

DESIGNING A HISTORY OF TRANSLATION STUDIES:
A CASE STUDY FOR UKRAINE

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Theoretical Prerequisites

Researching the history of Ukrainian Translation Studies demands resolving three fundamental and terminological issues: what are the definitions of 'Translation Studies', 'Ukrainian Translation Studies' and 'the history of (Ukrainian) Translation Studies'.

Despite a great interest in translation and translation research, evidenced in a large number of various publications on this topic, an exact definition of the basic term 'translation' does not exist. Every theoretical school elaborates its own methods of analyzing lingual phenomena. Various approaches within the field of Translation Studies, hence, define translation differently, for example, as a linear text, a manifold realization of certain discourse, a means of intercultural communication, and so forth. The metalingual character of Translation Studies seemingly makes the task easier, as it enables the use of a rather simple, but voluminous expression 'a discipline dealing with translation'. However, it should not be assumed that this terminological expression is adequate as it has not been sufficiently elaborated on the methodological level.

S. S. Dloževs'kyj was among the first researchers who studied the fundamentals of Translation Studies as a language- and literature-oriented discipline from the perspective of metalanguage, but not actual translation phenomenon. In his 1929 paper, he stated that the object of Translation Studies embodies the essence of deviations in a translation from the original that are motivated by differences in the language, culture or a translator's subjective perception.¹ M. Ja. Kalynovič and M. K. Zerov were the first to design a classification of Translation Studies and introduce 'the history of Translation Studies' as a separate discipline in Ukrainian Translation Studies. In their

¹ S. S. Dloževs'kyj, *P. I. Niščins'kij jak perekladač z antyčnych mov*, Odessa, Visnik Odes'-koij komisii krajeznavstva pri UAN, 1929 (see ch. 4-5: Sekcija socijalno-istorična, p. 319).

1932/1933 course, 'Translation Methodology', delivered at the Ukrainian Institute of Linguistic Education, they mapped out an exact delineation between theoretical and practical Translation Studies. M. Ja. Kalynovič and M. K. Zerov framed Theoretical Translation Studies (containing translation methodology, history of translation, and history of Translation Studies) and Practical Translation Studies (consisting of general methods of translating, partial methods of translating – from the native tongue into a foreign language, and vice versa – and the studying of official-language clichés).²

In the 1960-70s, discussions about the language- or literary-studies ground for translation theory, suggested an abstract definition of the object in Translation Studies that, in V.V. Koptilov's opinion, is the studying of a structural unity of a translation which is carried out on the basis of the dialectal contents-form interrelation.³ In Ukrainian Translation Studies V.V. Koptilov authored the second attempt at a scheme: translation theory (general translation theory, partial and genre translation theories), translation criticism and history of translation.⁴ An extended definition of Translation Studies is also provided by R.P. Zorivčak in her description of the establishment of Translation Studies as a separate discipline: "Translation Studies, meaning a complete system which embraces history, theory, and criticism of translation, was shaped into an independent complex philological discipline on the crossroads of linguistics, aesthetics, poetics and literary history in the 1920-30s".⁵ If didactics were included into issues of translation theory, as O.M. Finkel' noted in his 1952 paper,⁶ then the essence and aims of Translation Studies may be considered completely determined. A question may still emerge: to which subdivision do the 'translator and society' issues belong?

Within Western Translation Studies, researchers did not pay enough attention to this discipline from the perspective of Science Studies, either. As a result, there are a lot of definitions of Translation Studies whose existence was called to life by the necessity of compiling specialized terminological

² M. Kalynovič, *Programa kursu "Metodologija perekladu": 1932/1933 n.r.* – Viddil perekladu. 2-i kurs., Ukrajin's'kyj instytut lingvističnoj osvity. 5 veres. 1932 r. 7 s., Literaturnyj muzej Grigorija Kočura. Archiv; M. K. Zerov, *Notatki lekcij z kursu "Metodologija ta metoda"*, Literaturnij muzej Grigorija Kočura. Archiv, [B.d.].

³ V. V. Koptilov, *Perekladoznavstvo jak okrema galuz filologii*, "Movoznavstvo", (1971) № 2, p. 56.

⁴ Ibidem, p. 55.

⁵ R. P. Zorivčak, *Frazeologična odinicja jak perekladoznavčea odinicja (Na materialy perekladiv tvoriv ukrajins'koji literatury anglijskoju movoju)*, Lviv, 1983, p. 4. All English-language quotations of Ukrainian/Russian-language papers are my translations.

