Philosophical Content Text as a Definition of the Translation Process

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A B S T R A C T

Today, texts with an ad hoc orientation, which include philosophical texts, are among the examples that carry social significance. The daily need not only to accumulate socially relevant information, but also to be able to convey it competently to the recipient makes the study of these issues relevant today.

A R T I C L E I N F O

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The problem of translating philosophical texts and translation as such has been a longstanding concern of scholarship. In the antiquity era, translators were always faced with the need to choose between different translations and to decide what was most important in the text. Although in most cases these problems were solved intuitively, they still tried to think and explain their actions. The works of domestic linguists certainly contain a number of subtle insights into the problem of translation of philosophical literature. They all carry a great deal of value for Soviet scholarship on the subject. Often, when translating philosophical texts that can be characterized as informative, the translator faces a number of problems, primarily linguistic, due to differences in the semantic structure and peculiarities of using the two languages in the communication process.

Very often, a text is defined as oral speech recorded on paper, forming a message by means of successive combinations of sentences and words [Ozhegov S.I. 2011:791]. According to I.R. Galperin, on the basis of this definition, a number of inaccuracies should be noted. Understanding the text only as an organized sequence of written work, we do not consider it as a special kind of speech as such, which has its own distinctive aspects, but as spontaneous oral speech, fixed in writing and devoid of any organization. However, oral speech is nothing more than an auditory, continuous progressive movement, which is an unstable process. Capturing spoken language achieves what is known as a "text-removed moment", which entails both an auditory perception and the traceability of individual parts of an utterance. Due to the fact that the reading text contains a sequence of individual units (conditioning its stability), stylistic and compositional treatment in accordance with its literary genre, the characteristics of oral speech are in opposition to the characteristics of the text. I.R. Galperin correctly notes that the text is a work of speech-making process, possessing completeness, objectified in the form of a written document, literarily processed in accordance with the type of this document, a work consisting of a title (title) and a number of special units (superphrasal unities), united by different types of lexical, grammatical, logical, stylistic connection, having a certain purposefulness and pragmatic attitude [Galperin I.R. 2006:18].

According to I.R. Galperin's classification of functional styles, philosophical texts meet the requirements of scientific prose style (scientific style, namely the main factors - confirmation of hypotheses, creation of new concepts, disclosure of internal laws of existence, development and relations between different phenomena, etc. [Galperin I.R. 2010:307].

Importantly, within the philosophical literature, domestic linguists identify lexico-grammatical features

that significantly influence the outcome and the course of the translation process. Firstly, it is the leading role in the use of terminology. In addition to general features, scientific functional style, which includes philosophical materials, has specific linguistic features. S.N. Shishatskaya singles out the following characteristic features of this style, namely informativeness (meaningfulness), logicality (strict consistency and clear connection between the main idea and details), accuracy and objectivity, from which clarity and comprehensibility follow [Shishatskaya S.N. 2002: 2].

To understand the meaning of the text, one has to consider it as a linguistic unit within linguistics in a very limited way. A more productive approach is the text as a unit of communication, a unit of communicative activity. According to T.M. Dridze, an important methodological principle is the consideration of the author's activity in creating the text from the position of the activity theory, and his activity - as communicative activity, textual activity, as the principle of the unity of consciousness and activity [Dridze T.M. 1984:26].

"Textual activity" is one of the higher forms of speech activity, which has higher mechanisms with a complex hierarchical structure at its core, as it is characterised by greater arbitrariness and consciousness in the choice and organisation of elements of language and speech, just like written speech [Vygotsky L.S. 1982:5]. A.V. Brushlinsky argues that the purpose of activity is not outside, but within the structure of activity and can be explicated in a complex study [Brushlinsky A.V. 1996:4]. Continuing the researcher's idea, only the communicative purpose of the author, which is expressed (directly or indirectly) in the text taking into account the communicative situation, is subject to analysis.

It is not uncommon for philosophical texts to be prescribed features of an artistic style. The dichotomy "philosophical scientific - philosophical fiction" texts is very common. Y.M. Lotman notes that a philosophical reading of any work of fiction is more than possible. However, artistic texts are first of all aimed at aesthetic pleasure of the reader and touch any philosophical problem or a number of problems in their content only partially. A philosophical scientific text, on the other hand, seeks its solution in accordance with the aim of philosophy as a science, i.e. the search for truth [Lotman Y.M. 1998: 37].

According to T.M. Dridze, two main approaches to its analysis are used to identify the substantive and semantic structure of a scientific text: subject-content and motivational-purpose [Dridze T.M. 1980:36]. The first one is focused on identifying the subject of the narrative, the subject content of the text, which can be conditioned by the questions: "What is the text about?", "What is said?", "How is it said? (with the help of which linguistic means), the second - on the analysis of the purpose of the message, communicative intention of the author.

Thus, the subject matter of a philosophical text is the subject of a philosophical description. Its communicative purpose will be to evoke a certain behaviour in the recipient of the translation.

The main task of translating philosophical scientific literature is to convey the thought, the logic, the essence of the philosophical problem and the sequence of reasoning. For this purpose, the translator often resorts to changing the syntactic structure of the original phrases by means of lexical, lexical-grammatical and grammatical transformations, in order to conform to the foreign language's usage.

In addition to knowledge of the "riches" of the language, the most important problem in achieving equivalence in translation is knowledge of terminology and the field of science in which the translation is being carried out.

Used literature

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