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TRANSLATOR'S SEARCH OF SEMANTIC APPROPRIATENESS IN THE PROCESS OF CULTURAL TRANSFER

Anotacija

Terminas *atitikmuo* vartojamas siekiant išvengti eilinio bandymo apibrėžti vertimo *adekvatumo* arba *ekvivalentiškumo* sąvokas. Nuolatinė vertimo mokslo specialistū diskusijų tema yra tikslinės kultūros aplinką atitinkančio žodžio paieškos, susijusios su išverčiamumo problema. Paprastai išverčiamumo laipsnis priklauso nuo sėkmingos ar ne visai sėkmingos verbaliai išreikšto šaltinio kalbos elemento „transplantacijos“ į tikslinės kultūros kalbą.

Straipsnyje pateikiami skirtingų temų ir stilių vertimo pavyzdžiai, atspindintys tradicines vertimo sritis ir pagrindinių tekstų tipų prototipologiją: latviū liaudies dainų (*dainu*), šiuolaikinių ir senųjų Latvijos profesijų, amatų ir institucijų pavadinimų, žodžių žaismo ir parodijų bei elektroninės prekybos terminų. Pateikti pavyzdžiai rodo, kad dažniausiai problemų kyla dėl sociokultūrinių konteksto skirtumų originalo ir vertimo tekste.

Vertėjo(-s) sėkmė priklauso nuo gebėjimo kūrybiškai paplėsti kalbos normų ribas verčiant

grožinę literatūrą, sumažinti netikslios teksto interpretacijos galimybę verčiant bendrosios leksikos tekstus, taip pat nuo gebėjimo rasti pusiausvyrą tarp sąvokos identiteto ir invarian-tiškumo verčiant dalykinius tekstus.

PAGRINDINIAI ŽODŽIAI: atitikmuo, adekvatumas, ekvivalentiškumas, išverčiamumas, šaltinio kalba, tikslinė kalba, šaltinio kalbos kultūra, tikslinės kalbos kultūra, žodžių žais-mas, parodija, elektroninė prekyba, sociokultūrinis kontekstas, sąvokos indentitetas, ben-droji leksika, dalykinė kalba.

DOI: <http://dx.doi.org/10.15181/rh.v0i16.1026>

Abstract

Appropriateness is used here to avoid another attempt of defining translation *adequacy* or *equivalence* concepts. Search for a target language word appropriate in the target culture is regularly discussed by experts of translation studies. Usually the translatability degree depends upon the success of “transplantation” of verbally-expressed elements of source culture into the target culture’s language.

Examples of translation of thematically and stylistically diverse material representing con-ventional areas of translation and the basic text types’ prototypology are adduced: Latvian folklore materials (*dainas*), conceptual and functional conformity of denominations of professions, posts and institutions with English and Latvian as source or target language, translation of puns and parodies show that problems often are caused by factors showing differences in the sociocultural context of the original and translation.

Success depends upon translator’s ability to creatively extend language norms in liter-ary translation, to narrow the interpretation scope in general language texts’ translation, to find the balance between conceptual identity and invariance in special language texts’ translation.

KEY WORDS: appropriateness, adequacy, equivalence, translatability, source language, target language, source culture, target culture, pun, parody, electronic commerce, socio-cultural context, conceptual identity, general vocabulary, language for specific purposes.

Search for an *appropriate* target language element in the process of translation is bound to the degree of difficulty of finding the needed lin-guistic item, or, in other words, overcoming either insignificant or rather formidable degree of translatability.

Translatability is transfer of concrete meaning (or cluster of meanings) from one language and culture of its users into other language and culture of its users without radical changes of this meaning (or cluster of mean-ings). This can also be expressed in a more formal way:

$$T = mA(CA) \rightarrow mB(CB),$$

where T is translatability, m is meaning, A is source language (SL), B is target language (TL), CA is source language culture and CB is target language culture.

Theoretical foundation in favour of untranslatability of certain texts was laid by Immanuel Kant's conceptual relativism (Kant 1785/1969, 30–32), by the Sapir-Whorf hypothesis (Sapir 1986, Whorf 1966) and by Ferdinand de Saussure's views on linguistic equivalence (Saussure 1931).

