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# VERTIMO STUDIJOS

*Mokslo darbai*

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# VERTIMO STUDIJOS

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# VERTIMO STUDIJOS

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# TURINYS


7 PRATARMĖ

8 FOREWORD

9 Yves Gambier
Denial of Translation and Desire to Translate

30 Radegundis Stolze
The Hermeneutical Approach to Translation

43 Lyudmila Boyko
The 'What's-in-a-Name' Question Viewed through the Prism of Intercultural Communication

53 Liucija Černiuvienė
Gramatiniai poezijos vertimo aspektai: Oskaro Milašiaus eilėraščio „La berline arrêtée dans la nuit" vertimų analizė

64 Alenka Kocbek
An Integrated Model for Translating Legal Texts

76 Vilelmini Sosoni
A Hybrid Translation Theory for EU Texts

90 Tatjana Smirnova
How to Translate a Dream: Pragmatic Aspects of Promotional Text Translation

101 Vojko Gorjanc, Alenka Morel
Linguistic Human Rights and the Role of Interpreting: The Slovenian Situation

113 Nijolė Maskaliūnienė, Ligija Kaminskienė
Bendrosios kompetencijos ir vertėjų rengimas

130 José Ortega Y Gasset
Vertimo skurdas ir spindesys

145 Gairės žurnalo *Vertimo studijos* autoriams

146 Guidelines for Publication in the Journal *Vertimo Studijos* ('Translation Studies')

# PRATARMĖ

Penktasis mokslo darbų žurnalo *Vertimo studijos* numeris – tai leidinio brandos ir tvarumo rodiklis, tam tikra prasme – jubiliejinis numeris. Po penkerių darbo metų galime susumuoti rezultatus. Džiaugiamės, kad *Vertimo studijos* Lietuvoje tapo neatsiejama vertimo studijų dalimi, kad žurnalas turi vis daugiau autorių ir skaitytojų. Per penkerius metus paskelbėme 55 straipsnius, 2 vertimo studijoms įdomių filosofinių esė vertimus, keletą recenzijų, anotacijų ir apžvalginių straipsnių. Straipsnių autorių geografija taip pat išsiplėtė: kartu su Lietuvos aukštųjų mokyklų autorių straipsniais jau paskelbti trylikos užsienio šalių autorių straipsniai. Juose aptariamos problemos atskleidžia vertimo studijų tematikos įvairovę apskritai, daugelį šių temų tyrinėja ir Vilniaus universiteto Filologijos fakulteto Vertimo studijų katedros mokslininkai. Būtent tuo šis žurnalas išsiskiria iš kitų humanitarinės krypties leidinių – visuose straipsniuose vienu ar kitu aspektu nagrinėjamos vertimo problemos: vertimo žodžiu ir raštu teorija ir praktika, terminologija, vertimo dėstymo metodikos aspektai, literatūrinis vertimas ir vertimo kritika.

Šiame numeryje išskirtinis profesoriaus Yves Gambier straipsnis „Denial of Translation and Desire to Translate“. Jame pristatoma plati vertimo kaip veiklos, kaip proceso, kaip studijų objekto panorama, parodoma, kokie platūs vertimo horizontai ir vertėjų įvairovė ir keliamas klausimas, ar dėl didžiulio surenkamų ir apdorojamų duomenų srauto mes vis labiau tolstame nuo tikslo sukurti profesionalių vertėjų akreditavimo sistemą. Šį straipsnį savaip papildo profesorės Radegundis Stolze straipsnis apie hermeneutinį požiūrį į vertimą, kuris visų pirma reiškia didelę vertėjo, kaip „tilto tarp kultūrų“, atsakomybę. Visiems autoriams tariame nuoširdų ačiū!

Tos pačios krypties laikysimės ir toliau. Norėtume, kad žurnale atsirastų daugiau pradedančiųjų mokslininkų, studentų magistrantų straipsnių, kurie skatintų imtis gilesnių vertimo studijų daugeliu aspektų. Manome, kad atėjo laikas parengti elektroninę žurnalo versiją, kad jau paskelbti ar dar rengiami straipsniai pasiektų kuo platesnę auditoriją. Tikimės, kad žurnalas ir toliau žadins vertėjų smalsumą, įneš svarų indėlį į vertėjų rengimą ir kels Lietuvos vertimo kokybę.

Nijolė Maskaliūnienė
Atsakingoji redaktorė

# DEAR READER,

This fifth issue of the research journal *Vertimo studijos* ('Translation Studies') is a testament to the journal's maturity and sustainability. In a sense it is an anniversary issue. Looking back at the five years of work, we can sum up the results we have managed to achieve. We are delighted that the journal has become an inseparable part of Translation Studies in Lithuania, that the journal's readership has expanded and the number of submissions has grown. Together, the five issues comprise 55 articles, 2 translations of philosophical essays on translation and 4 review articles. The geography of the journal's authors has also expanded: in addition to submissions from Lithuanian universities, the author contingent spans thirteen countries, representing the thematic breadth of scholarship within Translation Studies. It is in this respect that the journal distinguishes itself from other publications in the humanities: each article addresses issues from within a range of sub-disciplines in the field, including the theory and practice of translation and interpreting, terminology, methods of teaching translation/interpreting, literary translation and translation criticism.

In this issue Professor Yves Gambier's article *Denial of Translation and Desire to Translate* is of special interest to all of us. Here he presents a broad panorama of translation as an activity, a process and an object of study, discusses the breadth of translation horizons and the diversity of translators, as well as raises the question of whether "masses of eventually gathered and processed data may distance us even more from a system of accreditation for translators". The ideas of this article are complemented by Professor Radegundis Stolze, who presents a hermeneutical approach to translation, which primarily means the responsibility of a translator as a "bridge between cultures". A most sincere 'thank you' goes to all the contributors!

These are the practices we are going to maintain. In the future we would welcome more submissions from young researchers and Master's students, as it has been our intention from the very start to make the journal a platform for beginning researchers. We also think that the time has come to put the journal online in order to increase the accessibility of the already published articles, as well as those that are yet to appear, for a broader public. We hope that the journal will excite the curiosity of translators, continue to contribute to translator training and stimulate the quality of translation in Lithuania.

Nijolė Maskaliūnienė
Editor-in-Chief

# DENIAL OF TRANSLATION AND DESIRE TO TRANSLATE[1]

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Translating and translation are transformed with Information and Communication Technology (ICT). Yesterday, translation was invisible, denied – as a need, as an activity, as a profession, and as a discipline. Within three decades, a new work environment is shaking up the translators' world. New types of translators are emerging. The balance between supply and demand is changing. However, we still need adequate tools and methods to investigate the new hierarchy which has become established between translators, between different kinds of job markets.

With their arrival, communication, information and computer technologies (ICTs) have brought about certain changes in attitudes and representation with regards to translation. What follows here hinges on a main proposition, i.e. that these changes may well induce a significant break not only in translation practice but also in discourses about translation.

Firstly, and with the goal of putting these changes more clearly into focus, we need to recall that translation and interpreting are but one possible solution among many implemented in international, multilingual communications and relations. Indeed, depending on the historical period and specific power relations, other means and strategies have existed and been valorised in different ways over time (Lambert 1989, 233):

- The language of the Other can be recognized and learned – a long-term investment which may ultimately yield results that are less risky and less costly than translation/interpreting (done by an intermediary) and ultimately favor linguistic and cultural diversity (see efforts to promote multilingualism by the European Union).

[1] The present article is based on a plenary talk 'Denial of Translation' that Professor Yves Gambier gave at the international conference 'Translation is the Language of Europe' (Umberto Eco) held on 6–7 October 2011 at Vilnius University.

- Languages can co-exist, with speakers alternating between languages or practicing a passive bilingualism (each one speaking his or her own language, without having to pass through any type of mediation whatsoever).
- A *lingua franca* can be used – and this language can be either an imposed one (for example Russian in the former eastern European countries), or an artificial one (e.g. Esperanto), or a third language (e.g. French in certain African countries, or English as in Belgium or in Switzerland, so as not to have to choose one of the local languages). Today, English fulfills this function in the domains of science, business and commerce (House 2003), as Latin once did for the world of letters. A *lingua franca* can also act as a pivot language, to the detriment of direct bilateral contacts (Gambier 2003). As such, some of the Japanese literature now familiar to Finnish readers is known only after the works have been filtered through Anglo-Saxon publishers, i.e. the works are both selected by them and then translated according to their directives and norms.

In addition to these co-operative strategies, with all the possible difficulties and misunderstandings that they imply, we find at least two other strategies that are exclusionary:

- A barricade can be imposed, closing the Self in behind a wall so as not to be exposed to the Other, effectively a separation from 'them' – and we think here of the Great Wall of China, the Roman walls or ramparts of medieval cities, the Berlin Wall, the so-called Security Fence between Israel and the Palestinians, the enclosures separating the U.S.A. from Mexico, or those erected between the Spanish enclaves and Morocco, and even the surveillance cameras of gated communities or ghettos of the elite!
- The Other can be suppressed, in favor of ethnic purging and purification, and ethnocide. Recent examples (ex-Yugoslavia, Rwanda, Cambodia) clearly confirm that this solution is not one relegated solely to the past.

This little reminder allows us to re-position translation in terms of linguistic policy struggles,[2] and to brush away all specks of naïveté concerning the inexorable growth in demand for translation. In this picture we've sketched out, there is no mention of the diverse possibilities to automate translation; yet, translation automation already satisfies a not insignificant volume of translation, of a more or less urgent nature (see section 2). From this perspective, how and up to what point do these possibilities challenge the place – indeed, even the role – of translation? And above all, how do they transform the perception we have of them?

[2] Translation markets (literary, scientific) are at least doubly structured, both by linguistic borders and by nation-states, and the two do not necessarily coincide. Furthermore, both are respectively structured between center and periphery (for example, Francophone countries constituting *La Francophonie*.)

Our argument will proceed broadly along two lines. Firstly, the denial of translation and of translators has taken on many diverse forms and has lasted for centuries, but, secondly, it has been jolted for almost three decades now by the new work environment. During this time, new types of translators have appeared. What consequences can we draw from this in terms of translation apprehension, translator training, and translator status?

## 1. DENIAL OF TRANSLATION

Translation, taken in its traditional sense, particularly when applied to sacred and literary texts, has been denied in several aspects all at once – as a need, as effort, as a profession, as a discipline. All languages and societies have not been affected in the same way, to the same degree, at the same time. The thoughts and remarks mentioned below should thus be taken prudently, and not be over-generalized in an abusive way. A historical narrative of practices and discourses in more detail goes well beyond the scope of this article.

### *1.1 Denial of translation as a need*

For a long time, it seemed as though translation only served the governing powers and the established authorities (royal and religious), as if it were inexistent, hidden away, tucked within exchanges of all types – commercial, scientific, and philosophical, to name but a few (Delisle, Woodsworth 2007). Non-translation has been discussed and debated (by Toury 1995, 23–29, for example). This non-recognition of a translation status for some documents, as is largely the case for televised advertising and news, makes it difficult to grasp the actual volume of translation work taking place. In fact, it becomes more difficult to know with any accuracy how markets evolve (see 4.1), according to what logic, and who their entities and agents are, if reliable data on today's supply and demand (current, predicted, latent, potential) cannot be obtained (Gouadec 2002, 87–115; 2007,120–145). Indeed, translation services are not the sole privilege of self-declared translators; some so-called translation agencies propose an array of other services (publishing, language courses, website development), while for other companies specializing in communication, advertising and marketing, translation represents but a minor part of their entire range of services. Finally, sub-contracting and outsourcing make the collected data vulnerable to double calculations, rendering the data concerning supply suspect. In the case of large corporations, for instance, some of their translation needs can be met internally, whereas others must be solicited and purchased externally. A statistical report on translation volume would therefore need to be based on clients. However, it would not reveal the full extent of a potential, latent market – that is to say, the documents which could be translated if the costs were lower, and if the work were to be done more quickly, or if the resources to carry out the translations were better known or more accessible.[3]

[3] http://www.researchandmarkets.com/reports/513108

Certainly, there are some international statistics in existence, compiled by Ovum reports (1995), Rose Lockwood (1999), the Van Dijk bureau (1999), the Common Sense Advisory Inc. (2006), as well as some national statistics (for example in Belgium, Finland, and Great Britain, where a new category of economic activities is supposed to include "translation and interpreting"). But in all these cases, the numbers and market indicators are subject to caution. For the time being, we have neither the means nor the tools to draw up a balance sheet that tallies the effect of globalization on translation; nor can we anticipate upcoming needs, or project how the demands for literary translation and technical translation might evolve, with all their possible (media translation, audiovisual translation, etc.) or as yet undetermined (machine translation with speech synthesis) intermediaries.

This penchant to not recognize certain types of translation is taking a new turn today, as seen by the proliferation of labels tending to deny or depreciate "translation" or by the act of not having recourse to the term altogether. This observation does not warrant our stopping now to contemplate the origins of this outbreak in denominations (does it occur in all societies? in all languages?) referring to the transfer, the crossing, the transcultural – work that is paid for, with money, anonymously and often with indifference. We are not thinking here of traditional categories such as specialized or literary translation, conference or community interpreting – categories that have emerged "organically" from within the clan of translators. Rather, we are thinking of the labels imposed from within diverse professional milieus – by sponsors and commissioners of translations, all the while denying the word itself, and opting instead for: localization, adaptation, multilingual documentation, editing, trans-editing, multilingual technical writing, language mediation, versioning, revision, co-writing (legal texts, for example), transcreation (Ray, Kelly 2010), etc. The burgeoning functions to be carried out at the same time (documentation, terminology, project management, website design, editing and proofing, etc.), the advanced specialization required (by domain, tool, document type) "define the sets of knowledge and specific competences for jobs as engineers of multimedia, multilingual communication" (Gouadec 2002, 70). This E2MC could be the future face of the translator.

### *1.2 Denial of translation as effort*

Denial has always been present, and still is, with regard to translation as an activity requiring effort, and this, in part, explains the relative proliferation of denominations mentioned above. Many sponsors, amateurs, self-translators (scholars translating their own articles), and engineers within the language industry continue to consider translation as a mechanical process, the replacement of one word by another, a problem of dictionaries, something they could do themselves if they had the time, but something they prefer to pass on, not without condescension, to a cousin who knows languages,

or to a bilingual secretary, or, worse, to a professional translator, on the condition that he or she does not demand too much financial compensation. Perceiving a text to be translated as nothing more than a linear series of words or phrases (a perception that partly intersects offers with translation memory software constraints, see 2.2) no doubt explains why translation has long been considered as inferior, subordinate, second only to the original.

It shows how the idea of "translation" and the universe of translators still remains archaic at times in the eyes of many who live with archetypes, preferring to conceive language as a static object rather than a dynamic one, preferring to envisage communication as an information packet rather than as an interaction, preferring to retain the notion that a message is but a concatenation of data rather than an expression of an identity.

Thus also the frequent display of examples of "bad translations" or bad lexical choices – errors in the installation instructions of a knee prosthesis, for example, or in the dispatches of information on the acquisition of plutonium by North Korea, or in the number of deaths from an earthquake in China, or in a press release by Renault which causes its shares to tumble, or in a diplomatic document that has a cooling effect on the relations between Israel and the Netherlands, or in the translated re-transcription of a telephone call of a presumed victim in the DSK affair (Dominique Strauss-Kahn), and so on and so forth. We even find frequent mention of the fantastic sums of money that translation supposedly costs the European Union, and recently, the Spanish Senate, the underlying argument being that translation and interpreting are "easy" (word-by-word substitution), and they should not cost so much!

### *1.3 Denial of translation as a profession*

Denial has likewise been present with regard to translation as a profession, notably by translators themselves who have integrated, incorporated and internalized various aspects of the "subaltern" in their work, caught between the sacrificial idealism and the calculating materialism of their activity, all the while taking on the labor and servility of their always precarious "vocation" as if this job or this practice required a certain predisposition towards effacement and docility (Kalinowski 2002; Simeoni 1998), even self-destruction.

Metaphors of translation and images of the translator in the collective imagination are today regularly reproduced in fiction, novels, films and even in the media (Gambier 2012). They verge on the stereotypical and on clichés, with the translator viewed more often as a hardworking hermit, on the margins, an impostor, instead of a mediator, an expert, a creator. The fatalistic discourses and demeaning representations do not date to now; since the end of the Middle Ages (15$^{th}$ c.), one finds mention of imagery associated with reflection, the pale star, the underside of tapestries, the chameleon, etc.

### *1.4 Denial of translation as a discipline*

Finally, denial has long been present with regard to translation as an autonomous discipline and as subject matter worthy of further thought and reflection. Even today, the status of Translation Studies remains an ambiguous one within university institutions, caught between languages and literature. Furthermore, many of the translator training programs emerging and multiplying over the past few years have been reluctant to give Translation Studies a place, reducing translation to a collection of knowledge and tricks of the trade, unfit for self-reflexivity. Such ambiguity reflects the malaise of universities when confronted with interdisciplinary, intercultural communication and linguistic diversity, even when at this very moment the globalization of business and trade and migration, continuously hurl challenges out at most of our societies.

The ruptures between reality and the commentaries that ensue, the double language, the denial of realities, at times the opposite of idealism, often in defense of its interests, are not the exclusive domain of translation, translators and Translation Studies. Recent news bears witness of accumulated examples of denial as a behavior that is actually more frequent than not, for example, denying the links that exist between pollution (mercury, asbestos, atomic, petroleum) and certain illnesses and handicaps, denying the effects of financial constraints and the mediatisation of sports values, denying the need for a common economic policy while creating a common European currency, etc.

The types of denial mentioned with regard to translation needs, the effort expended on translation and the profession of translators, die hard. Will they resist the transformations currently underway (proliferating names, diversifying practices, offers of translation assistance tools) that make the translator an ever more "dematerialized" individual, one no longer reducible to mere pens and dictionaries?

## 2. A NEW WORK ENVIRONMENT

In less than two decades we have seen computing move through the ranks of the translation world – transforming the translator's resources and making it possible to accelerate the pace of translation. From the denial of translation we seem to have gone to a desire to translate, at times quite frenetically, as can be seen, for instance, with the fansubs and fandubs who appropriate a film in order to subtitle or dub it in the shortest possible delay.

### *2.1 Virtualization of shared tools*

The computerized components of this work environment have proliferated. The software used for creating translation memories, aligning texts, managing terminology, checking spelling and grammar, accessing and searching electronic corpora and machine translation readily come to mind – without forgetting that many differently combined technologies

also exist, such as those integrating translation memories, terminology bases and machine translation, all of which allows bidding for free translation to transpire and circulate on the Web. No less negligible is the sharing of experiences thanks to discussion lists and forums, blogs and various social media like LinkedIn.

From the use of micro-computers exponentially facilitating data-sharing and the creation of local networks, we have now moved to a kind of dematerialized computing (cloud computing) which lifts from the translator's shoulders all the worries and burdens of management, maintenance and reconfiguration of work tools; indeed, infrastructures, platforms, software, services and solutions are now accessible by distance, via the Internet, and invoiced according to use (SaaS, or Software as a Service). This new online distribution model of shared tools no longer belongs to a single entity, nor does it constitute a domain of fixed (static) installations on individual computers; it pushes the translator to become a member of an international virtual and collaborative community, since updates and new versions are immediately available, and everybody benefits. Such services in translation address professional, amateur and occasional translators, as well as agencies, institutions, and companies. They are able to propose such functionalites as project management, revision, terminology or a complete work environment. Among them, whether free or paid for, are the following: Translation Workspace, Wordbee, XTM Cloud, Google Translator Toolkit, Lingotek.

This rapid evolution is not inconsequential for the practice of translation or the organization of its practice, and surely not for its supply. Shared resources accessible in real time are now dynamic; costs are reduced (nothing is bought as pricing is based and calculated on demand or according to use – i.e. by the hour, year, volume of words, etc.), management is minimised (both in terms of time and transparency) and work is shared. Dematerialization favours simplification and productivity. On the other hand, it also creates a certain dependence on Internet connections and poses problems with security and confidentiality breaches. Within resides the paradox of this evolution: it mirrors the challenges associated with the centralized computer systems of the 1950s and 1960s, devourers of energy always at risk of breaking down.

### *2.2 Translations by the users*

Based on the above information, one cannot conclude that the ongoing changes boil down solely to developments in machine translation, offered freely for all on the Web. Here we will differentiate between the following:

**1. Machine translation** offered through programs available on the Web, and where human intervention is limited, even non-existent. In other words, one can upload content to a machine translation program in order to get the "gist," without being concerned about quality.

**2. Amateur translation**[4] that is also automatized, but where the user provides his or her feedback and, at times, attempts to improve the performance of the MT results – based on linguistic intuition, without there being any specific translator training involved. Within this category, two types can be differentiated:

**a. Translation by fans** (fan translation, fan subbing, fan dubbing, scan-trans) who deliberately choose a manga, an animated film, a video game or similar and proceed to translate (subtitle, dub) it in order for others to know about it as soon as possible. These fans are not translation professionals – hence, they transgress certain conventions and respected norms of the profession (for example, for subtitling, this touches on the number of lines, scrolling speed, position, typographical characters used, gloss additions, etc.). Neither are they all "pirates," as some of them do respect the copyright holders and refrain from circulating their translated version on the Web as soon as the book or film has officially been released.

**b. Participatory** or **collective translation** (crowdsourcing[5]), used, for example, in the localization of software, Web sites or for translating articles, reports, literary texts and interviews. For this collective, unpaid effort, volunteer and anonymous (or sometimes not) participants turn to linguistic competence and during their available time here and there translate a sentence, a paragraph or a page, all of which can be retranslated and revised by others, until the entire project is finished. These volunteers translate once, or can translate hundreds of times, thanks to such tools as Traduwiki, Wikitranslate and Google Translate. Social media or socio-digital networks (Facebook, Twitter, LinkedIn, etc.) take advantage of the passing craze in order to become more accessible to more people.

Collective translation has already been subject to fiercely articulated positions under the pretext of the pitiful quality it offers, or of the unfair competition against professionals it poses, because it can be used just as easily by both the non-profit and profit sectors.

Two remarks can be made here. The volume of potentially available translation work goes beyond the capacity of all professionals put together. Translation does not have equal prestige or the same attraction that music, photography, journalism or cinema has on the Web, with millions of amateurs ready to promote the products they are passionate about as a pastime and without any compensation whatsoever. Denied for so long, translation does not generate the same enthusiasm. Nonetheless, we can discern that the means (and tools) we have today are making translation desirable and feasible. But this desire is not an overwhelming one. These resources do not incite the masses, even if they do allow us to envision breaking certain linguistic barriers in view of the potential quantity of

[4] The terminology used in English is redundant and vague: community /crowdsourcing /collaborative / citizen /paraprofessional /user-generated /volunteer translations, in addition to the 3CT proposed by "Common Sense Advisory", namely: community, crowdsourced and collaborative translation.

[5] The word "crowdsourcing" has been rendered differently in French translation, for example as [back-translated] "crowd information collecting", "crowd supplying", "mass collaboration", etc.

documents to be translated. The impact of crowdsourcing on the translation industry will be limited, despite the current euphoria of the discourse, and it will be most evident in only very visible instances.

**3. Collaborative translation** (teamwork) that is carried out on the same, single document by professionals places computer resources at the common disposal of all. This includes document research, terminology, re-reading and revision. It is manifest in such sites as Proz, Translator's Café, etc.

**4. Translation with open source tools,** which are not necessarily free but which can be adapted to certain needs and redistributed to others, can be carried out by professionals and on a full-time basis.

**5. Volunteer networked translation** can also be carried out by professionals (that is to say, those who have been trained for, and/or have experience in, translation), for example through networks such as Babel, ECOS, Translators Without Borders, etc. (Gambier 2007). These activist translators work for a specific cause and respond to the needs expressed by NGOs and other associations. Their network is aligned with a specific social cause / activity, or allied with actions expressing certain values.

Thus, there is a difference between types 1–2 and 3–5, where (for the latter) professionals share tools, problems and solutions and put an end to individualism or to a romanticized image of the translator, and where their socio-professional enterprise is reconfigured due to the technologies being implemented to meet the challenges of outsourcing, competition, job insecurity, online bidding, international RFPs, etc. For types 1–2, however, their only link is technological in most cases, with their common interest focusing on a site, a network, a product, etc. These "communities" on line are therefore short-lived and limited in breadth and scope. What brings all these groups together is a shift in the direction towards the actor (translator, user), as the producer of content.

Collective intelligence put into the service of translation has diverse motivations. Some Internet users are professionals and are concerned with developing their job profiles, while others are activists clearly oriented by ideology or technophile amateurs, and yet others are freelancers attempting to forge new niches. The evolution is thus not only technical, but also economic and social. It is constrained by outsourcing, but equally pushed forward by multilingual production in need of being rendered accessible as quickly as possible, or by the rallying behind certain causes that have been ignited.

## 3. DIFFERENTIATING BETWEEN TRANSLATORS OR BETWEEN TRANSLATIONS?

Crowdsourcing (i.e. a translation task offered to an undefined group of volunteer translators) has aroused a great deal of concern in terms of the people involved (Are they translators? How are they compensated for their work?), its ethics (What are the

implications of this freely provided work on companies which seek to make a profit?) and the very concept of what translation is, how it comes about and/or how it is perceived.

### *3.1 Amateurs, "natural" translators?*

In order to have a better understanding of the domain of volunteer translators – their motivations, expectations, concepts of translation, their working languages, socio-educational profiles, etc. – certain methodological concerns should be underscored here. How are they to be recognized and contacted? Is it possible to conduct inquiries on the identity and habitus of these online translators?

The so-called *sociologie des usages* has been focused on the usage of ICTs, particularly since the 1980s, when the first telematics networks emerged (see, for example, the journal *Réseaux*). For the time being, this type of sociological inquiry has not really progressed beyond surface studies, as if merely quantifying such practices sufficed for understanding users' social positions, jobs, sociability, the time they devote to the Internet and its myriad practices, etc. The practices observed, the statements collected and the traces recorded must then be correlated with the diverse status and identifying elements of users as well as with the content produced on line. A kind of mystification with regard to words such as "community" has arisen, as if all members were equally competent, tactical and prone to explore by nature, and with the same capacity to interpret. The ideology of empowerment can lead one to believe that all amateurs are, at the same level, autonomous, reactive, thoughtful and masters of their movements. Much of the discourse on collective translation participates in this supposed technophile craze, reducing communication and social uses of the Internet to a kind of mythology of an information society and a participative Web. At this juncture, Translation Studies could join Sociology in searching for new types of inquiry and in questioning the assumptions of statements made about the equal participation of all, the effacing of authorities, the democratization of communication, etc.

The recurring distinctions made with reference to collective translation often focus on the qualifications of the participants. Are they natural translators (Antonini 2011), amateurs, non-professionals, as they are sometimes made out to be? In fact, publications in *Translation Studies* have lingered for some time on weak dichotomies such as novice/professional, non-professional/volunteer, natural translators/trained translators, amateurs/experts, etc., particularly in studies on translation processes. Similar discussions on professionalism and professionalization have recently been made not only with regard to translators, but also community interpreters (Wadensjö, Englund Dimitrova, Nilsson 2007; Sela-Sheffy, Shlesinger 2009, 2010; Katan 2011; Wadensjö 2011). There are multiple criteria for identifying both: one seeks out competences, knowledge, experience, regular practice, efficacy, precision, ethics and so on, while the other embraces individual

and collective efforts to achieve a certain status, define the norms of best practices, control access to the profession, training and job offers, etc.

Would masses of data eventually gathered and processed not distance us even more from a system of accreditation for translators? Whatever the case may be, a volunteer translating on the Web can be a fan, an expert, an activist, either with experience and/or a formal background in translation, or without it.[6] He or she may even collaborate with a professional. This is not the case, however, for technology providers, who do not stem from the same "community" as users: Google, Facebook and their likes make a profit and are on the stock exchange, above and beyond performing as "social media".

The jury is still open as to how, and to what extent, these new practices might disqualify, or de-professionalize, full-time translators who are trained and replete with experience. Likewise, how and to what extent could they assist in the development of areas of competence in translation? Technologies could offer new opportunities and niches that did not exist before, in addition to the new problems they raise.

### *3.2 Towards a variegated future?*

As suggested by the developments described above, productivity, accessibility, quality and collaborative flux have become all the more tightly intertwined; rather than focusing on debating the tension or presumed opposition between professionals and amateurs, it would seem more urgent and opportune to organize a dialogue among translators and technology providers. Indeed, with some of these tools, we observe a kind of regression, a return to the old concept of translation that is word-based, word-to-word, as if it were (re)becoming nothing but a simple, formal, mechanical, countable transfer, which reverts to why translation has been denied for such a long time (see 1). The line-by-line translations of European Union directives, produced with the constrained aid of translation memories, the practice of live, or direct subtitling, or the subtitles of fans all tend to stick to the source, to become verbatim, with no concern whatsoever for other matters such as the effects on reception and on reading. With changes to the conditions and pace of work, this tendency can indeed demotivate the translator, who becomes dispossessed of all power, always forced to be online and beholden to the tool imposed by the client. The desire for translation, almost compulsive among fans for example, and stemming from a rather well thought-out sharing (of resources) among volunteers, is seemingly plural in nature, with measurable nuances reflected by their different modes of work. In whatever case does this not profoundly transform the image of translators, even when, paradoxically, desire and denial sporadically meet and encounter one another?

The traditional individualism of translators should, however, not hide the fact that they have worked in pairs and in groups since at least the 16th c. This practice still

[6] Graffiti writers, for example, also represent a diverse group which is often neglected (denied), under the pretext that all graffiti is illegal, no matter who authors it: be they young people from a well-to-do background or students in Fine Arts, or self-learners, or professional designers. Street artists, like translators, are not a homogeneous group.

continues, as examples like the new 2001 Bible translation into French, coordinated by Frédéric Boyer (both exegete and writer), and the new 2007 translation of Joyce's *Ulysses* by a team of seven translators meeting on a regular basis, testifies. Of course, localization projects imply teams and a division of labour that is both physical and virtual.

Digital society is not defined as a collectivity structured by mediating organizations (parties, unions, associations); rather, it is an ensemble of micro-units. In this context, translation (see 2.2), as for other products and services, takes on an entirely new dimension thanks to open source software and to the online distribution model of shared tools – giving way to sharing, collaboration, accessibility, and volunteerism, anticipating along the way a most variegated future among professionals, hyper-specialists and amateurs working stroke by stroke but not in continuity with one another. Users and consumers of translation can now also be producers. It is obvious that the status and image of translators will forcibly be changed.

Unable to fall back on any substantial inquiries as to the identity and profiles of these online translators, which are as of now still difficult to conduct (see 3.1), we can consider the future of journalists, who are likewise confronted with computerization and an influx of amateurs. Drawing a parallel between the two groups should not lead to overly hasty extrapolation however. Journalists and translators do have points in common (Gambier 1994, 76–77): they work with written and oral forms, and have a socio-cultural responsibility that goes beyond the immediacy of the statements produced. They require abilities for proper document and terminological research. They need to be able to establish relationships with other experts. The communicational efficiency of media professionals could be useful for translators, while the translators' concern for quality and precision could serve to assist media professionals, who are increasingly asked to translate on-sight, to synthesize their texts more efficiently. In both cases, acquiring skills is more important than garnering knowledge that is rapidly rendered obsolete, and where autonomous decision-making and the capacity to self-evaluate seem primordial. Finally, both professions are confronted with ICTs, facing the transformations they imply within production workflows and in the distribution channels of information.

From the first revelations by WikiLeaks (July 2010) to the closing of *News of the World* (July 2011), we can fast-track through the rapid changes within the domain of journalism. Instead of the pyramidal newspaper office (from the director deciding the line of the paper to the chief editors assisted by reporters, specialized journalists and freelancers, all supported by correctors, typesetters and rotating workers), we find the digital "platform" fed by a flux of circulating information sent and updated on a continual basis, and where fewer journalists work in more formats and for more outlets (weekly magazines, daily newspapers that are free or paid for, websites, mobile telephone applications), handling textual, visual and audio data. Writing cycles are no longer dictated by deadlines but rather

by the ways the news is consumed by readers, who can now participate in the process of producing news. Like the journalists who transform and format the dispatches of press agencies and reporters, they do so by sending in images, videos, commentaries and the like. The press is now in competition with aggregating services providing information online, free or at low cost. This rapid evolution brings along with it a fair number of myths – for example, on the power of social media (as though they were all equally reliable) and on the numbered days of journalism (under the pretext of the seeming democratization of means of access to information). Techno-utopic illusions do not prevent the circulation rates of newspapers from dropping or advertising revenues from diminishing, or the dismissal of writing professionals from occurring (nearly a third of professional journalists in the U.S.A. have been let go over the past ten years, and 3,000 positions were eliminated in France in 2010); neither do they prevent collusion between different media, between power and money, or the replacement of investigative journalism by opinion pages, and challenges to the intellectual, moral and financial rights of journalists, etc. The accumulation of tasks, the tyranny of reactive feedback, the redundancy of content, the multiple formats of articles, the impact of mobile phones and laptops and the emerging new sources of information all create a profession that is not only on constant alert but is a kind of journalism without journalists that is subjected to the dictates of immediacy, speed and the market. Under these conditions, one wonders about the future of any kind of quality press and about the credibility of the information in circulation, and just how much trust to allocate.

The avatars of journalism would seem indeed to cross paths with those of translation. The Internet users contradicting, completing and debating one another about information seem to resemble those who translate on the Web with the goal of making a document or a film known. The contradictions between a minority of journalists in collusion with politicians and a majority suffering from job insecurity would seem to be palpably similar to those between "renowned" literary translators and the mass of little hands translating for their daily bread. The fears brought about by ICTs and changing work conditions seem to be mirrored by journalists and translators alike. Both types of work, undergoing changes due to technological and financial pressures, seem to be forced to re-question their very norms and ethics. Amateurs, who have long been disparaged by professional milieus, would seem to have their revenge. Marginalized and caricaturized (think of the images of radio pirates, alienated fans, irresponsible adolescent hackers, etc.), these amateurs are pushing the limits of redefining the contours and missions of certain professions. Whether one rebuffs them as a (disguised?) form of liberalism or praises them for animating certain practices, do they not reflect the profound mutations induced by the presence of ICTs?

## 4. IMPLICATIONS FROM THE PLURALITY OF ACTORS AND PRACTICES

In line with the developments mentioned up to this point, two trajectories for thought emerge: the first concerns the economic dimensions of translation, and the second revisits operational competences. In the first case, it is not solely a matter of reinforcing the economic model assumed hegemonic by the social sciences, but more a matter of understanding the specific transformations occurring in translation practice from a perspective traditionally neglected in Translation Studies. Translation, whether it be paid for or free, is squarely located within the commercial sphere, even if it clearly has other facets (ideological, cultural, identity). In the second case, it is a matter of trying to understand under what conditions and minimal expertise translation is actually doable. Between the hyper-specialized professional bound within an international network and the occasional working amateur, is there any convergence at all?

### *4.1 Towards an economic turn in Translation Studies*

Translation Studies have clearly experienced "turns" over the past three decades (linguistic, cultural, ideological, semiotic, cognitive, sociological, etc.) – turns that are somewhat dizzying, as if this bulimia of bends, turns and detours, and this speed to change orientations, were more a condition of driving under the influence. Yet, at the same time, there remains an underlying concern, at times an outright worry, about being recognized by the university and by other disciplines. Against this backdrop, there is still a tangible missing economic link, discussed on other occasions by Pym (Pym 2006, 12), that is to say: the real questions of costs, investments, modes of payment, etc. From the multinational agency often managed today by a non-translator, to the publishing house anxious to conquer new markets (Heilbron, Sapiro 2002; Sapiro 2008, 2009), and from the international or government institution remunerating translation services to the former teacher moonlighting in translation in order to make ends meet, economic and financial dimensions can no longer be neglected. They are relevant factors that orient, even determine, specific choices and decisions. The lacunae evidenced by our (lack of) knowledge of the market have already been recognized here (see 1.1). This multi-faceted market evolves according to demand, to the means used to meet these demands, and to the nature of the relationship that binds the translator to the commissioner of translations (Gouadec 2002, 2007).

This market may be local, open and accessible to everybody, i.e. to anybody, from the person knowledgeable about the language needed to the person able to manage a given tool or technology. This market is also fragmented, offering small irregularly paced contracts and encompassing a variety of texts of unequal tenor and length – from hotel pamphlets to promotional prospectuses of SMEs. It is equally the domain of freelancers –

of amateurs (with hardly any training), beginners (new graduates, whether in translation or not) and professionals alike, where the latter are solidly established, have one or more working languages and have been successful in gaining the loyalty of a certain number of regular clients. Within this fragmented market, costs are quite random (employers have no or little idea about which rates should be applied, or of the high stakes involved with the quality of a translation). Translation often appears to be considered as a last resort, remunerated at the bare minimum.

A protected market implies a demand that is more concrete, one that touches on issues of quality requirements and on the translation of documents representing financial and commercial stakes, at times bound by security or legal constraints. Clients tend to be more well-informed, wanting their operations and maintenance manuals, marketing brochures, takeover bids, or web-sites to respect certain preferences of terminology and protocol of format. Likewise, within this market we find translation agencies and companies, operating either with salaried in-house translators or functioning as a network of experienced, independent translators. The protected market can be regional, or national, and is configured mainly by medium-sized industrial and business enterprises, drawn in by the export field. In Finland, this type of market demands bi-directional translations, to and from foreign languages.

The global market is more or less concentrated. The management of projects, human resources and technical resources adheres to explicit standards and procedures of quality control, even if the work is outsourced and sub-contracted. Service providers (multinational agencies) are therefore organized along the lines of well-established criteria for reliability and productivity, with a division of labour that is more or less technically and geographically defined. They can respond to requests for huge volumes of translation and to a variety of demands, including diverse document types, languages to be used, and a specific infrastructure to produce the final product. This industrialized market of translation (including localization, multilingual writing and publishing) imposes specific norms, including financial ones, on multiple markets.

Regional and global markets can accommodate beginners on internships or for limited contracts, even if it means that after a certain period of time these beginners might prefer sub-contracts from one or several contractors. Indeed, according to the market size and working languages, this market division can become more complex: in Finland it is rather rare to be able to survive as a literary, legal or technical translator; even agencies hesitate to hyper-specialize in any single domain – medical or pharmaceutical, for example. On the other hand, the arrival of multinational agencies, for instance in the audiovisual sector, has shaken up certain practices and fees. In fact, as long as translation work can be regulated, recognized, and accredited both in terms of access and practice, like other liberal professions (doctors, architects, lawyers, notaries, etc.), these three markets (local

and open, regional and protected, global and concentrated) will continue to be pervious to one another.

Another non-negligible economic aspect: how does competence in foreign languages affect business performance; or in other words, how does a linguistic policy, often implicit, have an impact on the often non-explicitly stated policies of translation? An international survey (2008) conducted by the British National Centre for Languages requested by the European Commission Directorate-General for Education and Culture reveals that 11% of exporting European SMEs (945,000 firms) lose business due to linguistic barriers, ignoring the fact that Russian, German and Polish are used in eastern Europe, or that French is current in a number of African countries, or that Spanish is spoken in Latin America! Fewer than half of these businesses have contemplated a strategy for multilingual communication (recruiting native speakers, adapting their Web sites, resorting to local agents, offering language courses to personnel, hiring translators and interpreters).

Other analyses on other markets would be welcome, such as, for example, on the linguistic policy and market of video games. However, micro-level studies need to accompany macro-level ones (see Mossop 2006), for whichever domain the translations are done (medical, technical, commercial, audiovisual, literary, etc.), and they should:

- Compare translation and interpreting costs with other means used for taking care of international multilingual communication (see Intro);
- Compare the ecological prints of Western translators with those in India translating the same text, or interpreters who travel versus those conducting videoconference interpreting (costs, productivity and environment);
- Analyze translation as a *bona-fide* business, notably in terms of its cost in relation to turnaround times and quality demands;
- Analyze expenses in terms of the functioning, or non-functioning, of a translation division located within a business, banking or other enterprise;
- Analyze the financial repercussions from translation memory systems in terms of productivity gains, or on the contrary, how they hinder productivity due to *ad hoc* correspondences that emerge between segments and require change and correction, or what happens when they are shared collectively or when substantial revision must be carried out on the translated text after they have been applied;
- Analyze the costs and financial implications of software use in computer-assisted translation, machine translation with or without pre- and post-editing;
- Compare modes of payment among translators (per word, line, page, hour, by the number of readers (of the translated text) or website visitors;
- Document and analyze the economic fall-out when changes are made to the workflow, including new tasks, new procedures, new decision-making

processes, changing relationships to the source document (completed or in the process of being written);

- Analyze the financial consequences of localizing websites, whether successfully or not;
- Analyze the costs for revision, re-reading, in accordance with their place and frequency along the workflow and in terms of expected objectives (for example, revising internally when the translations are outsourced);
- Analyze the financial impact of reverting solely to English for the international communications of a business organization (for example, the effects of a marketing piece or a slogan on actual sales);
- Document and analyze the means of selecting and recruiting independent / freelance translators by translation agencies, or by companies, and the means by which to evaluate the services they have rendered;
- Analyze the costs and effects of community interpreting, whether carried out by a qualified person or an amateur, in medical consultations (see survey by Ribera, Hausmann-Muela, Grietens, Toomer 2008);
- Analyze the relations between financial constraints and the costs incurred for retranslations and/or for adaptations, with cuts and additions, for theatrical pieces, comics, children's literature, advertising, etc.

From markets revolving around supply and demand to the effects of technologization, from daily organizational practices at work to the consequences of corporate mergers (corporate cultures), the territory and range are wide open for including research on the economic and financial dimensions of translation and interpreting. There is an interdisciplinary challenge existing between Translation Studies and Business Studies that has hardly been faced up to the present time, despite its urgency; many of those responsible for configuring the work terrain understand only the language of money.

### *4.2 Expertise*

The different forms and possibilities associated with translation – from the nearly automated to the participative, and including specialized and professional types – mandate that we re-interrogate whether or not we are all working with the same concept of the word. An electronically configured world always demands more links between agents in the process, with pre- and/or post-editing, revision, re-reading, coordination of terminology, all carried out in the interest of the product's final coherence. But, in all these cases, is there a communicational dynamic that would justify the decisions and interventions made by the translator? Is this dynamic, with its objective of possibilities for negotiation, always explicit in some way? Is translating a presentation for the Web,

all while ignoring the conditions in which an event was held, and for which public it was conceived, the same as translating a manual on school harassment where one knows the reasons for which the work was written and needs to be translated?

