

TRANSLATION AS PROCESS INFLUENCING THE EFFICIENCY OF THE COMMUNICATION IN THE CITY AS SPACE OF PERFORMANCE. IDIOLECT, SOCIOLECT, AND TECHNOLECT IN TRANSLATION

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Abstract: As space of performance, the city has the communication as nervous system. Information, commands, results evaluation, feed-back, and adjusting to reality: all these processes are conveyed throughout city's multilayered structure, providing life, adaptation, and continuity. The purpose of this paper is to highlight the omnipresence and the paramount importance and necessity of translation in the city's space. The main objectives are: to show how the idiolect, the sociolect, and the technolect influence the translation and to present the general characteristics of the translated discourse in order to obtain the perlocutionary effect. For research we have used the qualitative method (Dörnyei 24). By undertaking our study we have reached at the following conclusions: translation is a main process influencing the efficiency of the communication in the city as performance space; the discourse, aiming to obtain the perlocutionary effect on the target public, it has to adapt to the idiolect, to the sociolect, and to the technolect of the recipients, being in the same time influenced by the mentioned factors; the translation as active process facilitates the communication performance in the city's space, but, in the absence of a proactive and thorough guidelines, it risks losing on the way, the unity of meaning it aims to convey.

Keywords: communication, discourse, idiolect, performance, perlocutionary effect

I. Translation Means Communication in the City's Multilayered Structure

Our study considers the city as a multilingual space, within which the predominant foreign language is English. More or less, each city's life domain it benefits or, on the opposite, it suffers, consequently to this undeniable reality. Translation and translator receive an unavoidable role in the frame of the city's multilayered structure, mainly because they facilitate communication and, by doing that, they contribute to the city's functioning as a performance space.

The main characteristic of the translator is that of being a communicator (Hatim, Mason vii). The translator aims to convey to the target public the unity of meaning he passed through the phases of the translation process, which are differently defined – according to diverse authors - as: analysis, transfer, restructuring (Nida 10), or: reading, understanding, de-verbalizing, re-verbalizing, reformulation, (Lungu-Badea 52) etc. As communication is present in all the city's processes, the translation addresses all the domains of the city's life in a dialectic consisting in generating information, conveying it, evaluating the results, receiving feed-back, and adapting for future communication. All the domains of the city's life benefit of translation:

“(...) (there is a variety) of translation activities: literary translation, religious translation, technical translation, interpreting, subtitling and dubbing, or selectively reducing a text in a different language, and so on.” (Hatim, Mason vii)

An important aspect of the communication, done by translation, is that permanent struggle of the translator between the static and the dynamic aspects of the language. Far from being a stiff reality, the language evolves permanently, as a living organism, and this generates a permanent conflict between observing the rules and adapting to the new realities. As a general characteristic, the scholarly use of the language tends to fall behind the daily rapid evolution of that language. There are also aspects determined by the diverse degree of specialized “slangs” which are crystallized in specific domains, having also opposite effects: on one hand they initially tend to develop the general language, and on the other hand, after being introduced in vocabulary, they strongly manifest for preserving their use, even if after long periods of time such slangs become difficult to be understood by the general population. Concerning this, Hatim and Mason say the followings:

“While the static provides the translator with a stable world in which text conventions can be learned and applied, the dynamic poses a greater challenge to the translator’s concern to retrieve and relay intended meanings. In our attempt to get to the root of what is going on in texts as records of communicative acts, this distinction is crucial and is closely bound up with approaches to the pragmatics and semiotics of translating.” (Hatim, Mason viii)

In the process of translation – respectively of communicating the unity of meaning to a target public, from a source language to a target language – the translator fulfills a very specific role that comes out of the position the translator has, being in the same time a receiver and a producer (Hatim, Mason 2) of communication. That’s why, in the architecture of the city’s communicators, the translator can be considered as belonging to a special category of communicator:

“The translator is, of course, both a receiver and a producer. We would like to regard him as a special category of communicator, one whose act of communication is conditioned by another, previous act and whose reception act is intensive. It is intensive because, unlike other text receivers, who may choose to pay more or less attention to their listening or reading, translators interact closely with their source text, whether for immediate response (as in the case of the simultaneous interpreter) or in a more reflective way (as in the translation of creative literature).” (Hatim, Mason 2)

Communication via translation is influenced, like any other act of communication, by idiolect, sociolect, and technoelect. The city is a multilayered reality, a congregation of diversity, and therefore the text generated via translation it has to match the ethos, the pathos and the logos of the target public.

