-two, -three or -four translations.

Reduction and Expansion. These are rather imprecise translation procedures, which you practice intuitively in some cases, *ad* hoc in others. However, for each there is at least one shift which you may like to bear in mind, particularly in poorly written texts.

Questions for Self-Control:

1. Name methods of translation.
2. What do you think, which method is the most effective and most frequently used?
3. Name translation procedures.
4. What do you think, which procedure is the most effective and most frequently used?
5. What do you think, is this classification up-to-date?

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LECTURE 5
BASIC NOTIONS OF TEXT ANALYSIS: TEXT AND DISCOURSE

Introduction

It is generally assumed in modern linguistics that human language is structurally organized. Language structures are levelled and this levelling may be compared with a many-storied building or with a pyramid. Generally speaking, we may assume that people produce sounds to make words, which are then combined into sentences according to the rules of grammar.

Verbal interaction (communication), either written or oral, always takes place in a certain context or communicative situation. This situation, in its turn, is embedded into the macro-context of interaction: cultural, social, economic, political, historical.

There are a lot of different views which can describe such notions as text and discourse. Scientist differs in their approaches to defining them. However, whatever the definition may be, what is important for translators to remember is that text is a 'macro-sign' component of discourse and, on the other hand, discourse is materialized in speech on the basis of the relevant texts. Therefore, text is embedded into discourse and both of them function in a communicative situation, which, in its turn, is embedded into the macro-context of interaction: cultural, social, legal, economic, political, historical.

Different Types of Text According to Its Functions

All texts may be placed on a horizontal scale which shows different functions of texts; the way people use and interpret them, as well as different approaches to translation of texts.

At the one extreme end of the scale there are texts which demand almost verbal interpretation. Such texts are used either for changing the real world or for reporting statements about it, for reflecting the real world. Examples are: text of constitution, international agreements, academic text of science. All of these texts are non-fictional texts, which may be labelled as artefact texts.

The second group of text which can be placed at the other extreme end of the scale, are those texts, which influence the real world indirectly, through artistic images and hidden knowledge. These are mostly fictional texts of poetry, drama and prose which may be labelled as mentafact texts.

This classification reflects the difference between the communicative function (artefact text) and artistic function (mentafact text) of the language. Other types of text are texts of the mass media discourse, including editorials, journalistic articles and essays and other texts which deal with the facts of the real world but have certain linguistic features of fictional texts. These texts can be placed between the artefacts and mentafacts in the so-called grey zone as they perform persuasive function of human speech.

Functional Styles of Language

Many linguists claim that there are two distinct types of style: the literary style and the functional style (FS). The term function has been used by many scholars of style in order to express different things. Firstly, has proposed a list of factors along with a list of functions that correspond to these factors and dominate a concrete text. Another meaning of FS is the functional efficacy: a style is functional if it works efficiently in a given situation. Hence, FS is the quantitative and qualitative use of language in a specific social relationship for a specific communication aim. It is usually encountered in texts where the personal style of the author is overshadowed by the functional objectives.

Functional style may be defined as a system of interrelated language means which serves a definite aim of communication. FSs appear mainly in the literary standard of a language as the product of its development. FSs are sometimes called registers or discourses. In the English literary standard we distinguish:

– the language of belles-lettres;
– the language of publicistic literature;

– the language of press/media;
– the language of scientific prose;
– the language of official documents.

Each FS may be characterized by a number of distinctive features, though, at the same time, each FS is perceived as a single whole. FSs are subdivided into a number of substyles/varieties of language, each of which has a peculiar set of features of its own. The major FSs and substyles of English will be studied in a separate lecture. As far as varieties are concerned, they are differentiated according to the actual situation of communication. Basically, it is common to differentiate between the spoken and the written variety of English language. Spoken variety of language is used in the presence of an interlocutor; usually it is maintained in the form of a dialogue. The written variety presupposes the absence of an interlocutor and exists in the form of a monologue. Spoken variety is remarkable for the extensive use of the potential hidden in the human voice. Written language has to seek means to compensate this disadvantage. That is why it is more diffuse, explanatory, characterized by careful organization and deliberate choice of words and constructions. Nevertheless, it should be borne in mind that in the belles-letters style there might appear elements of colloquial language, though it will always be stylized by a writer. The spoken language is by its very nature spontaneous, momentary and fleeting. It cannot be detached from the users of the language. The written language, on the contrary, can be detached from the writer and thus be preserved in time.