⁶ O. M. Finkel', *Pereklad u serednij školi*, "Ukrajin's'ka mova v školi", (1952) № 5, p. 44.

dictionaries. The Polish *Tezaurus terminologii translatorycznej* (A Thesaurus of Translation Studies Terms) defines Translation Studies as an academic discipline dealing with theoretical and methodological principles of intercultural communication through a translator's mediation.⁷ The reference book *Translation Terminology* stressed the interdisciplinary character of Translation Studies – “a branch of the humanities devoted to the systematic, multidisciplinary study of the theoretical, descriptive, and applied aspects of translation and interpreting or both”.⁸ It is evident that this definition is all-embracing from the viewpoint of the repertoire of issues in Translation Studies; however, it is rather ambiguous and lacks an exact structure. That is why, the understanding of Translation Studies in this paper is authored by R.P. Zorivčak. It outlines theory, history, criticism and didactics of translation that were first developing at the crossroads of the fields of linguistics, literary studies, aesthetics and later of informatics, psychology, cultural studies, anthropology etc.

A key question in researching Ukrainian Translation Studies is the definition of ‘Ukrainian translation researcher’, as nationality is far less important in shaping scholarly ideas and concepts than the existing scholarly tradition or school. While defining the notion ‘Ukrainian press’, V.A. Ignatijenko accurately suggested “a territorial and ethnographic principle in combination with the language principle”.⁹ Hence, attempts at applying a similar principle to studying Ukrainian Translation Studies reveal the object of the discipline: (a) papers that are authored by Ukrainians in Ukrainian or any other language and published on the territory of contemporary Ukraine; (b) papers that are authored by non-Ukrainians in Ukrainian or any other language and published on the territory of contemporary Ukraine but were influenced by the Ukrainian scholarly tradition which were at first the outcomes of this tradition and later its sources; (c) papers that are authored by Ukrainians in Ukrainian or any other language within that very Ukrainian scholarly tradition, but published outside Ukraine.

The nationality issue is very dubious from the perspective of research activities. In 1877, for example, M.P. Daškevič gave his voice to commonness of research progress in the all-European context: “The history of new European thought, undoubtedly, cannot be regarded according to nationalities if

⁷ *Tezaurus terminologii translatorycznej*, ed. by Ju. Lukszyn, Warszawa, Wydawnictwo Naukowe PWN, 1998, p. 376.

⁸ *Translation Terminology*, ed. by J. Delisle, H. Lee-Jahnke, M.C. Cormier, Amsterdam-Philadelphia, John Benjamins, 1999, p. 193.

⁹ V. Ignatijenko, *Ukrajins'ka presa (1816-1923 rr.)*, [S.l.], 1926, p. 7.

the key point is in elucidating its general development”.¹⁰ It is self-evident that general prerequisites of translation theory (e.g. shaping basic concepts or main researching principles) may develop equally in various countries. The reason for this is not mutual influences, but similarity of logical thinking. Conversely, the originality of a separate school of Translation Studies is based on the fact that it researches a range of its peculiar topics and elaborates corresponding methods. Thus, an academic school may master one set of problems and methods, while other problems and methods remain underestimated and imperfect.

History, along with its tasks, is hard to define, but I. Franko suggested a very exact definition: “determining history, we mean the observing of inner connection between facts, i.e. such a group of single, more or less important facts that should make a sense, i.e. that should demonstrate certain basic natural laws, governing and causing those facts”.¹¹

The range of issues meant by the history of a discipline is not limited to time parameters only. It proposes the grounding of a discipline’s principles and aims to check reliable criteria, as well. As G. Sampson notes, “it is impossible to fully appreciate a scholar’s ideas without some understanding of the intellectual atmosphere within which, and in reaction to which, those ideas were evolved; so that one needs to learn something about past theories if only, in some cases, to see why they were wrong”.¹² History studies the course of development and, in this respect, can forecast possible future upshots. On the other hand, history is never completely finished, objective or prophetic. Rather some facts will always be inadequately or incompletely studied or even forgotten. That was also voiced by I. Franko: “History neither can nor will ever be full, complete – that is to say: this house is ready, and no brick is lacking. History will always be a big fragment whose numerous shortcomings and gaps are to be reckoned by one’s own mind, logic and feeling of a historian”.¹³ Therefore, the topic of this research cannot be limited to one research project; oppositely, there is always enough space for a new voice on one or another issue.

The theory of Translation Studies history is a tabula rasa of Ukrainian Historiography of Science, although much can be learned from other lan-

¹⁰ M.P. Daškevič, *Postепенное развитие науки истории литературы’ i sovremennyya eja zadači*, “Universitetskija izvestija”, (1877) № 10, ch. 2, neoffits.; otd. 1, p. 743.

¹¹ I. Franko, *Mysli o evoljuciji v istoriji ljudskosti*, in Id., *Zibrannja tvoriv: u 50 t.*, Kyjiv, 1986, T. 45, p. 77.

