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**Globální překladačské strategie a jejich využití v různých
typech textu**

(se zaměřením na hodnocení kvality překladu)

(Diplomová práce)

**Global Translation Strategies and Their Application in
Different Types of Text**

(with a view to Translation Quality Assessment)

(Master's Thesis)

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List of Abbreviations

ST	source text
SL	source language
SC	source culture
TT	target text
TL	target language
TC	target culture
LK	supplied by the author
Ø	omission

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1. GENERAL INTRODUCTION

The thesis is focused on global translation strategies with a view to translation quality assessment (hereinafter referred to as “TQA”). The global translation strategies are first discussed from a theoretical point of view which is followed by some practical examples of the strategies in four different text types. A number of terms have been put forward to refer to the global translation strategies, but, in actuality, they all come down to two basic orientations in translation, i.e. source orientation and target orientation.

The term “global translation strategy” is closely linked to that of “local translation strategy”, the difference between them being that while local translation strategies relate to smaller portions of text, global translation strategies relate to the text as a whole.¹ The choice of a global translation strategy is of great importance as it “governs any subsequent decision the translator has to take during the translation process” (Nord 1997, 49).

Therefore, the aim of the theoretical part is to familiarize the students of translation with the concept of global translation strategies and the variations of their dual orientation. To do so, I shall outline how the strategies developed throughout history by putting them in a historical context and illustrating the variety of approaches to translation that have been shaping translation thinking throughout centuries. This account will be followed by a more detailed examination of some of

¹ See Kudějová (2011).

the key variations of the global strategies. The theoretical part will be concluded by Table 3, which will summarize the varieties of the global translation strategies discussed in the theoretical part, and Table 4 which will indicate whether the given strategies relate more to the translation process or product.

In the practical part, I shall examine four texts in terms of the global translation strategies in order to provide examples of the strategies. The aim of the practical part is to actually demonstrate the translation strategies in practice as the students of translation might find the theory rather complex and unclear. Since the global translation strategies are constituted by the local translation strategies, I shall identify the local translation strategies in the chosen texts which should subsequently reveal whether the translator sought to produce a source-oriented or a target-oriented translations. The investigation of the global translation strategies should also indicate whether they should be taken into account as a relevant factor in TQA.

This serves merely as a general introduction to the thesis. A more detailed introduction of both the theoretical and practical part is given before the corresponding part.

2. THEORETICAL PART

2.1 INTRODUCTION TO THEORETICAL PART

2.1.1 Terminology

What needs to be tackled first is the always present problem of terminological inconsistency. Since I provided a deep insight into this issue in Kudějová (2011), I shall deal with it herein in less detail because much of what has been stated relates to global translation strategies as much as to the local ones. For that reason, I shall continue to use the term “global translation strategy” as opposed to terms such as “method”, “technique”, “procedure”, or “solution”. The terms “microstrategy” and “macrostrategy”, which are understood to mean the same as “local” and “global” strategies respectively, are also often used in literature on translation, e.g. by Chesterman (1997), but I shall not use them (Schjoldager 2008, 67).

As noted above, there are two types of global translation strategies, namely “source-oriented” and “target-oriented” translation strategies. These two terms function as a subordinate of a plethora of other terms that have been put forward throughout history by a number of translation scholars. Therefore, I choose to use them to refer to all dichotomies that will be discussed in detail in chapter 2.3, as their general nature allows me to refer to all of them without having to make a choice of a more specific pair of global strategies.

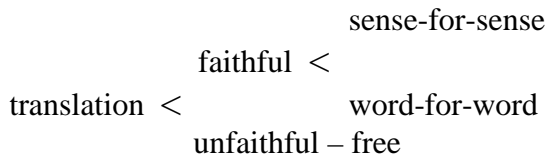


Figure 3. St. Jerome's translation taxonomy (from Robinson 2001, 88)

Comparisons between Figures 1, 2 and 3 show that some of the terms appear in all three or at least two examples, but their positions in their respective diagrams usually do not tally.

2.1.2 Translation Process or Product?

All terms given in Figures 1, 2 and 3 seem logical since they clearly inform of their purpose. Nevertheless, what remains unclear is whether their authors, Newmark, Munday and St. Jerome being just examples of many, in actuality relate them more to the translation process or to the translation product. Translation strategies, both local and global, are undoubtedly part of the translation process, as they are applied during the translation process in order to render a translation as a product. Chesterman (1989, 157) explains this difference in terms of evaluating both the process and product.

Evaluating the product means judging it in terms of two standards; those based on the source text and culture, and those related to the target language culture. The first set of standards is thus retrospective, concerning "faithfulness" to the original – the original content, style, function or intention, and in some cases also the form. The second set is prospective, concerning the degree to which the translation conforms to the norms of the target language and culture, and how well it achieves the goals assigned to it as a certain sort of text with a certain sort of function in that culture.

Evaluation of the translation process itself is obviously more difficult. Not having direct access to the translator's brain, we can only make inferences from what we can observe.

As he rightly points out, the translation process takes place in the translator's brain. That is exactly where translation strategies are conceived and thought over and where the decision to either apply them or reject them is made. Lörscher (1991, 76), for example, stresses the cognitive aspect of a translation strategy when he defines it as "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another."

As a matter of fact, what is called a strategy, or method, procedure etc. in practice often turns out to be the result of the application of a strategy rather than the strategy itself. For instance, the terms adaptation, literal translation or idiomatic translation sound ambiguous at best. Yet Newmark (1988) describes them as "methods". Similarly, Munday (2009) refers to creative/primary translation and formal translation as "strategies", even though they more likely appear to be the final products shaped by employing the strategies.

Since this difference is often overlooked and the term strategy is commonly overused to cover both the translation process and product, I shall concentrate on this aspect when investigating the variations of the dichotomy below.

2.2 DEVELOPMENT OF GLOBAL TRANSLATION STRATEGIES THROUGH HISTORY: A BRIEF ACCOUNT

In this chapter, I shall provide a historical outline of approaches to translation encompassing a number of translation theories that, more or less significantly, concern the development of the two global translation strategies and preference for either of them at a given time. Translation theory is generally divided into several successive stages that are usually formed as a reaction to the stage or stages preceding them. Therefore it is important that the individual approaches are seen in a historical context. The account is given in a chronological order, but owing to the fact that some of the approaches happen to overlap each other, some exceptions were made to ensure clarity.

I divide translation theory into the following six stages covering the major directions in translation history. The first stage, which stretches from Ancient Rome to the 19th century, is often referred to as a philological or pre-linguistic one (Newmark 1989; Nida 2001a) but since it covers such a long period of time, I further divide it into smaller stretches to be able to show how translation theory of a given period relates to other dimensions of that period, e.g. its political dimension. The other five stages span a period from the 1950s, which signal the beginning of a more systematic approach to translation, up to the present. These stages comprise linguistic approaches, functionalist approaches, Descriptive Translation Studies, cognitive approaches, and cultural approaches⁵. There have naturally been more orientations and theories, but the five of them named above represent the most influential ones.

Before I proceed to discuss these stages in more detail, it might be wise to explain how the concept of equivalence pertains to the pair of global translation strategies. According to Pym (2007, 271–273), the origin of equivalence dates back to Cicero. It can be found in many theories of translation, as many theories presuppose an equal value of something in translation, be it form or content or even something else. Determining on what level the translator wishes to maintain equivalence then logically relates to global strategies and, by extension, also to local strategies that the translator applies.

⁵ The division of translation history is based on House (1997), Munday (2001), Pym (2010b), and Weissbort and Eysteinson (2006).

2.2.1 Antiquity

The origin of what is today called *translation theory* dates back to the Roman Empire, where the first writings on translation were produced in the first century BC (Munday 2001, 19). Such early writings were initially formulated by individual translators, who sought to justify and explain their own translation practice, and were often included in prefaces of respective translations (Munday 2009, 1).

The Western tradition, which was from the very beginning the shaping force of the phenomenon of translation, is considered to have started with the Roman orator Marcus Tullius **Cicero** (106 to 43 BC) (ibid.). The common form of translation at that time was represented by the “word-for-word” translation, as the Romans were generally assumed to have some knowledge of the SL which would guide them through the ST, while comparing it with the translation (Hatim and Munday 2004, 11). Cicero, however, although opposed by many, promoted “sense-for-sense” translation which he perceived as a way to overcome growing linguistic and cultural differences between Rome and Greece (Munday 2009, 2). He described the latter mode of translation as “translating as an orator”, while the former as “translating as an interpreter” (1). Such a simile clearly shows that Cicero preferred a natural and coherent rendering of the message to a slavish copy of the ST. Despite contradicting common practice, his forceful dictum was influential enough to replace the word-for-word translation in translation of non-Scriptural texts (Weissbort and Eysteinnsson 2006, 17).

Much in line with the thinking of Cicero, **Horace** also emphasized in his *Ars Poetica* (20 BC) that translation should abstain from the word-for-word rendering in order to produce an “aesthetically pleasing” text in the TL (Munday 2001, 20).

Whilst Greek and Roman authors retained dominance over much European literature, and by extension also over its translation, the translation of the Bible gradually became of central importance (Munday 2009, 2). The sense-for-sense translation advocated by Cicero was thought unacceptable, since the Scriptures were believed to be the repository of truth and needed to be rendered as such (Weissbort and Eysteinnsson 2006, 17). The controversy surrounding translation of the Bible is aptly described by Nida (2001b, 26) as follows:

Those who favour literalness often argue that the more literal the translation the closer it is to the original. Some even justify the awkwardness and obscurities of literal renderings by insisting that the capacity to comprehend such a text can be a measure of the spiritual insight granted to readers by God.

Translation of the Scriptures was therefore a dangerous undertaking, in that strict adherence and fidelity to the ST was imperative and any misinterpretation or manipulation of the text was punishable (Munday 2009, 2).

In the late fourth century, translation of the Septuagint was assigned to **St. Jerome**, who, given the risks, naturally approached it with caution. In general, he recognized that freedom in translation was key to producing a text which would be comprehensible to its potential readers, and therefore he abandoned the conformity of literalism and strongly favoured the Ciceronian approach (Weissbort and Eysteinnsson 2006, 20). When translating the Bible, however, even he felt compelled to adopt a more word-for-word approach. Nevertheless, he eventually produced a translation closer to the language of common people than the already existing Latin versions (Jerome 2004, 23).

According to Munday (2001, 20), the split between what is referred to as “literal” and “free” translation is considered to originate at that time just like the debate about the primacy of form or content. Having said that, it comes as no surprise that the opposition against free translation persisted.

One of the advocates of word-for-word translation was, for instance, **St. Augustine**. He could not approve of St. Jerome’s Vulgate, which reflected the differences between both languages, arguing that the only way to spread the words of God was to render them faithfully (Weissbort and Eysteinnsson 2006, 18). It appears that he did not object to St. Jerome’s translation as such, but, owing to his political experience, which was wider than that of St. Jerome, he was aware of the consequences that different versions of the Scriptures might have for the relations between the Roman and Greek Churches (ibid.). It can therefore be assumed that he resorted to this conduct for purely political reasons.

In the Western tradition the opinions swung between the Classical leanings to clarity of the message and the Christian tradition upholding the fidelity of expression. The conflict of the two orientations became all the more apparent due to the fact that

Rome was trying by means of translation to strengthen its cultural independence from Greece (Weissbort and Eysteinnsson 2006, 20). Already then it became fairly obvious that translation would overlap into and influence other areas of human activities such as politics.

Another strong point of translating the content rather than the form was that it was seen as a way of enriching the TL and TC and as a competition between the ST and TT. Translators transferred foreign insights and concepts to their TC and simultaneously tried to produce a TT which would exceed the quality of the ST. To serve this purpose, it was much easier to free the TT from the grip of literalism and adjust the message to suit the norms of the TL (Schulte and Biguenet 1992, 2). Based on this model, the Romans translated a number of Greek works in the field of literature and philosophy and so strengthen their own literary canon (Friedrich 1992, 12).

The Roman legacy in terms of translation was, without a doubt, immense, as Cicero, Horace and St. Jerome not only provided the theoretical underpinning of what developed into translation theory, but, by stressing the necessity of translating sense instead of words, they also deviated from normally accepted conventions, which influenced translation theory in the succeeding centuries.

Up to that point, translation theory did not constitute a record of clear and systematic translation strategies, principles or theories. It represented a series of more or less unconnected prefaces and comments, whose authors did not take into account or draw on literature written beforehand (Munday 2001, 23). Another characteristic of Antiquity is the usage of specific terminology such as “fidelity”, “spirit”, and “truth” (24). These expressions were not clearly defined or they had more meanings than one. For example, the term “spirit”, which comes from the Latin “spiritus”, was commonly understood to mean “inspiration” or “creative energy”. Horace, however, used it to refer to the Holy Spirit and St. Jerome used it in both senses. Similarly complicated was the term “truth” which according to St. Augustine shared some aspects of meaning with “spirit” and basically meant “content”. Nevertheless, no sooner than in the 12th century did the word “truth” come to denote “content” and it took even longer for “fidelity” to establish its final meaning, since it became equated with faithfulness to the meaning rather than form as late as in the 17th century (Munday 2001, 24).

2.2.2 From the Reformation and the Renaissance to the 18th Century

The Reformation of the 16th century, some 1100 years after Jerome, was a period of great political and cultural changes which were brought about, among other factors, by translation (Munday 2009, 3). The dispute over how to translate the Bible continued and the Roman Catholic Church was not willing to allow for more than translation of the “correct” and accepted meaning of the Bible. Those who failed to comply with this requirement and altered the established meaning in any sense were likely to be regarded as heretics and punished accordingly (Munday 2001, 22). Some translators were censored or banned and some even lost their lives (ibid.). A good example of this is a French humanist Etienne **Dolet** (1509–1546). He was charged with blasphemy in 1546 after he allegedly added into one of Plato’s dialogues that there was nothing after death, which led to his execution (Munday 2001, 22). Traditionally, the first translation theoreticians are considered to emerge in the 17th century, but Dolet came to some concrete conclusions already in the 16th century. He developed his five principles of translation, thus helping to establish its theoretical framework (26).

The influence of translation on politics that had already appeared in Ancient Rome and Greece manifested itself in full again during the Reformation. The Bible was at last translated into almost all principal European vernaculars and such non-literal translations diverging from the established meaning showed themselves as a weapon against the Church (Munday 2009, 3).

The most influential figure of the Reformation was undoubtedly Martin **Luther** (1483–1546), who made very significant contributions to the principles of Bible translation (Munday 2009, 3). He translated the New Testament (1522) and the Old Testament (1534) into East Middle German, which played an important role in popularizing that form of language as standard (Munday 2001, 22). Luther took the same view as St. Jerome, which earned him criticism for skewing the meaning of the Bible. He responded with his *Circular Letter on Translation* of 1530, where he defended his translation strategies (ibid.).

Another key advocate of the Reformation was a British humanist and theologian William **Tyndale** (c.1494–1536), who translated the Bible into English. His translation is regarded as the most influential and formative English translation

of the Bible (Weissbort and Eysteinnsson 2006, 68). Tyndale was convinced that a lot of people were unable to understand the Bible, as literal translation produced a rather obscure and convoluted writing. He thought that it reinforced the theological chaos and that is why, encouraged by the Reformation, he decided to introduce the Bible also to laymen, which meant rendering it into vernacular English. Doing so, he drew heavily on Luther's German model (ibid.). For the Church appeared as a formidable adversary to anyone who would act against it, Tyndale was forced to go into hiding and live in exile for a long time, avoiding arrest. Even though he was captured, denounced as a heretic and burned, in 1537 his work was eventually published with the Church's consent, providing the basis for the later development of the King James Version (Weissbort and Eysteinnsson 2006, 68).

At that time, it was still common practice to explain and describe translation strategies in prefaces without any real attempt to put forward any concrete steps. Nevertheless, a change was already in sight, as the 17th and 18th century was, to a certain extent, to crystallize translation theory and offer some concrete requirements for successful translation (Munday 2001, 24).

Indeed, the 17th and 18th century mark the beginning of a more theoretically underpinned approach to translation. That is to say that individual translation scholars attempted to formulate their own translation principles and rules (Munday 2001, 24). The most prominent of them were, chronologically ordered, George Chapman, John Denham, Abraham Cowley, John Dryden, Alexander Pope, and Alexander Fraser Tytler.

George **Chapman** (1559/60–1634), well known for his translations of Homer, was an advocate of non-literalism (Weissbort and Eysteinnsson 2006, 94–95). Similarly, John **Denham** (1615–1669), whose main interest lay in poetical works, half of which were translations, tried to eschew literalism and proposed his “new way” of translating that embodied both poetical creativity and accuracy (121). Even Abraham **Cowley's** (1618–1667) stance on how to translate is identical to the previously mentioned ones. As expressed in his preface to *Pindaric Odes* (1640), he criticized word-for-word rendering. Denham's approach was free enough to let him leave out or add parts of text. He also subscribed to the belief that the beauty of the ST should not be lost during the translation process, but instead substituted for by some semblance of that beauty that the translator creates using their own wit (Munday 2001, 24). Moreover, he advanced the concept of imitation for the reasons

of reproduction of the “spirit” of the ST to the greatest possible extent (Munday 2001, 24). The notion of imitation will be discussed in more detail in connection with Dryden in section 2.3.3.

John **Dryden** (1631–1700) encompassed imitation in his triadic categorization of translation strategies. Dryden’s model consists of three strategies ranging from metaphrase, representing literal translation, to imitation, which represents free translation. In between these two, there is paraphrase that offers a compromise between metaphrase and imitation (Hopkins 2006, 144–145). Dryden was an admirer of Cowley and even though Dryden was generally in favour of paraphrase and advised against the other two strategies, Cowley’s application of imitation was an exception for it helped Cowley deal with translation of the difficult text of *Pindaric Odes* (Weissbort and Eysteinnsson 2006, 124). In addition, Dryden appreciated that Denham and Cowley freed translation from the restraint of literalism (121).

Yet another translator who was opposed to purely literal translation was Alexander **Pope** (1688–1744). He was concerned mainly with poetry in which he strived to maintain a certain kind of equivalence of effect (Weissbort and Eysteinnsson 2006, 166).

Alexander Pope . . . spoke of the same moderate path as Dryden, with emphasis on close reading of the original to mark the details of style and manner while trying to keep alive the ‘fire’ of the poem. (Das 2005, 17)

The last one to be mentioned before I move on to the 19th century is Alexander Fraser **Tytler** (1747–1813). His *Essay on the Principles of Translation* is regarded as the first comprehensive work on translation written in English (Weissbort and Eysteinnsson 2006, 188). Even though his approach to translation was undoubtedly original at the time of production, it may raise questions today, as meeting all the requirements that he defined at the same time seems a rather unattainable goal (ibid.).

In general, this period of translation theory was very prescriptive because most of the translators gave instructions on how to achieve successful translation. While there were tendencies for imitation in the 17th century, in the 18th century translators sought, above all, to capture the spirit of the ST (Munday 2001, 25–27).

These preferences were supported with a number of so called rules and principles of translation that formed the basic theoretical framework of translation. Translation was once again perceived as a competition, as a process of enrichment of the TC with enough freedom to produce a stylistically different TT (Friedrich 1992, 13).

Towards the end of the 18th century, cultural differences started to be gradually acknowledged and consequently the equal position of European languages became recognized (14–15).

2.2.3 Romantic Period of the 19th Century

In the early 19th century, quite a new aspect of translation became of concern to translators. With a growing awareness and tolerance of cultural and linguistic differences, Romantic translators became chiefly occupied with the issue of (un)translatability (Munday 2001, 27). As described below by Friedrich (1992, 15), the realization was dawning that with these findings translation might become an even more complex phenomenon than it was originally thought.

The immediate reaction was a sense of resignation: there is no such thing as an adequate translation; at best, one can hope for some tentative approximation. Respect for the spirit of the original source-language text seemed to make all attempts at translation illusory. Yet this sense of resignation did not last very long. It was recognized that, despite the lexical and syntactical differences between languages, an affinity existed among their internal structures. . . . Thus, the respect for the foreign was followed by the courage to move toward the foreign.

The Romantic period is generally linked to German scholars, such as Herder, Goethe, Humboldt, Schlegel, and Schleiermacher, who published influential writings on translation and shaped translation practice not only in Germany but also abroad (Weissbort and Eysteinnsson 2006, 195). This German tradition goes back to Luther on whom many of the German scholars drew. Since French was the lingua franca at that time and foreign literature was often translated into German through French, the German scholars strove to differentiate Germany from France both politically and

linguistically (Weissbort and Eysteinsson 2006, 195–196). The German tradition became to be known for its “close” translation, while the French clung to “loose” translation. This bifurcation naturally gave more importance to translation criticism which became more popular than ever before (196).

Johann Wolfgang von **Goethe** (1749–1832), a prominent German writer, and many of his contemporaries saw translation as a way to bolster the sense of nationality (Weissbort and Eysteinsson 2006, 197). Goethe made a lot of statements on translation with an increasing stress on maintaining foreignness in the TT.

Probably the best know translation scholar of that time is a German theologian Friedrich **Schleiermacher** (1768–1834), who is also regarded as the founder of modern hermeneutics (200–205). In 1813, he delivered a thorough analysis of the Romantic concept of translation known as *On the Different Methods of Translating* that was, among other factors, shaped by political relations with Germany (Faull 2004, 15).

Influenced by some of Goethe’s ideas, he differentiated between two basic types of transference, but unlike the approaches discussed above, this distinction was made on the basis of the nature of a text the translator deals with. In other words, Schleiermacher first pointed out the difference between the translator (*Übersetzer*), who is primarily concerned with works of art and scholarship, and the interpreter (*Dolmetscher*) working on commercial texts (Munday 2001,27). His notion of the interpreter, however, does not refer solely to oral production, but also to written translation of texts in the area of commerce (Weissbort and Eysteinsson 2006, 205).

Schleiermacher was chiefly interested in and elaborated on the first type, i.e. the translator’s undertaking. He did not work with the notions of literal vs free or word-for-word vs sense-for sense translation and he also rejected paraphrase and imitation. His theory holds that there are only two true ways of translating; the translator either brings the reader to the writer or the translator brings the writer to the reader (Munday 2001, 27–28). It was also Schleiermacher who, in his work on translation and hermeneutics, first introduced the notion of ethics as an important agent in translation (Faull 2004, 13–14). His concept was later taken up by Venuti, who terms the two strategies “foreignization” and “domestication”, respectively. For more on Schleiermacher’s theory, see section 2.3.6.

The fundamental dilemma of literal or free translation persisted as scholars agreed on what type of literature was valuable enough to be translated, but their

opinions were divided about how to actually translate it. This divergence of opinion, logically, brought a multitude of approaches (Weissbort and Eysteinnsson 2006, 196–197). Nevertheless, as mentioned above, there was a strong inclination to move towards the original for the sake of maintaining foreignness (Friedrich 1992, 15). Such were the tendencies inherent in work of most of the above mentioned German translation scholars.

As in Germany, the movement toward the foreign, and by extension also to literal translation, seemed to be prevailing also in nineteenth-century Britain. Translation in the Victorian era was no longer seen as a way to enrich one's culture but rather as a way to foster national pride (Das 2005, 20). Translators no longer sought to communicate the understanding of the ST to the TT reader, but to bring the TT reader to the ST (ibid.). The work of the translator was therefore considerably reduced as s/he did not need to match the author's style and overall excellence of the original in the TT and neither did s/he need to facilitate the understanding of the ST. Henry Wadsworth **Longfellow** (1807–1882) describes the translator's limited task as follows:

The business of a translator is to report what the author says, not to explain what he means; that is the work of a commentator. What an author says and how he says it, that is the problem of the translator. (Das 2005, 20)

Another advocate of extreme fidelity was Thomas **Carlyle** (1795–1881). In his translations of Goethe, Carlyle sought to translate Goethe's words as he himself said them in the SL, not as he would have said them in the TL had he been British himself (Frank 2007, 1572). See Carlyle's account of the translator's undertaking below as quoted in Frank (1572).

Fidelity is all the merit I have aimed at: to convey the Author's sentiments, as he himself expressed them; to follow the original in all the variations of its style, has been my constant endeavour. In many points, both literal and moral, I could have wished devoutly that he had not written as he has done; but to alter anything was not in my commission.

Besides Longfellow and Carlyle, also William **Morris** (1834–1896), Francis **Newman** (1805–1897) and Mathew **Arnold** (1822–1888) inclined towards the source orientation (Das 2005, 19–20). Newman, for example, put an emphasis on retaining the foreign which he achieved, for instance, by producing archaic translations. In his opinion, the translator should preserve every peculiar detail of the ST (Munday 2001, 28). Unlike Newman, Arnold promoted a more transparent translation strategy. Nevertheless, even he was in favour of “complete commitment” to the SL (ibid.). Moreover, Arnold encouraged readers to trust translators as they are the only ones who are competent to translate. Albeit inadvertently, a stance such as Arnold’s caused devaluation and marginalization of translation in Britain (Munday 2001, 28–29).

2.2.4 20th Century Writings: A More Systematic Approach

► 1900s–1930s

During these decades translation theory was still under the influence of German traditions of Romanticism and hermeneutics. German theorists and practitioners of the 19th century, like Schleiermacher and Humboldt, conceived of translation as an instrument for cultural and social change, as an instrument for reinforcing a national language and culture (Venuti 2000, 11). At the beginning of the 20th century, these concepts were reconsidered from a modern point of view which favoured formal experiments and innovation, e.g. inventing new translation strategies to interpret foreign texts (11–12).

Translated texts also acquired a higher status and they are seen as autonomous texts no longer dependent on originals. Towards the end of the 1930s, translation was perceived as an independent practice with its own means and goals (Venuti 2000, 14). Translation theorists and practitioners of this period were, for instance, Walter **Benjamin** (1892–1940), an advocate of Schleiermacher’s foreignization, Ezra **Pound** (1885–1972) and José Ortega y **Gasset** (1883–1955), to name a few (11–14).

► 1940s–1950s

The most dominant issue of translation theory in this period was that of (un)translatability and much thought was given to whether existing linguistic and cultural barriers can be surmounted (Venuti 2000, 67). Literary criticism stressed that, considering different styles, genres, and conventions, it was impossible to render a text in a foreign language (68).

The most striking examples of this period were Willard van Orman **Quine** (1908–2000) with his “radical translation” of the 1950s, Vladimir Nabokov and his disciplined literalism, and Roman Jakobson, who approached translatability from a semiotic point of view (Venuti 2000, 67–69). I shall discuss Nabokov’s translation strategy, as he described it when translating Pushkin’s *Eugene Onegin* into English, and Jakobson’s typology of translation in more detail below.

As a translator, **Nabokov** (1899–1977) clearly showed a great deal of respect for Russian, his mother tongue, at which he looked with nostalgia, while resenting the tendencies of American consumerism (Venuti 2000, 68). Nabokov defines translation as conveying the contextual meaning with as much precision as the syntactical system of the TL allows (Newmark 2009, 25). Nonetheless, Newmark (25) claims that instead of this definition he often followed his concept of “constructional translation” in which meanings of all words of the ST were rendered as if out of context and the ST word order was more or less kept unchanged.

