## 2.1 Translation theory

Translation is considered to be something very similar to other scientific fields. Wittgenstein said that translation is like a mathematical task. It is hard to disagree. The translation is like creating something completely new. Transmiting the content from one language to another, which might seem simple, but it also requires knowledge, skills, but above all the knowledge of a foreign culture. The main task of the translator is transfer the meaning of the original text written in the source language into the target language, as described this Basil Hatim and Jeremy Munday. "The first sense Focuses on the role of the translator in taking  
the original or source text (ST) and turning it into a text in another language (the  
target text, TT). "(*Hatim & Munday*, 2004, p. 3).  
In other words, paraphrases text of the original into the target language. At first glance, it seems very simple, but the translator must contend with many problems that characterized his work as something recognized as difficult. Jakobson distinguished three categories, behind which followed, and they were:  
 **- Rewording** – interpreting lingual signs by means of other signs from the same language.  
 **- Translation** – interpreting lingual signs by means of signs from another language.  
 **- Transmutation** – interpreting lingual signs by means of signs from non-lingual sign systems.

All that we need to pass in a second language must be clear and understandable for everyone. The real achievement is to create translations that after reading it looks like it was written just in the translated language, like the original. Also, as mentioned Jeremy Munday and Basil Hatim, an important addition to the translations it is also adaptation. It is responsible for the translation of historical and geographical point of view. History, geography and culture of the language, everything has a huge impact on translation. There are of course many more factors responsible for the creation of translations that fully reflected the original.

## 2.2 Translation Studies

Translation Studies is something that happened at the turn of the history of science communication skills between human beings, of course. At the beginning it was strongly associated with religion. However, Jakobson believes that "(...) discussion on translation centers around Certain key questions of linguistics. Including equivalence between items in the SL and TL and the notion of translatability. "(*Hatim & Munday*, 2004, p. 7). Translation Studies is engaged in many areas of the world of science, the examples we have here: "These include comparative literature, computer science, history, linguistics, philology, philosophy, semiotics, and terminology." (Wikipedia, 2015). One of the discussed by many translators problem is a literal translation. It could be right, but only if the text is not in itself any cultural details. Many texts has the characteristic details that are not possible in a literal translation. However, it does not end at the very literal translation. For translation collects a lot of equally important procedures mentioned by Jacek Waliński: "(such as borrowing, calque, and

literal translation), and oblique procedures (transposition, modulation, equivalence,

and adaptation)" (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 7). In short, Translation Studies is a collection of many departments that deal with the translation, but not the text itself, but translating culture and specific details of the text.

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## 2.3 - History of this field

As I mentioned at the beginning translations were strongly associated with religion, the first great-known work that has been translated, is of course all known Bible. The first historical translations were just related to Latin.

From a historical point of view, Translation Studies was once heavily targeted. They ordered to translators, as they explain what to avoid. The first translations were from Latin to Greek. Then philosophers and educated orally and in writing decided what it actually can be explained and why. They agreed they first principles of translation.

In the 60s of the 20th century in Moscow, people found that language learning should cover all its forms. Do not close in only one academic section, so that others have gained in their mind, and not just literature and linguistics. In very rapidly throughout the world began to that referred to.

There was a first compare the French and English language (Quebec). Published book: "Toward a Science of Translating". Chomsky has revolutionized the translation of the Bible, and John C. Catford took a translation from a linguistic perspective.

In the late 60s and 70s very developed in the field of literary translation. Research on literary translation has been collected in James S. Holmes at the Third International Congress of Applied Linguistics. He suggested the separation of the disciplines of translation in this case. "A visual" map "of Holmes' proposal would later be presented by Gideon Toury in his 1995 Descriptive Translation Studies and Beyond."



(Munday, 2001, p. 10).

In the 90s it increased the number of schools and universities teaching in this field. "In 1995 a study of 60 countries revealed there were 250 bodies at the university level offering courses in translation or interpreting" (Wikipedia 2015). Ten years later this number was doubled, in result translation studies developed very rapidly on a global scale.

In the late 90s there was a concept of the difference between the non-essentialist and empirical approaches. In result, we have created a new method and theory, which initiated the growth of other disciplines of language, such as linguistics, comparative literature, cultural studies, philosophy, sociology or historiography. Another issue is the conflict between theory and practice in translation. "As the prescriptivism of the Earlier studies gives room to descriptivism and theorization, professionals see less applicability of the studies." (Wikipedia, 2015).

However, translating is not just text, know this very well translators who have created a new department of translation, namely: Cultural translation. It is a kind of cultural transformation, which aims to transfer the metaphor of a translation in a second language through cultural analysis of the source language. This was cause to translation brought together two cultures, but in a sense this is a difficult task, and sometimes even impossible.

