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INTRODUCTION

1. Translation Studies and Other Disciplines

Translation is an extremely complicated activity which calls for highly qualified individuals, fully competent to perform their tasks. Translation competence involves expertise in a number of areas, including the knowledge of different concepts and theories. Getting to know various definitions of translation, diverse approaches and controversial concepts may help students to make informed decisions about producing target texts.

What do we mean by translation? The term ‘translation’ is an incredibly wide concept, which can be understood in many different ways. The Concise Oxford English Dictionary gives the following definition of it:

Translation n. – 1. the act or an instant of translating. 2. a written or spoken expression of the meaning of a word, speech, book, etc. in another language.

The first of these two applications refers to translation as a process; the second describes its product. Both applications are interdependent and interrelated. Russian linguist A.V.Fedorov states: ”Характером процесса протекания перевода, если известны его этапы или отдельные моменты, могут быть объяснены те или иные особенности речевого произведения, ставшего его результатом, и, наоборот, на основании особенностей перевода, как результата, в его соотношении с оригиналом могут в той или иной мере делаться предположения насчет процесса протекания перевода” (Федоров 2002: 13).

If we look at the synonyms of the word ‘translation’ in Webster’s New World Dictionary we find the following description:

Syn. - translation implies the rendering from one language into another of something written or spoken; version is applied to a particular translation of a given work; paraphrase, in this connection, is applied to a free translation of a passage or work from another language.

In a specialized explanatory translation dictionary by L.L.Nelubin (Нелюбин 2003: 137-140) there are 33 different definitions of the word. We will cite only some of them:

1. Процесс речеязыковой коммуникации, протекающей в двуязычной коммуникации;
2. Вид речевой деятельности, удваивающий компоненты коммуникации, целью которых является передача сообщения в тех случаях, когда коды, которыми пользуются источник и получатель, не совпадают;
3. Воссоздание действительности, выраженной в подлиннике;
4. Языковая операция, при которой происходит замена текста на одном языке текстом на другом.
5. Вид языкового посредничества, общественное предназначение которого заключается в том, чтобы в максимально возможной мере приблизить опосредствованную двуязычную коммуникацию по полноте, эффективности и естественности общения к обычной одноязычной коммуникации. Etc.

O.O.Selivanova defines translation as "1) цілеспрямована лінгвопсихоментальна діяльність особистості перекладача як ре-креативної системи, що поєднує в одному перетворювальному процесі дві фрази: інтерпретацію оригінального тексту та породження на підставі цієї інтерпретації тексту-перекладу; 2) результат перекладної діяльності представлений текстом перекладу у фіксованій (письмовій) і нефіксованій (усній) формі" (Селіванова, 2006: 452-453).

American linguist Roman Jakobson makes a very important distinction between three types of written translation:

1. intralingual translation - translation within the same language, which can involve rewording or paraphrase;
2. interlingual translation - translation from one language to another;
3. intersemiotic translation – translation of a verbal sign by a non-verbal sign, for example image or music, no-smoking or exit sign in public places or icons and symbols on the computer screen, etc.

Here is a good illustration of the first – intralingual - type of translation. J.K.Rowling wrote the book "Harry Potter and the Philosopher's Stone" (Bloomsbury 1997). This book appeared as "Harry Potter and the Sorcerer's Stone in the USA"

(Scholastic 1998). Not only the title; several other words were changed. For example, British words ***biscuits, football, rounders, sherbet lemons*** were replaced with American ***cookies, soccer, baseball*** and ***lemon drops***. The American version also includes some morphological and syntactical alterations. G***ot* was replaced** with ***gotten, dived*** with ***dove, at weekends*** with ***on weekends, in the street*** with ***on the street*** and ***fill in form*** with ***fill out form***.

In R. Jacobson's interpretation, only interlingual translation is deemed 'translation proper.'

The word 'translation' is also used to denote a manual or theoretical work of the subject (Korunets 2000: 10) or, in other words, an academic discipline.

Translation as a discipline has been known by different names at different times. Nida (1969), Wilss (1977) came up with the expression the 'science of translation". Goffin (1971) called it 'translatology'. The Netherlands-based scholar James S. Holmes in his paper 'The Name and Nature of Translation Studies' (1988) argued for the adoption of the term 'Translation Studies' as the standard term of the discipline as a whole. He is also credited with the first attempt to chart the map (territory) of the discipline. His map of the science is now accepted as a solid framework for organizing academic activities within this domain.

Thus, "Translation Studies" is the academic discipline which concerns itself with the study of translation at large, including literary and non-literary translation, various forms of oral interpreting, as well as dubbing and subtitling. The term "Translation studies" can also be used in reference to the whole spectrum of research and pedagogical activities, from developing theoretical frameworks to conducting individual case studies, to engaging in practical matters such as training translators and developing criteria for translation assessment (Routledge Encyclopedia of Translation Studies 2001: 277).

J.Holmes divides Translation Studies into two major areas: pure translation studies and applied translation studies.

Pure Translation Studies (PTS) has the dual objective of describing phenomena as they occur and developing the principles for describing and explaining such phenomena. The first objective falls within the remit of descriptive translation studies; and the second within the remit of translation theory (encompassing general and partial translation theories).

Descriptive Translation Studies (DTS) are subdivided into product-oriented, process-oriented and function-oriented DTS.

The starting point for product-oriented study is the description of individual translations, or text-focused translation description, in which comparative analyses are made of various translations of the same text, either in one language or in different languages. Such individual and comparative descriptions provide the materials for surveying larger corpuses of translations, for instance those made within a specific period, language, and/or text or discourse type. One of the goals of product-oriented DTS may be a general history of translations.

Process-oriented DTS studies investigate the mental processes that take place in translation -- the problem of what exactly takes place in the 'little black box' of the translator's mind, as he creates a new, more or less matching text in a different language. The process is unusually complex. However, psychologists have already developed and are still working on highly sophisticated methods of analyzing and describing these complex mental processes. In the future, this area of study may be called *translation psychology* or *psycho-translation studies.*

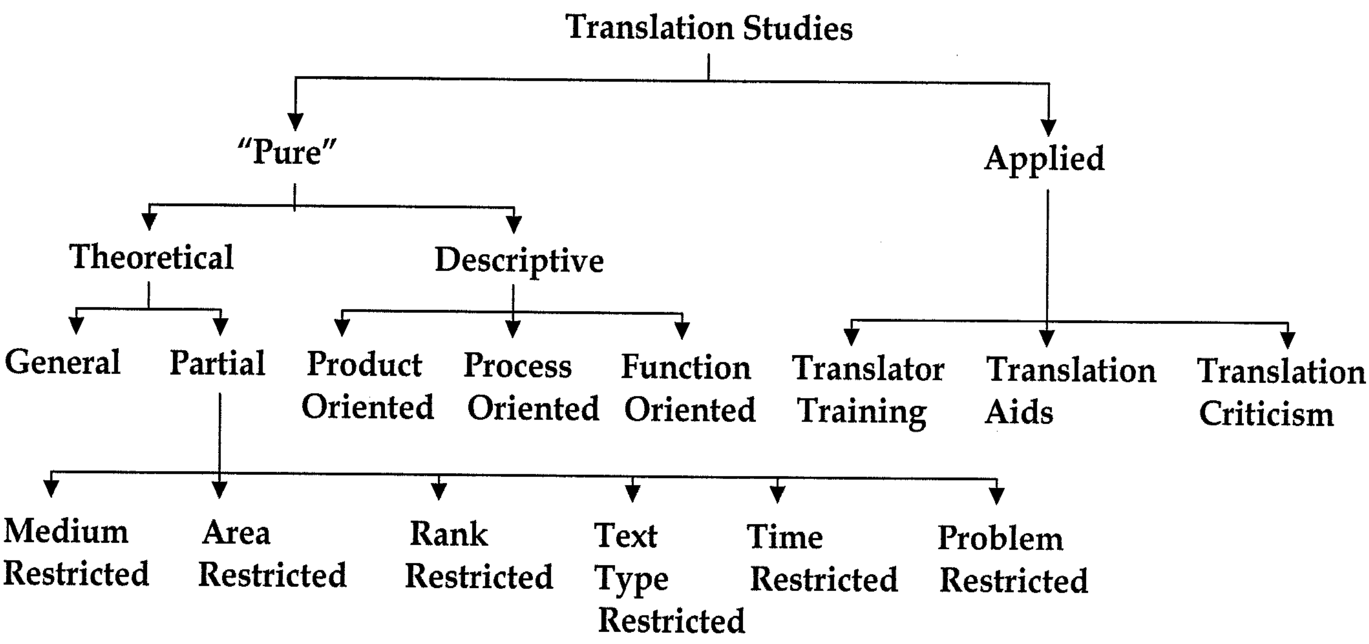
Function-oriented DTS is geared toward the description of the function of translations in the recipient socio-cultural context. In other words, it focuses on contexts rather than texts. This approach makes it possible to understand which of the texts were successfully translated at a certain time in a certain place and what caused a failure in rendering the others. Those investigations could lead to the development of *translation sociology* or *socio-translation studies*.

The theoretical branch of translation includes *the general translation theory* and *partial translation theories*. The latter may be medium restricted (i.e. theories of human translation as opposed to machine translation, or written translation as opposed to oral interpreting), area-restricted (i.e. restricted to specific linguistic or cultural group), rank-restricted (dealing with specific linguistic ranks or levels), text-type restricted (i.e. Bible translation), time-restricted (i.e. translating texts from an older period), or problem restricted (i.e. translation of metaphors or idioms).

Theoretical translation or *general translation theory* uses the results of descriptive translation studies to discover principles, form theories and establish models which will serve to explain and predict what translating and translations are and will be. The ultimate objective of the translation theoretician is to develop a full, inclusive theory accommodating a sufficient number of elements, thus making it possible to explain and to predict all phenomena falling under the categories of translating and translation.

Applied Translation Studies covers translator training, translation aids and translation criticism.

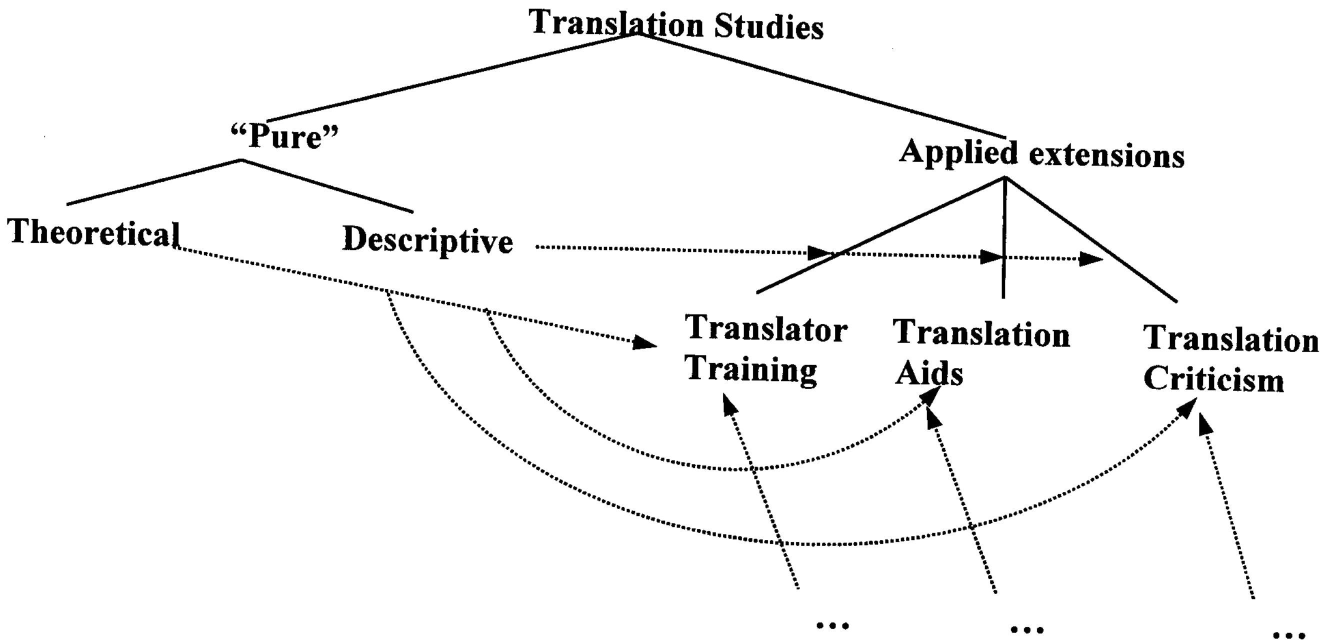
Below is Holmes' map of Translation Studies:



The relationship between theoretical, descriptive and applied translation studies is dialectical rather than unidirectional, with each branch both providing and using insights from the other two.

It is interesting to compare the position of Holmes with that of Toury (1995). According to Toury's point of view, Translation Studies are subdivided into Pure and

Applied Extensions. Pure Translation Studies fall into Theoretical and Descriptive, while Applied Translation Studies are seen as extensions of the discipline with the following components: Translator training, Translation aids and Translation criticism:



The relationship between theoretical and descriptive translation studies on the one hand, and Applied Extensions, on the other, are strictly unidirectional.

The diversity of Translation Studies can be also illustrated by the following areas of research suggested by Williams and Chesterman (2002: 6-27), which include:

a. Text analysis and translation;
b. Translation quality assessment;
c. Translation of literary and other genres;
d. Multi-media translation;
e. Translation and technology;
f. Translation history;
g. Translation ethics;
h. Terminology and glossaries;
i. The translation process;
j. Translator training;
k. The characteristics of the translation profession.

I.S.Alekseeva (Алєксєєва 2004), Professor of St. Petersburg University, distinguishes 10 main aspects of the theory of translation:

1. General theory of translation:
2. Special theory of translation;
3. Translatology of the text;
4. Theory of translation process;
5. Theory of different types of translation;
6. Scientific translation criticism;
7. Applied translation;
8. Philosophy of translation;
9. History of translation;
10. Methods of teaching translation.

O.O.Selivanova states: "Перекладознавство є доволі розгалудженою дисципліною й містить загальну теорію перекладу, конкретні теорії та практики перекладу, спеціальні теорії перекладу, історію перекладу, теорію машинного перекладу, когнітивну транслятологію" (Селіванова, 2006: 452-453).

According to the famous Ukrainian translator Victor Koptilov (2003:8-10) there are the following branches of the discipline of translation: General Theory, Partial Theories, Stylistic theories, History of Translation and Criticism of Translation.

M.Snell-Hornby (1988) offers her own stratification of the subject matter of Translation Studies embracing all aspects and relevant features of translation. The discipline scheme consists of six levels, with interdependent and interrelated categories for each of them.

A.	LITERARY TRANSLATION		GENERAL LANGUAGE TRANSLATION		SPECIAL LANGUAGE TRANSLATION
B.	Bible Stage / Film Lyric Poetry Modern Literature Cl. Antiquily Literature before 1900 Children's Light Literature Fiction		Newspaper / General Information Texts Advertising Literature		Legal Literature Economic Literature Medicine Science / Technique
C.	← Cultural History / Subjects → Literary Studies	↔	Sociocultural and Area Studies	↔	Studies of Special
D.					
(i)	← Creative Extension / of Language Norm		Narrowing Scope of Interpretation	→	Conceptual Identity →
(ii)	Recreation of Language Dimantions	←	Grade of Differentiation	→	Relevance of → Invariance Equivalence Criteria
(iii)	Shifting of	↔	Communicative Function of the Translation	↔	Information Function →
E.		←	Text-linguistics →		
	Historical Linguistic	→←	Costructive Grammar / Semantics →		
	Dialectology	←	Sociolinguistic →		
		←	Pragmalinguistic →		
		←	Psycholinguistic →		
F.	Speakability	←	Sound / Rythm →		
	Historical Linguistic	→←	Costructive Grammar / Semantics →		
	Dialectology	←	Sociolinguistic	→←	Phonological Effects

(С.А.Комиссаров, 2001: 196)

Mapping the field of translation studies is an ongoing activity.

Translation Studies has two main objectives: to describe the phenomena of translating and translations as parts of our world experience and to establish general principles by means of which these phenomena can be explained and predicted.

In the early 1950s and throughout 1960s, Translation Studies was treated as a branch of applied linguistics. In the 1970s and during 1980s, scholars drew more heavily on theoretical frameworks and methodologies borrowed from other disciplines, including psychology, communication theory, literary theory, philosophy and cultural studies.

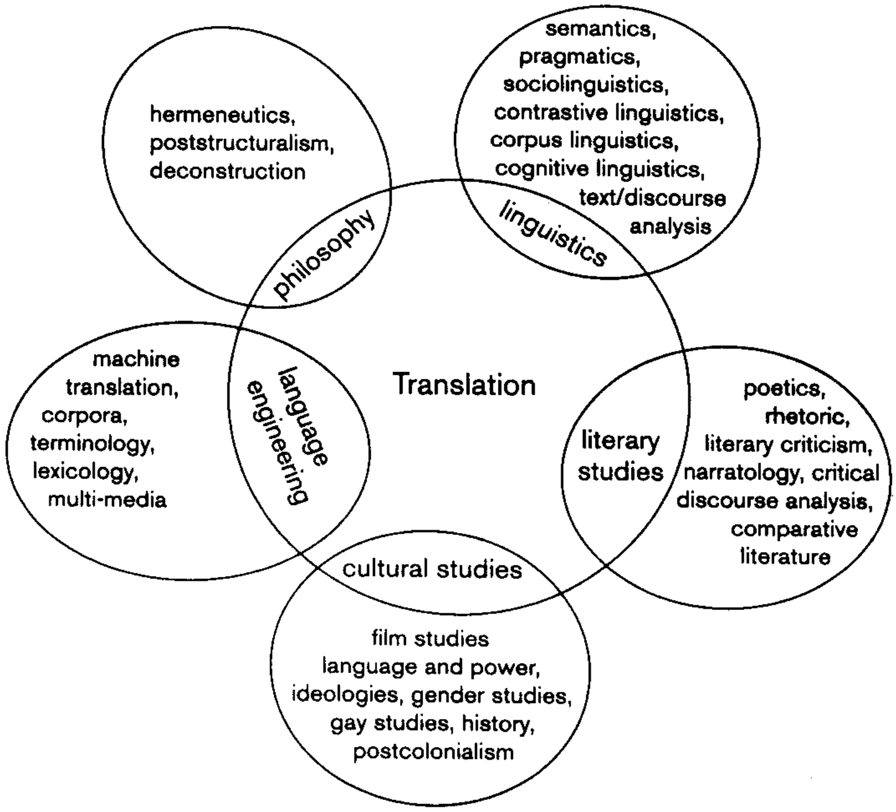
Albrecht Neubert and Gregory Shreve (1992) write that translation is ‘a house of many rooms’ and that these different rooms are often simply different discourses and perspectives on a common object of interest – translation (cited Hatim 2001:8).

Translation Studies as a discipline is characterized by a vast body of data, an increasing amount of literature, and a multiplicity of different approaches. Each of the approaches focuses on specific aspects of the discipline, depending on whether it investigates the product or the process of translation, on the specific angle it chooses, and on the terminology it prefers. The current stage of the academic discipline of Translation Studies is a mixed bag.

There are currently a number of theoretical perspectives from which translation can be studied. The study of translation has gone far beyond the confines of one discipline. See for instance the description of Functionalist approaches, Linguistic approaches, Polysystem Theory and Cognitive approaches to translation in Routledge Encyclopedia of Translation Studies (2001).

Basil Hatim (2001: 3-10) emphasizes the fact that the majority of translation practitioners have developed a sensitivity to issues raised not only in the theory of language, but in literary theory, the study of culture and society, comparative literature and comparative linguistics. Translation is seen as a textual practice and translations as meaningful records of communicative events. Alongside this plurality of approach, a diversity of aims and objectives is also evident. The general purpose of Translation Studies may still be to describe translation phenomena and to establish general principles; yet the methods of analysis are more varied and the cultural and ideological features of translation have become as prominent as linguistics (Hatim 2004:8).

Translation Studies has evolved to such an extent that it has turned into an inter-disciplinary research, interfacing with a whole host of various fields. The map of disciplines illustrates the breadth of contacts:



(Hatim 2004: 8)

The map of disciplines can never be fully comprehensive.

"Сьогодні перекладознавство як мовознавча галузь отримає нові аспекти дослідження, визначені відцентровими тенденціями її зближення з іншими галузями лінгвістики: лінгвістичною семантикою, лінгвістикою тексту, дискурсологією, комунікативною й когнітивною лінгвістикою, нейролінгвістикою, лінгвопрагматикою, лінгвокультурологією, етнопсихолінгвістикою тощо" (Селіванова, 2006: 456)

The study of translation can be approached from many different angles. Later in the book, we will give them a more detailed consideration.

2. Linguistic Approach to Translation Studies

The purpose of a linguistic theory of translation is to give a description of systematic relations between the signs and combinations of signs in two languages: the source language (SL) and the target language (TL). Any difference between the source language and the target language that becomes obvious in translation is attributed to the differences in the two language systems. Thus translation problems are identified and explained from a linguistic perspective. The following key concepts can be identified within the framework of the linguistic approach: *reproduction of the source language text, invariance of the message, faithfulness, equivalence*.

In 1965, Catford published his famous book "*A Linguistic Theory of Translation*", which opens with the words: "…any theory of translation must draw upon a theory of language – a general linguistic theory" (1965:1). The relationship of linguistics to translation can be twofold. First of all, the findings of linguistics can be applied to the practice of translation. Second, we can speak of a linguistic theory of translation, as opposed, say, to a literary theory or an economic theory.

In the first case, linguistics can provide information that may be valuable while different features of language are handled in translation. In the second case, instead of applying linguistic theory to specific components of the text to be translated, the entire concept of translation can be viewed from the standpoints of general linguistics. Both of these approaches are found in the works on linguistics and translation (Bell 1991, Catford 1965, Hatim and Mason 1990).

The most famous example of a linguistic theory of translation is that proposed by Catford (1965). It remains one of the few truly original attempts to give a systematic description of translation from a linguistic point of view. Catford sees language as a set of systems operating at different levels. This approach allows him to describe broad translation types using the following three sets of criteria:

1. In terms of the extent of translation, Catford differentiates between full translation, where the entire text is submitted to the translation process and every part of the SL text is replaced by TL text material, and partial translation, where some part or parts of the SL text are left untranslated.

2. In terms of the levels of language involved in translation, a distinction is made between total translation and restricted translation. In total translation, all the linguistic levels of the source text (phonological, morphological, lexical, syntactical) are replaced by target-language material. In restricted translation, SL textual material

is replaced by equivalent TL material at only one level. There are two main types of restricted translation: phonological and graphological.