As an extreme foreignizer, Nabokov showed that he had nothing but scorn for “readable” imitations and paraphrases. In his opinion, such renderings mock the ST author and they are not even to be regarded as translations. Therefore he considered the term “literal translation” itself tautological because there is no other way to truly translate than literally (Nabokov 2000, 71–77).

The term “free translation” smacks of knavery and tyranny. It is when the translator sets out to render the “spirit” – not the textual sense – that he begins to traduce his author. The clumsiest literal translation is a thousand times more useful than the prettiest paraphrase.

Even though each theory has its distinctive features, there is a considerable similarity between Nabokov's and Schleiermacher's concepts – both uphold the foreignizing strategy and shun paraphrase and imitation.

As for Nabokov's version of *Eugene Onegin* in English, he produced a heavily annotated translation. Nabokov was in favour of literal footnotes, as they explain all modulations and changes that unavoidably take place during the transfer, thereby compensating for the strict literalism (Nabokov 2000, 83). At the same time they draw attention to the translator and make the reader realize his presence in the translation (Newmark 2009, 25). As regards other translation versions of *Onegin* into English and other languages, Nabokov took a very dim view of them. He states that there had been a number of mistranslations, to start with, and did not hesitate to declare them “grotesque travesties of their model”, “combinations of irresponsible verbal felicity with the most exuberant vulgarity and the funniest howlers”, “concoctions”, and “blunders” that are “beneath contempt” (Nabokov 2000, 78). Besides deviating from literalism and attempts at adapting the ST to the TC, Nabokov puts the translator's failure down to their lack of knowledge of the Russian culture (ibid.).

One of the first ones to explore meaning and equivalence in terms of translation was a Russian-born American structuralist Roman **Jakobson** (1896–1982) Influenced by the work of Saussure, Jakobson describes three types of translation:

- 1 Intralingual translation or *rewording* is an interpretation of verbal signs by means of other signs of the same language.
- 2 Interlingual translation or *translation proper* is an interpretation of verbal signs by means of some other language.
- 3 Intersemiotic translation or *transmutation* is an interpretation of verbal signs by means of signs of nonverbal sign systems. (Jakobson 2000, 114; italics in the original)

I shall refer to these terms later in this thesis, hence the explanation above. Jakobson was particularly interested in interlingual translation which he defines as a process requiring two equivalent messages in two languages (ibid.). The process does not involve the replacement of individual code-units, because they belong to

different language systems and they are thus also different, but the replacement of the whole message, as that is the only way to render the equivalent whole. He concludes that complete equivalence is, however, impossible to reach due to cross-linguistic differences (Jakobson 2000, 114–116).

Central to the decades to come was the concept of “equivalence” and what Munday (2000, 55) calls “the translation shift approach”, which will shortly be outlined. The concept of equivalence was first introduced by Paris-born Canadian translation scholars Jean-Paul **Vinay** (1910–1999) and Jean **Darbelnet** (1904–1990), who also produced the first taxonomy of local translation strategies.⁶ They used the term equivalence to refer to one of their local translation strategies (Vinay and Darbelnet 1995, 38), but its meaning was later expanded by other translation scholars such as Nida. Since I have already explored in detail their work on local translation strategies, published in *Stylistique comparée du français et de l’anglais*⁷ (1958), in Kudějová (2011), I shall now briefly look at it from the point of view of global translation strategies.

Vinay and Darbelnet (1995) claim that the translator may choose between “direct” and “oblique” translation. Direct translation is possible when the ST and TT areas of the lexicon and structure coincide. This, seldom being the case, gives way to oblique translation which takes place when there are so called “lacunae” between the ST and TT (31). This is how Vinay and Darbelnet term the gaps between the language pair that have to be compensated for by means of oblique local strategies. In other words, oblique translation is required when direct translation would alter the meaning of the TT. (Kudějová 2011, 20)

To put it differently, what Vinay and Darbelnet (1995, 31) call direct and oblique translation is, in fact, derived from the literal vs free dichotomy, respectively. As for the oblique translation, which further comprises seven local translation strategies, they argue that it should be used sparingly and for a good reason, e.g. due to typological differences (288).

⁶ Originally called “procédés techniques de la traduction” (Vinay and Darbelnet 1958).

⁷ In 1995 translated into English as *Comparative Stylistics of French and English*.

► 1960s – 1970s

The most influential concept of literal vs free translation persists to this day. According to Munday (2001, 29), some believe that the criteria for judging translation were not specific enough and relied too much on one's subjective judgment.

As a reaction against such vagueness and contradictions, translation theory in the second half of the twentieth century made various attempts to redefine the concepts 'literal' and 'free' in operational terms, to describe 'meaning' in scientific terms, and to put together systematic taxonomies of translation phenomena. (ibid.)

Even though the age-old dichotomy has never been completely overcome, translation scholars in the 1950s and 1960s attempted at a more systematic approach to translation. On account of precision and accuracy, issues of meaning and "equivalence" became of importance and ranked among the most discussed ones (Munday 2001, 35–36). Equivalence was a linchpin of theories of many translation scholars, who tried to define its nature, and it became a controlling concept of the following years.

Such theories are subsumed under the umbrella term linguistic approaches or linguistically-oriented theories, as their proponents seek to analyze translation operations, develop taxonomies of translation strategies and differentiate between types of equivalence (Venuti 2000, 6). The relation between linguistics and translation has been made obvious in the works of many translation theorists. For example, an important role in Nida's theory of dynamic equivalence is played by sociolinguistics, as he relates language to social interaction and its interlocutors, which applies also to translation (Fawcett 2001, 120). Catford, on the other hand, employs linguistics in translation in a different way by using Halliday's grammar to describe translation (122). There are numerous other examples of applying linguistic findings to translation, but the two examples above should suffice for illustration. Before moving on to discuss individual proponents of the linguistic approach, several defining criteria can be said on this point.

In linguistic theories, the crucial role is assigned to the ST that is commonly taken for a stable unit that can be further divided into smaller and smaller units. Thus, equivalence became subject to lexical, grammatical and stylistic analyses in terms of text type and its function (Venuti 2000, 121). Up to the beginning of the 1970s, translation was perceived as a process of transcoding consisting in the substitution of equivalent units (Snell-Hornby 1988, 16).

Translation theories that are based on equivalence also acknowledge the existence of so called translation “shifts” which take place in order to attain what is most often called dynamic, functional or pragmatic equivalence (Venuti 2000, 122). In contrast to the doubts about translatability in the previous decades, theories privileging equivalence respond by promoting pragmatically-oriented translation (ibid.). It might be useful at this point to clarify what the term “translation shift approach” actually means. Munday (2001, 55–70) employs this term to refer to approaches that consist in analyzing shifts that happen during the translation process.⁸ It follows that the theories structured around equivalence and the translation shift approach are necessarily interconnected with each other and mutually complementary or even obligatory.

Many typologies of equivalence have been devised, but, for the sake of brevity, I shall focus only on the theories of Nida, Catford, Newmark, and Koller.⁹ The translation shifts approach also includes a number of models, but for the same reason I shall outline only the model of Van Leuven-Zwart.¹⁰ I shall also include the Czech and Slovak tradition comprising Levý, Popovič and Vilikovský.

⁸ Nevertheless, since Munday (2001, 56–60) specifically names Vinay and Darbelnet as proponents of that approach, it follows that the approach does not only explore the shifts occurring during translation but also the strategies whose application results in the shifts.

⁹ More of them, however, deserve to be mentioned, namely that of Gak, van den Broek and Komissarov. Even though Fawcett (1997, 60) calls these typologies “rather fuzzier”, it might be sensible to include them for they go beyond word level. Gak distinguishes between three types of equivalence according to the level at which equivalence is attained, i.e. equivalence of form, meaning and situation. Similarly, van den Broek speaks of syntactic, semantic and pragmatic equivalence (ibid.). Komissarov describes five individual levels of equivalence that build upon one another. A different type of equivalence is maintained on each level as follows: 1) general message, 2) concrete situation in both the ST and TT, 3) situational descriptors, 4) syntactic and semantic relationship between the units of the ST and TT, 5) parallelism between the ST and TT on all levels of language (Byrne 2006, 27).

¹⁰ Other proponents of this approach are Vinay and Darbelnet ([1958] 1995) and Catford (1965). However, since Vinay and Darbelnet and their taxonomy of translation strategies have already been mentioned herein within the period of 1940s–1950s and Catford has already been mentioned in connection with his concept of equivalence and correspondence, I intentionally omit them from the discussion concerning the translation shift approach proponents. As regards the rest of the figures named, I outline their approaches here even though some of them published their work related to the translation shift approach after the 1970s.

In the United States, the most prominent scholar was Eugene A. **Nida** (1914–2011), who, as an experienced Bible translator, first applied linguistics to translation. He formulated a theory of “formal” and “dynamic equivalence” which was partly inspired by transformational grammar (Snell-Hornby 1988, 14; Munday 2001, 41). What Nida defends is the principle of equivalent effect on the readership, i.e. dynamic equivalence, which he regards as the aim of each translation. Nida was a very influential figure since he dispensed with the old terms literal and free translation and introduced the first receptor-based model (Munday 2001, 42). For further discussion of Nida’s theory, see section 2.3.7.

In England, John C. **Catford** (1917–2009) proposed a very similar concept of equivalence to that of Nida. As Snell-Hornby (1988, 14–19) puts it, his concept of “formal correspondence” and “textual equivalence” is commonly regarded as an old concept with only historical value. She also describes his approach as “more general” and “abstract”. Furthermore, Catford also drew up a classification of translation shifts, which occur when the translator departs from formal correspondence (Catford 2000, 141).

A similar polarity like Nida’s dual equivalence and Catford’s formal correspondence and textual equivalence appears again when Peter **Newmark** (1916–2011) came up with his concept “semantic” and “communicative” translation (Newmark 2009, 30). Newmark and Nida, however, differ on the issue of the equivalent effect. Unlike Nida, Newmark argues that it is impossible to reproduce it and deems it “illusory” (Munday 2001, 44). Realizing that such a polar opposition of semantic and communicative translation might be too harsh, Newmark later proposes a correlative theory which is intended to smooth the rigid boundaries between the two (Newmark 2009, 30).

A detailed study of equivalence was conducted by the Swiss **Werner Koller**, who examined the notion of equivalence and correspondence (Munday 2001, 46). Munday explains the difference between the two terms as follows:

[C]orrespondence falls within the field of contrastive linguistics, which compares two language systems and describes contrastively differences and similarities. In parameters are those of Saussure’s *langue* Equivalence, on the other hand, relates to equivalent items in specific ST-TT pairs and

contexts. The parameter is that of Saussure's *parole*. (46–47; italics in the original)

Another difference is that while the knowledge of correspondence signifies competence in a foreign language, it is equivalence that signifies competence in translation (Munday 2001, 47). Technically speaking, Koller's *Korrespondenz*, reflecting formal resemblance between languages, and *Äquivalenz*, representing relations of equivalence between utterances, refer to the same concepts as Catford's formal correspondence and textual equivalence, respectively (Kenny 2001, 78).

Having said that, it still needs to be specified what precisely needs to be equivalent. Unlike the previously mentioned, Koller does not restrict equivalence to only two kinds but proposes five types of equivalence (Pym 2007, 283). Each of them operates on a different level of language. The list follows, as quoted in Munday (2001, 47):

- ▶ denotative equivalence
- ▶ connotative equivalence
- ▶ text-normative equivalence
- ▶ pragmatic equivalence
- ▶ formal equivalence¹¹

Since all five types of equivalence can hardly be achieved at the same time, the translator needs to establish a hierarchy of equivalences (48). That signals a weak point of Koller's typology, as there is no advice on how and according to what to order them. According to Pym (2007, 283), the translator should choose which equivalence to attain in accordance with the prevailing function of the TT.

A comprehensive analysis of translation shifts was performed by Kitty **Van Leuven-Zwart**. Drawing on some categories put forward by Vinay and Darbelnet and Levý, Van Leuven-Zwart produced a comparative and a descriptive model with the aim of shedding some light on norms that the translator abides by when translating (Munday 2001, 63). The comparative model aims at the analysis and

¹¹ As quoted in Munday (2001, 47), denotative equivalence pertains to the equivalence of the extralinguistic material, connotative equivalence relates to choices of lexical items, text-normative equivalence relates to text types, pragmatic equivalence focuses on the receptor of the message, and formal equivalence is related to formal and aesthetic aspects of a text.

comparison of microstructural shifts, i.e. shifts up to sentence level, while the descriptive model analyzes shifts taking place at macrostructural, i.e. discourse, level (63–65).

Even though global translation strategies as such are not the primary concern of Van Leuven-Zwart's investigation, the microstructural and macrostructural shifts, that her models analyze, are actually shifts happening at a local and a global level, respectively. The descriptive model, dealing with the global level of text, is therefore of interest as it also includes and is affected by global translation strategies that operate on those levels. Therefore I decided to include her models herein too. I shall now outline the two levels in more detail, focusing especially on the macrotextual one.

At the microstructural level, the text to be analyzed is first divided into textual units called "transems". Then, the core meaning, so called "Architranseme", of a ST transeme needs to be defined and each transeme is separately compared with its Architranseme. Based on the comparison, the relationship between the ST and TT transems is determined (Munday 2001, 64). If there is an analogy between the relationship of a ST transeme with its Architranseme and the relationship of the same TT transeme with its Architranseme, it is assumed that no shift took place. If the relationship is not analogous, a shift occurred (*ibid.*). Van Leuven-Zwart distinguishes between three major types of shifts which are further subdivided. The three major types are modulation, modification, and mutation. I shall now move on to the descriptive model which is employed when all microstructural shifts are analyzed and assessed (Munday 2001, 64–65).

The descriptive model explores the effects of the microstructural shifts at the macrostructural level. Drawing on narratology and stylistics, it relates the shifts to the interpersonal, ideational and textual linguistic functions at the story and discourse levels. Van Leuven-Zwart concludes that most of the texts she analyzed are target-oriented and aimed at acceptability in the TC, which, along with attempting to determine the norms in translation, shows that her analysis reaches further than for instance Vinay and Darbelnet's classification of translation strategies or Catford's categorization of shifts (Munday 2001, 65). Nonetheless, her model also has some weak points. The comparative model encompasses too many categories, not all of them clearly defined, which makes it difficult to monitor all of them (66).

As the last theoretical proposals within the linguistic approach I would like to mention the Czech and Slovak writings on translation, namely Levý, Popovič and Vilikovský. Jiří **Levý** (1926–1967) is rightly considered the most influential Czech translation scholar. Instead of the dichotomy of free and literal translation, he proposed a category of “noetic compatibility” that serves to differentiate between global translation strategies (1963). Anton **Popovič** (1971; 1975) and Ján **Vilikovský** (1984) put forward three categories of strategies that vary in the salience of foreign and domestic features and values. They call them “naturalization”, “creolization” and “exotization”.

Even though equivalence has been the key term in translation for a long time and it is still discussed today, it has also received criticism from some translation scholars. Several disadvantages and drawbacks of equivalence can be supplied at this point. Firstly, the term equivalence is not used consistently, which leads to the lack of consensus on how many types of equivalence there actually are, whether just two or five or even more (Pym 2007, 284). Secondly, Snell-Hornby (1988, 21–22) describes equivalence as too vague to be a valid term, since it has not been properly defined and, moreover, it creates the impression that there is some kind of symmetry between languages, which is, according to the critics, hardly the case. Thirdly, interpretation of all texts is generally considered as highly subjective and therefore it is almost impossible to determine what should remain equivalent. Rather than equivalence, many suggest the term “similarity” as the best the translator can produce (Pym 2010b, under “The doubts if Indeterminism”).¹² Lastly, the theory of equivalence dictates that the goal of translation is to be equivalent in content, style and sometimes also in effect. It is difficult to meet these conditions as it is, yet the theory of equivalence defines translation as a linguistic transfer and ignores the cultural aspect, thereby making it downright impossible to achieve the goal (Göpferich 2004, 29).

To sum up, equivalence has presented itself, on the one hand, as a concept that can be located at various levels of language and that can be referred to when capturing different types of meaning, thereby proving useful in some respects. On the other hand, however, the concept eventually became so motley that many translation

¹² This document, downloaded from http://usuaris.tinet.cat/apym/on-line/translation/2010_innsbruck.pdf, does not include page numbers. Therefore I cite a section heading under which the text that I refer to is given in the original document.

scholars suggest that it is abandoned (Shveitser 1993, 47). What did become clear is that the equivalence of the whole text should precede the equivalence of individual segments of that text (50).

► 1970s – 1980s

In the late 1970s and in the 1980s, a new paradigm appears as a reaction against the linguistically-oriented one.¹³ This paradigm is, unlike the linguistic one, functionalist¹⁴ and it understands translation essentially as a commercial operation in which the TT reader represents a customer (Newmark 2009, 21). Functionalist approaches differ from the linguistic approaches significantly. For example, the functionalist approaches put emphasis on the TT reader and concentrate mainly on non-literary texts (33).

The most dominant theory within functionalism is *Skopos* theory formed in the 1980s in Germany. Traditionally associated with Hans **Vermeer** (1930–2010), *Skopos* theory stresses the importance of the TT and its purpose and function in the TC, hence its name *Skopos* meaning “purpose” in Greek. The purpose is determined by the client and influences the choice of a translation strategy (Newmark 2009, 39–40). It follows that the purpose of the ST may differ from the purpose of the TT, but what needs to be stressed, however, is that, according to both Vermeer and Reiß, translation necessarily involves a ST of some kind which is “imitated”, “simulated” or “represented” by the TT (Göpferich 2004, 32). Thus, *Skopos* theory does not refute equivalence but makes it sparse (Pym 2010b, under “Theories of purpose (*Skopos*)”). Drawing on the theory of translatorial action of Holz-Mänttari, *Skopos* theory situates the translator in a wider context of a complex communication chain (Vermeer 1989, 173).

Besides Vermeer’s *Skopos* theory, there is also the general translation theory of Hans Vermeer and Katharina **Reiß** that differs in some respects from the former (Schäffner 2000, 238). I shall briefly summarize the main points of both versions that have not been mentioned in the general description above.

¹³ The linguistic approaches were followed by the functionalist ones and, indeed, the functionalist orientation became central, but did not replace the linguistic approaches completely (Schjoldager 2008, 145).

¹⁴ What I term “functionalist” approach is sometimes also referred to as “functional” (Bell 1991; Fawcett 1997; Munday 2001) or “functionalistic” (House 1997).

As for Vermeer, there are three rules that constitute his Skopos theory, i.e. the skopos rule, coherence rule and fidelity rule (236). The skopos rule stipulates that human action is governed by its purpose. The coherence rule says that the TT needs to be coherent enough so that its readers are able to understand it, and the fidelity principle refers to a certain relationship that should exist between the ST and TT after the first two principles have been implemented (Schäffner 2000, 236).

The general translation theory of Vermeer and Reiß describes the ST as “an offer of information”, which clearly suggests that the ST is not carved in stone (ibid.). As far as the relationship between the ST and TT is concerned, Vermeer and Reiß differentiate between “equivalence” and “adequacy”. Equivalence is achieved when both the ST and TT perform the same communicative function, whereas adequacy is achieved when their functions do not correspond with each other, as the skopos of the TT is different from that of the ST (House 1997, 12). Moreover, Reiß incorporates her text typology into the general translation theory, as she believes that the text type of the ST is the key invariant in translation and governs the translator’s undertaking (17). Drawing on Bühler’s model of three functions of language, she proposes a model consisting of the following text types: informative, expressive, appellative, and audio-medial texts. Even though Reiß is far more specific about the factors that influence equivalence, i.e. text type, functions of language, than Koller, House (17) claims that determining the text type requires a careful analysis of the ST which is missing in Reiß’s model. Therefore House (17) concludes that Reiß does not give a sufficient explanation of how to establish the function of language and text type.

Besides Skopos theory, functionalism offers other variants. Christiane **Nord’s** functionalist approach is one of them. She agrees with Vermeer on the importance of functionality of the TT, but at the same time she emphasizes that there are other criteria that influence translation. What Nord has in mind here is the relationship between the ST and TT which implies loyalty both to the ST author and to the TT recipient (Nord 1991, 28–29). She also introduces an ethical component, saying that the translator should not distort the author’s intention. As for translation strategies, Nord (1997, 49) claims that the TT must be either SC-oriented or TC-oriented upon which she bases her “documentary” and “instrumental” translation respectively.

Unlike Nord, Justa **Holz-Mänttari’s** theory of translatorial action of 1984 “dethrones” the ST as she argues that translation does not require any ST at all (Nord

1991, 28). This shows that she has less respect for the ST not only than Nord but also than Vermeer. For Holz-Mänttari, text is merely a means of conveying a communicative function with which Nord (1991, 28) disagrees, arguing that there cannot be any translation process without a ST. Therefore Holz-Mänttari does not use the term “translation” but “translational action” that encompasses diverse kinds of intercultural communication (Göpferich 2004, 32). In all kinds of intercultural communication, there is an active chain of participants starting with the initiator through the expert translator to the ultimate receiver of the TT (Pym 2010b, under “Theories of purpose (Skopos)”).

Even though I mention Juliane **House** after all proponents of linguistic and functionalist approaches, chronologically speaking, she can be thought of as a link between the linguistically-oriented and functionally-oriented approaches. For easier comprehension I, however, think it best to mention her last so that her approach can be seen in the context of the four previously mentioned exponents of functionalism. I described her as a “link” between the two approaches because House (1977) is a proponent of functional linguistics which emphasizes the pragmatic aspect of translation. That is, her work goes beyond the scope of purely linguistic approaches. In other words, her main concern is not investigating translation shifts, and neither does she subscribe to purely functionalist statements. In fact, House (1997, 12) criticizes the functionalists for their lack of emphasis on the role of the ST, as exemplified below.

[B]y its very nature translation is characterized by a double binding relationship: it is simultaneously bound to the source text and to the presuppositions and conditions of governing its reception in the target linguistic and cultural system.

Operating in the same functionalist paradigm, Holz-Mänttari (1984) entertains an equally cavalierly notion of a translation. She states, for instance, that it is of secondary importance what exactly one means by a “translation”.

Furthermore, House (1997, 12) doubts if the distinction between equivalence and adequacy made by Vermeer and Reiß is of any real use and goes on to say that even if it was, Vermeer and Reiß failed to explain how one recognizes if a translation

is equivalent or adequate. On the whole, House (15–16) suggests that functionalist approaches in general should not be viewed as part of linguistics but, considering their focus on the TC, should belong to cultural studies.

As regards House's original model for evaluating translations, it is a pragmatically-oriented model originally published in 1977.¹⁵ Employing components of Halliday's functional theory, register theory and discourse analysis on the one hand, and the notion of equivalence, on the other, she devised a model for the ST and TT analysis both from a linguistic and a cultural point of view (House 1997, 29). Based on that model she draws a distinction between "overt" and "covert" translation that is often compared to that of Nord's documentary and instrumental translation and even to Newmark's semantic and communicative translation respectively (Fawcett 1997, 114).

According to Pym (2010b, under "Theories of purpose (Skopos)"), the opposition formed by the functionalists was well thought-out and it expressed clearly what linguistically-oriented assumptions it did not consider fit for translation. As Pym describes below, it seems that the functionalists did not reach its full potential.

That opposition, and the professional realities that underlay the insights of *Skopos*, had the potential to shift the whole field of translation theory; there was a revolution at stake. The paradigm nevertheless stagnated in the 1990s; the number of German-language contributions to research and debate on translation would seem to have declined remarkably in recent years (cf. Toury 2009); the revolution somehow had nowhere to go. (under "Theories of purpose (Skopos)"; italics in the original)

One of the factors that contributed to the stagnation might have been the way Skopos theory was presented. The theoretical framework was formulated with such confidence that no empirical testing seemed necessary and its involvement in translation practice was not so extensive (under "Theories of purpose (Skopos)"). But there is more to the discussion. Just like the linguistic approaches came to be criticized by the functionalists, the drawbacks of functionalism were also soon pointed out. The main objection to Skopos theory was raised due to its definition of

¹⁵ House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.

the relationship between the ST and TT and the definition of translation (Schäffner 2000, 237). In their efforts to provide for a general theory, Vermeer and Reiß do not draw any clear distinction between translation proper and other kinds of transfer such as adaptation (ibid.). This means that, while in translation proper, the ST is the overriding factor according to which the TT is evaluated, in the context of Skopos theory, the TT is dependent on the skopos of translation. Skopos theory, however, fails to take into account that achieving the purpose might not be sufficient for an adequate translation because, even if the purpose is fulfilled, the TT might be deficient from a lexical, syntactic or stylistic viewpoint. Such criticism comes mainly from the exponents of the linguistic approaches who argue that functionalism downplays some complexities surrounding translation and that it can hardly be applied to literary translation (Schäffner 2000, 237–238). Another objection was raised by Pym in relation to translator ethics. Pym (2012, 94) states that Vermeer's definition of the ethical obligation of the translator is merely stating the obvious for, according to Vermeer, the translator translates "in good conscience" and "in the optimal way". Since Vermeer says that it is the translator who decides what the optimal way is, Pym assumes that the translator's ethical duty is just to translate to the best of their ability, which is something the translator does at all times anyway. To put it differently, everything that the translator considers ethical is, according to Vermeer's definition, ethical and that is not in the least an elaborate statement (Pym 2012, 94).

All in all, functionalism helped to draw more attention to the TT and showed that it is not just the ST that influences translation but, among other factors, also the purpose of translation itself. In so doing, functionalist approaches refreshed translation studies by putting forward theories that allow a less ST-dependent translation (Schäffner 2000, 238).

At around the same as functionalism developed in Germany, another paradigm was forming. Unlike the proponents of linguistic approaches who tried to define how an ideal translation should look, this new school of thought investigated what norms influence translation and what effects translations have in the literary system of the TC (Pym 2010b, under "The import of descriptions"). The approach can be therefore generally described as descriptive, hence its name "Descriptive

Translation Studies” or “DTS”.¹⁶ Leading exponents of the descriptive approach are grouped under the Tel Aviv School. Its members, such as Gideon **Toury** or Itamar **Even-Zohar**, articulated the key statements regarding the descriptive studies that follow.

The descriptive approach does not explore pre-defined equivalence that should be maintained between the ST and TT, as used to be the case with the linguistic approaches, but takes the existence of equivalence for granted (under “The import of descriptions”). Toury claims that it is an axiomatic fact that there is a relationship of equivalence between the ST and TT. What is of more interest, however, is to examine the norms that are followed during the translation process, since it is the norms that establish the mode and scope of equivalence (Toury 1995, 61). Toury (54) argues that translation, as socio-cultural communication, is limited by a number of factors. Such factors commonly include typological differences between languages or textual traditions, but here Toury draws attention to socio-cultural factors which he divides into rules, norms and idiosyncrasies. Having studied a great deal of translations, he argues that translators apply different translation strategies and ultimately produce different translations because they operate under different conditions. In short, performing under different conditions influences how they behave. Their behaviours show patterns and those patterns constitute norms. Being subject to different norms then inevitably leads to different performances (Pym 2010b, under “The import of descriptions”).

Having outlined the importance of translations within DTS, I shall now discuss the role of the ST. The descriptive approach, being target-oriented, plays down the significance of the ST as all literary translations are assumed to belong to one system only, to the literary system, or, in fact, a polysystem, of the TC. Within that system, translated literature can be either peripheral or central according to the relationship between the SC and TC (under “The import of descriptions”). The polysystem constituted by translations then forms norms that constraint the translator’s decisions, which leads back to the relevance of norms within this approach.