In Western European linguistic tradition, categories that are traditionally called functional style were usually referred to as registers or genres. Thus, it is mentioned that nowadays it is worthwhile to single out the following types of discourse (spheres of communication): political, legal, scientific, mass media, pedagogical, advertising, business, sports, military and others which can be connected with the modern tendency.

The language of legal, administrative and business discourse has the following subtypes:

1. The language of legal documents: texts of the documents of the national law (constitutions, laws and orders) and international law (treaties, agreements, pacts).

2. The language of business documents (contracts, business letters).

3. The language of military documents (military statutes, rules).

The aim of communication within these discourses – to bind the addressee (the reader) to a certain kind of behavior. Therefore, according to our terminology, these texts are artefacts with high degree of authority and binding force. They are intended to change behavior of people and therefore to change the real world.

Communication by means of such texts may occur:

1. Between two or more states or governments.

2. Between the state and its citizens.

3. Between two or more legal or physical entities such as companies, agencies, institutions.

4. Between a person who has authority and subordinates.

Texts of official documents are also characterized by:

1. Conventionality of expression, specific composition, division into structural parts.

2. Set expression and highly literary formal words.

3. Terms which have to do with the subject field of the document.

4. The encoded character of language, the use of symbols, abbreviations…

5. Absence of any emotions, tropes and figures of speech.

6. Complicated syntax, combining several pronouncements into one sentence which usually begins with a new paragraph.

7. Reference to the present or future which is expressed by the preference to use the Present Ind; the Present Perf; the Future Ind.

Conclusion

Thus, there are plenty of texts which are connected with different types of discourses. However, the linguistics of today creates grounds for profound reload of the traditional approach to functional style, which may be seen as the basic task of written and oral discourse analysts.

Questions for Self-Control:

1. Give the outline of the levels of the language structure. Give reasons why text is regarded as the unit of the highest level of verbal communication.

2. Give the definition of text and comment upon it.

3. Give the definition of discourse and comment upon the interrelation between text and discourse.

4. Comment on the difference between artifact and mentafact texts.

5. Give the definition of functional styles as it was traditionally accepted by stylistics.

6. Describe specific lexical and grammatical features of legal and business discourse.

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LECTURE 6
TERMINOLOGY SYSTEM OF LANGUAGE

Introduction

Terminology is the study of terms and their use. Terms are words and compound words or multi-word expressions that in specific contexts are given specific meanings –these may deviate from the meanings the same words have in other contexts and in everyday language. Terminology is a discipline that studies, among other things, the development of such terms and their interrelationships within a specialized domain. Terminology differs from lexicography, as it involves the study of concepts, conceptual systems and their labels (*terms*), whereas lexicography studies words and their meanings.

Terminology is a discipline that systematically studies the “labelling or designating of concepts” particular to one or more subject fields or domains of human activity. It does this through the research and analysis of terms in context for the purpose of documenting and promoting consistent usage. Terminology can be limited to one or more languages (for example, “multilingual terminology” and “bilingual terminology”), or may have an interdisciplinarity focus on the use of terms in different fields.

Notions and Functions of Terms

The discipline of terminology consists primarily of the following aspects:

– analyzing the concepts and concept structures used in a field or domain of activity;

– identifying the terms assigned to the concepts;

– in the case of bilingual or multilingual terminology, establishing correspondences between terms in the various languages;

– compiling the terminology, on paper or in databases;

– managing terminology databases;

– creating new terms, as required.