In theoretical schools of Translation Studies of the 1970ies and 1980ies valid arguments in favour of translatability appeared with adapting the *Gestalt* concept introduced in psychology by Max Wertheimer in the beginning of the 20th century (Wertheimer 1925/1967), and speech act theory developed by John Langshaw Austin (Austin 1962) and John R. Searle (Searle 1969), as well as sociolinguistic and psycholinguistic approach into translation theory. It also appeared that asymmetric character of SL and TL cultures determines the asymmetric character of translation equivalence, and this, in turn, increases the degree of translatability.

Degree of translatability (DT) can be expressed in the following way: if total untranslatability equals to 0%, and total translatability equals to 100%, then the situation always is the following: $DT > 0$ and $DT < 100$.

Degree of translatability can be formulated as follows: it is *directly* proportional to the degree of symmetry of SL and TL cultures, therefore a conclusion can be derived from the previous statement that degree of translation difficulties is *inversely* proportional to the degree of symmetry of SL and TL cultures. By culture here we mean a phenomenon that refers to all *socially conditioned* aspects of human life. One can only agree with anthropologist's Heinz Göhring's definition of culture, which actually is an adaption of an earlier definition by another anthropologist – Ward H. Goodenough in 1964: "Culture is everything one needs to know, master and feel in order to judge where people's behaviour conforms to or deviates from what is expected from them in their social roles, and in order to make one's own behaviour conform to the expectations of the society concerned – unless one is prepared to take the consequences of deviant behaviour." (Snell-Hornby 1977, 10).

In the course of its long development human culture has produced written languages which can be found in wide variety of text types, and many of the texts have been translated to different languages thus causing translators to seek for maximum *appropriateness*. (The author of the article agrees with Mary Snell-Hornby's conclusion after finding around 58 different and largely contradictive definitions of equivalence, that "the term

equivalence, apart from being imprecise and ill-defined (even after a heated debate of over twenty years) presents an illusion of symmetry between languages which hardly exists beyond the level of vague approximations and which distorts the basic problems of translation", see Snell-Hornby 1995, 22. In case the term *equivalence* still is used, it should be done with utmost care modifying the definition of this term in a way that is fit for a concrete case, with an explanation that this is only an *ad hoc* definition and should not be generalized.)

Translators's search for a target language word which would be appropriate in the target culture will be illustrated by concrete examples chosen by the author of the article. Due to the necessity to be concise the illustrative material consists of polar examples of translation of thematically and stylistically diverse material representing the conventional areas of translation and the prototypology of the basic text types proposed by Mary Snell-Hornby (1995, 32). Examples are taken from

- a) literary translation – several puns and a case of parody, as well as translation of Latvian folklore materials (mainly folk-songs or *dainas*),
- b) special language translation – provisional versions of Latvian terms of public administration proposed by translators demonstrating conceptual and functional conformity of denominations of professions, posts and institutions with English and Latvian as either source language or target language, as well as Latvian computer science related terms and their slangy varieties in the domain of electronic commerce.

According to Snell-Hornby (ibid, 32) ability of the translator to produce acceptable translation is related to creative extension of language norms in translation of literary texts, and to the skill of successful choice of balance between conceptual identity and invariance in translation of special language texts.

Translation of puns and cases of parody: creative extension of language norms

Puns are based on the stylistic figure of paronomasia, and can be expressed by the help of homophony, homonymy and homography. The mechanism of punning is based on several ways of contrasting of

- 1) two meanings of one polysemantic word,
- 2) two different homophones,
- 3) two or more words against one (the contrast is based on homophony).

English source text (elements forming pun are underlined):

You promised to tell me your history, you know," said Alice, [...]

"Mine is a long and sad tale!" said the Mouse, turning to Alice and sighing.

"It IS a long tail, certainly," said Alice, looking down with wonder at the Mouse's tail; "but why do you call it sad?"

(<http://www.gutenberg.org/files/11/11-h/11-h.htm>, Chapter III)

Latvian target text (elements forming pun are underlined):

Atceraties, jūs solījāt man pastāstīt vēsturi, – teica Alise, [...] Un tad piebilda: – turpiniet, lūdzu!

Parasti mans turpinājums ir garš un skumjš, – pagriezusies prēt Alisi, Pele teica, smagi nopūzdamās.