Is it possible to manage cooperation and trust between anonymous persons, within a system based on efficiency, flexibility and with asymmetric relationships among the people involved, and thus asymmetric in terms of authority and responsibility, like one would manage a team where the competences of each member chosen are known? Can seeking anonymous workers for free really compare to recruiting members according to explicit criteria for a job that is remunerated?

Often, in the context of training, what has been studied in Translation Studies over the past two decades is the passage from novice to professional, or the development of competences and the kinds of knowledge and behavior (especially through decision-making) within these two groups that are not always easy to differentiate. Can one resort to the same methods in order to understand the current diversity found among translators? Should we first concentrate on the processes or on the profiles, habitus, perceptions and self-perceptions of these different kinds of active translators in order to respond to the questions posed earlier? To take up the parallel with media once more, one sees more often a concern for its independence than a concern for the independence of the experts (economists, political commentators, etc.) who intervene, although not exclusively, in the very same media. Does this also occur in Translation Studies? Should we be satisfied with merely observing and describing the actions of translators and neglect the acts of those who intervene both upstream (language engineers, machine translation computer experts, translation service providers, etc.) and downstream (those who decide, for example, to stop a translation mid-way, or to put it online, or to circulate it, etc.) in the process?

Among the diverse competences of the translator, for which this list (linguistic, cultural, technical, etc.) is not nearly exhaustive, there is one that especially stands out in importance, barring the extent of a translator's involvement or the professionalization of the field: competence in reading and understanding what needs to be translated, i.e. a competence that relies on former knowledge, memory (short- and long-term), capacities for logical inference, etc. Once again, we find a number of questions cropping up which could change our behaviors and serve to differentiate translators, according to their socio-cultural milieu of origin, their habits and their abilities to learn. The Web favors a more fragmented reading (by successive links) that is more rapid in nature (search targeting specific information). Likewise, the translations produced by Google Translate, for example, are of good enough quality because they are consulted rather than actually read or assimilated. Some would speak of the "superficial" nature of this reading and writing. Would this imply that the Web obliges the translator to hone expertise in such specific abilities as deep reading and writing relevant texts, in addition to revising and publishing

documents generated by computer? In that case, electronic tools would not suppress the qualified translator at all. A new hierarchy of translators would be imposed, but at the top we might not find the literary translator, as has been the case for decades. What would be disturbing today within the translator milieu would not be so much the fact that automation is becoming increasingly more prevalent, but that the prestige of literature, a reference value of our cultures and the channels of myths like the genius of the writer and creativity, could be lost.

## 5. IN GUISE OF A CONCLUSION

The denial of translation, violent and reoccurring, is a long-time phenomenon. Might it now be possible to affirm that it has been surpassed by a desire to translate? Rebuffed for so long, translation might be proving itself desirable thanks to all the means available for facilitating its supply. Is it a case of simply being reversed by the stimulus of ICTs, or is it a profoundly transformed dimension of translation, as globalization accelerates and as a dictatorship of urgency is increasingly imposed on the greater part of our activities? A lack of hindsight and means by which to describe and evaluate the situation as comprehensively as possible does not authorize us to respond in a piecemeal way. The totalizing phantoms of all-powerful accessibility and automatic implementation still cast their heavy shadows on the current landscape of this evolution.

Nonetheless, several phenomena seem inescapable:

- The omnipresence of technologies is tangible in almost all scenarios of production and services.
- The heightened demand for translation and interpreting work is felt acutely, even if the work is invisible, non- or poorly recognized, or quickly assumed as a "loss".
- There is a need to emerge from the corporate translator bubble because translation – what it demands, implies, its effects, challenges, etc. – touches more than just translators. A publication like *How to translate for Dummies* would in no way be provocative, since more and more individuals are concerned by data, information, and knowledge exchange, and by the diversity of their possible sources.
- Translation volume clearly surpasses the total work capacities of professionals who have received appropriate training in the field.

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## VERTIMO NEIGIMAS IR NORAS VERSTI

Yves Gambier

Santrauka

Informacijos ir komunikacijų technologijos keičia vertimą kaip veiklą apskritai ir kaip procesą, kurio metu sukuriamas naujas produktas – verstinis tekstas. Dar visai neseniai vertimas buvo nepastebimas, netgi neigiamas – kaip poreikis, kaip veikla, kaip profesija ir kaip studijų dalykas. Tačiau per tris dešimtmečius vertėjų pasaulį neatpažįstamai pakeitė susikūrusi nauja darbo aplinka: atsiranda naujos vertimo ir vertėjų veiklos sritys, keičiasi santykis tarp pasiūlos ir paklausos, o mums reikia tinkamų priemonių ir metodų tarp vertėjų ir įvairių darbo rinkų atsiradusiai naujai hierarchijai tirti. Kartu reikia nustatyti šiandieninių pokyčių pasekmes vertėjų rengimui ir vertėjo statusui apskritai. Straipsnyje daromos tokios apibendrinančios išvados: 1) technologijos neišvengiamai daro įtaką visuose vertimo lygiuose; 2) vertimo raštu ir žodžiu poreikis didėja (net jei šis faktas nepripažįstamas, vertimo paslauga neorganizuota arba iš anksto pasmerkiama („vertimas blogas“); 3) vertimo sritis plečiasi, vis daugiau žmonių turi užsiimti šia veikla nebūdami profesionaliais vertėjais, nes jiems reikia duomenų, informacijos, keistis žiniomis ir idėjomis ir t. t.; 4) vertimo apimtis gerokai viršija profesionalių, atitinkamą parengimą turinčių vertėjų pajėgumus tą poreikį patenkinti.

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# THE HERMENEUTICAL APPROACH TO TRANSLATION

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Departing from the definition of translation as a personalized activity, the article discusses the problem of the understanding for translation purposes against the backdrop of hermeneutics. Comprehension is an ongoing process, guided by the hermeneutical circle of relevant knowledge and learning. Hermeneutical translation competence involves the readiness for self-critical reflection, the openness for constant learning, the ability to integrate new cognitive input, the courage for linguistic creativity, and an empathetic identification with the message.

Translation via a hermeneutic approach implies great responsibility. We know that interpretation is somewhat subjective and incomplete, but readers assume that they receive the content of a translated text in as faithful a manner as possible. For this purpose the translator needs holistic dimensions of orientation in the text being presented. And for the translation as text production rhetorical aspects have to be observed. The task of translating is a complex integration of various dimensions.

## IS THERE A BRIDGE?

Translation is often defined as a bridging of cultures. This bridging of cultures by translation has been the intention of translators for centuries. There is a need to prepare a way for messages to pass from one cultural setting to another in a comprehensible way. It is worth questioning whether this translational work done by human beings happens without any transformation – be it of the message, of the target culture or of the translator him/herself.

By translating an authored, and thus culture-bound, text we enable the "growth of texts" by giving them another audience (Steiner 1975, 317). The message of those texts is enlarged, if not transformed, by their different interpretation. The bridge here is somewhat ungraded and rough.

Through translations the target culture is being enriched through the influx of novel ideas. This may even have an impact on the literary polysystem (Even-Zohar 1990). The

assumed bridge between the cultures is actually a waterfall, because translation as a process is always mono-directional.

Turning finally to the people who perform the translating we can pose the question as to what their contribution to building bridges involves. They are domesticating foreignness because they present it just as they have understood it. Translators are cognitively living in two cultures – the foreign and their own, rather than building bridges over or between them. They themselves are the bridge and not necessarily a solid one.

Translation also has an effect on the person performing the various translations. The translator is constantly transforming himself in various ways. As Steiner explained, the experience of translating may disturb the translator and even silence his own voice (Steiner 1975, 325). But it may also enlarge his or her horizon, as any translation confers a new knowledge input. The translator is growing as a person.

Translation is not "navigating on a sea of words between languages and cultures" (Bassnett 2000, 106) but rather the translator's task is to represent a message, understood from a text in another language. We then have to strictly distinguish between the mere comprehension of that text and the strategic move of writing a translation. The goal of that task is to facilitate communication between people of different cultures. The issue of comprehension will be involved, as one will only translate what and how one has understood.

## THE ROLE OF HERMENEUTICS

The main factor in the process is the translator himself with his knowledge of languages, cultures, technical features and writing strategies. The focus is on translation competence as a deeply subjective phenomenon regarding comprehension and writing, and this situation is best analyzed against the background of hermeneutics (Cercel 2009).

Hermeneutics as a modern language philosophy has often been described as a theory of comprehension. However, it does not explain "how we understand", or "what we understand", rather it tackles the question of "whether we can understand at all". Hermeneutics asks about the conditions of understanding, and the personal act of comprehension, then, is seen as an event that happens (or not). The point of departure in the hermeneutical philosophy is the individual as a historical and social person who wants to orient him/herself in the surrounding world, to understand others, and act in the society. This is relevant for translation.

Hermeneutics distinguishes – from a personalized world view – between objects/facts, with their cognition and human activity, with its inner motivation, i.e. between objectivity and subjectivity, analysis and evidence, strategy and impulse, rationale and intuition, inference and impression, proof and argumentation. In his book *Hermeneutics and Criticism* (1838/1998) Friedrich Schleiermacher stressed that thought and volition do refer to each

other in the acting person, but are also ineluctably separate. Any conviction is contestable, an intention may not be realizable, and rules are not automatically a maxim of action.

Schleiermacher gave some suggestions on how to gain firm ground for understanding a text. He mainly designated four factors of a "hermeneutical process": grasping a text message, its conditions of origination, its situational background, and its placement within a larger text type entity. This produces a dynamism of the textual "object". Schleiermacher calls here for a combination of "grammatical analysis" with genre comparison in the language, and a "divinatory understanding" of the individual text as a psychological exegesis of the passage in its context. The divinatory and the comparative method are closely interlinked, and there is an interplay between rules and intuition. There will be phases of understanding more driven by methodology and others where intuition is the principal strength.

For the purpose of supporting one's interpretation of a text to expound its meaning, Schleiermacher (1998, §6) established several alternating antinomies of analysis as a method. There is, among others, a circle of comprehension or "interpretive circle" between the whole of the text and the single element in it, or a circle between the constitution and the actual effect of the text when the author might have had other intentions than those that are visible from the written text to the present reader. This methodological approach corresponds to well-known aspects of text analysis via the lexis, semantics and pragmatics usually applied for strengthening one's interpretation (Thiselton 2006, 191). But Schleiermacher maintains that there is always an additional aspect of intuition, since understanding is an art. He comments, "The rules of analysis have no recipe for their application. It remains an art" (Schleiermacher 1998, 283). Truth reveals itself intuitively in a person's mind.

The basis for this to happen is an awareness of the topics treated and of the language concerned. Without any uniting bond no understanding will be possible. The art is based on relevant knowledge, since a naïve interpretation cannot be acceptable, e.g. for responsible translation. This is also the basic idea of Relevance Theory (Sperber, Wilson 1986).

It is the place of the so-called "hermeneutical circle": I will only understand something if I already know a part of it, when there is a common basis. This observation is not trivial because it means that a merely linguistic analysis of a text does not lead to its meaning, just as the pure perception of a strange phenomenon does not result in its adequate interpretation. The "difficulty" of a text is a relative concept, not to be described as a textual quality. It depends on the reader's capacity. This means that the translator has to be aware of his or her own personal horizon of experience and knowledge and must widen it phenomenologically by learning and entering into unfamiliar horizons, e.g. to foreign cultures and scientific disciplines.

There is the historical context in which the strange text was written, and there is the context in which the interpreter stands. It is impossible for the interpreter to eliminate his or her own context by means of pure objectivism. But precisely by becoming aware of the

modern context and its influence on the way one reads the text, one may then come to a fresher, more accurate, and deeper understanding of the text.

The hermeneutical circle as the interpretive horizon is a bond between the reader and the text, and we cannot get away from it. However it does not fence us in, because we may always learn new things and thus transcend the original circle. That is what happens in understanding: an enlargement of our horizon, which prepares the basis for further understanding at the same time. The truth of a text thus revealed is historically determined (Thiselton 2006, 747). There is no quasi-objective, ever-unchanged truth in social communities. Truth is only found dialectically, in a discussion process within a group, valid for a certain period of time, and ever remaining open for new interpretation.

When we have enlarged our own horizon of knowledge, we will be able to grasp a text's message that was written against another horizon. Hans-Georg Gadamer in his work *Truth and method* (1960/1990) speaks of a "fusion of horizons" at which point comprehension happens. And this process is ever dynamic as individuals are placed in a historical situation and their conscience is continuously growing.

## COMPREHENSION AS AN ONGOING PROCESS

George Steiner (1975, 7ff) remarked long ago that language is historically determined, that it is changing in history. The time factor causes a constant creative move within languages: Today I speak differently than yesterday because I have learnt something in the meantime. The individual character of humans tends towards a creative expression, and this develops the language further on. We can observe an endless repetition of ideas in different expressions, a reworking of language by itself, when classical works are again and again reinterpreted, commented with other words, and translated. We have to relinquish the goal of a full equivalence between originals and translations.

The message is a virtual entity permanently bound in language. Comprehension is an ongoing cognitive process and any new attempt will transform the first cognitive representation of the source text's message. We call this "interpretation" and this process is not fixed, not even in an individual person. Any rereading by the same person may lead to a deeper understanding of the message by grasping more aspects of its potential content. This is called the helical movement of understanding (Stolze 2011, 66). The meaning is rather a potential to be displayed. Understanding by reading does not destroy that text, an idea that was introduced by Steiner (1975, 313), it rather helps to unveil its potential. Some acts of comprehension put us close in front of a text, others offer more distance to it. Various aspects inherent in a text with its meaning potential (which has been fixed by the author in a certain written form) come to light or fall into the background. And any new act of reading, any change of perspective, will lead to a slightly different view – until there is sufficient comprehensive understanding.

This is true for literary translation just as it is for translation in communication for specific purposes. On any given occasion the result depends on the translator's knowledge and learning capacity. The fact that different translators will produce slightly different translations is generally accepted due to it being our daily experience. But this effect is also true for one and the same translating person, given the factor of time.

What happens when a technical text is interpreted and translated in a naïve way as general language is shown in the example below:

- **Technical Text**

*Non ferrous scrap treatment.*

We attest that the O. scrap plant operates under the authorization n° 750... of the province L.

After maximum recovery of metallic parts, due to state of the art technology, the remaining non-metallic steriles are dumped on Class I authorized site of NNNN.

Correct terms in German:
*Nichteisenschrott*
*Schrottverarbeitungsfirma*
*Genehmigungsbescheid*
*Rückgewinnung*
*Nach Klasse I zugelassene Deponie*

- **Layman translation**

*Nicht-Alteisen Behandlung oder Die Behandlung von Nicht-Alteisen*

Wir bestätigen, dass die O. Altwarenfabrik unter der Referenznummer (Lizenz-nummer) 750... des Gebiets/der Gemeinde L. arbeitet.

Nach einem Maximum an Wiederherstellung/Recycling von Metallteilen, gemäß dem neuesten Stand der Technik, werden die restlichen Nicht-Metall (steriles?), nach meiner Genehmigung, auf dem (Bau-)Platz von NNNN abgeladen.

*(Übersetzungsbüro)*

## THE HERMENEUTICAL TRANSLATION COMPETENCE

Elements of a hermeneutical translation competence therefore include the readiness for self-critical reflection, the openness for constant learning, the ability to integrate new cognitive input, the courage for linguistic creativity, and an empathetic identification with the message. Only then will the message be translated in an authentic way by the translator as a co-author.

And again, this capacity, this translation competence is growing constantly. It depends on the given knowledge and the current learning process and input of experience, which is never static. And the learning input, even from other sources, will transform any subsequent translations of the same text by a translator into an everyday experience. When we read our works from last week, we instantly see errors, inadequacies, bad style, etc. and revise them.

The hermeneutical approach to translation, which places the person of a translator in the centre, will always reflect on the aspects of phenomenology (Lakoff 1987, 5). Things,

foreign ideas, and texts appear to us and are categorized by us in a way determined by our given knowledge and world view and ideology at that moment. This has consequences for our competence and for our attitude to the work. It presupposes that the translator first should have an understanding of both cultures concerned in the translation, as he or she will be rooted in one of them, the other being strange to him or her.

Translation via a hermeneutic approach involves great responsibility. We know that interpretation is somewhat subjective and incomplete, but readers assume that they receive the content of a text translated in as faithful manner as possible. The translator will reflect on their own standpoint and ask whether there is given enough knowledge to translate that text responsibly, so that specialist communication is continued or literary messages can gain a new audience. Self-criticism is important, and at the same time the awareness that the final goal of a fully identical translation cannot absolutely be reached due to the influence of history. The translator will conduct much research to get an "informed understanding" by ever better entering into the world of a foreign culture or of an unknown technical domain. This is not impossible, but it's never completed. Future transformation of texts, translators and the target audience are involved. We cannot discuss a relationship of equivalence between a source text and a target text, since the latter is yet to be established.

## FIELDS OF ORIENTATION FOR TRANSLATORS

For this purpose the translator needs holistic dimensions of orientation since Schleiermacher established that every element in a text is ruled by the whole entity of sense. Regarding the comprehension of a text we will look at and try to collect information on the *cultural background, the discourse field, the conceptual world with key words, and the predicative mode*. Any cultural aspects are reflected in the form of texts and can be detected. In later formulating the translation rhetorical aspects will be decisive, i.e. *the medium, coherence, stylistics,* and *function of the target text.* Our goal is precision in rendering the text's message by translation in an adequate way for target readers.

As an example, we might refer to traditional literary translation where many early translators did not consider it important to conduct detailed research into unfamiliar cultures. This led to text manipulation and ethnocentric interpretation (Bassnett, Lefevere 1998). If I did not know whether a text in the English language came from Southern Africa, from India, or from Britain, I might misunderstand certain features or I might fail to clarify some implicit references to the local culture.

In the process of understanding the message, we will have to consider the text as a whole. Initially, we will only arrive at an understanding of some constituting parts of a text, and further research may be necessary before we can present the message responsibly in its entirety.

The holistic approach to texts in literature and in specialist communication is similar but the required knowledge base is different. Literature is embedded in a culture, whereas specialist communication focuses on a technical domain. Fields of orientation in reading will guide us.

**Table 1.** Fields of orientation: reading

| Translator's reading | | Literature | Specialist communication |
|---|---|---|---|
| understanding | Cultural background | Culture with its history, time, author's environment | Epoch of text, area of sciences or humanities with state of development |
| | Discourse field | Social setting in culture, communicative situation, author's ideology | Special domain, level of communication (expert/lay), text type |
| | Conceptual world | Titles, key words, semantic word fields, cultural associations, metaphors, thematic axes | Terminological conceptualization (definition vs. convention), section of special domain |
| | Predicative mode | Speaker's voice, verbal tense, focusing, idioms, style register, irony, quotations, intertextuality | Form of information presentation (active/passive), speech acts, sentence structure, formulaic language, use of footnotes |

Instead of proceeding to an initial 'text-analysis' of language and grammar structures, e.g. particles and hypotaxes, translators will – in positioning their text – ask themselves: What knowledge base do I have (in this field)? Am I able to understand this specific message? From which country/people does it come? What do I know about their *cultural background*? In general language texts, as well as in literary texts, the social place of a specific group, its *discourse field*, and the cultural rooting of people are important elements, as no culture is a homogeneous entity. Every field of communication has its specific concepts and ideology and these recur in texts.

Then there is the category of semantics regarding the *conceptual world*. The key to finding adequate formulations for meanings in particular areas of human activity is awareness of the subject being treated, which is set in a particular word field (isotopy) and presented through specific terminology or key words. A coherent text normally has

a theme appearing in a network of semantic relations (Stolze 1992, 133). A description of these relations provides the translator with context-specific semantic strategies for presenting the meaning of the text, which is often already hinted at in the title. A first step for drafting the translation could thus be the determination of a word field and the search for corresponding lexemes within that field in the other language. Visual imagination will help in the process of searching for expressions. Semantic compatibility within word combinations is also important for the preservation of the idiomatic coherence of a text; otherwise it will be difficult to re-capture the overall cognitive scene of the source text.

Each text also shows a certain *predicative mode*. There are idioms and phrases that should find adequate equivalents in the translation, since mood and focus tell us something about what was important to the author and what was not. The form of information presentation with speech acts and sentence structure is an essential element of the specialist texts being observed. The point is to consider such elements and not to overlook them in the process of translation. Once a text has been understood to the translator's satisfaction it can also be translated.

## PRESENTING THE MESSAGE WITH EMPATHY

Translators are responsible for presenting the message derived from a source text to target culture readers in a way that those people may interpret and react to it according to their own interests. It is never the translator's task – except when especially commissioned – to offer them an ethnocentric interpretation of the original, or to explain every detail for them, leaving aside all obscure aspects. This would rather be a weakness due to a lack of reflection.

The competent translator will ask him or herself whether the understanding offered might not be a subjective interpretation, requiring deeper research for a more authentic understanding and presentation of the message. Thus, the translator's task is to preserve the primary loyalty to that message. Like a co-author he or she will present it as if it were their own opinion, with empathy. And just as in reading an original text, the reader will decide whether the translated message is acceptable for them or not.

"When I know what to say, I will find the right words for it." The cognitive representation of the message, when it is first understood, leads to an intuitively produced appearance of target-language words and formulations as linguistic frames for the mental representation, in which this message is reproduced (Stolze 2011, 141). Ideas attract frames. Such a cognitive movement is an 'autopoietic' process, not completely controllable by consciousness; the message simply changes its linguistic form as words are found for it (Fillmore 1977). 'Poiesis' implies the transformation of something rather than creation out of nothing. And 'autopoiesis' is a characteristic feature of living

systems, such as human beings when they act as translators; intuition is a core aspect of translation.

The responsible and professional translator will have to motivate his/her decision about how best to formulate the message. Any 'foreign' idea, once grasped, can certainly be expressed in another language, but translation is neither a subjective pleasure for linguists, nor a narrow ethnocentric interpretation that risks being misunderstood. The translator is a responsible co-author.

Text production with a purpose is following rhetorical rules that have already been presented in antiquity: *inventio – dispositio – elocutio – memoria – actio.* One has to know what to say, then find an adequate disposition of the arguments, in an eloquent style, using the right media to be convincing in order to realize the planned action with a coherent text (Knape 2000). This may be observed in translation as well; however there is no new creation of the message. The message being translated has first been understood and analyzed by the translator. So the translator's revision of an initial draft might begin with checking the *coherence* of the text, considering its *medium*, then looking at the *style* used in the target language as to whether this is adequate for the disposition of the intended message coming from the foreign culture. Obstacles to comprehensibility due to alterity have to be overcome.

## ORIENTATION FOR WRITING

The translator tries to find adequate words for the message as best as s/he has understood it. Understanding leads to a first draft of a translation that represents an overview of the message as a whole. In order to make it more accurate for target readers, the first draft will then be reviewed in several stages.

Many researchers view text production as a problem-solving process, following Hayes and Flower (1980) who defined the process of professional text production by distinguishing the phases of planning, e.g. that of tentatively translating one's ideas into text structures, and of reviewing the solutions according to clear communicative goals. Draft writing and reviewing are repeated several times in a cyclical movement, until a final text is produced that corresponds to the initial writing goal. When translating, this goal is achieved with an authentic presentation of the original message.

The significance of the various qualities must be reassessed with each new translation task; there are no general rules, as every correction results in a subsequent correction at another point. The specific difficulty regarding translation as text production is the coordination of the various features that all contribute to the intended meaning of the text as a whole. Such features are designed gradually, in the constant reviewing and reformulating process of the first draft. There are some fields of orientation as presented below.

**Table 2.** Fields of orientation: writing

| **Rhetorical writing** | | **Literature** | **Specialist communication** |
|---|---|---|---|
| | Mediality<br><br>*memoria* | Genre, text shape, pictures, verse order, print form | Medium, layout, illustrations, space available, structural markers, script fonts |
| | Coherence<br><br>*actio* | Titles, semantic web, word fields, synonymy, paradigmatic compatibility of lexemes, allusions | Equivalence of scientific terminology, specification of scholarly concepts, technical word compounding |
| **Formulating** | Stylistics<br><br>*elocutio* | Expressiveness, tense, prosody of emotion, metonymy, metaphors, word play, alliteration, suspense, rhyme | Functional style, phraseology. standard text blocks, passive voice, directives, speech acts, controlled language, quotations |
| | Function<br><br>*dispositio* | Author's intention, structuring, audience design, cognitive scene created | Macrostructure, parallel text types, addressees' expectation, intelligibility, topic discussed |
| | Alterity<br><br>*inventio* | Topics foreign to target culture, taboos, revolutionary statements, unknown realia, emotional objects from source culture, connotation of colors etc. | Inadequate formulations by interference, statements unsuitable for technical communication, observance of legal rules |

One will have to observe the *medium* used for the translation. The shape of the text plays a role, problems of space in the layout are apparent and might determine the translator's decision. In specialist texts, the internal relationship to illustrations and the layout prerequisites often pose a particular writing problem. Script fonts and structuring signs might have a different appeal in various cultures. Texts belong to a certain genre, and awareness of genre norms, as they are cognitive formulation schemata, will be necessary. When we have the description – through parallel texts for instance – of the characteristics of target texts, then text production can follow a model based on that.

The *coherence* of a translation text is decisive in order to create the intended cognitive scene in the readers' minds. Titles, a semantic web, word fields, synonymy, paradigmatic compatibility of lexemes, allusions all have to be considered, as sense

is being created by repetitive semantic aspects in lexemes (Stolze 2011, 157). The equivalence of scientific terminology, the specification of scholarly concepts, and technical word compounding are central in specialist communication as they mark the authenticity of such texts.

*Stylistics*, then, is a core subject in translation revision. In concrete poetry, for instance, the text may be arranged in a special form; there may be rhythm, regular meter, verse order or even pictures contained in the text. Metaphors and wordplay, aesthetics and emotion are a well-known topic of literary studies. Text organization in a macrostructure, intelligibility and adequate forms of address, style, institutional background, and thematic progression are some of the relevant rhetorical features (Antos 1989, 13) which can be described in stylistic forms at the text level.

Quotations will be respected and checked carefully, as intertextuality is an aspect of meaning. In LSP texts, linguistic speech acts are marked to indicate directives or legal obligations; this is done through special terms and phrases that are employed in translation. An interesting aspect is the passive voice, which is often used in LSP texts. Sometimes, the translator has to go beyond strict grammar rules that discourage the frequent use of the passive voice, invoking accessibility; in brief, the passive voice must not be eliminated in the translation of specialist texts for so-called reasons of clear understanding.

The text's *function* should be realized, as it is a part of the author's intention or given by a special commission. The function is revealed in the particular macrostructure of the text. Thus, discourse markers which may structure the message, such as the pronoun chosen to represent the speaker's perspective (*I, we*, the anonymous *one*) should always be observed, as well as the exact tenses used (Stolze 1992, 233). A correspondence to parallel text types and the observance of the addressees' expectations will enhance intelligibility of the text regarding the scientific topic discussed.

Finally the role of *alterity* in the translation will come into focus. Topics foreign to the target culture, taboos, revolutionary statements, unknown realia, emotional objects from the source culture, connotations of colors etc. have to be verified for their adequacy in the translation. One will have to decide on their possibility, adaptation, elimination or explication. Inadequate style by interference, statements unsuitable for technical communication can still be revised at this stage, and any legal prescriptions for the design of texts have to be observed.

All these discourse-specific rules will be considered in the translation. The goal of translation is to create the scene in the reader's mind, or to continue a specialist communication. Therefore, the translator will focus holistically on the text as a whole, and not on grammar structures.

In the revision of the first draft of the translation, all these fields of orientation play an important role as they are interrelated, and never equally valid. The translator will

have to decide in each individual case which problem is dominant. Multi-faceted texts may need to be considered at several levels of complexity. As the potential of the various languages is different, the translator will have to make a hierarchy of the various aspects for formulating the translation text.

Since literature as general language communication is situated in society – and is informed by its cultural particularities and linguistic creativity – it should exploit the full potential of language. The need for linguistic creativity and visual freedom is strongly present, and the translator needs courage and confidence in his/her own idiomatic proficiency. Specialist communication, on the contrary, is situated in a certain working area within a domain or discipline that relies on a particular scientific conceptualization. This makes texts possibly more difficult to translate when translation is an internal communication among scholars or scientists, and the person translating is not part of that group.

## CONCLUDING REMARKS

Only if the professional translator is fully responsible and committed to his/her task, will the reader accept the translation as an adequate text. Translation should enable readers to look beyond the text structures into the socio-cultural background, making it possible for them to enter a literary world created by a novel, or to continue a specialist communication initiated by the original text. Why should readers ask for a translation, when it does not – empathetically – represent the original for them?

Of course, numerous studies on language and translation have been published already. However, often their focus is only on external subject matters or specific features, such as different cultural concepts, stylistic qualities, analysis of macrostructure, the problems of lexicography, etc. The point where all these individual different aspects come together is their interrelation in the translator him/herself as a professional person who acts on the texts holistically and tries to produce an adequate translation apt for further interpretation by readers.

The translator's work is based in hermeneutics, since one needs to understand the text without necessarily being a member of the original addressees. Whereas authors often speak intuitively about their topics, translators will particularly focus on the language form, in order to achieve precision in their writing.

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## HERMENEUTINIS POŽIŪRIS Į VERTIMĄ

Radegundis Stolze

Santrauka

Straipsnyje aptariant vertimo teksto suvokimo problemą remiamasi apibrėžtimi, kad vertimas – tai veikla, kurioje visų pirma atsispindi vertėjo individualybė; siekiant vertimo kalba perteikti originalo teksto mintį, pasireiškia teksto suvokimo, kaip hermeneutikos raiškos, aspektas. Atskleidžiama, kad suvokimas yra nebaigtinis procesas, kurį stimuliuoja hermeneutinis atsinaujinančių žinių ir mokymosi ciklas. Hermeneutika paremta vertimo kompetencija – tai pasirengimas savikritiškai reflektuoti, siekis nuolat mokytis, gebėjimas aktyvinti naują kognityvinę patirtį, kūrybos ryžtas ir empatinė vertėjo asmenybės raiška perteikiamoje informacijoje.

Hermeneutinis požiūris į vertimą visų pirma reiškia didelę vertėjo atsakomybę: vertėjai žino, kad teksto interpretacija yra subjektyvi ir neišsami, tačiau skaitytojai tikisi, kad tekstas išverstas taip ištikimai laikantis originalo, kaip tik įmanoma. Kad pasiektų tokį tikslą, vertėjai turi taikyti holistines teksto orientacijos dimensijas, taigi turi atsižvelgti ir į retorinius teksto pateikimo aspektus. Vertimo užduotis – tai sudėtinga užduotis įvairias teksto vertimo dimensijas sujungti į vieną visumą; šios dimensijos kaip holistinio požiūrio sritys ir aptartos šiame straipsnyje.

# THE 'WHAT'S-IN-A-NAME' QUESTION VIEWED THROUGH THE PRISM OF INTERCULTURAL COMMUNICATION

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As both cultural universals and ethnic markers, personal names provide a means to look at the issues of individual and cultural identity, with communicative practices in view. The paper treats personal names both as lexical units 'in transit' from one language (and culture) to another, and as a vulnerable constituent of the individual's self, which requires special treatment in intercultural communication. Also addressed in the paper are some of the issues of cultural differences between the Russian and English ways of using anthroponyms, discrepancies between name formats, and current trends in name use.

*I am nobody! Who are you?*
*Are you nobody, too?*
*Then there's a pair of us.*
*Don't tell – they'd banish us!*

Emily Dickinson

## 1. INTRODUCTION

Personal names are rightly deemed to be cultural universals, although apparently there are ethnic groups in which they are seldom, if ever, used. In most societies, however, the very idea of being 'a nobody' implies that a human being is not regarded as a member of their particular community. Moreover, in civilized societies the role of personal names is crucial for keeping a public record of the population.

It is not surprising that anthroponyms have always attracted huge attention both from scholars and lay people. Such an enthusiasm is easy to understand for several reasons, some of which are fairly apparent: personal names constitute a very special class of vocabulary; they have a great semiotic potential and serve as cultural markers; they even reflect the historical development of the nation. Apart from these scholarly considerations, it is their

anthropocentric nature that matters: there is hardly any other word in human language that we take so personally as we do our names. For researchers, the study of proper names has for a long time been regarded as the prerogative of linguistics and onomastics in particular. However, the role proper names play in the formation of the individual's self justifies John E. Joseph's claim that the study of this lexical category should not be marginalized (Joseph 2004, 12). Indeed, proper nouns, and personal names among them, open up a vast research area in a great variety of fields: ethnography, linguistics, philosophy, translation studies - to name just a few.

This article is an attempt to tackle personal names placed at the crossroads of linguistic and cultural dimensions, with the aim to demonstrate that the role personal names occupy in the realm of one's personal identity necessitates more subtle treatment of anthroponyms than their semantically 'hollow' nature could suggest. A blend of interpretative and explanatory approaches coupled with introspection and analysis are used here to study personal names in cultural contexts.

## 2. SOME BACKGROUND NOTES

Major theoretical concerns underlying the study of proper names are primarily centered around their functioning, distinguishing them from common nouns, and their referential nature. According to John R. Searle, who famously described proper names functioning 'not as descriptions, but as pegs on which to hang descriptions', proper names allow users to refer to a particular object or individual without making people agree on their attributes. (Searle 1997 (1958), 591). That is to say that proper names are but conventional tags, which, unlike common nouns, are subject to descriptive substitution to one's own liking, as there is no binding convention among speakers, which features of the referent will necessarily be regarded as obliging. Thus, Searle seems to have resolved the issue of the distinction between common nouns and proper names, positing that the latter perform solely a referential function. The absence of meaning in proper names has been generally accepted. However, in her extensive research, Superanskaya points at the flaws of the numerous existing theories, maintaining that each of them only proves workable under certain conditions. The author argues that neither the 'meaninglessness' of proper names, nor their individualizing function, nor even the theory of their arbitrary nature is not disprovable (Superanskaya 2008, 88–91).

These doubts are not new to the learned anthroponymic discourse. Indeed, the semantic aspect of personal names needs careful handling once we turn our attention to non-European cultures, and even more so, if regarded in the context of communicative practices. Personal names do not necessarily come in noun forms, but they may be verbs, adjectives, participles or whole phrases; they may be private and never used (see Enfield, Stivers 2007, Geertz 1993). In the Akan culture (as in many other African cultures) the

name is perceived as part of the personality evolving throughout one's lifetime; therefore, several amendments may be made to a name depending on the individual's life history (Mutunda 2001, Agyecum 2006). The personalizing function of the name is also subject to doubts, for a limited name pool in a given culture makes the repetition of the same names inevitable (Bromberger 1982).

So far, in the existing Russian academic discourse semantic and pragmatic studies have contributed a lot to the linguistic exploration of the personal name. Proper names are thoroughly examined in the works by Rylov, Superanskaya, Yermolovich, to mention but a few authors. In many ways their research departs from the abstraction of linguistic form, from context and function, because the attempts to characterize personal names logically in the absence of social and communicative contexts are unlikely to give a full picture of the name's role in the cultural existence of an individual. As Hymes (1993, 13) justly notes, in order to 'understand deeply and broadly the nature of linguistic, and communicative, competence [...]' we need to focus 'on the ways in which people do use language'. Nowadays, cognitive research, embracing linguistic, philosophical and cultural findings to comprehend the involvement of the anthroponym in the formation of an individual's ego, also contributes to the study of proper names. As linguistic personalities, people identify themselves among others through their names. Such a perception of the individual's self is therefore regarded as a cognitive act in which his or her lingual identity is realized (Berestnev 2007, 38).

## 3. HANDLING NAMES AS CULTURAL SIGNALS

### *3.1. Personal names in cultural contexts*

In the out-of-context use, dealing with names – as long as they are not overburdened with meaning[1] – deceptively seems to be quite straightforward. However, anyone who has ever been involved in intercultural mediation as translator or interpreter will know that personal names may appear to be very treacherous translation units. No doubt, it is best for personal names (and their holders) to retain their original sound shapes, and to that end, phonetic alignment rules for proper names exist, diligently designed to bridge the phonetic gaps between languages. Hence, the variety of ways to make a foreign name most suitable for pronunciation in the receiving culture, and recognizable too: Yeltsin and Eltsin; Ciaikovskij and Tchaikovsky. The seemingly mechanical procedure—the transposition of a name with different alphabetic characters is known to be full of pitfalls. The history of translation bears witness to the amount of time and effort it has taken scholars to negotiate the transcription and transliteration principles and harmonize the transcription systems. The curious cases of mispronunciation of some outstanding

[1] This paper leaves meaningful fictional names beyond its scope.

personalities' names in Russian are famously given in L. Scherba's (Scherba 1958) work on transcription principles. The inefficiency of 'pure' transliteration of English names into Russian is illustrated with the names of W. Shakespeare and B. Shaw, which appeared absolutely unrecognizable when they were transliterated into Russian, with no regard to their phonetic resemblance to the originals (consequently, they sounded as [shakespeAre] and [shov]). Since then creative transliteration has generally been accepted as a means to bridge the differences of language pairs: it ensures the best possible result due to the sound balancing of transcription and transliteration principles.

It may happen, however, that for reasons other than interlingual phonetic gaps, pronunciation variants of some proper names do not conform to the accepted pattern, as in the Russian variants (in square brackets) of such names as, for example: Chomsky - [hOmskii]; Jackobson - [jakopsOn]; Aldous Huxley and Thomas Huxley - [hAksli] and [gEksli] respectively. The reasons for such deviations and discrepancies are cultural, rather than linguistic: the first two names retain their phonetic shapes as they were originally pronounced in Russian; the other two reflect two different transliteration traditions. Indeed, one has to be a well-known person to enjoy such recognition of one's name; hence it is not without good reason that the names of historical persons occupy a special chapter in translation studies.

It is important to emphasize here that the significance of dominant trends in the name transposition practice should not be underestimated. In the post-perestroika Russia of the early 90s, Russian newspapers used to reproduce foreign proper names in Roman script, adding Russian declension endings to them (in bold type after apostrophes in the examples below) so that they conformed to Russian grammar rules.[2]

(1) *Sean Lennon, сын погибшего музыканта самой главной группы "The Beatles" John'**a** Lennon'**a**, высказался насчет причины убийства отца.*
'Sean Lennon, son of John Lennon**,** the deceased musician of the greatest of groups *The Beatles*, spoke on the cause of his father's murder.'

(2) *Ни один родитель не сможет простить этого Jackson'**y**.*
'Not a single parent will ever be able to forgive Jackson for that.'

This rather controversial practice was short-lived, but it reflected two general trends: to treat proper names as easily recognizable iconic signs and demonstrate how smooth code switching may be. Neither proved right in the end because not many people had a sufficient command of English at that time. Alternatively, the name was dubbed in brackets (3) – which was at least educational.

[2] In those years it was quite a trend for the Russian press to leave borrowings from English in their original spelling; among proper names, anthroponyms and the names of companies prevailed. For more on this see Boyko 2000.

(3) *Ровно 20 лет назад Билл Гейтс (Bill Gates) совершил самый важный поступок в своей жизни.*
'Exactly twenty years ago, Bill Gates did the most important thing in his life.'

These briefly outlined approaches to handling proper names in a foreign environment demonstrate that the use of linguistic methods is largely determined by current cultural trends. It is important, however, to consider the effect different techniques in the treatment of personal names may have on the individual.

### *3.2. On personal names, identity and vulnerability*

Even in monolingual circumstances, where translation is not involved, 'culture-meets-culture' situations are not infrequent. With proper names, it happens between same-alphabet languages: retaining their original spelling, names still remain as 'strangers' because they read differently in the language of communication. As the reading rules of the recipient language seldom match those of the source one, the name's vocal shape is often distorted. For obvious reasons the situation becomes more complicated when the word is put in a different alphabetic milieu. In order to avoid the embarrassment of hearing one's name mispronounced, people often opt for changing their (given) names, like one of the characters in the novel 'Prague' by Arthur Phillips. (The passage below is about a Hungarian guy living in America, whose given name was Károly).

(4) *At age nine he announced to his parents that he was tired of people calling him Ca-RO-lee rather than KAR-oy and therefore he would henceforth be called Charles; but he was twelve when Hungarian words finally grew less familiar than English ones. Twelve-year-old Károlythe Hungarian lived dormant inside Charles the Ohioan throughout high school, college, and high school, unnecessary, unnoticed, unwelcome.* (Philips 2002, 48)

Such situations are not infrequent in real life: the fact that Chinese immigrants often take on English (first) names in Anglophone countries is common knowledge; Russia-based nationals from Asian republics also often resort to this method to avoid embarrassment. Obviously, it is the recipient culture's language that dictates the choice.

Apparently, one's own name is so dear to an individual that the slightest distortion of the personal name evokes a negative reaction on the part of its bearer. Who would not recall funny jokes around surnames in our younger years, when we are most sensitive to the way our names are pronounced! Even if a person's name is innocently twisted, they will feel uncomfortable, not to mention the distortions that turn a name into a cognate word with a meaning showing through. This fact in itself is undeniable proof of the value personal names have for the realization of one's identity.

Distortion of the name is of course an extreme case of interference into the individual's self. However, the misuse of even the legitimate variants of one's name is usually regarded as trespassing. Here, what at first sight seems to be a purely technical problem evolves into

an issue deserving special treatment, for the hollow sign of a personal name 'pretending' to mean something in a foreign language involuntary acquires the connotative qualities innately untypical for this class of words, thus causing damage to the lingual personality – the name holder. This threat to the individual's cognitive self necessitates adaptations whose range embraces a variety of means from phonetic changes to complete replacements, as in the case of changing one's name.

In intercultural communication purely incidental concurrences also take place, and practice shows that they are not always easily avoidable. Although current transcription/transliteration systems enjoy some stability at the present time, there is little certainty that they will ever be refined to everyone's satisfaction. And it is exactly at this point where the issue of meaning shows through the surface of the otherwise hollow sign representing an individual. In recent years there have been televised reports of multiple complaints from the Russian citizens of Latvia whose names, spelt according to Latvian transcription, appeared cognate with either obscene Russian words or the ones just evoking unpleasant associations (e.g. the Latvian transcription makes the common Russian surname Shishkin sound like the word meaning 'boobs' for the Russian name holder).