¹⁶ This name, also in its abbreviated form, gained more ground after Toury’s *Descriptive Translation Studies and beyond* (1995). It was introduced by James S. Holmes in his map of “Translation Studies” which is now commonly used to refer to the whole discipline. Holmes first used it at the Third International Congress of Applied Linguistics in Copenhagen in 1972 (Toury 2012, 1–4). Having the term “translation studies” at my disposal, I shall use it hereinafter to refer to the discipline.

To conclude, I shall address the differences and similarities between the descriptive approach, represented by Toury, and the functionalist approach, represented by Vermeer, to provide an overall objective comparison of their mainstays. Firstly, both Toury and Vermeer attach considerably less importance to the ST and concentrate on the TT and its function, albeit from different perspectives (under “The import of descriptions”). In the descriptive approach, the TT and its function is examined retrospectively, while the functionalists examine it both prospectively and retrospectively (Göpferich 2004, 34). Secondly, they understand the concept of function itself differently. Toury’s function refers to what a translation does in the whole system of the TC, while Vermeer views it as a role played by a translation. It means that Toury understands the term in a wider context than Vermeer. Thirdly, both of them attend to equivalence, but, again, their stances are radically different. Toury presupposes that it is present in every translation, whereas Vermeer regards it as a very rare case (Pym 2010b, under “The import of descriptions”). Lastly, functionalism is said to have stagnated recently due to the lack of research and discussion. In a way, the same can be said about the descriptive approach as its influence is impeded by, partly, the competition from and strong disagreement with Skopos theory, and, partly, by the inability of individual descriptive camps to cooperate and unite their terminology (under “The import of descriptions”).

► 1990s – Recent and Contemporary Writings

By the 1990s, translation studies as a discipline have academically advanced enough to acquire a certain institutional character and to multiply the amount of translation training programmes. A number of approaches have developed. Some of them drew on or followed up already existing approaches, while new ones sprang up concentrating on those aspects that were not previously studied. As the approaches proliferated, it became difficult to determine which approach is the leading one (Venuti 2000, 333). Nevertheless, two orientations gained ground and became most visible. One of them is a cognitive, also called psycholinguistic, approach and the other is a cultural approach, as it employs tools from cultural studies.

These two directions gained most visibility because there was a growing interest in exploring what is going on in the translator’s head while translating and, at

the same time, translation scholars sought to investigate translation from different perspectives than until then, and so translation studies became a culturally, politically and sociologically engaged discipline (Venuti 2000, 333; Fawcett 1977, 135). Venuti (2000, 333–334) describes the the situation as follows:

The decade sees provocative assessments of the competing paradigms. It also sees productive syntheses where theoretical and methodological differences are shown to be complementary, and precise descriptions of translated text and translation processes are linked to cultural and political issues. At the start of the new millennium, translation studies is an international network of scholarly communities who conduct research and debate across conceptual and disciplinary divisions.

For cognitive approaches, the principal area of research is how translators and interpreters process information. The translation process inevitably requires a transfer of meaning. This mental process is based on and fuelled by our processing skills (Bell 2001, 185), thereby representing an important link between theory and practice. This area of research is associated with Wolfgang **Lörscher** (1991) who investigates thinking in cognitive psychology and language learning relevant to research in translation.

As for translation itself, he explores the translation process through analyses of the translator's performance in order to track translation strategies. They are inherent in the translation process and they are part of the translator's performance, but they are not directly traceable (Lörscher 2005, 598). Lörscher (1991) also deals with some terminological issues and provides his own definition of terms actively used in translation studies. Since the thesis takes on the issue of translation strategies, it is relevant to say that Lörscher (1991, 76) defines the term "translation strategy" as "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another." For further discussion of Lörscher's concept of a translation strategy, see Kudějová (2011, 15).

The other trend within cognitive approaches is rather theoretical than empirical. Its main exponent is Ernst-August **Gutt** who, drawing on relevance theory, speaks of translation as interlingual interpretative use. His approach is less

obviously a psycholinguistic one, but since it concerns psychology of communication and a theory of cognition is its mainstay, it is often included in cognitive approaches (Fawcett 1997, 135). For Gutt's application of relevance theory to translation and his distinction between "direct" and "indirect" quotation/translation, see section 2.3.13.

Having summed up the main features of the first, cognitive, orientation, I shall now shift my attention to the cultural orientation. The influence of cultural studies on translation started growing in the early 1990s, which became known as a so-called "cultural turn" (Marinetti 2011, 26). The term was coined by Susan **Bassnett** and André **Lefevere**, who rejected linguistic approaches and first suggested that translation should move closer to cultural studies. The term refers to a shift in both theory and methodology (ibid.). According to Bassnett and Lefevere, translation is the study of cultural interaction and therefore it cannot be understood through the analysis of linguistic material of the ST and TT, as was postulated by the theory of equivalence. In their opinion, translation belongs to the TC and needs to be understood in terms of its socio-historical context. Furthermore, Bassnett and Lefevere see translation as a powerful agent in constructing cultural identities and also as manipulation (Marinetti 2011, 26–27).

Translation is, of course, a rewriting of an original text. All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and society. Rewritings can introduce new concepts, new genres, new devices, and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulative processes of literature as exemplified by translation can help us towards a greater awareness of the world in which we live. (Lefevere 1992, xi)

In the mid 1990s, the issue of ethics came up and it is addressed especially by Lawrence **Venuti**. Venuti (1995, 18) takes the concept of translation as manipulation a step further and talks about violence which is, in his opinion, inherent in both the

concept and activity of translation. Venuti (1998, 29) also argues that an important role in translation is played by social institutions which are most commonly not taken into account. At this point, he criticizes Toury for not considering the cultural aspect in his description of norms (Venuti 1998, 29). As for translation strategies, Venuti (1995), reworks Schleiermacher's strategies calling them "foreignization" and "domestication" which are discussed in more detail in section 2.3.15.

As all the previous approaches, also the cultural orientation has been criticized. On the one hand, Pym (2010a, 148) states that the cultural approach goes beyond the scope of translation as it focuses more on cultural processes than on linguistic ones. On the other hand, he says that the cultural turn has already been part of DTS and therefore the cultural approach does not bring anything new and innovative into translation studies (149).

Last but not least, I shall discuss Anthony **Pym**, as he is undoubtedly one of the most active figures of the current translation studies. Commenting on almost every topic within translation studies there is, Pym constitutes a very prolific translation theorist. On account of his broad focus of interest, it seems rather difficult to classify him in terms of what translation theory he subscribes to, and therefore I intentionally mention him last. In his numerous publications, Pym discusses all the above mentioned paradigms. He goes back to the issue of equivalence which is, in his opinion, merely a cover term for the translator's servitude (Pym 2010b, under "The complexities of equivalence").

What he, however, finds interesting is to inspect the difference between two competing conceptualizations of equivalence which he calls "natural" and "directional" equivalence. According to Pym (2010a), natural equivalence pertains to local translation strategies and directional equivalence pertains to the global ones. He argues that there is always some kind of equivalence between the ST and TT, be it equivalence of form, function or some other value. Therefore equivalence, in one way or another, underlies almost every translation theory there is. Pym (2010a, 6) does not propose his own terms for local and global strategies. Instead, he lists a number of already existing taxonomies of local strategies and terminological variations of the source-oriented and target-oriented global strategies and thinks about them in terms of natural and directional equivalence.

As for natural equivalence, Pym (2010a, 6–24) claims that it should be maintained when translation takes place both from the SL into the TL and vice versa.

It means that when a portion of the TT is back-translated into the SL, the translator should arrive at the original portion of the ST that s/he started with. All this is ensured by the application of local strategies. To illustrate his point, Pym names some local strategies developed by e.g. Vinay and Darbelnet, Vázquez Ayora and Malone.

In contrast, directional equivalence is not reciprocal. It concerns the global textual level and therefore also the global strategies (Pym 2010a, 25–38). Here he mentions a number of translation scholars from Cicero to Venuti, all of whom are discussed herein.

2.3 GLOBAL TRANSLATION STRATEGIES: DICHOTOMY AND ITS VARIETIES

2.3.1 St. Jerome

St. Jerome describes his approach to translation in his *Letter to Pammachius*. Having been accused of not being able to translate accurately, meaning word for word, *Letter to Pammachius* serves as a justification of his translation practice (Jerome 2004, 21). In support of his translation, he refers to authorities such as Cicero and Horace, claiming that translating word for word is a crime (22–23). He regards translating sense for sense as the only viable solution, since translating word for word degrades the quality of the ST and makes the TT sound ridiculous and absurd (24).

Indeed, I not only admit, but freely proclaim that in translation . . . from the Greek – except in the case of Sacred Scripture, where the very order of the words is a mystery – I render not word for word, but sense for sense. In this matter I have the guidance of Cicero. . . . How much he omitted, how much he added, and how much he changed in order to display the properties of another language through the properties of his own, there is not enough time to say. (Jerome 2004, 23; italics in the original)

To defend his choice, he calls attention to the lack of some words in the TL as opposed to the SL, to different grammatical cases and rhetorical figures, and ultimately to the different nature of both languages, which in word-for-word translation conceal the meaning and hinder the translator in preserving the beauty of the ST (24).

Moreover, St. Jerome perceives translation as a competition between the ST and TT and aims at producing a TT that supersedes the original. He likens the content of the ST to a prisoner and sees the translator as a conqueror who conquers the concepts of the ST and reproduces them in the TL (Friedrich 1992, 12–13). Friedrich (2) calls such an attitude towards translation “cultural and linguistic imperialism” which shows how the Romans used the SL to enrich their own.

St. Jerome (2004, 23) describes how he translates, how he notes the sense of each section in the margins to eventually render the sense of the whole ST, which means that he concentrates on the translation process rather than the product.

2.3.2 Dolet

In his manuscript *The Way to Translate Well from One Language into Another*¹⁷ Dolet formulates five principles of translation ordered according to their importance. The following list is taken from Munday (2001, 26):

- 1 The translator must perfectly understand the sense and material of the original author, although he [sic] should feel free to clarify obscurities.
- 2 The translator should have a perfect knowledge of both SL and TL, so as not to lessen the majesty of the language.
- 3 The translator should avoid word-for-word renderings.
- 4 The translator should avoid Latinate and unusual forms.
- 5 The translator should assemble and liaise words eloquently to avoid clumsiness.

Even though these principles are not strategies by themselves, together they form one as they instruct the translator to relate to the TL and avoid influence of the SL. The same can be said about Tytler's three principles outlined in section 2.3.4.

2.3.3 Dryden

In his *Preface to Ovid's Epistles*, Dryden (1992, 17) categorizes translation into the three following types:

First, that of metaphrase, or turning an author word by word, and line by line, from one language into another. . . . The second way is that of paraphrase, or translation with latitude, where the author is kept in view by the translator, so as never to be lost, but his words are not so strictly followed as his sense; and

¹⁷ Translated from the original *La manière de bien traduire d'une langue en l'autre* (1540).

that too is admitted to be amplified, but not altered. . . . The third way is that of imitation, where the translator . . . assumes the liberty, not only to vary from the words and sense, but to forsake them both as he sees occasion; and taking only some general hints from the original.

As for metaphrase, Dryden (1992, 18) claims that rendering word for word is not far from pedantic translation and further refers to Denham who calls such a way of translating a “servile path”. Like St. Jerome, he draws attention to typological differences between languages, even more so when one of them is Latin. He considers Latin a “compendious“ language and declares word-for-word translation from Latin into modern languages cumbersome and almost impossible (ibid.).

'Tis much like dancing on ropes with fettered legs: a man may shun a fall by using caution; but the gracefulness of motion is not to be expected: and when we have said the best of it, 'tis but a foolish task; for no sober man would put himself into a danger for the applause of escaping without breaking his neck. (Dryden 1992, 18)

As much as metaphrase is inadvisable due to its servility to the ST, imitation, on the other hand, is inadvisable because it requires too much freedom. Such freedom might be useful for the translator as it allows them to alter the message, to become a co-author, in a way, but it is a great injustice to the author (20). Therefore, Dryden regards these two strategies as two extremes that should be best avoided.

Leaving out those two options reduces Dryden's triadic model to paraphrase. He finds paraphrase the most acceptable, as it ensures freedom of expression, while it does not alter the author's sense which is sacred (Dryden 1992, 21).

Dryden, too, relates more to the translation process as the translation scholars before him, but what is different in his theory is that he offers three types of translation, not just two. Metaphrase represents the source orientation, whereas paraphrase is target-oriented. Imitation fits nowhere within that scale because however close or distant a translation verbally is from the SL or TL, the meaning is supposed to remain the same.

2.3.4 Tytler

Much like Dolet and his principles of translation, Tytler (1907) develops three principles which he also refers to as the general laws of translation. If the translator follows these laws, s/he should arrive at what Tytler calls “a good translation”. As he defines it, a good translation communicates the message of the ST in such a way that a native speaker of the TL comprehends it and perceives it in the same way as a native of the SL did with the ST (1907, 9). According to Tytler (9), it follows:

- 1 That the Translation should give a complete transcript of the ideas of the original work.
- 2 That the style and manner of writing should be of the same character with that of the original.
- 3 That the Translation should have all the ease of original composition.

Aware of the diversity of views on such an issue of great complexity as translation, Tytler (7) believes that his first law, dictating that the meaning of the ST needs to be maintained, is a commonly agreed requirement for a good translation and the first and foremost duty of the translator. The second rule addresses the fashion in which the meaning should be retained, namely that the translator should opt for a style that matches that of the ST. What he means by the identical or similar manner is e.g. preserving the word order (Tytler 1907, 8). Since the first law seems to run counter to the second one, Tytler proposes the third, final law according to which the translator should seek the ideal way between them to produce a translation that conveys the message and reads naturally (*ibid.*).

As I pointed out above, Tytler’s principles coincide with those of Dolet in many respects. Dolet’s first principle, emphasizing that the translator needs to understand the meaning of the ST perfectly, matches Tytler’s first principle. Without being able to understand the meaning, the translator could hardly transfer it into the TL. Dolet’s second principle, namely that the translator needs to have the knowledge of both languages involved, is mentioned by Tytler too, only outside his three principles. Dolet’s last three principles are technically all included in Tytler’s third principle, only Dolet goes into more detail explaining them.

All the translation scholars that have been discussed up to this point seek to provide guidelines as to how to translate in order to provide a good translation.¹⁸ Although their primary interest is in the translation process, some thought is also given to how a translation as a product should look. For example, St. Jerome (2004, 23) describes how he translates, how he notes the sense of each section in the margins to eventually render the sense of the whole ST, which means that he concentrates on the translation process rather than the product. Similarly, Dolet speaks of the *way* to translate well, emphasizing the translation process.

Translation scholars up to the 18th century were chiefly interested in overcoming linguistic differences, but the cultural ones remained, more or less, unnoticed. The first one to take them into account was Friedrich Schleiermacher at the beginning of the 19th century. Since then, cultural differences have been given a great deal of attention by almost every translation scholar.

2.3.5 Goethe

Goethe distinguished between three kinds of translation which he termed “epochs” of translation. These epochs differ from one another in the level of resistance or conformity to the SL and SC, i.e. the foreign (Weissbort and Eysteinnsson 2006, 200).

The first epoch seeks to express the foreign by means of the TL. Goethe deems this approach appropriate for translation of prose because prose is generally simpler than poetry and usually lacks poetic creativity, hence the term prosaic epoch. Moreover, introducing the foreign “excellence” into the TC through the TL educates the TT reader without their knowledge of it (Goethe 2004, 64). An example of prosaic translation is Luther’s translation of the Bible. Goethe (64) comments on the first epoch further:

The plain prose translation surprises us with foreign splendors in the midst of our national domestic sensibility; in our everyday lives, and without our realizing what is happening to us – by lending our lives a nobler air – it generally uplifts us.

¹⁸ The term “good translation” is a debatable one and, considering the current translation terminology, too vague to be valid, but since I am summarizing translation practice up to the 18th century, I consider it appropriate to use.

The first epoch can therefore be defined as target-oriented (Snell-Hornby 2006, 12). The second epoch is called parodistic as the translator “travels” to the foreign country, modifies the foreign message according to his own thinking and presents it in the TC as their own. That is to say that the translator is left with more scope for own translation decisions, which makes their work more diverse (Goethe 2004, 64). Generally speaking, parodistic translation refers here mainly to the French tradition which dates from the 17th century when it became known as “les belles infidèles” (Snell-Hornby 2006, 12). French translators were, unlike German translators, keen to “paraphrase and disguise” and their opinion on translation was aptly described by Schlegel in 1798 in one of his dialogues, in which a Frenchman says: “We look on a foreign author as a stranger in our company, who has to dress and behave according to our customs, if he desires to please” (ibid.). These words seem to match Goethe’s own definition of parodistic translation, as he defines it thus: “Just as the French adapt foreign words to their pronunciation, just so do they treat feelings, thoughts, even objects; for every foreign fruit they demand a counterfeit grown in their own soil” (Lefevre 1977, 36).

The third epoch, also described as the highest one, can be defined as source-oriented. Goethe (2004, 65) describes it as follows:

[T]he goal of the translation is to achieve perfect identity with the original, so that the one does not exist instead of the other but in the other’s place.

This kind met with the most resistance in its early stages, because the translator identifies so strongly with the original that he more or less gives up the uniqueness of his own nation, creating this third kind of text for which the taste of the masses has to be developed.

The third epoch is referred to as the final one because it is not far from interlinear translation. In other words, the TT reader is taken back to the ST, which completes the circle within which the translator can render the known and unknown of the foreign by means of translation (66).

2.3.6 Schleiermacher

Before a closer inspection of Schleiermacher's translation strategies, a few introductory notes are in order. Having spoken of Schleiermacher's hitherto unexplored distinction between the translator and interpreter in the previous chapter, I shall start with what knowledge and expertise the translator should have according to him. Schleiermacher (1992, 39) states that no one else but a translator who has diligently studied the TL and has the complete and precise knowledge of the TC and author's individual works is competent enough to try to communicate the understanding to the TT reader. The question is, should the translator put the ST author into such a close relationship with the TT reader, who knows neither the SL nor the author, when the two are so different from each other? Even though Schleiermacher makes translation look like a foolish undertaking, he comes with two ways to convey the message (40).

Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he leaves the reader alone as much as possible and moves the writer toward the reader. (42)

These two ways are complete opposites and therefore the translator needs to either choose one and never combine it with the other or seek something in between the two (Schleiermacher 1992, 42–43). Moving the reader toward the writer implies the source orientation. It is what Venuti later popularizes as “foreignization” or a “foreignizing” strategy which results in a type of a literal rather than a free translation. Moving the writer toward the reader, on the other hand, implies the target orientation which Venuti calls “domestication” or a “domesticating” strategy.

Schleiermacher rejects any third strategy. Despite the fact that he offers two options to choose from, he claims that only one of them constitutes real translation. Schleiermacher (1992, 43) is strongly in favour of moving the reader toward the writer which means that it is the translator's task to create such a translation that provides the TT reader with the same experience and pleasure that reading the ST provided to the ST reader (44). In order to achieve this, not only the translator but also the TT reader needs to have certain abilities. The TT reader needs to be educated

and familiar enough with the SL to be able to capture the gist of the message without being misled by details (Schleiermacher 1992, 44).

Nonetheless, moving the reader toward the writer involves some difficulties. The translator is hardly ever able to master the foreign language to such an extent as the native one, which makes it difficult to recognize how to pass the feeling of foreignness of the ST to the TT (46). According to Schleiermacher (46–47), being able to retain the level of foreignness that is needed is a hard skill to acquire. On the one hand, to retain foreignness in the TT means that the translator needs to sacrifice something of the TL however tempting it is to use it in the best possible way. On the other hand, the level of foreignness is never specified and once it is overdone, it could humiliate both the writer and the translator (*ibid.*).

If the translator decides to apply the other strategy and move the writer to the reader, then the translator needs to produce a TT with the same naturalness of expression and grace that the ST had (Schleiermacher 1992, 49). It is his task to render the message as the writer of the original would do if he could speak the TL.

Schleiermacher (40) also comments on the use of paraphrase and imitation in translation but does not approve of either of them. In Schleiermacher's opinion, paraphrase kills the impression made by the ST and deals with the linguistic differences in a too mechanical way, i.e. the translator decreases or increases values and effects when s/he sees fit as a mathematician would do.

[P]araphrasers labors its way through an accumulation of loosely defined details, vacillating between a cumbersome “too much” and a tormenting “too little.” (40)

On account of these drawbacks of paraphrase, the TT reader supposedly realizes that the TT has been changed too much to resemble the original, which makes paraphrase rather undesirable (Schleiermacher 1992, 40). As for imitation, it prides itself on being able to communicate any message with the same effect as that of the original. To reach that, the TT usually has to be changed significantly, which ultimately leads to a creation of a new piece of writing rather than a translation (41).

Schleiermacher's thinking was largely shaped by the political relationship between Germany and France (Pym 1995, 2). He sought to encourage German nationalism and make German a world language by promoting the foreignizing

strategy in translation. He disapproved of ethnocentric translation popular in Napoleonic France (Faull 2004, 14).

Schleiermacher has become a dominant and often cited figure in translation history. Yet his approach to translation is often criticized for a number of reasons. Pym (1995, 2) claims that Schleiermacher provides no explanations and examples of his two strategies and considers his statements a string of metaphors devoid of any practical value. Lefevere (1977, 67) shares his opinion and adds that Schleiermacher places great demands on the TT reader that are nowadays almost impossible to satisfy. He asks for a readership familiar with foreign languages, which runs counter to current monolingual tendencies. His preference for the educated readership was a major stumbling block even in his time as it discriminated against the middle and working classes constituting the majority of the German population (Venuti 1991, 133). Venuti (133) goes as far as to call it “an elitist bourgeois cultural discourse of literary refinement”.

2.3.7 Nida

Nida’s general view on translation is that since no two languages are the same, the translator always needs to choose whether to give preference to the form or to the meaning. It follows that as long as that is true, there cannot be any exact translation (Nida 2000, 126). As fully exact translation is ruled out, Nida (129) makes a key distinction between two poles of translating, namely formal equivalence and dynamic equivalence. Nevertheless, he emphasizes that in between these two basic orientations, there is a wide spectrum of types of translation. These types differ in their positions on the scale of formal to dynamic equivalence. Formal equivalence is source-oriented and concentrates mainly on accuracy of information. Nida (129) defines it as follows:

Formal equivalence focuses attention on the message itself, in both form and content. In such a translation one is concerned with such correspondences as poetry to poetry, sentence to sentence, and concept to concept. Viewed from this formal orientation, one is concerned that the message in the receptor

language should match as closely as possible the different elements in the source language.

A translation in which formal equivalence is attained aims at preserving formal elements of the ST, such as grammatical units, sentence order and composition. Also, idioms tend to be translated literally. If it is not possible to reproduce some formal features within the text, the translator can use explanatory notes (Nida 2000, 135). A considerable disadvantage of formal equivalence is that the translation may not be easily understandable to an average reader, and that is why it is advisable to employ formal equivalence only when dealing with certain text types (*ibid.*).

By contrast, dynamic equivalence seeks to reproduce the dynamic relationship between the ST and its reader in the TC.

A translation of dynamic equivalence aims at complete naturalness of expression, and tries to relate the receptor to modes of behavior relevant within the context of his own culture; it does not insist that he understand the cultural patterns of the source-language context in order to comprehend the message. Of course, there are varying degrees of such dynamic-equivalence translations. (Nida 2000, 129)

Unlike formal equivalence, dynamic equivalence allows the translator to make changes both in lexicon and grammar to render a *natural* translation.¹⁹

Having outlined the difference between the polarities, I shall now look at what factors, according to Nida, the translator needs to consider before s/he decides which orientations to follow. Nida (127) speaks of (1) the nature of the message, (2) the purpose of the author or the purpose of the translator and (3) the type of audience as of three factors that are responsible for production of different translations. Nida (129) strongly favours dynamic equivalence and claims that the translator's goal is to search for the closest possible equivalent in the TL. He also formulates four basic

¹⁹ Nida (2000, 136) employs the term "natural" rendering to refer to such a translation that "fit[s] (1) the receptor language and culture as a whole, (2) the context of the particular message, and (3) the receptor-language audience."

requirements of successful translation that are attached below, as quoted in Munday (2001, 42).

- 1 making sense;
- 2 conveying the spirit and manner of the original;
- 3 having a natural and easy form of expression;
- 4 producing a similar response.

Since it is not usually possible to satisfy all the requirements, Nida's ultimate rule is that correspondence in meaning must prevail over correspondence in style (Munday 2001, 42). Nida also puts a great emphasis on the role of context in translation and the translator's knowledge of the TC. As he puts it, these two factors influence how the TT reader interprets the TT, since the same message can be interpreted differently in different cultures.

Nida's principal of equivalent effect on the reader, however, has been often criticized for several reasons. Firstly, the effect is difficult to measure, let alone reproduce. Secondly, sometimes it is not even possible to determine who the TT reader will be, in which case the translator does not know on whom the TT should have some effect. Thirdly, the TT might have a different purpose than the ST, which would inevitably change the effect supposed to have. And lastly, there might not be any ST, which means the TT and its effect has nothing to be equivalent to (Chesterman 1989, 80). It is, however, important to bear in mind that Nida applied the theory of dynamic equivalence to literary translation, especially then to Bible translation. He was chiefly interested in the equivalent effect of the Bible which might be easier to define than that of other text types (Schjoldager 2008, 68).

Nida clearly focuses on the translation process. In actuality, he proposes his own three-stage model of the translation process in which he tries to map what the translator goes through between obtaining the ST surface structure and producing the TT surface structure (Nida 1989, 82). Even though he analyzes the process, which suggests that he is interested in the strategies that are applied to create the TT, the terms of formal equivalence and dynamic equivalence are not terms referring to strategies, but rather to what the strategies are supposed to maintain. That means that when the translator seeks to maintain dynamic equivalence, s/he employs different strategies than those s/he would employ for capturing formal equivalence.

Nevertheless, as long as he investigates *how* to achieve a formally or dynamically equivalent translation, it can be said that his primary interest lies in the translation process. Figure 4 illustrates Nida's model of the translation process.

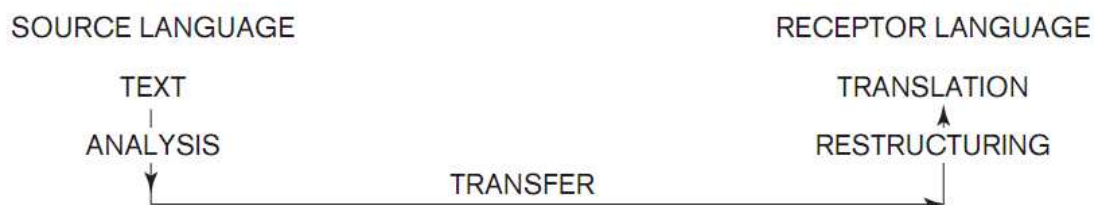


Figure 4. Nida's three-stage model of the translation process (from Hatim and Munday 2004, 161)

2.3.8 Levý, Popovič, Vilikovský

Levý (2011, 23) claims that translation is, first and foremost, a communication in which constant decision making is inherent. The theoretical framework of the process is illustrated in Figure 5. Levý (31) further divides the translator's work into the following three stages: (1) apprehension of the source, (2) interpretation of the source and (3) re-stylisation of the source. During this process, a translation is created, but the process does not end there. The translation is only complete when it is read by the TT reader (Levý 2011, 30). It means that the translation is constituted by three interpretations in total, namely the author's interpretation of reality, the translator's interpretation of the ST and, finally, the reader's interpretation of the TT. Therefore the translator's needs to consider who the TT reader will be and adjust the translation accordingly (ibid.).