Par asti... Tā ir gara, patiešām, – Alise sacīja, domīgi raudzīdamās uz Peles asti un brīnīdamās, kāpēc tā ir skumjš Peles turpinājums.

Here the contrast is based on homophony of a single word (in the English original) and on homophony which is revealed in contrasting two words against one (in the Latvian translation).

Parody is viewed here as a certain "extension" of pun – in both cases the unifying element is the unexpected and paradoxical character of an association creating either laughter or surprise. Frequently parody is a new text "superimposed" on a text well-known to the widest audience (e.g., nursery rhymes).

All the above-said is important for translators dealing with the mentioned phenomena of the source text, because the corresponding principles of creating puns and parodies should be reflected in the target text in combination with the necessary language-specific and culture-specific modifications.

Parody of the English nursery rhyme "Twinkle, twinkle, little star!" by Lewis Carroll from (the original words and their changes in the parody are underlined here and below in the Russian and Latvian versions)

Twinkle, twinkle, little bat!

How I wonder what you're at!

Up above the world you fly,

Like a tea-tray in the sky.

In order to create a successful parody recognized by general public Caroll chose a nursery rhyme known by generations of British children:

Twinkle, twinkle, little star!
How I wonder what you are!
Up above the world you fly,
Like a diamond in the sky.

(<http://www.gutenberg.org/files/11/11-h/11-h.htm>, Chapter VI)

Examples of successful (Russian translation) and rather unsuccessful (Latvian translation) attempts to re-create the parody effect in translation are given below. A translator has the same task as the writer had – a text familiar to the whole nation must be chosen to produce the desired effect. This text is a rather free translation of “Those Evening Bells” by Thomas Moore (1818) and the author of it is Russian poet Ivan Kozlov (1828). When Kozlov published this verse, the original text was not mentioned. Combined with the fact that Moore’s text claimed to be based on a Russian original, this brought some erroneous attributions (as early as in 1831) that Moore’s verse is a translation of Kozlov’s.

The Russian source text:

Вечерний звон, вечерний звон,
Как много дум наводит он
О юных днях в краю родном,
Где я любил, где отчий дом.

Parody made by the translator:

Вечерний слон, вечерний слон,
Как много дум наводит он
О юных пнях в краю родном,
Где я любил, где общий дом.

Latvian translation – parody cannot be detected here:

Trīsi, trīsi, sikspārnīt,
Saki, kas tev prāta krīt!
Tā kā paplāte tu skrej
Augstu pāri pasaulei.

Latvian translator evidently failed to find a link to a song lyrics text that is known to almost everyone in Latvia, because of this the effect of parody and therefore wittiness is absent here.

Translation of folk-lore texts

Further on the article deals with translatability of some culture-specific lexical elements in Latvian *folk songs (dainas)*, characterising it as very low, due to several reasons which will be mentioned below. As will be seen from examples, translator's task here is even more difficult, because creative extension of language norms is combined with finding precise conceptual identity of the *cultural voids* (a more detailed explanation of the problems see *semantic voids* in Dagut 1978, 44–45).

Another problem facing translators is rendering of Latvian diminutives into English. Latvian diminutives, especially those used in folklore-related texts (*dainas*, folk-tales and legends etc.) in addition of expressing smallness of the object denoted, and feelings of intimacy, endearment and cordiality, express the life philosophy of our ancestors, their cosmological concept, their relations with nature and surrounding reality in general.

There are few nations daring to address or refer to God using diminutive – this is almost unthinkable in the Biblical tradition. However, in Latvian *dainas* this can be regularly observed:

27595.

Dieviņš veda dvēselīti

Pliku kailu debesīs;

Te palika miežu lauki,

Te mantiņa, bagātība.

91 [Lubānā (Lubānas pag. Md)]

The folksong says that God leads the naked soul up to heaven, leaving all the wealth behind. The diminutive form here shows the belief that God lives among people as a small, wise and kind elderly man with white hair and beard who has wisdom and ability to help in a supernatural way, still remaining one of the people. It should also be noted that soul in this folksong also is in diminutive form – *dvēselīte*, thus showing that relations of Latvians to “lofty” existential categories have always been full of intimate respect.