¹² G. Sampson, *Schools of Linguistics*, Stanford, Stanford Univ. Press, 1980, p. 9.

¹³ I. Franko, *Mysli o evoljuciji v istoriji ljudskosti*, cit., p. 77.

guage- and literature-oriented disciplines. The history of Ukrainian literary criticism is a good example:

The wide coverage of literary phenomena along with the historical approach to their interpretation and evaluation only enables the observation of characteristic tendencies and regularities of the process, the definition of further prospects, the shaping of theoretical principles of new trends, the formulation of general conception of a national literature, its sources and traditions, peculiarities, prospects of its progress.¹⁴

On the basis of these principles, one can state the tasks of the history of Ukrainian Translation Studies as such: to define sources and traditions, theoretical and methodological principles, tendencies, regularities, prospects and a general conception of translation research. However, contrary to a purely historic (or descriptive) approach to analyzing data provided by the history of Ukrainian criticism, the history of theoretical research is unquestionably accompanied with hypothetical presumptions of lacking parts in the conceptual unity. This logical approach is inductive – investigating from the specific to the general, from separate articles to a united concept. This is especially vital to studying the legacy of the liquidated academic renaissances in the 1920s and 1960s. The chronological principle is self-evident. The methodology of describing and researching translation concepts and views in the historic perspective is based on the principles of studying the climate of opinion, immanence and adequacy that make it entirely possible to present a concept in contrast to the background of the development of language and literary studies, to characterize its features and to establish possible connections with contemporary achievements.¹⁵

The subject of the history of Translation Studies is to study translation concepts, genres, methodology and methods of translation quality assessment and translators training. Objects of such historical research are all written papers – books, articles, reviews, published speeches on the problems of researching translation and interpreting.

Historiography of the Topic

Translation theory was occasionally studied in the reviewing papers from the field of the history of Ukrainian linguistic and literary studies, but they were superficial and only contained information of encyclopaedic and bibliogra-

¹⁴ *Istoriya ukrajins'koji literaturnoj krytyky*, ed. M.D. Bernštejn, N.L. Kaleničenko, P.M. Fedčenko et al., Kyjiv, 1988, p. 6.

¹⁵ M.M. Poluzhyn, *Lecture Notes on Historiography of Linguistics*, Vinnica, Foliant, 2004, p. 4.

phic character.¹⁶ Two papers focus on the development of translation theory in the Soviet times: by Jo.A. Bagmut¹⁷ and by V.M. Ivanenko.¹⁸ The former paper describes the activities during 40 years; the latter one, more than 60 years. The main drawback of Jo.A. Bagmut's article is the extreme political bias. Among the researchers of the 1920s, it is only O.M. Finkel' who is mentioned, but as an "obsolete" researcher. Additionally, the author indicated that the reason for lagging research in Translation Studies was "a new linguistic concept" – marrism. He also scrutinized research papers of the 1950s; yet, he did provide corresponding bibliographical references. That is why this focus on the 1950s prevented a possibility of shaping any scheme of the history of translation theory in Ukraine. V. Ivanenko's article describes the history of Ukrainian Translation Studies more fully. First of all, V.M. Deržavin, G.Jo. Majfet, M.K. Zerov, I.Ju. Kulyk are mentioned among the most prominent researchers in the 1920s. O.M. Finkel's and M.T. Ryls'kyj's translation views were analyzed on a wider range of sources. Secondly, two more decades (1960-70s) are added. Although the researcher does not make any attempts to ground and accomplish a scheme of periodization, he does document a 'peak' of research devoted to Translation Studies in the 1920s and the theoretical discussions in the 1950s and at the beginning of the 1970s. He also eliminates the blank period of the 1930-40s by elucidating the publications by O.M. Finkel', M.T. Ryls'kyj and E.I. Starynkevych from that period. The conclusions of his investigation are very interesting: (a) the need for generalizing previous practical and theoretical experience, which, in fact, means the history of translation and Translation Studies; (b) the necessity for determining the aesthetic ideal in translation; (c) the urgent need for 'equaling' the criteria and demands concerning all divisions of Translation Studies.¹⁹ Actually, translation history was shaped as a subdiscipline within the 1920s (activities by M.K. Zerov and papers by P.I. Tychovs'kyj, L. Arasymovych a. o.).

Attempts at systematizing the history of Translation Studies in Ukraine were successfully finalized in two books by T.V. Šmiger. His 2009 monograph *A History of Ukrainian Translation Studies in the 20th century*²⁰ covers

¹⁶ E.g., S.P. Bevzenko, *Istorija ukrajins'kogo movoznavstva*, in *Istorija vyvčennja ukrajins'koji movy*, Kyjiv, 1991, pp. 122-125.