There are a lot of cultural things that translation will never be easy. A great example is humor. Even proficiency in the target language does not help that translation because many phrases are known only within a given culture. The reader must have an excellent knowledge of the source and target languages in most cases it is impossible. This case is called in Translation Studies, as Cultureme.

In the 21st century, interest in the theory and practice in the field of ethics has grown at a very fast pace. "Some have come to the assumption That the idea of translation itself could be ethically doubtful, while others receive it as a call for considering the relationship between text and author or translator as more interpersonal, THUS making it an equal and reciprocal process." (Wikipedia, 2015). How should he treats the text that must be in his own words into the language of the target in accordance with the source text?

At this point, the interpreter responsibility concerning the translation has increased considerably. Increasingly, translators are under the microscope society for geopolitical reasons. They must act ethically, belong to a particular culture, which translate into another language. "This leads to the Conclusion That translating and interpreting cannot be Considered solely as a process of language transfer, but also as Socially and politically directed activities." (Wikipedia, 2015).

Basil Hatim and Jeremy Munday claim that: "Translators’ organizations have pushed for due recognition of their work and status, but they are also aware of their responsibilities". (*Hatim & Munday*, 2004, p. 304).

They created a code of ethics, which is designed to help in such a situation, in order to reduce uncertainty and improve professionalism in some very demanding areas, such as medicine or the military. However, there is still no clear situation on ethics in translation, opinions on the subject are different. Translator should in most cases be guided by their own opinion, it creates translation, despite fidelity to the original.

"This is a serious matter. But in such an exercise of power

over the reader, in all likelihood by the translator, authors can also be the targets of

exclusion. Invoked here by the exclusive translator would be real or imagined

textual-rhetorical as well as social/cultural **norms** operative in the TL." (*Hatim & Munday*, 2004, p. 307).

Going back to ethics and cultural translation, the main reason for quoting exactly these points in Translation Studies department is another area of translation, which is close to this work. Translation, which relies on domestication and foreignsation, or transfer in the best way translation from the source language to the target using the zoom cultural, and though leaving the original version.

## 2.4 - Domestication and foreignization

"Foreignization – The translator retains the original form of the lexical item and/or structure as in the title characters of *Hamlet, Harry Potter* or, in a recent film series, *Downton Abbey,* in the English original and its Polish translation (...)Domestication *–* the translator resorts to the TL repertory of proper names, compound parts, etc., as in *Wuthering Heights – Wichrowe* *Wzgórza*, or *Alice in Wonderland – Alicja w Krainie Czarów.*" (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 45).

The study concluded there is a problem of translation names, which can cause many problems. This chapter is devoted to Domestication and foreignization, which plays a huge role. This is the type of strategy in which we must decide how we want to translate the source text. Do we want it as close as possible and compare our culture, or keep it as it was. But what exactly these terms mean? According to Wikipedia: "Domestication is the strategy of making text closely conform to the culture of the language being translated to, which may involve the loss of information from the source text.", while the Foreignization is the strategy of retaining information from the source text, and involves deliberately breaking the conventions of the target language to preserve its meaning (Wikipedia, 2015).

Also Munday, and Hatim have their own definition of the term. "(...) the translator operating within a social and cultural context (the choice, for example, between Venuti’s domesticating and foreignizing translation), in the translation of ideology they examine the extent of mediation supplied by a translator of sensitive texts." (*Hatim & Munday*, 2004, p. 103)

This strategy works well in many cases where we are dealing with the translation of two radically different languages or specific parts of the text. Some interpreters believe that the best solution is the translation, in which the reader had had perfectly matched to his culture and language. On the other hand, we have translators who decided to foreignzation. They gave all the characteristic layer just like the original version.

Venuti claims that: "Domestication and foreignization deal with 'the question of how much a translation assimilates a foreign text to the translating language and culture, and how much it rather signals the differences of that text'". (Venuti, 1998, p. 404)*.*

The choice of the theme of this work is strongly associated with these terms, as chosen translators: Jerzy Łoziński, and Maria Skibitniewska are examples already mentioned domestication and foreignization. Jerzy Łozinski his attention turned toward demestication harder, so that the reader has the impression that the book is written originally in its country. All the characteristic aspects of culture are domesticated. We also have a version of Maria Skibitniewska who decided strictly a matter of culture and the world in the original leave to the reader thought that the world in which history was happening science-fiction, magical.

Referring to Lawrence Venuti any translations should decide which strategy is closer to him, or who is most suitable to translate what he chose. Each step is a process of translation. Even the decision how to translate the text should be called translation. We do not write the text, but we choose a strategy that will present the text in some form.

Veluti says that English is the language docile and very often texts translated into English based on the strategy of domestication. It is alleged to translators who rarely succumb text foreignsation, because in his view the original text loses its cultural layer. Reducing the originality of the text leads to the closure of the culture.