Such coincidences are not infrequent. Russian students of English and translation in the Soviet Union used to be taught the subtleties of transliteration on the example of the name of the member of the Communist party Politburo Shitikov. The name was spelt as Chitikov to avoid unnecessary associations with the English four-letter word. (Yermolovich (2001) recalls this case in one of his publications too). A true case of a very unfortunate coincidence of an Indian proper name with a Russian obscene word is mentioned in one of Tatyana Tolstaya's essays (Tolstaya 2001, 61); if asked, translators and interpreters will readily offer more of these highly challenging situations for consideration. Whatever the difficulties, they must be dealt with the utmost decorum to avoid embarrassment of both the parties involved in oral and written communication.

The necessity of handling proper names with care in intercultural contexts becomes obvious as soon as one realizes its role in the formation of one's cultural self. Among other challenges, one of the mediator's major concerns in cross-cultural context is not to hurt a person's feelings by distorting their names. While the change of name is entirely the name holder's decision, other ways to respond to the threat of interfering with one's identity are entirely the responsibility of cultural mediators.

### *3.3. Name and gender*

In the Russian language proper names are a special issue well worth the space they are given in grammar manuals due to the complexity of their declension paradigm (or rather paradigms). Dealing with surnames in Russian requires substantial grammatical competence even for native speakers. The difficulty arises when surnames are accompanied with initials only, for it is crucial to know the gender of the person in order to choose the

right morphological forms the name takes depending on the case. Given the significant differences between the feminine and masculine forms of personal names in Russian, and the dependence of those forms on many factors, such as the origin of the name, type of ending, or even on the place of the stressed syllable, it is not surprising that even native speakers often find it hard to cope with proper names' morphological forms. For that reason plenty of structural research has been done in this area and a great array of reference material and manuals exist. These issues are the technical linguistic challenges users face in day-to-day communication, and they inevitably emerge in translation situations: if a gender- 'neutral' surname occurs in a translation into Russian, it has little chance of taking the correct declension forms unless the gender of the person in question is known.

This insensitivity to Slavic gender formants becomes easily observable when boys born to single Russian mothers in the Western states are registered under their mother's surnames in their female forms, e.g Alexander Popov**a** (instead of Alexander Popov). It is not unusual for the borrowing process to adopt a common noun as a syntactic word and then add inflectional morphemes to it. Nowadays Russian can boast plenty of such words as смузи<u>с</u>ЫI *(smoothie<u>s</u>)* and нагет<u>с</u>ЫI *(nugget<u>s</u>),* borrowed in their plural forms (underlined) with a Russian plural morpheme added (capitalized), thus duplicating the plurality. However, in the case of surnames, misleading feminine gender morphemes may create an awkward situation for male individuals, especially when they are placed in the initial cultural context (see Rylov 2010 for detailed description of such cases).

Apart from this purely linguistic gap there are cultural ones. English is known for its complicated combinations of honorifics and names in formal situations. For Russian speakers, an envelope addressed to a married woman with her husband's first name followed by their surname on it (e.g. 'to Mrs Ivan Smirnov') is quite exotic. Nowadays, current liberalization trends in the English-speaking world allow women to display their independency through forms of address if they choose to.[3] Interestingly, in a foreign language context a Slavic name retains its female form (in English and other European languages) if a woman is not represented as her husband's wife, but is on her own; otherwise, her surname gets its masculine form: *Visiting Mrs Nabokov* (masculine) is the title of an essay by Martin Amis.

### *3.4. Name format as a challenge in language contact*

The format of one's legal name is specific for each individual culture, therefore constituting part of one's cultural identity. The changes that names undergo in the course of a person's life are not typical of African cultures alone, as was mentioned above: in western cultures our name formats also 'mature' in the course of human life, thus marking the stages of socialization. The further one progresses in life, the greater role his/her full name plays in it. In Russian culture an individual's full name consists of three parts: first name, patronymic and surname.

[3] Hilary Clinton is addressed as Mrs. Clinton, but objected to the form Mrs. William J. Clinton when she was the First Lady.

The main reason for using a particular format of the name is to designate the distance between individuals. There are also honorifics to accompany personal names in most formal contexts. The set of parameters according to which the appropriateness of name format use is established in lingual communities appears to be the same. By and large, they are: age, social status, family and interpersonal relations and combinations of all these factors. Depending on the situation, the age factor may prevail over status, status over all other parametres, and so on.

The name formats Russian and English users elect for communication in different public settings often disagree and require careful treatment when placed in the intercultural context. Between English and Russian, the cardinal difference in name formats lies in the presence of a functional patronymic in the full Russian personal name. The awareness of the role patronymics play in communication is crucial for gauging the distance between speakers, their social status, etc. No one would ever seriously consider addressing someone younger by the first name with the patronymic – for the native speakers it would be a breach of convention. At my university, a virtual cultural embarrassment occurred when a colleague from the UK, who came to learn Russian and teach English, began his acquaintance with a group of students by learning their full names – in the group rolls full names are listed – and continued to address them using their patronymics.

The subtleties of name use need to be respected in intercultural communication. There are certain conventions to be observed: with cultural icons such as Pyotr Ilyich Tchaikovsky or Alexander Sergeyevich Pushkin, full three-component names are idiomatic and therefore more recurrent in our tradition, while for a non-Russian speaker Pyotr Tchaikovsky or Alexander Pushkin are sufficient. However, the names of Marina Tsvetayeva and Boris Pasternak seldom hold patronymics in them. It is not an idle issue for translation practice where the right choice has to be made, often in situations more challenging than with the names as illustrious as above.

Respect of national conventions is the cornerstone principle in translation practice. For efficient cross-cultural communication the relevance of word order in the string of name components is of great importance. In Russian, an individual would most commonly give his/her name in the order as follows: surname + given name (patronymic in formal cases), while in the English language tradition the reverse order is more common. In intercultural exchange the Russian patronymic is usually avoided, primarily for the reason that it is usually bulky and not an easy combination of sounds to pronounce. When in the early nineties the first foreign tourists and business representatives began arriving in the previously closed Kaliningrad region, the first exchanges of business cards often caused confusion. Most visiting cards of Russian business people had the holders' personal details in the last-name-first and first-name-last order. As a result, their American would-be partners inevitably addressed them as, e.g. Mr. Alexey or Mrs. Irina (both first names in Russian).

Practices of addressing people in formal and informal situations are now changing under the influence of massive cultural exchange with the West. Nevertheless, any breach

of convention may result in miscomprehension. It is not that the wrong word is used, but the word wrongly used. And a very special word too, for it is meant to duly represent an individual.

There are different cultural practices regarding the taking of liberties with personal names, both within one culture and inter-culturally. In the course of cultural adaptation the name may undergo more than one amendment of spelling. It is worth noting that different cultural communication practices play a major role in such adaptations: once the name reaches a foreign soil, it complies with the rules of the recipient culture. The name of the Russian political leader Gorbachev never had the chance to appear in the Russian press in the form of *Gorby* – the then highly popular moniker in the western mass media: such an abbreviation would have been too radical for Russian name using practice. In recent decades, however, the social changes in Russia have had their repercussions in the democratization of language use. Not a long time ago it was only American presidents that we used to know by their initials: FDR, JFK, TR; now we have Russian popular figures known as ВВП (Vladimir Vladimirovich Putin), БАБ (Boris Abramovich Berezovsky), МБХ (Mikhail Borisovich Khodorkovsky). Such substitutes are unable to cross language borders, but trends do.

## 4. CONCLUSION

Name and identity, the changes names undergo in the course of crossing borders, and the role of cultural and linguistic mediation are issues well worth the attention they get in various research areas nowadays. We can depart from a simplistic treatment of personal names in intercultural exchange only if we give an insight into the cultural implications of the name. Personal names do not have to be meaningful language signs to display their cultural significance.

People cannot choose their names at birth; later in life their capacity to interfere with their name is also rather limited. In cross-cultural situations, however, a foreign language, foreign culture and possibly a cultural mediator – they all influence the way personal names are treated. Obviously, there is more than one straightforward way to handle personal names, and the choices among various methods are determined by a complex combination of linguistic and cultural factors, including fashions and trends. Inconsistencies between grammatical structures and categories of the languages involved in cultural exchange may have cultural implications; different name formats need matching and democratization trends have to be accounted for. The necessity of handling proper names with care and with due attention to their value for the individual in intercultural contexts becomes obvious as soon as one realizes its role in the formation of one's cultural self.

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## KLAUSIMAS „KĄ SLEPIA VARDAS" KULTŪRŲ KOMUNIKACIJOS POŽIŪRIU

Liudmila Boyko

Santrauka

Asmenvardžiai kiekvienoje kalboje yra labai specifinė žodyno dalis. Jie turi labai didelį semiotinį potencialą atlikti kultūros žymiklio funkciją. Be abejo, jie vaidina svarbų vaidmenį ir nustatant žmogaus tapatybę. Straipsnyje aptariamas asmens tapatybės, išreikštos jo vardu, klausimas ir kaip jo(s) tapatybę veikia bet koks asmens vardo pakeitimas, „pasikėsinimas" į jo individualumą. Antroponimai yra priemonė pažvelgti į asmens ir kultūros tapatybę. Straipsnyje jie aptariami kaip leksiniai vienetai, „keliaujantys" iš vienos kalbos (ir kultūros) į kitą, ir kaip labai pažeidžiama individualybės dalis. Kultūrų komunikacijoje jiems reikia skirti deramą dėmesį.

# GRAMATINIAI POEZIJOS VERTIMO ASPEKTAI: OSKARO MILAŠIAUS EILĖRAŠČIO „LA BERLINE ARRÊTÉE DANS LA NUIT“ VERTIMŲ ANALIZĖ

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Poezijos vertimas ir poezijos vertimų analizė nuolat yra aktualūs vertimų tyrinėtojams: viena vertus, dėl galimų tirti aspektų gausos, kita vertus – dėl to, kad poezijos vertimai apskritai nedaug tyrinėti. Oskaras Milašius, lietuvių kilmės prancūzų poetas, yra bene gausiausiai verstas į lietuvių kalbą. Straipsnyje kiek neįprastu poezijos vertimų tyrinėjimui gramatiniu aspektu analizuojami keturi skirtingų vertėjų to paties eilėraščio vertimai. Toks aspektas pasirinktas remiantis Romano Jakobsono mintimi, jog poezijos gramatika gali virsti gramatikos poezija. Būtent gramatikos poezijos vaidmuo Oskaro Milašiaus eilėraštyje „La berline arrêtée dans la nuit“ ir šio eilėraščio vertimuose yra kalbamojo straipsnio analizės pagrindas.

## ĮVADAS

Poezijos vertimas visuomet užėmė išskirtinę vietą tarp kitų vertimo rūšių, nes poetinis tekstas sukelia bene daugiausia problemų vertėjams ar poeziją verčiantiems poetams. Iki šių dienų vis dar tvirtinama, kad poezijos vertimas apskritai neįmanomas, arba kad verčiant poeziją perteikiama tik menka originalo dalis, arba kad tiesiog poeziją reikia versti proza: „Du vienas kitam prieštaraujantys poezijos vertimo traktavimai yra logiška „nežinojimo, ką daryti su poezija“, išdava: kartojama, kad poezijos vertimas yra neįmanomas, kartais teigiama, kad vertimas turi būti „poezija“ <...>; literatūra painiojama su ne literatūra, neįžvelgiama jos specifiškumo, kai lyginama su kitomis kalbos sritimis“ (Meschonnic 1999, 328). Tačiau šie gana kategoriški teiginiai paneigiami tūkstantmete vertimo praktika: VII a. pr. Kr. iš šumerų kalbos į akadų kalbą buvo išverstas epas apie Gilgamešą (Ballard 2007, 25–26), o ką jau kalbėti apie poezijos vertimus Europoje – Dantės, Šekspyro, Gėtės, prancūzų poetų vertimus.

Vertimų tyrinėtojui Lietuvoje poezijos vertimai yra platus tyrimų laukas. Poezijos vertimų tyrimų nėra daug, galimų tyrinėti aspektų pasirinkimas išties įvairus. Jeigu kalbėsime apie prancūzų poeziją, viena vertus, į lietuvių kalbą versta ji negausiai, antra vertus, esami vertimai beveik netirti, išskyrus kelias recenzijas apie O. Milašiaus, F. Villono poezijos vertimus.

Oskaras Milašius yra gausiausiai į lietuvių kalbą verstas prancūzų poetas. Vertimo analizei šio poeto eilėraščių vertimai yra itin tinkama medžiaga, nes, pavyzdžiui, vienas eilėraštis gali būti verstas kelių vertėjų. Straipsnyje analizuojamą eilėraštį „La berline arrêtée dans la nuit" vertė keturi vertėjai ir poetai: Algirdas Patackas, Valdas Petrauskas, Alfonsas Nyka-Niliūnas ir Juozas Urbšys. Dėl ribotos straipsnio apimties empirinėje dalyje J. Urbšio vertimas bus įvardytas 1 vertimas, A. Nykos-Niliūno – 2 vertimas, A. Patacko – 3 vertimas ir V. Petrausko – 4 vertimas.

## TYRIMO PAGRĮSTUMAS IR METODIKA

Poetinio teksto specifikai visų pirma būdinga tai, jog poezijos kuriami vaizdai išsiskiria kur kas didesniais apibendrinimais nei proza parašyti kūriniai. Mintys ir jausmai, vadinasi, ir kalba, poezijoje nepaprastai koncentruoti. „Žodinis vaizdas yra tik poetinio vaizdo branduolys, tas substratas, kuriame įsikeroję prasminiai jo elementai" (Sezemanas 1970, 333). Poetinis tekstas pasižymi dar viena savybe: garsinė žodžio raiška turi prasmę. Tai būdinga tik kelioms žmogaus kalbinės raiškos sritims (patarlės, žodžių žaismas, reklama). J. Cohenas skiria du poetinės struktūros lygius: foninį, arba versifikaciją (forma), ir semantinį (turinys), kurie „dalyvauja" eilėraščio prasmės kūrime (Cohen 1966). Tad pagrindinis dėmesys gali būti skiriamas teksto poetikai, eilėdarai, fonetikai, semantikai. Gramatiniai poezijos vertimo aspektai iš esmės beveik nėra tyrinėjami. R. Jakobsonas teigia, kad šių laikų lingvistus pirmiausia domina „semantiniai visų kalbos lygmenų aspektai" (Jakobson 1987, 80), o „poetiniai ištekliai, slypintys morfologinėje ir sintaksinėje kalbos struktūroje, arba, trumpai tariant, gramatikos poezija, ir jų literatūrinis rezultatas, poezijos gramatika, buvo retai pripažįstama kritikų, ir beveik visuomet neigiama lingvistų" (cituota Larose 1989, 134).

Kalbėdamas apie meno kūrinius, filosofas H.-G. Gadameris išdėsto tokį požiūrį:

> „Motyvai, vaizdai ir garsai – tai tartum prasmės statybiniai elementai. Bet ne raidės, žodžiai, sakiniai, periodai ar skyriai. Pastarieji priklauso gramatikai ir sintaksei, sudaro raštijos skeletą, o ne kūrinio pavidalą. Pavidalas atsiskleidžia per poetines ir vaizdines kalbos priemones, kurių savitarpio žaismas pamažu jį kuria. **Paskui tai galima suskirstyti dalimis, ir šitai gali pasitarnauti pačiam matymui ar klausymui, vyksmui, nes šis tampa labiau diferencijuotas"** (Gadamer 1999, 247). (Paryškinta straipsnio autorės)

R. Jakobsono ir H.-G. Gadamerio požiūris, straipsnio autorės nuomone, iš esmės sutampa, nors jie kalba apie skirtingus dalykus: suskirstę dalimis kūrinį galime pažvelgti į jį giliau ir suvokti gilesnius kūrinio prasmės klodus. Iš pirmo žvilgsnio elementarios gramatinės

kategorijos, nors jos tėra „raštijos skeletas“, gali kurti savarankišką prasminį audinį, kuris sudarys neatsiejamą kūrinio prasmės visumos dalį, ir jei vertėjas jo neperpras ir į jį neatsižvelgs, versdamas jis neišvengs mažesnių ar didesnių prasmės nuostolių.

Pasak Olimpijos Armalytės ir Liongino Pažūsio, klystume, jeigu kalbos ženklo sampratą apribotume tik žodyno vienetais. Ne mažiau svarbų vaidmenį kalbos sistemoje vaidina jos gramatinė sandara. Leksinės ir gramatinės reikšmės skiriasi raiškos būdu: reikšmės, kurios vienoje kalboje turi leksinę raišką, kitoje kalboje gali turėti gramatinę raišką ir atvirkščiai (Armalytė, Pažūsis, 1990). Jeigu kalbėsime apie verstinio teksto analizę, gramatika dažnai yra pernelyg nuvertinama teigiant, kad vertėjo kompetencija yra išmanyti originalo kalbos ir vertimo kalbos gramatinę sandarą. Tai tarsi savaime suprantamas, diskusijų nevertas dalykas. Tačiau šiuo atveju mes kalbame apie poetinį tekstą. *Poezijos gramatika* yra sudėtinė kūrinio prasmės dalis, virstanti *gramatikos poezija*, kurios ignoruoti vertėjas negali, nes net vienas ne taip išverstas gramatinis laikas gali ardyti viso kūrinio semantiką.

Eilėraštyje „La berline arrêtée dans la nuit“ vartojamų gramatinių laikų sąranga kuria tam tikrą prasmę. Kiekvienas O. Milašiaus pavartotas gramatinis laikas nėra atsitiktinis ar pasirinktas vien paklūstant gramatinėms prancūzų kalbos normoms. Šį faktą įrodė Magdalena Nowotna, atlikusi semiotinį kūrinio tyrimą *Prarastų laikų beieškant Oskaro V. de Miloszo pėdomis* (Nowotna 1997). Šio eilėraščio analizę „Nepavykęs dialogas“ atliko ir Saulius Žukas. Remiantis šiomis analizėmis bus tiriama, kaip gramatinių reikšmių sukurta prasmė perteikiama visuose keturiuose eilėraščio vertimuose į lietuvių kalbą.

## EMPIRINĖ DALIS

Paprastai gramatinių laikų vertimas iš vienos kalbos į kitą nebūna atskira vertimo tyrimų sritis. Iš tiesų vieno ar kito laiko pavartojimas originale, jo vertimas į kitą kalbą, regis, neturėtų būti itin komplikuotas ir reikalauti išsamios analizės. Kiekviena kalba turi savą ateities, praeities ir dabarties raišką, ir kiekvienoje kalboje įmanoma rasti atitikmenų verčiant.

> „Laikas – žmogaus ir viso pasaulio būtis. <...> Yra dvi pagrindinės laiko sąvokos – filosofinė ir lingvistinė. Lingvistine čia pavadinta ta laiko sąvoka, kuri reiškiama konkrečiomis kalbos formomis. <...> Trys laiko plotmės – dabartis, praeitis ir ateitis – yra universalus laiko dalijimas, būdingas visomis kalbomis kalbantiems žmonėms ir sudaro kiekvienos kalbos gramatinės laikų sistemos karkasą. O tai, kad laikų skaičius įvairiose kalbose labai skiriasi, priklauso nuo papildomųjų laiko dalijimo orientyrų, kuriuos viena ar kita kalba kalbantys žmonės įtraukia į laiko dalijimo sistemą. Pavyzdžiui, vieniems praeities veiksmui žymėti pakanka vienos formos, kitiems prireikia dviejų, o tretiems ir dviejų neužtenka...“ (Paulauskienė 1994, 325–326).

Prancūzų kalba pasižymi ypatinga laikų gausa. Prancūzų kalbos laikai skirstomi į paprastuosius ir sudėtinius. Sudėtinių yra ir ateities (*futur antérieur*), ir praeities (*passé composé, passé antérieur*) tiesioginės nuosakos laikų. Sudėtiniai laikai sudaromi iš *participe*

*passé* (būtojo laiko dalyvio) ir pagalbinių veiksmažodžių *avoir* (*turėti*) bei être (*būti*) asmenuojamųjų formų. Pagalbiniai veiksmažodžiai praranda savo leksinę reikšmę. Pagalbiniai veiksmažodžiai gali būti ir *aller* (*eiti*) bei *venir* (*ateiti*), su kuriais sudaromi netolimos ateities (*futur proche*) ir netolimos praeities (*passé proche*) laikai (Riegel, Pellat, Rioul 1999).

Lietuvių kalbos tiesioginės nuosakos laikų sistema iš pirmo žvilgsnio gali atrodyti visiškai skirtinga, nes turi tik keturis laikus, tačiau lietuvių kalboje yra sudėtinės (arba analitinės) laikų ir nuosakų formos, kurias sudaro veikiamieji ir neveikiamieji dalyviai su pagalbinio veiksmažodžio *būti* asmenuojamosiomis formomis. Pagalbinis veiksmažodis tokiais atvejais taip pat praranda savo leksinę reikšmę. Tad iš esmės dauguma sudurtinių prancūzų kalbos laikų į lietuvių kalbą gali būti verčiami analitinėmis konstrukcijomis: *quand tu auras fini ton travail, tu pourras jouer / kai būsi pabaigęs darbą, galėsi žaisti.* Veiksmo *trukmės/baigtumo* opozicija prancūzų kalboje reiškiama specialiomis laikų formomis, lietuvių kalboje veikslas reiškiamas žodžių darybos priemonėmis.

Kadangi vien grynų gramatinių kategorijų kūrinio ir jo vertimų analizei vis tiek neužteks, bus aptarti ir O. Milašiui būdingi bei analizuojamame eilėraštyje atsirandantys įvaizdžiai ir glaustai pristatytas eilėraščio siužetas.

O. Milašiaus lyrikai būdingi simbolizmo bruožai, vėlyvesnė jo lyrika neabejotinai yra filosofinė (Baužytė 1989). Poetas gimė Čerėjos dvare (Mogiliovo gub.). O. Milašius užaugo absoliučioje dvasinėje vienatvėje ir savo lyrikos ir prozos herojus dažniausiai apgyvendins „gimtuosiuose namuose, rečiau pilyse ar rūmuose, kartais – smuklėse, užeigose, viešbučiuose, stotyse, uostuose, lošimo namuose, ligoninėse, gatvėse ir t. t., t. y. buveinėse, simbolizuojančiose laikinumą, nepastovumą" (Dručkutė 1993, 29). Gimtųjų namų įvaizdis kartosis per visą O. Milašiaus kūrybą. G. Dručkutė išskiria dar vieną esminį O. Milašiaus poezijos įvaizdį – sodą, antrąjį būsimo poeto Čerėjoje praleistos vaikystės centrą, svarbią vaikystės vietą, prisiminimų priežastį ir objektą. Namas ir sodas – reikšmingiausi O. Milašiaus vaikystės veiksniai, ir daugelyje eilėraščių bei kitų kūrinių šie įvaizdžiai eina greta (Dručkutė 1993). Eilėraštyje „La berline arrêtée dans la nuit" karieta sustoja prie rūmų-namų vartų. Šiame kūrinyje laikinumas ir nepastovumas lyg įkūnijamas kelionėje, kuri baigiasi prie namų durų.

Eilėraštyje susipina praeitis ir dabartis. Karieta sustoja prie rūmų vartų, ir kol tarnas nuėjęs ieško raktų, lyrinis „aš" kalba savo bendrakeleivei apie rūmus, sodą, oranžeriją, girią prie rūmų, savo senolius, kurių kapai – kažkur tolimose šalyse. Pasakojimas trūkinėja, kai jis siūlo jai pamiegoti, apgailestauja, kad atvežė ją į tokius niūrius namus, kartu džiaugiasi, kad jie pamatys gražų vaikystės kambarį, mato, kaip debesys dengia mėnulį, stebisi, kodėl vis negrįžta tarnas su raktais.

Kaip jau buvo minėta, šiame kūrinyje laikai sudaro vientisą nedalomą visumą. M. Nowotna nurodo tris pagrindines eilėraščio „La berline arrêtée dans la nuit" sąvokas: **kelionę, (laiko) sustojimą ir naktį**, ir teigia, kad šio subjektas yra keliautojas tarp kelių

atskaitos taškų, keičiantis savo padėtį žemėje. Todėl šiuo atveju svarbiausia atitinkamas gramatinių laikų sutvarkymas. Kiekvienas laikas šiame eilėraštyje yra pavartotas tam tikru tikslu ir turi savo prasmę. Yra skirtumas, ar pavartotas paprastasis būtasis, ar sudėtinis būtasis, ar paprastasis būsimasis, ar netolimą ateitį reiškiantis laikas, susijęs su sakymo aktu, situacija, „nekantresnis“ ir todėl subjektyvesnis.

Eilėraščio laikų sąranga sukasi apie pagrindinę ašį – pačioje eilėraščio pradžioje pavartotą nekaitomą veiksmažodžio formą *en attendant* (*laukiant*), kuri sustingdo eilėraščio laiką: laikas privalo sustoti, kad būtų išsaugota subjekto praeitis, prarasta šalis. Pasak M. Nowotnos, ši forma „yra laiko sustingdymo ir panaikinimo forma, kadangi laiko savybė yra judėjimas. <...> Čia, šiame tekste, pusdalyvio (*gérondif*) forma modifikuoja laukimo vertę, išryškindama vienalaikiškumą („Raktų laukdama”), o tai sustingdo laiko tėkmę. Laiko sustabdymas, gramatinės logikos požiūriu kone absurdiškas, įgyja prasmę specifinėje poetinėje konfigūracijoje, suteikiančioje subjekto būčiai figūratyvinę išraišką. Subjekto būtį pirmiausia apibūdina jo santykis su laiku. Subjektas *yra* laiko tėkmėje, bet jis yra ir laiko *padarinys*“ (Nowotna 1997, 65). *Gérondif* forma į lietuvių kalbą dviejų šio eilėraščio vertėjų yra išversta pusdalyviu: *raktų belaukdama*, *raktų laukdama*. Dviejuose kituose vertimuose vartojama būsimojo laiko forma: *o kol atneš raktus*, *kol atsiras raktai*, tačiau abiem atvejais pavartotas prieveiksmis *kol* (ligi kurio laiko) perteikia laiko sustingimo, laukimo pojūtį – gramatinė originalo reikšmė išreikšta leksinėmis priemonėmis ir atitinka originalo prasmę. Eilėraštyje ši forma pavartojama du kartus, ir vertėjai taip pat tą pakartojimą išlaiko:

**1 lentelė**

| Originalas | 1 vertimas | 2 vertimas | 3 vertimas | 4 vertimas |
|---|---|---|---|---|
| *En attentand les clefs* (3:133) | Raktų belaukdama (1:188) | Raktų belaukdama (1:190) | O kol atneš raktus (1:192) | O kol atsiras raktai (2:335) |

Kadangi yra laukiama, kalbantysis kalba savo bendrakeleivei. Jis kalba apie tai, kas **yra dabar**, kaip atrodo namai ir jų aplinka, ir apie tai, ką prisimena, **kas buvo**. „Centrinis teksto subjektas yra drauge senis ir kūdikis. Jis pats sau senolis“ (Nowotna 1997, 93). Tad lyrinio „aš“ kalbėjimą būtų galima suskirstyti taip:

**2 lentelė**

| Laukimas | |
|---|---|
| **Kas yra dabar** | **Kas buvo anksčiau** |
| Kalbėjimas apie tai, kas yra dabar, išreiškiamas | Kalbėjimas apie tai, kas buvo, išreiškiamas |
| *présent* (esamasis laikas) | *passé simple* (paprastasis praeities laikas) |

| Laukimas | |
|---|---|
| **Kas yra dabar** | **Kas buvo anksčiau** |
| *passé composé* (sudėtinis praeities laikas) | *Imparfait* (paprastasis praeities laikas, reiškiantis nesibaigusį, pasikartojantį veiksmą) |
| *futur proche* (sudėtinis netolimos ateities laikas) | |
| *futur simple* (paprastasis ateities laikas) | |
| *impératif* (liepiamoji nuosaka) | |
| *participe passé* (būtojo laiko dalyvis) | |

**Kas gi yra dabar?** Tarnas ieško raktų; ponia prašoma paklausyti naktinio alėjos šlamesio; kalbantysis ruošiasi ją nešti iki pilies durų; namas niūrus ir juodas jo poniai-kūdikiui, ir toji ponia žino liūdną savo bendrakeleivio praeitį; jo protėviai miega tolimose šalyse, ir kalvoje laukia jiems skirta vieta, o su kalbančiuoju gęsta jų giminė; netrukus jie abu pamatys gražų vaikystės kambarį, kur tyla prabyla pajuodę portretai; gęsta žibintas; mėnulis pasislėpė; pelėda ūkauja giraitėj; ponios prašoma, kad ji pamiegotų; ji pamatys, kokia graži giria birželį; sniegas tirpsta ant jos veido; ją ima miegas; sniegas sukasi vėjyje; kalbantysis nieko negirdi, matyt, tarnas nuėjo išgerti, nes tarnas senas ir kvaištelėjęs; namas juodas, spynos surūdijusios, vynuogienojai išdžiūvę, durys užrakintos, tarnai išmirę, langinės uždarytos, alėjoje pilna lapų; kalbančiojo atmintis prasta, jis atsimena tik proprosenelio oranžeriją ir teatrą; jis girdi žingsnius alėjos tolumoje, ir štai pasirodo Vitoldas / Vytautas su raktais.

Eilėraštyje daug veiksmažodžių, vartojamų esamuoju laiku. Juos būtų galima suskirstyti į dvi grupes: pirmoji – tai veiksmažodžiai, reiškiantys kalbėjimo akto metu vykstančius veiksmus, ir antroji – kai dabartis nėra sukoncentruota į kažkokį dabar vykstantį konkretų veiksmą, o konstatuojami besitęsiantys seniai prasidėję procesai, t. y. veiksmas ilgesnis už kalbamąjį momentą.

Pirmajai grupei priklauso pats pirmasis poeto pavartotas esamojo laiko veiksmažodis – jie turi laukti, o tarnas tuo metu ieško raktų: *Il les cherche sans doute parmi les vêtements de Thècle*. Dviejuose vertimuose taip ir verčiama: *Be abejo, jisai jų ieško; Tikriausiai jis ieško jų*. Kituose vertimuose vertėjai vartoja būsimąjį laiką: *Jis jų, žinoma, ieškos; Senis ieškos jų*: Ateities / dabarties riba tarsi susilieja, ir atrodytų, jog prasmė išlieka ta pati: ar jis jų ieško, ar ieškos, tiesiog reikalingi raktai, reikalingas tam tikras rezultatas. Tačiau vis dėlto originalo esamasis laikas siejasi su jau aptarta *gérondif* forma: yra laukimas, ir laukimo metu **yra kažkas daroma**: kaip tarnas ieško raktų, taip tirpsta sniegas ant moters veido, taip jis sukas vėjy, taip šnabžda alėja, taip gęsta žiburys. Gal pernelyg drąsu būtų teigti, jog dviejų vertėjų pavartotas būsimasis laikas netinkamas, tačiau esamasis laikas vis tiek tiksliau perteikia tai, kas pasakyta originale:

**3 lentelė**

| | | | | |
|---|---|---|---|---|
| *Il les cherche sans doute*<br>*Parmi les vêtements*<br>*De Thècle morte il y a trente ans*<br>(3:133) | Jis jų, žinoma, po<br>Teklės kišenes,<br>tos,<br>Kur trisdešimt metų kai mirė,<br>**ieškos** (1:188) | Be abejo, jisai jų **ieško**<br>Mirusios prieš trisdešimt metų<br>Teklės<br>Drabužiuose<br>(1:190) | Senis **ieškos** jų<br>Tarp mirusios prieš trisdešimt metų<br>Teklės apdarų<br>(1:192) | Tikriausiai jis **ieško** jų<br>Prieš trisdešimt metų mirusios<br>Teklės<br>drabužiuose<br>(2:335) |

Kai lyrinis „aš“ bendrakeleivei pasakoja apie savo prosenius, O. Milašiaus vartojama esamojo laiko forma *laukia* reiškia veiksmą, ilgesnį už kalbėjimo momentą: *Ils dorment dispersés dans les pays lointains / Depuis cent ans / Leur place les attend / Au coeur de la colline* (3:134). Tai veiksmas be pabaigos ir be pradžios, toks esamasis laikas, kuris yra dar neįvykęs, tebesitęsiantis, „tebelaukiantis“, nors *jie* miega jau šimtas metų. Šios reikšmės perteiktos visuose vertimuose, nors 3 vertime pavartotas dalyvis: *Jų kaulai* [yra] *išbarstyti tolimose šalyse* (1:192). *Jie* yra išsisklaidę, bet kalva yra vienintelė. Tad nėra svarbu, ar vertėjas išvertė *jie miega*, ar *jų kaulai išsibarstę*. Svarbiausia, kad *laukia jiems skirta vieta*. Šis veiksmažodis visuose keturiuose vertimuose verčiamas esamuoju laiku.

Problema kyla dėl veiksmažodžio *s'éteindre*, kuris taip pat pavartotas esamuoju laiku, ir du kartus: gęsta subjekto giminė ir gęsta žibintas:

**4 lentelė**

| |
|---|
| *Avec moi leur race* ***s'éteint*** <…> *La lanterne* ***s'éteint****, la lune s'est voilée* (3:134 ) |
| *Aš paskutinis jųjų kraujo* <…> Žiburys jau ***gęsta****, mėnulis niaukstos* (1 vertimas) (1:188) |
| Su manimi **užges** jų giminė <…> Žibintas **gęsta**, mėnuo apsitraukė (2 vertimas) (1:190) |
| *Aš – paskutinis ainis savo giminės* <…> Žibintas ***gęsta****, mėnuo slepiasi tylus* (3 vertimas) (1:192) |
| Su manimi išnyksta jų giminė <…> Žibintas **užgęsta**, mėnulis apsiblausęs (4 vertimas) (2:335–337) |

Tai du skirtingi esamieji laikai: žibintas gęsta čia ir dabar, o kalbančiojo giminė gęsta kartu su kalbančiuoju – ribos išplėstos, veiksmas abstraktus. Anot M. Nowotnos, „du esamieji laikai: mano giminė užgęsta ir žibintas gęsta <...> yra sentenciniai, atsieti nuo sakymo dabarties. Veiksmažodžio s'éteindre prasmė įveda tamsios nakties semantinį lauką – „mėnuo apsitraukė“ (Nowotna 1997, 96). Nė viename vertime šio veiksmažodžio prasmė neperteikta, nes pirmame ir trečiame vertimuose jis tėra pavartotas vieną kartą, o antrajame vietoj esamojo laiko pavartotas būsimasis. Būsimojo laiko pavartojimas nėra

visiškai adekvatus originalo prasmei. Pasak S. Žuko, „pažodžiui šios frazės veiksmažodis pateiktas esamajame laike, o ne būsimajame, kaip tai matome vertime. <...> **Tai reiškia, kad nykimas ne perspektyva, virtuali galimybė, bet jau prasidėjęs realus procesas“** (Žukas 1997, 66) (paryškinta straipsnio autorės). Ketvirtajame vertime išsaugoma esamojo laiko reikšmė, tik neperteikiamos tamsos, nakties, gesimo semos – tiesiog paliekamas išnykimas. Išlaikius gramatinę sandarą suardoma semantinė.

Poetas eilėraštyje vartoja du būsimuosius laikus: paprastąjį būsimąjį ir netolimą ateitį reiškiantį laiką. Forma *je te porterai* (nunešiu aš tave) ir forma *nous allons voir* (netrukus pamatysime) supriešinamos viena su kita. Bendresnio pobūdžio veiksmas „nunešti“ priešpastatomas artimiausios pasekmės numatymui (*netrukus pamatysime*). Netolimą ateitį reiškiantis laikas *futur proche* prancūzų kalboje vartojamas tuomet, kai sakantysis nori pabrėžti būsimo veiksmo realumą, tai, kad tas veiksmas tikrai įvyks, ir lietuvių kalboje gali būti perteiktas leksinėmis priemonėmis, pavyzdžiui, prieveiksmiais *tuoj, netrukus*. Štai vertimai:

**5 lentelė**

| *Je te porterai à travers les ronces et l'ortie des ruines / Nous allons voir la belle chambre de l'enfance* (3:133) | |
|---|---|
| 1 vertimas:<br>Tave nunešiu per griuvėsių erškėtrožes ir dilgėles /<br>Nueisim žvilgterėti seklyčios kur augau (1:188) | 2 vertimas:<br>Nunešiu aš tave per gervuogynus ir griuvėsių dilgėles /<br>Mes aplankysim gražųjį vaikystės kambarį (1:190) |
| 3 vertimas:<br>Per griuvėsių erškėčius ir dilges nunešiu tave /<br>**Tuoj** pamatysim gražų vaikystės kambarį (1:192) | 4 vertimas:<br>Nešiu tave per gervuoges ir dilges /<br>**Tuojau** pamatysime gražų vaikystės kambarį (2:335) |

Tad ši praeities ir ateities sąsaja perteikta tik trečiajame ir ketvirtajame vertimuose. Abu variantai atitinka originale pavartotų laikų prasmę. Kituose vertimuose vartojama paprastojo būsimojo laiko forma *nueisim, aplankysim* – tai emociškai neutralaus būsimojo laiko prasmė. Ji nesusieja praeities su dabartimi. Vertėjui privalu paisyti originalo autoriaus pasirinktų gramatinių reikšmių, nes jeigu šiuo atveju originale pavartoti du skirtingi būsimieji laikai, matyt, autorius turėjo savų sumetimų.

Eilėraščio dalyje **tai, kas yra dabar**, vartojamas ir sudėtinis būtasis laikas *passé composé*, reiškiantis jau įvykusį veiksmą, susijusį su kalbėjimo momentu (tokia gali būti šio laiko funkcija prancūzų kalboje (Riegel, Pellat, Rioul 1999, 301–302)): *mėnulis pasislėpė, tarnas nuėjo išgerti, kalbantysis prarado atmintį*. Šie veiksmai susiję su tuo, kas vyksta

kalbėjimo metu. Dviejų laikų – esamojo ir būtojo sudėtinio – vartojimas būdingas kalbėjimo aktui, šnekamajai kalbai, dialogui, todėl jis turi atsispindėti vertime. Štai šių laikų vertimų variacijos:

**6 lentelė**

| *la lune* ***s'est voilée***<br>*il* ***est allé boire***<br>***j'ai perdu*** *la mémoire* (3:134–135) | |
|---|---|
| 1 vertimas:<br>mėnulis **niaukstos**<br>jis **bus nuėjęs** išsigerti<br>**kur buvo** mano protas<br>(1:188–189) | 2 vertimas:<br>mėnuo apsitraukė<br>jis nuėjo išsigerti<br>aš pats **nebeturiu** nė atminties<br>(1:190–191) |
| 3 vertimas:<br>mėnuo **slepiasi** tylus<br>jis jau **pasigėręs**<br>aš – **nebetekęs** atminties<br>(1:192–193) | 4 vertimas:<br>mėnulis **apsiblausęs**<br>jis **bus nuėjęs** išgerti<br>aš nieko **nebeprisimenu**<br>(2:335–337) |

Nė vienas vertimas adekvačiai neperteikia šių laikų vartojimo, nors, atrodytų, uždavinys nėra itin sunkus: *mėnulis pasislėpė, tarnas nuėjo išgerti, aš praradau atmintį*. Dialoge šnekamosios kalbos funkciją atliekantis „gyvas“ kalbėjimo laikas virsta statiškais vaizdais, pasyvo konstrukcijomis, retoriniais sakiniais ar tiesiog teiginiais. Suardoma tam tikrais prancūzų kalbos laikais O. Milašiaus sukurtà to, kas vyksta čia ir dabar, ir to, kas vyko praeityje, priešprieša. Tarsi pasimeti vertime.

Pasakojime apie **tai, kas buvo**, vartojami būtieji laikai, būdingi naratyvui: *passé simple*, *passé composé, imparfait*. Šių praeities laikų sąranga iš esmės perteikta visuose vertimuose ir atskiros išsamesnės analizės nereikalauja.

## IŠVADOS

Pagal M. Nowotnos interpretaciją suskirsčius eilėraštį į laukimo, dabarties ir praeities tarpsnius galima teigti, kad eilėraštyje „La berline arrêtée dans la nuit“ vienas pagrindinių prasmės krūvių tenka laikų raiškai.

Vertėjams pavyko perteikti originalo laukimo ir praeities tarpsnių gramatinių laikų raišką.

Originalo dabarties tarpsnio laikų sąrangos nepavyko perteikti nė vienam vertėjui. Dialogas tarp eilėraščio lyrinio „aš“ ir jo bendrakeleivės kartais virsdavo statiškais vaizdais,

neliko abstrakčios reikšmės esamojo laiko ir gramatiniu, ir semantiniu požiūriu svarbioje kūrinio vietoje.

Kūrinio gramatika ne visuomet tėra paprastas kūrinio „skeletas“. Jei ji kuria tam tikrą kūrinio prasmės audinio dalį, vertime ši prasmė turėtų būti perteikta.

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## LE RÔLE DE LA GRAMMAIRE DANS LA TRADUCTION DE LA POÉSIE : ANALYSE DES TRADUCTIONS DU POÈME D'OSCAR MILOSZ “LA BERLINE ARRÊTÉE DANS LA NUIT“

LIUCIJA ČERNIUVIENĖ

Résumé

Le rôle de la grammaire dans la traduction de la poésie ainsi que dans la traduction littéraire en général est trop souvent négligé. Les connaissances de la grammaire de la langue étrangère font partie des compétences indiscutables du traducteur. Comme le souligne bien R. Jakobson,

les linguistes nient souvent les ressources poétiques que cachent les structures morphologique et syntaxique de la langue. Le poème d'O. Milosz « La berline arrêtée dans la nuit » en est la preuve. Une organisation singulière de l'emploi des temps du futur, du présent et du passé crée un sens dans l'œuvre, ce que démontre bien dans son interprétation « À la recherche des temps perdus selon *Oscar* V. de L. *Milosz* » M. Nowotna.