		Author			Translator			Reader	
Reality	→	Selection	Stylisation	Text in → Foreign Language	Reading	Translation	Text in → Translator's Language	Reading	Concretisation

Figure 5. Levý's communication chain in translation (taken from Levý 2011, 23)

Levý proposes the terms “noetic subjectivism” and “noetic objectivism” which express how culture-specific features are treated in translation (Jettmarová 2011, xxii). Noetic subjectivism means that the SC features are preserved in the TT, while noetic objectivism requires their generalization, concealment or substitution by the TC features. As a “bridging category” Levý (2011, 19) creates a general category of “noetic compatibility” which presents a range of translation strategies delimited by illusionism and anti-illusionism.²⁰ A translation in which an illusionist²¹ strategy is applied creates the illusion that it is the original. The translator is hidden behind the author, which makes the impression that the TT reader is addressed directly by the ST author (ibid.). When an anti-illusionist²² strategy is employed, the translator reveals his presence in the text, e.g. by notes, which breaks the illusion. Levý (2011, 20) is concerned with literary translation in which, he says, illusionist strategies prevail. Even though he describes the translation process, the terms illusionist and anti-illusionist translation themselves refer to the products of the process. This flows from the fact that the terms are based on how the reader perceives them, i.e. as a translation or as an original.

Another key term, which was also used by both Levý (2011) and Popovič (1975), is “translativity”.

[Translativity is] a semiotic category representing a scale with two poles: the domestic and the foreign, correlated with the time scale (the old vs. the new) and involving the integration of form and content. The salience of translativity depends on the distance between the original author and the translation receiver as perceived by the receiver. (Jettmarová 2011, xxiii)

Translativity is closely related to transparency or invisibility of translation and can be perceived by the TT reader either as positive, neutral or negative. If translativity is perceived as positive, an exoticizing strategy is applied. If it is perceived as neutral, creolization takes place. And if it is perceived as negative, a naturalizing strategy is used, or localization, modernization or adaptation takes place (Jettmarová 2011, xxiii). Popovič (1975, 186–187) describes creolization in

²⁰ Cf. Venuti’s illusory effect (1995).

²¹ The strategy is sometimes translated into English as “illusory”. Cf. Pym (2004; 2010a).

²² The strategy is sometimes translated into English as “non-illusory”. Cf. Pym (2004; 2010a).

translation as a process in which two cultures merge together. As a result of this process, the TT contains elements of both the SC and TC. See Figure 6 for illustration.

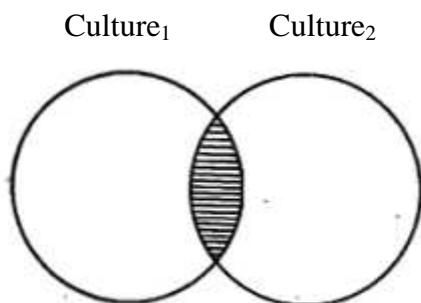


Figure 6. Creolization of the SC and TC (taken from Popovič 1975, 187)

Having outlined Levý's approach to translation, I shall now focus on Popovič and Vilikovský. Their scales of translation strategies are similar to that of Levý and therefore it will be dealt with briefly. Along with creolization, both Popovič (1971) and Vilikovský (1984) further differentiate between naturalization and exotization. Exotization takes place when the TT is dominated by foreign elements, while naturalization requires the dominance of domestic elements. Examples of a naturalizing strategy include adaptation or imitation (Vilikovský 1984, 131; Popovič 1971, 106–107). Figure 7 illustrates exotization, in which foreign elements are more active than the domestic ones. Figure 8 illustrates naturalization, in which domestic elements are more active; and Figure 9 illustrates creolization, where both domestic and foreign elements are at work.

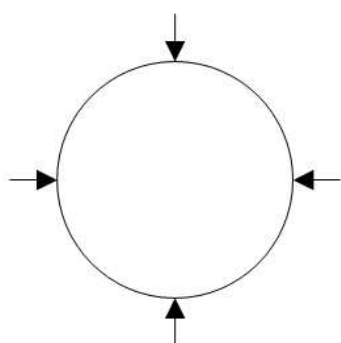


Figure 7. Exotization

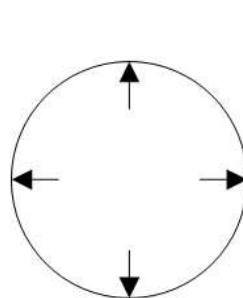


Figure 8. Naturalization

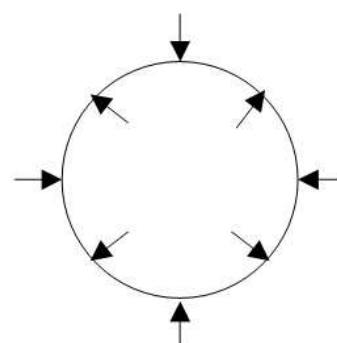


Figure 9. Creolization

(All figures are taken from Popovič 1971, 107)

2.3.9 Catford

Catford (1965) describes translation as part of linguistics and therefore he refers to his theory as a *linguistic* theory of translation. As he puts it, this theory investigates what relation there is between the SL and TL, which makes translation subject to comparative linguistics. Catford (1965, 20) defines translation as “the replacement of textual material in one language (SL) by equivalent textual material in another language (TL).” Finding the TL equivalents is the main goal of translation, but at the same time it constitutes the biggest problem.

Before moving on to his theory, the terms “textual material” and “equivalent” need to be explained. In Catford’s terms, textual material represents the part of text that is being replaced by the TL equivalent material (Catford 1965, 20). As for translation equivalence, Catford understands it in two ways. Either as an empirical phenomenon, which results from comparing the ST and TT elements, or as conditions in which TL elements can function as ST elements. Linguistically speaking, they do not have to have the same meaning, but they need to function the same in a given situation (26–49). In what follows, translation equivalence is understood in the first way.

Catford further distinguishes between “formal correspondence” and “textual equivalence”. Fawcett (1997, 54) claims that the major difference between these two is that while formal correspondence applies to *langue*, textual equivalence applies to *parole*.

A formal correspondent is any TL category which may be said to occupy, as nearly as possible, the ‘same’ place in the economy of the TL as the given SL category occupies in the SL. (Catford 1965, 32)

In general, it is easier to yield formal equivalence when the grammatical units of both the SL and TL work at five ranks.²³ If that is the case, it is highly likely that both systems of ranks have identical relationships between its own units. Therefore the ranks are *corresponding*, hence the term formal correspondence (Catford 1965, 32). When the ranks of the SL and TL are not corresponding, a so called “shift” takes

²³ The five ranks are sentence, clause, group, word, and morpheme (Catford 1965, 32).

place. Catford (73) defines shifts as “departures from formal correspondence” during the translation process.²⁴ Through these shifts, the translator arrives at textual equivalence.

A textual translation equivalent is . . . any TL form (text or portion of text) which is observed to be equivalent of a given SL form (text or portion of text). (Catford 1965, 27)

In other words, the level of divergence between formal correspondence and textual equivalence shows how much the SL and TL are typologically different (33).

Catford’s theory appears to be straightforward and logical, but a closer inspection reveals that Catford focuses on very short portions of text that do not usually exceed sentence level. This is often seen as a limitation to his theory. Snell-Hornby (1988, 20) considers the lack of sufficient explanatory material as a serious drawback and claims that “translation rules” that he forms on the basis of those examples are not applicable to life-situations. He is also criticized for the fact that he sees translation as only a mechanical process of replacing units that does not deserve its own space as a discipline (Malmkjær 2011, 62–63).

Even though Catford concentrates on small units of text, his distinction between formal correspondence and textual equivalence reflects the basic thinking in terms of source-oriented and target-oriented approach respectively. Whereas formal equivalence attempts at preserving the formal features of the ST, such as translating a SL part of speech by a corresponding TL part of speech, textual equivalence processes differences between the SL and TL and changes the TT accordingly.

Even though Catford devises a taxonomy of shifts that occur during the translation process, his inclination to comparative linguistics which studies the relation between the SL and TL and, by extension, also the differences between the ST and TT, would suggest that he is interested not only in the translation process, but also in the product.

²⁴ Catford (1965) devised his own taxonomy of translation shifts consisting of level shifts and category shifts. Level shifts are shifts from grammar to lexis and vice versa. Category shifts are further divided in structure-shifts, class-shifts, unit-shifts, and intra-system-shifts.

2.3.10 Newmark

Newmark (1988, 45–48) speaks in total about eight translation strategies. These strategies, illustrated in Figure 1, include word-for word translation, literal translation, faithful translation, semantic translation, communicative translation, idiomatic translation, free translation, and adaptation. Even though Newmark (*ibid.*) provides this many of them, he only considers semantic and communicative translation fit for meeting the requirements of accuracy and economy. Newmark (1991, 10) further claims that there is not only one semantic and one communicative translation strategy, but several various grades of more or less semantic or communicative translation.

Semantic and communicative translation are in some respects similar, but there is also a number of points of divergence between them. First, I shall review what they share and that will be followed by a Table 1 presenting the differences between the two.

As long as equivalent effect is ensured in both semantic and communicative translation, Newmark (1991, 10) recommends that literal translation is applied as there is no reason to make changes if they are not necessary. When a given text is of general nature, is not culturally rooted and aims at capturing the message rather than style, semantic and communicative translation might not even differ. And finally, both semantic translation and communicative translation are preferable for specific text types. According to Newmark (10–11), communicative translation is more suitable for non-literary texts, whereas texts where the very manner of writing is an important feature should employ semantic translation.

Semantic translation	Communicative translation
1. Author-centred.	Reader-centred.
2. Pursues author's thought process. Related to thought.	Pursues author's intention. Related to speech.
3. Concerned with author as individual.	Adapts and makes the thought and cultural content of original more accessible to reader.

- | | | |
|-----|---|--|
| 4. | Semantic- and syntactic-oriented.
Length of sentences, position and integrity of clauses, word position, etc. preserved whenever possible. | Effect-oriented. Formal features or original sacrificed more readily. |
| 5. | Faithful, more literal. | Faithful, freer. |
| 6. | Informative. | Effective. |
| 7. | Usually more awkward, more detailed, complex, but briefer. | Easy reading, more natural, more smoother, simpler, clearer, more direct, more conventional, conforming to particular register of language, but longer. |
| 8. | Personal. | Social. |
| 9. | Source language biased. | Target language biased. |
| 10. | Over-translated: more concentrated and more specific than original. | Under-translated: use of ‘hold-all’ terms. |
| 11. | More powerful. | Less powerful. |
| 12. | Always inferior to the original because loss of meaning. | May be better than original of because of gain in force and clarity, despite loss in semantic content. |
| 13. | Out of time and local place – ‘eternal’. | Ephemeral and rooted in its context, ‘existential’. |
| 14. | Wide and universal. | ‘Tailor-made’ or targeted for one category of readership; does one job, fulfils one particular function. |
| 15. | Inaccuracy is always wrong. | A certain embroidering, a stylistic synonymy, a discreet modulation is condoned, provided the facts are straight and the reader is suitably impressed. |
| 16. | The translator has no right to improve or to correct. | The translator has the right to correct and improve the logic and style of the original, clarify ambiguities, jargons, normalise bizarre personal usage. |

17.	Mistakes in the original should (and must) be pointed out only in footnote.	The translator can correct mistakes of facts in original.
18.	Target: a 'true' version, i.e. an exact statement.	Target: a 'happy' version, i.e. a successful act.
19.	Unit of translating: tends to words, collocations and clauses.	Unit of translating: tends to sentences and paragraphs.
20.	Applicable to all writings with original expressiveness.	Applicable to impersonal texts.
21.	Basically the work of translating is an art.	Basically the work of translating is a craft.
22.	Usually the work of one translator.	Sometimes the product of a translation team.
23.	Conforms to the 'relativist' position of cultural relativity.	Conforms to the 'universalist' position, assuming that exact translation may be possible.
24.	Meaning.	Message.

Table 1. Features of semantic and communicative translation (from Newmark 1991, 11–13)

Having said that, Newmark later pointed out that he no longer drew such a firm distinction between semantic and communicative translation and put forward three correlative propositions to unite his theory (Neubert 2003, 70; Newmark 1991,1). In summary, the correlations stipulate the following:

- (a) The more important the language of a text, the more closely it should be translated. This is valid at every rank of the text; the text itself; the chapter; the paragraph; the sentence; the group. . . . Conversely, (b) the less important the language of a text or any unit of text rank, the less closely that too need be translated. . . . But (c), . . . the better written a unit of the text, the more closely it too should be translated. (Newmark 1991, 1–2)

In his theory, Newmark (1991) makes a clear distinction between the translation process and product. He relates semantic and communicative translation

to the process as both represents the *means* rather than the *end*, as he refers to the translation process and product respectively. As for resemblance to any previously defined dichotomies, Newmark (2009, 30) states that his communicative translation and Nida's functional equivalence are the same as both address the needs of the TT reader.

2.3.11 House

House's model for evaluating translations relies on the concept of equivalence which is, according to House (1997, 31), an essential requirement for translation quality. Equivalence accounts for and represents the double-binding relationship of a translation both to the ST and to the needs of the TT reader. Based on that, House (29) offers two types of translation, namely covert and overt translation, which are determined by the nature of the ST. It is important to bear in mind that these two types represent a cline, not just two options. Based on the type of the ST and the function the TT is supposed to have, the translator needs to choose how much to relate the TT to the ST and to the needs of the TT reader (30–32).

In overt translation, the TT reader is not addressed directly. The TT is translated in such a way that makes it clear that it is a translation. It means that it does not function as an original, but as a "second original" (House 1997, 66). The ST is primarily intended for the ST reader within the SC, it is also relevant for readers in different cultures as it presents information of general interest (*ibid.*). House divides the ST that should be translated overtly into two groups, i.e. overt historically-linked STs and overt timeless STs. The first group includes texts that relate to a specific situation within the SC when the ST reader was addressed. The second group includes aesthetic and creative texts that inform of a specific period of history and are also culture-specific (House 1997, 66). To sum up, both groups include timeless literary and fictional texts that convey a general message. Also, they are independent because everything that the reader needs to understand it is contained in the text itself (67). What changes in overt translation is, however, the function of the TT.

[A] direct match of the original function of the source text is not possible in *overt* translation, either because the source text is tied to a specific non-

repeatable historic event in the source culture . . . or because of the unique status (as a literary text) that the source text has in the source culture. (House 1997, 67)

Therefore a given translation must match a second-level function that reflects the change of the reader in terms of their culture, time and knowledge (ibid.).

In contrast, covert translation functions as an original text in the TC. It is not directed at a specific readership in terms of a language and culture, which makes it an equally relevant text for both ST reader and TT reader (House 1997, 69). Since the ST and TT have equivalent purposes, the function should also remain equivalent. Texts that call for covert translation include for example scientific texts, tourist information booklets, economic texts etc. What all these texts share is that they address a specific readership within a given culture (69). Because the translator needs to deal with cultural differences and culture-specific phenomena to render a translation that can function as an original, covert translation presents more difficulties than overt translation (70). In order to produce such a translation, the translator employs what House calls a “cultural filter”²⁵. Through the cultural filter, the translator is able to see the ST from the point of view of the TT reader (70).

2.3.12 Nord

As a proponent of functionalism, Nord (1991, 28) considers the intended communicative function of a translation as a key factor that influences translator’s decisions. Nevertheless, she does not stress only loyalty to the TT recipient, but also to the ST author (ibid.).²⁶ Which elements of the ST need to “preserved” and which need to be “adapted” to the target situation is determined by the translation skopos. Figure 10 illustrates Nord’s scale that represents forms of translation determined by the percentage of preserved ST elements. The scale range is from extreme fidelity to extreme liberty.

²⁵ Cf. Pym’s definition of “localization” (2010b, under “Localization”).

²⁶ To facilitate the translation analysis, Nord (1997,48) proposes a model of text and translation functions based on Bühler’s organon model and Jakobson’s model of language functions. The model offers four communicative functions which she regards, unlike verbal and non-verbal elements, as “transcultural.”

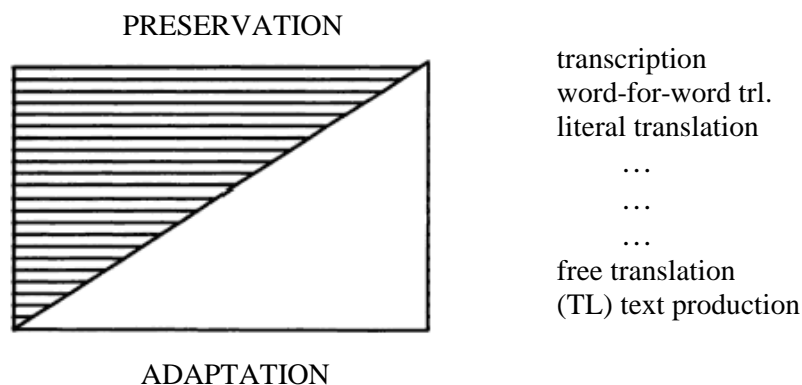


Figure 10. Preservation and adaptation in translation (from Nord 1991, 29)

Based on this source or target orientation, Nord (1991, 72) differentiates between two basic types of translation, namely documentary and instrumental translation. A documentary translation, including e.g. word-for-word translation, literal translation and exoticizing translation, is source-oriented, whereas an instrumental translation is target-oriented. Nord (72) defines these types of translation as follows:

The target text can be (a) a document of a past communicative action in which an SC sender made an offer of information to an SC recipient by means of the source text, and (b) an instrument in a new TC communicative action, in which a TC recipient receives an offer of information for which the ST served as a kind of model.

Going into more detail, a documentary translation represents a communication between the ST author and the ST reader. The TT reader is well aware that what s/he is reading is a translation as no aspect of the original is changed and the whole ST situation is copied for the TT reader (72–73). The TT presents something that is foreign to them. In a documentary translation, some features of the ST can be more emphasized than others. For example, word-for-word translation concentrates on the ST morphological, lexical and syntactic structures, thereby neglecting the textual level (Nord 1991, 73).

An instrumental translation is, by contrast, culture-independent and as such it can serve as an original text in the TC. The TT reader is therefore not aware of the fact that it is a translation. Nord (*ibid.*) describes this type of translation as containing

three forms. If the TT can achieve the same function as the ST, she calls it a “function-preserving” translation. This form is used e.g. for operating instructions. The second form is when the TT reader is not able to realize the ST function. In that case, the translator needs to help them by adapting it, as in e.g. Swift’s *Gulliver’s Travels* for children. It is imperative, however, that the TT function remain compatible with the ST function (Nord 1991, 73). The third form is called “corresponding translation” and applies mostly to translation of poetry. The ST function is achieved by reproducing the ST effect in the TT.

Also Nord investigates the phases of the translation process and proposes two models. The first one is a two-phase model consisting of analysis and synthesis. The other one has three phases. In addition to analysis and synthesis, Nord inserts a transfer phase in between the other two (30–35). The three-phase model is also referred to as a “looping model” as the translation process consists of circular movements, or *loops*, that occur between the ST situation and TT situation and between the individual phases of the process itself (Nord 1991, 35). It means that with every decision the translator makes that pushes the translation forward, s/he needs to “look back” at what s/he already analyzed and translated (*ibid.*).

Nord (1991, 72) points out that her documentary and instrumental translation resemble House’s overt and covert translation respectively. Nevertheless, House (1997) claims that a translation strategy is determined by the text type, while Nord (1991) says that the function of a text is the overriding factor in translation. That means that Nord does not assign a translation strategy to a given text on the basis of its text type but on the basis of its function (Shuttleworth and Cowie 1997, 43).

2.3.13 Gutt

Whether to translate literally or freely has long been a matter for debate but without any conclusive results. Treating translation as interpretative use of language, Gutt (1989) argues that there is no need for a general theory of translation since translation can be explained by means of relevance theory. Relevance theory was put forward by Sperber and Wilson but it was Gutt who applied it to translation.

The key point of relevance theory is that communication does not consist solely in encoding, transmission and decoding, but is seen as an inferential process in

which the communicator produces evidence of their intentions from which the audience can infer the communicator's intentions (1989, 76). The amount of inferences is infinite and therefore there needs to be a restriction that would facilitate the identification of the communicator's intentions. This is where the principle of relevance is employed.

[T]he principle of relevance . . . amounts to the following, twofold presumption: the set of assumptions which the communicator intends to convey will be adequately relevant to the audience, and the stimulus produced is such that it avoids gratuitous processing effort on the audience's part. (76)

But how does the communicator convey the assumptions s/he wants to communicate? There are two basic ways to do it, namely "explicatures" and "implicatures" (Gutt 1989, 80). While explicatures are assumptions implied by the linguistic material, i.e. a text or an utterance, implicatures are assumptions that the audience is supposed to infer from the context. In other words, explicatures are those assumptions the communicator intends to convey (*ibid.*). Gutt further argues that, logically speaking, if a translation is to convey the same meaning as the original communication, the set of explicatures and implicatures of the translation should be the same as that of the original. However easy it sounds, it is, in most cases, impossible to arrange. By translating it, the message is situated in a different context, which inevitably changes the inferential process and overall interpretation. Gutt (1989, 81) claims that all approaches to translation that seek to convey the same meaning fail because they do not take into account the inferential nature of communication. In order to provide for a correct interpretation, Gutt (81) suggests that the translator should either make some information explicit or modify the meaning that the message expresses.

Having said that, I shall now attend to the types of translation that Gutt puts forward. He distinguishes between two types of interpretative use, namely direct and indirect translation. Direct translation communicates exactly what the ST said; in Gutt's terms it "creates a presumption of complete interpretative resemblance with the source language original," whilst indirect translation communicates only those assumptions of the original that are relevant for the TT audience (Gutt 1989, 87–89).

These two types of translation therefore differ in the amount of information that is translated.

It follows that Gutt does not regard covert translation²⁷ as a type of translation as it is not interpretative use of language. Covert translations function as original texts in the TC, not as translations, which means that they represent descriptive use of language (Smith 2002, 109).

In general, Gutt's work has often been misunderstood especially because some translation scholars think that his theory seeks to promote formal correspondence at the expense of functional equivalence (112–114). Gutt states that meaning cannot be determined in advance as the proponents of functional equivalence assume. Since the inferential process plays an important role here, e.g. House (1997, 20–21) says that his approach relies on the target audience too much. Furthermore, Gutt's direct translation is often wrongly associated with formal correspondence as Gutt (2000, 171) states that direct translation "purports to interpretatively resemble the original completely in the context envisaged for the original." In fact, however, direct translation produces natural language, while formal correspondence does not (Smith 2002, 114).

Gutt's relevance theory in translation is more complex than presented herein and includes lots of aspects that I did not discuss, but due to the limited space, I shall not go into more detail. What I offer is a simplified version which concentrates mostly on those aspects that are relevant to the dichotomy and translation strategies, so to speak. Even though Gutt's two types of translation do not represent the dichotomy in the conventional sense, he looks at translation from a slightly different perspective which is relevant to the topic and fully applicable to translation practice.

2.3.14 Toury

Toury (1995) conceives of translation as a norm-governed activity. That means that during the translation process the translator needs to abide by a set of norms that do not concern only language and textual traditions of a given culture but also socio-cultural factors (54). Different norms operate at different stages of the translation process, but since the translator always works with at least two languages and

²⁷ I do not use this term with the intention of referring to House but to the type of translation covert translation represents.

cultures at each stage of the translation process, Toury distinguishes between two initial systems of norms (56–57). The basic initial norm²⁸ concerns the choice between the source and target orientations as illustrated in Figure 11.

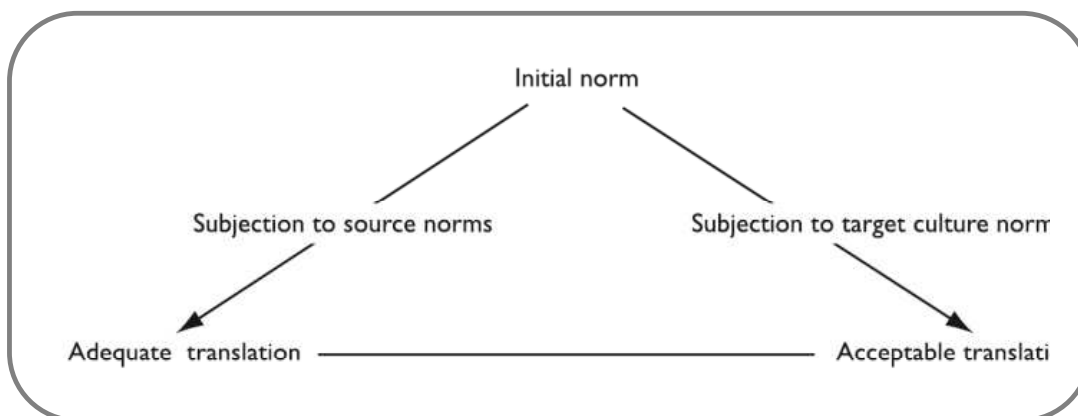


Figure 11. Toury’s initial norm and the continuum of adequate and acceptable translation (taken from Munday 2001, 114)

The source system of norms and the target system of norms are incompatible with each other and therefore the translator needs to choose one of them (Toury 1995, 56). If the translator subscribes to the source norms, s/he produces an adequate translation. Toury (56) borrows Even-Zohar’s definition of an adequate translation, according to which it is “a translation which realizes in the target language the textual relationships of a source text with no breach of its own [basic] linguistic system.”

If, on the other hand, the translator decides to conform to the target norms, s/he produces an acceptable translation. This type of translation inevitably requires some shifts from the ST. Even an adequate translation involves some shifts, compared to the ST, but these changes are obligatory, while the shifts made in an acceptable translation do not necessarily have to be obligatory (56–57). The key difference between the two orientations is that “whereas adherence to source norms determines a translation’s adequacy as compared to the source text, subscription to norms originating in the target culture determines its acceptability” (Toury 1995, 56–57).

²⁸ Toury refers to this norm as *initial* because the norm is superordinate to other norms that operate on lower levels of the translation product and at different stages of the translation process (57).

Interestingly enough, Toury (57) claims that once the translator decides to adhere to either initial norm, not all lower-level decisions need to conform to that norm. In his opinion, actual translations often require a kind of compromise or a combination of the two norms. It is wise to draw a line between the source and target orientations in theory, but in practice there are always some irregularities. This may seem slightly dubious at first, but Toury is not the only one who points this out. Almost all previously mentioned translation scholars emphasize that the source and target orientations, whatever terms they use, are not two rigid categories but rather a continuum of more or less source or target oriented strategies. For a further division of norms see Toury (1995, 53–68).