The text, which has undergone domestication in the "brutal" way was deprived of work-specific cultural aspects. As a result, one gets the impression that the text was not translated, but written in the target language. Here comes the question, what exactly depends on the interpreter? Because often in the translations that is the point. To show the reader that the text is fully understandable. Lawrence Venuti strongly supports the strategy foreignsation, he believes that "an ethnodeviant pressure on [target-language cultural] values to register the linguistic and cultural difference of the foreign text, sending the reader abroad" (Wikipedia, 2015).

He claims that translator should emphasize the presence of source text and instead allow for domestication it should form the reader to assimilate the cultural differences that are in the source text.

However, you cannot use just one strategy. You should not choose between foreignsation and domestication. According it: "This is Which Relates texts to translate and Which to ignore. This sensitive decision is closely bound up with the translation strategy  
favored by a given translation tradition" (*Hatim & Munday*, 2004, p. 193).

Translator alone should decide what you can ignore and leave, as foreignsation, and what can the reader be too difficult to imagine and understand, in this case domestication it is the best option.

## 2.5 Equivalence

"A central term in linguistics-based Translation Studies, relating to the relationship of similarity between ST and TT segments. Also one of Vinay and Darbelnet’s TRANSLATION PROCEDURES, referring to the translation of fixed expressions such as idioms with an EQUIVALENT that is very different in FORM" (*Hatim & Munday*, 2004, p. 339).

Also, "concludes that a careful analysis of possible taxonomies of translation procedures encourages one to look beyond simple structural alterations between source language and target language, and to see the role of the translator as a creative intermediary between the original author and the target audience in the process of translation-mediated communication" as said Jacek Waliński (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p.7)

Often called dynamic equivalence and formal equivalence. It is a kind of technique, which consists of literalism in both languages, the source and the target. A great example is the Bible. Often they referred to as "sense-for-sense translation (translating the meanings of phrases or whole sentences) and word-for-word translation (translating the meanings of words and phrases in a more literal method)" (Wikipedia, 2015).

According to this, the most important is fidelity to the details of lexical and grammatical source. On the other hand, dynamic equivalence focuses more on passing more natural, literalism.

The main message of this technique is that the reader can understand the text in both languages at the same level. Dynamic equivalence has changed and has been called functional equivalence, because it fulfills the function of the equivalence of the original text with translated text.

"A translation which preserves the effect the ST had on its readers and which tries to elicit a similar response from the target reader" (*Hatim & Munday*, 2004, p. 339).

Dynamic equivalence is used to adhere strictly to the rules of grammar of the original language, the most important case of this technique it is when readability of the translation is more important than preservation of the grammatical structure of the source language.

"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." (Munday, 2001, p. 41).

Formal equivalence is a technique that much harder to cope with, because the source language may contain some word that there is no exact and appropriate substitute in the target language. In this case the translator can use a neologism that creates a new word in the language translated representing the concept of the word of the source language.

The more the source language differs from the language of the target, the bigger problem in the literal translation and the use of both techniques equivalence. On the other hand, in using these two techniques, reading the translated text may give the reader a chance to analyze the source text preserving, for example untranslated idioms and grammar rules to preserve the original function of the language.

All presented techniques of Translation Studies department are very important for translations of texts in any language. Mentioned selected techniques such as equivalence, whether domestication and foreignsation are particularly important for this work. It may be noted that all of these techniques have been used for the translation of the book "The Lord of the Rings" by Łozoziński and Skibitniewska. This section does not necessarily exhaustive theoretical translation studies, and contains only the most important for this work information about the used techniques.

On the basis of analysis techniques was conducted translating names in the novel "The Lord of the Rings".

## 2.6 Untranslatability

"The sense may be translated, while the **form** often cannot. And the point where **form**

begins to contribute to sense is where we approach un**translatability**. This clearly

is most likely to be in poetry, song, advertising, punning and so on, where sound

and rhyme and double meaning are unlikely to be recreated in the TL." (Hatim & Munday, 2004, p. 10).

On way to the translation can be found something that translate just cannot be possible. Many texts in the original language contains content that can be understood, or read with the full sense only in its original meaning. Trying to translate the text into another language can become not only a problem but also a problem that cannot be solved.

The lack of reference of the source language to the target language is not just the only problem. Often even one of them is the translator, and more specifically his knowledge.

**"Untranslatability** is a property of a text, or of any utterance, in one language, for which no equivalent text or utterance can be found in another language when translated. Terms are, however, neither exclusively translatable nor exclusively untranslatable; rather, the degree of difficulty of translation depends on their nature, as well as on the translator's knowledge of the languages in question "(Wikipedia, 2016).

## 2.7 Free vs. Literal translation

" Literal translation, direct translation, or word-for-word translation is the rendering of text from one language to another one word at a time (Latin: "verbum pro verbo") with or without conveying the sense of the original whole.