It is clear that in translation of this folksong (which, as it is in the case of practically all *dainas*, must be done in the form interlinear proze translation due to the impossibility to use typical Latvian trochee and dactyl in the English version) one cannot accept a formal approach of creating artificial diminutive forms like *Goddy* (!) or *soullly* (!).

Conceptual identity, relevance of equivalence criteria, invariance

Although Latvia has been an EU country for almost ten years, it is extremely important in what language it will communicate with other EU member-states. The problem has already been solved in the recent past, because it is an axiom, that in the European Union as in the wider world, English has become the most widely used language not only of international political debate and academic discussion, but also the language for business exchanges.

The processes that have just been mentioned do not have a decisive impact on the use of language in the everyday life of ordinary people in the EU member countries – in (written) communication with EU officials they can always use their native language. But there is one area where EU language does have a public effect – and that is terminology.

Interpretation problems in translations of any non-literary text often occur because of the lack of terminological standardization. One of the main reasons, characteristic for the Soviet period of time between 1945 and 1990, was absence of motivation to develop Latvian terminology and specific phraseology in a range of theoretical and practical activities, due to the domination of Russian in these fields, particularly in management and business administration.

After Latvia regained its independence in 1990/1991 the demand for new lexico-phraseological material was so intensive that a vast number of terms and specialised phraseology was coined by non-specialists. This often lead to coexistence of parallel and synonymic variants almost all of which were used also for “retour translation” (although the term *retour* is typically used in describing a form of interpreting, the author finds it useful when referring to a similar process in “written” translation).

The main problem encountered by translators and interpreters doing English translation of denominations of Latvian governmental, municipal, educational etc. institutions, as well as with English translation of different administrative posts typical for the Republic of Latvia, is that of cross-cultural compatibility.

Another peculiarity lies in the fact that names of institutions and denominations of administrative posts cannot be perceived as terminologi-

cal units in their classical understanding. Administrative “terms” in any language – and Latvian is no exception, are either culture-specific names (*Saeima, Satversme, pagasts, tautasnam*s) or descriptions which often also tend to be culture-specific. In the case of Latvian, the latter tend to reflect the Soviet-time administrative tradition, when Latvian names of institutions sometimes were uncritical, almost literal translations from Russian. Post-Soviet transplants of this kind are usually “rejected” by the environment of the Western administrative tradition.

Thus, for example, starting with the 1990ies specific institutions providing consultations in economics and business for beginners in entrepreneurship were created. In Latvian these institutions are called “uzņēmējdarbībasatbalstacentri”. Due to activities of nonprofessionals, following English versions appeared:

Aluksne Center of Supporting (!) of Business (*original spelling with all mistakes has been preserved here and below – J. S.*);

Limbazi district entrepreneurs support center;

UAC Liepaja Entrepreneurship Support center.

An institution offering public relations services (Sabiedrisko attiecību centrs) has been rendered in English as “Social attitude center”:

Social attitude center (Rīga, K. Valdemāra...);

Consultations on economics and business;

Sabiedrisko attiecību centrs;

Ekonomikas un biznesa konsultācijas.

Latgales informācijas un kultūras biroja vadītājs is translated as *Leader of Information and Cultural Bureau of Latgale*;

Valdes priekšsēdētājs becomes *Chairman of the Council*;

Sekcijas vadītāja becomes *Section Chief*.

In order to produce an appropriate translation of Latvian denominations of institutions and posts into English a comparative functionally semantic analysis of the Latvian and English terms was applied in order to match the role, place and set of functions of each term first in Latvian political and administrative systems, then – in the corresponding British, American etc. Systems, and finally find a matching English term accepted in anglophone political and administrative cultures. This approach turned out to be the right way to take and these are the satisfactory results achieved:

[at the Foreign Affairs Ministry]: *vecākais referents* – Desk Officer;
nodrošinājuma likumdošanas speciālists – Collateral Law Liaison;
preses un kultūras atašejš – First Secretary for Press and Cultural Affairs;
īpašo klientu sektora vadītājs – Key Account Manager;
sanitārais inspektors – Medical Officer;
tiesu izpildītājs – officer of the court;
nodrošinājuma likumdošanas speciālists – Collateral Law Liaison;
videoinženieris – Tape Editor.

