

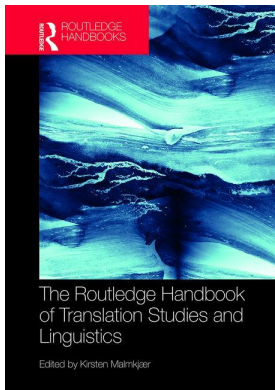
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Theories of linguistics and of translation and interpreting

Kirsten Malmkjær

Introduction and definitions

Linguistics is the academic discipline that focuses on languages, and since translation can be seen, in Catford's (1965, 1) words as "an operation performed on languages", many scholars interested in translation and interpreting have looked to linguistics for theoretical input (Nida 1964; Vinay and Darbelnet 1958/1995; Neubert 1973, 1985; Halverson 2007, 2010, 2013, 2014). Equally, though, linguists have sought enlightenment about language and languages through the study of languages in contact with each other in situations involving translation or interpreting (Sapir 1921; Jakobson 1959). Some scholars, especially those with a geographical background in Europe (e.g. Jakobson) and/or a disciplinary leaning towards field linguistics and/or anthropology (e.g. Sapir) fall equally comfortably into both the linguistic and the Translation Studies discipline.

Catford's definition has been criticised by Snell-Hornby (1995 [1988], 3) for expressing too narrow a view of what translation is and for deriving translation rules from "isolated and even absurdly simplistic sentences" (1995 [1988], 20). For their part, interpreting studies scholars like Seleskovitch (1975, 1978) and Seleskovitch and Lederer (1984, 1989) have warned that linguistics is too focused on words and expressions to be able to account for interpreting. Instead, they prefer the so-called theory of sense developed by Seleskovitch, according to which an interpreter abstracts sense from words in the source language in order to express a similar sense in the target language. Of course, a linguist might argue that the role of language in this process remains significant, and given the heightened concentration in the late 20th and early 21st centuries on the cognitive processes involved in translating and interpreting (see Chapter 18 in this volume), such criticisms seem less pertinent than they were when originally posed.

It is possible that at least some negative views of linguistics as a foundation for the development of translation and interpreting studies were based on a desire to forge independent disciplines and a concern that the complex processes of translating and interpreting would be overlooked in the effort to relate languages to each other, often with little regard for empirical data and even less attention paid to context. To a limited extent, these fears have been realised in the work by Gutt (1991), for example. Gutt draws heavily on Sperber

and Wilson's (1986) relevance theoretic account of linguistic interaction (see Chapter 6 in this volume), so he pays considerable attention to context; nevertheless, he also claims that, given relevance theory, there is no need for a separate theory of translation Gutt (1990, 135, italics original):

the phenomenon commonly referred to as "translation" can be accounted for naturally within the relevance theory of communication developed by Sperber and Wilson: there is no need for a distinct general theory of translation.

Of course, there are also translation scholars who have viewed linguistics positively. In addition to Catford, who bases his theory on the linguistic theory of Halliday (1961), these include Vinay and Darbelnet (1958), who believe with Trager and Smith (1951, 81) that linguistics is "the most exact of human sciences" (Vinay and Darbelnet 1958/1995, 7) and who draw heavily on Saussure's theory of signs (see in particular Vinay and Darbelnet 1958/1995, 12–15); Nida (1964, 9), who refers to Chomsky (1957; 1962 [published as 1964]); and Halverson (2007, 2010, 2013, 2014), who draws on the cognitive linguistic theory developed by Langacker (1983, 1987, 1991a, 1991b, 1999, 2008).