In translation studies, "literal translation" denotes technical translation of scientific, technical, technological or legal texts.

In translation theory, another term for "literal translation" is "metaphrase"; and for phrasal ("sense") translation — "paraphrase." (Wikipedia, 2016).

Another solution, which allows the interpreter's work is a literal translation, or those that Munday called "sense-for sense".  
The differences between these two strategies are very clear. One of them is trying to keep the form of text, as it is in the original sense of not caring, and sense-for-sense emphasis on translation, which must refer to not form text, and its point (Munday, 2001, p.19).

In the past, literal translation was something on the agenda. An example of a historical word-for-word is The Roman lawyer and writer Cicero and St. Jerome, who translated the Greek Septuagint  
Gospels into Latin in the fourth century and also one of the most famous works that have been translated in this way is if course mentioned The Bible. Literal and Free translation, of course, are used even now. The authors mentions that there are some groups of languages for which the Literal strategy is very suitable, of course, it is Spanish. (Hasim & Munday, 2004, p. 11).

## 2.8 Translation Procedures

The procedure for translating text is closely related to the strategies mentioned above, such as equivalence, whether literal and free translation. Literal translation is focused on each element of the word, but free is more "frivolous" because in this case has a meaning which needs to be changed to the needs of the target language.  
In many cases literal translations may be a problem with vocabulary that is different by culture and customs. Jacek Waliński gives well-known example, "apple pie", which translated into Polish correctly is "szarlotka" rather than "ciasto jabłkowe". As you can see the structure of language is heavily dependent on cultural aspects. Another example is the meaning of sentences. When Polish write: "Prosimy nie wyrzucać pełnych kubków" that literally sounds: "We ask this not throw away cups full," which can become a linguistic misunderstanding, because the Englishman sentence translated literally makes no sense. (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 55-56).

We should not be done through a single word, because it often destroys the meaning of an entire sentence in the target language. (Hasim & Munday, 2004, p. 27).

Jacek Waliński described that in Polish formality of the text can be easily identified by the fact how we relate to the person for whom the text "Pan, Pani" while in English, even when we have the text relating to the content of the formal we have "you", which may pose a huge problem.

Literal translation also carries behind borrowings that begin to change the counterparts of the target language.

(...)terms borrowed from English tend to be associated with the modern socio-economic development, which seems to explain why some companies in Poland decide to call their human resources departments “Dział Human Resources” instead of “Dział Kadr”." (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 59).

Very often the literal translation is also used "calque", and examples of it exist in our daily lives, such as: “przeglądarka internetowa” (Internet browser), “drapacz chmur” (skyscraper) or “zdrowa żywność” (healthy food). So, borrowings and calques are linked.

"**Literal translation,** or *word for word* translation, relies on the direct transfer of a text from SL into a grammatical and meaningful text in TL." said Jacek Waliński. Translation in this strategy, mainly focused on the target language. Also it works well when the text is interrelated, or similar like Portuguese to Spanish. However, the literal translation that does not fully comprehensible and meaningful result cannot be allowed.

He also mentions a strategy that called Transposition.

*"Transposition involves replacing one word class with another without*

*changing the meaning of the text. It can be applied intralinguistically, i.e. within*

*a particular language. For instance, “She announced she would resign” can be*

*transposed to “She announced her resignation”. Similarly in Polish, instead of*

*saying “Ogłosiła, że rezygnuje” we can use “Ogłosiła [swoją] rezygnację”."* ." (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 61).

If the word that has been moved does not change the meaning, and the expression of translation, this strategy is very useful.

Next is the modulation that is used to improve the translation. Despite grammar, translated sentence can simplysounds bad, which shows that it depends on the linguistic context. Jacek Waliński gives an example: "Are you on the phone?” as “Czy masz/posiadasz telefon?” and “He is 40 years old” as “On ma 40 lat”.

As the last strategy was presented adaptation. The main point here is cultural difference that Jacek Waliński presented the example of translating "He kissed her daughter on the mouth", where he translated from English into French, it can be awkward, because the cultural aspects here have a different meaning for this translation into French requires a completely different approach translator. Adaptation should be used when the meaning of the translated text is not appropriate in the target language when it seems very unnatural and incongruously customs of the country.

During translation, deviations from the source text is nothing uncommon. For sounding text respectively, translator need to use a number of strategies that will help make the text in the target language sounded like it was originally written, not translated. Translator needs to work on words, phrases, sentences, focusing not the text itself, but also on cultural value, which very often cause a problem, but form a text more pleasant for the reader.

"More recently, an increasingly important role is attributed to cognitive

linguistics as the frame of reference for the discipline of translation studies." (Bogucki, Goźdź-Roszkowski, Stalmaszczyk, 2015, p. 61-65).