The term idiolect (Lungu Badea 60) defines what we could call as individual dialect, and it is the result of the individual’s education, culture, and preoccupations. The idiolect acts like a personal lens, as a pattern in receiving and generating communication, and if not matched, the conveying of the unity of meaning remains ineffectual. Regarding the process of translation, the idiolect manifests on all three agents of the communication: the author of the source text, the translator, and the target public. If the translator, for instance, takes a message expressed in simple words and it uses highly intellectualized terms in rendering that message in the target language, he changes the category of the receivers, from average to highly educated.

Another category influencing the communication in the city on a given moment - and therefore it is of maximum interest for the translation processes - it is that of sociolect (Lungu Badea 18), which we call, following the same logic as in the case of the idiolect, as the social

dialect on a given moment. We insist upon highlighting that the sociolect is inextricably related to a given moment in the evolution of the society, because it represents the result of the forces and energies acting at that moment in society, forces and energies which generate the logos, the ethos and the pathos of the society in general, and implicitly of the city.

The last but not the least important, the technolect (Lungu Badea 93) forces the translator who wants to generate communication in a specific domain, to impropriate and use the specific terms, meanings, and collocations that domains uses in constituting its specific technical slang. An illustrative example can be the Christian religious domain having its language highly crystallized and specialized, so that nowadays in order to convey the meaning of the theological discourse one needs intra-lingual translation of the terms which are no longer in the general use.

The logos, the pathos, and the ethos of the city, they can be considered as the contextuality (Hatim, Mason 10) the communication is influenced by / it benefits of. When failing in understanding and applying the contextuality to what he translates, the translator generates anachronistic messages. By doing that he falsely presumes the realities he addresses as having characteristics according to their present paradigm. This is a special danger lurking the translator of religious texts, who presumes and attributes the words of the ancient texts with the paradigms they have today. For instance, attributing the today's paradigms to the following terms used by Apostle Paul, such as: ekklesia (Eyl 315), pneuma (Robertson 376), or hamartia (Roberts 340), it is an obvious case of anachronistic translation.

II. Discourse in the City – A Few Characteristics

The discourse, as main communicational human activity, it is a focal point of many sciences, and the definitions it is given are diverse and many. For instance, some authors consider the discourse as “the combinations in which the speaking subject uses the language in order to express his personal thinking” (Dragoş 52, apud Buysens 52).

Gardiner (apud Gruia 123) defines the discourse as “activity through which a speaker communicates to an interlocutor, by using the verbal signs organized according to a common code”. Agreeing the classification done by Nida (42-43), we consider this definition incomplete, from the stand point of linguistics, because there are also paralinguistic and extra-linguistic elements involved in the discourse. We communicate mainly using words, but mimics, voice, tonality, attitude, speed, text formatting, etc., they are also elements facilitating or, on the opposite, hindering our communication (Nida 42-43, Baker 15-16).

The most comprising definition we have found on discourse is that given by Nida: “The term of discourse refers any type of verbal communication, either written or spoken” (Nida: 63).

The discourse has to comply with the characteristics of any text, in order to achieve the textuality, namely to be: cohesive, coherent, intentional, acceptable, conveying information, relevant, and having intertextuality (Lungu Badea 97, Nida 16). Failing in being like this, the discourse fails also to attract the attention of the city or, at least, it generates a sort of communication which doesn't contribute to the efficiency of the city as performance space.

It has to be mentioned here also the contribution the rhetoric has in making the discourse an efficient communication. But translating tropes it poses special difficulties to the translator, and the range of means used in surpassing these difficulties it varies from using functional equivalence in Nida's manner (111-117), to the total omission of that part of text. What sometimes is a mistake of translation (Lungu Badea 58), some other times it can be a strategy of translation (Lungu Badea 91-92). The tropes rarely can be translated by using a direct (formal / linguistic) equivalence, mainly because of the specific collocations the words

are placed in a certain language, fact that generates collocational restrictions (Baker 15). Using unusual collocations can sometimes lead to increase the interest the text generates, but most of the times it leads to what semiotics calls: losing the semiotic capacity (Sebeok 66).