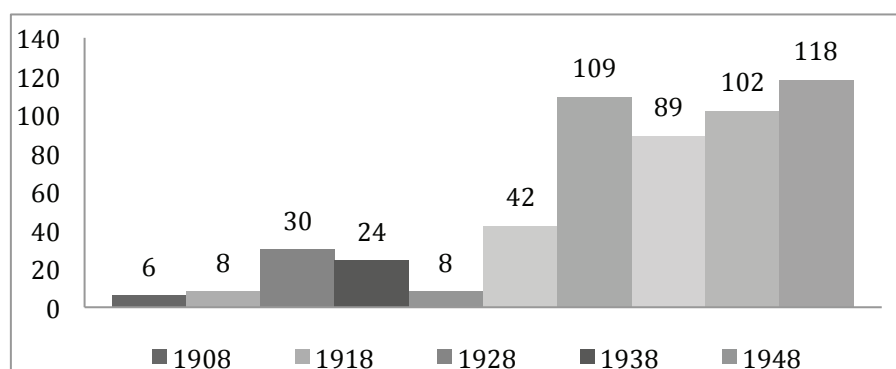
¹⁷ Jo.A. Bagmut, *Pytannja teorii perekladu na Ukrajinu za radjans'kyj čas*, in *Doslidžennja z movoznavstva v Ukrajin'skij RSR za sorok rokiv*, Kyjiv, 1957, pp. 122-147.

¹⁸ V. Ivanenko, *Rozvitok metodologiji ukrajins'kogo radjans'kogo perekladoznavstva*, in "Chaj slovo movleno inakše...", Uporiad. V. Koptilov, Kyjiv, 1982, pp. 176-200.

¹⁹ Ibidem, p. 198.

²⁰ T. Šmiger, *Istorija ukrajins'kogo perekladoznavstva 20 storiččja*, Kyjiv, 2009.

a number of theoretical, historical and critical aspects of Translation Studies and its history in the 20th-century Ukraine. His 2013 bibliography *Ukrainian Translation Studies in the 20th century*²¹ records about 5000 publications and summarizes the rise and growth of translation research in Ukrainian. The 100-year development is reflected in the diagram showing how researchers' interest in translation topics got tuned gradually into an academic field of research.²²



Dynamics of translation research in the 20th-century Ukraine

Thus, the bibliography has proven that Ukrainian Translation Studies as an academic discipline was already shaped in the 1920s while Western Translation Studies got elaborated three decades later – in the 1950s.²³

Ukrainian Translation Studies and its Periods

The most important issue of Translation Studies history is its periodization. The development of inner regulations, influences of scholarly paradigms of different academic traditions and other disciplines, and social and political factors, namely dominant ideologies, social and economic reasons, is the totality that directly defines separate stages of a discipline, thus accumulating a sum of data and deepening analytical tools in this or other ways. The essence of periodization was described thoroughly by O.I. Bilec'kyj:

²¹ *Ukrajins'ke perekladoznavstvo 20 storiččja: bibliografija*, ed. T. Šmiger, Lviv, 2013.

²² *Ibidem*, p. 40.

²³ E.g., J. Munday, *Introducing Translation Studies: Theories and applications*, London-New York, Routledge, 2008², p. 9.

Periodization is the segmentation of an entire literary process into separate time slots that are sufficient, represent new quality, relative inner unity. Moreover, this segmenting neither excludes in every new period the probable presence of elements that belong to a previous period by their nature, nor contradicts the permanent development concept.²⁴

Period boundaries are not always easy to determine. For instance, there is a truism in literary criticism history:

The initial stage of literary criticism development observes the critical acquisition and accumulation of empirical data. The later stages address the tasks of classifying unconnected observations, establishing synchronic and diachronic interconnections among separate literary occurrences. Meanwhile, it raises the necessity for conceiving a number of philosophical concepts: the singular, partial and general, a sample and similarity grade, perfectness of an original and imperfection of a copy, an initial reason and an subsequent result etc.²⁵

This also refers to the history of Translation Studies; however, to define the exact border between an empirical accumulating period and that of systematization, of launching a new discipline with a precise scholarly subject is fuzzy. These borders are transitory, that is why it is crucial to take into account other, generally academic and cultural, factors, as well.