3. In terms of the grammatical or phonological rank at which translation equivalence is established, Catford distinguishes between rank-bound translation, which involves a deliberate attempt to consistently select TL equivalents at the same rank in the hierarchy of grammatical units, and unbounded translation, where equivalences tend to be at the higher ranks.

2.1. Applying the Findings of Linguistics to Translation. Word and Sentence Levels

An effective translator needs to have a clear understanding of the nature of meaning and to be skilled in the areas of semantic analysis and evaluation. Linguistics provided Translation Studies with theories for modeling meaning both at the level of the word and that of the sentence. The notions of denotation, connotation, componential analysis and semantic fields proved to be helpful for the analysis of meaning at the word level. The semantics of the sentence can be described in terms of presupposition and entailment.

The importance of these concepts for translation is obvious. The semantic structures of different language units differ from language to language. In fact, each language is full of gaps in relation to other languages.

The semantic structures of words in different languages hardly ever coincide. As an illustration, let us compare the meanings of some simple English and Ukrainian words.

TABLE (noun)

1. a piece of furniture with a flat top supported by legs: *a kitchen table*;
2. a list of numbers, facts or information arranged in rows across and down the page: *a table of contents*;
3. a list that young children learn: *the multiplication table*;

4. a discussion or meeting in which everyone can talk about things in an equal way: *round- table*:
5. the group of people sitting around a table: *His stories kept the whole table amused*.

СТІЛ (іменник)

1. предмет меблі: кухоний стіл;
2. харчі, харчування: *board, fare, diet, meal, cooking, cuisine*;
3. адресний стіл, стіл знахідок: *office, bureau, department, section*;
4. круглий стіл;
5. люди, які сидять за одним столом;
6. Престол: *the throne*.

The English noun *table* has 5 distinct word applications, while Ukrainian *стіл* has 6 distinct word applications. Only three Ukrainian applications have direct counterparts in the English language. The semantic structure of the English noun includes two applications that are not part of the semantic structure of the Ukrainian noun *стіл*. The semantic structure of the Ukrainian noun includes three applications that the semantic structure of the English noun *table* does not have. The missing applications are part of the semantic structure of other words, i.e. they are given in bold type. The English word "*table*" can be used as a verb. It is interesting that when used in British or American English, the verb *to table* has two almost opposite senses. In British English - *to table a proposal/ question*, etc. means *to suggest a proposal for other people to consider*. In American English, *to table a bill/ measure / proposal*, etc. means *to leave an offer, idea, etc. to be dealt with in future*.

The cultural incompatibilities of the two languages can be also illustrated by the following example.

The Ukrainian socio-cultural phenomenon *інтелігент* does not exist in the English-speaking culture and. Consequently, there is no word available for translation in the English language. In Ukrainian, the word *інтелігент* means: людина –

1. *яка має гарну освіту,*
2. *порядна,*

3. *з витонченим сприйняттям навколишнього світу,*
4. *здатна співчувати іншим,*
5. *яка не бажає спричинити неподобства іншим людям,*
6. *самовіддана,*
7. *з прагнення до самовдосконаленості.*

It is obvious that there is no word in English that would include all the above mentioned 7 semes. However, the same semes can be found within the semantic structures of several English words and expressions:

1. *well-educated;*
2. *a person of integrity;*
3. *having a subtle perception of the surrounding world;*
4. *empathetic;*
5. *taking extra care not to inconvenience others;*
6. *prepared to be inconvenienced himself and even to make sacrifices for others;*
7. *striving for self-improvement.*

It follows that the Ukrainian concept can only be conveyed in English in a descriptive way. To cover the whole range of ideas, you would have to produce a very lengthy descriptive translation incorporating all the characteristics mentioned above. For obvious reasons, this kind of translation is not common. The most typical working translations are as follows:

a cultured person, a refined man, a sensitive man with a refined, cultured mind, an intellectual, a member of intelligentsia, a high brow / an egghead (informal).

Though not entirely adequate, they can fit into most contexts, although in some cases, a lengthy descriptive translation is the only acceptable option.

The comparative study of lexical units emphasizes the importance of the so-called differential features of the words. If the target language does not have a word with the differential feature of the one in the source language, it may be necessary to resort to a word with a more general or more specific meaning. For example, the English word *mother-in-law* (mother of a husband or wife) has a more general meaning than the Ukrainian *свекруха* (mother of a husband), *теща* (mother of a wife).

You can find many different examples of analyzing word meanings in English and Ukrainian in the book by Л.Г.Верба “Порівняльна лексикологія англійської та української мов”. – Вид-во: Нова книга, 2003.

There are different ways of perceiving and expressing objective reality. This is the reason a word-for-word translation from the source language into the target language is rarely possible.

Compare:

(1) Suddenly we heard noise.	Раптом почувся гомін	Вдруг послышался шум
(2) It is getting cold.	Стає холодніше.	Холодает.
(3) I am cold.	Мені холодно.	Мне холодно.
(4) I am thirsty/ hungry.	Я хочу пити/їсти.	Хочется есть.
(5) I don’t feel like sleeping.	Мені не спиться.	Мне не спиться.
(6) She was hurt.	Її це образило.	Это ее обидело.
(7) He was late.	Він запізнився.	Он опаздал.
(8) He was nervous	Він нервував	Он нервничал
(9) I think much of him.	Я про нього високої думки.	Я высокого мнения о нем

As we can see, impersonal sentences are common for Ukrainian, while personal verbal structures are an absolute must in the English language (see examples 1, 2). Russian/Ukrainian simple verbal predicates expressed by verbs denoting feelings (e.g.: нервувати, ревнувати, запізнюватися) are translated into English with the help of compound nominal predicates (e.g.: to be nervous, to be jealous, to be late) (see examples 3-8). In (8), the English concept of action and its quality is rendered by the Ukrainian/Russian concept of object and its locative quality.

Prof. Karaban states that the sentence in English is more verbal than it is in Ukrainian. Firstly, there are more verbal forms in English than in Ukrainian. Secondly, English conversational norms require the use of verbal forms in the sentences where nouns and nominal phrases are used in Ukrainian. English speakers pay more attention to the tense-and-aspect characteristics of the denotative situation expressed by the sentence (Карабан 2003: 182). Compare:

Британці, або, точніше, англійці, відомі своїм консерватизмом у питаннях конституції. – The British, or, perhaps, more accurately, the English, have been noted for their conservatism on constitutional matters.

Incompatibilities of this type have obvious linguistic implications for translation. One of the objectives of linguistic theories is to outline the translation techniques required to deal with those mismatches.

The Russian translation theorist Retsker (1974) speaks of three forms of correspondence between the SL and TL:

1. equivalence, one-to-one correspondence;
2. analogy, partial equivalence;
3. adequacy, where the translator departs from the wording of the original and/or the lexical units offered by the dictionary and resorts to the following translation techniques:

a) Concretization or differentiation. A TL word with a narrower meaning may be used to replace a more generic unit in the SL. For example: *There were pictures on the walls, and there was a vase with flowers on the table. – На стінах кімнати <u>висіли</u> картини, а на столі <u>стояла</u> ваза з квітами;*

b) Generalization. The TL word has a more general meaning. For example: *I need to buy some soda water. – Мені потрібно купити газованої води;*

c) Antonymic translation. An affirmative form may be used to translate a negative phrase or clause. For example: *It is uncommon for families in rural areas to have three and more children. – В сільській місцевості в сім'ях зазвичай троє або більше дітей.*

d) Logical derivation. Sometimes a cause may be translated by its effect or vice versa. For example: *You can't be serious – Ви, напевно, шуткуєте*. Cause is translated by its effect: since you can't be serious, it follows that you must be joking.

e) Compensation. To compensate for something that has not been translated, a word or phrase can be added in a different place. For example: *Don't 'darling' me, you bastard! – Ніяка я тобі не 'люба', мерзотнику.*

There are other taxonomies of translation strategies (see for example, Shveitser 1987, Miram 2002: 90 - 96) that basically come down to adjustment techniques such as: adding or taking away information; altering the material; providing footnotes, generally modifying the ST by removing any element likely to be perceived as alien if not totally incomprehensible, to the target audience. Such techniques and procedures serve as tools for the study of translation or as helpmates in the act of translation.

2.2. The Level of the Text

Word and phrase level taxonomies (even if they are context-sensitive) are insufficient for dealing with all the problems translators have to face. Therefore it is only natural to broaden the scope of Translation Studies including the principles and foundations of Text Linguistics.

James Holmes wrote a paper "The future of translation theory: A handful of theses. Papers presented at the International Symposium on Achievements in the Theory of Translation" (23-30 October 1978. - Moscow. – p. 99 – 102), where he came up with the idea that no adequate general theory of translation can be developed before scholars have turned from a sentence restricted linguistics to produce a full theory of the nature of texts. Such a theory devotes attention to the form of texts – how their parts work together to continue an entity, to the way texts convey often very complex patterns of meaning, and to the manner in which they function communicatively in a given socio-cultural setting (Holmes 1978 :100).

After many decades of formal linguistics, text linguistics and discourse analysis became major sources of influence on Translation Studies in the 1980s. The study of language beyond the sentence has manifested itself in a considerable number of approaches that are generally known as 'text analysis.' Text analysis is concerned with the organization and mapping of the texts. Discourse analysis deals with social relationships and interaction through texts. The principles of text analysis have influenced Translation Studies in a serious way.

The general framework of text linguistics and discourse analysis rests on a number of basic assumptions:

1. The text, not an individual word or a single sentence, is the most relevant unit for translation. The text is analyzed in relation to the communicative intention of the author and in terms of the way sequences of sentences are organized.

2.Translating should be studied not only in terms of the similarities and differences between a source text and a target text, but also as a process of interaction between the author, the translator and the reader of the translation.

3 The most relevant factors are not text features in themselves, but underlying strategies of language use as manifested in textual categories.

4. The strategies of language use must be seen in relation to the context of communication.

5. The act of translating is guided by several sets of strategies represented within the text. These cater for:

- the systemic differences between the two languages involved;
- the type of language use found in an individual text (genre, register);
- the selection of equivalent items within their relative contexts.

The unit text is perceived in relation to the communicative intention of the author and in terms of the way sequences of sentences are formally organized.

Texts acquire appropriateness as they are manifested in a variety of genres. A genre is defined as a mode of using language conventionally and appropriately with respect to a specific communicative situation and the goals of the participants.

Thus texts, not sentences, are the center for translation. Texts are defined as communicative occurrences characterized by seven standards of textuality:

situationality (a cover term for the way utterances relate to situations),

intentionality (the text is produced by its author with some intention),

acceptability (the text is appreciated for by the average reader), *informativity* (the extent to which the text or parts of it may be expected or unexpected),

intertextuality (the text is connected with other texts in meaningful ways),

cohesion (the relations between the words and sentences of the text),

coherence (a variety of conceptual resources that ensure discernible relations between constituent meanings).

In other words, a translator should realize that a ST is a text that has already fulfilled its intended purpose and function in the source culture. It was produced and received at a specific place and time in the source culture (situationality). It was produced for source culture addressees and with a specific intention in mind (intentionality), with the author and the addressees sharing background knowledge (informativity). The ST is an exemple of a specific genre (intertextuality), and it is a coherent and cohesive unit. Intertextuality also means falling back on familiar, known or understood by the source culture readers. The most frequently exploited examples of intertextuality are allusions or quotations. Consider the following:

No one runs so hurriedly to the cover of respectability as the unconventional woman who has exposed herself to <u>the slings and arrows of outrageous propriety</u>. (S.Maugham)

Ніхто так похапливо не шукає притулку під добропорядним крильцем, як винувата жіночка, котру надломили ухиляння <u>«од пращ і стрія розлюченої пристойності».</u>

The phrase *<u>од пращ і стрія розлюченої пристойності.</u>* is marked by inverted commas that label it as a quotation, a reference to the famous Hamlet’s monologue. It is the translator’s responsibility to recognize the allusion and to think of the best way to reproduce it in the translation.

One of the vital areas of text linguistics is text typology and text function. It is generally assumed that different languages will handle these matters differently. Undoubtedly it will affect the translation setting up additional challenges for the interpreter.

Many attempts have been made to set up a typology of texts. First, texts have been classified according to subject matter. As a result, the following types have been singled out: journalistic texts, religious texts, scientific texts and so on (Crystal and Davy 1969). Despite the lack of adequate predictive power, such typologies appear to be influential when it comes to translators' decisions or for establishing theoretical background for translator-training programmes.

Another basic criterion for text classification is the domain. Although the definition of the domain seems to vary from one linguist to another, it can be briefly described as a notion associated with function and genre. It has become common to speak of the following text types: literary, poetic and didactic (Beaugrande and Dressler 1981). However, the typology seems to be rather inconsistent, for it is based both on the subject matter of the texts and their functions. It is too general and too complex to yield any meaningful categories with which translators could work.

The majority of linguists adopt functional criteria for text classification. See for example a three-way distinction between expressive, informative and vocative texts (Newmark 1981). In this case, the problem of overlapping still remains unsolved. If a translator uses this classification as the basis, he can only get a very general idea of what the text is like.

There is another typology of texts based on the main focus of the passage. For example, exposition can be roughly described as an account of states, events, entities and relations. Argumentation focuses on evaluation of concepts. Instruction is geared toward changing the addressee's future behavior.

Each of the general types of texts can be further divided into text forms on the basis of **field** and **register** consisting of the following three parameters: ***mode, tenor*** and ***domain***.

Register can be briefly defined as a manner of presentation, a certain flavor that makes the story unique. "If context is the what, where, and to whom, then register is the how. Register gives colour to language. To ignore it in translation is to translate the words rather than the meaning." (Duff 1996:21).

Mode determines the channel used for communication and can therefore have a certain effect on the degree of spontaneity and the reader's participation in the production of the text.

Tenor brings the author and the reader together. Texts may vary in the degree of formality and accessibility, which can't be overlooked in translation.

The above mentioned linguistic concepts are of paramount importance for translators for a variety of reasons.

First of all, a translator should be able to perform a thorough analysis of the text he is working with to have a clear understanding of its meaning in the widest sense of the word. At the same time, the translator needs to come up with the list of units and structures available in both the SL and the TL remembering that the existing registers may vary from language to language. Register shifts are inevitable in the process of translation. Unfortunately, very little comparative research has been done in this field.

There is another classification of texts, where texts are placed on a scale depending on the way people interpret them. At one extreme end of the scale are texts which "change the material world". Those are judicial texts --business contracts, news items, etc. These texts can be referred to as artefact texts. At the other end of the scale are texts that also influence the material world, but indirectly, via artistic images. Those are fictional texts of prose, drama, poetry, and they can be described as mentafact texts. All other types of texts (ads, editorials, etc.) are in between the types of texts mentioned above (Maksimov 2002).

The issue of text hybridization is rather difficult for translators. The text is essentially multi-functional. It is now seen as the norm rather than exception. While a distinction can be easily made between the so-called expressive texts (of the creative, literary type) and informative texts (of factual variety), there is hardly a text that is purely expressive or informative. Yet we won't be wrong if we assume unless there is a good reason to do otherwise, metaphors in predominantly expressive texts, for example, are best rendered metaphorically, while those in predominantly informative texts (Hatim 2004: 74). **THE SENTENCE IF NOT FINISHED!**

Prof. Alekseeva (Алексеева 2004) argues that for translation, text hybridization is not as important as types of information the text contains. She differentiates between cognitive, emotional, aesthetic and operative information of the text.

Information about the objective reality is called cognitive. It can be recognized with the help of devices that form it up. Objectiveness, abstraction and compression are the three parameters of cognitive or referential information. It means that the text that includes cognitive information is characterized by atemporality expressed by the present tenses of the verb, direct word order and simple theme/rheme progressions. The subjects of the sentences generally contain abstract nouns or terms. Higher degree of abstraction of cognitive information is also expressed by other devices: non-verbal constructions, the use of subordinate and coordinate word groups, clauses and sentences. The logical structure of the text is complete. Elliptical sentences are not used. Compression is a unique parameter of cognitive information, which is expressed with the help of different devices: lexical devices (abbreviations, blending, etc.); punctuation (brackets and colon); the use of photos, pictures, graphs, etc.

Operative information can be described as inducement to perform certain actions. It is usually expressed with the help of the Imperative Mood, modal verbs and modal words.

Emotional information is characterized by subjectivity. It is expressed by different expressive means and stylistic devices. Temporality is expressed with the help of present, past and future tenses. The Active Voice form prevails over those in the Passive Voice. The subject of the sentence is usually expressed by the 1st, 2nd and 3rd person. Both direct and indirect word order can be used. Colloquial vocabulary, slang, barbarisms, neologisms, etc. – those are typical ways of conveying emotional information.

Thus, the above mentioned types of information are relevant for the translation-oriented classification of texts because they determine linguistic devices used for its rendering. According to the prevailing type of information, texts are classified into four groups:

1. **primarily cognitive texts**: scientific texts, announcements, philosophical texts, documents, business letters;
2**. primarily operative texts**: judicial texts, religious texts, instructions, recipes;
3. **primarily emotional texts**: public speech, advertisements, memoirs.
4. **primarily aesthetic texts**: fiction and poetry.

This kind of classification is relative, because one text can contain information of several types. For example, an advertisement usually includes both emotional and operative information. However, we can still come across samples conveying information of one specific type. For example, personal letter can be characterized as primarily emotional texts; while business letter primarily cognitive in nature.

When a text is produced, the author rarely thinks that it may be translated into a different language one day. At the same time, certain documents are geared toward an international audience from the very beginning. German scientist Neubert distinguishes four types of the text on the basis of the so-called “degree of translatability”:

1. exclusively source culture oriented texts: e.g. legal texts with only locally relevant information;
2. primarily source culture addressed, but containing information that can be relevant for potential addressees in target cultures. Scientific reports are a good example of this kind of texts.
3. originally source culture addressed, but not limited by the boundaries of a country or continent. For example, while relating a story that took place in a certain cultural environment, novels can be easily translated into different languages.
4. primarily target culture addressed. Documents containing specific information for foreign countries are good examples of this kind of texts.

Translation Studies as a discipline can also borrow a lot from Textlinguistics, specifically, from Text Structure Analysis. This approach is focused on identifying interactive acts and positioning them within a larger interactional frame. The term *composition of the text* is of primary importance for the structural analysis of the text.

It is usually defined as a set of principles which determine how messages are molded together to fit a particular structure. The notions of *cohesion* and *coherence*, as well as *theme-and-rheme* structure, have also found their way into Translation Studies.

Cohesion studies are based on a very simple principle. Each sentence as a unit of the text is linked to one or more preceding sentences with the help of certain 'ties'. These ties can be quite different in nature. The following groups of those ties, also known as basic cohesion categories, have been singled out: reference, substitution, ellipsis, lexical cohesion and conjunction. Reference, substitution, ellipsis are considered to be grammatical means of cohesion.

Reference

Reference is usually defined as the use of a language unit to name an object or a situation in the outer world. Thus the thing that is named becomes the ***referent*** of the language unit. Let us look at a passage.

We have been established by an Act of Parliament as an independent body to eliminate discrimination against disabled people and to secure equal opportunities for them. To achieve this, we have set ourselves the goal of: "A society where all disabled people can participate fully as equal citizens". (The Disability Rights Leaflet 2000)

The personal pronoun '*them'* has the same referent as the noun '*disabled people*' did. The phrase '*to achieve* this' also includes a grammatical cohesion, for the demonstrative pronoun *'this'* stands for the same idea as the aim of eliminating '*discrimination against disabled people' and 'securing equal opportunities for them.'*

Substitution

Let us look at a poem for children.

The polar Bear is unaware
Of cold that cuts me through:
For why? He has a coat of hair.
I wish I had one too. (Belloc)

The reader knows from the context that the pronoun 'one' replaces the phrase 'a coat of hair'.

Ellipsis

Ellipsis is a stylistic device involving a deliberate omission of one or more structurally important members of the sentence. It is usually done to avoid repetition and to be able to focus on more important ideas. For example, one of the characters of Graham Greene's novel "*The Human Factor"* asks a question, "*How are things with you, if I may ask, sir?"* The other replies*, "My boy's sick. Measles. Oh, nothing to worry about. No complications."* The complete sentences would look like this: "*He's got measles. There's nothing to worry about. He has no complications*".

Lexical cohesion is expressed by the following devices: repetition, the use of synonyms, superordinates and general words.

"*There was a cold, deathly smell of chrysanthemums in the room. Elizabeth stood looking at the flowers.*"

'*Chrysanthemums*' are referred to as '*flowers*', which is a more general term known as a superordinate.

Implications of cohesion on translation can be quite serious. Let us compare, for example, the use of referential words which stand for something already said or implied in different languages.

"*It has long been noticed that people differ very much in their capacity to handle words and this is not necessarily related to their intelligence*" (H.Eysenck. Check Your Own IQ). "***This***" stands for "the difference in people's capacity to handle words". Will it be clear if this is translated by its closest and shortest Ukrainian equivalent (e.g. "***це***")?

Cohesion has to be examined in terms of underlying coherence. Only this search for underlying coherence is relevant to the work of the translator. For example, the analysis of ellipsis simply as deletion can be helpful only if it is supplemented by the added meanings that the use of such a cohesive device takes on in context (Encyclopedia 2001:265). Cohesion implies coherence. The latter can be defined as the motivations behind the use of a particular cohesive device rather than the device itself. When a text is reworked coherence needs to be taken into consideration.

Theme-rheme analysis is another area that has attracted the attention of several translators for many years. The basic premise here is that the sentences consist of *the theme* -- the context-known information, and the rheme, which is the new, context-independent information. It is the rheme that pushes text development forward. Thematic progressions are usually presented in the form of grafts, and they differ in the way themes and rhemes are interrelated within texts. It would be interesting to determine how texts of various types and genres are characterized by different types of thematic progressions. For example, it has been argued that the so-called simple thematic progression, where rheme becomes theme in subsequent discourse (T1 – R1, - T2 – R2, etc.), is characteristic of argumentative texts. Continuous themes where the same theme is picked up again and again (T1-R1, T1- R2, etc) are typical of news reports.

Some scholars differentiate between the so-called monorhemes and double rhemes. Monorhemes are sentences that contain only new information and are used at the beginning or the end of the text. For example: *A deathly silence descended upon the room. В кімнаті наступила мертва тиша. В комнате установилась мертвая тишина.*

Double rhemes include several bytes of information and appear in the narrative part of the text. For example: *Somebody entered the house. In one of the rooms of the house he heard voices. He came to the door of the room and opened it. The room turned deathly silent. В кімнаті стихло. В комнате установилась мертвая тишина.*

While analyzing theme-rheme progressions of utterances as textual constituents, E.Breus came up with a set of rules and principles of translating Russian utterances into English and vice versa (Бреус 1998).