Over time, scholars belonging to humanistic sciences have been trying to discern general features of the discourse. These general basis would offer, especially the linguistics and the theories of translation, a departure point in building up their scaffolding of principles, algorithms, and methods, destined to be used in order to improve the conveying of the unity of meaning. In this sense Nida affirms that:

“Some universal principles of organizing the discourse constitute the frame, the schemes or the scaffolding of the extended enounces. These frame-components consist of the primary elements of time, space, and class, and the secondary ones of rank, consequence, and dialogical sequences. The secondary features constitute extensions which derive out of the first set.” (Nida 156)

There are three genres of discourse, each one characterized by some distinctive features. The presence and the use of these genres of discourse are not limited to certain domains, though at a first glance we could have this impression.

A first genre of the discourse is the epideictic one; it oscillates between functional and ornamental and it has the present as basic temporality; it aims to blame or to praise, and in doing this it uses the rhetoric means of amplifying (Gruia 27). In the city, this genre of discourse pursuits diverse goals; when translated it has to try conveying as much as possible – but without falling in the sin of becoming exaggerated – that amplification. The most usual tropes used in order to obtain that are: the hyperbole, the comparison, the abundance of epithets, the metaphors, and the metonymies.

Having as objective to determine the future, the deliberative genre of discourse is the means the orator uses in order to convince his auditory to make a decision related to something in the future. The rhetorician tries to influence the values of good or bad the listener grants to some facts and he seeks the approval of his doctrine. The speaker pursuits his own interests, though the general impression he aims to create is that of trying to push the auditory towards accomplishing the general good, the social interests, etc. The rhetorician uses the inductive type of reasoning and he brings concrete examples as arguments in favor of his affirmations (Gruia 28).

The past is addressed by a special genre of discourse, namely the judiciary discourse. This type of discourse has as purpose to defend or to accuse somebody. At a first glance its use it seems to be limited to the judicature’s domain, but we can ascertain its full presence in mass media and in politics. It has the deductive sort of reasoning as predominant.

By combining different types and genres of discourse and by using a variety of tropes, the communicator generates diverse registers of discourse which have to match the idiolect, the sociolect, and the technlect of the target public. These registers are defined as:

“(…) the hierarchical classification of the linguistic accomplishments which take into account the nature of the relations between the speaking-subjects, of their social-cultural level, of the analyzed themes, of the chosen degree of standardization or familiarity. Each speaker uses simultaneously more than one register. The main registers are: the artistic one, the neat one, the current one, the familiar one, the popular one, and the argotic one.” (Vinay, Darbelnet 11; Docrot, Schaeffer 268; apud Lungu Badea 82)

In searching for efficiency when addresses the city's inhabitants, the discourse is usually construed on four parts. This is a general rule, but, for many times, the structure is distorted in order to provide more power of persuasion.

The first part is the introduction, during which the rhetorician aims to gain the listeners' attention and also to create to himself a position of authority. The Latin term *captatio benevolentiae* describes the best the mechanisms employed by this first part of the discourse (Gruia 31).

The introduction is followed by narration during which the speaker tries to present the facts in a gradual development, clearly, verisimilarly, and in an interesting manner (Gruia 31).

The next part of the discourse is the confirmation. The presented facts and arguments are briefly reiterated with the intention of consolidating the persuasion and the rhetorician, in order to do that, he has to concentrate his affirmations on clearly expressed main ideas and to avoid repeating the already expressed arguments (Gruia 31).

The fourth part of the discourse it brings it to an end, by presenting the conclusion the rhetorician wants the auditory to draw. This part is called peroration and the register is being performed in it is that of having the attitude of the one who tells the truth, the only truth, and the undeniable truth (Gruia 32).

All the mentioned characteristics are employed in order to obtain the perlocutionary effect of the discourse. The communication aims to persuade the auditory to do or not to do something, to feel in a certain way regarding the object of the communication or to adopt a certain attitude recommended by the rhetorician.