Although Toury establishes the norms on the basis of translation analysis, he does so in order to describe decisions that the translator needs to make in the translation process. This means that he analyzes the translation products in order to gain better understanding of the process. As for the terms adequate and acceptable translation, they refer to the translation products.

2.3.15 Venuti

In Venuti's view, translation is a process of negotiation during which the translator replaces the features of the ST and SC by those of the TC. Since this replacement is *forcible*, Venuti views translation as violence which begins right with the choice of a text for translation (Venuti 1995; 2000).

In his approach to translation and translation studies, Venuti (1995) attaches a considerable importance to cultural and social factors that influence how translations are perceived by their readership. He also outlines what position translators occupy in, mostly, the Anglo-American society and equally draws attention to trends that actively shape translation practice. Drawing on Schleiermacher, Venuti makes a distinction between domesticating and foreignizing strategies, but he also comes up with a number of terms of his own. His concept of the two strategies will be explained in the context of these terms.

The first term is “invisibility” which refers to the translator's position in contemporary Anglo-American culture (1995, 1). What Venuti (1) has in mind here is that translation equals manipulation of text that results in the illusion that the TT

reader reads an original instead of a translation. At the same time, the TT reader and evaluator contribute to this invisibility by demanding translations that read fluently. “Fluent” translation is another term that Venuti uses. It refers to a translation that seems “transparent”. Venuti (1995, 1) explains these terms as follows:

The illusion of transparency is an effect of fluent discourse, of the translator’s effort to insure easy readability by adhering to current usage, maintaining continuous syntax, fixing a precise meaning. What is so remarkable here is that this illusory effect conceals the numerous conditions under which the translation is made, starting with the translator’s crucial intervention in the foreign text.

The more fluent the translation, the more invisible the translator becomes and, at the same time, the more visible the writer of the ST becomes (1–2). It is obvious from these statements that Venuti disapproves of the current trends in translation for several reasons. Firstly, the translator is concealed from view. Secondly, s/he is subordinated to the ST writer which is also reflected in the British and American legal systems. Thirdly, the status of the translator suffers and s/he is paid poorly. (8–17). As a result of this, the translator’s invisibility constitutes a huge mystification because it conceals domestication of foreign texts, which has a negative effect on the TT reader (Venuti 1995, 17).

[C]ultures in the United Kingdom and the United States . . . are aggressively monolingual, unreceptive to the foreign, accustomed to fluent translations that invisibly inscribe foreign texts with English-language values and provide readers with the narcissistic experience of recognizing their own culture in a cultural other. (15–16)

Venuti (1995, 17) argues that the Anglo-American readership is not able to appreciate foreign values and becomes increasingly complacent. Such are the consequences of applying the domesticating strategy which is, according to Venuti, currently much more preferred than the foreignizing strategy. Venuti (1998, 6) advocates the foreignizing strategy, which is based on his ethical stance that translations should respect the ST and SC. Unlike the domesticating strategy, the

foreignizing strategy does not produce a transparent translation but stresses the differences between the SC and TC by deviating from the common usage of the TL and manifesting its foreignness (1995, 20; 1998, 11). As Venuti (1995, 20) puts it, foreignization functions as a protection against ethnocentric violence of translation that is most wanted today.²⁹

The terms that Venuti uses are interconnected in such a way that they might seem confusing. Table 2 provides a comparison of the two strategies and the terms that describe them.

foreignizing strategy	domesticating strategy
heterogeneous discourse	transparent discourse
resistant translation	fluent translation
visible translator	invisible translator
invisible ST writer	visible ST writer
status of a translation	status of an original
de-mystifying translation	mystifying translation
European culture	Anglo-American culture

Table 2. Comparison of foreignization and domestication (LK)

2.3.16 Pym

Besides natural and directional equivalence, Pym (2004) analyzes the role of the TT reader in the translation process and explores how texts are received by them. On the basis of that, he specifies three categories of the TT “receiver” (76–79). The first type is a receiver who is “excluded” from communication. An example of this is an English advertisement presented in the French newspaper. The English language was chosen because the message is directed only at people who speak English. A French person with no knowledge of English is therefore excluded from communication (Pym 2004, 77). Now, if the English text is followed by two lines in French which

²⁹ According to Venuti (21), e.g. Nida’s theory of dynamic equivalence is a perfect example of this ethnocentric violence as it requires naturalness of expression and fluency that can only be achieved by domestication.

communicate the gist of the message to the French reader, does the reader remain excluded? According to Pym (77), this moves the reader to an “observational” position, as the two lines in French tell the French reader what is going on but can hardly be considered as an adequate translation. On the other hand, an English speaking person is a “participative” reader as s/he is the intended receiver of the English advertisement who can respond to it. These three receptive positions can be changed by translation (78).

Pym (2004, 78) goes on to say that, even though there is some conceptual distance, his categorization of the receptive positions can be thought of as corresponding to Levý’s anti-illusionist and illusionist translation, House’s overt and covert translation and Nord’s documentary and instrumental translation. Since Pym offers three categories, it may be sensible to specify which category, more or less, corresponds to those above.

As the excluded reader is presented with a completely foreign text that is not even directed at them, it seems to be the same situation as if the TT reader was presented with the ST.³⁰ Therefore I think that the excluded reader should also be *excluded* from the dichotomy as represented by the oppositions above. An observational reader is “able to understand the message of a text, even though he or she is not specifically addressed in it” (Shuttleworth and Cowie 1997, 115). The observational reader therefore corresponds to the source-oriented translation, i.e. anti-illusionist, overt and documentary, because in those translations it is the ST reader who is specifically addressed, while the TT reader is aware that s/he is reading a translation who was originally written for someone else. A participative receiver is a receiver “to whom the text is explicitly addressed” (122), which means that it matches the target-oriented translation, i.e. illusionist, covert and documentary.

³⁰ As the excluded reader, the TT reader does not speak the SL and is not supposed to be the receiver of the ST.

2.4 CONCLUSION TO THEORETICAL PART

Such a variety of theories and approaches that were summarized in chapter 2.2 suggests that the field of translation is not a homogenous one. Chapter 2.3 only reinforces the statement, showing a number of differently termed polarities that have been devised to describe the essential difference between source orientation and target orientation in translation in the last decades. According to Venuti (2000, 122), on the one hand, all these polarities are derived from the basic dichotomy between word-for-word and sense-for-sense translation that can be traced back to Cicero and Horace. Pym (2007, 285), on the other hand, claims that all the polarities operate within the scope of equivalence, whose origin dates back to Schleiermacher's distinction between moving the reader to the writer and vice versa. In spite of their disagreement about when and where it all started, they both think that translation scholars have been reinventing the wheel in the last decades, as, be it Cicero or Schleiermacher, the difference was made clear long ago.

The polarities shown in chapter 2.3 are naturally not identical, but they are, to a great extent, synonymous. Besides the difference in terminology, most of the pairs also differ in how they assign a global translation strategy to a given text. Some theories determine the strategy on the basis of the nature of the ST, i.e. the text type, some determine it on the basis of the function or skopos that the TT is supposed to have in the TC, and some theories consider the TT reader to be the overriding factor. Nevertheless, what is clear is that the basic distinction between source orientation and target orientation can be seen at many levels of communication as illustrated in Figure 12.

What needs to be borne in mind is that even though the basic orientations are only two, it does not mean that there are only two ways to translate. The source orientation and target orientation are naturally derived from the contact of two languages, two cultures and, usually, two different readerships involved in translation, which means that, logically, there cannot be any more orientations. The variety of translation strategies, however, stems from the fact that these two orientations constitute a cline which provides countless global strategies.

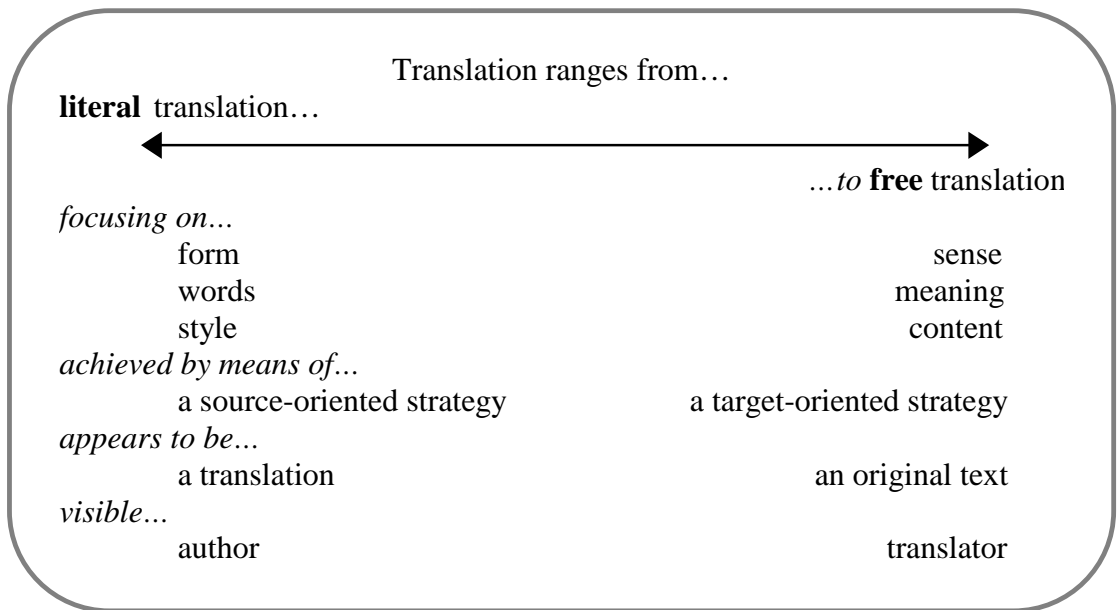


Figure 12. Generalized source and target orientations in translation (LK)

Figure 12 summarizes that while literal translation focuses on formal properties of text and semantic meaning of words, free translation captures contextual meaning of longer textual units. As Hirschová (2006, 19) puts it, it may be better to interpret the meaning of a text as a whole rather than the meaning of its individual parts, as it includes pragmatic components which help the reader understand the text.

Literal translation adheres to SL stylistic norms and communicative conventions, while free translation is concerned with conveying the message in terms of TL norms and communicative conventions.

The application of a target-oriented strategy results in a TT that reads fluently and sounds idiomatic, thus creating the impression that the reader is reading an original. In such a translation the translator masks the fact that the TT is a translation, thereby pushing the author of the ST aside.

2.5 **TABLE 3: The Overview of Global Translation Strategies**

I would like to conclude the theoretical part with two tables. Table 3 provides an overview of global translation strategies discussed in chapter 2.3. Some of the translation scholars prefer one strategy to the other, in which case the preferred strategy is indicated in bold type.

Global Translation Strategies 1			
Author	Source orientation		Target orientation
Cicero	traduce ut interpres (translate like a translator)		traduce ut orator (translate like a rhetorician)
St. Jerome	verbum e verbo exprimere (translate word for word)		sensum de sensu exprimere (translate sense for sense)
Luther	translate (reproduce the structures and the wording of the ST)		Germanize (adjust the text to the TL)
Dryden	metaphrase		paraphrase
Goethe	final/highest epoch	parodistic epoch	prosaic epoch
Schleiermacher	taking the reader to the author (foreignizing strategy)		taking the author to the reader (domesticating strategy)
Vinay and Darbelnet	direct translation		oblique translation
Nida	formal equivalence		dynamic equivalence
Catford	formal correspondence		textual equivalence
Levý	anti-illusionist translation		illusionist translation
Popovič, Vilikovský	exotization	creolization	naturalization
Newmark	semantic translation	correlative theory	communicative translation
House	overt translation		covert translation
Nord	documentary translation		instrumental translation
Toury	adequate translation		acceptable translation
Venuti	foreignizing strategy → resistant translation		domesticating strategy → fluent translation
Pym	observational reader		participative reader

TABLE 3

2.6 TABLE 4: Global Translation Strategies as Part of the Translation Process and/or Product

Table 4 shows whether the translation scholars relate the strategies more to the translation process or to the translation product. I drew on the theory discussed in chapter 2.2 and 2.3, but, in many cases, it is difficult to relate a pair of strategies strictly to either the process or the product as the boundary between them seems to be rather fuzzy in this respect.³¹ The suggestions made in Table 4 are therefore only tentative.

Some of the translation scholars also discuss which text type their translation strategies should be applied to which is also listed in the table. Some of them determine a specific text type for each strategy and some determine a textual area within which both strategies can be applied. The sign — indicates that a given translation scholar either does not specify the text type or that I was unable to obtain the information.

³¹ See Zabalbeascoa, Patrick. 2000. "From Techniques to Types of Solutions." In *Investigating Translation*, edited by Allison Beeby, Doris Ensinger, and Marisa Presas, 117-127. Amsterdam and Philadelphia: John Benjamins Publishing Company.

Global Translation Strategies 2			
Author	Focus on the Translation...		Text Type
	Process	Product	
Cicero	√		—
St. Jerome	√		Bible
Dolet	√		—
Luther	√		Bible
Dryden	√		—
Tytler	√		—
Schleiermacher	√		area of science and art
Vinay and Darbelnet		√	—
Nida		√	applicable to any text type dynamic equivalence for literary translation (Bible)
Catford	√	√	—
Levý	√	√	literary translation
Popovič, Vilikovský	√	√	literary translation
Newmark	√		semantic translation: literary texts communicative translation: non-literary texts
House	√	√	overt translation: overt historically-linked texts, overt timeless texts covert translation: scientific, economic etc. texts
Nord	√		—
Gutt	√		—
Toury	√	√	all text types
Venuti		√	literary translation
Pym	—	—	—

TABLE 4

3. PRACTICAL PART

3.1 INTRODUCTION TO PRACTICAL PART

Even though translation theory contains a plethora of theoretical descriptions and explanations of all the phenomena it investigates, the theory itself always remains, to some extent, vague unless some practical examples are supplied to demonstrate what the theory refers to in the real world. As proved earlier in the thesis, translation theory is brimming with terminological pairs referring to the dual orientation of global translation strategies. In an effort to unite these terminological variations, translation scholars have over years continuously come up with new and new terms that were supposed to set the record straight once and for all. What happened instead is that translation terminology, pertaining not only to translation strategies but also to other aspects of translation, became all the more diverse. Moreover, not all translation scholars made effort to exemplify their theoretical proposals, which makes it difficult to relate the theory to practice.

This terminological challenge underlined by the lack of practical insight might not present any obstacles to translation scholars and competent translators but students of translation, who have not yet acquired their own competence in translation both from the theoretical and practical point of view, might find it confusing. Therefore I intend to supply some examples of the global translation strategies to make the connection between theory and practice easier to grasp. For

this I shall look at the global translation strategies applied in the texts in Table 5. For the sake of variety and comparison, these texts represent four different text types.

	Author	ST	Translator	TT
1	EU	<i>Official Journal of the European Union: Legislation</i> (L 318, Volume 55)	EU Translation Services (translator not specified)	<i>Úřední věstník Evropské unie: Právní předpisy</i> (L 318, Svazek 55)
2	David Lodge	<i>Changing Places</i>	Antonín Přidal	<i>Hostující profesori</i>
3	Michael Bond	<i>A Bear Called Paddington</i>	a) Kateřina Hilská b) Dominika a Lucie Křest'anovy	a) <i>Medvídek Paddington</i> b) <i>Medvídek Paddington</i>
4	Steven Pinker	<i>The Language Instinct</i>	Markéta Hofmeisterová	<i>Jazykový instinkt</i>

Table 5. Texts for analysis

3.2 METHODOLOGY

As for the first three texts named above, I shall provide practical examples that manifest the application of the source-oriented and/or target-oriented global translation strategies. These examples will serve purely as an illustration of a given strategy. The fourth text will be approached differently as it appears the most difficult in terms of the choice and application of a global translation strategy. A portion of *The Language Instinct* comprising the *Preface* (7–9), the first chapter called *An Instinct to Acquire an Art* (15–24) and one of the last chapters called *Baby Born Talking – Describes Heaven* (262–296) will be analyzed in more detail and a greater number of practical examples will be supplied. The analysis should reveal whether the translator succeeded in the application of the chosen global strategy.

The practical part will be carried out with a view to TQA. TQA can be approached from many different angles. House (1997), for instance, suggests e.g. register, genre or text function as factors involved in TQA. Since the thesis aims at the identification of the global translation strategies and supporting them with practical examples, I shall examine whether their identification should be considered as a relevant factor in TQA too. That is to say, the translator needs to choose whether the translation will be source-oriented or target-oriented and once this decision is

made, either side orientation should be followed consistently throughout the text so as to produce a coherent whole and avoid confusion of the TT reader. I suspect that if the global translation strategy is not applied consistently, it might have considerable implications for quality of the TT.

The practical part will be carried out by way of comparison of the ST with the corresponding TT. Except for the third text, where I shall analyze two TT versions, only one TT version of each ST will be analyzed. The comparison of the texts should lead to the identification of the changes or shifts that took place during translation, which, in turn, should reveal which local translation strategies were applied to maintain equivalence. Since the choice of the local translation strategies constitutes the global translation strategy, it should be possible to infer whether source or target orientation was aimed for.

When translating, the process normally starts with the choice of the global strategy based on which the translator proceeds to apply individual local strategies. Since I am not going to translate the texts myself but merely analyze them, the process will be reverse, going from local strategies to the global one.

According to House (1997, 29–31), who considers equivalence as the key criterion of translation quality, an adequate translation should preserve three aspects of meaning: semantic, pragmatic and textual meaning.³² To ensure some consistency in the analyses, I shall draw on House's model and categorize the shifts according to the type of meaning that is being maintained. In my categorization, the category of lexico-semantic meaning will accommodate semantic and lexical shifts; the category of textual meaning will cater for shifts resulting from structural differences and differences in stylistic and textual norms and conventions between the SL and TL pertaining to all language levels; and the category of pragmatic meaning will contain all shifts resulting from contextual and cultural differences³³ between the SC and TC. Because it is often not possible to put a shift down to just one category, as the levels of language overlap and individual aspects of meaning influence one another, the categorization is not intended to have rigid boundaries.

³² House (1997, 31–32) also claims that for equivalence to take place, it is necessary that the TT has the same function as the ST. I shall work with the notion of equivalent functions too since I do not know what the translation brief for each translation that I shall analyze dictated.

³³ Technically speaking, all shifts that occur during translation have a bearing on the pragmatic aspect of meaning, but for the sake of a more detailed categorization, I divide them further into the other two categories.

Nevertheless, since the texts differ in some respects from one another, in e.g. the level of formality, the target readership, the text function, the categorization of shifts in each text will be slightly different. I assume that the incidence of shifts will vary depending on the text type. It follows that if a given ST has a strong interpersonal component, it is highly likely that there will be more examples of target-oriented shifts than the ideational ones and vice versa.

After I have compared the TTs with the STs and have performed the analysis of the fourth text, I shall see whether the translation shifts, on the whole, indicate the source orientation or the target orientation and whether there are any translation shifts that conflict with the global translation strategy that was chosen.

It remains to be stressed that I do not intend to carry out an error analysis. If I happen to find any errors that occurred in translation, I might mention them since they inevitably influence the pragmatic aspect of translation, which is included in my categorization, but it is not my aim to correct the translations.

3.3 THE EU *LEGISLATION*

I shall examine two legislative texts taken from the *L series* of the *Official Journal of the European Union*.³⁴ These texts are purely informative, formal texts and therefore the ideational component is essential here. They are accessible online to everyone, but as for the target readership, they might be of more interest to those directly involved in the workings of the EU rather than to general public.

It is important to realize that the EU encompasses 27 languages, which necessitates establishing clear guidelines on translation. These guidelines limit the translator's input into the decision-making process and determine the translation strategy. This seems logical considering the fact that the legislative texts have ideational function which needs to remain unchanged so that the TT conveys the same information content as the ST. The global strategy required here is neutral in terms of source and target orientation as the texts do not incline to either culture or reader. According to Fischer (2010, 24–25), there are, in theory, no STs and TTs in the EU, only different language versions of the text. Some of the languages,

³⁴ Available at <http://eur-lex.europa.eu/JOIndex.do>.

however, so called *working languages*, are used as STs more often than the others, which affects translation.

Dominating languages, institutional practice and the peculiarity of the EU decision-making process affect both the linguistic (language, text) and extralinguistic (translator, receiver) aspects . . . of translations. First of all, the source languages in which documents are drafted are mostly English, French and to a lesser extent German. . . . However, it is rather difficult to trace the original language of texts since they may be drafted in more than one language. Alternatively, the language may be affected by interference from other languages, since texts are drafted by officials whose mother tongue is not always the language of drafting. (Fischer 2010, 25)

This suggests that both the relationship between the texts and the form of the language in the EU setting differ from the other three categories of translation considered herein in some respects. As for the legislative texts, the reader remains the same as the texts are always directed at the citizens of the EU member states who, generally speaking, share the same level of knowledge and interest in the conveyed information. Therefore, the pragmatic aspect of meaning is emphasized much less than in the other categories, while greater importance is attached to the information load. This results in a number of shifts in textual meaning and almost none in pragmatic meaning.

As I already mentioned above, the translator does not choose the translation strategy but s/he follows the EU guidelines on translation. The strategy is neither source- nor target-oriented but it remains impartial. Since the translator's choice of the global strategy is virtually non-existent, his/her decisions are reduced to the local level of the text where local translation strategies are applied. Because the translator's global strategy cannot be exemplified, I shall provide some practical examples of the local strategies. Here I would like to refer to Kudějová (2011) where an analysis of the local translation strategies in the texts of the EU can be found. Since the practical examples from the legislative texts of the EU herein are purely illustrative, I would also like to provide Table 6 (Kudějová 2011) which presents the local translation strategies that are most often employed when translating the EU legislative texts (see *L Series Texts*). Table 6 is followed by several practical examples which demonstrate e.g. literal translation, transposition and diffusion.

	Text Type			
	<i>L Series Texts</i>	<i>C Series Texts</i>	<i>Hope for the Kayakos</i>	
Local Translation Strategies	literal translation	√	√	—
	borrowing	√	√	—
	calque	√	√	—
	transcription	√	√	—
	transposition	√	√	√
	modulation	~ ³⁵	—	√
	recognised translation	√	√	—
	amplification and reduction	—	—	√
	diffusion and condensation	√	√	√
	explicitation	—	√	√
	hyponymy and superordinate	—	—	√
	paraphrase	√	√	√
	divergence and convergence	√	—	√
	cohesion change	—	—	√
	compensation	—	—	√
	adaptation	—	—	√

Table 6. Local Translation Strategies applied in the EU texts

³⁵ The sign ~ indicates a very low incidence.

1) Lexico-Semantic Meaning

- (1) COMMISSION REGULATION (EU) No 1071/2012
of 14 November 2012

imposing a provisional anti-dumping duty on imports of threaded **tube** or pipe cast fittings, of malleable cast iron, originating in the People's Republic of China and Thailand (10)

–

NAŘÍZENÍ KOMISE (EU) č. 1071/2012

ze dne 14. listopadu 2012,

kterým se ukládá prozatímní antidumpingové clo na dovoz příslušenství (fitinek) pro **trouby** nebo trubky z kujné (tvárné) litiny se závitem pocházejícího z Čínské lidové republiky a Thajska (10)

- (2) [T]here are no significant distortions carried over from the former non-market economy systém. (13)

–

[N]edochází k žádnému podstatnému zkreslení způsobenému bývalým systémem netržního hospodářství. (13)

Example (1) manifests two shifts. The first one, which is underlined in the TT, proves that the translator has more space for own decisions on the local level of text and therefore s/he is able to explicate the meaning of the ST by adding (*fitinek*). On the other hand, the other shift seems counterproductive as *trouby*, which is supposed to denote a larger version of *trubky* in this text, has a completely different meaning in Czech, i.e. an *oven*, than the English *tube*. I perceive this as a mistake that might have been caused by the fact that “a specific language, an ‘EU language’ is called for and to be developed in order to allow for a clear delimitation from national regulations. In addition, new terms are constantly being introduced for which equivalents in all official languages have to be provided” (Fischer 2010, 23–24). This mistake may be the result of unsuccessful equivalents pairing.

2) Textual Meaning

a) Passive Voice

- (3) They **were** also **given** an opportunity to make their views known in writing. (10)

–

Tito **měli** možnost písemně sdělit své připomínky. (10)

- (4) Verification visits **were carried out** at the premises of the following companies: . . . (11)

–

Inspekce na místě **se uskutečnily** v prostorách těchto společností: . . . (11)

- (5) [B]usiness decisions **are made** in response to market conditions and without significant State interference, and costs reflect market values. (13)

–

[O]bchodní rozhodnutí **se přijímají** na základě tržních podmínek bez významných zásahů státu a náklady odrážejí tržní hodnoty. (13)

- (6) [L]egal certainty and stability **is provided** by bankruptcy and property laws. (13)

–

[P]rávní předpisy o úpadku a o vlastnictví **zajišťují** právní jistotu a stabilitu. (13)

- (7) [C]urrency exchanges **are carried** out at the market rate. (13)

–

[M]ěnové přepočty **se provádějí** podle tržních směnných kurzů. (13)

Examples (3) to (7) show local shifts resulting from transposition. Such shifts reflect the tendency for active voice in Czech.

3) Pragmatic Meaning

- (8) In view of the need to establish a normal value for the exporting producers in the PRC in case **MET** is not granted to them, a verification to establish normal value on the basis of data from India as analogue country took place at the premises of the following company. (11)

–

Vzhledem k nutnosti stanovit běžnou hodnotu pro vyvážející výrobce v ČLR, kterým není **zacházení jako v tržním hospodářství** přiznáno, proběhla inspekce na místě s cílem stanovit běžnou hodnotu na základě údajů z Indie jako srovnatelné země v prostorách této společnosti. (11)

Since the legislative texts are neutral as for the global strategy, I proceed to look at other text types.

3.4 *A BEAR CALLED PADDINGTON*

A Bear Called Paddington is a fairy tale directed at children. The interpersonal function is of key importance since communication between the characters forms the core of the story. The comparison of the ST with both translations indicates that Hilská's global strategy inclines to the source orientation, while that of Křesťanová and Křesťanová is more target-oriented. In both translations, however, there are also some shifts suggesting the opposite orientation. In the examples, Hilská's translation will be referred to as "H" and the more recent translation by Dominka Křesťanová and Lucie Křesťanová will be referred to as "K".