Historical perspectives

It is likely that people have been studying language for as long as there has been speech, and documented speculation about language, especially about its origins, dates back at least as far as the seventh century BCE (Mufwene 2013, 16). Each of the great traditions (Arab, Chinese, Greco-Roman, Indian, Near Eastern, Semitic, Western, and so on) has its own history (Law 1990, 784 and ff), but linguistics as such can still be considered a relatively young discipline. According to Fox (2006, 317) the discipline became established in the nineteenth century as what Burridge (2013, 141) describes as "a new science, distinct from literary studies and philosophical enquiry"; and what is generally thought of as the first major publication in modern linguistics, Ferdinand de Saussure's *Cours de linguistique générale* was published in 1916 (references here are to the Fontana/Collins edition introduced by Jonathan Culler and first published in 1974). Part four of this course concerns geographical linguistics, and in it, Saussure considers the diversity of languages to which he refers as "The most striking thing about the study of languages" and "the first observation made in linguistics" (1916/1974, 191); and, he adds, "Having noticed that two idioms differ, one instinctively looks for similarities" (1916/1974, 192). Saussure, however, does not dwell on the concept or practice of translation, an omission that sets him at odds with his contemporary, Edward Sapir, for whom comparison between languages is undertaken as field-work by way of informant-aided translation of words and expressions. This is not a mere matter of methodological difference between the founders of two scholarly traditions; followers of Sapir's comparative methodology consider, in the words of Roman Jakobson, that comparison through translation is the only legitimate method of linguistic inquiry. As Jakobson puts it (1959, 234): "No linguistic specimen may be interpreted by the science of language without a translation of its signs into other signs of the same system or into signs of another system". This approach to linguistic data collection is illustrated especially clearly by Edward Sapir (1921).

For example, Sapir (1921, 92–93) identifies thirteen concepts expressed in the sentence, "the farmer kills the duckling".

I. Concrete concepts:

1. First subject of discourse: *farmer*
2. Second subject of discourse: *duckling*
3. Activity: *kill*

These concrete subjects can be analysed into:

A. Radical concepts

1. Verb (*to farm*) (concept 1)
2. Noun: *duck* (concept 2)
3. Verb: *kill* (concept 3)

and

B. Derivational concepts

1. Agentive: expressed by the suffix *-er* (concept 4)
2. Diminutive: expressed by the suffix *-ling* (concept 5)

II. Relational concepts: including two instances of Definiteness of Reference expressed by “the” (concepts 6 and 7); Declarative modality expressed by the position of the subject and verb (concept 8); two instances of Personal Relations realised by the subjectivity of “farmer” and the objectivity of “duckling” (concepts 9 and 10); two instances of singular number expressed by the lack of plural suffix on “farmer” and on “duckling” (concepts 11 and 12) and one instance of time expressed by lack of any past tense indication on the verb and by the suffixed “-s” (concept 13).

In other languages, Sapir (1921, 94–98) points out, some or all of these concepts may be ordered differently, and some may not be expressed, while concepts that the English sentence does not express are expressed in other languages. In the German “equivalent sentence”, as Sapir (1921, 95) refers to the sentence, “*Der Bauer tötet das Entelein*”, for example, the expression of definiteness:

is unavoidably coupled with three other concepts – number (both *der* and *das* are explicitly singular), case (*der* is subjective; *das* is subjective or objective, by elimination therefore objective), and gender, a new concept of the relational order that is not in this case explicitly involved in English (*der* is masculine, *das* is neuter).

In Yana, an extinct language that was spoken in north-central California:

Literally translated, the equivalent sentence would read something like “kill-s-he farmer [although the Yana did not farm] he to duckling,” in which “he” and “to” are rather awkward English renderings of a general third person pronoun ... and an objective particle which indicates that the following noun is connected with the verb otherwise than as a subject. The suffixed element in “kill-s” corresponds to the English suffix with the important exceptions that it makes no reference to the number of the subject and that the statement is known to be true, that it is vouched for by the speaker.
(Sapir 1921, 96)

Sapir (1921, 96–98) also compares the sentence with its Chinese and Kwakiutl translations (Kwakiutl was spoken in what is now British Columbia), noting numerous differences, but concluding, nevertheless, that (1921, 126):

No language wholly fails to distinguish noun and verb, though in particular cases the nature of the distinction may be an elusive one. It is different with the other parts of speech. Not one of them is imperatively required for the life of language.

This is important, because this finding in linguistics (that all languages examined employ noun-like and verb-like elements), arrived at through a research method that is empirical, immensely thorough and profoundly translational, coincides with the findings of logico-philosophical analysis of language that subject and predicate are fundamental elements of expression. Both disciplines provide a basis in similarity against which the prolific differences between languages can be measured.

Core issues and topics

Can there be translation?

