

Висновки. Різномічне дослідження термінів комерційного права сприяє систематизації знань з термінознавства, семантики, когнітивної лінгвістики, розробці алгоритму дослідження галузевих терміносистем та методів їх аналізу, вирішенню проблем систематизації та стандартизації англійської термінології, адекватному перекладу. Особливості термінів чітко виявляються в процесі перекладу, адже в текстах основна інформація передається за допомогою одиниць спеціальної мови. Саме тут реалізується прагнення термінів до однозначності, стилістичної нейтральності, повноти номінації тощо. Найбільші труднощі перекладу пов'язані не з перекладом окремих термінів, які зафіксовані у термінологічному словнику, а з передаванням точного змісту терміна в дискурсі.

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WHAT IS GOOD TRANSLATION: ART, CRAFT OR SCIENCE?

Human beings, throughout history, have made an effort to take advantage of various methods of communication with the intention of using the knowledge of other nations and trying to preserve this knowledge for the coming generations. As the most effective methods of communication, language has been employed to satisfy the very need of communication. The problem that may emerge as an obstacle in the way of communication seems to be the fact of dissimilarity of languages throughout the world. In today's world, communication between different nations with different languages is feasible through translation.

This problem is very important as the twentieth century has been called the age of 'reproduction' or, 'the age of translation'; however, the constant debate as to whether translation is an art or science has a long history. Some scholars may argue that translation is a process of creative thinking; consequently, it is subjective and cannot be systematized by

laws.

The main objective is to identify if translation is a scientific study or artistic attempt, researchable theory or technical craft, a branch of linguistics or of literature. Being utilized as a means to act as a bridge between two cultures, translation seems to be a complicated and multi-faceted activity or phenomenon.

What is translation? Webster's New World dictionary defines "to translate" as follows:

to move from one place or condition to another; transfer; specif., a) Theol. to convey directly to heaven without death, b) Eccles. to transfer (a bishop) from one see to another; also, to move (a saint's body or remains) from one place of interment to another;

- to put into the words of a different language;
- to change into another medium or form to translate ideas into action;
- to put into different words; rephrase or paraphrase in explanation;
- to transmit (a telegraphic message) again by means of an automatic relay.

Lewis [11, 265] writes that "translate" is formed from the Latin "trans+latus", which means "carried across". Not taking culture into consideration, Catford [7, 20] points out that, "translation is the replacement of textual material in one language by equivalent textual material in another language. In this definition, the most important thing is equivalent textual material; nonetheless, it is unclear in terms of the type of equivalence. Savory [17, 37] believes that translation is made possible by an equivalent of the idea that lies behind its different verbal expressions.

Translation, whose beginning can be traced back to the Tower of Babel, is defined as "a bilingual mediated process of communication which ordinarily aims at the production of a TL text that is functionally equivalent to a SL text" [15, 161]. Furthermore, regarding the definition of translation, Brislin [6, 2] notes: the general term referring to the transfer of thoughts and ideas from one language (source) to another (target), whether the languages are in written or oral form; whether the languages have established orthographies or do not have such standardization or whether one or both languages is based on signs, as with sign languages of the deaf.

Nida [14, 83] points out: "translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." Similarly, translation, as Bell [3, 8] asserts, involves the transfer of meaning from a text in one language into a text in another language.

Spivak [18, 177], considering translation as "the most intimate act of reading" writes that, "unless the translator has earned the right to become an intimate reader, she cannot surrender to the text, cannot respond to the special call of the text".

Considering the translator as a learner, Robinson [16, 49] puts forward that "translation is an intelligent activity involving complex processes of conscious and unconscious learning". He maintains that, "translation is an intelligent activity, requiring creative problem-solving in novel, textual, social, and cultural conditions".

Hatim and Mason [9, 4] consider translation as "an act of communication which attempts to relay, across cultural and linguistic boundaries, another act of communication", and affirm that "translation is a useful case for examining the whole issue of the role of language in social life".

Etymologically, "translation" is a "carrying across" or "bringing across": the Latin *translatio* derives from *transferre* (*trans*, "across" + *ferre*, "to carry" or "to bring").