When viewed in its relation to the source text (ST), the target text (TT) turns into a double intertextual entity. The target text becomes an independent unit of communication in a secondary communicative situation and just like the source text it displays seven standards of textuality. First of all, the TT appeals to a new addressee at a different place and time (displayed situationality). The function of the TT may be different from that of the ST, but the subject knowledge of the TT addressees may be identical to that of the ST addressees. The type and genre of a particular text may be more or less conventionalized.

The structure of the TT is highly predetermined by its purpose, or the communicative intention. There is a new trend in Translation Studies that primarily focuses on the purpose of the text. This kind of research is referred to as the functional approach to translation, and it specifically emphasizes the process and the product of translation.

3. Functionalist Approaches to Translation Studies

The so-called functionalist or action-oriented approaches proceed from the assumption that situational factors are extremely important for the interpretation of the meaning of the text and therefore, should be of paramount importance for the analysis of the process of translation. In fact, several scholars discarded the linguistic aspect of translation as something insignificant, dismissed the question of equivalence and instead focused on the translator as a professional intercultural communicator, hired by a client to produce a certain sort of text whose parameters are determined by the client in the service of the target audience. For the functionalists, a translator is merely an actor who makes a performance on a cultural, professional and cognitive stage. They couldn't care less about the translated text looks like; what really matters to them is what the translator's performance, and the factors that are relevant for translation as a process.

"Functionalist approaches" is a cover term for a number of theoretical approaches that were developed in Germany and Finland (Honing, Nord, Reiss & Vermeer. The functionalist theory appeared as an answer to the constant demand of highly qualified translators and the lack of proper training in the field. The theory is based on the assumption that texts are produced and received with a specific purpose that becomes the function of the text. The starting point for any translation is not the linguistic structure of the source text (ST), but the purpose of the target text (TT). Translation is viewed as a conscious activity; and target texts are supposed to be used for a specific purpose. The act of translating is part of a sequence of actions; it can also be a pre-condition for a series of other actions.

A translator may be interested in two theories that originated within the framework of the functionalist approach. The first one is the idea of communicative competence developed by Dell Hymes; the second is the communicative purpose/ skopos theory. Translators are treated as experts in producing texts that can be used in the process of communication. This kind of expertise requires knowledge and skills, which can be referred to as competence.

Translation competence is a complex notion, which includes the following knowledge and skills:

1. linguistic competence of the languages concerned;
2. cultural competence, i.e. general knowledge of historical, political, economic, cultural aspects in the respective countries;
3. textual competence, i.e. knowledge of conventions and regularities of texts, genres, text types;
4. domain / subject specific competence, i.e., knowledge of the relevant subject;
5. research competence, i.e. a general strategic competence which is the ability to resolve problems specific to the cross-cultural transfer of texts;
6. transfer competence, i.e. the ability to produce TTs that satisfy the demands of the translation (Schaffner 2001 :21).

Thus translator-training is not only a skill-producing activity. A future translator needs a strong theoretical foundation.

Skopos theory was initiated by Vermeer and Reiss in the late 1970s. The word '*skopos'* is borrowed from the Greek language, and it stands for *purpose, aim, goal*.

The basic assumptions of the theory are as follows:

(a) Translation is a communicative action of specific kind;

(b) Each action has a specific purpose;

(c) The purpose (skopos) of translation is its salient feature. The scopos can vary from one recipient to another.

The logical outcome of the above mentioned principles is that when a target text is produced, the end justifies the means.

Semantically, a text can be looked upon as a piece of information that the author transfers to the reader. Subsequently, when a text is translated, the information about the language and culture of the source language is conveyed to the reader with the help of the linguistic devices of the target language. Since language and culture are interdependent, translation is also a transfer between cultures; it is a specific kind of culture-determined text production. The ST can be described as an information offer. The translator interprets it by selecting the features that meet the requirements of the target situation in the best possible way. Therefore translation is not merely de-coding and re-coding a certain message, but the process of communicating something new and original to the reader.

The skopos of the ST and the skopos of the TT can be either identical or different. When the skopos of the ST and the TT is the same, we can speak of a functional constancy. If the skopos is different, it leads to a change of the function of the target text. We need to understand, however, the structure of the TT must always meet the requirements of the translation brief. It would be interesting to remember that non-functionalist approaches assume that all translations should preserve the function of the ST.

Thus the aim of translation is the production of a TT, which is functionally appropriate and communicatively acceptable. The textual make-up of the TT is determined not exclusively by the textual make-up of the ST but by the purpose (communicative intention) of the TT. Translating according to a TT's skopos might entail rendering a scientific text fairly literally, adapting Don Quixote for a children's edition, removing the endless repetition which would be unacceptable to most modern readers from the sayings of Buddha, or adding extra politeness formulae to American business letters that are translated from Ukrainian. The quality of translation could be determined by whether the target recipient considers it coherent with his/her situation and whether or not it leads to any kind of protest against its meaning and form.

Functionalist approaches prefer the term *strategies of translation*, to *rules* or *principles*. Translation is all about making informed decisions. While Translation Studies as a discipline can provide support for these decision-making strategies, it can not establish any rules. Instead future translators are equipped with translation strategies and guidelines.

According to **Nord** translation problems fall under four main types: pragmatic, intercultural, interlingual (linguistic) and text-specific translation problems.

Pragmatic translation problems arise from the contrast between the two communicative situations (ST and TT situations) in which the texts are used and are related to the place, time and addressees. Examples are culture-bound terms, references to place and time, indication of the relationship between partners.

Intercultural problems are the result of conventional differences between the two cultures (measuring conventions, formal conventions, text-type and genre conventions, conventional forms of address, salutation formulas).

Linguistic translation problems appear due to different vocabulary, syntax and suprasegmental features of the two languages.

When a translator comes across puns, rhetorical figures, rhyme, alliteration, etc. he may have to deal with **Text-specific** translation problems.

A strategy is a general procedure for the solution of a problem, "well-tried, standard types of solution" (Chesterman 2000:82). Christina Schaffner (2001: 27) differentiates between macro- and micro-strategies. Macro-strategies involve making decisions about what kind of translation is appropriate. Micro-strategies center around the lexical and syntactic levels of the text. However, regardless of the type of strategy, the solutions are always determined by the purpose of translation, the function of the text, the conventions of the genre etc. Below is the list of strategies introduced by **Chesterman**:

1. Mainly syntactic;
2. Mainly semantic;
3. Mainly pragmatic translation strategies.

Syntactic translation strategies

Syntactic translation strategies deal with possible grammatical changes in the TT. The translator may have to take the following steps.

1. Literal translation. This kind of strategy is appropriate if the TT is close to the ST, and the literal translation is grammatically correct according to the norms of the target language. When an interlinear version of the ST is required (for example, for a language-learning purpose), this particular strategy may prove to be the most appropriate.
2. Loan translation. The translator may have to borrow some of the lexical units from the SL.
3. Transposition. This strategy involves the replacement of one word class with another without changing the meaning of the message.
4. Unit shift can be defined as inter-level unit replacement, when a ST word is translated by a phrase, a clause by a sentence etc.
5. Phrase structure change involving morphological changes (number, definiteness, tense, mood, etc).
6. Clause structure change. For example, a ST active structure may become a passive structure in the TT.
7. Sentence structure change. The main clause of the complex sentence may become subordinate in the TT.
8. Cohesion change affects intratextual reference, ellipsis or substitution.
9. Level shift. The translator may have to shift from one level to another. For example, a polite request may be expressed lexically in the ST, while the TT will need a combination of lexical and syntactic means.
10. Scheme change. Those are changes in rhetorical schemes (parallelism, repetition, rhyme, etc.)

Semantic translation strategies

According to Chesterman, semantic translation strategies involve changing or modifying the meaning of a text, a sentence, or a clause. The following semantic strategies are listed:

(1) Synonymy, involving the use of a synonym instead of a more direct equivalent in the TT.

(2) Antonymy, when a word with the opposite meaning is used.

(3) Hyponymy, which is defined as replacing a superordinate with a hyponyms.

(4) Conversion. The ST and the TT may express the same state of affairs from opposing points of view.

(5) Change of abstraction level. The translator may have to replace an abstract term with a more specific name. Sometimes 'specification' and 'generalisation' are listed as separate translation strategies.

(6) Distribution change is a change in the distribution of the same semantic elements over more or fewer lexical items. The most common examples are 'expansion' and 'compression,' which are sometimes used as separate translation strategies.

(7) Emphasis change involving adding to, reducing or altering the emphasis or focus.

(8) Paraphrasing.

(9) Trope change. There are several strategies involving rhetorial tropes or figurative expressions. Sometimes they are referred to as 'metaphorisation', 'demetaphorisation', 'remetaphorisation'.

(10) Other semantic changes. This group is represented by modulations of various kinds that do not fall under the categories mentioned above.

Pragmatic translation strategies

According to Chesterman, pragmatic translation strategies involve selecting information in the TT, which is governed by the translator's knowledge of the prospective readership of the translation. These strategies are often the result of a translator's global decisions concerning the appropriate way to translate the text as a whole. (Chesterman, 1997:107)

Therefore Pragmatic strategies are message oriented. As a rule, they incorporate syntactic and semantic strategies. In Chesterman's approach, the following strategies are labeled as pragmatic.

(1) **Cultural Filtering**. The terms 'domestication' and 'foreignization' may also be used to denote the process of adapting *realia*, or terms that are specific to the culture of the source language to the norms and expectations of the target language

(2) **Change of Explicitness**. Depending on the readers' knowledge, certain details need to be made either more explicit or more implicit. The terms 'explicitation' and 'implicitation' are sometimes recognized as separate translation strategies.

(3) **Change of Information**. Depending on the situation, some new, non-inferrable information may have to be added to the target text. At the same time, the translator may have to omit superfluous, irrelevant information. 'Addition' and 'omission' are often recognized as separate translation strategies.

(4) **Interpersonal Change**. This strategy deals with levels of formality. Sometimes the translator has to change a form of address in the target language or substitute a technical term with a more appropriate word.

(5) **Illocutionary Change.** The logic of translation may make it necessary to replace a speech act in the source language with a different speech act.

(6) **Change of Coherence.** The logical arrangement information of the target text may differ from that in the source text. The translator may have to resort to the strategies of 'relocation', or 'dislocation' that deal with rearranging information at different levels.

(7) **Partial Translation**. There are situations when the target text is only a summary of the information conveyed by the source text. The translator focuses on the gist rather than the details of the story.

(8) **Change of Visibility**. The author of a story often makes himself visible to the readers through the use of footnotes or comments in brackets. However, the cultural norms of a target language may require a change in the ways the author's (translator's) presence is revealed in the text.

(9) **Other Pragmatic Changes**. The layout of the text may have to be modified due to a variety of reasons.

There is no direct connection between the four types of translation problems mentioned here and the translation strategies. In other words, the strategies can be a key to dealing with all types of problems. This is what Chesterman means by saying that the three groups of strategies overlap. However, depending on the type of a problem, a specific strategy may prove more effective. For example, translation problems dealing with the pragmatics of the text usually call for pragmatic strategies. Of course, further studies are required to determine the degree of this sort of preference. In Chesterman admits that his strategies are merely a hypothesis, whose validity would have to be tested empirically. The analysis of actual translation samples may prove helpful in determining whether the list of pragmatic strategies, whether the definitions are appropriate, etc. In a similar way, Nord's types of translation problems can also be described as hypothetical. In other words, neither Nord's translation problems nor Chesterman's translation strategies have (or claim to have) the status of generally recognized tendencies.

4. Pragmatics and Translation. General Survey

The realm of pragmatics is extremely important for translation. The discipline of pragmatics describes translation in its relation to the author and the context of the text. A special term *Pragmatic Translation* or *Pragmatic Approach to Translation* has recently appeared in linguistic literature (Baker 2001). This approach focuses not only on the denotative meaning of linguistic units, but also on their connotations and their dependence on communicative situations. M.Baker defines pragmatics as a branch of linguistics devoted to the study of meaning as conveyed and manipulated by participants in a communicative situation. It follows that a pragmatic translation will convey both the connotative meaning and the interpersonal aspects of communication such as implicature, tone, register and so on. If an original text states a fact, instructs or apologizes for some kind of mischief, the translated passage is expected to perform the same actions in a manner similar to the original.

The illocutionary function of the text determines text progression and defines its coherence. It also predetermines a certain sequence of speech acts. The interpretation of speech acts, in its turn, depends crucially on their position and status within the text. For example, argumentative texts have been found to display a global problem-solving structure, with one part being “assertive” and the other part being “directive” in its illocutionary value.

Although speech acts can be understood outside cultural boundaries, there is a certain degree of cultural difference, which affects the process of translation. For example, the same illocutionary functions are conveyed differently in English and Ukrainian. Compare the following: *Дідька лисого я погоджусь! (категоричне непогодження) Agree my Aunt Fanny*!

The Ukrainian affirmative sentence is rendered by an imperative sentence in English. Pragmatically speaking, the representative speech act in Ukrainian is translated into English with the help of a directive.

Translators often have to deal with explicit and implicit meanings. They have to decide whether or to what extent the implied information needs to be made explicit in the target text. For example: *BMW plans Rolls-Royce plant in south of England. – Компанія «БМВ» планує розпочати зборку автомобілів Роллс-Ройс на новому заводі на півдні Англії.*

Special attention should be drawn to the analysis of hedges as specific devices which can increase or decrease the illocutionary force of the text.

Another important issue to consider is the perlocutionary effect of the source text and the target text. Any text can evoke certain actions, feelings or thoughts in the reader. Therefore a translator needs to decide what changes he may have to make so that the target text will appeal to the reader in the same way as the source text.

Therefore there are several questions a translator may face as he does his job. What is the function of the original text and how can it be presented in the translation? How does the author choose to reveal himself to the reader? What has to be translated and what needs to be omitted so that the presentation will be relevant to the reader? The speculations and theories behind those questions provide a theoretical basis for describing language in use and give new directions and implications for Translation Studies.

It is interesting to admit that a distinction has emerged between two schools: The Anglo-American School and the mid-European School. The former works on a tightly defined agenda, dealing primarily with speech acts, politeness, cooperativeness and conversational implicatures, relevance theory, the distribution of information in sentences and texts, presupposition, deixis, discourse markers and the structure of conversation. The mid-European School has a broader agenda. It investigates all social aspects of language, ”the conditions of human language uses as these are determined by the context of society” (Mey 1993:42).

Generally speaking, pragmatic theories approach translation through the prism of the original author’s communicative intention. Pragmatic studies may help scholars to understand how a translated text interprets the original in relation to the contextual conditions and the effect it has on the reader. If we return to the question of whether there is something in an original text that is carried over in its translation, a pragmatist might suggest that something does indeed survive the process. At the very least, what is potentially done by the original text is retained in the target text, since the translation has the same capability. We say ‘at the very least’ because if an original text informs, entertains, demands payment or apologizes for some mistake, the translation is expected not only to perform the same actions, but to do it in a manner similar to the original.

The pragmatics trend in linguistic studies covers the following issues:

Speech Acts and Illocutionary Function in Translation Methodology: Speech Act Theory; the task of conveying the illocutionary function; modifications of the illocutionary force; cross-cultural differences of Speech Acts.

Political correctness: politically correct terminology; politeness and translation, non-sexist language.

Relevance Theory and Translation: The inferential nature of communication; the notion of the context; interpretive and descriptive use of language; translation as an interpretive use of language; text typologies as guides to relevance.

5. Speech Acts and Illocutionary Function in Translation Methodology

Since 1938, when Charles Morris defined semiotics as the use of signs governed by syntactic, semantic and pragmatic rules, since 1959, when Rudolf Carnap explained that pragmatics refers to the relationship between signs and their users, the discipline has been developed with enthusiasm by philosophers and linguists alike.

Let us analyze different definitions of the subject matter of pragmatics:

"Pragmatics starts out from an active conception of language as being used. Pragmatics is where the action is. Pragmatics is needed if we want a fuller, deeper and generally more reasonable account of human language behaviour."

Jacob Mey

"Pragmatics is all about the meanings between the lexis and the grammar and the phonology. Meanings are implied and the rules being followed are unspoken, unwritten ones."

George Keith

"Pragmatics is a way of investigating how sense can be made of certain texts even when, from a semantic viewpoint, the text seems to be either incomplete or to have a different meaning to what is really intended. Consider a sign seen in a children's wear shop window: "Baby Sale - lots of bargains". We know without asking that there are no babies for sale - that what is for sale are items used for babies. Pragmatics allows us to investigate how this "meaning beyond the words" can be understood without ambiguity. The extra meaning is there, not because of the semantic aspects of the words themselves, but because we share certain contextual knowledge with the writer or speaker of the text."

"Pragmatics is an important area of study for your course. A simplified way of thinking about pragmatics is to recognize, for example, that language needs to be kept interesting - a speaker or writer does not want to bore a listener or reader, for example, by being over-long or tedious. So, humans strive to find linguistic means to make a text, perhaps, shorter, more interesting, more relevant, more purposeful or more personal.”

Steve Campsall

”The advantage of studying language via pragmatics is that one can talk about people’s intended meanings, their assumptions, their purposes or goals, and the kind of actions that they are performing when they speak. The big disadvantage is that all these very human concepts are extremely difficult to analyze in a consistent and objective way.”

George Yule

“Both pragmatics and discourse analysis study the meaning of words in context, analysing the parts of meaning that can be explained by knowledge of the physical and social world, and the socio-psychological factors influencing communication, as well as the knowledge of the time and place in which the words are uttered or written.”

Joan Cutting

“One cannot investigate the issue of pragmatic value of an utterance in abstraction from its specific context (verbal or non-verbal). There is no pragmatics outside the context of language users”.

Svitlana Shvachko

Прагматика (грец. pragma, pragmatos – діло, справа, дія) комунікативна – складова спілкування, пов’язана з виявом у мовленнєвому коді інтерактивних співвідношень комунікантів, а також їх ставлення до конситуації.

Ф.С.Бацевич

Прагматика вивчає людські виміри комунікації, пов’язаність їх з мовними структурами. Прагматика ще займається виробленням тих чи інших комунікативних стратегій, пошуком аксіоматики нашого спілкування.

Г.Г.Почепцов

Прагматика – міжнаукова галузь знань, що вивчає соціокультурні, ситуативно-поведінкові, статусні, психологічні, когнітивні й мовні чинники комунікативної взаємодії суб’єктів.

О.І.Селіванова

Thus, Pragmatics focuses on the conditions that allow speakers and writers to achieve their communicative goal by bringing about certain modifications in the behaviour, knowledge, attitudes or beliefs of hearers and readers. Pragmatics studies what language users mean, as distinct from what their language means; the rules and principles governing the use of language, over and above the rules of language itself; and what makes certain applications of language more appropriate than others in particular situations.

Pragmatics entered an especially meaningful phase in 1962, when the results of J. Austin’s research were published under the title “*How To Do Things with Words*.” J. Austin suggested that when using language, people do not just talk or write to one another; they perform actions, they do things, usually in contexts that combine linguistic and non-linguistic elements. Part of the context in which people communicate includes the knowledge, beliefs and assumptions of all concerned. J. Austin differentiates primarily between two kinds of utterances: “**constatives**”, for conveying information, e.g.: My plane arrives at 8 p.m., and “**performatives**”, for performing actions, e.g.: I promise I’ll be there on time.

Performatives do not state things; they do things. The actions they stand for are verbal, for the words themselves perform them.

Later J.Austin backs off from his own discovery. He decides that the distinction doesn’t really work because performatives convey information and constatives perform actions too. In other words, there are no purely performative or constative speech acts. The utterance “My plane arrives at 8 p.m.” conveys information, but it also does something. For example, it may include a suggestion for the addressee to go to the airport to pick you up. Every utterance conveys certain information and performs an action.

A speech act includes three separate acts.

The locutionary act is the act of saying something, it is the utterance itself.

The illocutionary act is the specific purpose the speaker has in mind.

The perlocutionary act is the effect the speaker has on the addressee through the his speech.

For example, the semantics and the structure of the utterance *"My plane arrives at 8 p.m."* can be described as its locutionary act; its illocutionary force is that of a request (*Please, come get me*); and the perlocutionary effect of the utterance is getting the addressee to the airport on time.

J. Austin came up with the idea of so-called **performative hypothesis.** It suggests that there is a performative verb, such as 'to order, to warn, to invite" behind every utterance, and it makes the illocutionary force explicit. The example given above could be rephrased: I inform you that my plane arrives at 8 p.m.

Now what about the act of translation? Do translators perform speech acts? Can translation ever be thought of as performance?

Douglas Robinson, a professor of English at the University of Mississippi, USA, uses J. Austin's model to introduce a new distinction between 'constative' and 'performative' linguistics. According to D. Robinson, Constative Linguistics, includes methodologies aimed at 'freezing' a language as an abstract sign system cut off from the use of language in actual speech situations. Performative Linguistics, on the other hand, covers methodologies aimed at exploring how language is used or in particular speech situations. D. Robinson tests his hypothesis on translation and shows that a performative approach can explain all of its complexities.

Constative linguistics views translation as an act of 'saying'. In other words, a translator merely restates what has been said by the author in the target language. On the other hand Performative linguists describe translation as something done to the target reader. This approach helps to look on translation differently. The title of D. Robinson's book speaks for itself: "*Performative Linguistics: Speaking and Translating as Doing Things with Words*" (2003).

According to this model, translating is compared to performing, and the translator is viewed as a performer.

J. Austin's performatives require a first-person address: *I pronounce, I bet, I promise,* and so on. The translator does things with words and performs speech acts,. Therefore the utterance '*I declare the meeting open'* translated as 'З*бори оголошуються відкритими'* is a speech act. A question arises: is it a constative or a performative? We can speak of two options here.

The first one suggests that the translator's version has a constative function in relation to the utterance that actually opened the meeting. The interpreter is not performing the action of opening the meeting. Instead he is performing a constative speech act. What he actually says is not *'I declare the meeting open,*' but *'the president declares this meeting open'*. The translator restates someone else's speech act. Even though translators never actually open meetings with the help of their translations, they still perform certain actions. Even constatives are speech acts. To figure out what exactly is meant in this or that utterance should be the concern of a translation scholar.

On the other hand, a translator may produce a speech act that does look like a performative. Sometimes the term 'a parasitic performative' is used. The utterance has the ideal form of a performative, but it does not perform the action. It does not open the meeting. The utterance is like a performative uttered by an actor on stage. The actor playing a minister may say to the actors playing the parts of a bride and a groom, *"I now pronounce you man and wife."* Yet he does not thereby marry the couple. In the same way, the interpreter translating *"I declare the meeting open"* into Ukrainian does not thereby open the meeting.

The two views do not contradict each other. Both treat translations as speech acts, as actions performed in real-world contexts. The translator repeats the speech act that was spoken or written in one language in a different language. He sort of reperforms it. It does not matter who is the initiator of a performative : a character, the author or the translator. The receptor/addressee will devise an interpretive context in his or her own imagination, and it that will account for a specific speech act.