A well-organized periodization of the history of European Translation Studies was suggested by G. Steiner.²⁶ Applying this classification to Ukrainian Translation Studies reveals a number of similarities with Western Translation Studies. Its development makes it possible to locate the history of Ukrainian Translation Studies within a global context. Thus, the first – empirical – period started with the activities of SS Cyril and Methodius as well as under the influence of the official acceptance of Christianity in (Kyivan) Rus. The Old Ukrainian literature is characterized by the following influences:

First South Slavonic influence (11th-13th centuries) is marked with a huge amount of translations from Byzantine, Greek-language literature. Translated works include religious books, hagiography, apocrypha, historical novels and tractates in natural sciences. Methods used by translators of that time were situated on opposite poles for modern comprehension of adequacy: on the one hand, literalism was observed in translated religious writings (a trace of Jewish and Old Slavonic comprehension of a word as sacrum), on the other hand, secular works were subjected to a translator's 'co-authorship'.

²⁴ O. Bilec'kyj, *Do pytan'na pro periodizaciju istoriji dožovtnevoji ukrajins'koji literatury*, in Id., *Zibrannja tvoriv: u 5 t.*, Kyjiv, 1965, T. 2, p. 50.

²⁵ *Istorija ukrajins'koji literaturnoj krytyky*, cit., p. 6.

²⁶ G. Steiner, *After Babel. Aspects of Language and Translation*, Oxford-New York, Oxford Univ. Press, 1992², pp. 248-251.

Second South Slavonic influence (15th-16th centuries) observed a revision of existing texts in comparison with Greek and Latin originals and an introduction of necessary corrections. The period is a fusion of different streams. Polemic writings were a kind of reverberation of the European Reformation. Within this trend, the ideas of I. Vyšens'kyj (1550(?) – after 1621), who wrote about the usage of Holy Scriptures in religious services, are prominent. Thus, he recommended reading the Bible in its original-like language during liturgies (as Church Slavonic was considered one of the sacred languages of the Bible), and then interpreting it during sermons.²⁷

Latin and European influences (17th-18th centuries) were reflected in the great achievements of translated literature, as well as in the introduction of European discussion on translation adequacy. At the outset, it should be taken into consideration that not everything was subject to translation, as a Ukrainian intellectual could fluently read in Polish and Latin. If a translation was done from Polish, the translation was often a simple substitution of Latin characters for the Cyrillic alphabet. Omissions happened, though in comparison with analogical Russian translations, Ukrainian works are more exact. We see similar practices as with earlier translators, but they start studying discussion “non verbum de verbo, sed sensum de sensu”, which is recorded in *Excerpta philologica* by G.S. Skovoroda (1722-1794).²⁸

The second – *hermeneutic* – period started with the activities of M. Gogol' who, in his letters, raised the question of the translator's role in a translated text, i.e. the question about reflecting the translator's thinking in a text. The idea of M.V. Gogol' (1809-1851) was that this thinking should disappear in the target text, in other words, the translator should become a “transparent glass”.²⁹ This approach was the most successful in the literary approach to translation theory as it gives a clear picture of one pole of a translator's involvement. Nowadays, we do not consider this approach correct, despite the fact that it turned out to be the most successful definition in the literature-based approach to translation theory where one pole of interference of a translator's individuality is precisely indicated. The language-based approach was the main feature of the views of A.A. Potebnja (1835-1891), who was greatly influenced by mainstream German approaches to linguistics and philosophy of language. Applying conceptualization as a basis, he proved untranslatability, and defined the key role of translation in forming national self-consciousness.³⁰

²⁷ I. Vyšens'kyj, *Knyžka*, in *Ukrajins'ka literatura 14-16 st.*, Kyjiv, 1988, p. 314.

²⁸ G. Skovoroda, *Virši. Pisni. Baiky. Dialogy. Traktaty. Prytči. Prozovi pereklady. Lysty*, Kyjiv, 1983, p. 460.

²⁹ N. V. Gogol', *Pismo k V. A. Žukovskomu ot 28 fevralia 1850 g.*, in Id., *Polnoe sobranie sočinenij*, Moskva, 1952, T. 14: *Pis'ma 1848-1852*, p. 170.

³⁰ A.A. Potebnja, *Jazyk i narodnost'*, in Id., *Mysl' i jazyk*, Kiev, 1993, pp. 167, 169.

To a great extent, I.Ja. Franko (1856-1916) may be considered a representative of this period, as translation quality assessment elaborated in his reviews and articles was of interpretational and stylistic character. Besides, I.Ja. Franko allotted a great deal of importance to translation in the general cultural system, in the national polysystem: translation had become a nation-shaping, political factor. These ideas go beyond hermeneutic searching in Translation Studies; they accurately reflect the events of Ukrainian literary history during the early 20th century:

Eliminating the limits of Ukrainian literature was simultaneously a signal of its entering world literature. The change favoured a deeper understanding of national peculiarities in the native literature, its contribution to the treasury of world culture as well as that common thread that connected it through ideas, contents and aesthetic relations with other literatures. From the professional perspective, it simultaneously favoured elaborating high, stable criteria, methods of critical estimation, style and etiquette, and a variety of critical publicist genres.³¹

Literary critics added a great deal of fundamental observations that served as the starting point for creating a systemic translation theory as a scholarly discipline.