Communicative experience of the humanity demonstrates that in spite of differences in world outlook, culture and language, the process of global communication is still taking place. Obviously, it is based not on difference, but on sameness – on a global tertiumcomparationis or sameness of views, interpretations and concepts, the existence of which allows us to conclude that everything we traditionally consider to be manifestation of verbal behaviour, is eventually translatable.

Translatability makes us pay closer attention to the „space” between cultures. Translatability aims at comprehension, whereas encounters between cultures, or interactions between levels of culture involve either assimilation or appropriation by making inroads into one another, trying to get out of a different culture or the different intra-cultural levels what seems attractive, useful, or what has to be combated and suppressed for whatever reasons (Iser, 1995, 32). Therefore a particular type of discourse should be created, with a function to overcome the void separating the familiar from the alien.

Experience of the present-day EU countries, as well as countries like Norway, that due to national referendum results have rejected the EU membership but prior to this have nevertheless achieved high level of standardisation in the field of administrative terminology, shows that there are several common principles which should be followed in translation process of administrative terminology. Here are examples illustrating the functioning of these principles in translation from Latvian into English:

1. In the translation into English, culture connotations of Anglophone countries are not permissible. Thus, *ārlietu ministrija* should be translated neutrally – *Ministry of Foreign Affairs*, *Foreign Ministry*, but not *Foreign Office* (UK) or *State Department* (USA).

2. In translation it is not acceptable to provide misleading information to the readers, as far as functions or status of an administrative post or institution are concerned, for example:

Latgales pētniecības institūts – Latgale research institute (it is not fully clear whether this is a research institute situated in Latgale, the eastern part of Latvia bordering with Russia, Byelorussia and Lithuania, or it is an institute doing research on Latgale);

LNK Latvijas novitātes komplekss – LNK Latvian Novelty Complex (neither the Latvian, nor English name provides a clear picture, what is this institution busy with).

3. The translated version should not sound absurd and it must correspond to grammatical and other norms of the English language. The following is inadmissible:

Apriķu tautas nams – *Apriki People House*;

Dobeles mākslinieciskās jaunrades centrs – Dobeles Center of *Art Creation*;

Rīgas pedagoģiskā un izglītības vadības augstskola – Riga Pedagogical and education management *high school*;

Latvijas zinātnes un dialoga centrs – Latvian science and *dialogy* (??!) center;

Iksšķiles pilsētas ar lauku teritoriju dome – *Ikskiles city* with rural territory council.

4. When translating a concrete denomination, correspondence between the SL and TL variants should always be maintained, otherwise parallel translation variants will occur, as, for example in:

Latvija Academy of Culture – Latvian Academy of Sports Pedagogy;

University of Latvia – Latvia University – Latvian University;

Valsts Kanceleja – The State Chancellery;

Latvijas Republikas Valsts prezidenta kanceleja – The Chancery of the President of the Republic of Latvia.

5. In future, steps should be taken to make sure that institutions should be prevented of creating their own English versions of their names. This should be co-ordinated with the institutions in charge of standardisation in this field, otherwise tragicomic attempts of the following kind may appear:

Atklātais sabiedriskās vides pārvaldes centrs – Open public environment board centre (?!);

Dievmātes Plīvura vecticībnieku lūgšanu nams – Old believers praying house (?!) of Veil of Mother of God (?!?!);

Nabadzīgo bērnu Jēzus māsu klosteris – Poor children Jesus nuns monastery (?!);

Prieka vēsts kristiešu draudze – Bless (?!) News Christian congregation;

Zilais Krusts starpkoncesiju organizācija – Zilais Krusts Interconcessional Organisation [Blue Cross (covering hospital care) and Blue Shield (covering physicians' services) Plans were the first prepaid health care coverages in America. Today, both brands represent the full spectrum of health care coverage];

Internātģimnāzija – grammar boarding school (?);

pagarinātās darbdienu skola – prolonged weekday school;

Sociālo Tehnoloģiju augstskola – High School of Social Technologies (???)