5.1. Classifications of Speech Acts

The sentence is treated in pragmatics as a meaningful linguistic unit which can perform certain illocutionary functions. There are quite a few classifications of speech acts, some of which are given below.

J.Austin	**J.Searle**	**D.Wunderlich**	**B.Fraser**	**J.Leech**	**G.Pocheptsov**
expositive	representative	representative	statement	assertive	constative
exercitive	directive	directive	request	directive	Injunctive requestive
commisive	commisive	commisive	Binding act	commisive	Promisive menasive
behabitive	expressive	satisfactive	Attitude to addressee	expressive	
	declarative	declarative	Act of power		performative
		reaction			
		vocative			
				interrogative	quesitive
verdictive			Act of evaluation		

Speech acts can be understood across the most diverse cultural boundaries. Let us look at the classification of speech acts by J. Searle, which includes the following acts: representatives, directives, commisives, expressives and declarations.

When a speaker uses a **representative**, he asserts his proposition to be true. The verbs *to affirm, to believe, to conclude, to deny, to report* are typical representative verbs. A representative utterance states what the speaker believes to be the case; he describes, claims, insists and predicts. For example: *The fact that girls have been* *outstripping boys academically has been acknowledged for the past 12 years or so. (Glasgow Herald)*

Directive speech acts are commands, requests, invitations, suggestions, and so on. In other words, be using a directive, the speaker tries to make the hearer do something. For example: *Do not do unto others as you would they should do unto you. Their tastes may not be the same. (Shaw)*

When a speaker uses a **commissive**, he commits himself (or herself) to a (future) course of action. This includes promising, threatening, refusing, vowing and volunteering, and the commonly used verbs are *to guarantee, to pledge, to promise, to swear, to vow, to undertake, to warrant*. For example: *I'll make him an offer he can't refuse. (Mario Puzo)*

Expressives are used to share an attitude about a state of affairs. The verbs *apologize, appreciate, congratulate, deplore, detest, regret, thank,* welcome are characteristic of expressives. This group includes speech acts of apologizing, praising, congratulating and regretting. For example: *If I'd known I was gonna live this long, I'd have taken better care of myself. (Blake)*

Declarations are speech acts used to alter the external status or condition of an object or situation. For example: *I now pronounce you man and wife. I sentence you to be hanged by the neck until you be dead. I name this ship...*

No text does anything by itself; the act performed always depends on certain conditions, called **felicity conditions**. The name *felicity* comes from the Latin root - "felix" or "happy". Felicity conditions predetermine the success of a speech act. For example, only certain people have the authority to declare war, to baptize people or to sentence convicted felons. The speaker also must be sincere if he utters an apology or makes a vow. On top of everything else, external circumstances must be suitable for the successful performance of a speech act. For example, the utterance "*Can you give me a lift?"* will only make sense if the hearer has a motor vehicle, is able to drive it and if the speaker has a reason to ask for a ride. Sometimes an utterance can be meant as a joke or sarcasm, which calls for a different interpretation. Generally speaking, there are three kinds of felicity conditions: preparatory conditions,

conditions for execution and sincerity conditions. For example a apology can only be made only to a person affected by the speaker's mistake.

Preparatory conditions include the status or authority of the speaker to perform the speech act, other parties' situation, and so on. For example, in order to confirm a candidate, the speaker must be a bishop. A mere priest can baptize people, while various ministers of religion and registrars may solemnize marriages in England. For an act of wedding to be performed, neither the bride nor the groom can be already married. During the ceremony, the participants are supposed to perform their own speech acts. In the UK only the monarch can dissolve parliament. A qualified referee can caution a player only when he or she is officiating in a match. The referee's assistant, who is also a qualified referee in higher leagues, cannot do this.

Sometimes we ask ourselves a question: how about people who are already married in real life and yet have to participate in a wedding scene in a play or a movie? Would they meet the felicity conditions which are necessary for the successful completion of a performative? Or will the speech act fail to come to its successful conclusion?

The situation of the utterance is also important. For example, if the US President "declares" war on another country in a private conversation, but only means it as a joke, then the USA is not really at war. This, in fact, happened on 11 August 1984, when Ronald Reagan made some remarks off-air, as he thought, but which have been recorded for posterity: *"My fellow Americans, I'm pleased to tell you today that I've signed legislation that will outlaw Russia forever. We begin bombing in five minutes."*

Conditions for execution can assume an exaggerated importance. We are so used to a ritual or ceremonial action accompanying a speech act that we believe that once the action is lacking, the act becomes invalidated. However, examples of ceremonial speech act invalidation are not really numerous.

Let us talk about refereeing in association football. When a referee cautions a player, he (or she) should take the player's name, number and note the team for which he plays. The referee may also display a yellow card. However, it is not mandatory for giving a caution. The rule states that “The mandatory use of the cards is merely a simple aid for better communication.”

In knighting their subjects, English monarchs traditionally touch the recipient of the honour on both shoulders with the flat side of a sword blade. But this, too, is not crucial for the performance of the speech act.

Sincerity conditions. To put it simply, these conditions show that the speaker must really mean what he or she says. If a person gives an apology or makes a promise, there is no way other people will now whether the speaker is sincere or not. Furthermore, even if a promise or apology is genuine, no one can be sure that the speaker’s apologetic attitude will last, or that his promise will be kept. There are certain speech acts - such as plighting one's troth or taking an oath - where this kind of sincerity is determined by the presence of witnesses. The person who makes a promise will not be able to argue that he or she didn't really mean it, should his intentions change later.

Let us think of a more complex situation. The teacher asks his class a question. A pupil is sure that the teacher already knows the answer, which makes his behavior insincere. In this case the question “Can you, please, tell me X?” may be more acceptable to the child than “What is X?”

People may choose to ignore the sincerity conditions if they are trying to make a joke. It happens when we ask others to do notoriously impossible things. For example: *“Please can you make it sunny tomorrow?*”

The sincerity conditions factor places the readers of both the original and the translated text on the same footing. It doesn’t matter who is the reader of the text for a speech act to be completed.

5.2. Indirect Speech Acts

Our words do not always reveal our genuine intentions. What we really mean is often implied rather than explicitly stated. Let us look at an example*:*

“Come on”, he said, ”I’ll give you a lift.” In his fragile state, Rebus felt this to be the nicest kindest thing anyone had said to him in weeks. “Are you sure you have room?” he said. (Rankin) The underlined utterance is a direct commissive offering a lift to the inspector. At the same time, it could be treated as an indirect directive, carrying the meaning of an imperative: “*Get in the car*.”

Speaking on the difference between direct and indirect speech acts, J. Searle suggests that a speaker using **a direct speech act** wants to communicate the meaning that the words conventionally express. There is a direct relationship between the form and the function. On the other hand, the use of **an indirect speech act** shows that the meaning the speaker wants to communicate is different from what lies on the surface. The form and the function are not directly related. There is an underlying pragmatic meaning; and one speech act is performed through another speech act. For example, the commissive “*I’ll give you a lift*” has the function of a directive. However, the same utterance can be a statement, a request, a command or a joke. It is very important for the translator to decipher the message correctly. Very often the speaker’s intention differs from what the utterance seems to say. The sentence *“I don’t know”* may be not only a statement, but also an expression of hesitation. In the first case, it will be translated as *“Я не знаю.”* In the second case, the translation *“Та як вам сказати?”* will be more appropriate. The utterance *“Is Mr.Smith there, please?”* is not a question but a disguised request meaning *“Запросіть до телефону пана Сміта?”*

Indirect speech acts are part of everyday life. It is not always easy to give a consistent classification of utterances into indirect and direct speech acts because many of them operate on both levels. It is not uncommon for an utterance to have more than one function: representative, commissive, directive, expressive and so on.

J. Searle's classical example of an indirect speech act is the utterance *"Can you pass the salt?"* We can interpret it as a general question and give a yes/no answer without breaking any linguistic norms. However, more often than not hearers perceive it as a request. Likewise, the utterance *"There's a fly in your soup"* may be both a simple assertion and a warning not to eat the soup. It is all about the context. The question *"What's the time?"* may be understood as the suggestion for an unwelcome guest to leave, if the host is looking for an excuse to get rid of him. Analogously, the statement *"I wouldn't do this if I were you"* has the implicit force of an imperative: *"Don't do it!"*

J. Searle's publications are full of other interesting examples of indirect speech acts: "*Why don't you be quiet? It would be a good idea if you gave me the money now. How many times have I told you (must I tell you) not to eat with your fingers? 1 would appreciate it if you could make less noise*", etc. In some contexts these utterances combine two illocutionary forces and sound idiomatic, even though they are not idioms in the proper sense of the term. Each utterance contains an imperative (secondary illocution) realized by means of a question or a statement (primary illocution).

Indirect speech acts constitute one of the numerous forms of politeness. We will give this topic a more thorough consideration when we discuss the linguistic features of politeness as a whole. Indirectness is associated with politeness to such a degree that it has become common to use interrogative rather than imperative sentences to express orders or requests. This is especially true with people who are not on familiar terms with you. Here is an interesting example. Many British restaurants, bookshops and petrol stations display the sign *"Thank you for not smoking."* An expressive thanking speech act is used instead of the imperative directive *"No smoking"* because the former sounds more polite and friendly than the latter.

Any social dimension can influence the use of indirect speech acts. Of special importance are the formality of the context, the reasonableness of the task and social distance (differences of status, roles, age, gender, education, class, etc.). Social distance can give the interlocutors power and authority. Those who have a less dominant role tend to resort to indirectness. For example, in the following extract from a short story by M. Spark, a directive (advice) is expressed indirectly, with the help of a descriptive representative: <u>*"No need to trek all that way to the*</u>

Furnace." And Jimmy pointed out in support. "The mist descends." "All right", said surprisingly, for he hardly ever accepted any of our advice. (Spark)

The notion of the speech act is of paramount importance to linguistic studies. It adds a different dimension to the semantics of the utterance by treating it as action that the speaker intends to perform. Speech Act Theory can also be beneficial for Translation Studies, specifically for determining whether the translated passage is equivalent to the source text. The propositional content of the utterances is not the only thing the translator needs to focus on; the illocutionary force of the speech units must also be interpreted correctly. A translation may prove to be communicatively inadequate if the translator failed to give a proper interpretation of the speech acts.

The number and range of illocutionary functions remain almost the same in different languages. The difference can be observed in the use of certain speech acts and the choice of forms for their realization in different situations. These restrictions are caused by socio-cultural factors. The cultural relativity of illocutionary functions determines the necessity of a contrastive study. In India, for example, the expressive speech act of 'praising' and 'congratulating' a person on their appearance can be expressed by the utterance *'How fat you are!'*, because weight is an indicator of prosperity and health in that country. In Britain, the same words are used in on of the speech acts of 'criticizing', since health education and fashion have conditioned public into thinking that being slim is beautiful.

When official documents are translated, illocutionary forces pf certain utterances often have to be changed due to differences in cultural norms. For example, a word-for-word translation of a business letter from a language where directness is customary may result in unintentional offence. The Ukrainian utterances *„Будь ласка, повідомте нам про ..."; „Будемо вдячні, якщо Ви повідомите нам про…"* need to be translated as '*we should be grateful if you would let us know…'* or *'we should like to suggest…'*rather than *'kindly inform us immediately of your intentions …'* or *'we are sending you instructions….*' There former are conventional ways of requesting a favour in English.

Let us compare the illocutionary functions of some English and Ukrainian utterances: *All change. – Далі поїзд не їде*. The English utterance performs the illocutionary function of a directive encouraging the hearer to do something. The Ukrainian equivalent is a representative utterance, for it informs the hearer about a certain fact.

The English question *"Have you got a match?"* is a request, while the Ukrainian utterance *"Чи маєте Ви сірники?"* carries two meanings. The speaker either asks you for matches or offers them to you. Only the utterance *"У Вас немає сірників?"* pronounced with interrogatory intonation and a stress falling on "немає" is unambiguously a request.

When advice is offered in Ukrainian, speakers prefer not to use modal verbs (*могти, хотіти*) that would make the speech act indirect. Preference is given to direct speech acts of advice.

To see off a guest, a Ukrainian would use causative verbs, for example, *"Заходіть! Телефонуйте! Пишіть!"* This form of communication often provokes an inadequate response from a foreigner. Instead of *"Дякую!"* prescribed by the Ukrainian speech etiquette, the bewildered guest will say: *"With great pleasure!"* or ask *"When exactly should I come? What for?"*

Mikhail Goldenkov offers an interesting description of a typical indirect speech act used in US public transport. If a passenger wants to get off a crowded bus, he/she is not supposed to ask the passengers blocking the way if they are getting off or not the way people do in Ukraine. A direct speech act would be taken as meddling in other people’s personal matters. Instead a request to make way must be disguised as a statement: *“Excuse me, I am getting off”* or as a question in the first person: *“Could I get off please?”*

Indirect speech acts must always be taken into account when teaching a foreign language. In many cases they make the communicative center of a conversation and sound much more natural than direct speech acts.

To ask for information, native speakers do not often use direct speech acts because they are not suitable from the point of view of speech etiquette. That is why to master the art of conversation, students must be able to use indirect declarative questions, e.g. *"I'd like to know if you are interested in football"* or *"I wonder if we could be pen-pals"*, etc.

English lessons for the Ukrainians must include tips for making English less direct, i.e. a list of specific rules on how to "soften" the directness of speech with the help of indirect speech acts. A typical exercise would suggest: "When you present your point of view, use questions rather than statements. For example, say: *"Wouldn't that be too late?"* instead of *"That will be too late."*

For a translation to be equivalent to the source text, the interpreter needs to keep in mind the illocutionary force of each utterance. "The translator will seek to relay the illocutionary force of each speech act in turn". (Hatim, Mason 1990:61) In other words, in order to translate *I have compiled a bibliography ..., which I should be happy to send...,* - the translator should know that the first speech act is a representative, the second one is a commissive. In reality, however, a fairly literal translation will in many cases produce the desired effect. When a translator deals with ritualistic performatives of the type *"I pronounce you man and wife", "I bet",* a literal translation will not be acceptable. The cultural norm of the target language may call for a specific speech formula. This is the reason many linguists find it surprising not to find these formulas in bilingual dictionaries. Compare the translation of a performative: *"Anthony said with a grin: "The legal life's narrowing! I'm all for crime. Here's to it" (Christy) Ентоні усміхнувся: „У вас, юристів, надто обмежені інтересию А мене злочини не лишають байдужим. Я виголошую тост за злочини!"*

Let us look at more examples.

Fresh (Wet) paint! – Обережно, пофарбовано.

I should worry! - А чого мені хвилюватися? (Медведєва, Медведєва)

The ability to convey illocutionary functions properly is an essential aspect of translation skills. It is evident that this particular skill can be improved through the application of translation strategies based on the principles of theoretical, descriptive and contrastive linguistics. So far no research has been done on the English-Ukrainian idiomatic equivalence.

Sandor Hervey (1998) proposes a strategic approach to convey illocutionary functions in three languages: English, German and Hungarian. He comes up with a list of linguistic devices of different levels that are used to express illocutionary functions in different languages. The most common are illocutionary particles (*Please, come home*), intonation in oral speech and punctuation in written speech (the rising intonation of '*Come home?*'), the sequential focus (inversion of '*Home he came*'). One of these devices may be predominant in a given language in terms of their frequency and expressive potential. For example, in English, intonation is the most common marker of the illocutionary force of an utterance. A German prefers illocutionary particles; while Hungarians resort to sentence focus. Thus German is considered a particle-oriented language; English is intonation-oriented; and Hungarian is a sequential-focus-oriented language. If we keep it in mind, we can come up with the following translation strategy.

1. When translating into German, use appropriate illocutionary particles.
2. When translating into English, use intonation as the marker of illocutionary functions.
2. When translating into Hungarian, mark illocutionary functions with the help of sequential focus.

Some illocutionary acts are difficult to translate. The only way to convey the author's idea is to paraphrase it, to explain what he or she has in mind. For example, in Magyar the illocutionary act designated by the term "Felkoszonteni" (roughly, to greet and express good wishes to someone on a special occasion) is a good example of a culture-specificity and cross-cultural non-transferability of illocutionary functions. The Hungarians' use of the utterances required for performing this speech act may partially overlap with 'toasting someone's health.' It is not the kind of thing people do in British culture.

The textbook written by Professor Karaban V.I. (2003) contains a general survey of the translation of speech acts from Ukrainian into English. Professor Karaban singles out the following types of relationship between the speech acts of the Source and Target Languages:

1. a speech act of the source language correlates with the same type of a speech act in the target language;
2. a speech act of the source language correlates with another type of a speech act in the target language;
3. a direct speech act in the source language correlates with an indirect speech act in the target language.

The first type of correlation is obviously the most common. Let us compare the following examples.

e.g. *“There are things going on, sir, that I don’t understand”.*

Armstrong said sharply: “Things? What things?” (A.Christie)

“Тут відбуваються такі події, сер, які я не можу збагнути”.

“Події? Які ще події?” – різко урвав його Армстронг.

The representative and quesitive speech acts in the source text are rendered by the same speech act types in the target text.

In some cases, however, the pragmatic functions of utterances in the source and target texts may not coincide. When it happens, certain pragmatic modifications take place. These modifications can either increase or reduce (lessen) the illocutionary force of the utterance.

With a quick movement Blore was beside him. He said: “If you’ll just let me have a look…” – „Дозвольте мені поглянути!” – Блор кинувся до судді. (A.Christie)

The English indirect directive is rendered explicitly by a direct directive in the Ukrainian language. It means that the pragmatic force of the source utterance is intensified in the target one.

The increase of the illocutionary force can be achieved by different devices:

- The use of lexical units with specific, intensifying meanings: interjections, particles, emotional and evaluative words, modal words, performative verbs, etc;

The judge said acidly: At my time of life, I have no desire for “Thrills”, as you call them. - Овва! – скривився суддя. – Такі турботи в моєму віці. (A.Christie)

A. General Macarthur broke out suddenly. He exclaimed: “The whole thing is preposterous – preposterous! Singing accusations about like this! Something must be done about it. This fellow Owen, whoever he is.” (A. Christie)

Генерала Макартура раптом прорвало: “Це все якесь безглуздя, абсурдна вигадка! – заволав він. – Хіба ж можна ось так чіпляти ганебні звинувачення... Необхідно вжити якихось заходів. І хто б не був той тип Оуен...

- repetition or tautology;

B. Who was that speaking? – Хто, хто це там говорив? (A.Christie)

- reiteration of the illocutionary force of the utterance by different devices:

C. She said to herself angrily: “You must keep cool. This isn’t like you. You’ve always had excellent nerves”. – “Зберігай спокій, невпинно повторювала собі. – Не панікуй, тримайся. Не втрачай рівноваги. Адже ти завжди відзначалася міцними нервами.” (A.Christie)

- transformation of indirect speech acts into direct speech acts;

D. He said: “There, there, my dear, of course, it’s not true”. - “Заспокойтеся, люба, заспокойтеся, втішав дівчину, - ми вам віримо.” (A.Christie)

The comparative study of speech acts in English and Ukrainian reveals an interesting tendency. When an utterance is translated from English into Ukrainian, the illocutionary force of the source utterance is usually intensified. So far we have examined only English – Ukrainian translations. The same research should be done in the reverse order.

A question arises: what is the reason for modifying illocutionary forces in Ukrainian? The modifications of the illocutionary force can be caused by conversational etiquette, traditions of language use and some other social and cultural norms of speech behaviour. This may be especially true of indirection. English speakers would rather avoid using direct commands replacing them with *Can you ... pretty please?, Would you mind ...?, Could I possibly ask you to?* The same is true of the speech act of cursing.

According to several Russian linguists (Поспелова А.Г., Александрова Ю.О., Азарова Л.В.), English speakers tend to restraint their emotions and intentions, while

Russian-speaking people appear to be more emotional. “Код сдержанности характерен носителям английского языка, в то время как для русского национального характера отмечается большая эмоциональность”, отмечает Л.В.Азарова. The same tendency is characteristic of the Ukrainian speaking culture.

When the speech acts of ’complimenting’, ‘thanking’ and ‘apologizing’ are interpreted, the translator needs to remember that their forms of expression may be unique for specific languages.

The study of different cultural ways of speaking is sometimes called **contrastive pragmatics**. These studies increasingly reveal that we all speak with what might be called a pragmatic accent. It means that certain communicative aspects of our conversation are understood without being said.

If we have any hope at all of developing a capacity for cross-cultural communication, we will have to devote much more attention to understanding the nature of pragmatic accent in different languages.

5.3. Text Acts

So far we have assumed that a text consists of a succession of speech acts and that, in order to achieve equivalence in translation, the illocutionary force of each utterance needs to be treated in isolation. Yet the interpretation of speech acts depends crucially on their position and status within sequences. It means that the status of the utterance “*There are twenty people in here*” varies according to the context. When used at the beginning of a sequence followed by the directive “*Could you open the window*?” the utterance functions as a representative. It functions as a representative, a subordinate act for the next directive. On the other hand, it can be a reply to the question: “*How many people are in here?”* The status of the utterance will be in compliance with the standard conversational interchange: greeting-greeting, question-answer, offer-acceptance or rejection, etc.

Isolated speech acts form different patterns and sequences, which suggests that the text may have a certain illocutionary structure. The illocutionary structure of the text supports its coherence and determines the progression of the illocutionary acts. It is important for the translator to aim at achieving equivalence of the illocutionary structure of the text rather than matching speech act for speech act. The cumulative effect of sequences of speech acts leads to a specific type of the text that is characterized by the predominant illocutionary force.. The predominant illocutionary force is the basis for distinguishing pragmatic classes of texts (Почепцов 1999)

Text type	Function of speech	Predominant illocutionary force	Examples
Informative texts A. Constative texts B. Quesitive texts	Cognitive	I want you to get to know X I want you to give me information on X	Novels, Stories, Reports Inquires
Directive texts	Regulatory	I want you to do X	Instructions, Offers, Recommendations
Expressive texts	Expressive	I express my attitude to you because of X	Condolences, Sympathies, Messages of thanks/appreciation
Commissive texts	Changing of the Speaker/addressee status	I commit myself to X (future action)	Vows, Promises, Threat

The predominant illocutionary force of the text may be expressed with the help of performative formulae consisting of three elements: **I/WE + Vperf + YOU**. The first constituent of the formula is a first person pronoun - *I* or *we* – that stands for a singular or collective author. *V perf* is an illocutionary verb which indicates the communicative intention of the author.   Y*ou* is a singular or collective addressee.

For example, informative texts are characterized by the following formulae: **I/we inform you about X.** The propositional content of the text (about X) follows its pragmatic formula. Together these two components constitute the communicative macro proposition of the text. Therefore the illocutionary force of a newspaper report consisting of a hundred sentences will read “I report that”.