The establishment of Translation Studies as an academic discipline correlates with the third period in G. Steiner's periodization, though it is founded on early 20th-century empirical remarks and conclusions. As a result, there is a potential for discrepancy here, but the reason for these complications can be traced from historical conditions. Ukrainian colloquial language was substituting the written form of the 11th-18th centuries and constructing a complete set of various genres and styles during the 19th century. Ukraine's divided lingual history required the discipline to repeat an empirical period on a new-quality level. Data and analytical apparatus were sufficiently accumulated in order to immediately launch a new system of theoretical knowledge, being interdisciplinary from the beginning.

In the centre of Translation Studies there is the style problem, and the main question is 'how should it be analyzed?'. That was facilitated most by the development of linguostylistics and semasiology; since the 1960s, much was inspired by contrastive linguistics. After the decline in the 1930-1940s academic research motivated by the Stalinist repressions of academicians and World War II, the 1950-1960s faced a great discussion between linguists and literary studies scholars: what is the main part of translation theory in common with – linguistics or literary studies?

³¹ *Istoriya ukrajins'koji literaturnoj krytyky*, cit., pp. 6-7.

The presence of those two, partial contradictory, approaches in Translation Studies towards defining translation as an art or as a science became the reason for the fact that since the 1970s researchers have begun considering translation as a wide-range philological discipline, without differentiating language- and literature-oriented nuances. In many of his articles, V.V. Koptilov elaborated an integral knowledge system of Translation Studies. The researcher's work turned into a border delimiting G. Steiner's third and fourth periods in Ukrainian Translation Studies. The last two decades witnessed the interdisciplinary nature of Translation Studies: translation has started being researched from the perspective of pragmatics, discourse studies, cognitive linguistics, psycholinguistics, sociolinguistics, ethnolinguistics etc.

20th-Century Translation Theory in Ukraine Revisited

A careful study of the development of Translation Studies in Ukraine shows a certain drift from G. Steiner's periodization, and a more detailed division of the 20th century into four periods is needed.

The first period is *critical and theoretical* (the early 20th century until World War I). The 100th anniversary of publishing of the three parts of I.P. Kotljarevs'kij's epic poem *Eneida* was a stimulus to the numerous reflections over the achievements and the problems of the 19th-century Ukrainian renaissance. The conclusion was rather optimistic: despite the long period of stateless existence of the Ukrainian people, local Ukrainian patriotism went far beyond creating only local literary, academic, and ethnographic schools in Russian, Polish, Hungarian contexts. The road to this goal, similar to that of Ukrainian intellectuals to their nation, and that of the Ukrainian people to their national renaissance, went through the Ukrainian Word. M.S. Gruševs'kyj remarks:

The reason of going far beyond, of achieving far bigger results was in Ukrainian folk word, this miserable and deprived, and yet so strong and original, magical word in its unrefined beauty! When, instead of compiling dictionaries and grammars, people started using it to write poetry and to translate; instead of ethnographic studies, they tried to set a Ukrainian peasant on a stage or in a book and make him speak for himself, – that decided the entire matter.³²

A century ago the vital role of translation for Ukraine and its literature was acknowledged. The general search for a means of Ukrainian nation-building influenced I.Ja. Franko's conception of Translation Studies: translations

³² M. Gruševs'kyj, *Ukrajins'ko-rus'ke literaturne vidrožennje v istoričnim rozvoju ukrajins'ko-rus'kogo narodu*, "Literaturno-naukovyj vistnyk", 1898, T. 4/2, p. 80.

are also to favour “producing, out of the enormous ethnic mass of the Ukrainian people, Ukrainian nation, an entire cultural organism, apt for independent cultural and political life, resistant to the assimilative work of other nations, regardless of its origin, in addition to that one able to acquire, on the most universal level at the quickest rate, the cultural benefits without which any nation and any government, regardless of its strength, would not be able to exist”.³³ The importance of translation for creating a cultural nation, establishing a common literary language for all Ukrainian territories and demanding the reproduction of original formal and semantic features in translation – were the main principles of translation voiced by I.Ja. Franko.

I.Ja. Franko’s path to theoretical generalizations began within critical genres, namely forewords and reviews. In fact, it is a regularity that, perhaps, covers all traditions of Translation Studies: theory follows criticism, which is the source of empirical knowledge. I.Ja. Franko’s activities accurately represent common tendencies of that epoch: the orientation toward a translation repertoire and the faithfulness of translations to their originals.