Metaphorization of terms – Western (English) tradition's influence upon term formation in Latvian and appropriate translation strategies

Analyzing the communicative function of terminology of ICT and other domains it can be concluded that Latvian terminologists have generally narrowed its scope in order to avoid misunderstandings in the circle of experts, but not taking into consideration the contemporary state of Latvian usage where these terms have largely become part of the general language where the expressivity of terms is playing a much greater role. All these factors and considerations affect the work of translators in order to achieve maximal appropriateness of their translations. Another factor to be taken into account is the position of Latvian terminologists who have always stressed that not a single Latvian term was, is and will ever be coined in the result of translation – all the newly-approved Latvian terms are original and terminologists have only consulted the experience of other languages in producing new terms.

As far as metaphoric terms are concerned, *internet* at present is one of the most democratic media and it offers access to the fields of research

and technology to the whole society. Internet is used by literally all virtual communities, thus a specific “cyberculture” is emerging which is characterized by mood that is rejecting the opinion of authorities. The global character of internet in combination with liberalism of opinions could become “excuse” for acknowledgement of use of metaphoric ICT terms in Latvian.

Metaphorization of terms started mainly in English – in the UK, the US, Canada, Australia, New Zealand and the trend was taken over by other so-called “developed” countries, mainly in Western Europe. One of the reasons why metaphorization gained ground so easily is that English and German are large and self-sufficient languages not having institutions of linguistic normalization and standardization (contrary to countries like France), linguistic purism does not play a significant role here.

Coinage of new terms depends upon text type, situational context and sociolinguistic factors. In Latvia there exist specific institutions (e.g., Terminology Commission of the Academy of Sciences or TC for short) that evaluate and officially approve new terminology. Translators must work in accordance to TC’s decisions, but as approval of new terms often takes a longer time, translators must also follow the deadlines set by the contracting authority and take the risk of introducing their own versions.

A regular phenomenon is the situation that two or three different words are used to denote one and the same concept:

- a) a term officially approved by the TC will be appropriate for research publications, and at least in the case of computing and ICT terms, metaphoric approach at present is slowly gaining ground,
- b) professionals of the field most probably will use professionalisms or professional slang in an informal conversation – in computing and ICT domains these will be mainly anglicisms,
- c) general public (mostly youth) will use the slang of professionals – direct borrowings.

Therefore, to achieve appropriateness following translation strategies are typical: *hacker*, for example, will be translated as *urķis* (a metaphoric term) in professional literature, but will become *hakeris* (an anglicism) in fiction translations when dealing with the situations involving computing professional or general public, *host* will similarly become *izviesotājs/hosts*, *site – vietne/saits*, *flame – ķengata/fleims*.

Still, in the domain of Latvian computing ICT and eCommerce terminology experts are cautious to choose anglicisms and prefer native lexical material. According to different viewpoints this may be perceived either as a neutral or as a negative tendency (language “contamination”).

Here are some examples from an online eCommerce dictionary (“eCommerce dictionary” <http://www.uni-muenster.de/Linguistik/LFE/Dictionary/index.php?lang=en>) developed in an EU Leonardo da Vinci programme project “Languages for eCommerce”:

Entry in English –

hardware

A collective term for all material, concrete (“hard”) parts and appliances in a computer. Examples for hardware are the mainboard, storage media, graphics cards, output devices (screen, printer), input devices (mouse, keyboard) or drives.

Typical Usage: to install new hardware.

Entry in German –

Hardware

Ein Oberbegriff für alle materiellen, greifbaren (“harten”) Bestandteile und Geräte eines Computers. Beispiele für Hardware sind Mainboard, Speichermedien, Grafikkarten, Ausgabegeräte (Bildschirm, Drucker), Eingabegeräte (Maus, Tastatur), Laufwerke uvm.

Typical Usage: neue Hardware installieren.

Entry in Spanish: Puerto para Hardware

Entry in Portuguese: interface de hardware

Entry in Latvian –

aparātūra

Datu apstrādes sistēmas fizikālā daļa, kurā ietilpst elektriskās, elektroniskās un elektromehāniskās shēmas, iekārtas un to savienojumi (t. sk. dažādas ievadizvades ierīces, rādītāji, ierīces u. c.), kā arī konstruktīvie elementi (piemēram, statnes).

Typical Usage: uzstādīt jaunu aparātūru.