The predominant illocutionary force of the source text should be kept in translation. Its improper interpretation may result in the addressee's failure to understand that an offer or a request requires a response. The interlocutor may be waiting for a response that never comes, despite the fact that there has been no communication glitch. It is interesting that a word-for-word comparison of ST and TT would reveal no significant omissions. However, if the two texts are analyzed from the standpoint of textual pragmatics, the translator's failure will become quite obvious. Although he managed to convey the propositional context of the text, its illocutionary structure has been clearly misinterpreted.

Both ST and TT are produced for a reader whose needs, expectations, etc., are matched against the communicative intention of the producer of the source text. Thus when the intention of the producer of ST is to sell a product, any translation of the text as an advertisement must be evaluated in terms of how well it serves the purpose. Compare the target text of the advertisement with its translation:

To Have and To Hold

(1) Get healthy, shiny hold with Pantene Pro-V Hairspray. (2) The pro vitamin formula penetrates to make your hold strong and your shine last. (3) Now, spray your way to all-day hold and all-day shine. (4) With Pantene Pro-V Hairsprays.

(2) ***Pantene Pro-V For Hair so healthy it shines****.*

Новий лак для волосся Pantene Pro-V *(1) Лак для волосся Пантін Про-Ві фіксує ваше волосся й надає їм здорового та сяючого вигляду. (2) Провітамінна формула глибоко проникає у структуру волосся, забезпечуючи надійну фіксацію та роблячи волосся блискучим. (3) Лак для волосся Пантін Про-Ві надасть вашому волоссю форму та блиск, що триватиме 24 години на добу.*

Пантін Про-Ві Ваше волосся сяє здоров'ям.

The predominant illocutionary forces of the ad (representative and directive) are preserved in the target text even though the English directive utterances (1, 3) are rendered by the Ukrainian representative (1) and commissive (3) utterances.

A useful contribution to Translation Studies would be a large-scale empirical analysis of 'what is going on' in source texts and translated texts, based on pragmatic principles.

6. Relevance Theory and Translation

The Relevance Theory of language use has been developed by D.Sperber and D.Wilson (1986, 1995). The authors specifically make a distinction between the descriptive and the imperative uses of language. If the speaker's statement needs to be taken as true, we may speak of a descriptive use of language. At the same time, there are also situations when the speaker merely quotes someone else, and this can be an example of an interpretative us of language.

The basic concepts of Relevance Theory may be helpful while we try to understand the nature of translation and some of its typical problems. As a specific form of communication, translation involves a decision-making process, which can be described in terms of cause-and-effect. Since translation restates and 'resembles' an original text, it can be placed under the interpretive use of language. The following essential concepts of Relevance Theory need to be kept in mind:

the inferential nature of communication,

interpretive and descriptive use of language,

translation as an interpretive use of language,

text typologies as guides to relevance.

6.1. Inferential Nature of Communication

According to Relevance Theory, communication is not merely encoding, transferring and decoding of information. One of its major constituents is the act of inference. Any text we read; any conversation we hear contains interrelated utterances that form a coherent whole. D. Sperber and D. Wilson suggest that the principle of relevance is a natural feature of every interaction where speakers aim at achieving a successful communication. Unlike Paul Grice's approach, Relevance Theory is applicable to all forms of speech interaction without exception.

The Gricean account of communication is developed primarily with spoken conversation in mind. It suggests that conversation is governed by certain rules and guidelines. P.Grice came up with the term ‘maxims of conversation’ including the maxim of quality, the maxim of quantity, the maxim of manner and the maxim of relation or relevance.

The first maxim is **the maxim of quantity**. It encourages the speakers to be informative enough. Neither too little nor too much information is welcome. If a speaker divulges insufficient amount of information, he may not be understood. On the other hand, superfluous information can put the hearer to sleep. It is interesting that speakers may actually control the flow of information by using expressions like *“Well, to cut a long story short, I came home late.”*

The maxim of quality is another important rule of conversation. The speaker is required to say what he/she believes to be true. Let us look at the following example:

A: I’ll call you tomorrow morning.

B: Erm, I shall be there as far as I know. (BNC)

B’s words *‘as far as I know’* mean “I can’t be sure if it is true”. So if A calls and finds that B is not there, B can no longer be accused of lying.

The maxim of relation emphasizes the importance of talking about things that are relevant to what has been said before. Let us look at the following conversation:

A: There’s somebody at the door.

B: I’m in the bath.

B expects A to understand that his present location is relevant to her comment that there is someone at the door. Obviously, B implies that he can’t open the door because he is in the bath.

The maxim of manner focuses on the importance of clarity. The speaker should be brief and orderly; and he is required to avoid obscurity and ambiguity. Consider the following example:

Thank you, Mr.Chairman. Just to clarify one point. There is a meeting of the Police Committee on Monday and there is an item on their budget for the provision of their camera.

P.Grice says that the knowledge of the four maxims allows hearers to draw inferences about speakers' intentions and implied meanings. The meaning conveyed by the speakers and recovered as a result of the hearers' inferences is known as 'conversational implicature.'

When the speaker chooses not to follow the maxims but expects the hearer to appreciate the meaning implied, we can say that he is flouting the maxims. Let us analyze the following example:

Heckler: We expected a better play.

Coward: I expected better manners. (Sherrin)

The second comment seems irrelevant from the standpoints of Gricean analysis. The heckler in the audience is talking about the play, yet Coward's comment is about his manners. However, Coward expects the heckler to infer that his manners (booing and making nasty comments about the play) are completely inappropriate.

A major objection to Grice's model is that different cultures, countries and communities have their own ways of observing and expressing maxims for particular situations. Let us examine this with some cross-cultural examples of maxim observance.

In Britain, saying, *"We'll call you in about two weeks"* and then not calling is completely unacceptable. This kind of behavior would be considered a violation of the maxim of quality. However, in Ukraine this is a perfectly normal way of flouting the maxim by saying *"We're not interested."*

The maxim of quantity is also culture-dependent. When a family member is mentioned in Britain the nature of relationship is normally not specified. Thus in the sentence *"My nephew John came round last night,"* the phrase *"my nephew"* would be considered superfluous, indicating that the speaker is opting out of the maxim of quantity. In other cultures this is a routine form of reference. In the USA the question *"How are you?"* is normally followed by the answer *"Fine."* A person who would actually start describing his state of health would be treated as someone who violates the maxim of quantity. On the other hand, in Ukrainian culture, the same question is usually interpreted literally, and a full report can be expected.

According to D. Sperber and D. Wilson, all maxims can be reduced to the maxim of relation. Our utterances will always be perceived as something relevant to the preceding co-text, whether we observe or flout the maxims. The maxim of quantity can be understood as ‘giving the right amount of relevant information,” the maxim of quality can be described as ‘giving sincere relevant information’ and the maxim of manner in, in fact, ‘giving unambiguous relevant information’. D. Sperber and D. Wilson insist that the principle of relevance applies to all communicative situations without exceptions. Therefore it is not a question of communicators’ following or flouting the principle.

Relevance Theory reduces the idea of conversational implicature to a mere process of selecting relevant features of context and recognizing speakers’ input as relevant to the conversation. When hearers and readers decipher the text, they interpret the connections between utterances as meaningful and make inferences by drawing on their background knowledge of the world. Let us look at the following example:

Joe: Will Sarah be long?

Pam: She is with Frank now.

Pam does not answer Joe’s question directly. Instead, she informs him that Sarah is with Frank. Now let us assume that Frank has a reputation of being quick when it comes to dealing with people. It doesn’t normally take him more than a couple of minutes. In this case, Joe would gather from Pam’s answer that Sarah will not be long.

Now let us think of a different situation. Supposing Frank has a reputation of being a person whose office you can never leave in under half an hour. This will give Joe the idea that Sarah will indeed be long.

How can the same utterance convey opposite meanings? The obvious reason is that its meaning depends not only on semantic content of the utterance, but crucially on its context. It follows that the meaning of the utterance itself is inferentially combined with contextual information. .

Thus the success of communication can depend very much on whether the audience uses the right context (the speaker-intended context). The use of wrong contextual information can lead to a complete failure of communication. A logical question arises: if using the right context is so important, how can we actually do it?

In Relevance Theory, the context of an utterance is defined as “a psychological construct, a subset of the hearer’s assumptions about the world” (Sperber, Wilson 1986:15). This particular definition turns context into an extremely general phenomenon.

Another important characteristic of context in Relevance Theory concerns its organized structure. Context organization affects the accessibility of a particular piece of contextual information on a particular occasion. For example, if you have just been reminiscing about your childhood, it is very easy to access information about some of your toys. On another occasion, it might take a considerable effort to remember the colour of your first toy.

Therefore there is correlation between the accessibility of information in our minds and the effort required to recall it.

Now we can go back to the question of how hearers can identify and use the contextual information the speaker has in mind and what steps are involved in understanding this information correctly.

The crucial factor for successful communication is the pursuit of optimal relevance by both the speaker and the addressee. An utterance is perceived as optimally relevant either when the addressee can identify the intended meaning without unnecessary effort or when the effort is worth the information the addressee has received. In the latter case, the addressee can enjoy certain psychological benefits.

When the addressee is faced with the assignment of identifying the speaker-intended context for a given utterance, he normally resorts to the following steps. Expecting the contextual information needed for the correct interpretation to be easily accessible, he starts the interpretation process by assessing the information that is already available to him. Furthermore, he will assume that, when combined with the right context, the utterance will yield an interpretation that is worth the effort invested in processing it.

It follows that a search for optimal relevance guides the hearer not only to the speaker-intended context, but also to the speaker-intended interpretation. It should be added here that interpretation processes take place in the subconscious realm; people are hardly aware of what is going on in their minds.

Let's look at an example:

Serge Cardin, a Canadian MP, had to apologize to the house for humming the theme song from "The Godfather" while Public Works Minister Alfonso Gagliano, who is of Italian descent, addressed Parliament. (Newsweek, 21 May 2001)

The situation is really mind boggling. Why exactly did the MP have to apologize? Did his blunder have anything to do with 'humming,' which is a breach of parliamentary formality? How relevant is his reference to The Godfather? Is the fact that the film is a true classic really a problem? Is Alfonso Gagliano's descent a relevant issue? What is implied by this text?

Proceeding from the standpoints of Relevance Theory, we can suggest that humming a tune from *The Godfather* may imply a link between the allegedly corrupt practices of a government minister and those of the Italian Mafia. Thus the need to apologize is underpinned by another act of inference on the part of the reader: the ethic slur hurt; the significance of humming, and a particular kind of relationship between say, *The Godfather* and a government minister. The minister happens to be of Italian descent.

It follows that to understand the message of the text, hearers, readers and translators need to make certain decisions (inferences) about the meanings of individual utterances and their interrelations. A translation can be considered satisfactory if it helps the target reader to come to proper conclusions or inferences. A translator uses this kind of inferential input when he makes decisions about his choice of words and structures.

Translation as a complex decision-making process can be successfully explained by Minimax principle (Levy 1976). According to Minimax, the translator has to choose between several solutions to a given problem. Ultimately, he settles for the solution which helps to achieve a maximum effect with a minimal effort. The translator asks himself a question: would preserving a certain feature of a source text, for example, a rhyme, be worth the target reader's effort? If the rhyme adds nothing to the target context and is, therefore, irrelevant, the translation effort would not be justified.

Translating humour is a perfect example of applying Minimax principle. A joke can be particularly difficult to tell in another language. The effort-reward balance may be seriously strained. What is perceived as funny varies dramatically from language to language, from culture to culture.

6.2. Translation as an Interpretive Use of Language

One of the most important claims of Relevance Theory is that there are two psychologically distinct modes of using language: the descriptive use and the interpretive use.

An utterance is said to be used descriptively when it denotes a true state of affairs in some possible world. For example:

Melody: Fred and Judy have got a divorce.

On the other hand, an utterance is used interpretively when it quotes what someone said or thought. For example:

Melody: Harry said, "Fred and Judy have got a divorce".

The original utterance and the one used to represent it are in the relationship of interpretive resemblance. This kind of resemblance is manifested by shared explicatures and implicatures. It follows that resemblance is only a matter of degree.

Thus, the more explicatures and implicatures the utterances share the stronger is their interpretative resemblance. A direct quotation shows the highest degree of resemblance to the original. It shares all the explicatures and implicatures of the original under one condition: the direct quotation is interpreted in the same context as the original.

By contrast, paraphrases, summaries etc. can vary a great deal as to the degree and kind of resemblance they show. Thus if a reporter is asked about the content of a particular lecture, she would have a whole range of options.

A. First of all, she could give a report with much detail of the lecture, which would show a high degree of interpretive resemblance.

B. Another option would be to write a detailed report of one part of the lecture, summarizing the rest;

C. Finally, the reporter could write a brief summary of the main points of the lecture.

This leads to an important question. What exactly will determine the kind of report a speaker will give?

The speaker's main goal is to satisfy the hearer's expectations of optimal relevance. This mindset will affect her decisions about which of the details should be divulged and which can be easily omitted. The interpretive use of utterances comes with a claim to faithfulness. The speaker guarantees that she will stay faithful to the original text providing a close enough interpretation with optimal relevance (Wilson, Sperber 1988:137).

If the reporter knows that that the recipient is interested in the lecture as a whole, she will use option A, coming up with a very detailed story. If she is sure that only one part of the lecture would be relevant in the sight of the reader, she is likely to choose option B, and so forth. The context-sensitive idea of faithfulness recognized within the premises of Relevance Theory can be applied to the interpretive use of language in general.

Translation falls naturally under the interpretive use of language. The very purpose of translation is to restate in one language what someone else said or thought of in another language. This makes translation similar to quoting or speech-reporting. Translation will also be constrained by the notion of faithfulness introduced above. In other words, the translator will arrange her translation so that it resembles the original closely enough in relevant respects.

Let us look at the difference between the descriptive and interpretive use of utterances as we compare two translation situations. A tourist brochure written in

English would be a perfect example of the descriptive use of language because referring to the original text is not mandatory. On the other hand the translation of an ad that is to be used by top planners of marketing strategy would definitely be dependent on the source text. When the translator works on the tourist brochure, he can reach a certain level of relevance without referring to any original text. Yet the successfulness of the message conveyed by the translated ad can only be evaluated through its comparison to the source language original. It shows that the translator of the brochure can enjoy a greater freedom than the translator of the ad, who can work only interpretively.

The degree of freedom can be used is a criterion for differentiating between direct and indirect translation. There are situations when the translator is free to elaborate on the issue or summarize it, which will be an example of indirect translation. However, occasionally, he has to stay with the explicit content of the original, translating everything directly.

Indirect translations involve any changes that help the translator to maximize the relevance of the text for a new audience. This mode of translation is predominantly descriptive.

Direct translation is closely linked to the original. The translation has either the interpretive resemblance to the source text or it resembles the original closely enough in relevant respects.

The differentiation between direct and indirect translation has been made in order to help the translator to deal with a difficult dilemma. Should he allow the target addressee to access the authentic meaning of the original, unaffected by his own interpretation or would it be more important to communicate the idea as clearly as possible? The first choice is an example of direct translation; the second illustrates the indirect mode of translation.

In translation practice, preference has been given to the latter mode that focuses on achieving the communicative goal in the best possible way. Indirect translation usually brings the implicit information to the surface and includes an explanation of any culturally related idea. The context envisaged by the source text writer is made equally available to the target language addressee, hence the amount of additional explanatory information provided.

Although both purely interpretive and purely descriptive translations are rare, they certainly exist and often in one and the same text. Transliteration and re-writing are perfect examples of both translation modes.

6.3. Text Typologies as Guides to Relevance

Texts and utterances fall under particular types or genres: novels, commentaries, abstracts, text books and so forth.

Assigning a text to a specific category may prove helpful in coordinating the intentions of the speaker with the expectations of the addressee. For example, when the speaker presents her utterance as a “report”, it will trigger different expectations in the audience than if she called it a “novel”. Therefore labels referring to different forms of communication can fulfill an important pragmatic function of coordinating the activities of the communicator and the audience.

When used appropriately, such labels enable the communicator to guide the audience in their search for optimal relevance. For example, when a reader is given something called ‘a novel’ he would naturally look for a plot, for the way characters are portrayed, for values, attitudes and so forth. The intended relevance of such a book will not lie in historical accuracy, in the objectivity of presentation, or in the quality and quantity of source materials used.

It follows that by labeling her work, the author guides the potential audience to the ways in which she intends her story to achieve relevance. Typological labels can reduce the processing cost for the audience by guiding the readers towards the intended interpretation. Consequently, typological text-labels perform a specific pragmatic function and increase the relevance of the text.

Naturally, this relevance-increasing effect of text-type labels crucially depends on how well the labels used by the communicator and audience respectively agree with each other.

Relevance Theory provides a fairly explicit account of translations as instances of the interpretive use of languages across language boundaries. The correlation between the translation and the original is one of the interpretive resemblances, which we defined as the sharing of explicatures and implicatures between the two texts. Interpretive resemblance appears to be a scalar notion, ranging from zero-shared explicatures and implicatures to the sharing of all explicatures and implicatures.

Another primarily pragmatic aspect of translation has to do with the context. It was shown earlier that the same utterance can yield opposite interpretations, depending on the context in which it is processed. It means that the correct, that is the speaker-intended interpretation of an utterance, is highly context-dependent. A change of context can alter the whole meaning of an utterance.

Unfortunately, this is exactly the problem translators have to face more often than not. When the cultural background of the target audience is different from that envisioned by the original writer, the translator appears to be quoting the original author 'out of context.'

Thus it is important to make a difference between context-related and language-related problems of translation.

When dealing with a problem caused by contextual differences, the translator should ask herself whether she could or even should address this problem by amending the translated text. This is especially true when the contextual differences are extensive and would require a major reworking of the text. Significant mismatches in contextual information may not only lead to wrong meanings here and there, but can jeopardize the communicability of substantial parts of the original or even of the original as a whole. Unfortunately, a translator who lacks a clear understanding of the nature of communication problems in translation may fail to notice it. The principle of relevance may highlight the potential difficulties of getting the source writer's message through to the target audience. The writer of the original did her best to achieve the optimal relevance in the context which she assumed the original audience would have. The question of whether her text would be relevant in any other context was something she never asked herself.

Let us look at an example from the Bible. The writer of the Epistle to the Hebrews devotes the first two chapters almost exclusively to the question of the position of Jesus Christ as related to that of the angels. Apparently, this was an important issue for the audience he was writing for at that time. However, the present-day, Western-type audience will find it difficult to process this text, no matter how well it is translated. The main reason lies in the fact that the information provided in the passage does not link up with the contextual information that modern people bring to the text. The message conveyed in the passage may not be worth the effort it takes to decipher it. It makes the whole text may not entirely communicable to the receptor audience.

It does not mean that a text cannot be made sufficiently relevant to such an audience. Relevance can be increased by providing further background information.

Once translators are aware of the potential problems, they can anticipate them and look for appropriate means to eliminate them. This effort may go well beyond the usual translation routine. The translator may have to resort to strategies for widening the contextual knowledge of the target audience

Let us sum up what we have said in the last several chapters.

1. Translation is pragmatic in nature. When working on a text, the translator has to identify the author's communicative intention and to successfully convey it in the target language.
2. One of the main challenges for a translator is a contextual difference. In other words, translating involves not only interpreting information into a target language, but also matching two different extralinguistic contexts.

A better understanding of these pragmatic problems may help translators to be more successful in their difficult endeavor.

7. Politeness and Translation

The relationship between translation and politeness is one of the most interesting issues in Translation Studies. A logical question arises: What can the translator do to preserve the original politeness and what are the ways of its assessment?

Politeness is defined as a system of communicative strategies and concrete speech act tactics aimed at showing consideration to others. G. Lakoff describes it as a system of interpersonal relations designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange. Politeness is a feature of language in use. Over the past years, the term ‘politeness’ has been used in different applications, with reference to a number of phenomena:

1) politeness as a real-world goal;
2) politeness as a reflection of social norms;
3) politeness as a pragmatic phenomenon.

Politeness as a real-world goal deals with the speaker’s personal motivation and psychological state and therefore has no relevance to translation theory and practice. Human motivations are inaccessible to linguists, who work only with what speakers say and how their addressees react.

When looked upon as a social norm, politeness is important for translation. It reflects certain norms and rules of speech behavior (etiquette), which should be taken into account by translators.

As a pragmatic phenomenon, the category of politeness can be reduced to a set of principles of human communication and the management of face. The speaker’s words per se do not make the utterance polite. The function and the intended social meaning of the utterance are of much greater importance. The following example is a perfect illustration of how the speaker’s intention turns a socially acceptable sentence structure into a highly impolite utterance.

“So, if you’d be as kind as to shut up, I’d appreciate it.” (Elmore)

7.1. Politeness in Terms of Principles of Conversation

Politeness can be viewed as a strategy and as a set of linguistic conventions that operate independently of the speaker’s current goal.

R. Lakoff describes politeness as one of the two "interests" or strategies in human communication: the strategy of "clarity" that guides the transmission of information, and the strategy of "rapport." Using both strategies as a criterion, the author comes up with two rules of speech behavior: (1) Be clear and (2) Be polite. Although those two rules are often in conflict, they can also reinforce one another.

"Being polite" is a complex strategy including three specific rules: do not impose (distance), give options (deference), and be friendly (camaraderie).

G. Leech divides the Politeness Principle into six different maxims: tact, generosity, approbation, modesty, agreement and sympathy.

The **tact** maxim is probably the most important form of politeness in English-speaking society. It focuses on the hearer and encourages people 'to minimize cost to others' and 'to maximize benefit to others":

"Could I interrupt you for half a second – what was that website address?"

"If I could just clarify this then."

The maxim of **generosity** focuses on the speaker, who is expected 'to minimize benefit to self' and 'to maximize cost to self'. The utterances *"Could I copy down the website address?"* or *"You relax and let me do the dishes."* are perfect illustrations of this maxim.

The maxim of **approbation** suggests 'minimizing dispraise of others' and 'maximizing praise of others.' Below are several examples of this maxim in action:

"Ann, you're very efficient and make notes of everything – you must have a copy of that website address we were given today."

"I heard you singing at the karaoke last night. It was, um ... different."

The maxim of **modesty** deals with 'minimizing praise of self' and 'maximizing dispraise of self.' Let us look at some illustrations:

"Oh, I'm so stupid – I didn't make a note of that website address! Did you?"

"I don't know much about this area but I think that ..."

Following the maxim of **agreement** involves 'minimizing disagreement between self and others' and 'maximizing agreement between self and others.' For example:

"I know you hate parties, John, but come anyway. We'll all be there, and it'll be

cool seeing if Ally is with Andrea!"

The **sympathy** maxim encourages speakers to 'minimize antipathy between self and others' and 'to maximize sympathy between self and others.' This particular maxim finds its perfect realization in the polite speech acts of congratulating, commiserating and expressing condolences. For example, "*I am sorry to hear about your father"* meaning '*about your father's death'.*

Principles and maxims of human communication are universal and can be interpreted as a moral code of speech behavior: How to be a good and efficient conversationalist. There are also some specific culture- and language-conditioned aspects of politeness.