The first reaction to the 1905 canceling of the prohibition of Ukrainian-language publications in the Russian Empire was a considerable increase in popular science and translated literature. In his review of Ukrainian literature for the year 1908, M.Ju. Šapoval remarked: “It has been known, the 1876 law did not permit the publication of translations into the Ukrainian language; this is why now we are to make up for this loss and produce the best samples of world literature in Ukrainian form”.³⁴ Much was done by Ukrainian journalism and new pedagogical and academic periodicals appeared soon after. These factors stimulated the search for Translation Studies criteria. Therefore, the literary animation caused critics, and I.Ja. Franko among them, to begin settling theoretical generalizations concerning the translation demands and principles of Translation Studies analysis.

The second period is *the establishment of a theoretical school* of translation in Ukraine (after World War I through World War II, its main achievements taking place within the 1920s until the early 1930s). Significant social and political circumstances (renewing Ukraine’s independence in 1917-1920; communist Ukrainization and its liquidation – the ‘Executed Renaissance’ period; Stalinist repressions; World War II) and considerable academic events (founding the Ukrainian Academy of Arts and Sciences; introducing Ukrai-

³³ I. Franko, *Odvertyj list do gal[ic’koji] ukrajins’koji molodeži*, in Id., *Zibrannja tvoriv*, cit., T. 45, p. 404.

³⁴ [M.Ju. Šapoval], *Ukrajins’ke pis’menstvo roku 1908*, “Ukrajinska chata”, 1909, Kn. 1, p. 19 [Pidp. M. Sriblianskyj].

nian Studies into University-level courses; and later eliminating all national academic institutions) undoubtedly influenced the progress of Translation Studies.

The 'Executed Renaissance' of Ukrainian literature in the 1920s raised the following question: what from the previous epoch may suit contemporary demands? This stimulated the development of translation history that deepened the understanding of the essence of the 'national literature' and widened the limits of this notion (works by M.K. Zerov). It is evident that in this way history positively influenced the development of Translation Studies analysis. Its various methods are contained in H. Jo. Maifet's publications. Gradually, the system of Translation Studies terms was becoming established (including faithfulness, adequacy, literalism, translatability).

Great progress in translation theory is evident in the translation essence discussion involving the leading Translation Studies researchers V.M. Deržavin, O.M. Finkel' and H.Jo. Maifet. It concerned whether a translation should be an analogy of the original or its stylization. This discourse certified the high level of Ukrainian translation theory. M.K. Zerov's conception proved invaluable not only in providing a framework for developing translation history as an academic discipline, but also in guiding the practice of verse translation and the description of the translator's personality. M.K. Zerov shaped translation history as a distinct discipline, while O.M. Finkel' advanced the linguostylistic theory of translation. A very important event for Ukrainian Translation Studies was the publishing of O.M. Finkel's book *Theory and Practice of Translation* (1929),³⁵ which became the first systematic monograph in translation theory on the territory of the USSR and which was written in Ukrainian.

Among the most important achievements by Western Ukrainian scholars – Ie. Malanjuk, L. Luciv, B. Lepkyj, M. Rudnyc'kyj – who physically stayed on Ukrainian territories under the governance of other countries (Poland, Czechoslovakia, Romania) during this period, were studies of translation history, Bible translation, verse translation and ideology in translation. A great contribution was made by the Eastern Ukrainian émigré scholars I. Ogijenko, V. Koroliv-Staryj, P. Zajcev, O. Burggardt. These research papers constitute a rightful part of all-Ukrainian scholarship.

The third period covers approximately three decades – the late 1940s through the early 1970s – and can be entitled "within the context of the Soviet Union", positing Ukrainian research as part of the Soviet school of

³⁵ O.M. Finkel', *Teorija i praktyka perekladu*, Charkiv, 1929.

Translation Studies when scholarly discourse focused on literalism and general methodological prerequisites.

The late 1940s saw a revival of translation reviews, showing an interest in many current issues of translation theory, placing priority on Slavonic literary communication. Since the 1950s, the range of topics had grown wider, and research into translation history was stimulated by G. Kočur's translation and research activities as well as by literary magazines, esp. "Vsesvit". It is also manifested in the publication of numerous bibliographical guides containing data about translations in Ukrainian literature. This period witnessed theoretical investigations into translation within a linguistic framework, carried out by E. Starynkevyč and partially M. Ryl's'kyj. O. Kundzič's and S. Kovganjuk's theory of poetic language in prose translation strove from the outset for semantic exactitude and displayed a resistance to the Russification policy of the Soviet government. The Russian-Ukrainian translationese was severely criticized. Simultaneously, M. Ryl's'kyj's views of the 1950s may be regarded as the logical continuation of M.K. Zerov's conception of the 1920s.