K: MORE TARGET-ORIENTED → MORE IDIOMATIC

H: MORE SOURCE-ORIENTED → LESS IDIOMATIC

1) Lexico-Semantic Meaning

- (1) "A *bear*? On Paddington station?" Mrs Brown looked at her husband in amazement. "**Don't be silly**, Henry. There can't be!" (8)

–

H: „*Medvěd?* Na nádraží Paddington?“ užasle hleděla paní Brownová na svého manžela. „**Nemluv hlouposti**, Henry*. **To není možné!**“ (8)

–

K: „*Medvěd?* Tady na nádraží?“ Paní Fousková se na manžela nevěřičně podívala. „**No tak neblázni**, Karle. **Kde by se tu vzal?**“ (7)

- (2) The bear jumped and his hat nearly fell off **with excitement**. (12)

–

H: Medvídek vyskočil a málem mu **vzrušením** spadl klobouk. (13)

–

K: Medvídek vyskočil, až mu **nadšením** málem spadl klobouk. (11)

- (3) “**Only just**,” called out Paddington, rubbing his eyes. (45)

–

H: „**Ještě ne úplně**,” odpověděl Paddington a mnul si při tom oči. (36)

–

K: „**Jen taktak**,” odpověděl Paddington a promnul si oči. (37)

- (4) “You’ve had **a good sleep**,” said Mrs Bird as she placed the tray on the bed and drew the curtains. (45)

–

H: „Spal jsi **dost a dost**,” řekla paní Birdová, postavila na postel podnos a šla roztáhnout záclony. (36)

–

K: „**Pořádně** jste se **prospal**,” řekla paní Ptáčková, položila ták na postel a rozhrnula závěsy. (37–38)

- (5) “Mummy’s going to buy you a **complete new outfit** from Barkridges – I heard her say so.” (47)

–

H: „Maminka ti chce koupit **celé nové oblečení** – slyšela jsem ji, jak to říká.“ (37)

–

K: „Maminka říkala, že ti chce v obchodním domě Barkridges pořídít **úplně nový oblek**.“ (40)

(6) Paddington eyed the tray hungrily. There was half a grapefruit in a bowl, a plate of bacon and eggs, some toast, and a whole **pot** of marmalade, not to mention a large cup of tea. (45)

–

H: Paddington hladově pohlédl na podnos. Byla tam v misce půlka grapefruitu, na talíři slanina s vejcem, nějaké topinky a celý **kbelíček** pomerančového džemu, nemluvě o pořádném hrnku čaje. (36)

–

K: Paddington si táč hladově prohlížel. Byla na něm miska s půlkou grapefruitu, talíř slaniny s vejci, několik topinek, celá **sklenice** pomerančové marmelády a velký hrnek čaje. (38)

The above examples show that the translation by Křest'ánová and Křest'ánová tends to sound slightly more natural than that of Hilská. Their translation is freer, thereby resulting in a more communicative text. Hilská's translation seems less idiomatic than that of Křest'ánová and Křest'ánová partly due to the fact that while Křest'ánová and Křest'ánová preserve contextual meanings of words, Hilská preserves semantic meanings of words as in example (2) and (5).

2) Textual Meaning

(7) “By the way,” he added, “if you **are** coming home with us you’d better know our names. This is Mrs Brown and I’m Mr Brown.” (13)

–

H: „Mimochodem,“ dodal, „když jdeš k nám domů, měl bys asi vědět, jak se jmenujeme. Tohle je paní Brownová a já jsem pan Brown.“ (13)

–

K: „Mimochodem,“ dodal, „když **tedy** jdete s námi domů, měl byste znát naše jména. Tohle je paní Fousková a já jsem pan Fousek.“ (12)

- (8) “And you’re a very privileged person to have breakfast in bed on a *weekday!*”
(45)

–

H: „A máš velkou výsadu, protože právě dostáváš snídani do postele, i když je *všední den*.“ (36)

–

K: „Je to velká výsada, dostat snídani do postele ve *všední den*.“ (38)

Here the examples show that both translations leave out the italics in one of the cases. Křesťanová and Křesťanová do not transfer the italics in example (8) as functional sentence perspective emphasizes what the is in the ST emphasized by the italics. In (7) it seems that Hilská ignores the italics as she does not compensate for it in any way. On the other, in (8), Hilská copies the italics, which, however, does not have the same function in the TT as in the ST. In (7) Křesťanová and Křesťanová substitute the italics in (7) by “tedy”, which fulfils the function of the italics and therefore their translation seems more target-oriented in this respect.

3) Pragmatic Meaning

a) Names

- (9) Mr and Mrs **Brown** first met Paddington on a railway platform. (7)

–

H: Manželé **Brownovi*** se poprvé setkali s Paddingtonem** na nádražním nástupišti. (7)

–

K: Pan a paní **Fouskovi** se s Paddingtonem poprvé setkali na vlakovém nástupišti. (7)

- (10) The Browns were there to meet their daughter **Judy**, who was coming home from school for the holidays. (7)

–

H: Brownovi šli naproti své dceři **Judy*****, která přijížděla z internátní školy domů na prázdniny. (7)

–

K: Fouskovi sem přijeli vyzvednout dceru **Juditku**, která se vracela ze školy domů na prázdniny. (7)

- (11) “A *bear*? On Paddington station?” Mrs Brown looked at her husband in amazement. “Don’t be silly, **Henry**. There can’t be!” (8)

–

H: „*Medvěd*? Na nádraží Paddington?“ užasle hleděla paní Brownová na svého manžela. „Nemluv hlouposi, **Henry***. To není možné!“ (8)

–

K: „Medvěd? Tady na nádraží?“ Paní Fousková se na manžela nevěřicně podívala. „No tak neblázni, **Karle**. Kde by se tu vzal?“ (7)

- (12) “Now you’re going to meet Mrs **Bird**,” said Judy. (24)

–

H: „Teď se poznáš s paní **Birdovou***,“ řekla mu Judy. (20)

–

K: „Teď se poznáš s paní **Ptáčkovou**,“ poučila ho Juditka. (20)

- (13) It was the first night of a brand new play, and the leading part was being played by the world famous actor, Sir **Sealy Bloom**. (99)

–

H: Byla to premiéra zbrusu nové hry a hlavní roli hrál světově proslulý herec, sir **Sealy Bloom***. (73)

–

K: Byla to premiéra nové hry a hlavní roli hrál světoznámý herec sir **Čestmír Košata**. (80)

While Hilská retains the original names, Křesťanová and Křesťanová domesticate the names and substitute them by Czech names. In Hilská, the pronunciation of each name is indicated in footnotes which are signalled by stars following the name. Both versions keep the bear’s name *Paddington* unchanged, which makes Křesťanová and Křesťanová’s substitution of names only partial.

b) Other Culture-Specific Elements

- (14) There was a half-eaten **bun** on the table but just as he reached out his paw a waitress came up and swept it into a pan. (15)

–

H: Na stolku ležel nedojedený **vdolek**, avšak ve chvíli, kdy natáhl tlapku, přišla servírka a nametla vdolek na lopatku.(14)

–

K: Na stole ležela půlka nakousané **housky**, ale jen po ní natáhl packu, přišla servírka a smetla ji do koše. (14)

- (15) “Goodness gracious, you have arrived already,” she said, in horror. “And me hardly finished the washing up. I suppose you’ll be wanting **tea**?” (25–26)

–

H: „Propána, tak ty už jsi tady,“ zhrzila se. „A já jsem sotva tak domyla nádobí. Nejspíš budeš chtít **svačit**?“ (21)

–

K: „Propánajána, ty už jsi přijela?“ vyhrkla zděšeně. „A já sotva domyla nádobí. Nejspíš budeš chtít **svačinu**, vid’?“ (22)

Here both translations apply substitution. This suggests that Hilská only retains the foreign names but neutralizes other culture-specific elements.

c) Forms of Address

- (16) “You don’t want that,” **dearie**, she said, giving him a friendly pat. (15)

–

H: „To není nic pro tebe, **miláčku**,“ řekla a přátelsky ho poplácala. (14)

–

K: „To bys přece nejedl, **milánku**,“ řekla mu a přátelsky ho poplácala po zádech. (14)

- (17) “It’s not a *what*,” said Judy. “It’s a **bear**. His name’s Paddington.” (26)

–

H: „To není žádné co,“ odpověděla Judy. „Je to **medvídek** a jmenuje se Paddington.“ (21)

–

K: „To není *to*,“ odpověděla Juditka. „To je **medvěd**. Jmenuje se Paddington.“ (22)

- (18) “Mummy’s going to buy you a complete new outfit from Barkridges – I heard her say so.” (47)

–

H: „**Maminka** ti chce koupit celé nové oblečení – slyšela jsem ji, jak to říká.“ (37)

–

K: „**Maminka** říkala, že ti chce v obchodním domě Barkridges pořídit úplně nový oblek.“ (40)

- (19) “**You**’ve had a good sleep,” said Mrs Bird as she placed the tray on the bed and drew the curtains. (45)

–

H: „Spal **jsi** dost a dost,“ řekla paní Birdová, postavila na postel podnos a šla roztáhnout záclony. (36)

–

K: „Pořádně **jste** se prospal,“ řekla paní Ptáčková, položila ták na postel a rozhrnula závěsy. (37–38)

The examples indicate that Hilská’s register contains more diminutives, which might be explained by the fact that the text is primarily for children. As far as social deixis is concerned, namely the T/V distinction, the translations approach it differently. Since the English second-person pronoun is pragmatically bleached, the translator translating into Czech needs to decide which mode of address to choose. In Hilská’s translation, the bear is addressed in the second-person singular, while Křest’anová and Křest’anová’s translation remains more formal with the second-person plural form. Both modes of address are consistent and neither of them is wrong as it is not known which mode of address children would prefer.

An analysis of *A Bear Called Paddington* and its translation into German was carried out by House, who states that the translation into German is an example of cultural filtering as the TT was changed in some respects to suit German communicative preferences. For instance, small talk typical of the British was left out in the TT and while in the ST the bear is treated as a grown up, in the TT the bear is treated rather as a child, which House criticizes (Juliane House, pers. comm.). It seems that a similar change occurred also in Hilská's translation as she refers to the bear as "medvídek" and addresses him in the second-person singular.

All the examples above support the assumption that Křest'ánová and Křest'ánová's translation is predominantly target-oriented. The examples below show that their translation also contains some shifts that seem to collide with the target orientation to some extent, especially in pragmatic meaning, where Křest'ánová and Křest'ánová retain the English names of places even though they domesticate the names of characters.

1) Lexico-Semantic Meaning

(20) It was brown in colour, a rather dirty brown, and it was wearing **a most odd-looking** hat, with a wide brim, just as Mr Brown had said. (9)

–

H: Byl hnědý, poněkud špinavě hnědý, a měl na sobě **prapodivný** klobouk s širokým okrajem, tak jak to pan Brown povídal. (8–9)

–

K: Byl hnědý, popravdě poněkud špinavě hnědý, a na hlavě měl **ten nejpodivnější** klobouk s širokou krempou, přesně jak pan Fousek říkal. (8)

2) Pragmatic Meaning

(21) "Mummy's going to **buy** you a complete new outfit **from Barkridges** – I heard her say so." (47)

–

H: „Maminka ti chce **koupit** celé nové oblečení – slyšela jsem ji, jak to říká.“ (37)

–

K: „Maminka říkala, že ti chce v **obchodním domě Barkridges** pořídit úplně nový oblek.“ (40)

- (22) The Browns lived near the **Portobello Road** where there was a big market and quite often, when Mrs Brown was busy, she let him go out to do the shopping for her. (81–82)

–

H: Brownovi bydleli blízko **ulice Portobello**, kde se nacházel bohatý trh, a dost často se stávalo, že když měla paní Brownová hodně práce, poslala Paddingtona samotného na nákup. (61)

–

K: Fouskovi bydleli poblíž **ulice Portobello**, kde bylo velké tržiště, a když měla paní Fousková moc práce, nechávala za sebe chodit nakupovat Paddingtona. (66)

- (23) Painting was one of Mr Brown's hobbies, and once a year he entered a picture for a handicrafts exhibition which was held in **Kensington**, near where they lived. (93)

–

H: Malování bylo jedním z koníčků pana Browna a jednou ročně přihlásil obraz na soutěžní výstavu rukodělných prací, které se pořádala v **Kensingtonu**, blízko jejich domova. (70)

–

K: Malování byl jeden z koníčků pana Fouska a on své obrazy každý rok přihlašoval do soutěže řemesel a amatérského umění, která se konala v nedalekém **Kensingtonu**. (76)

- (24) “When we get to **Brightsea**,” said Mrs Brown, “we’ll buy you a bucket and spade. Then you can make a sand-castle.” (119)

–

H: „Až dojedeme do **Brightsea**,” slíbila mu paní Brownová, „koupím ti kbelíček a lopatku. Pak si budeš moct stavět hrad z písku.“ (89)

–

K: „Až dorazíme do **Brightsea**,“ řekla paní Fousková, „koupím ti kyblíček a lopatku, abys mohl stavět hrady z písku.“ (96)

Hilská, on the other hand, occasionally changes or leaves out portions of text for no apparent reason. See the examples below.

- (25) Trains were humming, **loudspeakers blaring**, porters rushing about shouting at one another, and altogether there was so much noise that Mr Brown, who saw him first had to tell his wife several times before she understood. (8)

–

H: Vlaky pískaly, **taxíky troubily**, nosiči spěšně pobíhali a pokřikovali na sebe a vůbec tam byl takový rámus, že pan Brown, který medvídka uviděl první, to musel ženě několikrát opakovat, než mu porozumněla. (7–8)

–

K: Vlaky houkaly, **ampliony vyřvávaly**, poslíčci pobíhali sem a tam a navzájem na sebe halekali. Vládl tu taková zmatek, že pan Fousek, který ho zahlédl jako první, to musel své ženě několikrát zopakovat, než mu porozumněla. (7)

- (26) “I distinctly saw it. Over there – **near the bicycle rack**. It was wearing a funny kind of hat.” (8)

–

H: „Viděl jsem ho zřetelně. Tamhle – **za těmi pytli s poštou**. Měl na hlavě takový legrační klobouk.“ (8)

–

K: „Jasně jsem ho viděl. Tamhle – **u stojanu na kola**. Měl na sobě takový prapodivný klobouk.“ (8)

- (27) Then there was the question of marmalade. **He wanted to leave room for the marmalade**. (47)

–

H: Pak tu byla otázka pomerančového džemu. Ø (37)

–

K: A pak tu byla otázka marmelády. **Rozhodně si chtěl nechat místo na marmeládu.** (39)

3.5 *CHANGING PLACES*

Changing Places is a literary text aimed for a teenage and adult readership. The interpersonal function prevails over the ideational one and therefore shifts of all three aspects of meaning were identified. The examples below indicate that the translator sought to provide a target-oriented translation. He did not wish to conceal the foreign origin of the book but he wanted to make the text easily accessible to the TT reader. To demonstrate this, I insert two short passages of the text which show the use of idiomatic language and also the treatment of culture-specific elements. Further examples follow.

- (1) The British postgraduate student is a lonely, forlorn soul, uncertain of what he is doing or whom he is trying to please – you may recognize him in the tea-shops around **the Bodleian** and the British Museum by the glazed look in his eyes, the vacant stare of the shell-shocked veteran for whom nothing has been real since the Big Push. As long as he manages to land his first job, this is no great handicap in the short run, since tenure is virtually automatic in British universities, and everyone is paid on the same scale. But at a certain age, the age at which promotions and **Chairs** begin to occupy a man's thoughts, he may look back with wistful nostalgia to the days when his wits ran fresh and clear, directed to a single, positive goal.

Philip Swallow had been made and unmade by the system in precisely this way. (16)

–

Absolvent anglické vysoké školy je duše opuštěná a ztracená, neví kloudně, co dělat či komu se zavděčit – a v čajovnách poblíž **oxfordské univerzitní knihovny** nebo Britského muzea ho poznáte podle skelného výrazu očí a nepřítomného pohledu traumatizovaného frontového veterána, pro něhož skutečný život skončil posledním velkým šturmem. Pokud se mu podaří ukořistit akademické zaměstnání, není mu jeho trauma, alespoň z počátku, na

překážku, protože na britských univerzitách se ve službě setrvává téměř automaticky a každý je placen podle stejného lokte. Ale v jistém věku, kdy se začíná myslet na povýšení a **profesuru**, se tesklivě ohlíží k dobám, kdy mu mozek, upřený k jedinému pevnému cíli, fungoval jako nové hodinky.

A právě tento systém stvořil a znetvořil Philipa Swallowa. (12)

- (2) He was happy with Beowulf as with Virginia Woolf, with *Waiting for Godot* as with *Gammer Gurton's Needle*, and in odd moments when nobler examples of the written word were not to hand he read attentively the backs of cornflakes packets, the small print on railway tickets and the advertising matter in books of stamps. This indiscriminating enthusiasm, however, prevented him from settling on a 'field' to cultivate as his own. He had done his initial research on Jane Austen, but since then had turned his attention to topics as various as medieval sermons, Elizabethan sonnet sequences, Restoration heroic tragedy, eighteenth-century broadsides, the novels of William Godwin, **the poetry of Elizabeth Barrett Browning** and premonitions of the Theatre of the Absurd in the plays of George Bernard Shaw. (17)

–

Byl šťasten nad staroanglickou ságou o Beowulfovi stejně jako nad Virginií Woolfovou, nad *Čekáním na Godota* stejně jako nad středověkou fraškou o Jehle kmotry Gurtonové, a v ojedinělých chvílích, kdy neměl po ruce žádnou ušlechtilější písemnost, četl pozorně návody na krabicích s vločkami, drobná písmenka na železničních jízdenkách a různé reklamy. Toto všeobjímající nadšení mu však bránilo, aby se na něco zaměřil a udělal z toho svou „specializaci“. Kdysi se začal zabývat Jane Austenovou, ale pak ho zaujaly náměty tak rozmanité, jako jsou středověká kázání, alžbětinské sonetové cykly, restaurační hrdinská tragédie, kramářské písně osmnáctého století, předromantický román, **viktoriánská poezie** a předznamenání absurdního divadla v hrách George Bernarda Shawa. (13)

The translator leaves in what he assumes the TT reader is familiar with and might process relatively easily, but when he encounters something that might not be relevant for the TT reader because s/he might not know it or understand it, the

translator either generalizes, specifies, substitutes or explicates the information. All of these strategies are also shown in the examples below.

TARGET ORIENTATION

1) Lexico-Semantic Meaning

a) Idiomatic Language

- (3) Zapp was the man who had published articles in *PMLA* while still in graduate school; who, enviably offered his first job by Euphoric State, had stuck out for twice the going salary, and got it; who had published five **fiendishly clever** books (four of them on Jane Austen) by the time he was thirty and achieved the rank of full professor at the same precocious age. (15)

—

Zapp publikoval v odborných filologických časopisech až za studií; když mu jako začátečníkovi nabídla Euforita místo vpravdě záviděníhodné, umínil si, že chce o sto procent vyšší plat, a dostal jej; vydal pět **po čertech chytrých** knih (čtyři o Jane Austenové), ještě než mu bylo třicet, a v tomtéž předčasně zralém věku získal hodnost řádného profesora. (11)

- (4) There was one respect alone in which Philip was recognized as **a man of distinction**, though only within the confines of his own Department. (17)

—

V jednom směru však byl považován za **kapacitu**, byť pouze v rámci katedry. (13)

- (5) **But that was the source of his guilt.** He didn't honestly think he *would* miss them. He bore his children no ill-will, but he thought he could manage quite nicely without them, **thank you**, for six months. And as for Hilary, well, he found it difficult after all these years to think of her as ontologically distinct from her offspring. (25)

—

Jenže právě kvůli tomu ho trápilo svědomí. V skrytu duše věděl, že mu scházet nebudou. Nic proti svým dětem neměl, ale tušil, že půl roku se bez nich klidně obejde, **to tedy určitě.** Pokud jde o Hilary... po tolika letech mu jaksi splývala s dětmi, které přivedla na svět. (19)

- (6) ‘I’m an **Underground Catholic**,’ she says seriously. I’m not hung up on dogma. I’m very far out.’ (32)

–

„Já jsem **radikální katolička**,“ říká dívka vážně. „Nelpím na dogmatech. Jsem pro naprostou volnost.“ (25)

- (7) ‘Pardon my asking,’ says the blonde, ‘but I’m curious. Did you buy the **whole package** – round trip, surgeon’s fee, five days’ nursing with private room and excursion to Stratford-upon-Avon?’ (30)

–

„Nezlobte se, že se ptám,“ říká blondýna, „ale zvědavost mi nedá. Koupil jste to **sakumprásk** – myslím zpáteční letenku, honorář gynekologovi, pět dní v soukromém sanatoriu a zájezd do Stratfordu nad Avonou?“ (23)

- (8) **One brand plucked from the burning** should be enough to assure him of a happy landing. (33)

–

Zachrání-li se aspoň jedinou ovečku před věčným ohněm, vykoupí si tím šťastně přistání. (25)

- (9) ‘Listen, **kid**, let me give some fatherly advice. Don’t do it.’ (33)

–

„Podívej, **děvenko**, dejte si ode mě otcovsky poradit. Nedělejte to.“ (25)

2) Textual Meaning

a) Active Voice

- (10) It is at the postgraduate level that the pressure really begins, when the student **is burnished and tempered** in a series of gruelling courses and rigorous assessments until he is deemed worthy to receive the accolade of the PhD. (15)

–

Skutečný tlak začíná až v postgraduálním stadiu, kdy se student **tříbí a kalí** v nelítostných cvičeních a přísných prověrkách tak dlouho, dokud si nezaslouží být pasován na PhDr. (11)

- (11) Philip Swallow **had been made and unmade** by the system in precisely this way. (16)

–

A právě tento systém **stvořil a znetvořil** Philipa Swallowa. (12)

3) Pragmatic Meaning

a) Culture-Specific Elements

- (12) Between the State University of Euphoria (colloquially known as **Euphoric State**) and the University of Rummidge, there has long existed a scheme for the exchange of visiting teachers in the second half of each academic year. (12–13)

–

Mezi státní univerzitou v Euforii (hovorově nazývanou **Euforita**) a univerzitou v Papridgi trvá již dlouho dohoda o výměně učitelů v druhé polovině každého akademického roku. (9)

- (13) Zapp was the man who had published articles in **PMLA** while still in graduate school; who, enviably offered his first job by Euphoric State, had stuck out for twice the going salary, and got it; who had published five fiendishly

clever books (four of them on Jane Austen) by the time he was thirty and achieved the rank of full professor at the same precocious age. (15)

–

Zapp publikoval v **odborných filologických časopisech** až za studií; když mu jako začátečníkovi nabídla Euforita místo vpravdě záviděníhodné, umínil si, že chce o sto procent vyšší plat, a dostal jej; vydal pět po čertech chytrých knih (čtyři o Jane Austenové), ještě než mu bylo třicet, a v tomtéž předčasně zralém věku získal hodnost řádného profesora. (11)

- (14) It is at the postgraduate level that the pressure really begins, when the student is burnished and tempered in a series of gruelling **courses** and rigorous **assessments** until he is deemed worthy to receive the accolade of the PhD. (15)

–

Skutečný tlak začíná až v postgraduálním stadiu, kdy se student tříbí a kalí v nelitostných **cvičeniích** a přísných **prověrkách** tak dlouho, dokud si nezaslouží být pasován na PhDr. (11)

- (15) Four times, under our educational rules, the human pack is shuffled and cut – at **eleven-plus, sixteen-plus, eighteen-plus** and **twenty-plus** – and happy is he who comes top of the deck on each occasion, but especially the last. This is called Finals, the very name of which implies that nothing of importance can happen after it. (16)

–

Podle tamních zásad je lidský balíček karet zamíchán a sejmuto celkem čtyřikrát – v **jedenácti**, v **šestnácti**, v **osmnácti** a ve **dvaceti** – a šťastný ten, kdo zůstane nahoře pokaždé, zejména však při operaci poslední. Té se říká „závěrečné zkoušky“ a už sám název naznačuje, že po nich se člověku nic významného nemůže přihodit. (12)

- (16) He was a superlative examiner of **undergraduates**: scrupulous, painstaking, stern, yet just. No one could award a delicate mark like B+/B+?+ with such confident aim, or justify it with such cogency and conviction. (17)

–

Byl nepřekonatelný specialista na zkoušení **studentů** – puntičkářský, svědomitý, přísný, ale spravedlivý. Nikdo nedokázal ohodnotit zkoušeného důmyslnou známkou 2 + / 2 + ? + tak cílevědomě nebo odůvodnit ji s takovou průkazností a přesvědčením jako on. (13)

- (17) Hilary, who was growing bored with Augustan pastoral poetry, returned her books to the library, bought a wedding dress **off the peg at C&A**, and flew out to join him on the first available plane. (19)

–

Hilary, kterou pastorální poezie anglického klasicismu nudila stále víc, vrátila knihy do knihovny, koupila si **v konfekci** svatební šaty a přiletěla za ním prvním letadlem, ve kterém bylo místo. (15)

- (18) That is why there is a gleam in Philip Swallow's eye as he sits now in the BOAC Boeing, sipping his orange juice. (21)

–

Proto když sedí v **boeingu společnosti BOAC** a popíjí pomerančový džus, oči mu září. (16)

- (19) And a rare treat is, this absence of dependents – one which, though he is ashamed to admit it, would make him lightsome were his destination **Outer Mongolia**. Now, for example, the stewardess lays before him a meal of ambiguous designation (could be lunch, could be dinner, who knows or cares four miles above the turning globe) but tempting: smoked salmon, chicken and rice, peach parfait, all neatly compartmentalized on a plastic tray, cheese and biscuits wrapped in cellophane, disposable cutlery, personal salt cellar and pepperpot in doll's-house scale. (22)

–

Je to vzácná pohoda, nemít s sebou rodinu – tak vzácná, že by mu zpříjemnila třeba i cestu do **rovníkové pouště** (přestože by to ze studu nikdy nepřiznal). Například zrovna teď před něho letuška pokládá jídlo neurčitého určení (snad je to oběd, snad večeře, kdopak to čtyři míle nad roztočenou zeměkoulí ví a komu na tom záleží), ale lákavého vzhledu: uzený losos, kuře s rýží, broskvový zákusek, to vše úhledně rozpřihrádkováno na podnosu z umělé

hmoty, sýr a sušenky zabalené v celofánu, příbor pro jedno použití, osobní solnička a pepřenka v miniaturním provedení. (17)

- (20) As a virgin spinster who, legatee of some large and unexpected bequest, heads immediately for Paris and points south out, leaning forward in a **compartment of the Golden Arrow**, eagerly practises the French phrases she can remember from school-lessons. (22)

–

Jako stará panna, která zdělila velké a nečekané peníze, letí rovnou do Paříže, tam nasedne do rychlíku a cestou k Azurovému pobřeží si v **kupé** nedočkavě procvičuje francouzské výrazy pochycené ve škole. (17)

- (21) Was it the legacy of a war-time boyhood – Hollywood films and tattered copies of **the Saturday Evening Post** having established in those crucial years a deep psychic link between American English and the goodies of which he was deprived by rationing? (22)

–

Že by to byl pozůstatek válečného dětství? Hollywoodských filmů a **otrhaných výtisků amerických novin**, které v těch kritických letech zafixovaly hluboký psychický spoj mezi americkou verzí jeho mateřštiny a pamlsky, o něž byl připraven přidělovým systémem? (16–17)

- (22) ‘Not really, Gordon. It wouldn’t be fair, you know, to disturb the children’s education at this stage – Robert’s taking **the eleven-plus** next year, and it won’t be long before Amanda’s in the thick of “O” Levels.’ (23)

–

„Ani ne. Totiž, v této fázi by nebylo fér měnit dětem školu – Robert bude mít v příštím roce **jedenáct**, Amanda **šestnáct** – oba se musí připravovat k výběrovým zkouškám.“ (18)

- (23) Under the pretence of indulging his children, and with an expression carefully adjusted to express amused contempt, he watched **Top of the Pops and similar TV programmes** with a painful mingling of pleasure and regret. (27)

–

Pod záminkou, že je tolerantní otec, a s pečlivě nastudovaným výrazem pobaveného pohrdání se s dětmi díval na **různé televizní hitparády** a požitek se v něm bolestivě mísil s lítostí. (21)

- (24) His own adolescence seemed a poor cramped thing in comparison, limited, as far satisfying curiosity and desire went, to the more risqué Penguin Classics and the last waltz at **College Hops** when they dimmed the lights and you might hold your partner, encased in yards of slippery taffeta, close enough to feel the bas-relief of her suspenders against your thighs. (27)

–

Vedle toho všeho vypadalo jeho mládí jako ubohoučká křeč, která se v ukájení zvědavosti a vášně musela omezovat na to odvážnější z odkazu klasické literatury a na závěrečný waltz v **tanečnících**, když pohasla světla a člověk k sobě mohl přitisknout partnerku, obrněnou metry kluzkého taftu, alespoň natolik, aby na svých stehnech ucítil obrysy jejích podvazků. (20)

- (25) ‘What has Stratford-upon-Avon got to do with it, for Chrissake?’
‘It’s supposed to give you a lift afterwards. You get to see **a play**.’ (31)

–

„Proboha, co s tím má společného Stratford nad Avonou?“

„Po tom všem má člověka morálně zvednout. Jezdí se tam na **Shakespeara**.“
(23)

- (26) The movie over (it was a Western, the noisy soundtrack had given him a headache, and he watched the final gun-battle with his headphones tuned to **Muzak**), he finds that some of his *joie de vivre* has evaporated. (34)

–

Film skončil (byla to kovbojka, z ryčných zvukových efektů ho rozbolela hlava, takže na závěrečnou přestřelku se díval s minisluchátky přepnutými na **sladkou hudbu**) a najednou byla jeho **radost ze života** tatam. (26)

b) Spatial Orientation

(27) Four times, under **our** educational rules, the human pack is shuffled and cut – at eleven-plus, sixteen-plus, eighteen-plus and twenty-plus – and happy is he who comes top of the deck on each occasion, but especially the last. This is called Finals, the very name of which implies that nothing of importance can happen after it. (16)

–

Podle **tamních** zásad je lidský balíček karet zamíchán a sejmuto celkem čtyřikrát – v jedenácti, v šestnácti, v osmnácti a ve dvaceti – a šťastný ten, kdo zůstane nahoře pokaždé, zejména však při operaci poslední. Té se říká „závěrečné zkoušky“ a už sám název naznačuje, že po nich se člověku nic významného nemůže přihodit. (12)

All in all, this type of text requires a freer approach than, for instance, *Legislation* of the European Union or even *The Language Instinct*, thus giving the translator more space for creative solutions. The TT contains no significant ST or SL interference and all culture-specific elements that might hinder the TT reader's understanding are transferred in an intelligible way so as to produce a text that reads naturally. The text is *reader-friendly*, so to speak.