Politeness is influenced by the context – both situational and cultural. If the form of the utterance is more polite than the context requires, the hearers may assume that the speaker's intention is more than just being polite. See, for example, the following invitation to a young lady: *"Won't you come into my garden? I would like my roses to see you"* (Brinsley). The invitation is used to flatter the young woman.

Leech's approach can be helpful in explaining cross-cultural differences in politeness. The whole issue of politeness and language is culture-bound. In Cuba, for example, friends are not expected to show any distance between each other. Therefore an utterance like *"thank you for a cup of coffee"* may cause offense. The hearer perceives it as 'maximizing praise,' which results in putting up barriers between two friends.

The use of the maxims of approbation and modesty is also deeply rooted in culture. For example, the British reject praise in the form of a personal compliment, 'minimizing praise of self', whereas the Japanese accept a personal compliment graciously. The British and Americans tend to use direct compliments, while the Ukrainians often perceive them as negative remarks. Even the word 'compliment' in these languages associates with different concepts. In English, 'a compliment' is a sign of solidarity, respect – a positive evaluation. In English culture, a compliment is associated with honour, admiration, courtesy and tribute. *"I take it as a compliment to be invited here*." "*Я вважаю за честь бути запрошеним сюди".*

In Ukrainian, the same word may have a negative meaning: комплімент, люб'язності, похвала, лестощі: *„не вважайте це за комплімент, але ви чуйна людина".*

In British and American English, complimenting is a compulsory element of many speech events, and it is required by the etiquette. In Ukrainian, the range of those events is not so wide. Compare, for example, complimenting people at a cocktail party, at a meeting after a long break, expressing gratitude for a service, congratulating individuals on the achieved success, etc.. It does not mean that compliments are not used in the Ukrainian speaking culture. People do praise each other, yet compliments are not mandatory in the above mentioned speech situations and are not required by the etiquette. A typical American English style of complimenting creates a lot of embarrassment even for some Native American Indian receivers, who perceive it as excessive

A comparative study of compliment responses in different languages is a very exciting activity. For example, in English, a response to a compliment is usually positive. It is a sign of solidarity and/or good feeling towards the interlocutor. In Ukrainian/Russian, compliments are often rejected: *"На жаль, це лише комплімент. Ви мені лестите."*

Compare: *"How are you, Jane? Compliments of the season."* - *Як справи, Джейн? Бажаю всього найкращого."*

With compliments… – з привітом, з повагою...

In some Western cultures, refusals require a specific excuse; whereas in other cultures, it is not necessary. Approbation in the form of a positive feedback from a teacher to a student, 'maximizing praise of other', is an acceptable teaching technique in Britain, but in China, it is not common. On the other hand, British lecturers are not accustomed to being praised by the students, which is a standard politeness routine in a Chinese lecture hall.

Politeness is related to the principles of conversation, to the context, to the language used and to the speech acts. Politeness is a basic form of cooperation, and it permeates the whole language in one way or another.

7.2. Politeness and Management of Face

The face-saving view of politeness is associated with the theory of Penelope Brown and Stephen Levinson. Their research was first published in 1978 and then reissued in 1987.This theory distinguishes and identifies the language-user both as an individual and as a member of a group. When a speaker enters into a social relationship, he is expected to acknowledge his public image, his sense of self called 'face.' When viewed from the standpoints of P. Brown and S. Levinson's theory, politeness becomes a redressive action a speaker has to perform in order to counter-balance the disruptive effect of face-threatening acts (FTA's). Every individual is protective of his self-image or 'face.' At the same time, every speech event carries a potential threat to the speaker's sense of self. To avoid or limit the effects of those dangers, speakers employ specific linguistic strategies.

The term 'face' refers to a speaker's sense of linguistic and social identity. Any speech act may challenge the speaker's image of himself, which turns communication into a face-threatening activity.

The person's self-image or 'face' has two aspects. First of all, every individual has the so-called negative face, which is his inherent right to pursue his own desires and to be free from impositions. Individuals strive to be independent, to have freedom of action, and not be imposed upon by others. People don't want their actions to be constrained by other individuals and tend do their best to avoid inhibitions.

Another constituent of our self-image is the so-called 'positive face'— an inherent desire to be loved and appreciated by others. Everybody wants to be accepted and liked by others and to be treated as a member of the group

Regardless of the language or culture, speakers are expected to respect each others' expectations regarding self-image. It is only natural for people to guard their own face, both positive and negative. Yet Brown and Levinson also argue that when people communicate with each other, both orally and in writing, they tend to maintain one another's face by trying not to infringe on the other communicants' private territory. Being considerate involves taking other people's feelings into account and avoiding face threatening acts (FTA's). When a FTA can't be avoided, the speaker can redress the threat with negative politeness that respects the hearer's negative face or with positive politeness that appeals to the hearer's positive face. The steps people take to achieve those goals add up to politeness.

Speakers normally adapt their conversation to different situations. When we are among friends, we are a liberty to say things that would be inappropriate around strangers and, of course, we are not expected to be overly formal. In other words, we don't want to embarrass the hearer or to make him feel uncomfortable. Face-threatening acts (FTA's) infringe on the hearers' need to maintain his/her self-esteem, and to be respected. Politeness strategies are specifically developed to deal with FTA's. Suppose I see a bottle of beer in my neighbour's house. Being thirsty, I might say:

- *I want some beer.*
- *Is it O'K for me to have a beer?*
- *I hope it's not too forward, but would it be possible for me to have a beer?*
- *It's so hot. It makes you really thirsty*

According to P. Brown and S. Levinson, 'polite' behaviour can be manifested in four different strategies: bald-on record behaviour, negative politeness, positive politeness, and off-record-indirect strategy.

The bald on-record strategy does nothing to minimize threats to the hearer's face. The speaker uses direct speech acts including utterances in the imperative form. There are no mitigating devices. The hearers can either do as they are told or face the risk of being considered uncooperative. This is the most face-threatening mode of action. Consider the examples: An emergency: *Help!* Task oriented: *Give me those!* Request: *Put your jacket away.* Alerting: *Turn your lights on!* (while driving). On the other hand, sometimes bald-on-record strategy can actually be used to save the hearer's face. If someone hears an utterance like '*Have another biscuit*' or '*Marry me,*' he probably won't mind being imposed upon. In this situation, the FTA is quite pleasant. For this reason, the firmer the invitation, the more polite it is. Besides, in this case, directness indicates a desire to be seen as socially close. Most of the time, speakers combine on-record FTA's with 'face-management' acts .The positive politeness strategy shows you recognize that your hearer has a desire to be respected. It also confirms that the relationship is friendly and expresses group reciprocity. One of the main types of positive politeness strategy is claiming common ground. Speakers can claim common ground by attending to the hearer's interests, wants and needs. Let us imagine that you are at a resource center trying to find a particular web-site. Using on-record positive politeness would include utterances emphasizing friendship and closeness: '*Ann,* *you're computer whiz-kid – I'd really appreciate it if you'd tell me the address for that web-site they were talking about today*'.

When the speaker uses speech acts of offering, promising, or assuming reciprocity, he shows his desire to be cooperative, to flow with the speaker's needs: "*I will always do what you ask, but I'll never stop loving you. And if you need me, I'll always be here.*" (Barnes and Dainty)

Specific examples of positive politeness are also found in the following speech samples:

- Attend to the hearer: *You must be hungry. It's a long time since breakfast. How about some lunch?*
- Avoid disagreement: *A: What is she, small? B: Yes, yes, she's small, smallish, um, not really small but certainly not very big.*
- Assume agreement: *So when are you coming to see us?*
- Hedge opinion: *You really should sort of try harder.*

Negative politeness strategy focuses on the interlocutors' negative face. The speakers emphasize the distance between each other and try to avoid any intrusion on each other's territory. The hearer is offered all kinds of options, which is achieved by emphasizing the importance of his time and concerns, by using an apology and/or a hesitation, or a question that gives him the opportunity to say no.

For example: *"I don't want to be a nuisance, but could you possibly tell me the address for that web-site they were talking about?"*

People can also say, *"I don't want to bother you but..."* or *"I was wondering if...*." Adding the expressions 'in a way', 'if possible', 'sort of', etc may also help to achieve the desired goal. We can emphasize the distance between ourselves and our hearers by using impersonal structures or nominalizations, which turns the imposition into a general rule.

For example: *"The aim is not to gain weight, and, the control has been lost when – when it's necessary to binge. (BBC 1. Television discussion)*

Another way of creating a distance between two speakers is to use the so-called pre-sequences.

For example *A: <u>You know that French film that's on in the</u> <u>Odeon?</u> B: Yes? A: Do you want to go and see it tonight? B: Yeah, why not?*

By using the utterance *You know that French film that's on in the Odeon,* A gives B space and time to predict what speech act is coming and to stall it if he wishes.

Thus, negative politeness includes the following specific strategies.

- Be indirect: *I'm looking for a pen.*
- Request forgiveness: *You must forgive me but....*
- Minimize imposition: *I just want to ask you if I could use your computer?*
- Pluralize the person responsible: *We forgot to tell you that you needed to buy your plane ticket by yesterday.*

Off-record indirect strategies take some of the pressure off of you. Instead of asking for a beer, let someone around you know that you want one. He may offer it to you, and you will avoid a FTA. Sometimes it is better to ask for help indirectly, by saying in a voice loud enough for your neighbours to hear: *I wonder where on earth that web-site is. I wish I could remember the address.* These are indirect speech acts. You have just used a declarative representative functioning as a question, but the hearers are expected to interpret it as a directive, as a request for help.

Let us look at some other examples of Brown and Levinson's politeness strategies. To avoid FTA's, the authors encourage us to do the following.

- Give hints: *It's a bit cold in here*.
- Be vague: *Perhaps someone should have been more responsible*.
- Be sarcastic, or make a joke: *Yeah, he's a real Einstein (rocket scientist, Stephen Hawking, genius and so on)*!

These strategies are not universal. Depending on the specific culture, they are used more or less frequently. For example, in some eastern societies, the off-record-indirect strategy will place on your hearer a social obligation to give you anything you admire. So speakers learn not to express admiration for expensive and valuable things in homes that they visit. The British put more emphasis on negative politeness than other cultures do.

A comparative research on the norms of communication and politeness has been carried out on the material of German and English. The analysis reveals that when an English text is translated into German, certain transformations are required. The evasive and polite tone of the English source text needs to become more direct and undiplomatic (House 1998). Dimensions of cross-cultural differences can be represented by the following table:

German	**English**
Directness	Indirectness
Orientation towards self	Orientation towards others
Orientation towards content	Orientation towards addressees
Explicitness	Implicitness
Ad-hoc formulation	Verbal routines

It follows that German speakers prefer self-oriented strategies and long for directness and explicitness. On the other hand, English speaking individuals are more addressee-oriented and prefer implicitness and indirectness.

The study of the peculiarities of English/Russian speech behavior with reference to politeness (Кузьменкова 2005) has shown the following major differences:

The Speaker expressing	**English speech behavior**	**Russian speech behavior**
Imposition	Indirectness, implicitness	Directness, explicitness
Positive evaluation	overstatement	understatement
Negative evaluation	Softening, understatement	Exaggerating, overstatement

There is also some evidence that the Ukrainian speech behaviour is more explicit and direct than English conversational norms (see Karaban 2003: 370-372; Дубенко 2005: 155-166).

1 Ukrainian imperative forms correspond to English indirect directives:

Запишіть, будь ласка це визначення.	Could I ask you to write this definition?
Розкажіть про себе, будь ласка.	Would you tell us something about yourself?
Дозвольте запитати Вас.	Will you answer my question?
Не панікуй, тримайся.	You must keep cool.

For example, in English the questions of the type ‘Can I do …?” are more polite than the questions of ‘Can you do …?’ type. In Ukrainian these differences are not relevant because the intention remains the same. Compare*: Ти не міг би дати мені свою сумку? Можу я взяти твою сумку?*

2. In Ukrainian, direct instructions are quite common; while an English speaker would prefer imbedded hints:

Спочатку закінчуйте твір, потім переходьте до наступного тексту.	Why don’t you finish your essay first and then you can turn to the next text?

3. English speakers are known for the extensive use of hedges to soften both statements and questions. Let us looks at some of them:

opinion phrases: in my opinion, if I’m not mistaken, as far as I know, I’d like to mention; personally, I don’t feel…; Forgive me, if I’m wrong, but…, I believe, I suppose, e.g.: I don’t feel you’re making the best choice.= It is not the best choice for you.

generalizing and probability phrases: it is well known, they say, it is widely accepted, it appears, you are not supposed to…, one can’t know for sure, etc.: e.g.: One can’t know for sure, it depends on many things. = I don’t know for sure.

4. In English, modal verbs and conditionals are often used to express indirectness : I wonder if you might be interested in…?, If I were you I’d be

interested in…, It would be better if you were interested in …, I wish you wouldn't be.., etc.: I wish you wouldn't disclose those facts. You mustn't / shouldn't disclosure the facts.

5. English speakers often use the so-called distancing tense forms. Past or Future tenses would replace the Simple Present tense.

For example: *That will be 10 dollars (that is 10 dollars). – That'll be O'K (that is O'K). (in a shop); How much did you intend to spend? –* How much do you want to *spend?*

The theory of linguistic politeness raises some problems. The thing is that the term 'politeness' does not cover the whole range of language usage. Certain types of social activities are based on confrontation, which is quite normal and has nothing to do with being impolite. Some of the examples are political debates, discussions of controversial issues, quarrelling over personal rights and possessions, various types of verbal dueling etc. The relationship between the participants of the above-mentioned social events is more antagonistic than friendly. Collaboration and co-operation are replaced with confrontation and competition. The speakers are most likely to use the expressions entailing the very opposite of linguistic politeness, which, by no means, makes them socially inappropriate.

Confrontation and competition are salient features of certain types of discourse. Although the speakers resort to structures that are far from being 'polite' (designed to avoid or limit conflict), the fabric of interpersonal relationships' is not undermined.

For example, the British House of Commons is very clearly based on adversarial discourse practices. Systematic impoliteness in the form of utterances which are intentionally designed to be face-threatening is not only sanctioned, but rewarded. Members of Parliament as a community of practice clearly perceive that the main role of the opposition is to oppose, i.e. to criticize, challenge, ridicule, subvert, etc. the policies and positions of the Government.

Therefore what is considered polite behaviour depends entirely on the features of the interaction that are socially marked by the speech community as being more than merely politics.

8. Political Correctness

Political correctness is the alteration of language aimed at redressing real or alleged unjust discrimination or to avoid offense. The term most often appears in the predicate/adjective form 'politically correct,' often abbreviated as PC. The purpose of using politically correct language is to prevent excluding or offending people who are different from the general population. Proponents of political correctness suggest that using politically correct terminology brings peoples' unconscious biases into awareness. Speakers get a better understanding of what kinds of statements different people may find offensive and learn to watch what they say. It has become common to use euphemisms rather than language units pointing to differences in race, gender, sexual orientation, disability, religion and political views.

Let's look at some examples, where politically correct terminology is used instead of potentially offensive lexical units:

- Invalid, handicapped, disabled, differently-abled, physically challenged [інвалід, з фізичними або розумовими вадами, людина, яка долає труднощі у звязку із своїм фізичним станом];
- retarded children, children with learning difficulties [діти, які відстають у розвитку, діти, які мають труднощі у навчанні];
- old age pensioner, senior citizens [пенсіонери, люди похилого віку];
- poor, disadvantaged, economically disadvantaged [бідні, позбавлені можливостей (переваг), економічно ущемлені];
- unemployed, unwaged [безробітні, люди, які не отримують зарплатні]; slums, substandard housing [нетрі, житло, яке не відповідає стандартам];
- bin man, refuse collectors [людина, яка риється у смітті, збирач речей від яких відмовилися];

- natives, indigenious population [місцеве населення, корінні мешканці]; foreigners, aliens, newcomers [іноземці, незнайомі; приїжджі, нетутешні];
- foreign languages, modern languages [іноземні мови, сучасні мови];
- short people, vertically challenged people [люди низького росту, люди, які мають певні труднощі у звязку із маленькими пропорціями];
- fat people, horizontally challenged people [товсті люди, люди, які мають труднощі у звязку із своїми пропорціями];
- third world countries, emerging nations [країни третього світу, нації, які виникають];
- collateral damage, civilians killed accidentally by military action [супутні втрати, громадяни випадково вбиті під час воєних дій];
- killing the enemy, servicing the target [знищення ворога, попасти у ціль].
- In order to avoid anthropocentric attitude towards the animal world and to stress biologically equal relations with all living creatures, the word ‘pet’ implying ‘the man to be the owner’ should be substituted by ‘animal companion’;
- house plants, botanical companions [кімнатні рослини, компаньйони-рослини], inanimate objects - mineral companions [компаньйони-мінерали].

It is not politically correct to prefer beautiful and pleasant to ugly and unpleasant, to favour the attractive over the ugly. This kind of politically incorrect behavior has got the name lookism.

The idea that the way people think is determined by the language they use was first developed by Edward Sapir and Benjamin Whorf. Although they come up with this hypothesis independently of one another, the theory has become widely recognized as the Sapir-Whorf hypothesis. From the standpoints of this theory, descriptive words may really influence people in a certain way. To be more specific, sexist language may trigger sexist thoughts. Although there have been a lot of debates about the validity of Sapir/Whorf hypothesis, the idea seems interesting and deserves further consideration.

The purpose of promoting political correctness is twofold. First of all, the use of euphemisms eliminates language units and structures that are offensive to certain individuals. Second, it helps to promote inclusive attitude to all members of society by treating them equally. To achieve the first goal, people resort to politically correct terms, such as *African-American* in the place of *black*, *Negro* or *colored*. However, the choice of racial or ethnic nomenclature can depend on the individual, as well as the location and the time period. For example, in the United States, people of both Caucasian and African descent often use the term *black*, while the word *nigger* is almost always considered racist and offensive when used by non-blacks. It is interesting that many young African-Americans use the term *nigger* freely among themselves but consider it derogatory if they hear it from people of other races.

Though the phrase ‘politically correct’ and the accompanying movement became popular in the early 1980’s, the term itself is actually much older. There is nothing new in being sensitive to the use of certain linguistic units. The earliest cited usage of the term ‘politically correct’ comes from the U.S. Supreme Court decision Chisholm v. Georgia (1793):

"The states, rather than the People, for whose sakes the States exist, are frequently the objects which attract and arrest our principal attention [...]. Sentiments and expressions of this inaccurate kind prevail in our common, even in our convivial, language. Is a toast asked? 'The United States,' instead of the 'People of the United States,' is the toast given. This is not politically correct."

Politically correct ideas frequently influence certain aspects of policy-making that attempt to be inoffensive in terminology. The most common strategy is to minimize or even eliminate differences by making people look equal. One of the typical examples of this policy is the set of regulations regarding school textbooks in the United States. American public schools are subject to bias and sensitivity guidelines. Authors of textbooks are required to write texts that are allegedly ‘fair’ to everybody by customizing specific ethnic, cultural, and other differences. The effectiveness of this policy is a subject of considerable debate in the United States. Most parties agree that the quality of American public school textbooks is much lower than that of other industrialized nations. Critics believe that excessive political correctness poses serious limitations on the content of textbooks and significantly lowers their educational value.

The issue becomes even more confusing when satirists come up with extreme examples of the supposed consequences of PC, such as *history - herstory, emancipation – epersocipation.*

James Finn Gardner, a writer and actor from Chicago, rewrote the most famous popular fairytales using PC language. His book «Politically Correct Bedtime Stories», published in New York, Toronto, Oxford and Sydney became a bestseller at once.

In the introduction to the book, the author wrote: «If, through omission or commission, I have inadvertently displayed any sexist, racist. Culturalist, nationalist, regionalist, ageist, lookist, ableist, sizeist, speciesist, intellectualist, socioeconomicist, ethnocentrist, phallocentrist, heteropatriarchialist or other type of bias, as yet unnamed, I apologize and encourage your suggestions for rectification».

Three Little Pigs

Once there were three little pigs who lived together in mutual respect and in harmony with their environment. Using materials which were indigenous to the area, they each built a beautiful house... One day, along came a big, bad wolf with expansionist ideas. He saw the pigs and grew very hungry in both a physical and ideological sense. When the pigs saw the wolf, they ran into the house of straw. The wolf ran up to the house and banged on the door, shouting, «Little pigs, little pigs, let me in!»

The pigs shouted back, «Yourgunboat tactics hold no fear for pigs defending their homes and culture».

But the wolf wasn't to be denied what he thought was his manifest destiny. So he huffed and puffed and blew down the house of straw. The frightened pigs ran to the house of sticks, with the wolf in hot pursuit. Where the house *of straw had stood, other wolves bought up the land and started a banana plantation.*

At the house of sticks, the wolf again banged on the door and shouted, «Little pigs, little pigs, let me in!»

The pigs shouted back, «Go to hell, you carnivorous, imperialistic oppressor!»

At this, the wolf chuckled condescendingly. He thought to himself: «They are so childlike in their ways. It will be a shame to see them go, but progress cannot be stopped».

So the wolf huffed and puffed and blew down the house of sticks. The pigs ran to the house of bricks, with the wolf close at their heels. Where the house of sticks stood, other wolves built a time-share condo resort complex for vacationing wolves, with each unit a fiberglass reconstruction of the house of sticks, as well as native curio shops, snorkeling, and dolphin shows.

At the house of bricks, the wolf again banged on the door and shouted, «Little pigs, little pigs, let me in!»

This time in response, the pigs sang songs of solidarity and wrote letters of protest to the United Nations.

By now the wolf was getting angry at the pigs' refusal to see the situation from the carnivore's point of view. So he huffed and puffed, and huffed and puffed, then grabbed his chest and fell over dead from a massive heart attack brought on from eating too many fatty foods.

The three little pigs rejoiced that justice had triumphed and did a little dance around the corpse of the wolf. Their next step was to liberate their homeland. They gathered together a band of other pigs who had been forced off their lands. This new brigade of porcinistas attacked the resort complex with machine guns and rocket launchers and slaughtered the cruel wolf-

oppressors, sending a clear signal to the rest of the hemisphere not to meddle in their internal affairs. Then the pigs set up a model socialist democracy with free education, universal health care, and affordable housing for everyone.

Please note: The wolf in this story was a metaphorical construct. No actual wolves were harmed in the writing of the story.