The multinational nature of the Soviet Union contributed much to the growing demand for translation research in that time. The Soviet school of Translation Studies had ontologically stemmed from different national schools of thought, and Ukrainian researchers occupied a particular place in it. A breakthrough was made by V. Koptilov who investigated key theoretical problems (basic terms and concepts of Translation Studies, translation multiplicity, interpretation, methods of Translation Studies analysis).

The last two decades of the 20th century (1980s-1990s) constitute the fourth period of Ukrainian Translation Studies that is *approaching interdisciplinarity*. The linguistic theory of translation developed alongside general linguistics, contrastive linguistics, sociolinguistics, text linguistics and other areas of linguistic research. The broad concept of macrolinguistics allowed for the extensive use of linguistic methods to describe the formal, semantic and cognitive aspects of translation. Most translation problems have received a new aspect of evaluation – through the unity of form, contents and function.³⁶ This has solved the main controversial part between linguistics and literary studies. Different accents do not mean different disciplines, but may be different aspects and branches of the wider scholarship into which Translation Studies has evolved.

³⁶ V. D. Radčuk, *Koncepcyja funkcyonal'no-estetičeskogo ravnodejstvyja*, "Teorija i praktyka perekladu", 1979, vyp. 1, p. 42.

Many ideas from different disciplines could produce a separate conception within Translation Studies. These disciplines are psychology, cultural anthropology, philosophy, political sciences, computer science etc. Psycholinguistic research in translation has produced some congruent ideas with cognitive linguistics.

The years following Ukrainian Independence (1991) radically changed the nature of translation practice and research in general. The abolition of censorship has made some research activities possible which had previously been regarded as inadmissible on ideological grounds, like considerations of the nation-shaping role of translation as well as some historical issues and sci-tech translation. The 1990s methodological basis owes much of its agenda to the assumptions and research of the previous decade, except lingual-social and cultural studies.

Prospects of the early 21st century

The search for innovative theoretical schemes has not completely overcome the linguostylistic apparatus, neither has it reconsidered the approach to the analytical issues of stylistics for translation aims. Some attempts incorporated methods and ideas of Cognitive Linguistics, but they are not fully crystallized to be called a separate theory within current translation research. Rarely, in-depth research covered issues of pure translation theory: onomastics in translation studied by A.G. Gumanian, adaptation theory designed by V.V. Demecka, and the psycholinguistic nature of translation scrutinized by S.V. Zasiakin. The Independence period, meanwhile, stimulated research in sci-tech, especially in terminology (T.R. Kyjak, V.I. Karaban).

The strongest aspect of the present Ukrainian Translation Studies is translation history in connection with a range of theoretical views of a translator's personality and idiolect (V.R. Savčín, G.M. Kosiv, O.V. Mazur). Large-scale projects of compiling a history of Ukrainian literary translation have been accomplished by M.N. Moskalenko, M.V. Stricha, and L.V. Kolomiec. This gave way to understanding literary translation as a nation-shaping factor in Ukrainian history (R.P. Zorivčák, O.I. Čeredničenko, M.O. Novikova). From the applied perspective, O.V. Dzera applied Polysystem Theory to devise a typology of genres for poetic translation. History research also boosted the development of translation historiography (T.V. Šmiger, O.A. Kaliničenko).

The establishment of translation departments at Ukrainian universities has additionally stimulated translation didactics. A great number of various manuals for translation students sporadically accompanies a theoretically-grounded case study (L.M. Černovatyj).

Interpreting Studies seemed absent in the Soviet Ukrainian context, but received a spur to grow under new conditions when independent Ukraine required a staff of interpreters to satisfy its needs for international and diplomatic communication. The first attempts by O.V. Rebrij, N.M. Nesterenko, K.V. Lysenko started interpreting research in Ukraine – as much had not been done in this domain, logically, the serious achievements (like an independent academic school or tradition) cannot be expected soon.

Theoretically, the weakest point of contemporary translation research is translation criticism, though a number of profound monographs on the verge of literary history and interpretation theory (by A.O. Sodomora and I.M. Šama) offer practical aid to this field of studies.

Casting a hypothetical look into the future, we can preview the further research in translation history and translation didactics (esp. training English-Ukrainian translators). Translation theory will progress between the postulates of linguostylistics-oriented structuralism and a locally modified version of cognitivism ('lingual conceptology'), covering various issues of grammar and lexis and rarely penetrating discourse studies. Topics from audio-visual translation and postcolonial theory may offer interesting feedback at some point.