Terminological theories include general theory of terminology, socioterminology, communicative theory of terminology, sociocognitive terminology, and frame-based terminology**.**

One of the most important parts of modern business language is corporate jargon. Corporate jargon, variously known as corporate speak, corporate lingo, business speak is the jargon often used in large corporations, bureaucracies, and similar workplaces. The use of corporate jargon, also known as “corporatese”, is criticised for its lack of clarity as well as for its tedium, making meaning and intention opaque and understanding difficult.

The tone is associated with managers of large corporations, business management consultants, and occasionally government. Reference to such jargon is typically derogatory, implying the use of long, complicated, or obscure words, abbreviations, euphemisms, and acronyms. For that reason some of its forms may be considered as an argot. Some of these words may be actually new inventions, designed purely to fit the specialized meaning of a situation or even to “spin” negative situations as positive situations.

Marketing speak is a related label for wording styles used to promote a product or service to a wide audience by seeking to create the impression that the vendors of the service possess a high level of sophistication, skill, and technical knowledge. Such language is often used in marketing press releases, advertising copy, and prepared statements read by executives and politicians.

Types and Classification of Economic Terms

Speaking about the creation of new meanings in economic sphere, we must pay attention into such general ways of word creation. The main way of word building is connected with morphological style. Morphological way is represented by: prefixation, suffixation, prefix-suffixation and abbreviation.

Affixation is one of the most productive ways of word-building throught the history of English. It consists in adding an affix to the stem of a definite part of speech. Affixation is divided into suffixation and prefixation.

So, lets describe all productive suffixes:

-tion (-sion, -ssion, -ion) – rationalization, remuneration, stagflation;

- *er (-or)* – imventor, merger, headhunter;

-*ing* – downsizing, dumping;

-*ity (-ty)* – security, profitability;

-*ment* – outplacement, empowerment;

- *age* – shortage, overage, shortage;

-*ism* – for words denoting theory – monetarism, for wordsdenoting trends in economy – protectionism, social-economic formation – capitalism;

-*ee* – employee, payee;

-*ance (-ence)* – insurance, acceptance;

-*ary (-ry)* – for words denoting actions and behaviour – bribery, recovery;

for words denoting art and skills – cambistry; establishments and organizations in business sphere – depository;

-*able* – payable;

Prefixation is the formation of words by means of adding a prefix to the stem:

-*un* – unbalance, unemployed, unsocial;

-*under* – underdevelopment;

-*re* – recession;

-*over* – overstretch;

-*de* – decline;

-*dis* – discount;

-*under* – underselling;

-*co* – coinsurance;

-*ex* – ex-rights;

-*super* – supermarket;

-*counter, -en, -inter, -il, -in, -mis, -non, -pre, -sub, -sur*.

Besides this, syntactic way of terms building is rather widespread. According to modern economic terminology we can distinguish in the following ways such as:

– two-stem building (it is observed as combination of two nouns, e.g. stock merger; such terms can be translated by such ways as:

1. Adj. can be transformed into noun.

2. Adj. can be transformed into construction with noun and preposition.

3. Adj. can be transformed into participle adjective and noun, e.g., industrial output; noun + preposition + noun, e.g., rate of exchange: Past part. + noun, e.g., blocked account; Present part. + noun, e.g., working capital; noun in the possesive case + noun, e.g., Lloyd’s Register.

– three-stem building (e.g., choice of marketing means)

– poly-stem building (e.g., contractual vertical marketing system).

Besides terms which can be formed by morphological or syntactic ways, abbreviations can have the definite importance.

Nowadays, the quantity of abbreviations is constantly increasing; and this is normal, because complex terms have became so bulky, that sometimes it is rather difficult to undertand their maening.

So, an abbreviation is a shortened form of a word or pharse. In economic or business texts it is important to use shortenings not only with complex terms but also with such words as nouns, adjectives and adverbs.

According to modern investigations, terms can be divided into two groups:

– text abbreviations;

– and terms abbreviations.

The first type is used by authors in their articles, but it is important to give their meaning in this text, otherwise the meaning of the text can be lost.