(Cited from Тер-Минаєва, 2000: 219-220)

9. Non-Sexist Language

The so-called non-sexist language (the other popular terms are 'gender-generic,' 'gender-inclusive,' 'gender-neutral,' or 'sex-neutral' language) is a specific choice of words including no specific reference to either males or females in situations when the person-in-question's sex cannot otherwise be determined. The opposite is sexist language, which involves using masculine forms in relation to human beings who can be either male or female. Applying the idea of sexual discrimination to language is similar to the use of the term 'political correctness.' Everything comes down to making communication as inoffensive as possible.

The utterance *"Tomorrow I will meet my new doctor; I hope he is friendly"* will not meet the requirements of the advocates of non-sexist language. They insist that unless you are absolutely sure that the new doctor is a man, you are supposed to say, "*Tomorrow I will meet Dr. Smith, who, I hope, is friendly."* It is worth mentioning, however, that any critics would pick on this example, since non-defining relative clauses are extremely rare in everyday speech.

If a business company wants to put an ad in a newspaper, it would be advisable to write that it is looking for a new chair or chairperson. Using the phrase 'a new chairman,' would imply that only a man would be acceptable for this position. As soon as the company doesn't care about the sex of the occupant of the chair, the words 'chairperson' or 'chair' are the only options.

Likewise, if a woman mentions that she is dating someone; it may be inappropriate to ask her, "Who is he?" A better option would be "Whom are you dating?" This kind of question suggests that she might be dating a woman – a clear attempt to avoid heterosexism.

There is a lot of disagreement regarding how far we need to go in our attempts to remain non-sexists. Some people are very consistent in using non-sexist words when they speak or write; others only do it occasionally. It is probably best to leave the choices open and let people decide for themselves whether they want to pose as non-sexists or not.

A great many people have no opinion on the positive or negative implications of non-sexist language. Consequently, they make no special effort to avoid specific references to human sex when they speak. Yet, many non-sexist terms have already entered the common lexicon, and, in some cases, their appearance goes way back to the time before the advocacy for non-sexist language even began. The most common examples are *Ms., firefighter,* or *he or she*.

Several masculine terms in Modern English were originally neutral in gender in Old English times. For example, the word 'man' was originally of neutral gender, so it could be used in reference to both a male and a female. While the specifically male application of the term became obsolete, the female meaning ‘wife,’ which resulted in ‘woman,’ survived. Nowadays, the word 'man' has its original gender-neutral meaning (people), especially in compounds such as "mankind", and its gender-specific meaning, ‘male.’

It should be noted that the Latin root of ’human’ is not ‘homo,’ but ‘humus,’ meaning ‘earth,’ which carries a feminine grammatical gender.

In the English-speaking world, people became aware of the social effects of language mostly in the 20th century. This upsurge of interest in language as a social phenomenon has been linked to the development of the principle of linguistic relativity suggested by Benjamin Whorf and others. However, the Norwegians came up with a program designed to eliminate sexist presuppositions in the country as early as in the middle of the 19th century. Up till now, this policy remains an ongoing part of Norwegian culture.

There is a wide range of disputed issues in the debate over 'non-sexist language.' Are there inherently sexist language forms, and if so, what are they? If they exist, should they be changed? If they should be changed, how can it be achieved? Are certain uses of language inherently sexist?

Advocates of 'non-sexist language', including many feminists, argue that traditional language fails to adequately reflect the presence of women in society. They specifically complain about a number of issues:

- Over-use of what they consider to be exclusively gender-specific pronouns like ‘he.’
- The use of ‘man’ to refer to all people.
- Over-use of gender-specific job titles.
- The use of Miss and Mrs. (see Ms.).
- Non-parallel usage, such as ‘man and wife.’
- Stereotypical words such as ‘virile’ and ‘ladylike.’

Advocates of 'non-sexist language' see various problems behind the use of above-mentioned units.

- ‘Sexist’ terms marginalize women and create the impression of a male-dominated society.
- They can be patronizing, for example, treating women only as marriage material.
- They can perpetuate stereotypes about a "correct" way for a man or woman to behave.

However, the opponents of non-sexist language do not accept these arguments as valid. Below are several specific reasons for their lack of enthusiasm.

- Some regard the whole issue of non-sexist language as "political correctness gone mad."
- Some people believe that while the above-mentioned terms may indeed appear gender-biased on the surface, most people think of them as gender-neutral.

- Several people disagree with feminism and argue that the difference between men and women is so strong that these differences are rightly embedded in the language. In this context, we can speak of masculinism as the opposite of feminism.
- Grammatically speaking, "he" and its derivatives are often used for gender-neutral purposes.

A stronger version of these arguments is based on the Sapir-Whorf hypothesis suggesting that our language shapes our thought processes. It follows that in order to eliminate sexism, we need to start with eliminating "sexist" forms from our language. Some people dismiss the effectiveness of this suggestion, viewing 'non-sexist language' as an irrelevant window-dressing which merely hides sexist attitudes but does nothing for changing them.

A tiny minority of advocates for non-sexist language argue that these "sexist" usages should be banned. However, how exactly it can be achieved remains unclear. Hate speech legislation does exist in some countries, but applies to much more clear-cut and widely accepted cases of perceived prejudice. Many editing houses, corporations, and bodies of government have official policies in favor of in-house use of non-sexist language. In some cases, there are laws regarding the use of non-sexist language in certain situations, such as job advertisements.

The majority of advocates for 'non-sexist language' prefer persuasion to enforcement. One of the forms of persuasion is guidelines (see below) that indicate how they believe language should be used. Another option is to keep using 'non-sexist language' and to lead others by example.

Some opponents of 'non-sexist language' argue that any change in language should evolve organically from changing public attitudes towards gender issues. In other words, it should happen naturally rather than through enforcement, or persuasion.

Many attempts have been made to develop specific guidelines on whether ‘non-sexist language’ should be used, and if so, what would be the appropriate time and place. Wikipedia is not a style guide, so we present a selection of such sources here.

The Publication Manual (http://www.apastyle.org/pubmanual.html) of the American Psychological Association has an oft-cited section on "Guidelines to Reduce Bias in Language". ISBN 1557987912

- American Philosophical Association (http://www.apa.udel.edu/apa/publications/texts/nonsexist.html) - published 1986
- Linguistic Society of America (http://www.lsadc.org/web2/nonsexist.htm)
- University of Western Sydney (http://www.uws.edu.au/uws/uwsn/policies/ppm/doc/031501.html) - last revised 1995
- University of New Hampshire (http://www.unh.edu/womens-commission/nonsexist.html)
- The Guardian (http://www.guardian.co.uk/styleguide/page/0,5817,184837,00.html) - see section gender issues
- Avoiding Heterosexual Bias in Language (http://www.apastyle.org/sexuality.html), published by the Committee on Lesbian and Gay Concern, American Psychological Association.

Many dictionaries, stylebooks, and some authoritative guides contain information about the new guidelines, which can be helpful to a translator. Though accepted by many, these guidelines remain controversial in certain contexts. Their application may vary to differing degrees among English speakers worldwide, often reflecting various cultures. For example, the American English speaking culture may use different guidelines as opposed to British English standards. It is also important to know whether a person uses English as his first or second language.

10. EXERCISES

Exercise 1. Review the terms “theoretical”, “descriptive” and “applied” as they refer to Translation Studies. Look at the “map” of the discipline.

Exercise 2. List the different examples of research possibilities under the three headings: (a) “theoretical”, (b) “descriptive” and (c) “applied”.

Exercise 3. What is “the ultimate goal” of a “full, inclusive theory of translation”? What kinds of phenomena do you think such a theory might consist of?

Exercise 4. Examine the difference between “translation”, “adaptation”, and “version”.

Exercise 5. Refer to internet resources and find out forthcoming conferences related to translation. See for example Mona Baker’s homepage: <http://www.monabaker.com/tsre sources/> or Anthony Pym’s homepage: <http://www.fut.es/%7Eapym/welcome.html>. What research trends can be noted?

Exercise 6. What different terms are used to denote Translation Studies in other cultures/contexts?

Exercise 7. Look at translation courses and degrees offered in your own country. What theoretical and practical aspects do they cover? Is there anything which could be added?

Exercise 8. Compare the translation courses in Ukraine with the corresponding courses on Translation Studies leading to an award of Master of Arts (MA) from the University of Sheffield:

TRANSLATION STUDIES (MA)

Programme structure and regulations

The programme is modular in format. In order to be awarded the degree of MA Students must accumulate a total of 180 credits by first taking two compulsory core modules (60 credits) and then accumulating the remaining 120 credits by following either the vocational track or the research track.

A. Two compulsory Core modules

Theories of Translation (30 credits): the module gives an overview of the theoretical background to the discipline of Translation Studies.

Research Methods Module (30 credits): the module covers essential techniques of translation-related research, the definition of aims and objectives of research and location and effective use of relevant materials since research forms an integral aspect of the translation business.

B. Approved/option modules

120 credits of approved or option modules of relevance to the student's linguistic/language and professional background, experience and interest. It also depends on the student's decision whether to follow the vocational or research track.

A unit to the value of *thirty* credits from the following (*sixty* if *fifteen* credits are taken at ***C***)

Advanced Translation from English	30
Japanese/English Translation	30
Advanced Translation from French	30
Advanced Translation from Swedish	30
Advanced Translation from English into Arabic	30
Advanced Translation from Dutch	30
Advanced Translation from Portuguese	30
Advanced Translation from English into Farsi	30
Advanced Translation from Italian	30
Advanced Translation from German	30
Advanced Translation from English into Greek	30
Russian Language (Advanced): Translation Skills	30

The other translation-related units subject to the approval of the Head of Department

C. Units to the value of *forty-five* credits from the following (*fifteen* if *sixty* credits are taken at ***B***)

Subtitling and Dubbing in Film Translation	15

Approaches to Translation Gender	15
Enhanced Language 1 (Autumn Semester)	15
Enhanced Language 2 (Spring Semester)	15
Discourse and Analysis	15
An Introduction to Teaching Languages	15
Theories of Intercultural Communication I	15
Localization for Linguists	15
Critical Reading and Writing at Ma Level	15

The other units subject to the approval of the Head of Department

Dissertation Support	15
Dissertation (Translation Studies)	45

A candidate who has been awarded *one hundred and twenty* credits in respect of ***A***, ***B*** and ***C*** above shall be eligible for the award of the Postgraduate Diploma in Translation Studies.

A candidate who has been awarded *sixty* credits in respect of ***A*** and ***B*** above shall be eligible for the award of the Postgraduate Certificate in Translation Studies.

Exercise 9. Do a translation research on a website or a printed advert in English and Ukrainian. Compare the image and text interact in the ST and the TT. Are there any noticeable changes or inconsistencies between this interaction in the two texts?

Exercise 10. Speak on the following key aspects of translation: a process, a product and a function.

Exercise 11. Find examples of published translations. Make a list of the methods the translator used to produce these translations.

Exercise 12. Look at the dictionary entry for the word “outbreak”. Then investigate the examples given below from electronic corpora. You can also search for the word “outbreak” on any internet search engine (e.g. www.google.com).

Examples of *outbreak*:

a. Taiwan hit by sudden outbreak of rebranding madness.
b. It was the worst tornado outbreak in US history.
c. A Northumberland farmer is found guilty of animal cruelty and failing to tell officials of a foot-and-mouth outbreak among his pigs.
d. Bird flu outbreak started a year ago.
e. Historians believe there were several reasons for the outbreak of war during the summer of 1914.
f. Is there a way to stop the outbreak?
g. WHO post-outbreak biosafety guidelines for handling of SARS specimens.

Translate each instance into the Ukrainian language.

In the light of your findings, would you modify the dictionary entry?

Exercise 13. Translate the beginning of an open letter from the British Prime Minister Tony Blair in March 2001. It was published at the height of the foot-and-mouth epidemic when large areas of the British countryside were closed to walkers and when the numbers of foreign tourists had plummeted. The Prime Minister is attempting to reassure potential visitors. The letter was published on British Embassy and Consulate websites around the world and, in translated form, appeared in the press in many countries.

Open letter from Tony Blair, Prime Minister of the UK

BRITAIN OPEN FOR BUSINESS

I want to use this article to put over two messages about Britain. First, that we are doing everything we can to contain and eliminate foot-and-mouth disease.

Secondly, that this outbreak, dreadful as it is for the farmers affected, has not closed Britain, that there is no danger to human health, that everyday life continues as normal for the overwhelming majority of people in our country – and that our great tourist attractions are open for visitors.

I know this may be at odds with what you have seen or read. TV pictures of slaughtered animals and funeral pyres have brought the tragedy of foot-and-mouth disease in Britain into homes in [Belgium/Czech Republic/Libya, etc.] and across the world...

Exercise 14. Look at the dictionary entry for the word “challenge”. Then translate the examples given below taken from П.Палажченко “Мой несистематический словарь”. – М.:Р.Валент, 2002.

a. *The level of unemployment among young people is one of the greatest challenges facing the country today.*
b. *The English Channel is only twenty miles across but it presents a challenge even to the strongest swimmers.*
c. *The challenge facing the Nentsi – and the Russian government – is how to exploit the natural wealth of the Yamal Peninsula without destroying the cultural wealth of the Nentsi people.*
d. *Physically Challenged Golf Association (*назва абревіації*).*
e. *Assistance for the Technologically Challenged (*назва інтернет-сайту*).*
f. *Photo Travel: Tour of Italy for the Financially Challenged.*
g. *Madeleine Albright: Ethically Challenged (*назва статті*).*

Exercise 15. Make a list of features characterizing interpretive use of language and interpretive translation. The following extract may be useful:

Guff. Ernst-August “Pragmatic Aspect of Translation: Some Relevance-Theory Observations’ // The pragmatics of Translation. Hickey Leo(ed). Clevedon: Multilingual Matters, 1998. – p.41-53”.

Interpretive and descriptive use of language

One of the important claims of relevance theory is that there are two psychologically distinct modes of using language: the descriptive use and the interpretive use. Since these two terms are not necessarily self-explanatory they are now briefly introduced.

A language utterance is said to be *used descriptively* when it is intended to be taken as true of a state of affairs in some possible world.

An utterance is said to be *used interpretively* when it is intended to represent what someone said or thought.[1]

Example 1

(a) Melody: 'Fred and Judy have got a divorce.'

(b) Melody: 'Harry said, "Fred and Judy have got a divorce."'

Both examples contain the utterance 'Fred and Judy have got a divorce'. In the first example Melody uses that utterance to claim that the state of affairs it describes is true. In other words, she maintains that it is true that Fred and Judy have got a divorce. She is using that utterance descriptively. She would be wrong if Fred and Judy were not divorced.

In example (lb) however, Melody does not (necessarily) claim that Fred and Judy have got a divorce; all she does is report what someone else said. Therefore, here the utterance is used *interpretively*. Melody's utterance in (lb) would not be wrong if Fred and Judy had not got a divorce, but it would be wrong if Harry had not, in fact, made that statement.

Interpretive resemblance and faithfulness

The crucial factor in interpretive use is that there (should) be a relationship of *interpretive resemblance* between the original utterance and that used to represent it. Such interpretive resemblance between utterances consists in the sharing of explicatures and implicatures. This implies that resemblance is a matter of degree.

Thus, two utterances interpretively resemble each other more closely, the more explicatures or implicatures they share.[2] A direct quotation, as in example (lb), shows the highest degree of resemblance to the original: it shares

[1] [Gutt's note] For a more detailed and technical introduction to these notions, see Sperber and Wilson (1986: 224ff).

all explicatures and implicatures of the original, though only under one important condition, to which we shall return below: that is, that the direct quotation is interpreted in the same context as the original.

By contrast, excerpts, paraphrases, summaries etc. can vary a great deal as to the degree and kind of resemblance they show. Thus, if asked about the content of a particular lecture, the respondent or reporter would have a range of options open for his or her reply:

Example 2

(a) She could give a report with much detail of the lecture, which would show a high degree of interpretive resemblance.
(b) She could give a detailed report of one part of the lecture, summarizing the rest.
(c) She could give a brief summary of the main points.

These raise the important question of what will determine which kind of report the speaker will give? Being engaged in interpretive use, the speaker will aim at interpretive resemblance to the original; being constrained by the principle of relevance, she will aim at resemblance in those aspects which she believes will satisfy the expectation of optimal relevance.[3] Thus, in interpretive use, the utterance of the speaker comes with a claim to *faithfulness*:

> The speaker guarantees that her utterance is a faithful enough representation of the original: that is, resembles it closely enough in relevant respects.
>
> (Wilson and Sperber, 1988: 137)

So if the reporter knows that the recipient is quite interested in the lecture as a whole, she will use option (2a), giving much detail. If she is aware that there is only one part which the recipient would find relevant, she is likely to choose option (2b), concentrating on that part of the lecture. Hence we find that relevance theory comes with a ready-made, context-sensitive concept of faithfulness, applying to the interpretive use of language in general.

THE PRAGMATIC ROLE OF THE NOTION OF 'TRANSLATION'

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[2] [Gutt's note] See Sperber and Wilson (1986: 228f) and Gutt (1991: 44).
[3] [Gutt's note] This claim is understood to hold within the limits of her own 'abilities and preferences' (Sperber and Wilson 1995: 270).

Translation as an interpretive use of language

From the relevance-theory point of view, translation falls naturally under the interpretive use of language: the translation is intended to restate in one language what someone else said or wrote in another language. In principle it is, therefore, comparable to quoting or speech reporting in intra-linguistic use. One of its primary distinctions setting it off from intra-lingual quoting or reporting is that original text and translation belong to different languages.

It follows that, as an instance of interpretive use, translation will also be constrained by the notion of faithfulness introduced above. In other words, the translator will design her translation in such a way that it 'resembles [the original] closely enough in relevant respects' (Wilson and Sperber, 1988: 137).

Up to here things might have seemed straightforward enough were it not for the term and concept called 'translation'. In order to understand the rather ambivalent function of this term, let us consider the role of labels for types of texts or acts of communication in general.

Text typologies as guides to relevance

As for many other phenomena in our world, so also for communication, people have coined particular terms to distinguish between particular kinds of texts or utterances. For example, we talk about eulogies and summaries, novels and comic strips, commentaries and abstracts, text books and hymn books and so on.

From a general communication point of view, such terms can serve a significant purpose: they can help to coordinate the intentions of the communicator with the expectations of the audience. For example, when the communicator presents her utterance as a 'report', this will trigger different expectations in the audience than if she called it a 'satire' or a 'curriculum vitae'. In this way labels referring to different kinds of communication can fulfil an important pragmatic function in coordinating the activities of communicator and audience.

From the relevance-theory point of view, by the appropriate use of such labels the communicator can guide the audience in their search for optimal relevance-, for example, when given something called 'a novel' to read, one would be looking for the plot, for the way in which characters are portrayed; for values, attitudes and so on. One would not necessarily seek the intended relevance of such a book to lie in historical accuracy, objectivity of presentation, quality and quantity of source materials used and the like, all of which would be of high relevance for a historical reference work, for example.

So, by labelling her work a 'novel' rather than a 'historical reference work', the author guides the potential audience to the ways in which she intends her work to achieve relevance. Hence, such typological labels can be helpful in guiding the audience towards the intended interpretation, thus reducing the processing cost for the audience. In this sense, text-typological labels can serve to increase the relevance of a text or utterance, hence performing a pragmatic function.

Naturally, this relevance-increasing effect of text-type labels crucially depends on how well the types used by communicator and audience respectively agree with each other. The less they agree the less helpful they will be in the communication process. For example, if your publisher's idea of an abstract significantly differs from your own, then the chances are that the abstract you have written of a paper of yours will not be satisfactory to him and vice versa.

[...]

Exercise 16. Read the extract from Katharine Reiss article on text-types and define what is meant by text-type. Reflect on the issue of text-typology and a correlation between text-type and translation method.

Reiss Katharina 'Text-types, Translation Types and Translation Assessment // Lebende Sprachen 22.3, 1989. – p. 97-100.

Language has long been classified intuitively, according to the predominant mode of expression, as functional language, literary language, etc. In the 1930s the psychologist Karl Bühler (1934/1965) distinguished three functions of a linguistic sign: informative (*Darstellung*), expressive (*Ausdruck*) and vocative (*Appell*). The semanticist Ulrich Stiehler (1970: 32) associated these three

language functions with the realization of three types of human cognition: thinking (or perceiving), feeling and willing. The Tübingen linguist Eugenio Coseriu (1970: 27) sees the three functions in terms of their relative dominance in linguistic utterances, and thus distinguishes three language forms: 'a descriptive, declarative or informative language form, the main object of which is providing information about a given topic; an expressive or affective or emotive form, mainly expressing the speaker's state of mind or feeling; and a vocative or imperative form which primarily seeks to bring out certain behaviour in the hearer.' This classification thus basically relates the main objective of a language form to one of the three main elements in the communicative process: sender (= speaker, writer); receiver (= hearer, reader); and topic (= information).

This tripartite aspect of language itself suggests a similar tripartite division of basic verbal communicative situations; moreover, the many verbal constituents of the secondary system of language (i.e. its written form) can also be seen in terms of three broad types.

According to their communicative intention, verbal texts thus display three possible communicative functions, correlating with the dominance of one of the three elements of a communicative act as mentioned above. In this way we can distinguish the following three basic types of communicative situation.

(a) Plain communication of facts (news, knowledge, information, arguments, opinions, feelings, judgements, intentions, etc.); this is also taken to include purely phatic communication, which thus does not constitute a separate type: the actual information value is zero, and the message is the communication process itself (see Vermeer 1976). Here the *topic* itself is in the foreground of the communicative intention and determines the choice of verbalization. In the interest of merely transmitting information, the dominant form of language here is functional language. The text is structured primarily on the semantic-syntactic level (cf. Lotmann 1972). If an author of such a text borrows aspects of a literary style, this 'expressive' feature is nevertheless only a secondary one - as, for example, in book and concert reviews, football reports and the like. The text type corresponding to this basic communicative situation is the 'informative' type.

(b) Creative composition, an artistic shaping of the content. Here the *sender* is in the foreground. The author of the text writes his topics himself; he alone, following only his own creative will, decides on the means of verbalization. He consciously exploits the expressive and associative possibilities of the language in order to communicate his thoughts in an artistic, creative way. The text is doubly structured: first on the syntactic-semantic level, and second on the level of artistic organization (Lotmann 1972). The text type corresponding to this communicative situation can be referred to as 'expressive'.

(c) The inducing of behavioural responses. 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 behaviour. The text is doubly, or even triply structured: on the syntactic-semantic level, (in some circumstances, but not necessarily, on the level of artistic organization) and on the level of persuasion. The corresponding text type may be called the 'operative' one.

(One consequence of this threefold division is of course that in addition to these linguistic functions, an expressive text must also fulfil an artistic function in translation, and an operative text a psychological one.)

2. We now have three basic types which are relevant to translation. If we now apply this classification to the *assessment* of translations, we can state that a translation is successful if it:

- guarantees direct and full access to the conceptual content of the SL text in an informative text;
- transmits a direct impression of the artistic form of the conceptual content in an expressive text;
- produces a text form which will directly elicit the desired response in an operative text.