It is widely, although not universally, agreed that the common core of languages referred to in the previous section suffices to ensure that some degree of translation between languages can always be achieved. This does not mean that there are not profound differences between languages which can have significant effects on how speakers of these languages understand their surroundings, on the societies that they live in and on the processes of translation between the languages; but it does mean that the concept of linguistic relativity, popularised by Benjamin Lee Whorf (e.g. Whorf *circa* 1936), but also supported to an extent by Sapir himself (e.g. Sapir 1929/Mandelbaum 1949, 69), has been rethought, as Gumperz and Levinson's (1996a) book title suggests. For Translation Studies, it means that its *metier* is not spurious, as it would be if languages differed so radically that no translation could be conceived of (though how that would be established is a moot point). This possibility is considered by Whorf (1936/Carroll 1956) on the basis of information he learnt from a speaker of the Hopi Indian language whom he met in New York. According to this informant, the Hopi language contains:

no words, grammatical forms, constructions or expressions that refer directly to what we call "time," or to past, present, or future, or to enduring or lasting, or to motion as kinematic rather than dynamic . . . or that even refer to space in such a way as to exclude that element of extension or existence that we call "time". . . . In this Hopi view, time disappears and space is altered At the same time, new concepts and abstractions flow into the picture, taking up the task of describing the universe without reference to such time or space – abstractions for which our language lacks adequate terms.

(Whorf 1936/Carroll 1956, 57–58)

In Hopi, rather than time and space being, as Kant (1781, A26/B42 and A33/B49–50) has it, the forms of human experience, there are two "cosmic forms" (1936/Carroll 1956, 59), Manifested and Manifesting. The Manifested "comprises all that is or has been accessible to the senses"; the Manifesting comprises:

all that we call future, BUT NOT MERELY THIS; it includes . . . all that we call mental – everything that appears or exists in the mind, or, as the Hopi would prefer to say, in the HEART, not only the heart of man, but the heart of animals, plants, and things.

(Whorf 1936/Carroll 1956, 59; small caps in the original)

Differences of this type between distant languages led Whorf to suggest “a new principle of relativity” (1940/Carroll 1956, 214) according to which “all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar, or can in some way be calibrated”; and since by calibration Whorf appears to mean setting a sentence of language *a* together with a sentence in language *b* in such a way that the word classes and their associated concepts in the two sentences match up fairly well, “translated” serves as at least a close synonym; and, according to Whorf, it is doubtful whether this is possible between even simple sentences of for example Hopi and English (1940/Carroll 1956, 216): “The Hopi do not say, ‘I stayed five days,’ but ‘I left on the fifth day’”. In the same article (*ibid.*), Whorf also makes the assertions about snow which are probably the best-known aspect of his work (even though most people could probably not name the originator of the remarks, and tend to be more precise about the number of words for snow that Eskimos are said to have than Whorf is); in its context, his discourse on snow runs as follows:

Hopi has one noun that covers every thing or being that flies, with the exception of birds, which class is denoted by another noun . . . The Hopi actually call insect, airplane and aviator all by the same word . . . This class seems to us too large and inclusive, but so would our class “snow” to an Eskimo . . . an Eskimo . . . would say that falling snow, slushy snow, and so on, are sensuously and operationally different . . . he uses different words for them and for other kinds of snow.

In Gumperz and Levinson’s (1996b, 1) summary, then, “The essential idea of linguistic relativity is ‘that culture, *through* language, affects the way we think, especially perhaps our classification of the experienced world’”. As they remark (1996b, 13 fn. 10), “controversies about language difference” have played a considerable part in discussions about equality between peoples. For example, “the Spanish champions of the Indians like Las Casas were keen to show that the Indian languages had a systematic grammar, while their detractors tried to establish that they lacked abstractions fundamental for intellectual and spiritual development”. It is, then, a debate that has ramifications well beyond academic circles, and it is explored in the articles collected in Gumperz and Levinson (1996a). The debate about translatability within philosophy is addressed in Chapter 2 in this volume on semantics and translation.