Terms abbreviations are charecterised by general usage. But first of all, we should study the general structure of such elements; hence abbreviations can be:

– letter abbreviation – (it prounounced as letters which formed this abbreviation – e.g., IMT – immediately, ins – insurance. Another one can be prounced as the one word, e.g., OPEC – Organisation of Petroleum Exporting Countries;

– syllabic abbreviation denotes units of measure, e.g., km kilometers, cap – capital;

– partial abbreviation – it consists of a letter, a syllable and a word, e.g – e-commerce (комерційна діяльність з використанням електронних систем), showbiz – show business;

– mixed abbreviation consists of letters and a syllable;

– numeral abbreviations – letters, syllables and numerals.

Conclusion

The economic terminology system is formed by using semantic, morphological, syntactic and morphological and syntactic methods. It should be noted that the productivity of a particular method of term formation is determined by the terminological system specificity and language type, in which it operates. In addition, the methods of term formation are a historical category. In different periods of development of a certain terminology, different ways of forming both term and sources come to the forefront.

Questions for Self-Control:

1. The notion of terminology and terms.
2. The main aspects of terminology system of the language.
3. Terminological theories: main principals and ways of researching.
4. General notions of terms building, main ways in creating new terms and meanings.
5. Examples for different ways of terms building.
6. Translation vs abbreviations.

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LECTURE 7
CROSS-CULTURAL COMMUNICATION AND PROBLEMS OF ECONOMIC TERMS TRANSLATION

Introduction

Cross-cultural communication is a field of study that looks at how people from different cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavour to communicate across cultures. Intercultural communication is a related field of study.

During the Cold War, the economy of the United States was largely self-contained because the world was polarized into two separate and competing powers: the East and the West. However, changes and advancements in economic relationships, political systems, and technological options began to break down old cultural barriers. Business transformed from individual-country capitalism to global capitalism. Thus, the study of cross-cultural communication was originally found within businesses and government, both seeking to expand globally. Businesses began to offer language training to their employees and programs were developed to train employees to understand how to act when abroad. With this also came the development of the Foreign Service Institute, or FSI, through the Foreign Service Act of 1946, where government employees received trainings and prepared for overseas posts. There began also implementation of a “world view” perspective in the curriculum of higher education.

In 1974, the International Progress Organization, with the support of UNESCO, held an international conference on “The Cultural Self-comprehension of Nations” (Innsbruck, Austria, 27–29 July 1974) which called upon United Nations member states “to organize systematic and global comparative research on the different cultures of the world” and “to make all possible efforts for a more intensive training of diplomats in the field of international cultural co-operation ... and to develop the cultural aspects of their foreign policy”.

The idea is shared that the ability to speak foreigh languages involves the ability to translate into the particular language. Thus, translation can be described as an ideal example of cross-cultural communication.

Cross Cultural Communication vs Translation

Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. According to the theory, to translate means to develop a target text in a target setting for a target purpose in target situations. It basically presents informative texts and communicative texts. In essence, business English translation is supposed to transfer business texts from the original language to the target language, and it is a process of cross-cultural business communication.

Features of Business Text Translation

Due to the specific characteristics of business activities, business English translation has special features of its own. Besides this, there are three main rules which can be fully exhibited in the real business translation practice. The purpose rule acts as the action guidance of business English translator; coherence rule guarantees the target text is translated in such a way that it is coherent for the target text receivers; fidelity rule realizes the relationship with the corresponding source text, and there is one component as a coordinative point which denotes business translation as reader-centered or target-culture-oriented process.

One of the most important conditions for a translation to be correct is accuracy. The criterion of accuracy varies according to the style and genre of the text. The translator should avoid altering the text, introducing improper, foreign elements in the translated text or performing a literal mechanical translation. To translate means to express exactly and to reproduce not only the content of the original text but also the form.

Until recently, there has basically been only quality translation, meaning the best a translator could reasonably offer. Translation work has strived at perfection and nothing less. Nowadays, however, demand has arisen for variation in both directions. Levels of translation quality can be described at least in the following terms:

– raw translation;
– normal quality translation;
– extra-quality translation;
– adaptation of original text.