In other words:

(a) If a text was written in the original SL communicative situation in order to transmit news, facts, knowledge, etc. (in brief: information in the everyday sense, including the 'empty' information of phatic communion), then the translation should transmit the original information in full, but also without unnecessary redundancy (i.e. aim *in the first place* at invariance of content). (This relates to the controversy about target text additions or omissions vis-à-vis the source text – see, for example, Savory 1957:49.)

An example, from Ortega y Gasset (1937/1965: 18-19): - '*es usted una especie de último abencerraje, último superviviente de una fauna desaparecida.*' - 'you are a kind of last "Abencerraje", a last survivor of an extinct fauna.' This translation is inadequate, because the English reader lacks the Spanish reader's understanding of what the name Abencerraje signifies (a famous Moorish family in Granada).

(b) If the SL text was written because the author wished to transmit an artistically shaped creative content, then the translation should transmit this content artistically shaped in a similar way in the TL (i.e. aim *in the first place* at an analogy of the artistic form).

An example: two translations of a line from Rilke's first *Duineser Elegie*: *'Ein jeder Engel ist schrecklich'*.

(i) 'Round every angel is terror' (trans, by Wydenbruck)
(ii) 'Each single angel is terrible' (trans, by Leishman and Spender).

This second version mirrors the form of the original. (Cf. Reiss 1975: 57f.)

(c) If the SL text was written in order to bring about a certain behaviour in the reader, then the translation should have this same effect on the behaviour of the TL reader (i.e. aim in the first place at the production of identical behavioural reactions).

An example: an advertisement *'Füchse fahren Firestone-Phoenix'*. If this slogan is translated only 'informatively', as 'Foxes drive (use) Firestone', the psychologically persuasive ('operative') alliterative element is lost and false associations are evoked: metaphorically, *Fuchs* is not equivalent to 'fox'. Suggested version, preserving alliteration: 'Profs prefer Firestone-Phoenix'. If a given translation fulfils these postulates which derive from the communicative function of a text, then the translator has succeeded in his overall communicative task.

Of course, the full achievement of this goal entails not only a consideration of the text type in question – this only indicates the general translation method – but also the specific conventions of a given text variety (*Textsorte*). Text varieties have been defined by Christa Gniffke-Hubrig (1972) as 'fixed forms of public and private communication, which develop historically in language communities in response to frequently recurring constellations of linguistic performance (e.g. letter, recipe, sonnet, fairy-tale, etc.). Text varieties can also realize different text types; e.g. letter: private letter about a personal matter – informative type; epistolary novel – expressive type, begging-letter – operative type. Limitations of space prohibit a further discussion of this in the present context, but see Reiss (1974) on the problem of text classification from an applied linguistic viewpoint.

The three text types mentioned cover in principle all forms of written texts. However, one must not overlook the fact that there are also compound types, where the three communicative functions (transmission of information, of creatively shaped content, and of impulses to action) are all present, either in alternate stages or simultaneously. Examples might be a didactic poem (information transmitted via an_artistic form), or a satirical novel (behavioural responses aroused via an artistic form).

[…]

Exercise 17. Examine the text examples below and answer the following questions for each text, producing linguistic evidence (actual words, grammar, etc.) to support your view:

- What in your estimation is the writer's ultimate aim (purpose)?
- How does the text affect you as a reader?

<u>TEXT A</u>

UKRAINIAN OLYMPICS

At the winter Olympics in Turin 2006, Ukraine earned a respectable 25th position among the 80 participating states. This was a real breakthrough from the two previous winter Olympiads, when our country didn't receive even a single medal. We owe this success to our wonderful sportsmen, namely biathlete Lidia Yefremova, who brought the first bronze medal to Ukraine, and the couples figure skaters Olena Grushyna and Ruslan Goncharov, who added the second bronze award to the Olympic treasury. And the performance of the Paralympic team in March created a real sensation, since Ukraine ranked third overall among the national teams from 39 countries. Ukrainians won 25 medals, including 7 golds! Now both the Ukrainian Olympic and Paralympic teams are preparing for Vancouver 2010. We wish success to the Ukrainian sportsmen! *www.noc-ukr.org*

ОЛІМПІЙСЬКІ ЗДОБУТКИ

На зимовій Олімпіаді в Турині Україна посіла почесне 25-те місце серед 80 країн-учасниць. Дві бронзові медалі — це справжній прорив порівняно з попередньою зимовою олімпіадою, коли наша країна не здобула жодної нагороди. Успіхові ми завдячуємо нашим чудовим спортсменам - біатлоністці Лідії Єфремовій і подружжю фігуристів Руслану Гончарову та Олені Грушиній. А виступ наших параолімпійців в березні став справжньою сенсацією, адже в командному заліку вони посіли 3 місце серед учасників з 39 країн, здобувши 25 нагород, 7 з яких - найвищої проби! Нині обидві збірні вже готуються до Ванкувера-2010 і нових перемог. Побажаймо українським спортсменам успіхів! *www.noc-ukr.org*

TEXT B

Мойсей
by Ivan Franko

Сорок літ проблукавши Мойсей
По арабській пустині,
Наблизився з народом своїм
О межу к Палестині.

Тут ще піски й червоні, як ржа,
Голі скелі Моава,
Та за ними синіє Йордан
І діброва й мурава.

Moses
translation: Bohdan Melnyk

Brave Moses roamed the Arab sands
For forty years, by his design,
Until together with his tribe
He reached the verge of Palestine.

And there, they faced the naked cliffs
Of Moab and more sands, alas!
Whereas beyond the reddish hills
The Jordan flowed through fields of grass.

TEXT C

- із рекламного тексту автомобіля Toyota Celica “Forget about Slipping by unnoticed” – “Навіть на великій швидкості на Вас звернуть увагу”

- "General Foods International Coffees cordially **invites** you to four free cups of coffee" – Міжнародна компанія Дженерал Фудс Кофі запрошує Вас на чотири чашки безкоштовної кави.

These examples illustrate Reiss's typology: text A is "informative" (as it is intended to convey), text B is "expressive" (communicates thoughts through narrating a series of events in a creative way) and text C seeks to persuade or is "operative".

Exercise 18. Consider the following point of view on a correlation between text type and translation method:

"*it is argued that the type of text correlates with the nature of the demands made on the translator. For example, operative texts are particularly challenging to translate. Furthermore, it is suggested that the predominant function of the ST must be preserved in the translation. Thus, translators of informative texts should aim primarily for "semantic equivalence", and only then for connotative meanings and aesthetic values in the case of expressive texts, the main concern of the translator should be to preserve aesthetic effect alongside relevant aspects of semantic content. Finally, 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*".

Can you think of some translation trends which challenge the above mentioned correlation?

Exercise 19. Analyze the following translations of some business papers performed by students. They may contain mistakes. If you don't agree with the suggested variant, give your own version of translation. Motivate the changes for changes.

TEXT A

Вих. №
від 17 вересня 2004 р.

«ОРІОН СЕРВІС»
вул.Єреванська, 30, офіс 10
03087, Київ, Україна
тел.: +38 (44) 242-63-62
+38 (44) 537-01-92
тел./факс: +38 (44) 242-92-38
e-mail: orion@adamant.net

ДОВІДКА

Видана Діденку Володимиру Олексійовичу 1980 р.н., що він дійсно працював з жовтня по грудень 2003 р. в ЗАТ «Оріон Сервіс» на посаді електрогазозварника 4 розряду, володіє такими методами сварки, як MMA, TIG, MIG/MAG, GAS.

Має право допуску до ручного, дугового та газового зварювання, при монтажі, ремонті, виготовленні об'єктів систем газопостачання. Має право допуску до зварки під наглядових видів роботи (котли, судини під тиском, трубопроводи пари та гарячої води, газопроводи, вантажно підйомні механізми). Має досвід зварки різної товщини (від 3 до 12 мм і більше) і металів: леговані і низько леговані сталі, нержавіюча сталь, алюміній. Виконує зварку труд діаметром від 25 до 100 мм. Виконує зварку металоконструкцій у всіх просторових положеннях: нижнє, вертикальне, горизонтальне, стельове. Виконує зварку напівавтоматом (СО-2, СО-2+Ar) в любих просторових положеннях. Володіє такими інструментами, як болгарка, дрель, трубовигин. З обладнанням та інструментом поводиться професійно і акуратно. За час роботи зарекомендував себе з позитивної сторони. До роботи відноситься добросовісно. Громадські доручення виконує добросовісно і вчасно. Працьовитий, сумлінний. В колективі користується повагою серед співробітників. Темпераментний, по характеру скромний, чесний, добросовісний, принциповий. Морально стійкий. Шкідливих звичок виявлено не було.

Довідка видана за місцем вимоги.

Директор ЗАТ «Оріон Сервіс» *(підпис)* Карбан В.І.

#

September 17, 2004.

"ORION SERVICE"
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+380 (44) 537-01-92
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TO WHOM IT MAY CONCERN

This is to certify that Didenko Volodymyr Oleksiyovych born in 1980 worked in joined stock company "Orion Service" as a 4th category welder from October to December of 2003. He manages such types of welding as MMA, TIG, MIG/MAG, GAS.

He is allowed to the manual, arc and gas welding at the installation, repair and gas-lines systems works. He has allowance to carry out welding under supervision of tanks, under pressure, pipe-lines of fallow and hot water, gas pipe-lines, lift mechanisms. Ha is experienced in welding steels of different thickness (from 3 to 12 mm and more): alloy and low-alloy steel, stainless steel, aluminium. He performs tube welding from 25 to 100 mm diameter. He welds metal constructions in all positions: flat, vertical, horizontal, overhead. He performs semiautomatic welding (CO-2, CO-2+Ar) in all positions. He manages such instruments as a grinder, drill, pipe-bending machine. He thoroughly and professionally manages equipment and instruments. He shoved to be a good person and specialist during the work. He is a hard-working person. He is respectable among the colleges. He is modest, sincere, energetic, resistant man of principle. He has no bad habits.

"Orion Service" Director (Signature) V.I.Karban

TEXT B

УКРАЇНА ДИПЛОМ КВАЛІФІКОВАНОГО РОБІТНИКА	**ДИПЛОМ** ДА ВК№006875 Цей диплом видано _*Діденку*_____ ___*Володимиру Олексійовичу*_____ в тому, що_*він*_ «_*1*_»__*09*___19*95* р. /він, вона/ вступи _*в*_до_____*Уманського* _____ *професійно-технічного*___ *училища № 36*_____ і «_*12*_»_*червня*_19_*98*_р. закінчи_*в*_ *повний курс*______ за професією_ *майстер сільськогосподарського виробництва*_____ *(фермер-орендатор)*_____ Рішенням державної кваліфікаційної комісії «*12*»__*червня*__19_*98*_р. присвоєно кваліфікацію *тракторист-машиніст с/г виробництва;* ____ ___*слюсар-ремонтник третього*___ *розряду; електрозварювальник* *ручного зварювання*________ *Голова державної кваліфікаційної комісії (підпис)* М.П. *Директор училища (підпис)* Видано «*12*»_*червня*_19_*98*_р. Реєстраційний №___*16332*_____ ПК «Україна». Зам. 4-3142. 1995 р.

UKRAINE

QUALIFIED SPECIALIST'S
DIPLOMA

ДА ВК №006875

Didenko Volodymyr Oleksiyivych entered Uman Trade School # 36 on 01.09.1995 and graduated from the School on 12.06.1998.

Profession: Agricultural production specialist (farmer)

State board of experts decided on June 12, 1998 to award him

Qualification: agricultural production specialist; 3rd category technician, manual welding welder.

Head of the board of experts: (Signature)

School director: (Signature)

STAMP

Date of issue: June 12, 1998.

Registration # 16332

TEXT C

Із довідника для українських емігрантів до м.Реджайни, Канада

2.1. Welcome to Regina	**2.1. Ласкаво просимо до м.Реджайна**
Regina is the city that seems to shoot right out of the plains with its more than 350,000 hand-planted trees providing an oasis on the prairies.This beautiful capital city had grown since 1903 through good farming, a booming resource extraction industry and extensive government services. The year 2003 marked Regina's centennial.	Реджайна - це місто, що ніби повстало з повної рівнини, а його 350 000 штучно насаджених дерев є справжньою рукотворною окрасою серед прерій. Це чудове місто з 1903 року швидко росло завдяки розвитку сільського господарства, нафтопереробній промисловості та розширенню мережі державних служб. У 2003 році Реджайна святкуватиме своє перше століття.
So whether you're just visiting Regina, or putting down roots, you can call this friendly prairie city "home".	Тому, незалежно від того чи є ви гостем Реджайни, чи плануєте пустити тут своє коріння, ви можете називати це привітне місто серед прерій вашим "домом".
The City offers year round sport, fitness, leisure, cultural and arts programs for people of all ages at indoor and outdoor facilities throughout the city. You can learn more about the facilities and hundreds of leisure and recreation programs in the City of Regina. Whatever you want to do... see world class events, go shopping, enjoy the theatre... you'll find what you're looking for in Regina.	У місті постійно діє велика кількість спортивних, культурних, мистецьких програм для людей різного віку. Тут ви можете дізнатись і стати учасником різноманітних програм, зробити покупки, відвідати театри, словом, знайти все, що шукаєте.
Regina hosts many major conventions, trade shows, cultural activities and sporting events. Regina Exhibition Park is the site of such events as Buffalo Days and Agribition. Regina's Market Square is a 24-block area in its downtown that is filled with	Реджайна часто стає містом відомих і значних зібрань, торгових та промислових виставок, мистецьких та спортивних подій. Виставковий парк Реджайни є місцем проведення таких відомих заходів, як виставки скотарства та

more that 700 retail stores, services, theatres, restaurants and other attractions. Also downtown is the Cornwall Centre. There are other major suburban malls, Northgate, Victoria Square and Southland, that offer one-stop shopping. The Saskatchewan Centre of the Arts is a world-class performing arts facility. So spend an afternoon with the children at the Saskatchewan Science Centre or an evening with the Saskatchewan Roughriders... Regina has it all!

сільськогосподарського обладнання (Буффало Дейз та Агрібішн). Торгова площа у центрі міста, що становить комплекс з 24 будівель містить понад 700 закладів роздрібної торгівлі, сервісних центрів, театрів, готелів, ресторанів та інших місць відпочинку, а також торговий центр Корнвел. Іншими великими торговими центрами є Нортгейг, Вікторія Сквере, Саусленд, та інші. Значним виставковим комплексом Саскачеван Сентре ов зе Артс (Саскечеванський Центр Мистецтв). Ви можете також провести чудовий день з дітьми у Саскачеван Сайенс Сентре (Саскечеванському Науковому Центрі). Усе це є в Реджайні!

3.2.Obtaining One's Health Care Card

Medical services are available throughout the province from hospitals, doctors and other health care providers. Persons without health insurance coverage are charged directly for the services. Each person carries a personal health card, which must be shown at the reception desk of the doctor or hospital. You can apply for a health care card at Saskatchewan Health Registration, Saskatchewan Health (SHR), 3475 Albert Street, or contact by phone at 787-3251. If you call outside Regina, you can access a free-toll line: 1-800-667-7551. All members of your family must have their own coverage. Take with you your birth certificate, Canada Immigration visa (Record of Landing), and passport. You will be requested to fill in the application forms to obtain the cards. Make sure you have someone with you if you think your English language skills are not sufficient. With the permanent residence status, you are eligible to apply immediately. Don't delay, avoid complications of being uninsured for medical services.

3.2. Отримання картки медичного обслуговування

Медичні послуги можна отримати на всій території провінції у лікарнях, приватних лікарів та інших медичних закладах. Пацієнти без медичного страхування повністю оплачують послуги за лікування. Кожен пацієнт повинен мати картку медичного страхування, яку зобов'язаний пред'явити у приймальному відділенні лікарні або у передпокої лікаря. Звернутись для отримання медичної картки можна у Саскечеванський центр медичної реєстрації за адресою 3475 Альберт Стріт, або за телефоном 787-3251. Телефонні дзвінки за межами міста здійснюються безкоштовно за номером 1-800-667-7551. Медична страховка повинна бути в усіх членів вашої родини. При собі необхідно мати Свідоцтво про народження, візу та паспорт. Для отримання картки необхідно заповнити анкету. Подбайте про перекладача, якщо ви не впевненні у своїх знаннях англійської мови. Якщо у вас є вид на постійне проживання, ви відразу отримаєте страховку. Не відкладайте, аби ви не запізнились з терміном отримання страхування.

3.3. Obtaining One's SIN (social insurance number)

A Social Insurance Number (SIN) is a nine-digit identification number given to each person in Canada for the purpose of income tax,

3.3. Отримання картки соціального страхування (номер соціального страхування)

Номер соціального страхування (НСС) є дев'ятизначним ідентифікаційним номером, що присвоюється кожній особі для стягнення employment insurance, old age pension, and other income security benefits. You will require a SIN to work in Canada. Most newcomers receive an application form for a SIN card when they first arrive to Canada.

податку на доходи, виплат страхування по безробіттю, пенсій та інших соціальних виплат. Вам необхідний НСС для роботи у Канаді. Більшість новоприбульців отримують аплікаційні форми для НСС, коли вони вперше приїжджають до країни.

3.6. Accommodations (including a housing registry) and Food

Many Canadians rent housing, and so do most newcomers, at least for the first few years. Apartments and houses for rent are usually listed in the classified advertising section of the local Leader-Post newspaper. Prices often vary considerably, subject to the residential area. Some apartments/houses can be rented by the month, but with most rented housing you sign a lease for a year. This is a legally binding contract between you and the landlord. Make sure you understand exactly what you have to pay for, and what is included in your rent. Saskatchewan is cold province in the winter, and heating can be expensive. Also, you may have to pay a security deposit to rent the apartment/house. It is probably a good idea to ask someone in your local community group for information about housing. It is important to keep the house/apartment you are renting in the same condition you found it.

Buying a home is a big step, and you might want to wait until you are settled before you do so. When buying a house, it is important to remember that there are many hidden costs. Make sure you know exactly what your costs will be before you buy.

Food is very diverse and meets everyone's taste in Canada. The best places to shop for groceries are Superstores, Safeways, IGAs, and Extra Foods. These stores have central cashiers at the entrance where you pay for the goods. Bring your goods to the cash, line up, and pay. You will receive a paper receipt for whatever you buy, and this is your "proof of payment". These stores have metal shopping carts where you can put your purchases as you make your way through the store to the cashier. Many stores are grouped together in large shopping malls or strip malls, so you can do all your shopping in one place. Regina also has an open-air market in the summer season, where you can buy fresh fruits and vegetables directly from local farmers. It is located in the downtown area on Scarth Street across from Victoria Park.

3.6. Проживання та харчування

Більшість жителів країни та приїжджі винаймають житло, принаймні кілька перших років. Оголошення про квартири та будинки, що здаються в оренду, як правило, містяться у місцевій пресі. Ціни, зазвичай, залежать від району. Деякі квартири здаються на місяць, однак у більшості випадків договір про найм можна заключити на рік, це юридично укладений документ між вами та власником житла. Вам необхідно уточнити, за що ви платите та які умови включені в орендну платню. Саскечеван - холодна провінція, і опалення приміщення коштує дорого. Ви також можете заплатити заставу за найм житла, тому краще отримати консультацію у знайомих, хто має достатній досвід у житловому питанні. Важливо також утримувати житло у тому ж стані, в якому ви його отримали.

Купівля житла є важливим кроком, тому бажано зачекати, поки ви остаточно не влаштуєтесь. При купівлі житла важливо пам'ятати про можливі непередбачені витрати, тому доцільно переконатись, чи ви врахували усі можливі наслідки угоди до її укладення.

Продукти у Канаді надзвичайно різноманітні і можуть задовольнити будь-які смаки. Овочі найкраще купувати у мегамаркетах. Ці магазини мають каси при виході,куди ви підходите з продуктами, стаєте в чергу і оплачуєте товар. Ви отримуєте чек як доказ здійснення розрахунку. У таких магазинах ви користуєтесь металічними візками, куди складаєте продукти. Такі магазини, як правило, згруповані у великі торгові центри, і ви можете робити покупки в одному місці. У Реджайні є також відкритий базар, що працює влітку, і де можна купувати свіжі овочі та фрукти, вирощені місцевими фермерами. Базар знаходиться в центрі міста на Скарс Стріт навпроти Парку Вікторія.

7. Dealing with Emergencies

Emergencies do arise and as a result one of the best things one can do is to prepare beforehand for such a situation. You can prepare for an emergency by:

1. Taking precautionary steps yourself such as:

- ♦ This could be a variety of things such as familiarizing yourself with what to do should an emergency arise, that is, do some preplanning.
- ♦ Avoid creating an emergency in the first place that is store poisonous materials out of reach of children; unplug electrical appliances when not in use.
- ♦ You should make sure that you know what to do should a fire occur, that is in addition to knowing the location of the fire escape making sure you can get out through a window, etc.
- ♦ You should be familiar on how to administer basic first aid. Make sure that you can deal with choking, bleeding and poisoning.
- ♦ If you do not have a car you should know how you would get to a hospital if the need arises.

2. Ensuring that you know the location of critical facilities such as:

- ♦ You should know the location of the emergency exit, the fire extinguisher, the fire hose if one exists (or other supply of water and pails). You should also ensure that the fire extinguisher is adequately recharged.
- ♦ You should be aware of where in the telephone book to find critical phone numbers.

3. Being acquainted with your landlord and neighbors as the situation applies.

- ♦ It is always a good idea to know your landlord (if this applies) and neighbours because they can be of assistance should an emergency arise.

7. Надзвичайні Ситуації

До непередбачених ситуацій слід бути готовими завчасно.

1. Здійснюйте наступні запобіжні заходи:

- Ознайомтесь завчасно і плануйте попередньо свої дії у випадку надзвичайних ситуацій.
- Зберігайте отруйні речовини подалі від дітей, відключайте електроприлади від мережі, якщо ви їх не використовуєте.
- Вивчіть правила поведінки при пожежі, дізнайтесь про місцезнаходження пожежного виходу і впевніться, що ви крім цього зможете вільно вийти через вікно і т.д.
- Опануйте заходами надання першої медичної допомоги при травмах, отруєннях, кровотечах.
- Якщо у вас немає автомобіля, подбайте про транспорт до лікарні в разі необхідності.

2. Впевніться, що вам відоме місцезнаходження таких засобів як:

- Вогнегасник або інші джерела води та засоби гасіння пожежі, аварійний вихід. Переконайтесь, що вони знаходяться у робочому стані.
- Переконайтесь в тому, що ви знаєте, де знаходиться телефонний довідник, щоб знайти важливі номери у випадку необхідності.

3. Контактуйте з сусідами і власником житла.

- В разі потреби вони можуть надати вам необхідну допомогу.

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