The comparison of the ST with the TT did not reveal any relevant translation shifts interfering with the target orientation. Therefore, *Hostující profesoři* appears as an example of a text with a consistently applied target-oriented strategy in which the TT reader knows that s/he is reading a translation and yet s/he is reading an idiomatic and fluent text as if it was the original.

3.6 **THE LANGUAGE INSTINCT**

The Language Instinct is a text on language and thinking aimed at a general audience. It demonstrates creative use of language, but it is still highly informative. The choice of a strategy is especially difficult in this text since it has both an ideational and an interpersonal function. The ideational function seems to prevail over the interpersonal function which manifests itself less than in *A Bear Called*

Paddington and *Changing Places*. The results of the analysis indicate that the translator sought to adapt the text to the TT reader in order to facilitate comprehension, but, at the same time, she did not attempt to cover the foreign origin of the book or its author.

The choice of a strategy is, however, only the beginning as the real challenge is to apply the strategy successfully. Even though the translator, in my opinion, sought to provide the target-oriented translation, the analysis indicates that she failed to do so consistently as it revealed unsuccessful target-oriented shifts and also what seems to be unconscious shifts that interfere with the target orientation. The results of the analysis are therefore categorized into successful target-oriented shifts, unsuccessful target-oriented shifts and unconscious shifts.³⁶ The proportion of the categories to one another will suggest how successful the application of the target-oriented strategy was.

SUCCESSFUL TARGET-ORIENTED SHIFTS

The target orientation consists in the following tendencies. First, the translation contains idiomatic expressions which suggests that the translator aimed at naturalness of expression. The translator also took into account that sometimes the author used certain grammatical devices or specific registers as an example to prove his point, and tried to do the same in Czech. Word play is also considered. Second, where English inclines to condensed mode of expression or implicit information, the translator provided the TT reader with additional explicit information or explanatory footnotes. And third, titles of foreign films, series and other culture-specific elements were either supplied in Czech, if there was an official translation, or they were left in English and they were accompanied by a general description. Examples of these target-oriented translation shifts follow.

³⁶ “Unconscious shifts” is a term of my invention. I use it to refer to shifts which the translator, in my opinion, did not intend to achieve as they fail to fulfil the functions of the corresponding parts of the ST. Therefore, “unconscious” is not used herein as a term taken from cognitive linguistics but is used in its widest general sense.

1) Lexico-Semantic Meaning

a) Idiomatic Language

- (1) When there is no one to talk with, people talk to themselves, to their dogs, even to their plants. In our social relations, the race is not to the swift but to the verbal—the spellbinding orator, the silver-tongued seducer, the persuasive child who wins the battle of wills against a brawnier parent. (17)

–

Pokud zrovna nablízku není nikdo, s kým by bylo možno komunikovat, lidé mluví sami pro sebe, ke svým psům či dokonce k rostlinám. V našich sociálních vztazích nejde o rychlostní závod, ale o závod verbální – vyhrává strhující řečník, svůdce s hbitým jazykem, přesvědčující dítě, které vůlí poráží fyzicky silnějšího dospělého. (15)

- (2) The science of language, in particular, **has seen spectacular advances** in the years since. (17)

–

Zejména věda o jazyce od té doby **postoupila mílovými kroky**. (16)

- (3) Web-spinning was not invented by some unsung spider genius and does not depend on having had the right education or on having an aptitude for architecture or the construction trades. Rather, spiders spin spider webs because they have spider brains, which give them the urge to spin and the competence to succeed. (18)

–

Spřádání pavučin nebylo vynalezeno žádným utajeným pavoučím géniem a nezávisí na správné výchově nebo architektonickém nadání či na tom, jak jdou obchody se stavebním materiálem. Pavouci spřádají pavučiny pravděpodobně z toho důvodu, že jejich pavoučí mozek je nutí je spřádat a poskytuje jim také schopnosti dílo úspěšně dokončit. (17)

The text in examples (1) and (3) above is an example of idiomatic language, therefore no part is in bold or underlined.

2) Textual Meaning

a) Diffusion

- (4) For the reader of popular science, I hope to explain what is behind the recent discoveries (or, in many cases, nondiscoveries) reported in the press: universal deep structures, brainy babies, grammar genes, artificially intelligent computers, neural networks, signing chimps, talking Neanderthals, idiot savants, feral children, paradoxical brain damage, identical twins separated at birth, color pictures of the thinking brain, and the search for the mother of all languages. (7)

–

Čtenářům populárně-vědeckých děl doufám poodhalím, co se skrývá za objevy (či v mnoha případech pseudoobjevy), o kterých se lze poslední dobou dočíst v tisku: **vysvětlím, co vlastně jsou univerzální hloubkové struktury, jak je možné, že se objevují nadprůměrně inteligentní děti, zda existují geny pro gramatiku, jak je to s umělou inteligencí počítačů a neuronovými sítěmi, jak používají posunkovou řeč šimpanzi, jakým jazykem mluvili neandrtálci, co znamená termín „učený idiot“ a „vlčí děti“, jak dochází k paradoxnímu poškození mozku, jak se liší život jednovaječných dvojčat rozdělených po narození, co nám ukazují barevné fotografie myslícího mozku a jaký výsledek přineslo pátrání po prapředku všech jazyků.** (9)

- (5) I have not hesitated to show off my favorite examples of language in action from pop culture, ordinary children and adults, the more flamboyant academic writers in my field, and some of the finest stylists in English. (8)

–

Nerozpakoval jsem se také text ilustrovat svými oblíbenými ukázkami živého jazyka: **příklady pocházejí jak z oblasti populární kultury, tak z rozhovorů zaslechnutých od obyčejných dětí a dospělých, přes ukázky, které mají svůj původ ve spletité v řeči akademických autorů působících v mém oboru, až po demonstraci prací několika nejlepších stylistů anglického jazyka.** (10)

- (6) Language is no more a cultural invention than is upright posture. It is not a manifestation of a general capacity to use symbols: a three-year-old, we shall see, is a grammatical genius, but **is quite incompetent** at the visual arts, religious iconography, traffic signs, and the other staples of the semiotics curriculum. (18–19)

–

Jazyk již není větší kulturní vynález, než je vzpřímení postavy. Není to projev obecné schopnosti používat symboly: tříleté dítě, jak dále uvidíme, které je gramatickým géniem, je však zcela nezpůsobilé orientace ve výtvarném umění, **nevyzná se** v náboženské ikonografii, **nerozpozná** dopravní značky a **chybí mu** další základy sémiotického životopisu. (17)

3) Pragmatic Meaning

a) Word Play

- (7) But these errors are surprisingly rare, and of course adults occasionally make them too, as in the **Pullet Surprise** and **doggy-dog world** of Chapter 6. In an episode of the television show *Hill Street Blues*, police officer JD Larue began to flirt with a pretty high school student. His partner, Neal Washington, said, “I have only three words to say to you, JD. **Statue. Tory. Rape.**” (267)

–

Ale tyto omyly jsou překvapivě řídké a dospělí je samozřejmě příležitostně dělají také, jako je tomu v „**Pulitzerovy dcery**“ a „**pan Silvánie**“, zmiňovaných v 6. kapitole. V jedné epizodě televizního pořadu *Hill Street Blues* začal strážník J. D. Larue flirtovat s hezkou středoškolačkou. Jeho partner Neal Washington na to reagoval: „Řeknu ti jen tři slova, J. D. **Po. Hlavní. Zneužití.**“ (305)

- (8) In his essay “The Horrors of the German Language,” Mark Twain noted that “a tree is male, its buds are female, its leaves are neuter; horses are sexless, dogs are male, cats are female—tomcats included.” He translated a conversation in a German Sunday school book as follows:

Gretchen: Wilhelm, where is the turnip?

Wilhelm: She has gone to the kitchen.

Gretchen: Where is the accomplished and beautiful English **maiden**?

Wilhelm: **It** has gone to the opera. (273)

–
Ve svém eseji s názvem „O strašném jazyce německém“ (The Horrors of the German Language) Mark Twain poznamenává, že „strom je mužský, jeho poupata ženská, listy střední; koně pohlaví nemají, psi jsou mužští, kočky ženské, samozřejmě včetně kocourů“. Rozmluvu v knize německé střední školy pak přeložil následovně:

Gretchen: Wilhelme, kde je ředkev?

Wilhelm: Ona už je v kuchyni.

Gretchen: A kde je to vynikající překrásné anglické **děvče**?

Wilhelm: **To** šlo do opery. (313)

The examples above show that the translator managed to retain both the form and content of the ST. Example (7), for instance, is a translation of word play based on a homophonous relationship between the “Pulitzer Prize” and “Pullet Surprise”³⁷ by way of substitution by “Pulitzerova cena” and “Pulitzerova dcera”. Similarly, “doggy-dog” world and “dog-eat-dog”³⁸ world based on homophones.

Also in (7), there is an example of word play based on the homophonous relationship between the term “statutory rape” and “statue”, “tory” and “rape” – three independent words which do not make sense when uttered separately. In Czech, the same principle was applied using three words “po”, “hlavní”, “zneužití” which results in homophonous “pohlavní zneužití” and matches the meaning of the ST “statutory rape”.

³⁷ “Pullet Surprise” is a short *Looney Tunes* cartoon from 1997 published in the Czech Republic under the name “Kuřecí překvapení”.

³⁸ “Dog Eat Dog” is an American band from New Jersey.

b) Explanatory Footnote

- (9) Unlike most books with “language” in the title, it will not chide you about proper usage, trace the origins of idioms and slang, or divert you with palindromes, anagrams, eponyms, or those precious names for groups of animals like **“exaltation of larks.”** (17)

–

Na rozdíl od většiny ostatních knih, které mají slovo „jazyk“ ve svém názvu, vás však nehodlá plísnit ohledně jeho správného používání, nebude se pokoušet vysledovat původ idiomů a slangu a nebude vás bavit palindromy, anagramy, eponymy nebo takovými vybranými názvy pro chování skupin zvířat, jako je **„exaltation of larks“**. (15)

+ a footnote

Doslova „vytržení skřivanů“ – poetický popis stoupání skřivanů do výše, které je doprovázeno cvrlikáním; další poetická označení, jejichž původ lze vystopovat do patnáctého století, jsou např. „tiding of magpies“ (spořádanost strak), „murmuration of starlings“ (mumlání špačků) či „unkindness of ravens“ (nevlídnost havranů), pozn. překl.

c) Culture-Specific Elements

- (10) You now share with millions of other people the secrets of protagonists in a world that is the product of some stranger’s imagination, the daytime drama *All My Children*. (16)

–

Od této chvíle také s miliony dalších sdílíte tajemství protagonistů, kteří žijí ve světě, jenž je produktem něčí imaginace: seriálu *Všechny mé děti* (*All My Children*). (14)

- (11) The conception of language as a kind of instinct was first articulated in 1871 by Darwin himself. In *The Descent of Man* he had to contend with language

because its confinement to humans seemed to present a challenge to his theory. (19)

–

S pojmem jazyka jakožto druhu instinktu přišel poprvé v roce 1871 sám Charles Darwin. Ve své knize *O původu člověka* s pojetím jazyka musel zápolit, neboť to, že by existence jazykové schopnosti byla omezena na lidské bytosti, se zdálo být v rozporu s jeho teorií.(18)

- (12) On May 21, 1985, a **periodical called *The Sun*** ran these intriguing headlines: . . . (262)

–

21. května 1985 otiskl britský deník *The Sun* tyto poutavé titulky: . . . (299)

- (13) **The *Sun* article** is a bit sketchy on the details, but we can surmise that because Naomi was understood, she must have spoken in Italian, not Proto-World or Ancient Latin. (264)

–

Článek z novin *The Sun* je trochu skoupý na detaily, ale my se můžeme domnívat, že jelikož Naomi ostatní rozuměli, musela mluvit italsky, ne prajazykem nebo starověkou latinou. (301)

- (14) **Kikuyu** and Spanish infants discriminate English *ba*'s and *pa*'s, which are not used in Kikuyu or Spanish and which their parents cannot tell apart. (264)

–

Příslušníci keňského etnika **Kikuju** a španělské děti rozeznávají anglické *ba* a *pa*, které se v kikujštině a španělštině nepoužívají a které by jejich rodiče nerozlišili. (301)

- (15) For example, in one experiment, babies who spoke only in single words were seated in front of two television screens, each of which featured a pair of adults improbably dressed up as **Cookie Monster** and **Big Bird** from *Sesame Street*. (268)

–

Například v jednom experimentu byly děti, které mluvily jen v izolovaných slovech, usazeny před dvě televizní obrazovky, každá z nich ukazovala dvojici dospělých nepravděpodobně oblečených jako **sladkožrout Keksík** a **Velký pták** z dětského maňáskového seriálu *Sezamová ulice*. (306)

- (16) In the centuries since, there have been many stories about abandoned children who have grown up in the wild, from Romulus and Remus, the eventual founders of Rome, to Mowgli in Kipling's *The Jungle Book*.

–

V následujících stoletích se objevilo mnoho dalších příběhů opuštěných dětí, které vyrostly v divočině, od Romula a Rema, podle pověstí zakladatelů Říma, k Mauglímu v Kiplingově *Knize džunglí*. (318)

- (17) The actress Meryl **Streep** is renowned in the United States for her seemingly convincing accents, but I am told that in England, her British accent in *Plenty* was considered rather awful, and that her Australian accent in the movie about the dingo that ate the baby didn't go over too well down there, either. (290)

–

Herečka Meryl **Streepová** je ve Spojených státech proslulá svým zdánlivě přesvědčivým napodobováním cizích přízvuků, ale jak jsem se dozvěděl, v Anglii byl její britský přízvuk ve filmu *Plenty (Víc než dost / Hojnost)* považován za spíše strašlivý a ani její australský přízvuk ve filmu o dingovi, který sežral dítě, nebyl u protinožců přijat moc příznivě. (333)

In examples (10) to (17), the translator seeks to provide additional information about foreign television series, books, newspapers and so forth.

d) Temporal Orientation

- (18) **In this century**, the most famous argument that language is like an instinct comes from Noam Chomsky, the linguist who first unmasked the intricacy of the system and perhaps the person most responsible for the modern revolution in language and cognitive science. (21)

–

Jedno z nejznámějších tvrzení **dvacátého století**, že jazyk se chová jako instinkt, pochází od Noama Chomského, lingvisty, který jako první odhalil spletitost tohoto systému a který je možná nejvíce zodpovědný za revoluci v moderní lingvistice a kognitivní vědě. (21)

e) Matching Register

- (19) A preschooler's tacit knowledge of grammar is more sophisticated than the thickest style manual or the most state-of-the-art computer language system, and the same applies to all healthy human beings, even the notorious syntax-fracturing professional athlete and the, **you know, like**, inarticulate teenage skateboarder. (19)

–

Podvědomá znalost gramatiky předškolního dítěte je mnohem složitější než nejtlustší příručka slohu nebo nejmodernější počítačový jazykový systém a totéž lze říci o všech zdravých lidských bytostech, i o profesionálních sportovcích, známých tím, že notoricky przní syntax, a také o, **dyť víte, tak ňák**, špatně se vyjadřujících pubertálních skateboardistech. (18)

UNSUCCESSFUL TARGET-ORIENTED SHIFTS

Some target-oriented shifts, however, fail to convey the same function as provided by the ST. Their application obscures the TT reader from understanding the text rather than clarifies it. See the two examples below.

- (20) In such situations people resort to what hackers call frobbing—fiddling aimlessly with the controls to see what happens. (266)

–

V takových situacích se lidé uchylují k tomu, co hackeři nazývají bezcílým mačkáním a otáčením knoflíků: hrají si s ovládacími prvky a zkoušejí, co to udělá. (303)

Here, the translator attempted to explain what “frobbling” means. Nevertheless, such a translation is not functionally equivalent as Czech hackers would hardly use “bezcílné mačkání a otáčení knoflíků” to refer to this operation. Moreover, the explanation seem imprecise since no pushing and turning buttons is involved. The term “frobbling” is explained by Pinker elsewhere in the book as “aimlessly slid[ing] the knobs up and down [on a graphic equalizer] to hear the effects” (1995, 167).

(21) They also know that English is a zany, logic-defying tongue, in which one **drives on a parkway and parks in a driveway, plays at a recital and recites at a play.** (18)

—

A vědí, že angličtina je bláznivý, logice se vzpírající jazyk, v němž člověk *drives on a park way* („jezdí po dálnici“) a *parks in a drive way* („parkuje na příjezdové cestě“) a *recites at a play* („recituje při hře“) a *plays at a recital* („hraje na koncertě“). (16)

In the second example, the explanation is given too, but, again, it does not express the illogic convention of the English language which is what the author wanted to exemplify.

UNCONSCIOUS SHIFTS

Even though the translation is supposed to be target-oriented, there is a number of translation shifts that interfere with the target orientation. These shifts are, however, not a result of a source-oriented strategy but of unconscious breach of the target orientation. I understand *translation strategies* in Lörscher’s terms as “procedures which the subjects employ in order to solve translation problems” (Lörscher 2005, 599). This statement implies that all strategies are conscious actions. Therefore, the following shifts cannot be the result of any strategy since they seem to be the result of the SL interference which was brought in the TT unconsciously.

1) Lexico-Semantic Meaning

a) Unidiomatic Language

- (22) I also thank my colleagues in cyberspace who **indulged my impatience by replying**, sometimes in minutes, **to my electronic queries**. (9)

–

Také bych rád vyjádřil své díky kolegům v kyberprostoru, kteří **uspokojovali mé netrpělivé elektronické dotazy** a své odpovědi častokrát posílali do minuty. (11)

- (23) As you are reading these words, you are taking part in one of the wonders of the natural world. For you and I belong to a species with a remarkable ability: we can **shape** events in each other's brains with exquisite precision. (15)

–

Právě nyní, při čtení těchto slov, se stáváte aktivními účastníky jednoho z mnoha zázraků, kterými se vyznačuje přirozený svět: vy i já patříme k druhu, jenž je obdarován výjimečnou schopností – umíme **dávat tvar** událostem ve svém vlastním mozku, a to s výjimečnou přesností. (13)

- (24) I am not referring to telepathy or mind control or the other obsessions of **fringe science**. (15)

–

Nemluvím teď o telepatii nebo kontrole mysli nebo o něčem podobném, čím se zabývá **věda „na okraji“**. (13)

- (25) Asking you only to surrender your imagination to my words for a few moments, **I can cause you to think** some very specific thoughts. (15)

–

Už jenom tím, že vás požádám, abyste se soustředili na následující slova, ve vaší mysli **vyvolám vznik** velmi specifických myšlenek. (13)

- (26) These fossils of ancient cooperation and shared ingenuity **may shed light on** why saber-tooth tigers, mastodons, giant woolly rhinoceroses, and dozens of

other large mammals went extinct around the time that modern humans arrived in their habitats. (16–17)

–

Tyto zkameněliny neboli výsledky dávnověké spolupráce a sdíleného důvtipu **by mohly pomoci vrhnout světlo na** to, proč šavlozubí tygři, mastodonti, gigantičtí srstnatí nosorožci a desítky jiných velkých savců vyhynuli zhruba v tom časovém období, kdy do lokality, kde žili, přišli moderní lidé. (15)

- (27) Thinking of language as an instinct inverts the popular wisdom, **especially as** it has been passed down in the canon of the humanities and social sciences. (18)

–

Tím, že vnímáme jazyk jakožto instinkt, vyvracíme obecně rozšířené mínění, **zejména tak**, jak bylo předáno kanónem humanitních a společenských věd. (17)

- (28) Once you begin to look at language not as the **ineffable** essence of human uniqueness but as a biological adaptation to communicate information, it is no longer as tempting to see language as an insidious shaper of thought, and, we shall see, it is not. (19)

–

Jakmile se začneme dívat na jazyk ne jako na **jedinečnou** podstatu lidské jedinečnosti, ale jako na biologickou adaptaci na sdělování informací, nebude nás to již tak svádět vnímat ho jako záludný formovač myšlení, a jak záhy uvidíme, jazyk jím také není. (18)

- (29) Finally, since language is the product of a well-engineered biological instinct, we shall see that it is not the **nutty barrel of monkeys** that **entertainer-columnists** make it out to be. (19)

–

Nakonec, jelikož jazyk je produktem dobře navrženého biologického instinktu, uvidíme, že se nechová **potřeštěně jako nějaký houf opic**, jak jej rádi zobrazují **baviči-novinový sloupkaři**. (18)

- (30) By now, the **community** of scientists studying the questions, he raised **numbers** in the thousands. (23)

–

V současnosti se **počet** členů komunity vědců studujících otázky, na které Chomsky poukázal, již **počítá** na tisíce. (23)

- (31) Chomsky **has puzzled** many readers with his skepticism about whether Darwinian natural selection (as opposed to other evolutionary processes) can explain the origins of the language organ that he argues for. (24)

–

Chomsky **přivedl do rozpaků** mnoho svých stoupců svým skepticismem ohledně té skutečnosti, zda původ jazykového orgánu může vysvětlit darwinovský přirozený výběr (v protikladu k jiným evolučním procesům). (23)

- (32) So the story in this book is highly eclectic, ranging from **how DNA builds brains** to the pontifications of newspaper language columnists. (24)

–

Příběh v této knize je tudíž vysoce eklektický a pojednává jak o tom, **jak DNA staví mozek**, tak o dogmatických názorech novinových sloupkařů píšících o jazyce. (24)

- (33) Other infants may **enter the world** with some knowledge of their mother's language, too. (264)

–

S nějakými znalostmi svého mateřského jazyka mohou **do světa vstupovat** i jiné děti. (301)

- (34) By six months, they are beginning to lump together the distinct sounds that their language collapses into a single phoneme, while continuing to discriminate equivalently distinct ones that their language **keeps separate**. (264)

–

V šesti měsících začínají seřazovat odlišné zvuky, které jejich jazyk shrnuje do jediného fonému, zatímco stále rozeznávají ty stejně odlišné, jež jejich jazyk **drží odděleně**. (302)

- (35) In recent years pediatricians have saved the lives of many babies with breathing abnormalities by inserting a tube into their tracheas (the pediatricians are trained on cats, whose airways are similar), or by surgically **opening a hole** in their trachea below the larynx. . . . When the normal airway is restored in the second year of life, those infants are seriously retarded in speech development, though they eventually catch up, with no permanent problems. (265–266)

–

Pediatři v ne tak dávné minulosti zachraňovali život mnoha dětem, které trpěly vadami dýchání, tím, že ji do průdušnice vložili trubici (což měli natrénováno na kočkách, neboť ty mají podobný systém dýchacích cest), nebo tím, že jim chirurgicky **otevřeli otvor** v průdušnici pod hrtanem. Když je v druhém roce života obnoven normální průchod, mají tyto děti vážně opožděný vývoj jazyka, i když nakonec zpoždění bez trvalých problémů doženou. (303)

- (36) During the first year, babies also **get their speech production systems geared up**. (265)

–

Během prvního roku děti také **zvýší rychlost fungování systémů vytváření řeči**. (302)

- (37) By listening to their own babbling, babies in effect write their own instruction manual; they learn **how much** to move **which** muscle in **which** way to make **which** change in the sound. This is a prerequisite to duplicating the speech of their parents. (266)

–

Poslechem vlastního žvatlání děti vlastně píší svůj vlastní návod k použití – učí se, **nakolik** pohnout **kterým** svalem **jakým** směrem, aby vykonal **jakou**

změnu ve zvuku. Toto je bezpodmínečně nutný předpoklad pro napodobování řeči rodičů. (303)

- (38) When children do put words together, the words seem to **meet up with a bottleneck at the output end**. (268)

–

Když děti skládají slova dohromady, vypadá to, že se slova **setkávají u těsného výstupu**. (306)

- (39) Though many—perhaps even most—of the young three-year-old's sentences are ungrammatical **for one reason or another**, we should not judge them too harshly, because there are many things that can go wrong in any single sentence. (271)

–

Ačkoli mnoho – možná i většina – vět tvořených tříletými dětmi je negramatických **z jednoho či jiného důvodu**, neměli bychom je soudit tak příkře, protože v jediné větě může být špatně mnoho věcí. (311)

- (40) Since irregular forms have to be memorized and memory is fallible, any time the child tries to use a sentence in the past tense with an irregular verb but cannot **summon** its past-tense form **from memory**, the regular rule fills the vacuum. (274)

–

Protože nepravidelné tvary je nutno se naučit z paměti a paměť je omylná, pokaždé, když se dítě pokusí užít větu v minulém čase s nepravidelným slovesem, ale nemůže **vyvolat** jeho tvar **z paměti**, vyplní prázdné místo nepravidelný tvar. (315)