Dans le présent article sont analysées quatre traductions en lituanien de ce poème effectuées par quatre traducteurs ou poètes différents. Nous nous sommes également basée sur l'étude de M. Nowotna. L'analyse a démontré que les traducteurs n'avaient pas réussi à déchiffrer l'emploi des temps et leur signification dans leur totalité et le sens de l'original a été en partie perdu dans les traductions.

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# AN INTEGRATED MODEL FOR TRANSLATING LEGAL TEXTS

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The paper proposes a model for translating legal texts which is intended to direct the translation process through a series of stages to the final product—a *skopos*-oriented target text in which the potential pitfalls resulting from translating between different legal languages and systems have been considered. The model unites different translation stances (Snell-Hornby's integrated approach, the functionalist views with the *skopos* theory and the concept of *cultureme*, as well as Chesterman's theory of *memes*) with the findings of comparative law regarding differences between legal systems and their impact on legal languages. It consists of ten stages, each addressing one of the specific linguistic and extra-linguistic aspects of legal text types. When translating legal texts, a very specific situation may arise with respect to the cultural embeddedness of the target text, since *memes* of different legal cultures may co-exist on its various levels. This is especially the case when the parties involved in legal communication occurring through translation decide to use a third language as a *lingua franca*, which may lack any direct correlation with the legal culture(s) underlying such communication.

## 1. INTRODUCTION

The translation model proposed in this paper combines different translation approaches with the findings of comparative law regarding the differences between legal systems and their impact on legal languages and substantiates them with the results of a corpus study of commercial contracts in English, Slovene and German. It follows in large traits Snell-Hornby's (1995) integrated approach to translation, as it foresees a sequence of stages each addressing one specific aspect of contracts with an interdisciplinary focus. It also adopts the functionalist view stressing the importance of the prospective function, i.e. *skopos* according to Reiß and Vermeer (1984) as the decisive factor determining the type of translation to be produced. The basic idea underlying the model is viewing contracts as *culturemes* in accordance with the concept of *cultureme* as first introduced and advocated

by Oksaar (1988) and later adopted by the functionalist approaches to translation which defined *culturemes* as formalized, socially and juridically embedded phenomena, existing in a particular form and function in a given culture (Vermeer 1983, 8; Nord 1997, 34). In the light of Oksaar's theory of *culturemes* the process of entering an agreement and fixing its contents in the form of a contract text is seen as a standardised pattern of communicative behaviour, i.e. a *cultureme*. The *cultureme* as a socio-cultural category is realised through realisational (verbal, paraverbal, non-verbal and extra-verbal) and regulatory behaviouremes (i.e. referring to extra-linguistic aspects e.g. time, space, social order, etc.) When observing the *culturemes* in different cultural settings, differences are established with respect to all behaviourem categories, the most relevant ones in the case of legal texts, however, are those occurring on the verbal (the text form conventionally used in a given culture) and the regulatory level, i.e. the governing legal system which provides the communicative framework to the contract. The behaviouremes mapped at different text levels reflect established cultural practices and thus correspond to the concept of *memes* as proposed by Chesterman (1997, 7), i.e. units of cultural transfer which can only be transmitted verbally across cultures through translation. For translation purposes the source and the target texts are analysed on their extra-linguistic (the extent and contents of the contract as required by or customary in the relevant legislation) and linguistic (i.e. lexical, syntactic, pragmatic, stylistic) memetic levels. The memetic structures thus established are then compared in order to map their common traits and differences.

The model reflects the procedure developed by the author in years of translation practice, i.e. a schematized think-aloud-protocol proposing a sequence of ten steps directing the translation of contracts as legal texts types as described below.

## 2. IDENTIFYING THE SKOPOS OF THE TRANSLATION

In the initial phase the translator uses the data contained in the translation brief, gathers necessary additional information from the commissioner and/or evaluates the circumstances of the communicative situation for which the translation is needed to define the *skopos*, i.e. the prospective use of the target text. Translations of contracts can serve a number of different *skopoi,* from mere information on the source text for a receiver in the target legal culture who does not speak the source language to a translation which will have the status of authentic text in the target legal culture. Some of the possible functions of the target text are:

- drafting one of the bi-/multilingual versions having equal legal force within an international legal transaction, where one legal system will be binding, i.e. defined as the governing law;
- the target text will be produced for one of the parties to the contract, but will not have the status of the authentic text;

- the source text will be used as a basis for a new contract in the target legal culture and will thus have to be adapted by transferring and mutating memes on different text levels;
- the target text will be produced for receivers in the target legal system who do not speak the source legal language to enable them to study the characteristics of the source legal system and language, etc.;
- the target text will be produced for a party external to the contract, e.g. a financial institution/bank as proof of a future income (e.g. for the granting of a loan);
- parts of the target text will be used in the target environment for publication, e.g. in a newspaper article.

### *2.1. Defining the type of translation matching the skopos*

At this stage, the translator will determine the type of translation which will best suit the *skopos*. According to Cao, there are three categories of legal translation: translation for normative, for informative and for general legal or judicial purposes (Cao 2007, 10–12).

Legal translation for normative purposes implies producing translations of legal instruments in bilingual and multilingual jurisdictions, where the source and the target text have equal legal force. In the case of contracts, this kind of translation is necessary within bilingual/multilingual legislations (such as Switzerland, bilingual areas of Slovenia, Italy, Belgium, etc.), as well as within supranational legislations such as the UN and the EU, but also when contracts as private documents are made in two or more equally authentic language versions.

Legal translation for informative purposes has constative or descriptive functions and includes translations of different categories of legal texts, produced in order to provide information to target culture receivers, whereby the translations only have informative value and no legal force. In the case of contracts only one version is usually defined as the authentic text, while the translations into other languages merely have informative value, but no binding effect.

The third possible translation category is the translation for general or judicial purposes, where source language texts are translated to be used in court proceedings as parts of documentary evidence and thus have an informative, as well as descriptive function. Contracts are often translated to provide evidence of the obligations assumed by the parties and the rights conferred to them. Generally, such translations are commissioned to sworn translators, who produce a certified translation and confirm in a special clause that the translation fully conforms to the original.

Experienced translators will usually be able to establish the *skopos* and the kind of translation best conforming to it, the relevant information however may also be supplied in the translation brief, which, as pointed out by the *skopos* theory, can contribute considerably to the quality and functionality of the translation.

### *2.2. Establishing the legal systems involved in the translation and their hierarchy*

When translating contracts, it needs to be considered that although the translation involves two different legal languages and usually two legal cultures, not all legal systems involved will be considered directly. When translating within an international or supranational legal system such as the law of the UN or the EU or within a multilingual jurisdiction (such as the legal systems in bilingual/multilingual areas of Italy, Slovenia, Switzerland), only one legal system will be involved and thus binding. In contracts regulating the relationships between parties from different countries, where the contracting parties usually agree upon one legal system as the governing law, there will be two or more legal systems involved, but only one binding and thus hierarchically superior. Hence, this binding legal system will be the one underlying both the source and the target text.

### *2.3. Defining the extent of relatedness of the legal systems involved in the translation*

At this stage the translator should identify the legal families to which the legal systems involved in translation belong and establish their degree of relatedness. Sandrini points out that the translatability of legal texts directly depends on the relatedness of the legal systems involved in a particular translation (Sandrini 1999, 17). Hence, a translator should be well acquainted with the major legal families, their differences and common traits and thus be able to anticipate the potential pitfalls resulting from the (un)relatedness of legal systems.

Zweigert and Kötz group legal systems on the basis of their historical development, the specific mode of legal thinking, the distinctive legal institutions, the sources of law and their treatment, as well as the ideology. They thus distinguish eight major legal families: the Romanistic, Germanic, Nordic, Common Law, Socialist, Far Eastern Law, Islamic and Hindu Laws (Zweigert, Kötz 1992, 68–72). The two most influential legal families nowadays are the Common Law and the Civil Law (i.e. the Romano-Germanic) families, to which 80% of the countries of the world belong. The Common Law family includes England and Wales, the USA, Australia, New Zealand, Canada, some of the former colonies of England in Africa and Asia such Nigeria, Kenya, Singapore, Malaysia and Hong Kong, while the Civil Law countries include France, Germany, Italy, Switzerland, Austria, Latin American countries, Turkey, some Arabic states, North African countries, Japan and South Korea. Some legal systems are hybrids created through the mixed influence of the Common Law and the Civil Law, e.g. Israel, South Africa, the Province of Quebec in Canada, Louisiana in the US, Scotland, the Philippines and Greece. According to Cao the law of the EU is also to be classified as a mixed jurisdiction (Cao 2007, 25).

The legal systems pertaining to the so-called Civil (i.e. Continental) Law, which includes the Romanic, the German and the Nordic legal systems, are relatively related. They have common foundations in the Roman legal tradition and are characterized by codification. In the case of the continental legal systems, a considerable closeness with respect to the

legal concepts applied can be expected. On the other hand, the legal systems of other countries and cultures, derived from different traditions, are difficult to compare—such as the Far-Eastern, the Islamic, the Hindu and finally, the so-called Anglo-American or Common-Law legal family, based on *common law, equity* and *statute law*.

Taking into account these differences the translator will be able to anticipate that more translation problems are to be expected when translating Anglo-American contracts into the language of one of the continental legal systems as when translating between two legal systems pertaining to the same legal family. A basic knowledge of comparative law will enable him/her to map the areas of law where the extent and markedness of the differences between the legal systems may hinder the translation process (e.g. the Law of Obligations in continental legal orders or *equity* in the Anglo-American legal family).

### *2.4. Establishing the relationship of the contemplated languages and legal systems*

Having established the extent of relatedness of the legal systems underlying the translation, the translator should also evaluate the level of relatedness of the languages involved. In this respect, de Groot points out that the crucial issue to be contemplated when translating legal concepts is the fact that 'The language of the law is very much a system-bound language, i.e. a language related to a specific legal system. Translators of legal terminology are obliged therefore to practice comparative law' (Groot 1998, 21). It is thus the legal system in which the language is embedded and not the general culture underlying it to play an essential role in translation. In this respect, Weisflog (1987) speaks of the 'system gap' existing between legal systems, which in turn results in the gap dividing legal languages. The wider the system gap the higher the degree of translational difficulty and, consequently, the lower the level of equivalence to be expected.

If the contract text is viewed as *cultureme*, the impact of the legal system is directly felt on its extra-linguistic level—through superordinated legal acts (the Law of Obligations in continental legal systems, commercial usage, informal legal sources such as the General Terms and Conditions), which apply to the contractual relations and are sometimes directly mentioned in the contract wording. Such referencing to superordinated legislation is typical of contracts made under continental law where the influence of hierarchically superior regulations affects the macrostructure of the text. Contract elements regulated by such hierarchically superior acts namely do not need to be explicitly and extensively set forth in the text, as they apply automatically. As a consequence, contracts drafted under continental civil legislation are as a rule shorter than comparable Anglo-American contracts, for which such (tacit) application of hierarchically superior legislation is not common. In their study in which they compare German and American business contracts, Hill and King (2004) argue that German agreements are usually only one-half or two-thirds the size of comparable US agreements made for the same or similar purposes.

The relatedness of legal languages in translating contracts will be reflected in the greater or lesser relatedness or similarity of the different memetic levels of the text, such as the use

of the passive voice in German, as well as in Anglo-American contracts on the syntactic level, the differences between the way of expressing the assuming of obligations between languages, e.g. the *shall* future in English and lexical verbs such as *sich verpflichten* in German or *zavezati se* in Slovene (to undertake, to bind oneself) on the pragmatic level.

When translating between different legal systems or families, the translator should thus evaluate the relatedness of the legal systems, but also take into account the affinity of the languages involved in translation resulting in one of the following scenarios according to de Groot (1992, 293–297):

- the legal systems and the corresponding languages are closely related, as in the case of Spain and France, or Slovenia and Croatia;
- the legal systems are closely related but the languages are not, e.g. when translating between Dutch laws in the Netherlands and French laws;
- the legal systems are different but the languages are related; here the difficulty will be considerable, especially as this relatedness of languages implies the risk of *faux amis*, as in the case of translating German legal texts into Dutch or vice versa;
- the most difficult task will be translating between unrelated legal systems, as well as languages, e.g. translating Common Law texts from English into Slovene.

Kocbek (2009, 53–54) argues that de Groot's categorization of translational situations fails to identify two further possible scenarios. The first involves translating within an international or a supranational legal system, e.g. within the UN or the EU, where legal concepts pertaining to the EU law are translated by using terms bound to national legal systems (drawing from national legal terminologies), which may be tainted by the meanings attributed to them in the source legal system. In order to be used within the EU legal system, the existing terms should therefore be 'neutralised', i.e. re-defined (e.g. by adding a footnote specifying their meaning within the EU context).

The second scenario leading to potential pitfalls implies translating between legal systems which are relatively related (e.g. German and Slovene, both belonging to the Civil Law), but using a *lingua franca* bound to a legal system which may be fundamentally unrelated to the legal systems involved, as is often the case with English used as *lingua franca*. Such situations involve specific problems and require a selective application of the principle of cultural embeddedness. In such cases, the specific memetic structure of Anglo-American contract *culturemes* on the syntactic, pragmatic and stylistic level may be envisaged, whereas on the lexical level there is the risk of introducing *memes* from the legal system underlying the *lingua franca* (in the case of English the Common Law), which are alien to the legal systems of the communicating parties and may as such prejudice communication.

When recognizing one of the above presented scenarios, the translator will be able to evaluate where problems are to be expected due to the lack of equivalence as a result of the

unrelatedness of the legal systems, as in the case of typical lexical *memes* of Anglo-American contracts, such as *consideration* (a key concept in contracts under Common Law, implying a right, interest, profit or benefit accruing to the one party of a contract, or some forbearance, detriment, loss or responsibility given, suffered or undertaken by the other party) or with concepts referring to the Law of Obligations in the case of continental contracts.

### *2.5. Establishing the memetic structure of the source text cultureme*

At this stage, the translator will have to identify the *memes* which shape the *cultureme* of the source text on the extra-linguistic and linguistic level. To this purpose, s/he will need a good knowledge of the text conventions applying to contracts in different legal cultures.

On the macro-structural level of the text, extra-linguistic factors (the legal system) determine its extent and those text elements which are considered obligatory or recommendable in a given legal culture ('*boilerplate clauses*'), such as the *Recital* with the *Whereas clauses*, the *Representations and Warranties* in Anglo-American contracts. In analysing this dimension of the text, the knowledge of contract-relevant areas of law in a given legal system proves useful (Contract Law in the Anglo-American legal culture, the Law of Obligations in the continental legal culture). Moreover, the translator should also be acquainted with the specific style of drafting contract texts, e.g. drafting customized contracts which is typical of the Anglo-American culture or using more standardized texts created by adapting sample contract texts typical of the German and Slovene legal culture.

On the micro-structural level *memes* will have to be identified:

- on the lexical level—the specific terms expressing concepts prototypical of the source legal culture, as well as phenomena, such as word pairs (e.g. 'bind and obligate', 'deemed and considered') and word strings (e.g. 'all taxes, levies, duties, imposts, charges and withholdings of any nature whatsoever'), typical of Anglo-American contracts, and idiomatic expressions such as 'lifting/piercing the corporate veil' or archaisms (so-called legal adverbs, e.g. *herein, hereunder*);
- on the syntactic level—the prevailing sentence structures (typical conditional, e.g. introduced by 'provided that'), the use of the passive voice and impersonal verb forms;
- with respect to style—the *memes* marking the level of formality and the language means used to create the effect of objectivity, to stress the official nature of the text (passive voice);
- on the pragmatic level—the language means prototypical of the source legal culture for expressing the essential contractual relationships (assuming and imposing obligations, granting and obtaining rights) which typically have a strong performative power.

Having clearly defined the contract *cultureme* in the source legal language and culture, the translator will be able to compare it with the corresponding *cultureme* in the target legal culture.

### *2.6. Determining the hypothetical target cultureme*

By drawing on his/her knowledge of the target legal culture and analysing (a corpus of) parallel target culture texts, the translator will be able to mentally conceive a hypothetical target text, i.e. a skeleton text fully conforming to the conventions of the target legal culture by applying the above described procedure. Drawing on previous knowledge of the source and target legal cultures s/he will be able to anticipate potential translation pitfalls resulting from the gap dividing the legal systems.

### *2.7. Comparing the source and target culturemes—mapping universalities and divergences*

By comparing the *cultureme* of the source text with the hypothetic target text *cultureme,* it will be possible to identify common features (universal *memes* of contract texts), i.e. overlappings between the source and target *culturemes,* as well as the divergences between them on different text levels.

When proceeding to draft the target text, the *skopos*, i.e. the intended function or prospective use of the target text is the key factor guiding the final drafting of the target text. On this account, the translator needs to determine:

- the *memes* to be directly transferred from the source into the target *cultureme*—those identified as common or universal (the use of legal terminology, a formal style), but also *memes* prototypical of the source legal culture which have to be preserved due to the *skopos,* e.g. when the source legal system applies as the governing law;
- the *memes* to be modified (mutated) and adapted to the target *cultureme* (especially when the source text is used as a blueprint for a target contract text adapted to the target legal culture);
- the extent and depth of mutation to be undergone by the source text *memes*, reaching from changes in the surface structure, such as stylistic adaptations (substituting the passive voice in Anglo-American contracts with other impersonal forms in the Slovene texts or word strings in Anglo-American contracts used to convey the concept of all-inclusiveness with shorter structures due to the lack of synonyms in the target language) and/or modifications on the conceptual level (substituting the Anglo-American concept *consideration* with the related, but by no means equivalent concept of price in continental contracts), to completely omitting some *memes* of the source legal culture (e.g. the *whereas clauses* of Anglo-American contracts when translating into a continental legal system/language) or vice versa, creating new *memes* in the target text, which the source text did not contain, but are required/customary to make the text functional within the target legal culture (when using a German/

Slovene sample contract to draft a target text complying with the Anglo-American *cultureme,* the text will have to be amended by adding prototypical elements e.g. the *Recital, Definitions, Warranties and Representations*, etc.).

### *2.8. Final design of the target text*

In this phase the translator designs the final version of the target text. To this purpose, s/he takes into account the findings of the previous steps and applies the *memes* of both the source and target *cultureme* conforming to the *skopos*. An important guideline at this stage of the translation process is the awareness that *memes* of different legal cultures can coexist in the target text depending on the *skopos.*

An analysis of contract texts has shown that some memetic features of contracts have the status of universal *memes* – e.g. structuring the text in articles, which are very often numbered and titled with the key terms dealt with in them (e.g. *Duration of the Contract, Force Majeure*, etc.), a formal and rather impersonal style and the use of complex, long sentences (with extensive use of conditions, qualifications and exceptions), which iconically reflect the complexity and intricacy of contractual elements and relationships.

Contract texts in general are marked also by their performative nature which, however, requires the use of language-specific structures enabling the realization of speech acts of establishing and assuming obligations, granting of rights, permitting, prohibiting.

On the lexical level, a universal feature of contracts is the use of technical language, i.e. legal terminology and terminology of other areas of expertise contemplated by the contract. Where due to differences between legal systems cases of non-equivalence between terms and concepts have to be dealt with, the source-language term in its original or transcribed version, a paraphrase or a neologism may be used (cf. de Groot 1998, 25) or a calque and/or a borrowed meaning can be introduced (Mattila 2006, 119–121).

In order to avoid the risk of divergent interpretations of the terms used in the contract, terminologising the words and phrases to be used might be useful. Thus, adding the *Definitions and Interpretations* clause, which is a meme of Anglo-American contracts, can undoubtedly improve the functionality of the translation. The analysis of contract texts has shown that *Definitions* as a *meme* of Anglo-American contracts are gradually gaining grounds in contracts made under continental law, as they are obviously perceived as enhancing uniform interpreting and understanding of the contract formulations.

In realizing the remaining text-levels the *memes* identified as prototypical of the individual legal cultures are to be applied. Particular attention is to be paid to the fact that in expressing crucial contractual relationships, i.e. imposing and assuming obligations and/or granting and exercising rights, language structures identified as prototypical of a legal language are applied. Accordingly, it has to be considered that the English *shall* future, which is absolutely the most widely used means of expressing obligations in Anglo-American contracts, has a considerably higher pragmatic force than the German/

Slovene future tense and should therefore be substituted by language structures with a comparable pragmatic impact, e.g. lexical verbs of the type *sich verpflichten* or *zavezati se* (to undertake, to bind oneself).

### *2.9. Ensuring the legal security of the target text and the transparency of translational solutions*

Considering the performative nature of legal language, i.e. the fact that formulations in contracts have a decisive impact on the establishing of contractual relationships, the creating of obligations and rights and are thus binding upon the parties, the translator has to assume the burden of responsibility for potential consequences of (in)adequate translation. To reduce the risk of inadequate translation, Sandrini (1999, 39) proposes to follow two guidelines. The first requires from the translator to safeguard the legal security of the target text by double-checking the legal foundations of contracts. When translating between the Anglo-American and the continental legal systems, the translator will have to take into account the differences in contract drafting under Contract Law or resp. the Law of Obligations and consult legal experts whenever necessary.

The second guideline imposes the transparency of the translational decisions, requiring from the translator to account for the translational solutions applied. To this purpose the translator will need interdisciplinary knowledge of the legal systems involved in the translation, as well as of the corresponding legal languages and *culturemes*.

## 3. CONCLUSION

The purpose of the presented translation model is to provide a dynamic framework aimed at guiding the translator through a logical sequence of steps and making him/her aware of the potential pitfalls which could compromise the quality and functionality of the target text. Each step takes into account a specific aspect of text *culturemes* by providing a targeted guideline and should lead to producing a target text which is necessarily a cultural hybrid in which *memes* of different legal cultures coexist. A fundamental role is played by the governing law, i.e. the applicable legal system which determines the extra-linguistic and conceptual frame of the text, within which *memes* of source and target *culturemes* are combined in conformity with the *skopos*. Texts written in a *lingua franca* may pose special problems as they imply the risk of introducing *memes* from the legal system underlying such language which may be completely unrelated to the legal transaction regulated by the contract. Thus, the translator should be able to selectively and critically apply *memes* from different legal cultures. By studying *culturemes* of contract texts in different legal cultures and applying the findings of such research in translation, s/he will nevertheless contribute to divulging and spreading knowledge of different legal languages and cultures. And finally, producing *skopos*-customized translations can undoubtedly enhance intercultural legal communication.

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## INTEGRUOTO VERTIMO MODELIS TEISĖS TEKSTAMS VERSTI

Alenka Kocbek

Santrauka

Šiame straipsnyje autorė siūlo teisinių tekstų vertimo modelį, sujungiantį ne tik specifinius vertimo aspektus, bet ir lyginamosios teisės tyrimų išvadas dėl teisės sistemų skirtumų ir jų poveikio teisės kalbai, juos pagrįsdama anglų, slovėnų ir vokiečių sutarčių tekstynų duomenimis. Daugiausia laikomasi M. Snell-Hornby pasiūlyto integruoto požiūrio į vertimą, pagal kurį kiekvienas tekstas analizuojamas etapais taikant tarpdalykinių tyrimų metodiką. Be to, laikomasi ir funkcinio požiūrio, pabrėžiama vertimo tikslo (*skopos*), kuris laikomas svarbiausiu veiksniu, lemiančiu verstinio teksto tipą, svarba. Autorė įveda E. Oksaar (1988) apibrėžtą *kultūremos*, t. y. standartizuoto kultūrinio elgesio modelio, sąvoką ir siūlo pažvelgti į tekstus kaip į *kultūremas*. Tekstas kaip *kultūrema* analizuojamas lingvistiniu ir ekstralingvistiniu požiūriu siekiant nustatyti

kultūrines teksto ypatybes, pagal kurias išskiriami įvairūs jo analizės lygmenys. Kultūrinės teksto ypatybės jau turi *memų* (vienai kuriai nors kultūrai būdingų idėjų, elgesio ar stiliaus ypatybių) statusą (Chesterman 1997) ir gali būti perkeliamos į kitą kultūrą verbaline forma tik per vertimą. Todėl straipsnyje analizuojama ir originalo, ir paralelinių vertimo tekstų kultūrinė struktūra. Perkeliant ir transformuojant originalo teksto kultūrą ir įvedant vertimo kalbos *memas* sukuriamas vertimo tekstas.

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# A HYBRID TRANSLATION THEORY FOR EU TEXTS

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EU texts are produced by way of multilingual negotiation in a supranational multicultural discourse community, where there is no linguistically neutral ground and where the internationalisation of concepts and ideas is a *sine qua non*. As a result, they are idiosyncratic texts, reflecting specific textual features. Their translation in the current 23 official EU languages is equally idiosyncratic and challenging, to say the least, especially since it is shaped under the EU's overwhelming cultural and linguistic diversity, the constraints of its policy of multilingualism, and the subsequent policy of linguistic equality which states that all languages are equal, or 'equally authentic' (Wagner, Bech, Martínez 2002, 7), and that translations are not really translations but language versions. In other words, in the framework of EU translation, the terms source text (ST) and target text (TT) cease to exist, while the prima facie illusory notion of 'equivalence' seems to resurface—though altered in nature—and dominate the translation practice. It thus goes without saying that in the case of EU texts and their translation a tailor-made theoretical framework is required where many classic concepts of Translation Studies (TS), such as ST, TT and equivalence need to be re-evaluated and redefined, and at the same time functionalist approaches and the postmodernist concepts of intertextuality, hybridity and in-betweenness need to come to the fore. The proposed translation theory for EU texts flaunts the feature inherent in their production, it is—just like them—hybrid.

## 1. THE DEVELOPMENT OF TRANSLATION STUDIES

In the past 60 years, translation has come a long way; in fact, in the past 30 years and after decades of neglect and repression, it has finally started to rise to the status that it deserves. Gone are the days when translators were ignored or frowned upon. Gone are the days when they were seen as mere polyglots who could speak several languages, and who could translate and interpret without a degree in translation or any formal training whatsoever. Gone are the days when translation was merely an element of language learning in modern language courses (Munday 2001, 7). During the past 60 years, interest

in the field has grown significantly, mainly because the role of translation in our rapidly evolving world has also grown significantly. Especially, in the new millennium, in which cultural exchanges have been widening, knowledge has been increasingly growing and international communication has been intensifying, translation has become *sine qua non*. Translation Studies (TS), therefore, in the sense of 'the academic discipline concerned with the study of translation at large, including literary and nonliterary translation' (Baker 1998, 277) has been flourishing. In fact, specialised translation courses at both undergraduate and postgraduate levels have been springing up like mushrooms, while numerous conferences, research projects, books and journals in many languages around the world have contributed to the visibility of translation and the translation profession.

### *The Visibility of the Translation Profession and the Role of the EU*

A stepping stone in that direction was the setting up of the European Community in 1952, i.e. the predecessor to the current European Union (EU), and the adoption in 1958 of the policy of multilingualism. The EU, which in its own words is a democratic federation of 27 equal nations, aims at 'the promotion of an ever closer Union among the people of Europe where decisions are taken as openly as possible and as closely as possible to the citizen' (Article 1, Treaty of the European Union 1997). In light of this, it is easy to understand why the founding fathers of the EU, the authors of the Treaties of Rome, recognised right from the beginning the importance of multilingualism and adopted Council Regulation No 1 which guarantees that the official languages of all the member states are both official and working languages of the EU institutions and are considered to be equal (Šarčević 2001, 314). In practice, this policy means that instead of using just a few languages like other supranational organisations do, the EU uses at present 23 languages, i.e. the official languages of its current 27 member states and 498 million citizens.

In order to implement the policy of multilingualism, the EU relies on translation and interpretation, in other words on translators and interpreters. Since EU institutions are responsible for deciding on a wide range of policies and for lawmaking, they necessarily produce a significant volume of language work and they naturally employ a huge number of translators and interpreters. In Brussels, the European Commission, the European Council and the Economic and Social Committee have a permanent ongoing translation activity. In Luxembourg, the European Parliament, the Court of Auditors, the Court of Justice and the European Investment Bank each has its own translation service, as does the European Central Bank in Frankfurt. In other words, EU institutions constitute the biggest employer of translators worldwide. They don't only employ in-house translators and lawyer-linguists, but they also call on external translation providers (translation companies or freelance translators) to cope with a level of demand that continues to increase (Sosoni 2011, 79).

Apart from raising the demand for translators in the 23 official EU languages, the EU has also raised the standards of translation by setting stringent criteria for the employment of translators and the selection of contractors. In line with the above, the working conditions offered by the EU are also quite attractive, at least in terms of remuneration and especially in the case of staff translators. It is indicative that in the Commission an entry level gross salary for a translator is 4,267.72 euros per month, not including extra entitlements and allowances[1] (European Commission 2010a). For contractors, remuneration may not be as high as this, but it is still very competitive, especially in comparison to other translation genres (Sosoni 2011, 80).

The EU institutions and the European Commission have also been particularly active in helping to raise the profile, and thus enhance the visibility, of translation and translators. The Commission's Translation Service, the Directorate General of Translation (DGT), which is by far the largest and most complex translation service in the world, seeing as it employs around 1,750 full-time translators and some 600 support staff (European Commission 2010a), has taken several actions and initiatives towards such direction, especially in the past 10 years. Notably, the EU, through its officials, has had a very strong presence in international conferences organised by academic institutions as well as professional bodies and associations; it has been consistently funding translation research projects and has been keen to develop links with academia. Through the Visiting Translator Scheme (VTS) in particular, Commission staff translators can spend a few weeks at universities around the EU giving classes on translation, the work of the DGT and languages in the EU Institutions, while interacting with academics and students in a valuable cross-fertilisation process. Within that framework, another particularly laudable initiative undertaken by the Commission's DGT is the European Master's in Translation (EMT) network of universities which seeks to help raise the standard of translator training in the EU and foster cooperation and exchanges between academic institutions offering translation courses. The EMT's aim is to facilitate the training of highly qualified translators and equip students with the necessary skills in order to compete successfully for jobs on the translation market, including the EU institutions (European Commission 2010b). It is of significant value, primarily because it brings together academia and the largest translation service in the world in a common effort 'to enhance the status of the translation profession in the European Union' (European Commission 2010b)[2].

Finally, one more action which is particularly noteworthy is the DGT's Study Strategy, which aims at gathering and disseminating knowledge and information about translation using a variety of methods such as internal studies, workshops and outsourced study

[1] As from 01.07.2009. Subject to salary adjustments according to the Staff Regulation.

[2] For more information on the activities of the DGT and the Translation Services of EU Institutions see Sosoni V. 2011. Training Translators to Work for the EU Institutions: Luxury or Necessity? *JoSTrans - The Journal of Specialised Translation* 16, 77–108. <http://www.jostrans.org/issue16/art_sosoni.php>.

projects (Kauko, Häggman 2011, 4). This strategy is particularly important because it raises awareness about translation as an activity and translators as key players in the dissemination of information and implementation of the policy of multilingualism; it also educates EU officials and the public about the translation profession, its demands and its crucial role in rendering accessible important information about the everyday lives of EU citizens.

It is thus safe to assume that the EU institutions and their policy of multilingualism have contributed significantly to the visibility of the translation profession and the breathtaking development that the discipline of TS has achieved over the past years.

## 2. THE DEVELOPMENT OF TRANSLATION THEORY

Naturally, together with TS as a discipline, translation theory has also experienced a similarly breathtaking and fascinating growth. Since the second half of the 20th century, translation theory was visibly and radically transformed, in that it moved away from the sterile dichotomies of 'letter' and 'spirit' or 'word' and 'sense'. More importantly, in the 1980s the concept of equivalence which had been dominant in translation theory throughout the 1970s and which promoted linguistic or formal approaches to the analysis of translation was put aside, as pragmatic and communicative considerations were given to the text. A growing emphasis was then placed on translation as a communicative and intercultural action and the translator was no longer considered a passive mediator, but rather an intercultural operator.

In fact, from the eighties onwards, translation theory was characterised by a remarkable vivacity and diversity, as it drew on frameworks and methodologies borrowed from other disciplines such as psychology, communication theory, literary theory, anthropology, philosophy and cultural studies, notably poststructuralist, postmodern, and postcolonial theories (Naudé 2002, 46; Bassnett, Lefevere 1990, 12). The end of the twentieth century was also characterised by a growing need for the translation of non-literary texts, or LSP (Language for Special Purposes) texts such as scientific papers, medical articles, agreements, etc. Out of this need, rose functionalist approaches to translation which postulate that the critical factor for a translation is no longer the Source Text (ST) but its purpose or *skopos* (Vermeer 1989, 221), i.e. a complexly defined intention whose textual realisation may diverge widely from the ST so as to reach a set of addressees in the Target Culture (TC). The ST is therefore dethroned since the success of a translation, or Target Text (TT), depends on its coherence with the addressee's situation. Vermeer's approach resembles contemporary trends in literary history and criticism, namely reader-response theory and the aesthetics of reception (Rezeptionsästhetik), where the meanings of literary texts are affiliated with particular audiences (Venuti 2000, 217).

All of these new approaches to translation, as Arrojo (1998, 25) observes, despite their differences, share as 'common ground a radical distrust of the possibility of any intrinsically stable meaning that could be fully present in texts [...] and, thus, supposedly recoverable and repeated elsewhere without the interference of the subjects, as well as

the cultural, historical, ideological or political circumstances involved'. Consequently, in modern and postmodern theories, and notably in functional approaches, the traditional concept of the translator as an invisible transporter of meanings has been replaced by that of the visible interventionist. Translators are therefore no longer seen as servants of the ST and Source Culture (SC) but rather as agents actively engaged in shaping communicative processes. Similarly, the object of research of TS is no longer 'language(s), as traditionally seen, but human activity in different cultural contexts' (Schäffner 2004, 135).

## 3. TRANSLATION THEORY AND EU TEXTS

In light of the above, the question that this paper attempts to answer is whether this radical change in perspective that has occurred in translation theory is compatible with EU texts, which are clearly LSP texts, but with added idiosyncrasies. In other words, it seeks to investigate whether functionalist approaches and modern and postmodern translation theories apply to EU texts, or whether equivalence is the triumphant winner in this long-standing battle.

It is notable that in traditional translation theory LSP texts are generally considered to fall within the scope of the general theory. Yet, there are different voices who call for tailor-made theories or models; Garzone (2000, 397), for instance, observes that with regard to legal translation 'a general translation theory, albeit conceived for comprehensiveness and extensive application, seems to be somehow inadequate'. Similarly, Nida (2003, 142) posits that we cannot expect to have one dominant and comprehensive theory of language and translation, since 'there are too many different kinds of languages, too many different types of texts, and too many different audiences with diverse needs'. Within that framework, the paper also attempts to investigate whether a general translation theory is adequate in the case of EU texts or whether a tailor-made translation theory is required instead.

These questions will be answered on the basis of a description of EU texts and an inspection of their most prominent features as well as a study of the framework within which they are drafted and translated.

### *3.1. EU Texts and Postmodernism: An Unlikely Pair*

As pointed out already, the EU's policy of multilingualism is directly linked to its political nature. Although at first it was established as a common economic community, the current EU is a political as much as an economic union and constitutes an association of states which are equally and legally sovereign. Within that framework, the policy of multilingualism is simply an inevitable consequence.

According to Stoddard (1991, 3), texts cannot be considered as entities independent of the producer, processor, and environment in which they are generated and received, but are tied up with cultural, social and political realities (Dollerup 1996, 312) or, in the case of multilingual texts such as the ones produced by the EU Institutions, with 'socially

developed intercultures' (Pym 2004, 1). As a result, when talking about EU texts one cannot and should not ignore the broader societal and political as well as intercultural and linguistic framework in which they are embedded. Unavoidably, EU texts come to life in a specific cultural space, which is in itself an intersection of different cultures. So they occupy a space in-between cultures, while at the same time they aim at expressing new and pan-European concepts. In the table below a sample of such concepts is provided, expressed through newly-coined terms, which are neither English nor Greek in nature, neither French nor Lithuanian, neither German nor Maltese; they are not rooted in one system but are products of compromise, negotiation and pan-Europeanness, valid in the particular hybrid cultural space of the EU.

**Table 1.** EU terms reflecting the linguistic and cultural 'in-betweenness' of EU texts

| Term | Definition |
|---|---|
| **Comitology** | The term comitology refers to a complex sequence of consultations that precedes the implementation decision. The committees that undertake this task consist of representatives from Member States and are chaired by the Commission; they act as forums for discussion that enable the Commission to establish a dialogue with national administrations. |
| **Additionality** | The additionality principle means that funding from the European Regional Development Fund (ERDF) is additional to that provided by national and local authorities. |
| **Block Exemptions** | Agreements between the EC and other countries which include exemptions from the general prohibition by the EC of restrictive trade agreements. |
| **Creeping competence** | Creeping Competence refers to the spread of the role and powers of the supranational institutions at the expense of those of the Member States through interpretation of EC treaties. |
| **Derogation** | The term derogation refers to the exemption of one or more Member States from the provisions of EU legislation. |
| **Europe 'à la carte'** | In the general discussion of how European integration should proceed, this term refers to the idea that Member States would be allowed to select which policies they wished to adhere to, as if from a menu. |
| **Hard core** | In the debate on the architecture of Europe, this refers to a small group of countries (typically the original six members plus a few more) able and willing to enter into closer cooperation with one another. |

| Term | Definition |
|---|---|
| **'Multi-speed' Europe** | In the debate over the EU's architecture, the term 'multi-speed' Europe is used to describe the method of integration whereby common objectives are pursued by a group of Member States that are both able and willing to advance, while leaving other members to follow later. |
| **'Variable-geometry' Europe** | 'Variable-geometry' Europe is the term used to describe the idea of a method of differentiated integration which acknowledges that there are irreconcilable differences within the integration structure. It therefore allows for a permanent separation between a group of Member States and a number of less developed integration units. |
| ***Acquis communautaire*** | Sometimes called the EU acquis, and often shortened to acquis, is the accumulated legislation, legal acts, and court decisions which constitute the body of European Union law. The term is French, where *acquis* means "that which has been agreed upon", and *communautaire* means 'of the community'. |

The breadth and wealth of such concepts and terms unavoidably leads to end products that present lexicosyntactic forms foreign to the language which is used for their drafting. What is more, the various mother tongues and cultures of the drafters leave their mark on the end product and as a result 'the final document is a mixture, a panache, a hybrid' (Schäffner 1997, 194). More specifically, EU texts are drafted, in their majority, in English—the de facto vehicular and drafting language of the EU—by non-native speakers (NNS) of English or, even worse, collectively in committees, working groups and teams (Koskinen 2000, 59) which are made up of different speakers of different languages who also come from different cultural backgrounds and all work in English. Therefore, instead of being the products of individual creativity the texts are products of multilingual and multicultural negotiation and creation. Notably, in the case of legal documents, the co-decision procedure demands the involvement of numerous EU Institutions and the production of innumerable drafts and translations. As Robinson (2005) points out, the first draft of a legal instrument, such as a directive or a regulation, is initially written by a technical expert usually in English, or less often in French. Their choice is determined by the language used in their department. The draft is then revised by legal experts, before it goes through an approval process—which necessarily involves translation—at the Commission, the Parliament and the Council. There, translations are discussed and amended, while they may go back and forth several times, accompanied at all times by the translated drafts and amendments. The final product is therefore a hybrid, 'the nature of whose source and original has become more and more blurred' (Felici 2010, 102). As

Dollerup (2004, 197) pertinently observes 'in this way, there is no one target text which has an unambiguous relation to one specific 'original'. The source text is a fluid and changeable mass of text, composed of recycled translation, new linguistic material from both the core or tool languages[3] as well as national languages incorporated in the core languages'.

It thus emerges that in the case of the EU, cultural as well as linguistic boundaries are fuzzy as it becomes increasingly hard to determine who is 'us' and who the 'other'. Consequently, it becomes almost impossible to draw clear-cut lines and separate a SC from a TC, and by extension a ST from a TT.

These notions of in-betweenness and hybridity that are at play in the case of EU texts are also key notions within the context of postmodernism and postcolonialism which *questioned the notion that fixity, territoriality, distinctive languages and ethnicities were separate identities and argued that borders were fractured and boundaries in flux*. Bhabha (1994) in particular, contends that a new hybrid identity emerges from the interweaving of elements of the coloniser and colonised challenging the validity and authenticity of any essentialist cultural identity. Hybridity is thus positioned as an antidote to essentialism, or 'the belief in invariable and fixed properties which define the 'whatness' of a given entity' (Fuss 1991, xi). In postcolonial discourse the notion that any culture or identity is pure or essential is disputable (Ashcroft, Griffiths, Tiffin 1995). As it emerges, such is the case in the EU discourse as well.

Another concept from postmodern theory which is also valid in the case of EU texts is that of intertextuality. Intertextuality is a term coined and expounded by Julia Kristeva in her interpretation of Mikhail Bakhtin's dialogism. In broad terms, the theory of intertextuality postulates that a text cannot exist alone as a self-contained, hermetic whole, since it is shaped by the repetition and transformation of other textual structures. The writer is a reader of texts before he is a creator of texts. Therefore, the text gets inevitably loaded with references, quotations (direct or indirect) and influences of every kind. Although, obviously, intertextuality as a concept originates in literary theory (Barthes 1977, Kristeva 1980), EU texts are in fact intertextually more tightly knit than most literary texts (Gibová 2009, 148). As was hinted earlier, their intertextuality is mainly manifested in the interconnection of the newly drafted documents with the previous ones through the use of innumerable references, direct or indirect quotations, language clichés and consistency of terminology. An interesting example of such intertextuality is the European Commission's *2009 Report on Competition Policy* which is 13,283 words long and there are 225 footnotes referring to various official EU documents and EU case law, not taking into account the language clichés and recurrence of specialised terminology.

Although EU texts are Language for Specific Purposes (LSP) texts, pragmatic texts and their translation are viewed as bureaucratic, uncreative and restricted (Koskinen

[3] Dollerup (2004) uses the terms 'core' or 'tool' languages to refer to English and French, otherwise known as the vehicular or procedural languages of the EU, since they constitute the main drafting and negotiating languages in its Institutions, with English gaining ground every day.

2001, 299), incompatible at first sight with postmodern theories, a closer look reveals that the postmodern notions of hybridity, cultural ambivalence and intertextuality are central to them as well (ditto). And yet, translation practice in the EU comes to question that affinity. In fact, it will be shown that the notions of hybrid text, hybrid cultures, space-in-between, intercultural space, etc. seem to go hand-in-hand with the traditional binary opposites of content vs. form and literal vs. free translation, although at the same time they work as a catalyst to reposition the concepts of Source Language/Text/Culture and Target Language/Text/Culture in the translation realm.