Raw translation means a translation which conveys the central meaning of the original text. There may be grammatical errors and misspellings, but the text has to be understandable. Typically, this could be translations of large amounts of scientific abstracts.

Normal quality translation corresponds roughly to the translations of its own. The original text is translated fully and the translated text is grammatically correct and reasonably fluent. The text may be awkward at times, but the contents of the original text should be understood completely from the translation. Typically, this could be a translation of a technical manual.

Extra-quality translation implies that the translated text is both fluent and idiomatic. The translation should be assimilated completely to the cultural context of the target language. One should not be able to recognize the translated text as a translation. Typically, this could be an advertisement brochure or a piece of literature.

Adaptation of original text is not actually the direct translation of text but the production of new text based on foreign language.

Problems of Business Text Translation

Anyway, translation problems and errors can be definite for every translator. So, we can distinguish such problems:

1. Lexical-semantic problems

Lexical-semantic problems can be resolved by consulting dictionaries, glossaries, terminology banks and experts. These problems include terminology alternatives, neologisms, semantic gaps, contextual synonyms and antonyms (these affect polysemic units: synonyms and antonyms are only aimed at an acceptance which depends on the context to determine which meaning is correct), semantic contiguity (a consistency procedure which works by identifying semantic features common to two or more terms) and lexical networks.

2. Grammatical problems

Grammatical problems include, for example, questions of temporality, aspectuality (the appearance indicates how the process is represented or the state expressed by the verb from the point of view of its development, as opposed to time itself), pronouns, and whether to make explicit the subject pronoun or not.

3. Syntactical problems

Syntactical problems may originate in syntactic parallels, the direction of the passive voice, the focus (the point of view from which a story is organized), or even rhetorical figures of speech, such as a hyperbaton (the inversion of the natural order of speech) or an anaphora (repetition of a word or segment at the beginning of a line or a phrase).

4. Rhetorical problems

Rhetorical problems are related to the identification and recreation of figures of thought (comparison, metaphor, metonymy, synecdoche, oxymoron, paradox, etc.) and diction.

5. Pragmatic problems

Pragmatic problems arise with the difference in the formal and informal modes of address using "you", as well as idiomatic phrases, sayings, irony, humor and sarcasm. These difficulties can also include other challenges; for example, in the translation of a marketing text from English into French, specifically with the translation of the personal pronoun "you". The translator must decide whether the formal or the informal "you" is more appropriate, a decision which is not always clear.

6. Cultural issues

Cultural issues may arise from differences between cultural references, such as names of food, festivals and cultural connotations, in general. The translator will use language localization to correctly adapt the translation to the culture targeted.

Conclusion

The analysis of translation difficulties and problems encountered during the translation allowed us to achieve a better understanding of our source text with the translation difficulties specific because stimulated us to extend as much as possible our translational knowledge both in understanding and in terms of re-expression. Terminology or the so-called sub-technical vocabulary is an important area in business English and it needs to be approached as such when it comes to learning and rendering it. It is the task of the translator to deal with such terms and to enable or facilitate understanding, by using different learning strategies and translation techniques.

Questions for Self-Control:

1. Cross cultural communication – definition and main principals.
2. The development of cross cultural cooperation, main heroes and dates
3. Translation as the main way of cross cultural communication.
4. Main strategies and rules for business translation
5. Levels of translation quality.
6. Problems and errors of economic and business translation.