- (41) But parents are **remarkably unconcerned about** their children's grammar; they care about truthfulness and good behavior. (280)

–

Ale rodiče jsou **na** gramatice svých dětí **pozoruhodně nezainteresováni** – starají se spíše o pravdomluvnost a dobré chování. (321)

- (42) Indeed, when fussy parents or meddling experimenters do provide children with feedback, the **children tune it out**. (281)

–

A skutečností je, že když úzkostliví rodiče nebo vměšující se experimentátoři dětem poskytnou zpětnou vazbu, **ty se na ni nenaladí**. (322)

- (43) Why **is** language **installed** so quickly, while the rest of the child's mental development seems to proceed at a more leisurely pace? (289)

–

Proč se jazyk **instaluje** tak rychle, zatímco se zdá, že zbytek dětského mentálního vývoje postupuje pozvolněji? (331–332)

- (44) There are **windows in development** in which ducklings learn to follow large moving objects, kittens' visual neurons become tuned to vertical, horizontal, and oblique lines, and white-crowned sparrows duplicate their fathers' songs. (293)

–

Existují **okna ve vývoji**, ve kterých se kachňata učí následovat velké pohybující se předměty, vizuální neurony koťat se naladí na vertikální, horizontální a kosé linie a strnadcí bělokorunkatí napodobují zpívání svých otců. (336)

- (45) This inversion (an exaggeration, but a useful one) flips the critical period question with it. The question is no longer “Why does a learning ability disappear?” but “When is the learning ability needed?” We have already noted that the answer might be “As early as possible,” to **allow the benefits of language to be enjoyed** for as much of life as possible. (294)

–

Otázka již nezní: „Proč schopnost učit se mizí?“, ale „Kdy je schopnost učit se potřebná?“ Již jsme poznamenali, že odpověď by mohla znít: „Čím dříve je to možné“, aby se **umožnily výhody užívat znalosti jazyka** po co nejdelší dobu v životě. (337)

b) Change in Meaning

- (46) Simply by making noises with our mouths, we can reliably cause precise new combinations of ideas to arise **in each other's** minds. The ability comes so naturally that we are apt to forget what a miracle it is. (15)

–

Jednoduše tím, že svými ústy vytváříme zvuky, **ve své vlastní mysli** způsobujeme vznik nových a přesných kombinací myšlenek. Ta schopnost je nám k dispozici tak přirozeně, že rádi zapomínáme, jak zázračné to vlastně je. (13)

- (47) They know that language pervades thought, with different languages causing their speakers to **construe reality** in different ways. (17–18)

–

Vědí, že jazyk nevyhnutelně prostupuje myšlení a že různé jazyky nutí své mluvčí **vytvářet realitu** různým způsobem. (16)

- (48) Some kinds of bats **home in on flying insects using Doppler sonar**. (19)

–

Například některé druhy netopýrů **se navádějí tak, že se zaměřují na létající hmyz a orientují se pomocí sonaru**. (17)

- (49) **The conception** of language as a kind of instinct was first articulated in 1871 by Darwin himself. (19)

–

S **pojmem** jazyka jakožto druhu instinktu přišel poprvé v roce 1871 sám Charles Darwin. (18)

- (50) Watch an immigrant struggling with a second language or a stroke patient with a first one, or **deconstruct** a snatch of baby talk, or try to program a computer to understand English, and ordinary speech begins to look different. (21)

–

Abyste si například začali všimnat, jak přistěhovalec zápasí s druhým jazykem nebo pacient po mrtvici s jazykem rodným. Abyste se pokusili **zrekonstruovat** úryvek dětského žvatlání nebo naprogramovali počítač, který by porozuměl angličtině: a běžný hovor hned začne vypadat jinak. (21)

- (51) And Chomsky's arguments about **the nature** of the language faculty are based on technical analyses of word and sentence structure, often couched in abstruse formalisms. (24)

–

A Chomského argumenty ohledně **přirozenosti** jazykové schopnosti jsou založeny na odborných rozborech struktury slova a věty, často vyjádřených těžko srozumitelnou formou. (24)

- (52) Scientists, of course, cannot take such reports at face value; any important finding must be replicated. A replication of the Corsican miracle, this time from Taranto, Italy, occurred on October 31, 1989, when the Sun (a strong believer in **recycling**) ran the headline "BABY BORN TALKING—DESCRIBES HEAVEN. Infant's words prove reincarnation exists." (263)

–

Vědci samozřejmě takové zprávy nemohou brát jako fakt – jakýkoli důležitý objev musí být zopakován. K opakování korsického zázraku, tentokrát v Tarantu v Itálii, došlo 31. října 1989, když *The Sun* (velký zastánce **recyklace**) otiskl titulek „Dítě se narodilo s darem řeči – popisuje nebe. Slova novorozence jsou důkazem toho, že reinkarnace existuje“. (300)

- (53) Babies make this transition before they produce or understand words, so their learning cannot depend on correlating sound with meaning. That is, **they cannot be listening for the difference in sound** between a word they think means bit and a word they think means beet, because they have learned neither word. (265)

–

K tomuto přechodu dochází dříve, než děti zvládnou vytvářet slova nebo rozumět jim, takže jejich učení nemůže záviset na propojení zvuku s významem. **Nemohou totiž slyšet rozdíl ve zvuku** mezi slovem, které si

myslí, že znamená *bit* („trochu“), a slovem, které si myslí, že znamená *beet* („řepa“), protože se neučily ani jedno z nich (302).

- (54) Presumably children record some words parents use in isolation, or in stressed final positions, like *Look-at-the BOTTLE*. Then they look for matches to these words in longer stretches of speech, and find other words by **extracting the residues in between the matched portions**. (267)

–

Děti pravděpodobně zaznamenávají některá slova, která jejich rodiče užívají samotná nebo ve zdůrazněných konečných pozicích, jako *Look-at-the BOTTLE* („podívej na tu láhev“), a když k nim pak hledají protějšek v delším řetězci řeči, nalézají jiná tak, že **mezi nimi odstraní**, co zbyde. (304)

c) Words of Foreign Origin

- (55) For the language lover, I hope to show that there is a world of elegance and richness in quotidian speech that far outshines the local curiosities of etymologies, unusual words, and **fine points** of usage. (7)

–

Milovníkům jazyka se v ní pokusím ukázat, že i každodenní mluva se může vyznačovat takovou elegancí a bohatstvím, že zastíní místní etymologické zvláštnosti, nevšední slova i **finesy** používání jazyka. (9)

- (56) For students unaware of the science of language and mind, or worse, burdened with memorizing word frequency effects on lexical decision reaction time or **the fine points** of the Empty Category Principle, I hope to convey the grand intellectual excitement that launched the modern study of language several decades ago. (7)

–

Pro studenty nedotčené znalostí vědy o jazyce a mysli, nebo ještě hůře zatížené biflováním účinků frekvence slova na reakční dobu lexikálního rozhodování nebo **fines** principu prázdných kategorií se pokusím zprostředkovat ono hluboké intelektuální rozechvění, které před několika desetiletími odstartovalo moderní studium jazyků. (10)

- (57) For my professional colleagues, scattered across so many disciplines and studying so many seemingly unrelated topics, I hope to offer a semblance of an **integration** of this vast territory. Although I am an opinionated, **obsessional** researcher who dislikes insipid compromises that fuzz up the issues, many academic controversies remind me of the blind men palpating the elephant. (7–8)

–

Mým profesním kolegům, kteří jsou pracovně rozptýleni ve velkém množství vědních oborů a studují velké množství zdánlivě nesouvisejících témat, se pokusím nabídnout jakousi **integraci** celé této široké oblasti. Protože já sám jsem badatelem umíněným a **obsesivním**, nemám rád kompromisy, jež k debatě ničím nepřispívají a problémy jen zamlžují, mnoho akademických disciplín mi připomíná situaci, kdy se slepci snaží hmatem popsat slona. (10)

- (58) For better or worse, I can write in only one way, with a passion for powerful, **explanatory** ideas, and a torrent of relevant detail. (8)

–

Ať tak či onak, psát mohu jen jedním způsobem: se zaujetím pro hluboké, **explikativní** myšlenky a v soustředění na neustávající proud relevantních detailů. (10)

- (59) Sentence length increases steadily, and because grammar is a **discrete** combinatorial system, the number of syntactic types increases exponentially, doubling every month, reaching the thousands before the third birthday. (269)

–

Délka vět stejnoměrně roste, a protože gramatika je **diskrétní** kombinatorický systém, počet syntaktických typů vzrůstá exponenciálně: zdvojuje se každý měsíc a dosahuje tisíců před třetími narozeninami. (308)

2) Textual Meaning

a) Present Participle

- (60) Behavior was explained by a few laws of stimulus-response learning that could be studied with rats **pressing** bars and dogs **salivating** to tones. (22)

–

Chování bylo vysvětlováno nepočetnými zákony učení na bázi stimul – reakce, které mohly být studovány u kryš **dávkujících** si přísun drogy a psů **slinících** při poslechu tónu. (21)

b) Sentence Structure / Word Order

- (61) This book, then, is intended for everyone who **uses language**, and that means everyone! (8)

–

Tato kniha je tedy určena každému, kdo **používá jazyk**. Což vlastně znamená naprosto každý! (10)

- (62) **What is truly arresting about our kind** is better captured in the story of the Tower of Babel, in which humanity, speaking a single language, came so close to reaching heaven that God himself felt threatened. (16)

–

To, co je na našem druhu vpravdě poutavé, lépe zachycuje příběh o babylonské věži, kdy se lidstvo, které mluvilo jedním jazykem, přiblížilo nebi natolik, že i bůh se cítil ohrožen. (14)

c) Nominality

- (63) They know that grammatical sophistication used to be nurtured in the schools, but sagging educational standards and the debasements of popular culture have led to a frightening **decline in the ability of the average person** to construct a grammatical sentence. (18)

–

Také je jim známo, že školy kdysi pěstovaly vytříbenou gramatiku, ale snižující se vzdělávací standardy a znehodnocení populární kultury vedlo k **děsivému úpadku schopnosti průměrného člověka** vytvořit gramaticky správnou větu. (16)

- (64) Language is a complex, specialized skill, which develops in the child spontaneously, **without conscious effort or formal instruction**, is deployed **without awareness of its underlying logic**. (18)

–

Jazyk je komplexní, specializovaná dovednost, která se rozvíjí u dítěte spontánně, **bez potřeby** vyvinout úsilí nebo **bez potřeby vnějších formálních instrukcí** a vyvíjí se **bez povědomí o existenci podmiňující logiky**. (17)

- (65) In nature's talent show we are simply a species of primate with our own act, a **knack for communicating information** about who did what to whom by modulating the sounds we make when we exhale. (19)

–

V přehlídce talentů přírody jsme jednoduše jen čeled' primátů s vlastním číslem, a sice **s dovedností ve sdělování informací** o tom, co kdo komu udělal – modulací zvuků, které vytváříme při vydechování. (17–18)

- (66) I can think of no **better statement of my main goal**. (21)

–

Nemohl bych přijít na **přesnější popis svého hlavního cíle**. (20)

- (67) Vocabulary growth jumps to the **new-word-every-two-hours** minimum rate that the child will maintain through adolescence. (267–268)

–

Nárůst slovní zásoby probíhá minimální rychlostí „**nové slovo každé dvě hodiny**“ a tuto rychlost si dítě udrží až do dospívání. (305)

- (68) Viewed up close, **the problem of learning rules** is even harder than it appears from a distance. (283)

–

Při pohledu zblízka se **problém pravidel učení** zdá být ještě větší, než jak vypadá z odstupu. (325)

- (69) But they are permanently **incapable of mastering** the full grammar of the language. (292)

–

Jsou však trvale **neúspěšní v úsilí osvojit si** dokonale gramatiku jazyka. (334)

d) Passive Voice

- (70) Thinking of language as an instinct inverts the popular wisdom, especially as it **has been passed down** in the canon of the humanities and social sciences. (18)

–

Tím, že vnímáme jazyk jakožto instinkt, vyvracíme obecně rozšířené mínění, zejména tak, jak **bylo předáno** kanónem humanitních a společenských věd. (17)

- (71) Stromswold wanted to count how many times children **were seduced** by several dozen kinds of tempting errors in the auxiliary system—that is, errors that would be natural generalizations of the sentence patterns children heard from their parents. (272)

–

Stromswoldová chtěla spočítat, kolikrát **byly** děti **svedeny** několika desítkami druhů lákavých chyb pomocného systému – neboli chyb, které by byly přirozenými generalizacemi větných vzorců, které děti slyší od svých rodičů. (312)

e) Verbs

- (72) For the reader of popular science, I **hope** to explain what is behind the recent discoveries (or, in many cases, nondiscoveries) reported in the press:

universal deep structures, brainy babies, grammar genes, artificially intelligent computers, neural networks, signing chimps, talking Neanderthals, idiot savants, feral children, paradoxical brain damage, identical twins separated at birth, color pictures of the thinking brain, and the search for the mother of all languages. (7)

–

Čtenářům populárně-vědeckých děl **doufám** poodhalím, co se skrývá za objevy (či v mnoha případech pseudoobjevy), o kterých se lze poslední dobou dočíst v tisku: vysvětlím, co vlastně jsou univerzální hloubkové struktury, jak je možné, že se objevují nadprůměrně inteligentní děti, zda existují geny pro gramatiku, jak je to s umělou inteligencí počítačů a neuronovými sítěmi, jak používají posunkovou řeč šimpanzi, jakým jazykem mluvili neandrtálci, co znamená termín „učený idiot“ a „vlčí děti“, jak dochází k paradoxnímu poškození mozku, jak se liší život jednovaječných dvojčat rozdělených po narození, co nám ukazují barevné fotografie myslícího mozku a jaký výsledek přineslo pátrání po prapředku všech jazyků. (9)

- (73) **I have not hesitated** to show off my favorite examples of language in action. (8)

–

Nerozpakoval jsem se také text ilustrovat svými oblíbenými ukázkami živého jazyka. (10)

- (74) Some computer scientists, inspired by the infant, **believe** that a good robot should learn an internal software model of its articulators by observing the consequences of its own babbling and flailing. (266)

–

Někteří počítačový vědci, inspirovaní výzkumem řeči kojenců, **věří**, že dobrý robot by se měl naučit interní softwarový model svých mluvidel tím, že by pozoroval následky vlastního žvatlání. (303)

Whatever rationale behind, the translation seems in most part more literal than necessary. As the examples above show, the translator often tended not only to follow the English word order, but also the choice of words was influenced by the

ST. As a result, the TT often sounds unnatural. As stated above, the translator was either influenced by the ST and SL unconsciously or she resorted to literal rather than free translation because of the nature of the ST – she might have felt safer following the ST closely as free translation might skew the meaning.

3) Pragmatic Meaning

(75) I also hope to answer many natural questions about languages, like why there are so many of them, why they are so hard for adults to learn, and why no one seems to know **the plural of Walkman**. (7)

–

Také se pokusím zodpovědět mnoho dlších otázek, které se při probírání tohoto tématu přirozeně a nezbytně objeví: například proč na světě existuje tolik jazyků, proč se dospělí jazykům tak obtížně učí a proč se snad nenajde nikdo, kdo by věděl, jak zní správné **množné číslo od sloval walkman**.

(76) Although I am an opinionated, obsessional researcher who dislikes insipid compromises that fuzz up the issues, many academic controversies remind me of **the blind men palpating the elephant**. (7–8)

–

Protože já sám jsem badatelem umíněným a obsesivním, nemám rád kompromisy, jež k debatě ničím nepřispívají a problémy jen zamlžují, mnoho akademických disciplín mi připomíná situaci, **kdy se slepci snaží hmatem popsat slona**. (10)

(77) For over a century, and all over the globe, scientists have kept diaries of their infants' first words, and the lists are almost identical. About half the words are for objects: food (**juice, cookie**), body parts (**eye, nose**), clothing (**diaper, sock**), vehicles (**car, boat**), toys (**doll, block**), household items (**bottle, light**), animals (**dog, kitty**), and people (**dada, baby**). (266)

–

Více než jedno století po celém světě vědci zapisují první slova svých dětí, přičemž se ukazuje, že vytvořené seznamy jsou téměř identické. Zhruba polovina slov slouží jako pojmenování pro předměty: jídlo (**džus, sušenka**),

části těla (**oko, nos**), oblečení (**plenky, ponožky**), vozidla (**auto, loď**), hračky (**panenka, kostka**), zařízení a věci do domácnosti (**láhev, světlo**), zvířata (**pes, kotě**) a lidé (**táta, dítě**). (303)

- (78) In an episode of the television show *Hill Street Blues*, police officer JD Larue began to flirt with a pretty high school student. His **partner**, Neal Washington, said, “I have only three words to say to you, JD. Statue. Tory. Rape.” (267)

–

V jedné epizodě televizního pořadu *Hill Street Blues* začal strážník J. D. Larue flirtovat s hezkou středoškolačkou. Jeho **partner** Neal Washington na to reagoval: „Řeknu ti jen tři slova, J. D. Po. Hlavní. Zneužití.“ (305)

The examples above manifest shifts which do not reflect the pragmatic aspect of meaning. In example (79), the ST informs of the complexities of English morphology which makes it tricky to decide on the plural form of walkman. The plural form of *man* and other words ending in *-man* denoting a person, e.g. a *showman*, take the irregular plural form *men*. Since *walkman* is, however, not a type of a *man*, the rule does not apply to it and the regular form *walkmans* is used.³⁹ Nevertheless, this issue concerns the English language, not the Czech language where the plural of *walkman* is *walkmany* as it is an inanimate noun.⁴⁰

In example (80), the meaning of the ST is transferred but not completely as Czech people are probably not familiar with the story *About Blind Men and the Elephant* that the ST alludes to. The general message of the story that “perception is based on what a person is able to see or touch”⁴¹ seems clear in the TT, but the reference to this particular story is lost.

Example (81) appears slightly misleading to me since it seems unlikely that infants’ first words in Czech would be words such as *sušenka* or *ponožky*. While the English *cookie* and *sock* are shorter and easier to pronounce, the Czech words are more complex and therefore it is highly unlikely that these words would be the first words that a child utters.

³⁹ Schlenker, Philippe. “Introduction to the Study of Language. Form I: Morphology.” Lecture Notes 8 available at <http://www.linguistics.ucla.edu/people/schlenker/LING1-06-LN-8.pdf>.

⁴⁰ <http://www.pravidla.cz/hledej.php?qr=walkman>

⁴¹ <http://www.wordfocus.com/word-act-blindmen.html>

The English word *partner* has different connotations than *partner* in Czech. Therefore, literal translation is inadvisable and it should be replaced by a more colloquial *parťák* or *kolega*, which makes it clear that they are partners at work, not life partners.

To sum up, the analysis of the textual material shows that the majority of examples fail to reflect the target orientation, which indicates that the chosen global strategy was not applied consistently.

3.7 CONCLUSION TO PRACTICAL PART

The comparison of the first three STs with their translations and the analysis of a part of the last text and its translation with the aim of identifying a source-oriented or a target-oriented translation strategy produced the following results:

- 1) The EU legislative texts did not incline to either orientation as the global strategy is determined by the EU guidelines on translation and it is therefore not the choice of the translator her/himself. Therefore, the local translation strategies are of more interest in such texts as they provide the translator with at least some room for own decision making. Even that is, however, very limited compared to the other text types. Similarly, the texts did not reflect the pragmatic aspect of meaning as much as all the other translations since they, to a large extent, share the readership.
- 2) Hilská's translation of *A Bear Called Paddington* appears source-oriented, while Křest'ánová and Křest'ánová's translation appears target-oriented. Křest'ánová and Křest'ánová's target orientation seems evident in the treatment of all three types of meaning. Nevertheless, some shifts seem to be contradictory. As for Hilská's translation, the source-oriented strategy seems to be applied consistently with occasional omissions.
- 3) The translation of *Changing Places* appears as an example of a consistently applied target-oriented strategy. The strategy was not applied in its extreme form and therefore the foreign origin of the text is not concealed. The culture-specific elements are dealt with accordingly. The translator reflected shifts in lexico-semantic, textual and pragmatic aspects of meaning, thereby producing an idiomatic text.
- 4) The analysis of the part of *The Language Instinct* suggests that the translator aimed at the target-oriented text which was, however, constrained by the unsuccessful target-oriented shifts and unconscious shifts that were in conflict with the target orientation. Thus, the resulting text does not sound natural in

some parts and occasionally blurs the meaning of the ST. The translation exemplifies an inconsistent application of the target-oriented strategy.

To conclude, the practical part showed that the identification of the global translation strategy proved as an useful factor in TQA. It is, however, not so much the choice of the strategy, as that is, in most part, determined by the translation brief and the nature of the ST, specifically the constellation of ideational and interpersonal components, but the consistent application of the given strategy. It revealed that the inconsistently employed strategy in one of the translations affected the natural mode of expression and also led to occasional changes in meaning. On the other hand, the translations where the strategy was followed consistently appear more coherent and readable. On the basis of these findings, I suggest that the translation strategy should be included among the factors for TQA.

RESUMÉ

Tato diplomová práce se zabývá globálními překladatelskými strategiemi, jejich rolí v překladatelského procesu a praktickém využití v překladu čtyř odlišných typů textu. Jejím cílem je zjistit, zdali aplikace globální strategie při překladu ovlivňuje kvalitu cílového textu, a jestli by proto měla být případně zahrnuta mezi faktory pro hodnocení kvality překladu. Protože volba globální překladatelské strategie je klíčovou součástí překladatelského procesu a ovlivňuje další překladatelova rozhodnutí, je důležité, aby studenti překladu byli obeznámeni jak s její rolí, tak s variantami globálních překladatelských strategií, které jsou překladateli k dispozici.

Práce se skládá z teoretické a praktické části. V úvodu teoretické části zmiňuji terminologické nesrovnalosti, které v teorii překladu panují, a vysvětluji, co pojem *globální překladatelská strategie* znamená. Termínů, které byly k označení tohoto pojmu definovány, je sice velké množství, ale všechny z nich v podstatě odkazují na dvě základní orientace v překladu, tj. orientace na výchozí text, jazyk a kulturu nebo orientace na cílový text, jazyk a kulturu. Na základě toho jsem si zvolila neutrální termíny k označení těchto dvou směrů, a to *source-oriented* a *target-oriented strategies*, neboli strategie orientovaná na výchozí hodnoty a strategie orientovaná na cílové hodnoty.

Protože teorie překladu, a s ní i překladatelské strategie, se však neustále vyvíjí, je důležité dívat se na vývoj strategií v historickém kontextu. Proto poskytnu stručný historický soupis přístupů k překladu, od nichž se strategie odvíjí. Některým strategiím zmíněným v tomto soupisu se podrobněji věnuji v následující části. Patří mezi ně např. strategie či překladatelské principy, které navrhl Sv. Jeroným, J. Dryden, F. Schleiermacher, E. A. Nida, J. Levý, P. Newmark, J. Housová, L. Venuti, A. Pym aj. V závěru teoretické části předkládám tabulku č. 3, která zachycuje rozdělení globálních strategií podle všech zmíněných teoretiků překladu, a tabulku č. 4, která vyobrazuje, zdali tito teoretikové vztahují své strategie spíše k překladatelskému procesu či produktu a případně i pro překlad kterého typu textu či textové oblasti je doporučují.

Samotná teorie je ale mnohdy nejasná a pro studenty překladu, především pro začátečníky, nemusí být zcela srozumitelná. Proto jsem se v praktické části zaměřila na vyhledávání globálních strategií v textu, abych propojila teorii s praxí. Konkrétně jsem se soustředila na čtyři následující výchozí texty a jejich české překlady:

legislativní texty EU, *Changing Places (Hostující profesoři)*, *A Bear Called Paddington (Medvídek Paddington)* a *The Language Instinct (Jazykový instinkt)*. U každého textu jsem se při určování globální strategie soustředila pouze na část textu.

Porovnání výchozích textů s cílovými přineslo následující výsledky. U legislativních textů EU je globální strategie předem určena pravidly pro překlad v EU, a tudíž si ji překladatel sám nevolí. Strategie se nepřiklání ani k výchozím ani k cílovým hodnotám, neboť legislativní texty jsou většinou určeny pro občany zemí EU a ne pro konkrétního čtenáře.

U knihy *Hostující profesoři* jsem došla k závěru, že překladatel se řídil cílovými hodnotami a překládal knihu tak, aby byla pro cílového čtenáře srozumitelná a čtivá. Strategie se zdá být aplikována konzistentně, a proto se mi kvalita překladu zdá být adekvátní.

U třetího textu s názvem *Medvídek Paddington* jsem zkoumala dvě překladové verze. Starší překlad od K. Hilské směřuje spíše k výchozím hodnotám, neboť ponechává kulturně-specifické prvky v angličtině a celkově je méně idiomatičtější než druhý překlad. Novější překlad od D. a L. Křesťanových je na druhou stranu orientován k cílovým hodnotám, protože převádí kulturně-specifické prvky do českého jazyka a je idiomatičtější.

V knize *Jazykový instinkt* bylo rozpoznání globální strategie nejtěžší. Po porovnání originálu s překladem jsem došla k závěru, že překladatelka se snažila text směřovat na cílového čtenáře, ale neaplikovala tuto strategii konzistentně, a výsledný text je tudíž místy nesrozumitelný či zavádějící a celkově nezní přirozeně, což má vliv i na jeho kvalitu.

Porovnání výchozích a cílových textů ukázalo, že aplikace globální strategie má vliv na kvalitu překladu, a proto se přikláním k názoru, že rozpoznání strategie v překladu by mělo patřit mezi faktory pro hodnocení kvality překladu.

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ABSTRACT

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Počet titulů použité literatury:	88
Klíčová slova v ČJ:	globální překladatelské strategie, orientace na výchozí text, orientace na cílový text, volný překlad, doslovný překlad, domestikace, exotizace, historie překladu, lingvistické přístupy, funkční přístupy, deskriptivní přístup, překladatelská terminologie, hodnocení kvality překladu

Klíčová slova v AJ:

global translation strategies, source orientation, target orientation, free translation, literal translation, domestication, foreignization, history of translation, linguistic approaches, functionalist approaches, Descriptive Translation Studies, translation terminology, TQA

Anotace v ČJ:

Tato diplomová práce je zaměřena na globální překladatelské strategie, které v průběhu dějin definovali nejznámější teoretikové překlada. Obsahuje historický přehled přístupů k překlada, které se nejvíce podílely na utváření teorie překlada. Cílem tohoto přehledu je ukázat, jak se globální překladatelské strategie vyvíjely. Dvě základní globální překladatelské strategie, tedy strategie orientované buď k výchozím či k cílovým hodnotám, jsou následně vyhledány ve čtyřech textech za účelem zjistit, jestli má aplikace globální strategie vliv na výslednou kvalitu překlada a jestli by měla být zohledněna při hodnocení kvality překlada.

Anotace v AJ:

The thesis investigates the global translation strategies drawn up by prominent translation scholars throughout history. In order to show how the global translation strategies have developed, the thesis presents a historical survey of approaches to translation that have significantly influenced translation theory. The two basic global translation strategies, reflecting either the source orientation or target orientation, are identified in four texts in order

to see whether the application of a global translation strategy has a bearing on translation quality and whether the identification of the strategy should be considered as a relevant factor in TQA.