### *3.2. Equivalence and Functionalism in EU Texts: The ST is Dead, Long Live the ST!*

Translation as well as text production in the EU are inherently related to the principle of linguistic equality which states that all languages are equal, or 'equally authentic' (Wagner, Bech, Martínez 2002, 7), and that translations are not really translations but language versions. In practical terms, this means that all language versions are 'mirror images' of each other as they should correspond paragraph for paragraph, even sentence for sentence, as far as possible. This is so that directives and regulations can be modified and updated easily, just by locating the appropriate text within the numbered section. It is also because some documents are translated as they are drafted, such that modifications may have to be introduced into various language versions. Although this principle of equality applies first and foremost to legal EU texts (Šarčević 2001, 319), it seems to have extended to almost all genres in the EU institutions, such as the European Parliament's proceedings, press releases, public statements, etc. (Dollerup 2001, 289).

In essence, this means that EU texts are not merely translated but drafted in all languages simultaneously, and that none of the versions is derivative from any other. In other words, once the translations are completed, the ST ceases to exist as such, since none of the 23 'equivalent' documents is supposed to carry any sign which distinguishes its status from the others. In fact, translation as a term is not even mentioned in any of the EU legislation (Felici 2010, 96). Yet, as Nystedt (1999, 200) points out, in reality these texts are nothing other than translations, while Correia underscores this paradox saying that 'In practice Community law is inconceivable without translation, while in strictly legal terms Community law is inconceivable with it' (2003, 40). Along the same lines, we can posit that in practice multilingualism in the EU is inconceivable without translators, while in strictly legal terms it is inconceivable with them. Thus, the EU, which as pointed out was instrumental in enhancing the status and visibility of translators, is at the same time undermining it, since it questions or 'obnubilates' their very existence, first by failing to acknowledge them in the legislation and second by repudiating their very role as translators, i.e. as decision-makers and creators of texts. More specifically, translation in the EU does not seem to be translation in the core sense of the term, a sense which

entails a dimension of choice and decision-making. *Traduire c' est choisir*—translating means choosing—wrote Pierre-François Caillé in 1967 and ideally choosing well as Correia (2001, 41) observes. Contrary to that position, translation practice in the EU does not leave much choice to translators.

As already explained, the need for sameness and the production of 'mirror images' naturally imposes restrictions on translators, who have to follow closely not only the given ST in order to achieve the desired equivalence, but also the specific guidelines or preferences of the EU Institution or body commissioning the translation job.

In the table that follows, some examples are provided of the influence that this need for sameness exerts on translation. These are drawn from the translation from English into Greek of the European Commission's *Proposal for a Council Decision authorising France to apply differentiated levels of taxation to motor fuels under Article 19 of Directive 2003/96/EC*. The first column provides the ST phrase, the second column the translation proposed by the Greek translator commissioned to do the job, and the third column provides the translation opted for by the EU reviser. Back-translations are provided in brackets for ease of understanding, while a fourth column attempts to describe the reviser's change.

**Table 2.** Examples of the influence that the need for sameness exerts on translation

| ST phrase | TT version | Revised version | Description of change |
|---|---|---|---|
| **Devoid of substance** | Δίχως ουσία [without meaning] | Κενή περιεχομένου [devoid of meaning] | Choice of a word-for-word equivalent which is more accurate semantically but not as frequent as the one used by the translator. |
| **Therefore** | Ως εκ τούτου [As a result] | Συνεπώς [Consequently] | Preference for a synonym which is equivalent not only in terms of propositional meaning, but also in terms of expressive, presupposed and evoked meaning[1]. The choice simply reflects a difference in idiolect. |

[4] Terms are used as defined by Baker (1992). In particular, the propositional meaning of a word or utterance arises from the relation between the word and its referent, i.e. what it refers to in the real or imaginary world, as conceived by the speakers of the particular language to which the word or utterance belongs. Expressive meaning relates to the speaker's feelings or attitude, rather than to what a word or utterance refers to. Unlike prepositional meaning, it cannot be judged as true or false. Presupposed meaning arises from co-occurrence restrictions, i.e. restrictions on what other words or expressions we expect to see after a particular lexical unit. These restrictions can be of two types: selectional or collocational. Finally, evoked meaning arises from dialect and register variation.

| ST phrase | TT version | Revised version | Description of change |
|---|---|---|---|
| **According to** | Σύμφωνα με το άρθρο 19 της οδηγίας 2003/96/ ΕΚ [According to] | Δυνάμει του άρθρου 19 της οδηγίας 2003/96/ΕΚ [In accordance with] | Preference for a synonym which is equivalent in terms of propositional meaning, expressive and presupposed meaning, but slightly different in terms of evoked meaning, since it is higher in register. |
| **Due to the possible future developments** | Εξαιτίας των ενδεχόμενων μελλοντικών εξελίξεων [Because of] | Λόγω των ενδεχόμενων μελλοντικών εξελίξεων [Due to] | Preference for a synonym which is equivalent not only in terms of propositional meaning, but also in terms of expressive, presupposed and evoked meaning. The choice simply reflects a difference in idiolect. |
| **Member states cannot substitute themselves for the Council.** | Τα κράτη μέλη δεν μπορούν να υποκαταστήσουν το Συμβούλιο. | Τα κράτη μέλη δεν δύνανται να υποκαταστήσουν το Συμβούλιο. | Preference for a synonym which is equivalent in terms of propositional meaning, expressive and presupposed meaning, but slightly different in terms of evoked meaning, since it is higher in register. It is notable that the English ST is closer in register to the original translation rather than the revised one. |
| **However** | Ωστόσο [However] | Εντούτοις Nevertheless | Preference for a synonym which is equivalent not only in terms of propositional meaning, but also in terms of expressive, presupposed and evoked meaning. The choice simply reflects a difference in idiolect. |

The examples above affirm that translators a) have to follow closely the text that they use as a ST—whether it exists in theory or not—often deviating from the Target Language (TL) and TC rules, conventions or norms (Sosoni 2003, 206) and b) are bound—or even hand-tied—in their choices by particular instructions or preferences. Their aim is not, as one would expect, the production of a TT which is pragmatically accurate and which fulfills the expectations of the TT addressees, but rather the production of a TT which conforms to the conventions and norms of the genre of EU texts and fulfills the expectations not necessarily of the TT audience, which admittedly is often varied and even impossible to define, but of the translation commissioner, i.e. the EU Institution commissioning the job.

In short, the aim as regards text production in the EU is not the production of functional TTs which respect the TL and TC conventions and norms, but the production of 'versions', which respect the 'sameness format', i.e. the literal rendering and the closest possible syntax and lexis, as well as the very specific instructions issued by the EU institutions. It thus seems that the principle of fidelity to the ST is combined with the principle of adherence to a whole spectrum of tenets following from the fundamentals of EU law and translation practice within the institutional setting of the EU. In a neofunctionalist way, we could postulate that the critical factor for a translation in the EU is no longer *just* the ST but also its purpose or *skopos* which is a complexly defined intention whose textual realisation is, unlike in Vermeer's terms (1989), very similar to that of the ST and aims at fulfilling the expectations not of a given set of addressees in the TC but of a multicultural, supranational, hard to delineate and define commissioner.

## CONCLUSIONS

On the basis of the characteristics of EU texts and the socio-political reality within which they are drafted and translated, we can conclude that although nowadays in general translation theory the focus of attention has shifted from emphasis on the starting point, namely, the ST, to the manner in which a text is understood by those who receive and interpret it, in the EU context there is a need for a tailor-made theory, since the ST appears to take back the throne, but share it this time with the TT's *skopos* and the Commissioner's sociopolitically constructed expectations and preferences. Interestingly, the notion of 'equivalence' which as Schäffner (2004, 135) claims is almost a 'dirty' word in modern translation theory, seems to be reinstated as a legitimate goal, since translating is seen as a process of communicating the 'original' text—whichever that is—by establishing a relationship of identity or analogy with it as well as with the general translation practice in the EU. Along the same lines, the translator's role, which is hailed and enhanced by the EU, is also paradoxically reduced to that of an invisible transporter of meanings with very limited decision-making powers. Moreover, the postmodern notions of hybridity, intertextuality and cultural ambivalence are equally relevant since they are instrumental in positioning the ST and providing the necessary context of situation for the translation action.

In other words, in the case of EU texts which are LSP texts characterised by a uniqueness and idiosyncrasy in nature due to their unorthodox production and the reality that they reflect, a special theory or at least a special theoretical framework or model is needed which, like them, appears to be a hybrid, a panache, or to use a less loaded word, a synergy of *prima facie* contradicting theories.

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## ES TEKSTAMS – HIBRIDINĖ VERTIMO TEORIJA

Vilelmini Sosoni

Santrauka

ES tekstai kuriami daugiakalbių derybų būdu viršnacionalinio daugiakultūrio diskurso bendruomenėje, neturinčioje kalbiniu požiūriu neutralaus pagrindo, kurioje sąvokų ir idėjų internacionalizavimas yra *sine qua non*. Taip sukuriami idiosinkretiniai tekstai, atspindintys specifines teksto ypatybes. Jų vertimas į dabartines 23 oficialiąsias ES kalbas lygiai taip pat idiosinkretinis, keliantis sudėtingus uždavinius vertėjui, ypač dėl to, kad šie tekstai kuriami didžiulės ES kultūrinės ir kalbinės įvairovės kontekste. Jiems galioja daugiakalbystės politikos suvaržymai ir su juo susijusi kalbų lygybės politika, pagal kurią visos kalbos lygios arba „vienodai autentiškos“ (Wagner, Bech, Martínez 2002, 7), o patys vertimai iš tikrųjų nėra vertimai, o tik originalo tekstų variantai kitomis kalbomis. Kitaip tariant, ES vertimo sistemoje tokie terminai kaip originalo (šaltinio) kalba ir vertimo (tikslo) kalba nustoja egzistuoti, o iš pirmo žvilgsnio iliuzinė ir jau gerokai kritikuota „ekvivalentiškumo“ sąvoka, nors savo pobūdžiu ir pasikeitusi, atrodo, vėl iškyla į pirmą vietą ir vertimo praktikoje tampa svarbiausia. Akivaizdu, kad ES tekstų ir jų vertimo atveju reikia ir specifinės jiems taikytinos vertimo teorijos, nes daugelį klasikinių vertimo studijų sąvokų, pvz., originalo (šaltinio) kalba, vertimo (tikslo) kalba, ekvivalentiškumas, reikia įvertinti ir apibrėžti iš naujo, į pirmą vietą iškeliant tokias postmodernistines sąvokas, kaip intertekstualumas, hibridiškumas, tarpdalykiškumas ir pan. ES tekstams taikytina vertimo teorija, kaip ir patys tekstai, yra hibridinė.

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# HOW TO TRANSLATE A DREAM: PRAGMATIC ASPECTS OF PROMOTIONAL TEXT TRANSLATION

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The present article provides some insights into the issues concerning the translation of advertising slogans. Application of phonetic stylistic devices and the effects their usage cause are studied analyzing slogans in English, Latvian and Russian. The analysis is undertaken with an aim to consider the role of phonetic stylistic devices in operative texts, with the focus on advertising slogans, and to identify the most appropriate translation methods to be applied in the rendition of these devices in operative texts across the working languages to ensure the equivalence of the intended effect of the source and target message.

## INTRODUCTION

The economic tendencies that appeared in the middle of the 20th century, which were characterized by the globalization of world manufacturing and consumption, have brought about a need for the development of global brands, and have posed new challenges associated with the marketing of goods and services on an international scale. Brand names, trademarks and advertising slogans are developed to be perceived and favorably interpreted by speakers of different languages and representatives of different cultures. However, an image, name or message that appears appealing to one national or cultural segment of the target audience may be perceived negatively or indifferently by another. Thus, copywriters and brand managers face the challenge of the development of marketing messages that would influence purchasing decisions and buyer behavior of consumers worldwide. In essence, marketing specialists have to consider universal cognitive, semiotic and linguistic features to be inherent in a brand and slogan meaning in order to ensure the successful promotion of commodities.

The impact of the application of phonetic stylistic devices on the perception of the meaning of a message has come under the focus of attention of researchers studying the appellative function of language. The associations certain sounds and

sound clusters induce in recipients are of interest not only for linguists, but also for marketing specialists, as these associations appear to be one of the factors that influence the buyer's behavior.

In the present article an analysis of phonetic stylistic devices is undertaken with the aim to discover the effect on the recipient's perception their application causes, to discuss the role of phonetic stylistic devices in operative texts, with the focus on advertising slogans, and to consider translation methods that could be applied in the rendition of these devices in operative texts across working languages (English, Latvian, Russian) in order to ensure, to the highest degree possible, the equivalence of intended effect of the source and target message.

The article outlines the characteristics of operative texts and considers the translation aspects associated with the rendition of such texts. Rhyme, rhythm, alliteration, and assonance are analyzed in contrastive perspective, considering both the theoretical premises and empirical data collected for the needs of the present study. The results of the research may be of practical value both for linguists studying the appellative function of language and for marketing specialists concerned with the localization of brand images and advertising slogans across markets, cultures and languages.

## OPERATIVE TEXTS: FUNCTIONAL CHARACTERISTICS AND TRANSLATION ASPECTS

Classification of texts with relation to their function has been implemented for various purposes and on various premises. It is frequently extended from the classification of language functions. The most frequently referred to classifications include those of Buhler, Jakobson and Halliday (cf. Baker, Saldanha 2009, 116). Classification of text functions in translation is conventionally performed with reference to Reiss who developed Buhler's classification ([1976] in Reiss 1989, 105–109). According to this scholar, texts are generally grouped into three main types: informative, operative and expressive, that is, texts may perform an informative, vocative and expressive function.

Classifications of language functions differ in the stance the scholars take, the school they belong to, the degree of detail they opt for and the terms they use to denote certain phenomena. As the present article deals with an analysis of phenomena in contrastive perspective, and examines translations as one of the sources of empirical data, Reiss' classification is chosen as the working one.

However, in order to provide a comprehensive framework for reference with relation to language and text function, a consolidated table listing the terms suggested by various scholars to distinguish a receiver/addressee oriented language function is presented below.

**Table 1.** Terms Used to Denote Receiver Oriented Language Function (Compiled from Baker, Saldanha 2009; Komissarov 2001; Reiss 1989)

| Scholar | Term | Function | Text type |
|---|---|---|---|
| Buhler (1935) | Appellative language function | The appeal to the text receiver | Vocative |
| Jakobson (1960) | Conative language function | Refers to those aspects of language which aim to create a certain response in the addressee | |
| Coseriu (1970) | Vocative/ imperative language form | The form primarily seeks to bring out a certain behavior in the hearer | |
| Reiss (1976) | Appellative language function | The inducing of behavioral responses | Operative |

Thus, the recipient oriented texts in the article are referred to as *operative*, and the primary language function they perform is referred to as *appellative*.

The primary function of operative texts is to cause a predicted behavioral response in the addressee/recipient of the message. Operative texts include publicist, political and promotional texts, their aim is to manipulate the recipient making them act as required by the purpose of the text, e.g. support a particular opinion, point of view, vote for a political party or a candidate, or make a certain purchasing decision. According to Reiss (1989, 109), such texts 'can be conceived as stimuli to action or reaction on the part of the reader. Here the form of verbalization is mainly determined by the (addressed) receiver of the text, by virtue of his being addressable, open to verbal influence on his behavior'.

It should be noted that texts rarely perform only one function. Hatim and Mason (in Baker, Saldanha 2009, 116) argue that all texts are multifunctional. They point out that one overall rhetorical purpose will tend to predominate and thus will have a major influence on the text structure.

Operative texts also tend to be multifunctional. Publicist and political texts rely on a purposeful arrangement of information structure as well as on the application of rhetorical strategies and expressive means of language in order to manipulate the recipient's opinion. Promotional texts, in turn, may also present a vast body of information and employ the expressive function of language. At the same time, the information value of slogans may be reduced to a minimum, because the form may be considered to be more important than the content.

Reiss points out that operative texts are doubly or even triply structured: on the semantic-syntactic level, and on the level of persuasion. They may also be structured at the level of artistic organization (cf. Reiss 1989, 109). It is particularly applicable to

the structure of advertising slogans, which often rely on the usage of various expressive means of language to produce a desired impact on the target audience. These means include tropes as well as phonetic stylistic devices such as rhythm, rhyme, alliteration and assonance.

The role of phonetic stylistic devices in developing brand names and advertising slogans has been recognized by marketers; these phenomena are consciously employed to influence the recipient's behavior. Batey maintains, 'The fact that phonemes, in certain situations, appear to be linked to specific meanings and even emotions is significant with regard to brand meaning (...) Individual letters and phonemes in a brand name contain meaning that can influence attribute perceptions and trigger perceptual reactions to the brand name' (Batey 2008, 61). Communication of the message through a purposeful arrangement of phonemes and phoneme clusters as well as rhythmical organization of the text is ensured not only by linguistic, but also extra-linguistic means.

Operative texts pose potential translation problems, rendition of such texts may be considered the most challenging task a translator might face. Hatim and Munday argue that form and content are often considered secondary in the translation of operative texts, 'Operative texts should be dealt with in terms of **extra-linguistic** effect (e.g. persuasiveness), a level of **equivalence** normally achieved at the expense of both **form** and **content**' (Hatim, Munday 2004, 284, original highlight).

The triple or even quadruple organization of such texts, i.e. semantic-syntactic and artistic organization as well as the one at the level of persuasiveness, make a translator prioritize among the features to be preserved in translation and account for the inevitable loss of either meaning, expressiveness, or the persuasive value of the text.

## PHONETIC STYLISTIC DEVICES IN ADVERTISING SLOGANS

Phonetic stylistic devices most frequently used in the composition of advertising slogans are rhyme, rhythm, alliteration, and assonance. In the following section slogans are presented to illustrate the application of these expressive means used either separately, or in combination. When possible, such application is demonstrated using 3 language variants of the same slogan, namely, in English, Russian and Latvian. In the majority of cases, however, equivalent variants do not exist. In these cases the usage of a device is exemplified with a set of slogans employing it in English, and, when available, in other working languages. There is no database available in open access listing slogans in Latvian, so the slogans are collected at various websites. The main reference source for slogans in Russian is a comprehensive collection available at Textart.ru (Online 1).

Rhythm is a universal phenomenon of iconic nature. Leech and Short (1981) stress that the intentional rhythmical arrangement of the utterance may not only bring order to the narrative, but also reinforce the perception of certain meaning and convey certain

emotions. This appellative force of rhythm is widely employed in marketing. Rhythm reinforces the message, makes it recognizable and easy to remember. A more or less distinct rhythm is present in the majority of slogans considered.

(**1**) 1.1. *Bizword. Breakout Branding* (Bizword)
*biz*-word | *break*-out | *bran*-ding
1.2. *Don't dream it. Drive it.* (Jaguar)
*don't dream* it | *drive* it

In both examples two syllable meter trochee is used, although in 1.2. it is headless (with reference to Fabb, Halle 2008).

Rhythm is often used in combination with other stylistic devices. In the examples presented it is alliteration. Rhythm is used as a secondary device, it reinforces the effect created by the repetition of voiced stops, which, in their turn, communicate the image of power, energy and accomplishment. Rhodes (2006, 277) argues that /b/ in the initial position may symbolically represent an abrupt, loud onset of an action. Moreover, in 1.1. the repetitive usage of /b/ alludes to the brand name being promoted—*Bizword*. Alliteration is considered to be a very successful technique in composing slogans (cf. Sharpe 2000). Slogan 1.2. aims at establishing a certain connection between the concepts of *dreaming* and *driving*. The repetition of the cluster /dr/ reinforces this effect. It may be argued that in this case alliteration along with rhythm facilitates metaphoric representation of a certain meaning.

Rhythm may be also used as a primary vehicle of meaning communication. The effect called *staccato* (cf. Sharpe 2000) is achieved through a combination of three items rhythmically arranged. It is often accompanied with alliteration, but in this case the latter performs only a secondary function.

(**2**) 2.1. *Pure. Fresh. Clean.* (Colgate Oxygen toothpaste)
2.2. *Buy it. Sell it. Love it* (eBay)
2.3. *Barbados. Goodness. Gracious.* (Barbados)
2.4. *Healthy. Happy. Huggies.*
2.5. *Dream. Dare. Do.* (Girl Guides)
2.6. *Functional... Fashionable... Formidable...* (Fila)

Rhythm is the primary device used in examples 2.1. and 2.2. In examples 2.3.-2.6. it is used in combination with alliteration. The combination of phonetic stylistic devices most masterfully is used in example 2.5. Combination of monosyllabic words and alliteration of the sound /d/ reinforces the *staccato* effect communicated by the slogan.

Such *staccato* pattern is increasingly frequently employed in Latvian and Russian:

(**3**) 3.1. *Zināt. Spēt. Radīt.* (RTU)
3.2. *Latvija. Dzelzs. Ceļš.* (Latvijas Dzelzceļš)
3.3. *Lēti. Labāk. Lētāk.* (IKI)
3.4. *Надежность. Качество. Скорость.* (Majordomo.ru)
3.5. *Японские. Надежные. Бесшумные.* (Conditioners General)
3.6. *Яркий. Редкий. Домашний.* (Toshiba TV-sets)

As it may be noticed, the only slogan that employs a combination of devices is 3.3. In this case the effect of rhythm is reinforced with alliteration and assonance. The repetition of the sound /l/ reinforces the meaning of the concept '*lēti*' ('cheap'), and establishes metaphoric reference between the concepts '*labi*' ('good') and '*lēti*'. However, rhythm plays a more important role in communicating the message.

Rhyming is used in advertising slogans less frequently than rhythm, which is implicitly present in the majority of slogans. Although rhyme ensures that the message is easily recognized and remembered to even a greater extent than rhythm, it is used with caution because the slogan should not sound simplistic. Foster (2001) points out that alliteration and rhyme are among the most effective means to ensure a slogan is memorable.

Assonance as a means of communicating the intended message is used in all slogans employing rhyme under consideration. In general, assonance is the primary means that creates the effect of rhyming.

(**4**) 4.1. *Twice the shine in half the time!* (Brillo)
4.2. *The appliance of science* (Zanussi)
4.3. *Fly the friendly skies* (United Airlines)
4.4. *Let the train take the strain* (British Rail)
4.5. *Business brains take Virgin Trains* (Virgin Trains)
4.6. *Don't be vague. Ask for Haig* (Haig Scotch Whiskey)
4.7. *The world well told* (Los Angeles Times)
4.8. *Don't just book it, Thomas Cook it* (Thomas Cook)
4.9. *If anyone can, Canon can* (Canon)

Analysing the selection of slogans presented to illustrate the application of rhyming, it may be noticed that repetition of diphthongs is used to create the effect of rhyme considerably more frequently than reiteration of monophthongs. Six out of the nine slogans (4.1.–4.6.) are composed using the words containing recurrent diphthongs, namely, /ai/ in slogans 4.1.–4.3. and /ei/ in slogans 4.4.–4.6. More frequent application of diphthongs may be conditioned by the fact that they have complex prosodic qualities, and thus the utterances containing recurrent diphthongs acquire more sophisticated reverberation that potentially better fits the tunes of commercial jingles.

Example 4.9. differs from other examples in the selection. Although the effect of rhyming is created, it is only the secondary means used in performing the appellative function. The main vehicle in communicating the message is a pun, which establishes association between two concepts—*can* and *Canon*.

(**5**) 5.1. *Iekod fixi, tālāk tixi* (Kebabs fix)
5.2. *Атлас-Люкс. Для тех, кто ценит вкус.* (Atlas-Lux furniture)
5.3. *Мезим. Для желудка незаменим!* (Mezim)
5.4. *«Миф-универсал» сохраняет капитал.* (Washing detergent Mif)
5.5. *Здоровый кот без всяких хлопот.* (Kitekat)

Rhyme is very frequently used in Russian slogans with various degrees of success resulting in messages of various aesthetic value. For instance, the appellative and aesthetic value of

slogan 5.2. is arguable, the rhyme is far-fetched and the line sounds relatively primitive. Slogans 5.4. and 5.5. employ more sophisticated rhythm and perfect rhyming, that is why they may be considered to be rather successful. Rhyming is less frequently used in Latvian, only one example of the application of this device was identified.

Alliteration is a common device in advertising slogans. The following slogans in English employ alliteration as a vehicle for communication of meaning thus adding an expressive value to the message:

(**6**) 6.1. *We are what we wear* (Nike)
6.2. *What we want is Watney's.* (Watney's)
6.3. *World class, worldwide* (Air Canada)
6.4. *Welcome to the World Wide Wow* (AOL)
6.5. *The Car that Cares* (Kia Motors)
6.6. *Nothing hugs like Huggies.* (Huggies)
6.7. *The Passionate Pursuit of Perfection* (Lexus)
6.8. *Better Buy Bold* (Bold)

The appellative function of slogans 6.1.–6.4. is performed by means of alliteration of the sound /w/. According to Rhodes (2006, 276), /w/ in the initial position may symbolically represent movement, especially back and forth movement. Although it may not be maintained that /w/ denotes movement in all four slogans with a considerable degree of certainty, it may be argued that the image of some dynamic ongoing process is communicated, especially by slogan 6.1. On the whole, it is the most vivid example of a purposeful phonetic arrangement of the text aimed at the creation of a certain effect. /w/ is the only consonant sound used in the line, and as it is a voiced labiovelar approximant, no distinct obstruction occurs in the process of articulation. When pronounced, the slogan sounds like a tune. It is an instance of a successful synergy between the form and meaning.

The repetition of the sound /w/ in slogans 6.2., in which it is accompanied with the assonance of the sound /a/, and 6.3. may be seen as a metaphoric allusion between the form and particular meaning. In 6.2. the repetition of the sound combination /wa/ alludes to the name of the company—*Watney's* [watni:z], thus promoting brand awareness, and in 6.3. the image of a company operating on a global scale is promoted with the help of the reference to the concept *world*, which is referred to twice. Slogan 6.4. employs alliteration to promote the effect of a metaphoric allusion. *World Wide Wow* stands to represent World Wide Web, and thus the image of the company AOL as of a global provider of telecommunications services is reinforced.

In slogans 6.5. and 6.6. the phonetic effect is of secondary importance, as the main vehicle of communication of the meaning is pun (car—cares; hug—Huggies). It is difficult to identify the exact effect of alliteration and its impact on the perception of the meaning in slogan 6.6., yet the line is positively appealing. Although slogan 6.7. does not

directly follow the *staccato* pattern, the combination of 3 monosyllabic words alongside the alliteration of the sound /d/ creates the secondary *staccato* effect.

(7) 7.1. *Purpura krēslas pieskāriens* (Riga Black Balsam black currant)
7.2. *Draudzīga dabai, draudzīga jums.* (Biological agriculture)
7.3. *Савання. Среда обитания светских львиц* (Savannah Beauty Salon)
7.4. *Живой глаз - живое изображение.* (LG Golden Eye)

The phonetic effect in example 7.1. is created by means of repeating the sounds /p/ and /r/: 2 and 4 times respectively. On the one hand, the effect of alliteration is not as obvious as, for instance, in all the slogans in example 6, in which the sounds are either repeated in the initial position more frequently, or the effect is reinforced by pun or metaphor. On the other hand, the rhythmical arrangement of the line, the interplay between the alliterated sounds and short and long vowels and diphthongs (/u/, /æ/, /ie/, /a:/) ascribe the slogan excellent prosodic qualities. It may be argued that it is one of the most successful slogans in Latvian in the selection presented.

The sound repetition, i.e. reiteration of the sound /s/ in example 7.3., is an auxiliary expressive means because the main persuasive effect is achieved by application of lexical stylistic devices. Word-for-word translated into English the slogan maintains—*Savannah. The environment for social lionesses* [socialites]. The main vehicle communicating the advertising message is the allusion between the name of the salon *Savannah* and the image of a lioness. Example 7.4. is the only example in the selection where the repetition of the sound /ʒ/ appears to be a conscious choice aimed at the creation of a persuasive effect.

In analyzing slogans in Latvian and Russian, it may be observed that alliteration in slogans is used far less frequently than in English. The few examples selected can only conditionally be considered to be instances of the application of alliteration. The particular persuasive effect is elusive.

## ADVERTISING SLOGANS IN CONTRASTIVE PERSPECTIVE

The need to market goods internationally has conditioned the necessity to translate or localize advertising slogans. Comprehensive conclusions of the degree of interlingual translatability of slogans may be made contrasting slogan variants in the working languages. The two examples analyzed below demonstrate the choices translators have made in the rendition of slogans from English into Latvian and Russian respectively, and the focus on either the form, content, expression or persuasiveness they opted for.

(8) Source Text: *Gillette. The best a man can get*
Gi-*let* | the *best* | a *man* | can *get*
Target Text Latvian: 8.1. *Gillette. Vislabākais vīrietim*
ži-*let* vis-*la*-bā-kais *vī*-rie-tim
8.2. *Gillette. Labākais vīrietim*
ži-*let la*-bā-kais *vī*-rie-tim

Target Text Russian: 8.3. *Gillette – лучше для мужчины нет*
жи-лет | луч-ше | для муж | -чи-ны | нет

The stylistic devices used in the original slogan are rhyme and iambic rhythm. The approach employed in translating the slogan into Russian lies in the preservation to the extent possible of the form and meaning, as well as the expressive value of the source text. Rhyme and rhythm are preserved thus providing persuasive value to the target slogan, as well as making it easy to recognize and remember. The iambic metric pattern has been replaced with a trochaic pattern, thus sustaining a disyllable foot.

At the same time, in the Latvian variant equivalence is preserved only at the level of content. Rhyme is sustained neither in 8.1. nor in 8.2. Variant 8.1. '*vislabākais*' is used in the commercial jingle, whereas variant 8.2. '*labākais*' is used on the official website. The second variant is preferable as it has a more precise rhythmical organization.

(**9**) Source Text: *Sense and Simplicity*
Target Text Latvian: *Vienkārši un ģeniāli*
Target Text Russian: Разумно и просто

Example (**9**) features the official slogan of the company Philips. The appellative effect of the original slogan is created through the application of rhythmical arrangement of the text as well as alliteration of the sound /s/. The Latvian and Russian variants are slogans presented on the official websites in the respective languages.

Both the Latvian and Russian variants represent the lexical meaning of the original phrase. In both cases nouns used in the source text (sense and simplicity) have been translated using adverbs: '*vienkārši un ģeniāli*' ('simply and ingeniously') and 'разумно и просто' ('sensibly and simply') respectively. The equivalence is established mainly on the level of content. Rhythmical arrangement of the line is more explicit in the Russian translation, in the Latvian variant rhythm is elusive yet present. The effect of alliteration is lost entirely. However, both target variants may be considered successful, as they communicate the intended message with the minimal loss of stylistic coloring.

The examples discussed demonstrate the challenges associated with the translation of advertising slogans. Equivalence at all levels of text organization, i.e. the form, meaning, expressiveness and persuasiveness, is very difficult to achieve and in the majority of cases there is a loss or partial loss of certain features.

## CONCLUSIONS

Interest in issues associated with the translation of operative texts, advertising slogans in particular, is conditioned by the contemporary drive of multinational corporations to market goods internationally. In order to induce a desired reaction in the target consumer and ensure a positive purchase decision, copywriters should consider both linguistic and extra-linguistic aspects of message communication.

The present article has provided some insights into the issues concerning the translation of advertising slogans. The application of phonetic stylistic devices and the effects their usage cause have been studied analyzing slogans in English, Latvian and Russian, and several conclusions have been made.

The complex organization of operative texts, i.e. at the level of semantic-syntactic and artistic organization and at the level of persuasiveness, makes these texts difficult to translate. Translators have to prioritize among the features to be preserved in translation and account for the inevitable loss of either meaning, form, expressiveness, or the persuasive value of the text.

Rhythm is a phonetic stylistic device most easily reproducible in translation. It is more difficult to reproduce rhyme, especially if the content of the message is considered to be more important than its form. Nevertheless, there are examples of successful transmission of both form and meaning from the source to target language.

Rhyme is a device not always successfully reproduced in the translation of advertising slogans. Although there are instances of successful transmission of rhyme from the source to target language, translators prioritizing between the preservation of either form or meaning frequently opt to establish equivalence at the level of content.

Such devices as alliteration and assonance are very difficult to reproduce. The stylistic effect created by the reiteration of particular sounds is often neglected, and the preservation of the content is given priority in translation. Examples of successful reproduction of the instances of alliteration and assonance across the working languages have not been found.

Having analyzed the application of phonetic stylistic devices in the composition of advertising slogans in three working languages it may be maintained that in English these devices are used considerably more frequently and often more masterfully. The same observation may be made about the application of lexical stylistic devices, which have not been considered in the article. It may be explained by the fact that the marketing industry promoting goods and services in the Latvian and Russian language speaking environments is in the initial stage of its development, since it emerged relatively recently after the reestablishment of free market economies in the post-Soviet space.

Issues concerning translation of operative texts present a perspective field for further research that may be of considerable practical significance.

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## KAIP IŠVERSTI SVAJONĘ: PRAGMATINIAI REKLAMINIŲ TEKSTŲ VERTIMO ASPEKTAI

Tatjana Smirnova

Santrauka

Straipsnyje aptariami kai kurie reklaminių šūkių vertimo aspektai, didžiausią dėmesį skiriant fonetinėms stilistikos priemonėms, vartojamoms reklaminių šūkių ekspresijai sustiprinti. Siekiant nustatyti tinkamiausias tokių šūkių vertimo strategijas, lyginami reklaminiai šūkiai anglų, latvių ir rusų kalbomis ir nagrinėjamas fonetinių stilistinių priemonių poveikis konstatuojamųjų sakinių paveikumui. Siekiama nustatyti tinkamiausias reklaminių šūkių vertimo strategijas darbinėse anglų, latvių ir rusų kalbose ir užtikrinti originalo (šaltinio) pranešimo ekvivalentiškumą vertimo kalboje.

# LINGUISTIC HUMAN RIGHTS AND THE ROLE OF INTERPRETING: THE SLOVENIAN SITUATION

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To ensure linguistic rights as fundamental rights and the equal treatment of all before the law as well as in other social spheres, translation and interpreting are becoming a necessity; the regulation of this professional area, defined by society's socially weakest members, is indicative of the level of democracy in a society. The article presents the Slovenian situation from the perspective of the need to ensure community interpreting, taking into account information gained by direct observation and interviews.

The Constitution of the Republic of Slovenia generally guarantees linguistic rights in public settings, but their implementation depends on specific laws, thus ensuring and formally regulating interpreting only in court and asylum procedures, while no services are offered in general social and health care settings (except for sign language interpreting), resulting in a power imbalance in interpreter-mediated interactions where interpreting is managed through the improvisation and goodwill of all parties involved. The article ends with plans on how to improve the situation in Slovenia, considering that an integrated arrangement of community interpreting is necessary nowadays, respecting linguistic rights as basic human rights.

## 1. INTRODUCTION

The contemporary Slovenian linguistic situation is increasingly marked by multiculturalism and multilingualism, which are becoming a major linguistic challenge throughout the world.

The article argues that linguistic rights are to be considered as basic human rights in order to ensure the equal treatment of all before the law as well as in other social spheres, the necessary means for that being translation and interpreting, whose regulation in protecting society's weakest members suggests the level of democracy in the society. An overview of the current situation in different public service environments in Slovenia is presented from the perspective of the need to ensure community interpreting both in better legally-regulated and in less regulated settings, taking into account information gained by direct observation and from interviews. In addition, the desired organisation

in community interpreting service is observed through a set of necessary steps to achieve comprehensiveness defined by Ozolins (2000), from primary steps, such as interpreting training and accreditation, to secondary ones, like policy planning and professional development. Finally, plans are proposed on how to develop the profession in Slovenia and assist in respecting linguistic rights in contemporary society.

## 2. INTERPRETING AS A LINGUISTIC HUMAN RIGHT

When speaking of fundamental human rights, we are thinking of the Universal Declaration of Human Rights adopted by the General Assembly of the United Nations that was formed as a set of legal, political and also moral principles for ensuring rights and freedoms for all mankind. Although the most frequent issues of fundamental human rights deal with human dignity, freedom, justice and peace[1], it is also important to raise awareness of the unequal treatment of individuals on the basis of language when fundamental human rights as stated in the Declaration are indirectly violated because individuals or groups of individuals are linguistically underprivileged. Underprivileged due to the lack of language knowledge, when individuals or groups are pushed into situations in certain environments, their fundamental human rights are violated on the basis of language, such as the freedom of speech, the right to a fair hearing by an independent and impartial tribunal, the right to political participation, the possibility to enter the education system, etc. (Phillipson et al. 1995, 2). The rights to liberty and security of person, or even life may also be violated when it comes to questions of society's weakest members, for example asylum seekers. Linguistic rights should therefore be understood as fundamental human rights, both on a collective and individual level (Phillipson et al. 1995, 1–2).

Translation and interpreting may play a vital role in ensuring linguistic rights if they are organised and accessible for this purpose. Organisation and access to interpreting services have long been regulated mostly in environments with economic interest, whereas general public interest remained in the background, which is true, for example, for health care interpreting in the United States in certain states with large and important clinical centres[2]. In the last decade though, the whole profession of community interpreting and translation has started with systematic regulation in Europe as well. Interpreters are not only enabling successful communication, but also reducing the democratic deficit of society's socially weaker members (Gorjanc 2010, 137–139).

Community interpreting, uniting under this umbrella term interpreting in health care, legal and other public settings, is mostly defined by the circumstances of interpreting (Garber 2000, 14; Gentile 1997, 110; Pöchhacker 2000, 49); meaning public sector, medical and court interpreting (Roberts 1997, 9). Community interpreting today is a consequence of increasingly multicultural and multilingual societies (Gentile 1997, 112), where today's interpreting

[1] Preamble to the Universal Declaration of Human Rights.

[2] See data by the International Medical Interpreters Association at <http://www.imiaweb.org/default.asp> [accessed 1-12-2010].

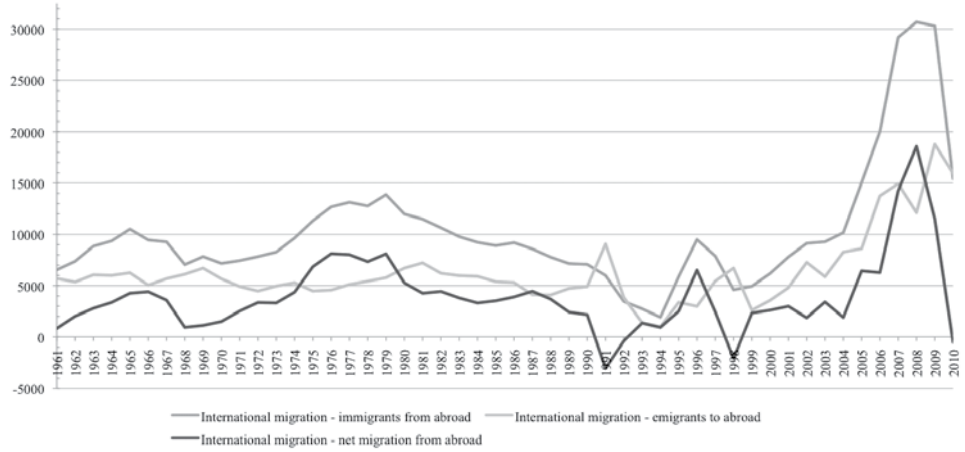
situation within community interpreting is distinctly characterised by an asymmetry in the power balance, since it represents a situation where, almost always, it is the socially weaker who needs an interpreter to communicate with the socially stronger person (Garber 2000, 19).

Community interpreting is the oldest form of interpreting, but which has in the 20th century and the 21st century fallen into the shadow of conference interpreting. If court interpreting has indeed only been formally regulated for half a century, all other varieties of community interpreting have been established since the very first meetings of different language groups (Roberts 1997, 7). Particularly due to the growing need of expanding multilingual and multicultural environments, community interpreting today is rising in importance and quantity among different types of interpreting; it is professionalising and gaining more equal ground in university curricula (Prunč 2010). Since the first Critical Link conference in 1995 in Canada (Carr et al. 1997), the field has immensely developed in research too. Advance can also be seen in environments where these studies have only recently started to develop, an example being Slovenia (Gorjanc 2009; Morel 2009; Jurko 2009; Pokorn, Matičič, Pokorn 2009; Pokorn, Gorjanc 2010).

## 3. THE REPUBLIC OF SLOVENIA AND ITS LINGUISTIC SITUATION

Slovenia is the fifth-smallest EU member state with a population of 2,056,868 inhabitants, the majority, 87.9%, being native speakers of Slovenian. The number of foreigners in Slovenia has risen substantially since 2002, especially in reaction to the EU entrance and enlargement in 2007. Net migration dropped drastically with the economic crisis, yet in contrast to overall net migration, the net migration of foreigners in Slovenia has still remained positive up to this date, with migrants now coming from very diverse linguistic environments.