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LECTURE 8
NEW ECONOMIC AND BUSINESS TERMS

Introduction

Translation is a survival strategy where traslators and interpreters act as instructors. By approach and attitude toward foreign texts, translators are experts in working with strangers and with texts from other cultures. In discussing their craft, they acknowledge the importance of being receptive to the possibilities of source languages, the languages they are translating from. In this regard, the German critic and literary historian August Wilhelm Schlegel argued that the practice of translating should allow critics to develop a "flexibility which enables us, by renouncing personal predilection and blind habit, to transfer ourselves into the peculiarities of other nations and ages, to feel them . . . from their own center." Translators listen, absorb, and learn the source language in the fullest sense and in their quest for knowledge of source languages, they pursue whatever a particular text requires – be it grammar, history, philosophy – and, when they are dealing with living source languages, and information provided by informants. Such implication in the source language is quite difficult, especially for those who work in business communication programs, in business schools the translator's attitude being very useful because it requires learning the source languages of the business school (for instance, marketing, accounting, economics).

New Business Terms

Business students who, in writing reports, are engaged in doing objective analysis of business problems, using the jargon and models of specific academic disciplines, learn how to translate their theoretical knowledge into the human action of the workplace in which they learn. So, now with the development of economy and cross cultural relations, it is important to translate such specific words in appropriate way. Of course, we need to study different transformations, but studying such cultural pecularities is also important.

So now, we speak about special lexical units, which are important in particular economic or business area as buzzwords.

A buzzword is a word or phrase that becomes very popular for a period of time. Buzzwords often derive from technical terms yet often have much of the original technical meaning removed, being simply used to impress others, although such “buzzwords” may still have the full meaning when used in certain technical contexts. Buzzwords often originate in jargon, acronyms, or neologisms. Examples of overworked business buzzwords include *synergy*, *vertical*, *dynamic*, *cyber* and *strategy*; a common buzzword phrase is “*think outside the box*”.

It has been stated that businesses could not operate without buzzwords as they are shorthands or internal shortcuts that make perfect sense to people informed of the context. However, a useful buzzword can become co-opted into general popular speech and lose its usefulness. According to management professor Robert Kreitner, “Buzzwords are the literary equivalent of Gresham's Law. They will drive out good ideas”. Buzzwords can also be seen in business as a way to make people feel like they are all on the same plane. As most workplaces use a specialized jargon, which could be argued is another form of buzzwords, it allows quicker communication. Indeed, many new hires feel more like “part of the team” the quicker they learn the buzzwords of their new workplace. Buzzwords permeate people’s working lives so much that many don't realise that they are using them. The vice president of CSC Index, Rich DeVane, notes that buzzwords describe not only a trend but also what can be considered a “ticket of entry” with regards to being considered as a successful organization – “What people find tiresome is each consulting firm’s attempt to put a different spin on it. That’s what gives bad information”.

Buzzwords also feature prominently in politics, where they can result in a process which “privileges rhetoric over reality, producing policies that are “operationalized” first and only “conceptualized” at a later date”. The resulting political speech is known for eschewing reasoned debate (as characterized by the use of evidence and structured argument), instead employing language exclusively for the purposes of control and manipulation.

The term *buzzword* was first used in 1946 as student slang.

The Concise Oxford Dictionary defines a buzzword (hyphenating the term as *buzz-word*) as a slogan; or as a fashionable piece of jargon. Buzzwords do not just appear, they are created by a group of people working within a business as a means to generate hype. Buzzwords are most closely associated with management and have become the vocabulary that is known as “management speak”. What this can mean is that when a manager uses said buzzword, most other people don't hear the meaning, and instead just see it as a buzzword. However, it has been said that buzzwords are almost a “necessary evil” of management as a way to inspire their team, but also stroke their own egos. With that being said, a buzzword is not necessarily a bad thing as many disciplines thrive with the introduction of new terms which can be called buzzwords. These can also cross over into pop culture and indeed even into everyday life. With media channels now operating through many mediums, such as television, radio, print and increasingly digital (especially with the rise of social media), a “buzzword” can catch on and rapidly be adapted through the world.