The perlocutionary effect

“(...) designates any effect, response, consequence, produced by a text upon a reader, from the simple understanding to the internal reactions (for instance: joy, psychic sufferance) and to the external reactions (as for instance the desire to kill).” (Lungu Badea 50)

Nida says that

“(...) the effect of the communication – the perlocutionary element in pragmatic language – (...) presupposes two aspects: the one of the impact, referring the readers' reaction to the informative content and the one of “attractiveness” which aims their response to the esthetic form of the language or to the relevance of the discourse depending on their necessities. (Nida 16)

III. The Need for Intra-Lingual Translation

Translation doesn't means only rendering a text from a source language in a target language, but also “updating” the ancient texts or the texts written in an older version of the language – several languages experienced old and no longer in use versions – in the today's language. And even more, some words of the language in use change their meanings and they no longer signify the same things as they did at the beginning of their usage. This interpretation, given within the same language to some linguistic terms by using other linguistic terms it is called intra-lingual translation (Lungu Badea 101). In order to describe the level where the intra-lingual translation takes place, Eugene A. Nida uses the expression: intra-linguistic level (Nida 34), which adds, in our opinion, an increased depth to the phenomenon.

This phenomenon is characteristic especially to the religious texts. Being considered as inspired by divinity, the words of the religious founding texts – no matter which religion they belong to – tend to be preserved in an excessive protective manner. In some cases such

words are no longer in the current use and the general public does not understand their meanings. Therefore, there are the so called “dictionaries of religious terms” (Bria, Mircea, Stoian), which explain the mentioned terms and show their current paradigm of meanings.

In this sense Christendom is a special case. We say this because the source language of the Christendom in which the Apostles defined the newly appeared – then – religion were taken from the Greek language. Multiple phenomena occurred then; we enumerate here only a very few of them, like: transliteration, coinage, establishing new collocations, as translation phenomena; rhetoric catachresis, neologisms, as use of the tropes; and the examples could continue on a large scale of data, which exceeds the purpose of the present paper.

Latin is also a very important language to Christendom. A first translation of the Greek and Hebrew texts which compose the Holy Scripture was *Biblia Vulgata* considered, despite being at its turn a translation, as the only “original” text (Ng 315-317).

From the three mentioned source languages, namely from Hebrew, Greek, and Latin – in the Romanian Christendom there are four sources, the fourth one being the Slavonic – a whole vocabulary of words have been added to the corpus of diverse vernacular languages. Some of those words were totally new when added, both concerning their formal characteristics and their expressed content. For instance, the Greek *homoousias* (of the same being, consubstantial), it is a fundamental word in what concerns the Christian doctrine, but in the beginning it hadn't the present signification not even for Greeks. Nowadays this term is familiar with the theologians, but the general public knows little or nothing about it, and of course, this term doesn't have a current use in the spoken language. That's why, when used in diverse communication, it requires an intra-lingual translation and an appropriate method to do this is to translate it by using a descriptive definition.

The intra-lingual translation is required also when the issuer of the communication is a layer of the city which comprises very specialized knowledge. Such types of messages are, for instance, the medical warnings about epidemics. They address the general public supposed not to have high medical education and therefore the terms used are meant to be understood almost by anybody. Even if the original text is medically proficient, mass media transforms it in as message possible to be widely understood.

IV. Conclusions

Being a performance space, the city requires efficiency in all its processes, of which one of the most important is the communication. Subsequent to communication - and also being a communicational process by excellence - the translation is crucial to the modern city. By conveying the unity of meaning of the source text in the target language, the translation it gives the translator the statute of communicator, together with the responsibilities brought by such a statute.

The translation, as meaning generator and as discourse conveyer, it penetrates the multilayered structure of the city carrying the intention of obtaining the perlocutionary effect. The more proficient the translation is the stronger the produced effect will be.

Language as support of thinking it influences and it is influenced by the specific “dialects” which act in a given society on a given moment: idiolect, sociolect, and technolect. The three mentioned categories make us thinking by using what we could call patterns and these patterns can both facilitate or hinder the communication. The translator has to be familiar with the way the target public speaks/thinks; otherwise the communication fails.

The need for inter-lingual translation can be found everywhere and anywhere as phenomenon generated by globalization. But there is also the intra-lingual translation as

process required by a good communication, especially due to the natural tendency of the language to evolve in a very rapid rhythm.

The city as multilayered performance space it needs efficient processes of translation and proficient translators, in order to manage the processes of conveying, to the inhabitants of the city, the unity of meaning issued in a source language. Translation and translator contribute to an efficient communication and they have an important role in the city's management processes.

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