**Figure 1.** International migration, Slovenia, annually

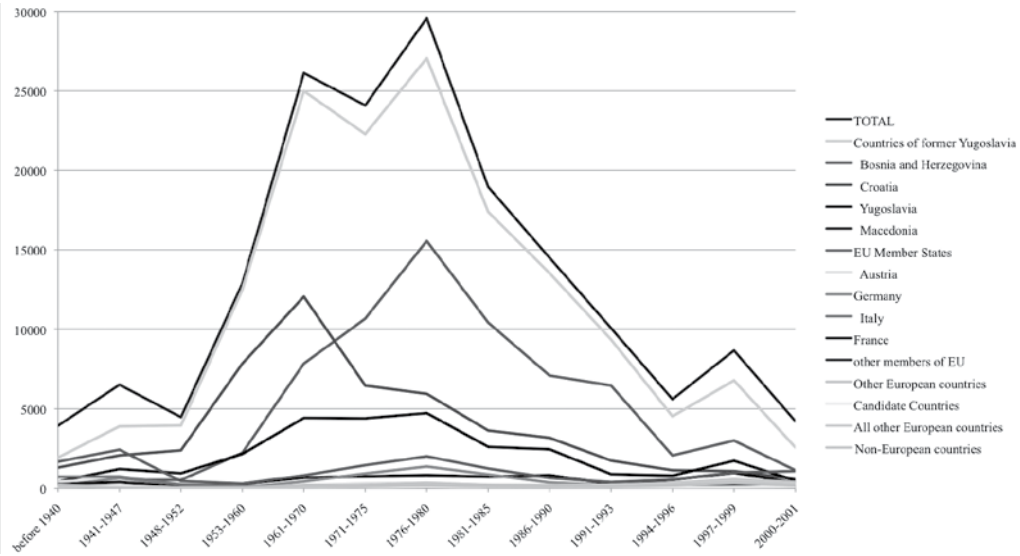



Source: Statistical Office of the Republic of Slovenia

### *2.1. Experience with immigration*

In its history, Slovenia has experienced intervals of larger immigration (see Figure 1). In the 1970s, economic immigrants came from other Yugoslav republics, and intensive immigration from the same area repeated in the late 1990s after Slovenia's independence. In the times of the economic boom of 2008, the majority of immigrants from non-EU states again came from Bosnia and Herzegovina, Serbia, Croatia, Kosovo and the Former Yugoslav Republic of Macedonia (see Figure 2). Bearing in mind the common history of the nations and the common former official language Serbo-Croatian, interaction with these immigrants has not represented a major linguistic problem.

**Figure 2:** Immigrants to Slovenia by year of immigration and country of first residence




Source: Statistical Office of the Republic of Slovenia.

### *2.2. An increasing linguistic problem*

Nowadays, immigrants arrive from countries of unfamiliar linguistic environments, for example Albanians from Kosovo and migrant workers from other EU member states. In 2007, every third EU immigrant came from Bulgaria and every fifth immigrant from Slovakia (Vertot 2009, 71). In 2008, 40% more work permits for foreign workers were issued than the year before; 60% of those workers work in construction, the metal industry, international transport and agriculture, and come from Bulgaria, Romania, Slovakia and Hungary (Pokorn, Matičič, Pokorn 2009, 172). In addition to that, asylum seekers, even though rarely granted refugee status and thus stay in the country, mostly come from the

Middle East and Africa. Taking all this into consideration, establishing communication in social services is one of the most pertinent problems of Slovenian society (Pokorn, Gorjanc 2010).

## 3. EXERCISING LINGUISTIC RIGHTS AND COMMUNITY INTERPRETING IN SLOVENIA

Research on community interpreting in Slovenia is still developing and has concentrated on specific fields so far.

An important academic contribution on health care interpreting was made by researches in the European Project 'MedInt—Development of a curriculum for medical interpreters' as a selection of papers (Andres, Pöllabauer 2009), dealing specifically with medical interpreting and also covering different aspects of the Slovenian situation (Gorjanc 2009; Jurko 2009; Pokorn, Matičič, Pokorn 2009). An article in the selection of the CIUTI Symposium on training and research in community interpreting at the university level (Kainz, Prunč, Schögler 2011) presents the specifics of Slovenian (Gorjanc 2011). In Slovenian, however, literature is limited; even on court interpreting as best known and also interesting for jurists, studies are scarce. Having said this, the situation is improving, both by promoting community interpreting to interpreting students at the Department of Translation Studies at the Faculty of Arts (University of Ljubljana), resulting in theses on different subtopics (Morel 2009, Čater 2009, Lozar 2010, Chitrakar 2011), and by researchers taking greater interest in the effects of migration, with regard to linguistic rights (Gorjanc 2010), orientalism (Maček 2010) or integration into society (Kejžar, Medved 2010).

### *3.1. Linguistic human rights in Slovenian legislation*

Taking the top-down approach, it is a constitutional right in Slovenia to use one's own language in front of state officials and in public services, stated in the Constitution (Article 62) and the General Administrative Procedure Act (ZUP; Article 62).

In line with the legalistic attitude to interpreting according to Ozolins (2010), articles in specific laws regulate linguistic rights in court proceedings and, in connection with it, in policing (e.g. Criminal Procedure Act, Minor Offences Act, Courts Act). Other than that, community interpreting is explicitly guaranteed to persons from particularly vulnerable groups, as are asylum seekers and deaf persons. Asylum seekers are guaranteed interpretation services by the International Protection Act (ZMZ) (cf. Pokorn, Matičič, Pokorn 2009). Within community interpreting, the most integral regulations apply to interpreting for the deaf: the Act on the Use of Slovenian Sign Language (ZUSZJ) not only assures their rights, but also establishes rules for exercising them. Yet as a field in its own right with specific aspects of practice, sign language interpreting is exempt from our research.

As to interpreting at public service offices and in health care, the legal basis is insufficient and rather vague, expressing only that a person has the right to an interpreter if they do not understand the language of the procedure. The Patient Rights Act (ZPacP) does not mention language or interpreting at all, in spite of which some informed consent forms (annexed to ZPacP, in Slovenian) feature a special statement for the translator or interpreter to sign that they have translated or interpreted the information to the best of their knowledge and in a way that enables the patient's understanding.

Considering all of the above, the principle of subsidiarity can be applied: the lack of a special law (the so-called '*lex specialis*') means that the most general law is valid (ZUP), so anyone who does not speak Slovenian has a legal right to an interpreter (Morel 2009).

### *3.2. The current state of community interpreting in Slovenia*

In spite of paper promises, Slovenia is far from a comprehensive regulation of community interpreting in the service of respecting linguistic rights. In line with legislation, interpreting is accessible and better structured in more regulated settings, such as the courts and the asylum procedure, whereas it is less common and more likely subject to improvisation in other public services environments.

#### *3.2.1. Court interpreting*

Legal acts mainly ensure the defendant's right to an interpreter/translator, while the rules on court interpreters lay the ground for the management and practicalities of the service itself. However, there are no standards, guidelines or good practice guides.

Court interpreters are under the domain of the Ministry of Justice, who manages the selection, examination and accreditation procedures of court interpreters. Training for court interpreters exists only to a limited extent: the Judicial Training Centre at the Ministry offers joint seminars on the Slovenian legal system for court interpreters, court experts and appraisers, and also brief language workshops intended to direct candidates to self-study. Until two separate associations for court interpreting were established very recently, there was no professional organisation to keep an eye on the field.

By analogy with examinations—two translations followed by an oral exam with questions on the relevant legal systems and problematic terminology, usually without any testing of the candidate's interpreting skills—court interpreters in Slovenia are also court translators and in fact even predominantly so. Especially in better represented languages, court interpreters (direct translation from Slovenian) might only deal with texts and turn down assignments in court, whereas those for lesser-spoken languages in Slovenia do not have that choice and are often participants in court proceedings, hence acquiring more experience. This situation together with the lack of available training and guidelines for either interpreters or legal professionals surmounts to issues on the service quality, questioning not whether the service is provided, but how and to what standard (cf. Čater 2009). However, this is expected to

change with the provisions on quality and training in Directive 2010/64/EU on the right to interpretation and translation in criminal proceedings.

### *3.2.2. Asylum procedure*

Interpreting in the asylum procedure falls into the category of protecting the rights of particularly vulnerable persons, meaning that interpreting is specifically and legally regulated in the ZMZ (see above) with its most relevant part in regard to interpreting being the selection procedure. Implementation falls under the jurisdiction of the Ministry of Interior Affairs, Sector of Migration, whose responsibility is also the Asylum Centre in Ljubljana. An employee there is specifically engaged in translation and interpreting for English and French. For all other languages, contracted interpreters are called in. Although the legal criteria for their selection are fairly general, an exception is a requirement that the interpreting applicant does not interpret for the diplomatic missions and consular posts of the countries whose language they interpret. Professional issues are left aside and selected interpreters are not offered, let alone required to take part at any introductory instructions, lectures, insight or training. Leaving aside the in-house interpreter who has gone through some interpreting training the majority of the appointed interpreters have no interpreting background other than in informal situations.

Regarding linguistic frequency, the first place in languages spoken in the procedures today goes to Farsi, followed by Arabic, English and Urdu. While interpreters are available for all the most common languages, there are none for some languages, such as Pashtu, resulting in a few procedures being put on hold. In a few cases, an asylum seeker only speaks a dialect (e.g. African dialects Ibo, Wolof, etc.). For the purposes of daily communication, interpreting might then take place over a relay by a fellow asylum seeker who interprets into English. Such examples raise questions on ethics and standards. While understanding that interpreting represents a prerequisite for their work, officials are obliged to best balance the need to enable communication and to ensure quality service.

After the interpreter's selection, there is no regulated quality control. The only type of supervision is indirectly performed by the official running the procedure, particularly in English, when they can watch over the communication or assist when the applicant's language variant is particularly difficult to understand (cf. Lozar 2010). But even with less familiar languages, the first results of discourse analysis show that the official's preparation and knowledge on the applicant's country of origin and their alleged arrival might help to understand local names, either to recognise them when the interpreter does not, or simply to follow the procedure more easily.

### *3.2.3. General public services*

Ensuring interpreting in public sector offices is a legal right under the ZUP (see above), however, consistent with Ozolins (2010), the reach of language services is affected by cross-

sectoral interpreting needs that conflict with usual sector-specific policy development (*ibid.*, 196) and also by an overall unfavourable attitude towards immigrants. The only research on this so far originates in integration studies and inspects migrant contacts with state administration and institution officials (Kejžar, Medved 2010). Similar to this research, interviews with NGO employees, who offer aid in administrative matters especially to refugees in the immigration process, prove that interaction often suffers from ignorance and a weak knowledge of foreign languages by administration officials, who then make excuses that the official language in Slovenia is Slovenian, thus hindering at least partly successful communication.

### *3.2.4. Interpreting in health care*

Supporting linguistic rights as human rights in health care is a precondition for providing access to the same standard of health care regardless of the patient's linguistic background and enabling the doctor to rightfully fulfil their explanatory duty. Nevertheless, as costs of providing interpreting in health care seem unfounded due to rare cases of health care interpreting in Slovenia, language barriers imply unequal treatment, however difficult to confirm, since no official records are available and no infringements to the authorities reported.

#### *4.2.4.1 Overview of the state of affairs*

The following overview is thus based on estimations, opinions and views from the parties concerned themselves: medical staff, patients and interpreters (see Pokorn, Matičič, Pokorn 2009; Morel 2009).

Overall, health care staff are most familiar with sign language interpretation, but are without any proper training or available guidelines and resources on the topic. The circumstances might be the most challenging for young professionals, whereas practicing doctors rely on their proficiency: having gathered experience with time helps them cope with the observed situations. English and languages from the former Yugoslavia do not pose problems, but foreigners who do not speak any of these face more difficulties in communication and are fewer in number—a fact closing the vicious circle of ignorance to introducing interpreters into health care. A bilingual member of staff might also be sought to help to overcome the language barrier. As it is, doctors welcome patients who bring along family members or friends as ad hoc interpreters despite probably being aware of the possible risks, since ad hoc interpreters tend to struggle with terminology, interpreting skills and role issues. A big concern experienced by doctors is patients hiding their lack of knowledge out of shame and fear. Faced with unknown languages and medicines, doctors cope with finding information on the web, communicating with simplified language and gestures, making additional lab tests and detaining patients in hospital under regular supervision longer than normal.

Apart from sign language interpreters and those who occasionally accompany asylum seekers, only a few individuals in Slovenia regularly deal with health care interpreting, usually due to a rare language combination and their extraordinary willingness to lend a hand. An amateur interpreter like that might have consequently acquired new skills, probably excelling over a conference interpreter in this specific setting, but has no recognised status as an interpreter.

#### *4.2.4.2 Research project "Health care interpreting in Slovenia": an opportunity to put ideas into action*

Evidently, it is vital in Slovenia to arrange community interpreting integrally, thereby acknowledging linguistic rights as basic human rights. Aware of the vain hope that the situation can advance instantly and the work needed, the first steps on how to regulate the profession in Slovenian society are being made in the form of a three-year research project 'Health Care Interpreting in Slovenia' proposed by the Department of Translation of the University of Ljubljana and funded by the Slovenian Research Agency.

Besides analysing the field, exploring the possibilities of using ICT tools for interpreting and organising awareness raising activities to inform health care stakeholders, providers and service users of the need, the main objective of the project is to design a curriculum and teaching material for health care interpreting, select and train the trainers and finally implement the programme. Taking into account that not only health care interpreting is insufficiently managed, but the whole community interpreting field, the project will therefore strive to propose how to organise the network for a comprehensive interpreting provision service in Slovenia.

## 4. CONCLUSION

Modern society is facing challenges previously unknown to such extent due to globalisation, increasing mobility and, in the case of Slovenia, a constant positive net migration of foreigners, all contributing to a great linguistic diversity. Interpreting and translation for the community thus emerge as inevitable in times of increasing awareness of the legal rights to use one's own language in front of state officials and in the public services and to safeguard linguistic rights as basic human rights. On this ground, research on community interpreting has only recently started to develop in Slovenia.

As legislation in Slovenia generally guarantees linguistic rights in public settings, the implementation depends on specific laws for certain areas, thus ensuring interpreting only in the limited environments of the courts and asylum procedures. Other areas are predominantly managed through improvisation and the goodwill of all parties involved. Due to the absence of any professional standards, codes of conduct, training or guidelines, an encounter with a language barrier in the public services often results in unequal treatment and power balance in interpreter-mediated interaction.

In order to ensure equal access to public services, community interpreting needs to be comprehensively organised. The essential requirements are organised language services in the form of an obligation for institutions and a high-level policy for generic and field-specific services, interpreting training and accreditation with a generic approach (Ozolins 2000). In order to organise and develop the field of community interpreting in Slovenia, it would be necessary to start with the following activities: raising awareness; training all parties involved; setting standards of practice; establishing a network of interpreters, and using modern technology. A comprehensive organisation of community interpreting would provide support to all the parties involved, protecting at the same time linguistic rights as human rights and ensuring them for all.

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## KALBINĖS ŽMOGAUS TEISĖS IR VERTIMO ŽODŽIU VAIDMUO: SLOVĖNIJOS ATVEJIS

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Santrauka

Siekiant užtikrinti, kad kalbinės teisės būtų tarp pagrindinių žmogaus teisių ir kad teismuose ir kitose viešųjų paslaugų srityse visi būtų lygūs nepaisant kalbos, vertimas raštu ir žodžiu tampa būtinybe. Šios paslaugos reikalingos labiausiai pažeidžiamiems visuomenės nariams, todėl jų užtikrinimas rodo demokratijos visuomenėje lygį. Straipsnyje aptariama padėtis Slovėnijoje, analizuojami tiesioginio stebėjimo ir interviu metu surinkti duomenys ir daroma išvada, kad Slovėnijoje viešųjų paslaugų srityje yra didelis poreikis užtikrinti vertimą žodžiu. Nors iš esmės Slovėnijos konstitucijoje užtikrintos kalbinės teisės viešojoje erdvėje, šių teisių praktinis

įgyvendinimas priklauso nuo konkrečių įstatymų. Praktiškai užtikrintas ir formaliai reguliuojamas tik vertimas žodžiu teismo ir prieglobsčio prašymo procedūrų metu, kitose srityse, pvz., socialinių paslaugų ar sveikatos priežiūros, tokios paslaugos neteikiamos (išskyrus vertimą į gestų kalbą). Daroma išvada, kad jei vertimas priklauso tik nuo kalbančiųjų gerų norų ir jų gebėjimo improvizuoti, o profesionalus vertėjas nekviečiamas, skirtinga kalba kalbančių situacijos dalyvių atžvilgiu susidaro jėgos disbalansas. Straipsnis baigiamas pasiūlymais, ką daryti, kad vertimo žodžiu paslaugų teikimo plačiajai visuomenei padėtis Slovėnijoje gerėtų, o kalbinės teisės būtų užtikrintos ir gerbiamos kaip ir kitos pagrindinės žmogaus teisės.

# BENDROSIOS KOMPETENCIJOS IR VERTĖJŲ RENGIMAS

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Lietuvoje, kaip ir visoje Europoje, atsiranda vis daugiau vertimo studijų programų, pagal kurias rengiami tiek plataus profilio, tiek labiau specializuotų krypčių vertėjai. Be to, vertimas jau yra įtrauktas į beveik visų filologijos krypčių studijų programas, todėl vertimo studijų programų siekinių ir jomis ugdomų kompetencijų klausimai labai aktualūs. 2013 m. rudenį Europos Komisijos iniciatyva jau trečią kartą bus skelbiamas konkursas norintiesiems tapti Europos vertimo raštu magistro programų tinklo (angl. *European Master's in Translation*, EMT) nariais. Šios iniciatyvos tikslas – Europoje užtikrinti aukščiausios kokybės vertimo studijas, todėl būti šio tinklo nare turėtų būti kiekvienos vertimo studijų programos siekiamybė, nes dėl griežtų atrankos kriterijų tinklo nariais gali tapti tik geriausias vertimo studijų programas siūlančios institucijos. Vilniaus universiteto Filologijos fakulteto Vertimo studijų katedra treji metai yra Europos vertimo raštu magistro programų tinklo narė, todėl jau turi sukaupusi šio tinklo programoms keliamų uždavinių įgyvendinimo patirties. Padėtis darbo rinkoje taip pat nuolat keičiasi, todėl šiandien vertėjų rengimui keliami reikalavimai ateityje gali pasikeisti, bet pagrindiniai principai ir ugdomos kompetencijos turi išliekamąją vertę, nors, suprantama, bus tobulinamos. Šiame straipsnyje aptarsime tik tas vertėjų kompetencijas, kurios vadinamos bendrosiomis, arba transversaliosiomis, nes dėl straipsnio apimties specialiosioms, arba profesinėms, kompetencijoms negalėtume skirti pakankamai dėmesio. Kita vertus, transversaliosios kompetencijos paprastai keičiasi daug lėčiau, jos taikomos ne tik kuriai nors vienai programų grupei, bet ir visoms programoms ar net kiekvienam piliečiui individualiai, todėl tikėtina, kad pagrindiniai jas apibrėžiantys principai ir metodai bus tinkami gana ilgai. Be to, aptariant bendrąsias kompetencijas būtina atsižvelgti į visą kompetencijų sąvokos atsiradimo ir diegimo praktikos kontekstą, kuriam taip pat skirsime nemažai dėmesio.

## 1. ĮVADAS

Europos bendrosios kultūrinės, socialinės, ekonominės ir švietimo erdvės atsivėrimas švietimo ir mokslo istorijoje bus minimas kaip išskirtinis įvykis. Jo istoriniame fone – tiek XX a. paskutinio dešimtmečio politinis ir socialinis lūžis, Europoje ir pasaulyje sukėlęs

didelių permainų, tiek bendrasis kultūrinis postmodernizmo kontekstas, paskatinęs revizuoti mokymo ir mokymosi sampratas, uždavinius ir svarbiausius tikslus. 2000 m. kovo mėn. Lisabonos Europos Vadovų Taryba pripažino, kad Europa susiduria su uždaviniu prisiderinti prie globalizacijos ir pereiti prie žiniomis grindžiamos ekonomikos. Buvo pabrėžta, kad kiekvienas pilietis privalo turėti *įgūdžių*, reikalingų gyvenant ir dirbant naujoje informacinėje visuomenėje, ir kad Europos metmenyse turėtų būti apibrėžti nauji *pagrindiniai įgūdžiai*, kurie turi būti ugdomi visą gyvenimą: IT įgūdžiai, užsienio kalbos, technologijų kultūra, verslumas ir socialiniai įgūdžiai[1].

Dar 2000 m. pagal programą „Švietimas ir mokymas 2010“ sudaryta pagrindinių įgūdžių darbo grupė sukūrė informacinėje visuomenėje reikalingus *bendrųjų gebėjimų* metmenis ir parengė nemažai rekomendacijų, kaip užtikrinti šių gebėjimų įgijimą. Bendrieji gebėjimai, reikalingi visų žmonių asmeninei saviraiškai ir augimui, aktyviam pilietiškumui, socialinei integracijai ir užimtumui, buvo apibrėžti ir išvardyti Europos Komisijos Europos Parlamentui ir Tarybai parengtoje rekomendacijoje ((KOM(2005) 0548 – C6-0375/2005 – 2005/0221(COD); 2005-11-10) kaip nuo aplinkybių priklausančių žinių, įgūdžių ir požiūrių visuma.

Verta atkreipti dėmesį į tai, kad kuriant Europos aukštojo mokslo erdvę (vykstant Bolonijos procesui)[2] vyko tam tikras aukštojo mokslo parametrų standartizavimas. Jo programiniais dokumentais tapo Dublino aprašai (Dublin Descriptors)[3], kuriuose numatyti aukštojo mokslo lygiai pagal juose suformuluotus akademinių programų studijų rezultatus, Europos aukštojo mokslo kvalifikacijų sąranga (The Framework of qualifications for the European Higher Education Area)[4], kuri yra Europos mokymosi visą gyvenimą kvalifikacijų sąrangos (The European Qualifications Framework for Lifelong Learning) dalis[5], ir projekto „Tuning“ rekomendacijos laipsnį suteikiančių programų aprašų rengimui (A Guide to Formulating Degree Programme Profiles)[6].

Vienu reikšmingiausių postūmių atlikti kompetencijų analizę Europos akademinėje erdvėje tapo projektas „Tuning“ (2000–2005)[7]. Siekdami Europos švietimo struktūrų dermės, universitetai ėmė teikti konkrečius pasiūlymus, kaip įgyvendinti Bolonijos procesą aukštojo mokslo institucijų lygmeniu ir dalykinėse srityse. Projektas „Tuning“ pateikė metodiką, kaip atnaujinti, kurti, įgyvendinti ir įvertinti studijų programas. Be to, dalykiniu lygmeniu šis projektas suteikė galimybę plėtoti kontrolinius parametrus studijų programoms lyginti, jų skaidrumui užtikrinti.

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1 http://www.europarl.europa.eu/summits/lis1_en.htm.
2 http://ec.europa.eu/education/higher-education/bologna_en.htm.
3 http://www.jointquality.org/content/descriptors/CompletesetDublinDescriptors.doc.
4 http://www.bologna-bergen2005.no/EN/BASIC/050520_Framework_qualifications.pdf.
5 http://ec.europa.eu/education/lifelong-learning-policy/eqf_en.htm.
6 http://core-project.eu/documents/Tuning%20G%20Formulating%20Degree%20PR4.pdf.
7 http://eua.uni-graz.at/Tuning_summary_EUA_conference.pdf.

Minėtiems kontroliniams parametrams apibūdinti vartojamos mokymosi siekinių ir kompetencijų sąvokos. Mokymosi siekiniai apibrėžiami pagal tai, ką studentas turi žinoti, suprasti ir gebėti pademonstruoti pasibaigus mokymuisi. Profesinių kvalifikacijų aprašai priklauso nuo visuomenės poreikių, o jie yra labai įvairūs ir greitai kintantys, todėl kompetencijų sąrašai niekada nebūna pastovūs ar baigtiniai, jų aktualumą lemia plataus masto visuomeniniai tikslai. Mokymosi siekiniai atskleidžia besimokančiųjų iš(si) ugdytą kompetencijų lygmenį. Universiteto lygmeniu kompetencijos yra dinamiškas kognityvinių ir metakognityvinių įgūdžių, žinių ir sampratų, tarpasmeninių, intelektinių ir praktinių įgūdžių bei etinių vertybių junginys.

Reikalavimus vertėjų rengimui ir jiems būtinas kompetencijas diktuoja darbo rinka. Vis dėlto padėtis darbo rinkoje nuolat keičiasi, todėl šiandien vertėjų rengimui keliami reikalavimai, ypač ugdytinos specialiosios arba profesinės kompetencijos, ateityje gali pasikeisti. Kita vertus, bendrosios, arba transversaliosios, kompetencijos paprastai keičiasi daug lėčiau nei dalykinės, jos taikomos ne tik kuriai nors vienai programų grupei, bet visoms programoms ir net kiekvienam piliečiui individualiai, todėl tikėtina, kad pagrindiniai jas apibrėžiantys principai galios dar gana ilgai. Šiame straipsnyje aptarsime tik bendrąsias, arba transversaliąsias, vertėjų kompetencijas, nes dėl straipsnio apimties specialiosioms, arba profesinėms, kompetencijoms negalėtume skirti pakankamai dėmesio. Pirmiausia aptarsime vartojamus terminus, kompetencijų sąvokos atsiradimo ir diegimo aukštojo mokslo praktikoje kontekstą, paskui – svarbiausias kompetencijas, ugdytinas pagal vertimo studijų programas. Straipsnio pabaigoje trumpai pristatysime Vilniaus universiteto Filologijos fakulteto Vertimo studijų katedros patirtį, sukauptą tobulinant antrosios pakopos (magistro) studijų *Vertimo* programą.

## TERMINŲ PROBLEMATIKA. KOMPETENCIJŲ APIBRĖŽTIS

Nuo tada, kai gebėjimai tapo įvairių studijų objektu, dėl intensyvių tyrimų ir analizės tiek lietuvių, tiek užsienio terminijoje įvyko konceptualūs poslinkiai. Terminas *bendrieji gebėjimai* tapo artimesnis baziniam išsilavinimui, o *bendrosios kompetencijos*, arba tiesiog *kompetencijos*, yra siejamos su brandaus amžiaus savanoriškai pasirenkamu mokymusi (žr. Laužackas 2005a; Palinauskaitė, Pukelis 2001). Kompetencija apskritai apibrėžiama kaip „<...> gebėjimas atlikti tam tikrą operaciją ar užduotį realioje ar imituojamoje veiklos situacijoje. Kompetenciją lemia mokymosi ar studijų metu įgytos žinios, gebėjimai, turimi požiūriai ir vertinimai“ (Laužackas 2005b), kitaip tariant, kompetencijos sąvoka apima ir vertybinius parametrus.

Keli terminai: „gebėjimas“ (angl. *capacity*), „savybė“ (angl. *atribute*), „gabumas“ (angl. *ability*), „įgūdis“ (angl. *skill*), „kompetencija“ (angl. *competence*) – dažnai vartojami

sinonimiškai ir jų reikšmės iš dalies sutampa. Visi šie terminai nurodo asmenį ir tai, ką jis gali pasiekti.

Dažniausiai vartojama sąvoka „gebėjimas“ arba „įgūdis“ (angl. *skill*) reiškia „galintis, sugebantis, nagingas“. Ši sąvoka neretai vartojama daugiskaita – „gebėjimai“ arba „įgūdžiai“ (angl. *skills*) ir kartais įgyja siauresnę reikšmę nei „kompetencijos“. Todėl terminas „kompetencijos“ yra vartojamas dažniau nei „įgūdžiai“. Kompetencija – tai įrodytas gebėjimas naudotis žiniomis, įgūdžiais, asmeniniais, socialiniais ir (arba) metodiniais gebėjimais dirbant, studijuojant ir siekiant profesinio bei asmeninio tobulėjimo[8]. Europos kvalifikacijų sąrangos kontekste „kompetencija“ turi dar ir papildomą reikšmę: ji žymi tam tikrą kvalifikaciją turinčio asmens prisiimtos atsakomybės ir įgyto savarankiškumo mastą.

Šio straipsnio autorės laikosi nuostatos, kad dviejų terminų: „perkeliamieji, arba transversalieji, gebėjimai“ (angl. *transferable skills*) ir „bendrosios kompetencijos“ (angl. *generic / transferable / transversal competences*) – reikšmės yra vienodos: jie apibrėžia bendrąsias kompetencijas, kurias galima nustatyti tam tikro lygmens studijų programose, todėl kartais šie terminai bus vartojami sinonimiškai.

## BENDROSIOS KOMPETENCIJOS AUKŠTOJO MOKSLO KONTEKSTE

Modernus universitetas suvokiamas kaip institucija, siekianti užtikrinti aukštą švietimo kokybę, geresnes įsidarbinimo galimybes ir pilietišką požiūrį į valstybę, todėl vertinant programas reikia svarstyti studijų siekinius (rezultatus), teikiamas akademines ir profesines kvalifikacijas, o lyginant skirtingo lygmens programas – atkreipti dėmesį į asmenybės augimą atspindinčias bendrąsias kompetencijas. Taigi mažių mažiausiai du kontroliniai parametrai nulemia mokymo programos paradigmą: akademinės – specifinės-dalykinės kompetencijos ir bendrosios kompetencijos. Pažymėtina, kad vargu ar galima universiteto lygmeniu kalbėti apie grynąsias profesines ar akademines kompetencijas, – jos tarpusavyje glaudžiai susijusios, nes kuo aukštesnis studijų lygmuo, tuo labiau profesinės kvalifikacijos reiškiasi per akademinį išsilavinimą ir profesinį meistriškumą.

Kyla pagrįstas klausimas, į kokias kompetencijas atkreiptinas dėmesys ir kurios iš jų siektinos universiteto lavinimo lygmeniu. Dublino aprašuose numatyta, kad su pirmosios (bakalauro) studijų pakopos kvalifikacija asmuo turi įgyti plačias žinias ir išmanymą, magistro kvalifikaciją įgijęs asmuo privalo prisiimti socialinę ir etinę atsakomybę už savo sprendimus, taigi gali numatyti socialines ir etines savo sprendimų pasekmes. Kad sprendimų pasekmės atitiktų visuomenės lūkesčius, žmogus privalo nuolat mokytis, t. y. nuolat prisitaikyti prie naujų reikalavimų ir pajėgti juos tenkinti – vienas ar komandoje.

[8] http://www.unideusto.org/tuningeu/images/stories/documents/Lithuanian_version.pdf (p. 20).

**1 lentelė.** Pirmosios ir antrosios studijų pakopų aprašai pagal Dublino aprašus[9]

| Pirmosios studijų pakopos aprašai | Antrosios studijų pakopos aprašai |
|---|---|
| Kvalifikacinis (bakalauro) laipsnis, reiškiantis, kad yra baigta *pirmoji pakopa*, suteikiamas studentams, kurie: | Kvalifikacinis (magistro) laipsnis, reiškiantis, kad yra baigta *antroji studijų pakopa*, suteikiamas studentams, kurie: |
| parodė turintys vidurinį išsilavinimą viršijančių žinių ir išmanymą; nors remiamasi vadovėliais, kai kuriais aspektais svarbu ir išsamesnės pagrindinės jų studijų krypties žinios; | įgijo žinių, pagrįstų pirmosios pakopos žiniomis, jas pagilinančių ir (arba) sustiprinančių, sudarančių pagrindą ar galimybę naujai, savitai kurti ir (arba) taikyti idėjas, dažnai mokslinių tyrimų kontekste; |
| gali taikyti savo žinias ir išmanymą taip, kad parodytų profesionalų požiūrį į darbą ar profesiją, ir geba sugalvoti savo studijų srities problemų sprendimus ir juos argumentuotai pagrįsti; | geba taikyti žinias ir problemų sprendimo gebėjimus naujoje arba nepažįstamoje aplinkoje platesniuose (arba daugiadalykiuose) su studijų sritimi susijusiuose kontekstuose; |
| geba rinkti ir interpretuoti surinktus duomenis (dažniausiai savo studijų srities), kurių reikia atitinkamoms socialinėms, mokslinėms ar etinėms problemoms spręsti; | geba integruoti žinias ir spręsti sudėtingas problemas, formuluoti sprendimus turėdami ne visą arba ribotą informaciją ir prisiimdami socialinę ir etinę atsakomybę; |
| gali perteikti informaciją, idėjas, problemas ir sprendimus tiek specialistams, tiek nespecialistams; | geba aiškiai ir sumaniai perteikti savo išvadas, žinias ir logikos pagrindus tiek specialistams, tiek nespecialistams; |
| yra ištobulinę mokymosi įgūdžius, būtinus studijoms pakankamai savarankiškai tęsti. | yra ištobulinę mokymosi įgūdžius, būtinus studijoms visiškai savarankiškai tęsti. |

Kaip matyti iš pateiktosios lentelės, asmuo, įgijęs antrosios studijų pakopos kvalifikaciją, privalo turėti kompetencijas, užtikrinančias visiškai savarankišką veiklą ir studijas, iniciatyvumą ir gebėjimą mokytis bet kokiomis aplinkybėmis. Taigi bendrosioms kompetencijoms Europos aukštojo mokslo erdvėje skiriamas ypatingas dėmesys.

Remiantis tyrimais, atliktais per ketverius metus po Dublino aprašų paskelbimo, buvo padaryta išvada, kad „<...> gebėjimas priimti sprendimus ir spręsti problemas, gebėjimas mokytis naujų įgūdžių ir procedūrų, gebėjimas darbe taikyti įgytąsias žinias ir gebėjimas dirbti be priežiūros yra labai vertinami ir universitete, ir priimant į darbą“ (Dunne 1999, 33). Tačiau pastebima ir skirtumų. Įdomu, kad, pavyzdžiui, pripažindami būtinybę

[9] http://www.jointquality.nl/content/descriptors/CompletesetDublinDescriptors.doc.

universitetinio lavinimo lygmeniu ugdyti komunikacijos įgūdžius, dėstytojai pabrėžia, kad skaitydami kursą jiems skiria nedaug dėmesio. O versle yra atvirkščiai – darbuotojų atrankos charakteristikose komunikacijos gebėjimai aiškiai iškeliami į pirmąją vietą“ (Dunne 1999, 34).

Gausi tyrimų medžiaga patvirtino, kad darbo rinkoje būtų pageidautinos tokios universitetų absolventų charakteristikos (pagal svarbą):

1. gebėjimas mąstyti ir savarankiškai priimti sprendimus;
2. komunikacija (gebėjimas rašyti ir kalbėti);
3. praktinės profesijos žinios;
4. teorinės profesijos žinios;
5. bendradarbiavimo ir darbo komandoje įgūdžiai;
6. elgesio asmeninėje ir verslo aplinkoje tobulinimas;
7. noras kuo daugiau sužinoti apie darbą ir karjeros galimybes;
8. bendrųjų akademinių dalykų žinios;
9. siekimas įgyti patirties darbo vietoje ir kt.

Taip pat buvo nustatytos ir įvertintos universitetų absolventų charakteristikos universitetų bendruomenės ir verslo požiūriu (Dunne 1999, 34).

**2 lentelė.** Universitetų absolventų charakteristikos pagal svarbą

| | **Darbo rinka (reitingas)** | **Universitetai (reitingas)** |
|---|---|---|
| Komunikacija (pvz., rašymas, kalbėjimas) | **1** | **7** |
| Gebėjimas išmokti naujų įgūdžių ir procedūrų | **2** | **5** |
| Gebėjimas bendradarbiauti ir dirbti komandoje | **3** | **8** |
| Gebėjimas priimti sprendimus ir spręsti problemas | **4** | **3** |
| Gebėjimas pritaikyti žinias darbo vietoje | **5** | **4** |
| Gebėjimas dirbti savarankiškai | **6** | **6** |
| Teorinės profesinės žinios | **7** | **1** |
| Mokėjimas naudotis IT | **8** | **2** |
| Verslo etikos supratimas | **9** | **12** |
| Bendras verslo supratimas | **10** | **11** |
| Konkretūs darbo įgūdžiai | **11** | **9** |
| Bendroji erudicija | **12** | **10** |

Šiuose tyrimuose itin svarbi aiškiai išreikšta skirtinga universitetų ir darbo rinkos pozicija kompetencijų atžvilgiu. Akivaizdu, kad kai kurie prioritetai išsiskyrė – praktinio darbo aplinkoje didelė reikšmė teikiama mokėjimui bendrauti, gebėjimui greitai mokytis, dirbti komandoje, priimti sprendimus, pritaikyti turimas žinias naujoje aplinkoje, dirbti nekontroliuojamiems, o universitetų bendruomenei svarbiau yra žinių perteikimas, naujų technologijų pritaikymas, gebėjimo mąstyti ugdymas ir kt.

Taigi darbo rinkoje pageidaujamų kompetencijų ir realiai aukštosios mokyklos teikiamų kompetencijų sankirta leidžia daryti išvadą, jog siekiant, kad universitetų absolventai darbo rinkoje būtų patrauklesni ir prisitaikę prie jos poreikių, universitetų studijų programas vertėtų pertvarkyti arba papildyti taip, kad bendrųjų kompetencijų ugdymui būtų skiriama gerokai daugiau dėmesio nei buvo atliekant tyrimus.

Tačiau kurios kompetencijos turėtų atsidurti dėmesio centre? Kompetencijos, buvusios aktualios prieš dešimtmetį, gali prarasti dominuojančią poziciją, ypač jei bus sąmoningai ugdomos, t. y. jei bus tikslingai šalinamas vienos ar kitos kompetencijos trūkumas. Tarkime, darome prielaidą, kad komunikacijos kompetencijos stoka mūsų šalyje šiandien ne tokia ryški kaip prieš dešimtmetį, tačiau kad galėtume tai patvirtinti ar paneigti, turėtume turėti reguliarių tyrimų duomenis, – tiek universiteto, tiek valstybės masto, – kurie atspindėtų darbo rinkos atstovų ir aukštųjų mokyklų požiūrį į bendrųjų kompetencijų nomenklatūrą ir reitingus. Arba, tarkime, mūsų šalyje būtina užsienio kalbų mokėjimo kompetencija, tačiau kokių kalbų, kokio mokėjimo lygio ir kokiuose kontekstuose, nėra visiškai aišku – tai vėlgi yra kintantis objektas, kuriam reikalingi nuolatiniai tyrimai ir realios sąsajos su už universiteto sienų esančiais socialiniais partneriais ir dar platesniu tarptautiniu kontekstu. Pakanka pažvelgti į prieš keletą metų darytus aukštųjų mokyklų programų kompetencijų aprašus – jie visada pasirodo esą pasenę ir nefunkcionalūs, nes kintant socialiniam kontekstui būtina juos nuolat modifikuoti.

Iš bendrųjų kompetencijų išskirtinos – labai santykinai – keturios pagrindinės kompetencijos, įvardytinos kaip transversaliosios, „keliamosios“ kompetencijos, nes labiau siejasi su pačiu žmogumi, o ne su darbo ar akademine aplinka, – jos „perkeliamos“, „keliauja“ su mumis iš vienos veiklos konteksto į kitą. Be to, išugdytos transversaliosios kompetencijos sudaro sąlygas ugdyti visas kitas kompetencijas ir, esant palankioms aplinkybėms (pvz., universitetinių studijų terpėje), suteikia galimybę pasirinkti optimalias mokymosi strategijas. Tai yra:

- savęs valdymas / savivada (asmeninės savybės, kritinis mąstymas, gebėjimas reikšti jausmus ir kt.);
- kitų žmonių vadyba (socialiniai įgūdžiai, vadyba, lingvistiniai gebėjimai, etiniai įsipareigojimai ir kt.);
- informacijos suvokimas ir valdymas (informacijos vadyba, technologiniai įgūdžiai ir pan.);

- užduoties suvokimas ir valdymas (užduoties vadyba, sisteminės kompetencijos ir kt.) (Dunne 1997, 183).

Šios kompetencijos tarpusavyje koreliuoja per vadybinių įgūdžių ugdymą, o bendras išugdytų kompetencijų rezultatas akademinėje ir darbo aplinkoje yra **mokymosi strategijų optimizacija** (mokėjimas mokytis), suminis ir formuojantis (savęs, kitų ir aplinkos) vertinimas, taigi ir asmens galių sustiprinimas, jo versatilumo mokymosi aplinkoje ir darbo rinkoje – verslumo – padidinimas.

Kartu stiprinamos šios transversaliosios kompetencijos sudaro sąlygas vadinamajai metakognityviajai kompetencijai. Tai tarsi aukščiausios hierarchinės pakopos kompetencija, kuri sujungia visas keturias minėtąsias kompetencijas ir reiškiasi mokėjimu (ir noru) mokytis bet kokiomis aplinkybėmis. Metakognicija suponuoja pažinimo būdus, būdingiausius konkrečiam pažinimo kontekstui, ir kūrybinį visų intelektinių galių panaudojimą konkrečiomis aplinkybėmis.

Nors per pastarąjį dešimtmetį transversaliųjų kompetencijų klasifikacija keitėsi – ji ir tobulėjo, ir smulkėjo, ir linko į nomenklatūrinius, niekuo nepateisinamus uždarus sąrašus, esmė išliko ta pati: bendrosios kompetencijos pasižymi transversalumu, t. y. jos peržengia vieno (akademinio, darbo rinkos) konteksto ribas, yra plačiai pritaikomos, aktualios ir akademinėje, ir darbo rinkos aplinkoje, keičiasi kartu su visuomenės ir ypač darbo rinkos poreikiais ir savo kokybiniais parametrais atspindi visuomenės vertinimo skalę. Akademinėje aplinkoje svarbiausiomis transversaliosiomis kompetencijomis galima laikyti tas kompetencijas, kurios ugdo mokėjimą mokytis, t. y. metakognityviąsias asmens galias.

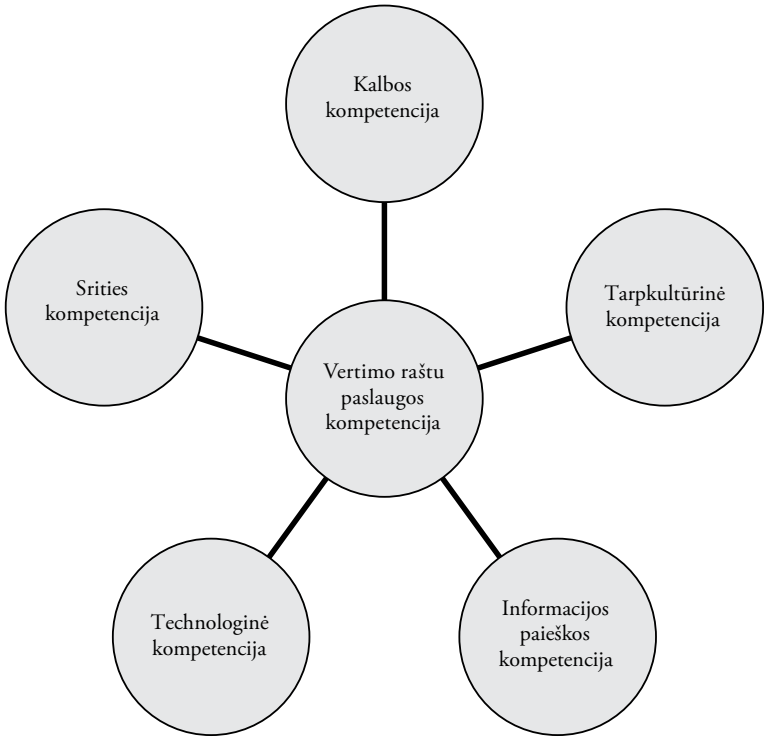
## KOMPETENCIJOS VERTIMO STUDIJŲ PROGRAMOSE

Vienas naujausių kompetencijų tyrimų buvo atliktas 2011 m. pagal projektą OPTIMALE (angl. *Optimising Professional Translator Training for Multilingual Europe*)[10]. Vertimo programų tobulinimui šis tyrimas ypač svarbus dėl to, kad juo buvo siekiama nustatyti būtent vertimo rinkoje pageidaujamas kompetencijas siekiant didinti absolventų galimybes gauti darbą, o darbe – patenkinti darbdavių lūkesčius. Be to, šio tyrimo rezultatai labai patikimi dėl didelės geografinės tyrimo aprėpties – jame dalyvavo visi 70 projekte OPTIMALE dalyvaujančių universitetų iš 32 šalių, profesinės vertėjų organizacijos ir kiti kalbų paslaugų rinkos dalyviai. Šis tyrimas aiškiai parodė, kad bendrosios kompetencijos darbo rinkoje vertinamos taip pat, kaip ir profesinės (pvz., su vadybos įgūdžiais ir žiniomis susijusios bendrosios kompetencijos beveik visuose atsakymuose buvo išskirtos kaip vienos svarbiausių vertėjo darbe).