Backbone

A central data transfer element between networks which transfers large amounts of data in a short time.

Entry in German –

Backbone

Ein zentraler Bestandteil eines Netzwerkes, der alle angeschlossenen Netzwerke miteinander verbindet. Ein Backbone überträgt in der Regel große Datenmengen in sehr geringer Zeit.

Typical Usage: ein Backbone installieren, an ein Backbone anbinden.

Backbone – also in Spanish, Portuguese and Polish.

Entry in Latvian –

pamattīkls

Galvenais datu pārraides elements starp tīkliem, kas īsā laikā nodrošina liela datu apjoma pārraidīšanu.

cookie

Files which are saved to the hard drive of a computer by a webserver as soon as a user accesses a webpage. A cookie holds information on the usage of the webpage in question and thus enables a recognition of the user.

The same Anglicism is used in German, Spanish and Portuguese. The Latvian equivalent is issīkdatne.

Conclusions

Successful end product of the translation process depends upon translator's ability to be flexible and open to vary his/her approach to meet the demands of a wide range of drastically different text types, which means creative extension of language norms in literary translation, narrowing the interpretation scope in general language texts' translation, and find the balance between conceptual identity and invariance in special language texts' translation. In all cases translator is faced with a Text that paradoxically is both a self-contained whole, a "monad", and it also is part of a hierarchy of contexts that may constitute a contextual complex. The contextual hierarchy is especially vivid in works of fiction. This general approach to the whole text also determines the way in which separate elements of it will be transferred into a different linguistic, social and cultural system.

Thus, the illustrative material of the article shows that, for example, translation of puns can be regarded as a success if the translator has chosen an appropriate method of homophony, homonymy or use of homographs. Success of a parody translation is achieved if the parodied text of the target language is well known to the widest possible readership.

In translation of Latvian folk-songs the translator must not only choose the appropriate microtype of the text, but the subtype of the literary text

should be changed from verse to poetic prose (interlinear translation) thus achieving maximum appropriateness.

A specific type of appropriateness should be observed in translation of denominations of administrative posts and institutions because these names often are idiomatic phraseological units where each individual meaning of a separate word is subordinated to the global meaning of the unit. This global meaning must be found in the “administrative reality”, analysing the description of the role and functions of the post or institution, its place in the respective administrative hierarchy.

Language for specific purposes (mainly terminology and specific lexis) can be qualitatively translated by choosing an appropriate text type relevant to specific readership: in one case it could be a specialized text meant for professional audience (here the officially approved terms should be used, but in another case this could be a prose fiction text meant for a wide circle of readers (here the translator could use “contaminated” target language material – generally recognized professional slang, foreign word or loan word).

The article demonstrates only some of the infinitely possible ways of achieving appropriateness in different concrete cases of solving translation problems. Unfortunately, or maybe – luckily, there are no universal recipes valid for each translation challenge and this leaves space for translator's talent and skills acquired in training process and lengthy professional experience.

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SEMANTINIŲ VERTIMO ATITIKMENŲ PAIEŠKOS PERTEIKIANT KULTŪRĄ

Santrauka

Išverčiamumas – tai konkrečios reikšmės (reikšmių kompleks) perkėlimas iš vienos kalbos (ir jos vartotojų kultūros) į kitą kalbą (ir jos vartotojų kultūrą) be esminių šios reikšmės pakeitimų. Tiek antikiniame pasaulyje, tiek viduramžiais nekilo abejonių dėl to, kad tekstas galėtų būti neverčiamas.

Teorinis pagrindas nuomonei, kad tam tikri šaltinio kalbos tekstų tipai negali būti išversti, pamažu pradėjo formuotis tik XVIII a. pabaigoje, kai Imanuelis Kantas suformulavo sąvokų reliatyvumo idėją. XX a. sąvokų reliatyvumas atsispindi gerai žinomoje Sepyro–Vorfo, arba lingvistinio reliatyvumo, hipotezėje, kuri pagrįsta teiginiu, kad kalba lemia žmogaus mąstymą.