Various scholars have recommended a range of factors that a fine translation should take into consideration. For example, the French scholar, Dolet (1509-1546), suggests that, in

order to produce an adequate translation, a translator should avoid the tendency to translate word for word, since word for word translation misinterprets the original content and spoils the beauty of its form.

Nevertheless, Belloc [4, 22] believes that a good translation must possess the potential of being evaluated “like a first-class native thing”.

Concerning the importance of an adequate translation, Bates [2, 7] claims that, “nothing moves without translation... No change in thought or in technology spreads without the help of translation”.

A good or true translation, as Nabokov claims, is literal translation: “rendering as closely as the associative and syntactical capacities of another language allow, the exact contextual meaning of the original”; thus, he concludes that, “only this [literal translation] is true translation”.

Word for word translation does not seem to be considered as a good one by Nida since such renderings, “generally make for a doubtful translation” [13, 14].

In spite of the fact that translation currently plays a crucial role in the world's affair, it has always been considered as second-hand art. In this regard, Belloc [4, 6] believes that translation, “has never been granted the dignity of the original work, and has suffered too much on the general judgment of letters”.

According to Kelly [10, 51], Hieronymus (also known as St. Jerome, 4th century A.D) as well as others followed Cicero's 9106-43 B.C. claim constantly that translation was a branch of oratory. Furthermore, Toury [19, 7] believes that translation, as a cognitive science, has to reach beyond linguistics, and calls it “interdisciplinary”;

Nevertheless, Chukovskiy [8, 93] does not take translation into consideration as a science when he confirms that, “translation is not only an art, but a high art.” Moreover, Newmark [12, 7], referring to translation as “a craft” believes that literal translation is, “the basic translation procedure, both in communicative and semantic translation, in that translation starts from there”.

Some scholars consider translation a science. Though the most prominent features of a field of science are precision and predictability, Berkeley [5, 83] notes that “whether translation is considered an art or a science, it is, in its modern sense, a by-product of a long history of trials and errors, developments, improvements and innovations”.

However, Baker [1, 4] points out that translation is a separate academic discipline which, “like any young discipline needs to draw on the findings and theories of the other related disciplines in order to develop and formulate its own methods”. He considers translation both a craft and a science when he writes that “translation being a craft on the one hand, requires training, i.e. practice under supervision, and being a science on the other hand, has to be based on language theories”. However, claiming a literary translation to be a device of art, Baker writes that literary translation used to release the text from its “dependence on prior cultural knowledge”.

Translation has a lot in common with arts as well as sciences. It sometimes becomes highly dependent on the peculiarities and intuition of the translator. Like composers and painters, translators often find their own moods and personalities reflected in their work. The major factor that prevents translation from being considered an art is that, unlike translators who have to solve a range of different problems, the defining factor of an artist's work is esthetics.

Many newcomers to translation wrongly believe it is an exact science, and mistakenly assume that a firmly defined one-to-one correlation exists between the words and phrases in

different languages which make translations fixed, much like cryptography. There is also debate as to whether translation is an art or a craft. Literary translators, such as Gregory Rabassa in "If This Be Treason" argue convincingly that translation is an art, though he acknowledges that it is teachable. Other translators, mostly professionals working on technical, business, or legal documents, approach their task as a craft, one that can not only be taught but is subject to linguistic analysis and benefits from academic study. Most translators will agree that the truth lies somewhere between and depends on the text.

To conclude, it should be mentioned that throughout history, translation has made inter-linguistic communication between peoples possible. Theoretically, one can consider translation a science; practically, it seems rational to consider it an art. However, regardless of whether one considers translation as a science, art, or craft, one should bear in mind that a good translation should fulfill the same function in the TL as the original did in the SL.

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ПЕРЕКЛАДНІ ЕКВІВАЛЕНТИ ОБРЯДОВИХ ВЕСІЛЬНИХ НОМІНАЦІЙ УКРАЇНСЬКОЇ, АНГЛІЙСЬКОЇ ТА ПОРТУГАЛЬСЬКОЇ МОВ

Сьогодні в етнолінгвістиці значна увага приділяється дослідженню питань своєрідності взаємодії мов і культур, етнокультурних факторів міжмовних контактів загалом і закономірностей функціонування вербалізованого обрядового знака зокрема.