Vilniaus universiteto Filologijos fakulteto Vertimo studijų katedros (VSK) vykdomos studijų programos *Vertimas* tobulinimui įtakos turėjo visi pirmiau išvardyti veiksniai

[10] www.translator-training.eu.

– ir Europos aukštojo mokslo erdvės kūrimas, ir Dublino aprašai, ir nuolat didėjantys akademinės kokybės reikalavimai[11]. Mūsų praktinė patirtis ne kartą paskatino analizuoti kompetencijas, nes, kaip jau minėta, studijų programos tobulinimui visada turi įtakos darbo rinkoje pageidaujamos kompetencijos. Tobulinant vertimo studijų programą vienu svarbiausių skatinamųjų veiksnių tapo Europos Komisijos Vertimo raštu direktorato iniciatyva sukurtas Europos vertimo raštu magistro programų tinklas (angl. *European Master's in Translation*, EMT)[12], kurio tikslas – sutelkti vertimo magistrantūros programas ir paskatinti siekti įgyvendinti vertėjų rengimo aukščiausio lygio standartus. Tuo tikslu didelė grupė Europos Sąjungos ekspertų parengė darbo rinkai aktualių vertėjo kompetencijų aprašą ir pateikė jį kaip siekiamybę toms institucijoms, kurios norėtų įdiegti aukščiausius vertėjų rengimo kokybės standartus. Kompetencijų aprašas buvo pateiktas vaizdiniu pavidalu, jį detalizavo kompetencijų nomenklatūriniai sąrašai[13]. Tiek schema, tiek sąrašai buvo sudaryti atsižvelgiant į praktinę patirtį (angl. *know-how*), t. y. neklasifikuojant kompetencijų į bendrąsias ar profesines (dalykines). Pavyzdžiui, kompetencijų laukai buvo pateikti taip:




[11] Standards and Guidelines for Quality Assurance in the European Higher Education Area, http://www.eqar.eu/fileadmin/documents/e4/050221_ENQA_report.pdf.

[12] http://ec.europa.eu/dgs/translation/programmes/emt/index_en.htm.

[13] http://ec.europa.eu/dgs/translation/programmes/emt/key_documents/emt_competences_translators_en.pdf.

Iš pateiktos schemos matyti, kad kompetencijos – kalbos, tarpkultūrinė, informacijos paieškos, technologinė ir darbo srities – tarpusavyje koreliuoja ir nulemia centrinę, vertimo paslaugos, kompetenciją. Taip, kaip bendrųjų kompetencijų ugdymas lemia metakognityviosios kompetencijos didėjimą, taip šiuo atveju penki kompetencijų aspektai lemia svarbiausios iš visų vertimo sričių kompetencijos – vertimo paslaugos kompetencijos – didėjimą. Ir vienu, ir kitu atveju kalbame apie tokią kompetencijų sinergiją, kai visuma yra didesnė, reikšmingesnė už dalių sumą.

Ar įmanoma susieti metakognityviąją kompetenciją su vertimo paslaugos kompetencija? Pirmoji kompetencija siejasi su individo augimu, jo mokėjimu mokytis bet kokioje aplinkoje, nesvarbu, ar tai susiję su mokslu, ar su darbu. Antroji, vertimo paslaugos, kompetencija siejama su praktine patirtimi, profesionaliu gebėjimu kažką atlikti. EMT ekspertai pateikia tokį išvardytųjų kompetencijų turinį[14]:

**3 lentelė.** Vertėjo kompetencijos pagal EMT

| Kompetencijos tipas | Apibrėžtys ir komponentės |
|---|---|
| **Vertimo raštu paslaugos kompetencija** | **Tarpasmeninis aspektas**<br>· Vertėjo socialinio vaidmens suvokimas;<br>· žinios, kaip atitikti darbo rinkos reikalavimus ir darbo vietai taikomus reikalavimus (taip pat žinojimas, kaip išlikti paklausiais);<br>· organizacinės žinios, kaip pasiekti klientą ir potencialius užsakovus (rinkodara);<br>· mokėjimas derėtis su klientu: nustatyti terminus, tarifus, apmokestinimo būdus, darbo sąlygas, informacijos prieinamumą, sutarties sąlygas, teises ir atsakomybę, konkrečius vertimo aspektus, viešųjų pirkimų specifiką ir kt.;<br>· mokėjimas suvokti užsakovo reikalavimus, tikslus ir uždavinius, vertimo gavėjus ir kitus situacijos dalyvius;<br>· mokėjimas tvarkyti savo laiką, valdyti stresą, organizuoti darbą, biudžetą ir tęstinį mokymąsi (t. y. būtinybės toliau tobulinti įvairias kompetencijas suvokimas);<br>· mokėjimas sukonkretinti ir apskaičiuoti teikiamas paslaugas ir jų pridėtinę vertę;<br>· mokėjimas laikytis instrukcijų, terminų, įsipareigojimų, tarpasmeninių kompetencijų, grupės darbo nuostatų;<br>· standartų, taikomų vertimo paslaugoms, išmanymas;<br>· išmanymas, kaip elgtis pagal profesinės etikos normas; |

[14] http://ec.europa.eu/dgs/translation/programmes/emt/key_documents/emt_competences_translators_en.pdf, p. 4–7.

| Kompetencijos tipas | Apibrėžtys ir komponentės |
|---|---|
| | · mokėjimas dirbti esant didelei įtampai, su kitais profesionalais, su projekto vadovu (gebėjimas palaikyti kontaktus, bendradarbiavimas ir savitarpio pagalba), taip pat daugiakalbėje situacijoje;<br>· gebėjimas dirbti komandoje, taip pat virtualioje komandoje;<br>· mokėjimas save įvertinti – kritinis požiūris į savo įpročius; kokybės siekis; gebėjimas prisitaikyti prie naujų sąlygų ir prisiimti atsakomybę.<br><br>**Darbo atlikimo aspektas**<br>· Žinojimas, kaip atlikti vertimą ir jį pateikti taip, kad jis tenkintų kliento lūkesčius, t. y. kad atitiktų tikslą *(skopos)* ir situaciją;<br>· mokėjimas apibrėžti dokumento vertimo etapus ir strategijas;<br>· mokėjimas nustatyti ir įvertinti vertimo problemas ir rasti tinkamus sprendimus;<br>· mokėjimas pateisinti savo pasirinkimą ir sprendimus;<br>· metakalbos įvaldymas (t. y. gebėjimas kalbėti dalykiškai apie savo darbą, strategijas ir pasirinkimą);<br>· gebėjimas redaguoti ir tvarkyti vertimą (t. y. redagavimo ir korektūros įgūdžiai);<br>· mokėjimas nustatyti ir palaikyti kokybės standartus. |
| **Kalbos kompetencija** | · Mokėjimas suprasti gramatines, leksines ir idiomatines struktūras, taip pat grafines ir tipografines gimtosios kalbos ir kitų darbo kalbų konvencijas;<br>· mokėjimas vartoti tas pačias struktūras ir konvencijas gimtojoje ir pirmojoje užsienio kalboje;<br>· kalbos kitimo jausmo ugdymas. |
| **Tarpkultūrinė kompetencija** (dualistinę perspektyvą – sociolingvistinę ir tekstinę – atspindi palyginimas ir kontrastas tarp diskurso praktikos gimtojoje, pirmojoje ir antrojoje (ar keliose) užsienio kalbose) | **Sociolingvistinis aspektas**<br>· Mokėjimas atpažinti kalbos variantų (socialinio, geografinio, istorinio ir stilistinio) funkcijas ir reikšmes;<br>· mokėjimas atsirinkti taisykles, taikytinas bendraujant su tam tikra bendruomene, taip pat neverbalinius aspektus (pvz., svarbias žinias deryboms);<br>· mokėjimas vartoti tam tikrai situacijai, dokumentui (raštu) ar kalbai (žodžiu) tinkamą kalbos registrą.<br><br>**Teksto dimensija**<br>· Mokėjimas suprasti ir analizuoti teksto makrostruktūrą, jo rišlumą (tai apima ir vizualinius bei garsinius elementus);<br>· mokėjimas pajusti tendencijas, implikacijas, aliuzijas, stereotipus ir intertekstinį teksto pobūdį; |

| Kompetencijos tipas | Apibrėžtys ir komponentės |
|---|---|
| | · mokėjimas apibrėžti ir įvertinti savo problemas, pasirinkti strategijas joms sėkmingai išspręsti;<br>· mokėjimas išgryninti ir apibendrinti esminę dokumento informaciją (gebėjimas apibendrinti);<br>· gebėjimas atpažinti ir nustatyti atstovaujamai kultūrai būdingus elementus, vertes ir nuorodas;<br>· mokėjimas išskirti ir palyginti kultūros elementus ir kompozicinius teksto metodus;<br>· mokėjimas sukurti pirmąjį variantą, jį perfrazuoti, restruktūrizuoti, suspausti, greitai ir gerai redaguoti (gimtąja ir užsienio kalba). |
| Informacijos paieškos kompetencija | · Mokėjimas atsirinkti informaciją ir reikalavimus dokumentui;<br>· pasirinkti strategijas dokumentų ir terminologiniam tyrimui (taip pat kontaktus su tos srities ekspertais);<br>· mokėjimas gauti ir apdoroti informaciją, reikšmingą gautai užduočiai (t. y. dokumentinę, terminologinę, frazeologinę informaciją);<br>· vertinimo kriterijų ugdymas, būtent dokumentų, pasiekiamų internete ar kitoje terpėje, patikimumas, t. y. žinojimas, kaip vertinti dokumentų šaltinių patikimumą (kritinis požiūris);<br>· mokėjimas veiksmingai panaudoti priemones ir paieškos programas (t. y. terminologines programas, elektroninius tekstynus, e. žodynus);<br>· mokėjimas archyvuoti savo dokumentus. |
| Srities kompetencija | · Žinojimas, kur ieškoti tinkamos informacijos, kad būtų geriau atskleisti teminiai dokumento aspektai (plg. su informacijos paieškos kompetencija);<br>· mokymasis plėsti savo konkrečių sričių ir konkretiems tikslams reikalingas žinias (įvaldyti sąvokų sistemas, argumentavimo principus, pateikimą, perprasti kalbos ir terminijos pobūdį ir kt.) (mokymasis mokytis);<br>· smalsumo, analitinių gebėjimų ir apibendrinimo įgūdžių ugdymas. |
| Technologinė kompetencija (darbo priemonių naudojimas) | · Mokėjimas veiksmingai ir greitai naudotis programomis tokiems tikslams kaip taisymas, vertimas, terminologija, formatavimas, dokumentų paieška (pvz., tekstui apdoroti, rašybai ir gramatikai tikrinti, internetas, vertimo atmintis, terminologinės informacijos bazės, balso atpažinimo programos);<br>· mokėjimas sukurti ir valdyti duomenų bazes ir aplankus;<br>· mokėjimas prisitaikyti prie naujų vertimo priemonių, išmokti naudotis jomis, ypač jei vertimas susijęs su vaizdine ir audiovizualine medžiaga;<br>· mokėjimas parengti ir pateikti vertimą įvairiais formatais ir įvairioms techninėms terpėms;<br>· vertimo magistrantūros galimybių ir ribotumo suvokimas. |

Jei palyginsime, pavyzdžiui, vertimo raštu paslaugos kompetencijos turinį su metakognityviąja kompetencija, pamatysime, kad jos abi turi labai daug bendrų komponenčių. Kalbant ir apie vieną, ir apie kitą kompetenciją pabrėžiami socialiniai įgūdžiai, vadyba, informacijos vadyba, technologiniai įgūdžiai, taip pat asmeninės savybės, laiko vadyba, kritinis mąstymas, sisteminės kompetencijos ir kt.

Taigi ir vienu, ir kitu atveju kalbame apie bendrųjų kompetencijų reikšmę ir svarbiausią jų vaidmenį studijų programoje. Mokymosi rezultatai per jas, kaip matome, susiejami su darbo rinkos reikalavimais. Asmuo, turintis išugdytas bendrąsias kompetencijas, darbo rinkoje labiau pageidaujamas nei tas, kuris išsiugdo dalykines kompetencijas, tačiau neturi įgūdžių ir gebėjimų jas komunikuoti, perduoti jų kitiems.

## BENDRŲJŲ KOMPETENCIJŲ DIEGIMAS Į VERTIMO STUDIJŲ PROGRAMĄ

Akademinė tradicija bendrosioms kompetencijoms kol kas skiria itin mažai dėmesio – jų ugdymas nėra įtrauktas į studijų planus, o programos ašį, kaip ir seniau, sudaro dalykinės kompetencijos. Kyla klausimas, kaip, toliau plėtojant ir tobulinant programą, integruoti bendrąsias kompetencijas į magistro programą. Vilniaus universiteto Filologijos fakulteto Vertimo studijų katedra bendrųjų kompetencijų integraciją į programą vykdė keliais etapais.

Visų pirma buvo nutarta pasinaudoti EMT ekspertų pasiūlytu pavyzdiniu vertėjo kompetencijų aprašu ir iš visų apraše pateiktų kompetencijų išskirti bendrąsias, arba transversaliąsias.

Antra, išskirtųjų kompetencijų pagrindu buvo parengta anketa, kuri išplatinta keturiose respondentų grupėse: studentų, dėstytojų, darbdavių ir absolventų, kuriems ši darbo vieta (vertimo biuras, ES institucijos ir pan.) yra pirmoji. Anketos tikslas – nustatyti, kurių bendrųjų kompetencijų kiekviena respondentų grupė pasigenda labiausiai, taigi kurios turėtų būti integruotos į studijų programą.

Trečia, parengta anketa apie dalykinių kompetencijų ugdymą ir taip pat, kaip ir bendrųjų kompetencijų atveju, nustatyta, kurioms dalykinėms kompetencijoms stinga dėmesio.

Ketvirta, taikant SPSS statistinės analizės programą nustatytos koreliacijos tarp keturių respondentų grupių atsakymų patikimumo ir patikslinti gauti duomenys.

Penkta, išskirtos kompetencijos, kurioms reikia daugiau dėmesio.

Šešta, tyrimo duomenys pristatyti visoms suinteresuotosioms grupėms ir aptartos galimos kompetencijų diegimo strategijos.

Septinta, išskirtų bendrųjų kompetencijų ugdymas integruotas į mokymo planus.

Aštunta, siekiama toliau tobulinti programą, su katedros kolektyvu reguliariai aptariant edukologijos problemas ugdyti platų studijų programų rengimo principų suvokimą, iškeliant Europos akademinės erdvės kūrimo naujoves ir jų reikšmę.

Devinta, užsibrėžta nuolatos peržiūrėti studijų programą remiantis darbo rinkos tyrimais, kintančiomis jos reikmėmis ir kartu su jomis besikeičiančiomis kompetencijomis.

Šiems žingsniams įgyvendinti prireikė daug laiko ir pastangų, tačiau jie labai suartino dėstytojus ir studentus, taip pat darbdavius ir absolventus. Anketos rezultatai buvo įdomūs, o kai kuriais atvejais – ir netikėti. Pavyzdžiui, visuotinai pripažinta, kad vertimo raštu paslaugos kompetencija, ypač bendravimas su užsakovu, vertimo paslaugos tarifai, paslaugos sutarties sąlygos ir pan. turi būti įtraukta į mokymo programą. Tyrimo rezultatai paskatino stiprinti ryšius su darbdaviais – praktiniuose užsiėmimuose ėmė dalyvauti vertimo biurų atstovai praktikai, buvo pristatytas trumpas ciklas paskaitų apie tai, kokių profesinių ir transversaliųjų žinių darbdaviai tikisi iš absolventų ir į ką studentai mokydamiesi turėtų atkreipti dėmesį. Tiesioginiai kontaktai su vertimo biurų atstovais peraugo į abipusiai pageidaujamą vertimo praktikos projektą, kuris jau kitais mokslo metais bus įtrauktas į mokymo planą.

Dėl dalykinės srities studentai pažymėjo, kad jiems trūksta tarpkultūrinės kompetencijos; tą patį teigė ir darbdaviai. Šiai kompetencijai ugdyti skirtas naujas trijų ECTS kreditų kursas.

Buvo ne tik sėkmingų rezultatų – kai kas mažiau pavyko: pasirodė, kad kai kurios kompetencijos dubliuojasi, t. y. tas pačias kompetencijas galima vadinti ir dalykinėmis, ir bendrosiomis. Be to, apklausta nedaug darbdavių (Lietuvos vertimo rinka yra maža), todėl jų apklausos rezultatai galėjo būti netikslūs.

Prie probleminių, per menkai ugdomų kompetencijų priskirtina ir informacinių (vertimo) technologijų kompetencija. Kuo daugiau dėmesio tenka šiai kompetencijai, tuo labiau aiškėja, kad santykinis jos svoris magistro programoje yra per mažas, kad IT optimizacija vertėjo darbe turi būti grindžiama kitais, nebe tradiciškai suprantamais, informacinių technologijų principais, kuriais remtasi iki šiol. Kintantis vertėjo vaidmuo, ryškėjanti slinktis nuo vertimo proceso į teksto parengimą mašininiam vertimui ir jo redagavimą po to iš esmės keis ir mokymo programos turinį. Dėl to kyla daug problemų ir neatsakytų klausimų, taip pat naujų uždavinių ugdant naująją vertėjų kartą.

## IŠVADOS

Studijų kokybės siekiniai, lėmę tokias Europos akademines iniciatyvas kaip Dublino aprašai, projektas „Tuning“, Europos vertimo raštu magistro programa ir kt., suteikė galimybę iškelti bendruosius gebėjimus kaip tam tikrą Europos švietimo siekiamybę ir išgryninti svarbiausias transversaliąsias kompetencijas. Šiuo metu išugdyti bendrieji gebėjimai profesinėje veikloje ir transversaliosios kompetencijos aukštojo mokslo erdvėje jau yra suvokiami kaip vienas svarbiausių veiksnių, suteikiančių galimybę absolventui

sėkmingai konkuruoti darbo rinkoje. Vis dėlto universitetų studijų programose, tarp jų ir rengiančiose vertėjus, bendrosioms kompetencijoms kol kas skiriama itin mažai dėmesio – jų ugdymas nėra įtrauktas į studijų planus, o programos ašį, kaip ir seniau, sudaro dalykinės kompetencijos.

Straipsnyje keliamas klausimas, kaip susieti metakognityviąją (mokėjimo mokytis) kompetenciją su vertimo paslaugos kompetencija – svarbiausia vertėjų rengimo kompetencija. Pirmoji kompetencija siejasi su individo augimu, jo mokėjimu mokytis bet kokioje aplinkoje – nesvarbu, ar susijusioje su mokslu, ar su darbu. Antroji, vertimo paslaugos, kompetencija siejama su praktine patirtimi, su profesionaliu gebėjimu kažką atlikti. Tobulinant vertimo programą paaiškėjo, kad metakognityvinė kompetencija įgyvendinama beveik visose sudedamosiose vertimo paslaugos kompetencijos dalyse, todėl ugdant būsimuosius vertėjus turi būti neatsiejama ugdomų kompetencijų dalis.

Praktinis bendrųjų kompetencijų diegimo į vertimo studijų programą Vilniaus universitete tyrimas ne tik iliustruoja šio bandymo sėkmę, bet ir atskleidžia tam tikrus probleminius aspektus, pavyzdžiui, tai, kad išgryninti bendrąsias kompetencijas ir jas atskirti nuo dalykinių gali būti labai sudėtinga, kai kurios iš dalies sutampa arba papildo vienos kitas. Be to, vertimo technologijų pažanga iš esmės keičia vertėjo vaidmenį ir kelia naujus uždavinius vertėjų rengimo programoms. Tačiau neabejotinas bendrųjų kompetencijų integracijos į studijų programas pranašumas yra tas, kad bendrosios kompetencijos sukuria gyvybiškai svarbią jungtį tarp universiteto ir realaus darbo pasaulio.

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## GENERAL COMPETENCES AND TRANSLATOR TRAINING

Ligija Kaminskienė, Nijolė Maskaliūnienė

Summary

Today general skills in vocational education and training and general, or transversal competences in higher education are considered to be one of the most important factors enabling an alumnus to become more competitive in the job market. European academic initiatives, such as Dublin Descriptors, 'Tuning' Project, European Master's in Translation (EMT) and others have brought forward measurable study quality parameters, which, in their turn, have enabled to describe transversal competences in higher education. Among these, the metacognitive (learning to learn) competence has been analysed in detail, showing its development in practice and comparing it with the translation service provision competence, the key competence in translator training programmes (according to EMT). This comparison allowed to draw a conclusion that general/ transversal competences lie at the core of both key competences. The practical aspect of the development of general/ transversal competences at the programme of Translation Studies at Vilnius University has illustrated not only a success of a pilot project, but also a few problematic aspects. However, the obvious advantage of integration of general/ transversal competences into study programmes is that they create a vital link between the university and the real job market.

Didžiuodamiesi pristatome Ortegos y Gassseto esė *Miseria y esplendor de la traducción* pirmąjį vertimą į lietuvių kalbą. „Vertimo studijų“ redaktorių kolegija reiškia nuoširdžią padėką José Ortegos y Gasseto fondui Ispanijoje (Fondación José Ortega y Gassset) ir jo prezidentui José Valerai Ortegai už leidimą išversti ir paskelbti šį kūrinį lietuvių kalba. Taip pat dėkojame vertėjui Linui Rybeliui už puikų vertimą ir galimybę skaityti šį įdomų vertimo filosofijos esė gimtąja kalba.

# VERTIMO SKURDAS IR SPINDESYS

José Ortega Y Gasset

Didžiulis ispanų filosofo José Ortegos y Gasseto (José Ortega y Gasset, 1883–1955) intelektinis palikimas aprėpia daugybę sričių – estetiką, filosofiją, istoriosofiją, kultūrologiją, politiką, sociologiją. Žvelgiant iš šiandienos perspektyvos, svarbiausiu jo indėliu į Vakarų Europos minties raidą laikytina garsioji estetinė esė „Meno dehumanizavimas“ (*„La deshumanización del arte“*, 1925) ir filosofinė studija „Masių sukilimas“ (*„La rebelión de las masas“*, 1930). Plėtodamas savo filosofines koncepcijas, ilgainiui Ortega y Gassetas atsigręžė į kalbą kaip į svarbiausią filosofinio tyrimo įrankį, o susidūręs su savo darbų vertimais į kitas Europos kalbas (daugiausia į vokiečių), ėmė gilintis į kalbos ir vertimo problemas. Šių apmąstymų rezultatas – vertimui skirta esė „Vertimo skurdas ir spindesys“ (*„Miseria y esplendor de la traducción“*, 1939 m.). 1940 m. ją pirmą sykį išspausdino leidykla „Colección austral“ rinkinyje „Pašaukimų knyga“ (*„El libro de las misiones“*) kartu su kitais dviem Ortegos y Gasseto darbais – „Bibliotekininko pašaukimas“ (*„Misión del bibliotecario“*) ir „Universiteto pašaukimas“ (*„Misión de la Universidad“*). Nuo tada visi trys darbai spausdinami kartu, o pati knyga sulaukė daugybės pakartotinių leidimų.

## I. SKURDAS

Per vieną seminarą, kuriame dalyvavo *Collège de France*[1] dėstytojai, akademinė publika ir panašios pakraipos kolegos, kažkas prakalbo apie tai, jog kai kurių vokiečių filosofų neįmanoma išversti ir, plėtodamas temą, pasiūlė imtis tyrimo apie tai, kuriuos filosofus galima išversti, o kuriuos – ne.

[1] *Collège de France* – 1530 m. Prancūzijos karaliaus Pranciškaus I iniciatyva įkurta aukštoji mokykla. Įsteigta kaip Sorbonos universiteto alternatyva, skirta pirmiausia lotynų, graikų, hebrajų kalboms ir matematikai mokyti. Iš pradžių vadinosi *Karališkaja kolegija* (*Collège Royal*), vėliau *Trijų kalbų kolegija* (*Collège des Trois Langues),* o dabartinį pavadinimą gavo 1870 metais. Dabar tai dėstytojams ir tyrinėtojams skirtas mokslinio tyrimo institutas. (*Vert. past.*)

Tokia perdėta savikliova, regis, grindžiama prielaida, kad apskritai egzistuoja iš tikrųjų išverčiami filosofai ir rašytojai.

– Ar tai nėra iliuzija? – suabejojau aš. – Ar vertimas nėra beviltiškai utopinis dalykas? Tiesą pasakius, kasdien aš vis daugiau linkstu prie minties, jog visi žmogaus darbai yra utopija. Nors jis stengiasi pažinti, bet jam nieko nesiseka pažinti iki galo. Žmogus nori būti teisingas ir neišvengiamai padaro kažką nedora. Tiki, jog myli, o paskui suvokia, kad visa tai tebuvo pažadas mylėti. Nieku gyvu nelaikykite mano žodžių moraline satyra, tarytum aš kritikuočiau amato kolegas, nes jie nedaro to, ką teigią. Priešingai, mano ketinimas yra kitoks; užuot kaltinęs juos dėl nesėkmės, noriu pasakyti, kad nė vienas iš tų dalykų nėra įmanomas, nes jie neįmanomi iš prigimties; jie visada buvo ir bus tik siekinys, tuščias ir, maža to, nepagrįstas sumanymas. Kiekvieną būtybę gamta apdovanojo konkrečia veiksmų programa, kurią ši pajėgi deramai atlikti. Štai kodėl gyvūnai retai liūdi. Tik pažangesnių gyvūnų rūšių – šunų, arklių – akyse kartais šmėkšteli kažkas panašaus į liūdesį, ir todėl jie mums atrodo artimesni, kone žmogiški. Galbūt gamta džiunglių glūdumoj mums apreiškia dėl savo dviprasmės prigimties stulbinantį reginį – melancholišką orangutangą. Paprastai gyvūnai būna linksmi. O mes priešingai – iš prigimties – liūdni. Žmones, visad melancholiškus, maniakiškus, karštligiškus, kamuoja visos tos negalios, kurias Hipokratas vadino dieviškomis. Ir vis todėl, kad žmogaus darbai yra neįgyvendinami. Žmogaus dalia – jo privilegija ir garbė – yra tuščiai veržtis link užsibrėžto tikslo, savimi įkūnyti siekio idėją ir nemarią utopiją. Žmogus visada pakeliui į nesėkmę, ir dar mūšiui neprasidėjus jo smilkinį jau ženklina žaizda.

Tas pat pasakytina ir apie mūsų kuklų amatą – vertimą. Iš visų intelektinės veiklos sričių jis pats nuosaikiausias. Ir vis dėlto besaikis.

Gerai rašyti – tai nuolatos skverbtis pro gramatiką, nusistovėjusią vartoseną, dabartines kalbos taisykles. Tai amžinas maištas prieš socialinę aplinką, ardomoji veikla. Kad gerai rašytum, būtina beatodairiška drąsa. Puiku, tačiau vertėjas dažniausiai yra paprastas žmogus. Iš drovumo jis ir pasirinko tokią kuklią profesiją. Jis susiduria su milžiniška policijos sistema, kuriai atstovauja gramatika ir nuasmeninta vartosena. Kaip jam elgtis su maištingu tekstu? Ar ne per daug reikalaujame, kad jis taptų maištininku ir dar svetimo teksto labui? Vertėjas pasiduos bailumui ir, užuot sutraukęs gramatikos pančius, pasielgs priešingai: vertimo autorių patupdys į bendrinės kalbos kalėjimą, tai yra jį išduos. *Traduttore*, *traditore*[2].

– Ir vis dėlto tiksliųjų ir gamtos mokslų knygas galima išversti, – atsakė mano kolega.

– Neneigiu, kad jas verčiant keblumų mažiau, bet nesutinku, kad jų nėra. Madingiausia XIX amžiaus pabaigos matematikos sritis buvo aibių teorija. Gerai, bet jos tėvas

[2] Vertėjas – išdavikas (*it.*).

Cantoras[3] pakrikštijo ją terminu, kurio niekaip neįmanoma išversti į mūsų kalbas[4]. Tai, ką mes vadiname „aibe“ jis įvardijo „daugiu“ (*Menge*) – sąvoka, turinčia platesnę už „aibę“ reikšmę. Tad nepervertinkime matematikos ir fizikos mokslų išverčiamumo. Tačiau su tokia išlyga aš esu linkęs pripažinti, kad šių tekstų vertimas gali būti tikslesnis nei kitų disciplinų.

– Vadinasi, jūs pripažįstate egzistuojant dvi kūrinių rūšis: išverčiami ir neišverčiami kūriniai?

– Kalbėdami *grosso modo*[5], mes turime susitaikyti su tokia skirtimi, bet šitaip pasielgę mes užkertame kelią tikrai kiekvieno vertimo keliamai problemai. Jei paklaustume, kodėl tam tikras mokslines knygas yra lengviau išversti, netrukus suprastume, kad pats jų autorius pradėjo jas versti iš tikrosios kalbos, kurioje jis „gyvena, juda ir esti“, į techninių terminų, lingvistiškai dirbtinų žodžių kalbą, žodžių, kuriuos jam pačiam būtina apibrėžti savo knygoje. Taigi savo kalbą jis pats išverčia į terminiją.

– Betgi terminija yra tokia kalba kaip visos kitos! Maža to, kaip sako mūsų Condillacas[6], geriausia kalba, „gerai surėsta“ kalba yra mokslas.

– Dovanokite, jei mano nuomonė radikaliai skiriasi nuo jūsiškės ir jūsų gerojo abato[7]. Kalba yra žodinių ženklų sistema individams be išankstinio sutarimo suprasti vienas kitą, o terminija suprantama tik tuomet, kai rašantysis ar kalbantysis ir klausantysis ar skaitantysis *asmeniškai* susitarė dėl ženklų reikšmės. Todėl ją vadinu pseudokalba ir teigiu, kad mokslininkas turi pradėti nuo savo minčių vertimo į tą kalbą. Ji yra volapiukas[8], esperanto kalba, kurią išankstiniu sutarimu sukūrė šios disciplinos kultivuotojai. Štai kodėl šias knygas lengviau išversti iš vienos kalbos į kitą. Faktiškai visose šalyse jos rašomos bemaž ta pačia kalba. Tokiu atveju, žmonėms, kalbantiems gyva kalba, kuria tos knygos neva buvo parašytos, jos yra aklinai uždaros, nepaskaitomos ar bemaž nesuprantamos.

– Atvirai šnekant, turiu pripažinti jūsų tiesą ir taip pat pasakyti jums, kad imu suvokti tam tikras žodinių sąryšių tarp individų paslaptis, kurių lig šiol nebuvau pastebėjęs.

– O aš savo ruožtu numanau, kad esate vienas iš paskutiniųjų mohikanų, paskutiniu išnykusios rūšies paveldėtoju, mat susidūręs su kitu žmogumi, sugebate įsivaizduoti, kad teisus yra jis, o ne Jūs. Iš esmės vertimo problema, – vos tik mums ėmus ją nagrinėti, – veda mus į nuostabiausius reiškinio, vardu kalba, slėpinius. Net ir nespėję įsigilinti į temą, mes turime gražaus darbo. Lig šiol aš tenkinausi vertimo utopiškumu, remdamasis

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3 Georg Cantor (1845–1918) – vokiečių matematikas, sukūręs aibių ir transfinitinių skaičių teorijas.

4 J. Ortega y Gassetas turi omenyje romanų kalbas.

5 Bendrais bruožais (*lot.*).

6 **Étienne** Bonnot de Condillac (1714–1780) – prancūzų filosofas, ekonomistas. Teigė, kad pažinimas ir dvasinės galios susijusios su sąmonės gebėjimu suvokti aplinką. Kalbą aiškino kaip ženklų sistemą, kuri išreiškia dvasinius procesus. Pagrindiniai veikalai: „Bandymai atrasti žemiškojo pažinimo šaltinį“ (*Essai sur l'origine des connaissances humaines*, 1746) ir „Traktatas apie pojūčius“ (*Traité des sensations*, 1754).

7 **Étienne** Bonnot de Condillac buvo įšventintas į kunigus ir 1740 tapo Miuro (Mureau) abatu.

8 Volapiukas (Volapük) – vokiečių pastoriaus Johanno Martino Schleyerio (1831–1912) sugalvota dirbtinė kalba (jos pavadinimas išvertus reiškia „pasaulinė kalba“).

prielaida, kad knygos – ne matematikos, fizikos ar net biologijos – autorius yra rašytojas tikrąja to žodžio prasme. Tuo noriu pasakyti, kad jis meistriškai valdo savo gimtąją kalbą, pasiekdamas du nesutaikomus tikslus: t. y. autorius moka būti suprantamas ir geba keisti įprastą kalbos vartoseną. Tokį dvigubą triuką atlikti yra sunkiau, nei pereiti silpnai įtemptu lynu. Kaip galime to reikalauti iš paprastų vertėjų? Be to, po pirmojo su autoriaus stiliumi susijusio keblumo į paviršių iškyla nauji problemų klodai. Pavyzdžiui, autoriaus stiliui būdingi nežymūs nukrypimai nuo įprastinės žodžio reikšmės; autorius perkeičia jį tiek, kad žodžiu apibrėžiama dalykų grupė tiksliai nesutampa su kasdienės žodžio reikšmės žymima dalykų grupe. Bendrą šitų rašytojo nukrypimų linkmę mes ir vadiname stiliumi. Bet iš tiesų kiekviena kalba, lyginama su kita, pasižymi savitu lingvistiniu stiliumi, kurį Humboldtas įvardijo kaip „vidinę formą“. Taigi utopiška tikėti, kad du skirtingų kalbų žodžiai, kuriuos žodynas pateikia kaip vienas kito vertimą, žymi tuos pačius dalykus. Kadangi kalbos susiformuoja skirtingoje aplinkoje, o jų patirtys netapačios, jos natūraliai nesutampa. Klaidinga, pavyzdžiui, manyti, kad tai, ką ispanai vadina *bosque* (mišku) atitinka vokiečių *Wald* (mišką, girią), bet žodynas nurodo, kad *Wald* verčiamas kaip *bosque*. Turint ūpo, tai būtų puiki proga užtraukti *aria di bravura*[9] apie Vokietijos girią kaip priešpriešą Ispanijos miškui. Be abejo, aš juokauju apie dainavimą, bet visgi skelbiu galutinę išvadą – abi tikroves skiria milžiniška praraja. Ir ji tokia didžiulė, kad jos ne tik kad absoliučiai nesutampa, bet ir sukelia visai kitus emocinius ir intelektinius atgarsius.

Abiejų reikšmių kontūrai nesutampa vienas su kitu it dviejų skirtingų asmenų nuotraukos, užklotos viena ant kitos. Ir jei šiuo atveju abudu paveikslai mirga ar tavaruoja mūsų akyse nesutapdami vienas su kitu ar nesusiliedami į trečią, tai įsivaizduokime mus varginantį miglotumą skaitant tūkstančius tokių žodžių. Vadinasi, vaizdinį ir kalbinį *flou*[10] reiškinį sukelia tos pačios priežastys. Vertimas yra nuolatinis literatūrinis *flou* ir kadangi tai, ką paprastai vadiname nesąmone, tėra mąstymo *flou*, nenuostabu, kad išverstas autorius mus visada atrodo priekvailis.

## II. DU UTOPIZMAI

Kai pokalbis nėra vien žodinių konstrukcijų mainai, kur žmonės elgiasi it prisukti gramofonai, o tikras pašnekovų keitimasis nuomonėmis, atsiranda įdomus reiškinys. Pokalbiui tęsiantis, kiekvieno pašnekovo asmenybė vis labiau skyla: viena jos pusė klausosi ką sako kita ir dalyvauja pokalbyje, kita, temos pakerėta lyg paukštis gyvatės žvilgsnio, vis giliau grimzta savęsp ir imasi mąstyti apie aptariamą dalyką. Kalbėdamiesi mes bendraujame; mąstydami liekame vieni. Bet tokio pokalbio atveju mes darome abu dalykus iškart, o pašnekesio gijai pamažu vyniojantis mes darome tai vis intensyviau: kone dramatiškai klausomės, kas sakoma, vis giliau pasinerdami į mūsų bedugnę susimąstymo

[9] Bravūrinė arija (*it.*). Arijos rūšis. Pasižymi efektinga solo partija, būdinga italų belkanto stiliaus operoms.
[10] Neryškus, blausus, dumsus, padūmavęs (*pranc.*).

vienatvę. Šis stiprėjantis skilimas negali išlaikyti nuolatinės pusiausvyros. Todėl tokiems pokalbiams būdinga pasiekti virsmo tašką, kuomet juos užvaldo stingulys ir įsivyrauja slogi tyla. Kiekvienas pašnekovas užsisklendžia savyje. Jis mąsto, todėl negali kalbėti. Dialogas pagimdė tylą, o pradinė bendrija išsiskirsto po vienutes.

Tai ir nutiko per mūsų seminarą – po mano baigiamųjų žodžių. Kodėl gi? Atsakymas aiškus: šis staigus tylos potvynis, užliejantis dialogą, atplūsta temai visiškai išsisėmus; tada pokalbis turi apsigręžti ir pasukti kita kryptimi.

– Ši tyla tarp mūsų, – prabilo kažkas, – yra mirtina byla. Jūs nužudėte vertimą, o mes gedėdami lydime jo karstą.

– Ak, ne! – atsiliepiau aš. – Nieku gyvu! Man rūpėjo pabrėžti vertimo vargus, man rūpėjo apibrėžti jo bėdas, jo neįmanomumą, o ne likti tokioje padėtyje. Priešingai: viso to reikėjo kaip tramplino šuoliui, balistinės spyruoklės šuoliui į žėrinčią vertimo meno ateitį. Taigi dabar geriausia akimirka sušukti „Vertimas mirė! Tegyvuoja vertimas!“ Nūnai mums reikėtų irtis į kitą pusę ir, kaip panašiomis progomis sakydavo Sokratas, pamėginti atsipirkti palinodija[11].

– Bijau, kad dėl to Jums teks smarkiai paplušėti, – pasakė ponas X., – nes mes nepamiršome Jūsų pirmojo teiginio apie vertimą kaip utopinį veiksmą ir neįgyvendinamą tikslą.

– Iš tiesų aš taip sakiau, o kartu ir šį tą daugiau: visiems žmogaus darbams būdinga panaši savybė. Bet jums nėra ko baimintis: aš neketinu aiškinti, kodėl taip mąstau. Žinau, kad užmezgus pokalbį prancūzų kalba, visada reikia vengti pagrindinio dalyko ir patartina likti vidutinėje šalutinių klausimų juostoje. Jūs itin draugiškai elgiatės pakęsdami mane ir net skatinate mane leistis į užmaskuotą monologą, nors kalbėti monologais yra, ko gero, sunkiausia nuodėmė Paryžiuje. Todėl kalbu kiek susikaustęs ir graužiamas sąžinės, lyg kažką prievartaučiau. Tik suvokimas, kad mano prancūzų kalba pūškuoja vilkdama kojas ir negali sau leisti lengvo dialogo kadrilio, ramina mane. Bet grįžkime prie mūsų temos, prie visų iš esmės utopinių žmogaus užmojų. Užuot loginiais argumentais paramstęs šį įsitikinimą, kviečiu jus malonaus intelektinio bandymo dėlei laikyti jį kertiniu principu ir tokiu aspektu pamąstyti apie žmogaus triūsą.

– Vis dėlto, – tarė mano mielas draugas Jeanas Baruzi, – savo kūryboje Jūs dažnai kovojate su utopizmu.