The origin of buzzwords can be seen in Hallgren & Weiss as coming from business students studying at Harvard University as a way to help them gain better results from their studies. Such language terms were collated and then became what we know today as “buzzwords”. During the early years of buzzwords, buzzwords were used by students as a means to enable them to quickly recall items of importance. As an example, “If his analysis does not highlight the most important problems he has ‘poor focus’, and if he fails to emphasize important recommendations he will be accused of 'tinkering'. If the sequence for the ‘implementation’ of the recommendations is not good, it is a matter of “poor timing”. To succeed, the student must “get on top of the problem”. He must “hit the problem" and not "shadow box" it. If he cannot do these things he might just as well "turn in his suit" (Hallgren & Weiss, 1946, pg 263). Students have used many different buzzwords to describe the situation that they are in, and how this might affect a moment in their everyday life. From studying these business students, Hallgren & Weiss noticed that business students could speak with apparent authority. It also seemed as if using the right buzzword was more important than what the student came up with as an answer. Buzzwords have a strong impact on business culture and are commonly used in business speak.

Jon Keegan of the Wall Street Journal has published a Business Buzzwords Generator, which allows readers to use a randomizer to assemble "meaningless business phrases using overused business buzzwords" – for example, "This product will incentivize big data and demonstrate innovative performance in the playing field".

Forbes hosts an annual "Jargon Madness" game, in which 32 of "corporate America's most insufferable expressions" are played off against each other in a bracketed, basketball-style tournament to determine the buzzword of the year.

LinkedIn publishes an annual list of buzzwords to avoid in creating résumés – "trite, empty words that may sound good to your ear but say almost nothing". The 2014 list: *motivated*, *passionate*, *creative*, *driven*, *extensive*, *experience*, *responsible*, *strategic*, *track record*, *organizational*, and *expert*.

Conclusion

Words are the primary means by which people communicate. Broadly conceived, political correctness includes a number of initiatives such as altering vocabularies in order not to offend particular groups, affirmative action in admissions and hiring, and broadening the aim of classical texts to include those written by minority authors and women, not because of the quality of these texts but because they reflect minority realities. When words are eliminated from use due to political incorrectness, the options for conveying messages in the clearest and most accurate form are reduced. For the most part, the larger the vocabulary used by a sender and a receiver, the greater the opportunity to accurately transmit messages. Also, when certain terms are replaced with new words whose meanings are less well understood, the probability that the messages will be received as intended is reduced. Business relations in the new economy are completely different, therefore, the new rhetoric of organizations has included new words.

Questions for Self-Control:

1. Neologism, buzzwords and other new words in economic translation.
2. Buzzwords, definitions and the purpose of appearing.
3. History of development new business terms.
4. Origin of buzzwords.

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TOPICS FOR REPORTS

1. Interpreting as interlingual and cross-cultural communication.
2. Perception and understanding messages in interpreting.
3. Types of contexts and contextual relationships in oral discourse.
4. Semantic aspects of interpretation.
5. Semantic redundancy of oral messages.
6. Interpreter's note-taking.
7. Lexical aspects of interpretation.
8. Gaps in perception of oral discourse and ways of "filling them in" in interpreting.
9. Basic notions and principles of simultaneous interpretation.
10. Functional system of simultaneous interpretation.
11. Anticipation in simultaneous interpretation.
12. Compression and expansion of simultaneous interpretation.
13. Grammatical difficulties typical for interpretation.
14. Tools and techniques of simultaneous interpreting in the environment of complicated multilingual communication.
15. Communicative strategy in business communication.
16. Abbreviations, ways of formation.
17. Economic terms and ways of their translation.
18. Neologisms in economic and business spheres.
19. Buzzwords as new trend in business communication.
20. Mode of economic or business discourse.
21. Main strategies and rules for business translation.
22. Business translation as representation of cross-cultural communication.
23. Features of business communication.
24. Effective ways of business communication.
25. Business letter (BL) as an instrument of business communication.
26. Stylistic and linguistic peculiarities of BL.
27. Communicative aim of BL.

28. The notion of business communication.
29. Structural and graphic form of English and Ukrainian BL.
30. Clichés and specific word combinations in economic or business communication.

Навчальне видання

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Куліш Владислава Сергіївна

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Конспект лекцій
для студентів спеціальності 035 «Філологія»
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(Англійською мовою)

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