Tačiau vertimo mokslo plėtra bei pasaulinės komunikacijos patirtis rodo, kad nepaisant kultūrinių, kalbinių ir pasaulėžiūros skirtumų vyksta globalus komunikacijos procesas. Tai rodo, kad greičiausiai svarbus yra ne skirtingumo, o bendrumo požymis, visos žmonijos *tertium comparationis*

arba požiūrių, interpretacijų ir sąvokų visuma, kurios buvimas leidžia daryti išvadą – viską, ką mes tradiciškai laikome verbalinio elgesio manifestacija, galima išversti.

Tačiau problema slypi kitur – kiek įmanoma tekstą išversti? Tūkstantmetė vertimo patirtis rodo, kad rašytinius ir sakytinius tekstus reikėtų skirstyti ne į *išverčiamus* ir *neišverčiamus*, bet greičiau į *daugiau išverčiamus* ir *mažiau išverčiamus*. Todėl reikėtų kalbėti apie išverčiamumą, kurį lemia šaltinio kalbos ir tikslinės kalbos kultūrų asimetriškumo laipsnis.

Autorius siūlo tokią išverčiamumo laipsnio formuluotę:

- išverčiamumas yra tiesiogiai proporcingas šaltinio kalbos ir tikslinės kalbos kultūrų simetriškumo laipsniui;
- vertimo sunkumai yra atvirkščiai proporcingi šaltinio kalbos ir tikslinės kalbos kultūrų simetriškumo laipsniui.

Siekiant išvengti eilinio bandymo apibrėžti vertimo *adekvatumo* arba *ekvivalentiškumo* sąvokas, terminas *atitikmuo* straipsnyje vartojamas sąmoningai. *Ekvivalentiškumas* yra apibrėžtas apie 60 įvairių būdų. Taip terminas buvo „devaluotas“; panašiai nutiko ir su terminu *adekvatumas*.

Vertimo pavyzdžiai pateikiami šių skirtingų temų ir stilių:

- žodžių žaismas ir parodijos,
- latvių liaudies dainos (*dainas*),
- šiuolaikinės, senovinės Latvijos profesijos, amatai ir institucijų pavadinimai,
- elektroninės prekybos terminai.

Pateiktieji pavyzdžiai rodo, kad dažniausiai problemų sukelia teksto originalo ir vertimo sociokultūrinio konteksto skirtumai.

Galima manyti, kad žodžių žaismas sėkmingai išverstas, jei autorius pasirenka *tinkamą* homofonijos, homonimijos arba homografijos būdą. Parodijos vertimas yra vykęs, jei parodijuojamas tikslinės kalbos tekstas yra gerai žinomas daugumai skaitytojų.

Verčiant dainas reikia ne tik pasirinkti *tinkamą* teksto mikrotipą, bet ir pakeisti literatūros žanrą – liaudies dainos poetiką į prozos eilutes siekiant maksimalaus *atitikimo*.

Ypač daug dėmesio reikia skirti *atitikmens* paieškoms verčiant administracinius pareigybių pavadinimus, nes tai yra idiominiai frazeologiniai vienetai, kurių individuali kiekvieno žodžio reikšmė priklauso nuo globalios. Šią globalią reikšmę reikia nustatyti konkrečios valstybės „administracinė-

je realybėje“ išnagrinęjus pareigybės aprašą, kuriame matyti šio posto vieta administracinėje hierarchijoje, pareigos, teisės ir t. t.

Dalykinės kalbos (dažniausiai terminų ir specialiosios leksikos) vertimų kokybė užtikrinama pasirinkus *atitinkamą* teksto tipą, įvertinus vertimo skaitytojus: vienu atveju tai bus specializuotas tekstas, skirtas profesionaliai auditorijai (taigi reikia vartoti oficialiai patvirtintus terminus), kitu atveju tai bus plačiam skaitytojų ratui skirtas literatūrinis tekstas (gali tekti vartoti „netaisyklingos“ tikslinės kalbos medžiagą – gerai žinomą slengą, perkėlimus, kalkes).

Vertėjo(-s) sėkmė priklauso nuo gebėjimo kūrybiškai praplėsti kalbos normų ribas verčiant grožinę literatūrą, sumažinti netikslios teksto interpretacijos galimybę verčiant bendrosios leksikos tekstus, taip pat nuo gebėjimo rasti pusiausvyrą tarp sąvokos identiteto ir invariantiškumo verčiant dalykinius tekstus.