– Dažnai ir iš esmės! Egzistuoja netikras utopizmas – visiška mano aptartojo utopizmo priešingybė; tai utopizmas, teigiantis, kad visa, ko trokšta, ką numato ir sumano žmogus yra įmanoma. Man nėra nieko šlykščiau už tokį požiūrį, nes laikau jį pagrindine visų mūsų planetoje vykstančių nelaimių priežastimi. Šis kuklus dalykas, kuriuo dabar užsiimame, mums suteikia progą įvertinti priešingas abiejų utopizmų prasmes. Tiek blogasis, tiek

[11] Užuomina į Platono dialogo „Faidras“ (243b) epizodą, kuriame Sokratas pasakoja apie graikų lyriką Stėsichorą (gr. Στησίχορος, apie 640–555 m. pr. Kr.) Pastarasis, apšmeižęs Heleną, apako, bet vėliau paklusęs sapnuojant gautam įsakymui, parašė gyrių Helenai – vadinamąją „atbulinę giesmę“ (παλινῳδία) ir vėl praregėjo.

gerasis optimistai mano, jog pageidautina tobulinti gamtinę tikrovę, uždarančią žmones į įvairių kalbų gardą ir trukdančią jiems bendrauti. Blogasis utopistas mano, kad, *jei* pageidautina, vadinasi, galima, ir nuo čia tik žingsnis skiria nuo minties, kad ir lengva. Su tokiu požiūriu jis labai nesuka sau galvos dėl to, kaip reikia versti, ir negaišdamas imasi darbo. Štai kodėl beveik visi ligšioliniai vertimai yra blogi. O gerasis utopistas mano, kad *nors ir* pageidautina išlaisvinti žmones nuo kalbinių užtvarų, bet vargiai tikėtina, todėl rezultatas bus tik apytikslis. Bet šis apytikslumas (aproximación) gali būti didesnis ar mažesnis... ir taip be galo be krašto, nes mūsų pastangoms atsiveria neribotos galimybės gerinti, dailinti, tobulinti, žodžiu, „žengti į priekį“. Iš tokios veiklos ir susideda visas žmogaus gyvenimas. Įsivaizduokite priešingą dalyką: kad jūs būtumėte pasmerkti užsiimti tik tuo, kas įmanoma, kas savaime sekasi. Kokia kankynė! Jausitės taip, lyg jūsų gyvenimas būtų ištuštėjęs. Kaip tik todėl, kad visa veikla jums seksis, jums atrodys, kad nepadarėte nieko. Žmogaus gyvenimas yra sportinės varžybos, kur džiugina pats procesas, o ne rezultatas. Visuotinė istorija verčia mus pripažinti nepaliaujamą ir neišsemiamą žmogaus gebėjimą kurti neįgyvendinamus projektus. Stengdamasis juos įvykdyti, jis daug ką nuveikia, sukuria begalę tikrovių, kurių vadinamajai gamtai nepavyksta sutverti savaime. Vienintelis dalykas, kurio žmogus nepasiekia, yra jo sumanymai – ir tai daro jam garbę. Ši tikrovės sąjunga su neįmanomybės demonu Visatai suteikia vienintelę galimybę augti. Todėl labai svarbu pabrėžti, kad viskas – tai yra, viskas, kas apsimoka, kas iš tiesų žmogiška, – yra sunku, labai sunku, ir tiek sunku, kad neįmanoma.

Kaip matote, skelbti vertimo neįmanomybę nėra argumentas prieš galimą šio amato spindesį. Priešingai, ši ypatybė suteikia jam ypatingo taurumo, o mus verčia spėti, kad vertimas yra prasmingas.

– Vadinasi, – mane pertraukė meno istorikas, – Jūs, kaip ir aš, linkęs manyti, kad tikroji žmogaus paskirtis, įprasminanti jo siekius, yra priešintis gamtai.

– Iš tikro tokia nuomonė man labai artima, jei tik nepamiršime – o man tai svarbiausia – ankstesnio skirtumo tarp dviejų utopizmų: gerojo ir blogojo. Taip sakau todėl, kad pagrindinis gerojo utopisto bruožas – radikaliai priešinantis gamtai skaitytis su ja ir nepuoselėti iliuzijų. Gerasis utopistas pirmiausia pasižada būti negailestingu realistu. Tik įsitikinęs, jog pamatė rūsčią, nuogą tikrovę, jis, nepuoselėdamas nė menkiausios iliuzijos, kilniai atsigręžia į ją ir siekia permainyti, nors ir supranta, kad užduotis yra neįmanoma, o tai vienintelis dalykas, kuris yra prasmingas.

Priešingas, bet tradicinis požiūris byloja, kad norimas dalykas jau egzistuoja it koks savaiminis tikrovės vaisius. Dėl to mes *a limine*[12] užmerkėme akis prieš žmogiškąją prigimtį. Pavyzdžiui, mes visi norime, kad žmogus būtų geras, tačiau jūsų Rousseau, privertęs visus kitus kentėti, tikėjo, kad šis noras jau seniai išsipildė, kad žmogus esąs pats savaime ar iš prigimties geras. Šita idėja suluošino pusantro šimtmečio Europos istorijos, – o ji galėjo būti didinga, – ir mums prireikė begalinių kančių, baisių katastrofų – net ir

[12] Pažodžiui, ant slenksčio, t. y. dar neprasidėjus, iš anksto (*lot.*).

laukiančių ateityje, – kad vėl įsitikintume kone visais ankstesniais laikais žinoma tiesa, jog žmogus pats savaime tėra žiaurus žvėris.

Arba grįžtant prie mūsų temos: pabrėžti vertimo neįmanomybę visai nereiškia jį nuprasminti; vargu ar kam šaus iš galvą, kad bendrauti gimtąja kalba – absurdiška, tačiau tai irgi yra utopinis užsiėmimas.

Kaip atsakas į šį teiginį pasigirdo didėjančio pasipiktinimo ir protesto šūksniai. „Tai jau viršūnė, ar, kaip geriau sako gramatikai, ekscesas, – neišlaikė lig tol tylėjęs filosofas. – Man regis, per daug prielaidų ir paradoksų, – sušuko sociologas.

– Matau, kad mano ryžtingai mokymo valtelei gresia pavojus nugrimzti staiga atūžus audrai. Suprantu, jog jūsų prancūziškos ausys, tegu ir palankios, nenoriai susitaiko su mintimi, kad kalbėjimas yra utopinis užsiėmimas. Tačiau ką man daryti, jei tokia yra nepaneigiama tiesa?

## III. KALBĖJIMAS IR TYLĖJIMAS

Nurimus mano baigiamųjų žodžių sukeltai audrai, aš tęsiau taip:

– Puikiai suprantu jūsų pasipiktinimą. Teiginys, kad kalbėjimas yra iliuzinė veikla ir utopinis veiksmas labai primena paradoksą, o paradoksas visada erzina. Ypač prancūzus. Gal šio pokalbio metu mes sulaukėme akimirkos, kai mums tenka išsiaiškinti, kodėl prancūzų dvasia taip priešinasi paradoksui. Bet Jūs tikriausiai pripažinsite, kad mes ne visada pajėgūs jo išvengti. Kai mėginame paneigti esminę, bet, mūsų akimis žiūrint, klaidingą nuostatą, vargu ar galime tikėtis, kad mūsų žodžiams trūks tam tikro įžūlaus paradoksalumo. Kas žino, kas žino, ar neskyrė lemtis intelektualui skelbti paradoksą šiame pasaulyje prieš savo norą ar valią! Jei kas nors būtų teikęsis mums paaiškinti – nuodugniai ir visam laikui, – kodėl egzistuoja intelektualas, kam jis čia egzistuoja nuo tam tikro laiko, ir būtų mums pateikęs keletą paprastų pavyzdžių, kaip savo pašaukimą įsivaizdavo seniausieji iš jų (pavyzdžiui, ankstyvieji graikų mąstytojai, pirmieji Izraelio pranašai ir pan.), gal ši mano spėlionė pasirodytų esanti akivaizdi ir banali. Juk *doxa* reiškia viešąją nuomonę, ir, vargu, ar galėtume pateisinti, kad egzistuotų klasė žmonių, kurių konkrečios pareigos būtų samprotauti, ar jų nuomonė sutampa su viešąja. Ar tai nebūtų sviestas sviestuotas, ar kaip sako mūsų ispanų kalba, kurią veikiau kūrė varovai, o ne rūmininkai, balnas balnuotas? Ar ne labiau tikėtina, kad intelektualas yra pašauktas priešintis viešajai nuomonei, *doxai*, apreikšdamas ir palaikydamas tikrąją nuomonę – „paradoksą“ – kaip iššūkį prieš banalybę? Visai gali būti, kad intelektualo pašaukimas iš esmės yra nepopuliarus.

Laikykite šiuos pasiūlymus tiesiog atsaku į jūsų suirzimą, bet leiskite probėgšmais pasakyti, kad manau, jog su jais primenu itin svarbius, bet skandalingai praleistus dalykus. Be to, žinokite, kad sukurstę mane nukrypti į šalį, Jūs patys esate dėl to kalti.

Dalykas yra tas, kad mano teiginys, nors ir paradoksalus, yra gan paprastas ir akivaizdus. Dažniausiai kalbą suprantame kaip veiksmą, kuriuo perteikiame savo mintis artimajam. Be

abejo, kalba reiškia ir daugelį kitų dalykų, bet visi jie suponuoja ar numato šią pagrindinę kalbėjimo funkciją. Pavyzdžiui, kalbėdami siekiame įtikinti pašnekovą, jį paveikti, kartais apgauti. Melas yra kalba, paslepianti mūsų tikrąsias mintis. Tačiau akivaizdu, kad meluoti būtų neįmanoma, jei normali kalba visų pirma nebūtų tiesa. Jei apyvartoje nebūtų tikrų pinigų, nebūtų ir padirbtų. Galų gale išaiškėja, kad apgaulė yra varganas nuoširdumo parazitas.

Taigi tarkime, kad žmogus, ėmęs kalbėti, tai daro *todėl*, kad tiki galėsiąs išsakyti savo mintis. Na, tai iliuzija. Kalba tiek daug neduoda. Ji daugmaž praleidžia dalį to, ką mąstome, o paskui pastato užkardą, blokuodama kitas dalis. Ji neblogai tinka matematikos dėstymui ir įrodymams, bet fizikos kalba jau pamažu tampa dviprasmiška ar nepakankama. Tačiau vos tik pokalbis pasisuka link rimtesnių, žmoniškesnių, „realesnių“ temų, suveši jo netikslumas, nesklandumas ir painumas. Paklusę įsišaknijusiam prietarui, kad šnekėdami suprantame vienas kitą, mes kalbame ir klausomės tokia ramia sąžine, kad galiausiai suprantame vienas kitą blogiau nei tada, jei tylėdami mėgintume atspėti svetimas mintis. Maža to, kadangi mūsų mąstymas didžia dalimi priklauso nuo kalbos, – nors negaliu patikėti, kad ši priklausomybė, kaip dažnai manoma, yra absoliuti,– tai išeina, kad mąstymas yra kalba su savimi, vadinasi, nesusikalbėjimas, todėl kyla didžiulė rizika visiškai apsimulkinti.

– Ar truputį neperdedate? – paironizavo ponas Z.

– Galbūt, galbūt... bet, šiaip ar taip, tai greičiau yra gydomasis ir atlyginamasis hiperbolizavimas. 1922 metais Paryžiaus filosofijos draugijoje įvyko posėdis kalbos pažangos klausimui aptarti. Kartu su miesto prie Senos filosofais dalyvavo ir garsieji dėstytojai iš Prancūzų lingvistinės mokyklos, kuri bent kaip mokykla yra pati iškiliausia pasaulyje. Taigi skaitydamas diskusijos santrauką aš susidūriau su keliais mane pribloškusiais Meillet'o[13] – neprilygstamo dabartinės kalbotyros meistro, posakiais: „Kiekviena kalba, – kalbėjo jis, – išsako visa, kas visuomenei, kurios organas ji yra, reikalinga... Bet kuri fonetika, bet kuri gramatika leidžia išreikšti bet kurį norimą dalyką.“ Ar nemanote – su visa derama pagarba Meillet'o atminimui, – kad šie žodžiai yra akivaizdžiai perdėti? Kaip Meillet'as įsitikino šio suabsoliutinto teiginio tiesa? Tik jau ne kaip kalbininkas. Kaip kalbininkas jis žino tik tautų kalbas, o ne jų mintis, bet kategoriškai teigia sulyginęs vienas su kitomis ir nustatęs, kad jos sutampa. Neužtenka sakyti, kad visos kalbos gali suformuluoti bet kokią mintį, nes ar visos gali tai padaryti vienodai lengvai ir tiesiogiai? Baskų kalba gali būti tokia tobula, kaip to nori Meillet'as, tačiau į jos žodyną buvo pamiršta įtraukti Dievą žymintį terminą, todėl teko suktis iš padėties su „aukštybių viešpačiu“ – *Jaungoikua*. Kadangi feodalinių viešpačių galia jau šimtmečiai kaip sunykusi, *Jaungoikua*

[13] Antoine Meillet (1866–1936) – prancūzų kalbininkas, vienas žymiausių lyginamosios kalbotyros kūrėjų. Nuo 1899 m. dėstė *Collège de France*, keletą kartų skaitė lietuvių kalbos kursą. Knygoje *Indoeuropiečių dialektai* (*Les dialectes indoeuropéens*, 1908) yra skyrius apie baltų ir slavų kalbų santykius. Taip pat paskelbė nemažai straipsnių apie baltų kalbų istorinę gramatiką, etimologiją.

nūnai reiškia tiesiog Dievą, bet mes turime įsijausti į tą epochą, kai žmonės turėjo laikyti Dievą politine ir pasauline valdžia, galvoti apie jį kaip apie gubernatorių ar panašiai. Kaip tik šis atvejis mums atskleidžia, kad baskams, neturintiems žodžio Dievui įvardyti, buvo labai sunku mąstyti apie Jį. Dėl tos priežasties jie labai vėlai atsivertė į krikščionybę, o pats žodis *Jaungoikua* liudija, kad į baskų galvas diegiant abstrakčią mintį apie dievybę prisireikė ir policijos rankos. Tad kalba ne tik apsunkina galimybę išreikšti kai kurias mintis, bet ir trukdo priimti kitas bei paralyžiuoja mūsų protą tam tikromis kryptimis.

Mes nesirengiame svarstyti tikrai kertinių – ir labai įtaigių – klausimų, kuriuos sukelia šis nepaprastas reiškinys. Mano galva, mes nė netuokiame apie juos, nes mus apakino amžina dviprasmybė, glūdinti vaizdinyje, kad kalbėjimo funkcija yra išreikšti mūsų mintis.

– Kokią dviprasmybę turite omeny? Nelabai suprantu, – paklausė meno istorikas.

– Ši frazė gali reikšti du visiškai skirtingus dalykus: kalbėdami mes siekiame išreikšti savo mintis ar vidines būsenas, tačiau tai mums pavyksta *tik iš dalies*, arba, kad kalbėjimas įgyvendina šį siekį *iki galo*. Kaip matote, vėl pasirodo du utopizmai, su kuriais susiduriame dar neužsiėmę vertimu. Ir lygiai taip pat jie rodysis visoje žmogaus veikloje, kaip byloja bendras teiginys, kurį aš pasiūliau jums patikrinti: „visi žmogaus darbai – utopija“. Tik šis principas atveria akis į pagrindinius kalbos dalykus, nes atsikratę minties, jog kalbėjimas sėkmingai išreiškia *visa*, ką galvojame, akivaizdžiai suvoksime, kas mums faktiškai ir nuolat nutinka, tai yra: kalbėdami arba rašydami mes nuolat *atsižadame* įvairių dalykų, nes juos išsakyti mums neleidžia kalba. Juk kalba yra ne tik kalbėjimas, ištara, bet ir neišvengiamas kalbos atsižadėjimas, būtinybė tylėti, nutylėti! Ar gali būti kitas reiškinys, dažnesnis ir tikresnis nei šitas? Prisiminkite, kas jums atsitinka, kai tenka kalbėti svetima kalba. Kaip liūdna! Tą patį dabar jaučiu kalbėdamas prancūziškai: kaip liūdna, jog turiu nutylėti keturis penktadalius to, kas man ateina į galvą, nes keturių penktadalių savo ispaniškų minčių negaliu dorai išsakyti prancūzų kalba, nors jos abi tokios artimos viena kitai. Bet nemanykite, kad tas pats nenutinka, nors ir mažesniu mastu, kai mąstome gimtąja kalba: tik mūsų išankstinis nusistatymas neleidžia mums tai suvokti. Tokiu teiginiu aš patenku į baisią padėtį, mat rizikuoju išprovokuoti kitą audrą, dar grėsmingesnę nei ankstesnioji. Faktiškai visas ištaras nenorom tenka apibendrinti formuluote, begėdiškai demonstruojančia savo paradokso raumenis. Ji skamba taip: iš esmės nesuprasime tokio stulbinančio reiškinio kaip kalba, jei nesuvoksime, jog kalbėjimą sudaro nutylėjimai. Žmogus, nemokantis nutylėti, nemokės ir kalbėti. Kiekviena kalba yra skirtinga ištarų ir tylų lygtis. Kiekviena tauta nutyli vienus dalykus, *kad galėtų* išsakyti kitus. Kitaip *viską* pasakyti yra neįmanoma. Štai kodėl versti yra nepaprastai sunku: vertimo kalba mėginame išsakyti tai, ką originalo kalba linksta nutylėti. Kita vertus, nujaučiame, kad vertimas gali būti nuostabus užsiėmimas: jis atskleidžia abipuses paslaptis, kurias tautos ir epochos pasilaiko sau ir kurios lemia jų susiskaidymą ir priešiškumą. Trumpai drūtai: vertimas drąsiai atskleidžia žmonijos vienovę, nes, kaip sakė Goethe, „tik visi žmonės sudaro žmoniją, tik visos jėgos kartu yra pasaulis“[14].

[14] Nur alle Menschen machen die Menschheit aus, nur alle Kräfte zusammengenommen die Welt. Citata iš romano „Vilhelmo Meisterio mokymosi metai“ (1795-96, 1 kn., 8 sk.).

## IV. KALBAME NERIMTAI

Mano prognozė neišsipildė. Pranašauta audra neatslinko. Paradoksalus teiginys įsiskverbė į klausytojų protus jų nesupurtęs ir nesudrebinęs nelyg švirkšto adata, kuri, laimei, neužkliudė nervinio audinio. Tad man pasitaikė šauni proga atsitraukti.

– Iš jūsų tikėjausi aršaus puolimo, bet mane, priešingai, supa ramybės jūra. Jūs labai nenustebsite, jei kitam užleisiu kalbėtojo vietą, kurią nenorom užvaldžiau. Kone visi jūs daugiau išmanote apie šiuos dalykus nei aš. Pirmiausia tarp jūsų dalyvauja vienas didis kalbos žinovas, naujos kartos atstovas, tad mums visiems būtų labai įdomu išgirsti jo mintis mūsų gvildentomis temomis.

– Didis žinovas tikrai nesu, – pradėjo kalbininkas, – tik mėgstu savo amatą, kuris, mano galva, jau subrandino pirmuosius taurius vaisius ir žada didžiulį derlių. Ir man malonu pridurti, kad tai, ką jūs apskritai pasakėte, ir net tai, ką numanau ir jaučiu slypint už išsakytų žodžių, daug kur sutampa su mano mintimis ir su tuo, kas, mano galva, ilgainiui nulems artimiausią kalbotyros ateitį. Žinoma, aš būčiau vengęs pateikti pavyzdį su baskų žodžiu, žyminčiu Dievą, nes šis klausimas yra labai ginčytinas. Bet apskritai su Jumis sutinku. Tad atidžiai pažvelkime į pirminę kiekvienos kalbos funkciją.

– Šiuolaikinis žmogus pernelyg didžiuojasi savo kūriniu – mokslu. Žinoma, jis pateikia naują pasaulio vaizdą. Bet apskritai ši naujovė nėra gili. Ji tėra tik plona plėvelė, užtempta ant kitų pasaulio vaizdų, kuriuos ankstesniais amžiais sukūrė žmonės ir kuriuos laikome savo kūriniais. Visąlaik mes semiamės iš šito milžiniško lobyno to nesuvokdami, nes jį ne sukaupėme, o tik paveldėjome. Kaip ir daugelis paveldėtojų, mes nesame labai protingi. Telefonas, vidaus degimo variklis ir gręžimo bokštas yra nepaprasti išradimai, tačiau būtų neįmanomi, jei prieš dvidešimt tūkstančių metų žmogiškasis genijus nebūtų išmokęs užkurti ugnį ar išradęs kirvio, kūjo ir rato. Taip pat ir mokslinis pasaulio aiškinimas remiasi ir minta ankstesniais aiškinimais, visų pirma seniausiu ir pirmiausiu iš jų – kalba. Be kalbos nebūtų šiuolaikinio mokslo, ir ne tik dėl banalios priežasties, kad kurti mokslą yra kalbėti, bet ir todėl, kad kalba yra pirmasis mokslas. Štai kodėl šiuolaikinis mokslas gyvuoja nuolat varžydamasis su kalba. Ar tai būtų prasminga, jei kalba pati savaime nebūtų pažinimas, žinojimas, kurį mes laikydami netobulu, stengiamės pranokti? Mes pražiūrime tokį akivaizdų dalyką, nes jau seniai, labai seniai žmonija, bent Vakarai, „kalba nerimtai“. Nesuprantu, kodėl kalbininkai kaip pridera nesusidomėjo tokiu stebinančiu reiškiniu. Dabar kalbėdami mes nesakome to, ką byloja mūsų kalba, bet, įprastai ją vartodami ir lyg juokaudami, sakome, ką žodžiai sako patys savaime, ir mūsų kalbai būdingu stiliumi išsakome tai, ką norime išsakyti. Liežuvį galima nusilaužti nuo tokios greitakalbės, ar ne? Paaiškinsiu: jei sakau „saulė teka rytuose“, mano žodžiai ir kalba, *kuria* reiškiu savo mintį, liudija, kad moteriškos lyties ir savaiminė esybė, įvardyta kaip saulė, atlieka „tekėjimo“ veiksmą, t. y. kyla ir daro tai vienintelėje vietoje, kurioje viskas gema – Rytuose. Bet aš nieko panašaus nenoriu rimtai pasakyti, mat nemanau, kad saulė yra moteris ar

savaiminė esybė, kad jos „tekėjimas“ yra savaiminis dalykas ar kad ši konkreti pasaulio dalis specializuojasi akušerijoje. Vartodamas tokį gimtosios kalbos posakį, aš elgiuosi ironiškai; nepasitikiu tuo, ką sakau ir krečiu juokus. Nūdien kalba yra tik pokštas. Bet aišku, buvo laikai, kai indoeuropietis iš tiesų tikėjo, kad saulė yra moteris, kad gamtiniai reiškiniai yra savaiminiai valingų esybių veiksmai ir kad palaimingoji žvaigždė gimsta ir atgimsta kiekvieną rytą tam tikroje erdvės vietoje. Tikėdamas tuo, jis ieškojo ženklų tikėjimui išreikšti ir sukūrė kalbą. Anuomet kalbėti buvo visai kas kita nei dabar: tada žmonės kalbėjo rimtai. Žodžiai, morfologija, sintaksė buvo vartojami tiesiogine prasme. Ištaros bylojo apie pasaulį tai, kas buvo laikoma tiesa, liudijo naują pažinimą, mokslą. Jos buvo viskas, kas nori, tik ne pokštai. Ne veltui prokalbėje, iš kurios kilęs sanskritas, ir pačioje graikų kalboje žodžiai „žodis“ ir „kalba“ – *brahman*, *logos* – turi sakralinę reikšmę.

Indoeuropiečių sakinio struktūra pateikia tikrovės interpretaciją, kuria remiantis pasaulio vyksmai visada yra lytį turinčio veiksnio aktai. Tokią struktūrą būtinai sudaro vyriškas ar moteriškas subjektas ir veikiamosios rūšies veiksmažodis. Bet esti kalbų, turinčių skirtingą sakinio struktūrą ir pateikiančių visai kitokį nei indoeuropiečiai tikrovės aiškinimą.

Juk žmogų supantis pasaulis nėra pasidaliję į sudėtines dalis. Arba aiškiau pasakius: mūsų regimą pasaulį sudaro toli gražu ne tokie aiškiai atsidaliję ir akivaizdžiai skirtingi „dalykai“. Mes matome, kad skirtumai yra begaliniai, bet neabsoliutūs. Tiesą sakant, visi daiktai skirtingi ir drauge panašūs vieni į kitą. Tikrovė yra neišsemiamas įvairovės kontinuumas (*continuo de diversidad*). Kad joje nepasimestume, mes turime ją paženklinti įpjovomis, įrantomis, įraižomis; žodžiu mes turime suabsoliutinti skirtumus, kurie iš tikrųjų tėra santykiniai. Todėl Goethe sakė, kad daiktai yra mūsų pačių nustatyti skirtumai. Pirmas dalykas, ko žmogus griebėsi stodamas į intelektualią dvikovą su pasauliu, buvo reiškinių surūšiavimas ir visų daiktų suskirstymas į klases. Kiekvienai klasei jis priskyrė balso ženklą – kalbą. Tačiau pasaulis mums siūlo begalę kategorijų ir nė vienos mums neperša. Tad kiekviena tauta turi savitai supjaustyti, savaip sukarpyti kintantį pasaulio audinį, ir todėl pasaulyje egzistuoja tokios įvairios kalbos su skirtinga gramatika ir leksika ar semantika. Ši pirmykštė klasifikacija yra pirmoji prielaida apie tai, koks pasaulis yra iš tikrųjų, ir, vadinasi, pirmoji pažinimo teorija. Štai kodėl iš pradžių kalbėjimas buvo žinojimas.

Indoeuropietis tikėjo, jog esminis skiriamasis dalykų požymis yra lytis ir visus objektus – gal kiek nepadoriai – lytiškai suklasifikavo. Kita didžiai svarbi skirtybė, kurią jis priskyrė pasauliui, rėmėsi prielaida, kad visa, kas egzistuoja, yra arba veiksmas, vadinasi, veiksmažodis, arba veiksnys, vadinasi, daiktavardis.

Lyginant su mūsų skurdžia daiktavardžių giminių kategorija – jie būna vyriškosios, moteriškosios ir niekatrosios giminės – bantų kalbomis kalbančios Afrikos tautos yra pertekusios tų kategorijų: kai kurios jų turi dvidešimt keturis žymiklius – tai yra ne mažiau

kaip du tuzinus, jei lyginsime su mūsų trim giminėm. Pavyzdžiai, judantys daiktai skiriami nuo rymančių, augalija nuo gyvūnijos ir t.t. Jei viena kalba vargiai nustato skirtybes, tai kita tiesiog linksta nuo jų gausos. Eizė (Eyse) kalboje egzistuoja trisdešimt trys žodžiai skirtingoms žmogaus judėjimo formoms nuo žodžio „eiti“ išreikšti. Arabų kalba turi penkis tūkstančius septynis šimtus keturiolika žodžių „kupranugariui“ įvardyti. Akivaizdu, kad Arabijos beduinui ir Glazgo fabrikantui nebūtų lengva susitarti dėl dykumų kuprio. Kalbos mus išskiria ir eks-komunikuoja (incomunican) ne vien todėl, kad yra skirtingos, bet ir todėl, kad yra kilusios iš kitokių proto vaizdinių, nesulyginamų intelektinių sistemų, o galiausiai – ir iš nevienodų filosofijų. Mes ne tik kalbame, bet ir mąstome konkrečia kalba, intelektualiai slysdami iš anksto mūsų kalbinės lemties nutiestais bėgiais.

Kalbininkas nutilo ir dabar stovėjo nukreipęs smailos nosies galiuką į padūmavusį dangaus ketvirtį (cuadrante). Jo lūpų kampučiuose, regis, pleveno ir žaidė lengva šypsena. Bemat supratau, kad šis skvarbus protas linkęs žygiuoti dialektikos keliu, smūgiuodamas tai iš dešinės, tai iš kairės. Kadangi esu to paties molio, pajutau malonumą atskleisdamas jo samprotavimuose slypinčią problemą.

– Slapta ir pasitelkęs sumanią taktiką, – tariau aš, – nuvedėte mus link prieštaros prarajos, žinoma tam, kad mes tokį dalyką gyvai pajustume. Tiesą sakant, Jūs gynėte dvi skirtingas tezes. Pirma, kiekviena kalba primeta apibrėžtą kategorijų, mąstymo rutinos schemą; antra, kiekvienos kalbos nustatytos schemos nebegalioja ir jomis naudojamės vien iš įpročio ir juokais, o mūsų ištarti žodžiai jau nebeperteikia mūsų mąstymo ir yra tik „kalbėjimo būdai“. Abidvi tezės skamba įtikinamai, tad jų priešprieša mus verčia iškelti kalbininkų lig šiol nenagrinėtą problemą, t. y. kas mūsų kalboje gyva ir kas negyva; kokios gramatinės kategorijos vis dar teikia peno mūsų mąstymui, o kurios jau atgyveno. Todėl visi Jūsų žodžiai pagrindžia skandalingą teiginį, nuo kurio Meillet'ui ir Vendryes'ui[15] plaukai pasišiaustų: mūsų kalbos yra anachronizmai.

– Būtent! – pritarė kalbininkas. – Tą ir norėjau išgirsti, nes tokia yra mano nuomonė. Mūsų kalbos yra anachroniški įrankiai. Kalba mus paverčia nuolankiais praeities įkaitais.

## V. SPINDESYS

– Laikas eina, – tariau aš didžiajam kalbininkui, – ir šio seminaro dalyviams teks išsiskirstyti. Bet aš neprarandu vilties sužinoti, ką Jūs galvojate apie vertimo uždavinį.

– Tą patį, ką ir Jūs, – atsakė jis. – Manau, kad vertimas yra nepaprastai sunkus, neįmanomas ir todėl labai prasmingas. Maža to, tikiu, jog dabar mes pirmąsyk galėsime plačiai ir kruopščiai užsiimti vertimu. Šiaip ar taip, reikia pažymėti, kad visą esminę tiesą apie šį dalyką jau gerokai prieš šimtmetį išsakė šaunusis teologas Schleiermacheris savo esė „Apie skirtingus vertimo būdus“. Pasak jo, vertimas gali judėti dviem skirtingom kryptim: arba autorius priartinamas prie skaitytojo kalbos, arba skaitytojas – prie autoriaus.

[15] Joseph Vendryes (1875–1960) – prancūzų kalbininkas, keltologas.

Pirmuoju atveju iš tikrųjų neverčiame; tiesą sakant, mes imituojame ar atpasakojame originalų tekstą. Tik atplėšę skaitytoją nuo kalbos įpročių ir privertę judėti autoriaus kalbos įpročių erdvėje, mes iš esmės turime vertimą. Lig šiol beveik nieko, išskyrus pseudovertimus, nebuvo.

Plėtodamas mintį, drįsčiau suformuluoti kelis principus, kurie apibrėžtų naują vertimo uždavinį; vėliau, jei bus laiko, išdėstysiu argumentus, kodėl mes turėtume atsiduoti šiam darbui rimčiau nei kada nors anksčiau.

Nuo pat pradžių derėtų iš pagrindų keisti įsivaizdavimą apie tai, koks gali ir privalo būti vertimas. Ar turėtume jį laikyti burtų lazdele, kuria mostelėjus veikalą, parašytą viena kalba, pakeičia toks pat veikalas, parašytas kita kalba? Jei taip, tuomet mes žuvę, nes toks perkeitimas (transustanciación) yra neįmanomas. Vertimas nėra nei originalaus teksto antrininkas, nei tas pats veikalas, tik su skirtingu žodynu (ir toks neturėtų būti). Net sakyčiau, kad vertimas priklauso kitam literatūros žanrui negu pirminis tekstas. Šį momentą derėtų pabrėžti ir pareikšti, kad vertimas yra atskiras, besiskiriantis nuo kitų literatūros žanras su savo taisyklėmis ir tikslais. Ir dėl paprastos priežasties: vertimas nėra pats kūrinys, o tik kelias į jį. Jei tai poetinis kūrinys, vertimas tėra tik įrankis, techninė išmonė, priartinanti mus prie originalo ir nemėginanti jo pakartoti ar pakeisti.

Painiavai išvengti pakalbėkime apie mums svarbiausią ar, mano galva, būtiniausią vertimo rūšį: vertimus iš graikų ir lotynų kalbų. Mūsų akyse jie liovėsi buvę sektinais pavyzdžiais. Ko gero, vienas iš keisčiausių ir rimčiausių mūsų laikų požymių yra tas, kad gyvename be pavyzdžių, kad sunyko mūsų gebėjimas ką nors suvokti kaip pavyzdį. Gal graikų ir romėnų atveju mūsų nūdienos nepagarba yra vaisinga, nes antika, mirusi kaip norma ir modelis, atgimė kaip vienintelis radikaliai nuo mūsiškės besiskiriančios kultūros pavyzdys, kultūros, į kurią, išlikus gausiems rašto paminklams, mes galime nusikelti. Vienintelė mums absoliučiai prieinama kelionė laike yra kelionė į Graikiją ir Romą. Ir nūnai tokia kelionė yra svarbiausias dalykas vakariečiui lavinti. Dviejų fizikos, matematikos ir biologijos mokymo šimtmečių padariniai liudija, jog šių disciplinų nepakanka barbariškai žmogaus prigimčiai sutaurinti (desbarbarizar). Fizikos ir matematikos švietimą reikia sujungti su tikru istorijos švietimu, ir tam reikia ne mintinai išmoktų šio ar ano amžiaus karalių vardų, mūšių aprašymų ar prekių ir padienio užmokesčio statistikos, o kelionės į svetimą, visiškai svetimą pasaulį, atveriantį labai tolimus laikus ir kitą, labai nepanašią į mus civilizaciją.

Kartu su gamtos mokslais turi atgimti ir humanitariniai, tegu ir po kitu ženklu nei iki šiol. Mums būtina iš naujo atsigręžti į graikus ir romėnus, bet ne kaip į pavyzdžius, o kaip į pamokamas klaidas. Nes žmogus yra istorinė būtybė, o bet kuri istorinė ir tuo pačiu negalutinė tikrovė kol kas yra klaida. Įgyti istorinę savimonę ir išmokti žvelgti į save kaip į klaidą yra tas pat. Kadangi žmogaus tiesa – *kol kas* ir santykinai – yra visad būti klaida, tik istorinė sąmonė gali priartinti jį prie tiesos ir išgelbėti. Tačiau tuščia būtų tikėtis, kad

dabartinis žmogus, pažvelgęs į save, susivoks esąs klaida. Nėra kito kelio žmogiškosios tiesos, tikrojo humanizmo optikai lavinti, išskyrus mokymą atidžiai ir iš arti žiūrėti į klaidą, kuria buvo kiti žmonės, ypač geriausieji iš jų. Štai kodėl mane seniai kamavo mintis, jog privalu reabilituoti (rehabilitar) visą graikų ir romėnų senovę, o tam būtina imtis milžiniško darbo – naujų antikos vertimų. Ir išversti ne vien tik pavyzdinius įvairių žanrų kūrinius, bet visus iš eilės. Kartoju jie mus domina, mums rūpi kaip klaidos, o ne kaip mokytojai. Mums beveik nėra ką mokytis iš to, ką jie kalbėjo, mąstė, giedojo, jie tiesiog buvo, egzistavo, tokie pat likimo posūniai kaip ir mes, iš paskutiniųjų kapanodamiesi kaip ir mes amžiname gyvenimo verpete.

Štai kodėl svarbu nukreipti klasikos vertimus šia linkme. Kadangi, kaip sakiau anksčiau, pakartoti veikalą yra neįmanoma, ir vertimas tėra tik jo link vedanti priemonė, darome išvadą, kad tą patį tekstą gali atitikti įvairūs vertimai. Neįmanoma – bent jau kone visada – vienu metu apimti visus originalaus teksto matmenis. Jei norime išlaikyti estetines originalo savybes, turime atsižadėti bemaž viso teksto turinio, nes kitaip į vertimą neperkelsime visų jo formalių grožybių. Todėl reikės padalinti darbą ir tą patį veikalą išversti skirtingai, nelygu kokį originalo aspektą mes norime tiksliai perteikti. Bet apskritai šie tekstai, kaip antikinio pasaulio apraiškos, tiek domina visus, jog galima be didesnių nuostolių atsisakyti visų kitų jų savybių.

Lyginant Platono, kad ir naujausią, dialogų vertimą su originaliais tekstais, stebina ir erzina ne vertimo išblukintos Platono stiliaus spalvos, o trim ketvirtadaliais sumažinta filosofo žodžių įkrova, visi tie dalykai, su kuriais susiduria jo gyvas mąstymas ir kuriuos jis įteigia ar užsimena prabėgomis. Štai kodėl – o ne dėl amputuoto grožio, kaip paprastai manoma, – Platonas taip mažai domina nūdienos skaitytoją. Kaip tekstas gali dominti, jeigu jo turinys buvo iš anksto pašalintas ir liko tik plonas apvalkalas be kūno ir sielos virpulių? Ir mano žodžiai, tebūnie žinoma, nėra vien prielaida. Liūdnai pagarsėjęs faktas liudija, kad iš visų Platono dialogų vertimų iš tiesų vaisingas buvo tik vienas. Turiu omenyje Schleiermacherio vertimą, o toks jis yra todėl, kad vokiečių filosofas sąmoningai atsisakė dailaus vertimo ir pirmuoju bandymu pamėgino padaryti tai, apie ką aš kalbėjau. Šis garsus teksto variantas visiems, tarp jų ir filologams, labai pravertė, nes klaidinga manyti, jog tokie darbai pasitarnauja tik graikų ir lotynų nemokantiems žmonėms.

Taigi aš įsivaizduoju tokią vertimo formą, kuri yra negraži (o mokslas visada yra toks), kuri nesipuikuoja literatūrine elegancija, kurią nelengva skaityti, bet kuri labai aiški, nors tokiam aiškumui reikia gausių išnašų puslapio apačioje. Skaitytojas privalo iš anksto žinoti, kad skaitydamas vertimą jis skaitys ne literatūriškai dailią knygą, bet naudosis gana kebliu aparatu; vis dėlto ši pagalba jam iš tiesų padės įsijausti į vargšą Platoną, prieš dvidešimt keturis amžius savaip pamėginusį išsilaikyti ant gyvenimo bangos.

Kitų laikų žmonėms antikos autorių reikėjo praktiniais sumetimais. Iš senųjų autorių jie privalėjo išmokti daugelio dalykų, kad pritaikytų juos kasdienybėje. Todėl

suprantama, kad anuomet vertimais mėginta sumoderninti senovinį tekstą ir priderinti prie dabarties. Tačiau mūsų padėtis yra visiškai kitokia. Antikos autoriai mums reikalingi savo nepanašumu, ir vertimas turėtų pabrėžti jų egzotiškus, savitus bruožus, atkleisdamas juos mums.

Nesuprantu, kodėl kiekvienas filologas nejaučia būtinybės išversti antikinį tekstą tokia dvasia. Apskritai joks rašytojas neturėtų nuvertinti vertėjo darbo ir galėtų asmeninę kūrybą papildyti kokiu nors senovės, viduramžių ar šių laikų teksto vertimu. Privalu atkurti šio darbo prestižą ir įvertinti jį kaip aukščiausios rūšies intelektinę veiklą. Tuomet vertimas virstų *sui generis*[16] disciplina ir nuosekliai plėtojamas ištobulintų savo metodiką, kuri nepaprastai sutankintų mūsų intelektinių kelių tinklą. Ir jei aš ypatingą dėmesį skyriau vertimams iš graikų ir lotynų kalbų, tai padariau todėl, kad jų atveju bendra problema yra akivaizdžiausia. Šiaip ar taip, gauti apibendrinimai galioja bet kuriai epochai ar tautai. Svarbu yra tai, kad versdami mes pamėgintume išeiti iš savos kalbos ir nueiti prie kitos, o ne atvirkščiai, kaip paprastai būna. Visai gali būti, kad kartais, ypač šiuolaikinių autorių atveju, mūsų versija kartu su jos kaip vertimo teigiamybėmis įgys ir tam tikrą estetinę vertę. Tai būtų vyšnelė ant torto ar, kaip sako ispanai, medus ant blynelių, ko gero, neturėdami supratimo, kas yra blyneliai.

– Klausausi Jūsų su didžiausiu malonumu, – tariau užbaigdamas diskusiją. – Akivaizdu, kad skaitančioji šalies publika nevertina vertimo, atlikto jų kalbos stiliumi. Tam jiems pakanka ir savų autorių kūrybos. Ji vertina priešingą dalyką: iki kraštutinės supratimo ribos praplėstas kalbos galimybes, kuomet prasišviečia verstinio autoriaus kalbos ypatybės. Tą gerai liudija vokiški mano knygų vertimai. Per kelerius metus pasirodė daugiau nei penkiolika leidimų. Vargu, ar tokią sėkmę būtų galima įsivaizduoti, jei keturiais penktadaliais jos nenulemtų vertėjo triūsas. Mat mano vertėja įtempė gramatinį vokiečių kalbos pakantumą iki kraštutinės ribos, nes norėjo tiksliai perteikti visą nevokišką mano kalbos manierą. Šitaip skaitytojas mintyse lengvai persijungia į ispanišką mąstymą. Jis kiek pailsi nuo savęs ir valandėlę pasimėgauja būdamas kito kailyje.

Tačiau atlikti tokį triuką su prancūzų kalba yra labai sunku. Apgailestauju, kad mano žodžiai baigiant seminarą yra nenorom kandūs, tačiau juos pasakyti verčia pati pokalbio tema. O jie yra tokie: iš visų Europos kalbų prancūzų vertimui yra neparankiausia...

Versta iš: J. Ortega y Gasset. *Miseria y esplendor de la traducción*.
El libro de las misiones. Madrid: Espasa-Calpe, S. A., 1959, 125–162.
Iš ispanų k. vertė Linas Rybelis

[16] Savita, tam tikra (*lot.*).

# GAIRĖS ŽURNALO *VERTIMO STUDIJOS* STRAIPSNIŲ AUTORIAMS

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  Müller C. 1990. *Metaphors Dead and Alive, Sleeping and Waking. A Dynamic View*. Chicago/ London: University of Chicago Press.

  Bartlomiejczyk M. 2006. Strategies of Simultaneous Interpreting and Directionality. *Interpreting* 8 (2), 149–174.

  Moser B. 1978. Simultaneous Interpretation: A Hypothetical Model and Its Practical Application. *Language*, *Interpretation and Communication*, eds. Gerver D., Sinaiko H. W. New York: Plenum Press, 353–368.

  Gerver D., Sinaiko H. W., eds. 1978. *Language*, *Interpretation and Communication*. New York: Plenum Press.

- Straipsnį skaito du recenzentai.

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  Gaivenis K. 2002. *Lietuvių terminologija: teorijos ir tvarkybos metmenys.* Vilnius: LKI leidykla.

  Müller C. 1990. *Metaphors Dead and Alive, Sleeping and Waking. A Dynamic View.* Chicago/London: University of Chicago Press.

  Bartlomiejczyk M. 2006. Strategies of Simultaneous Interpreting and Directionality. *Interpreting* 8 (2), 149–174.

  Moser B. 1978. Simultaneous Interpretation: A Hypothetical Model and Its Practical Application. *Language, Interpretation and Communication*, eds. Gerver D., Sinaiko H. W. New York: Plenum Press, 353–368.

  Gerver D., Sinaiko H. W., eds. 1978. *Language, Interpretation and Communication.* New York: Plenum Press.

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