The antidote to the relativism espoused by Whorf is of course latent in Sapir’s insistence (see above) that “No language wholly fails to distinguish noun and verb, though in particular cases the nature of the distinction may be an elusive one” (1921, 126). This notion hints at universalism, and for a time, Translation Studies became preoccupied with this notion, which clearly echoes Chomsky’s notion of universals of language, even though Translation Studies scholars searching for universals of translation have been reticent with respect to that relationship. In any case Chomsky himself insists that nothing follows concerning translating from the possible existence of linguistic universals (Chomsky 1965, 30):

The existence of deep-seated formal universals . . . implies that all languages are cut to the same pattern, but does not imply that there is any point by point correspondence

between particular languages. It does not, for example, imply that there must be some reasonable procedure for translating between languages.

Nevertheless, the existence of such universals would, as mentioned above, imply that translation would at least not be impossible in principle. A second major issue in Translation Studies has centred exactly around this question of whether there are, or are not, translation universals, but that debate has not generally addressed any relationship that there might be between translation universals and linguistic universals.

Are there universals of translation?

One of the major debates in modern Translation Studies has centred on the relationship between norms and universals in Translation Studies. As Malmkjær (2004/2007, 13) explains:

Norms have played a central role in descriptive translation studies, because (Toury 1995, 61, emphasis in the original) **“it is norms that determine the (type and extent of) equivalence manifested by actual translations”**. Equivalence is the name given to the relationship, of whatever type and extent, between a translation and its source text, and the existence of such a relationship is axiomatic in the theory.

(Toury 1980a, 45)

There is theoretical tension between Toury’s concept of norms and the notion of the universal, since it is only on the assumption that behaviour may vary that “there is a point in assuming the existence of norms” (Toury 1995, 55), and the concept of the universal suggests invariance. So if translational behaviour is in principle highly variable, norms may have an important role in attempts at explaining regularities in translational behaviour; but if translational behaviour is constrained by universals, there is less need to resort to the norm concept in explaining regularities.

Toury (1977/1980b, 60) suggests that some features of translated text are, if not exactly universal, then at least very common. For example:

there is an almost general tendency – irrespective of the translator’s identity, language, genre, period, and the like – to explicate in the translation information that is only implicit in the original text.

Explication is one of the phenomena referred to by Baker (1993), who defines translation universals as “features which typically occur in translated text rather than original utterances and which are not the result of interference from specific linguistic systems” (Baker 1993, 243). Here, Baker adopts the somewhat counterintuitive practice shared by some scholars in linguistics of including among universals phenomena that are only present *typically* (that is, not actually universally). Among linguists following this practice is Greenberg (1966), on whose list of forty-five universals developed on the basis of study of thirty languages we find both absolute universals such as “All languages have pronominal categories involving at least three persons and two numbers” (Universal 42); and universal tendencies, like “In languages with prepositions, the genitive almost always follows the governing noun, while in languages with postpositions it almost always precedes . . .” (Universal 2). In this tradition a universal is defined as a property “which must at least be true of the majority of the human languages” (Song, 2001, 8). Their regular presence is explained in terms of ease of language

comprehension and production (Hawkins 1994), historical development (Bybee *et al.* 1990) or a combination of these explanations (Greenberg 1957; Hall 1988), whereas in the Chomskyan tradition universals are absolute and explained in terms of Universal Grammar, the initial state of the language acquisition device. The universals in Chomskyan theory include principles that constrain the forms of languages and parameters that define the binary variations which languages display (Chomsky 1981; Radford 2004). Given that principles and parameters are innate, they differ absolutely from norms. Norms are matters of socio-linguistics; universals of psycholinguistics.

As for translation universals, Baker's original definition of translation universals as features that *typically* occur in translated texts suggests a social explanation of their existence (if they exist) whereas the notion that they are not the result of features of the languages involved at least hints at a cognitive source and explanation of translation universals. This conundrum is solved by way of a differentiation later in the article between universals and norms. Translation universals, she contends (Baker, 1993, 246):

can be seen as a product of constraints which are inherent in the translation process itself and this accounts for the fact that they are universal (or at least we assume they are, pending further research). They do not vary across cultures. Other features have been observed to occur consistently in certain types of translation within a particular socio-cultural and historical context. These are the product of norms of translation which represent another type of constraint on translational behaviour.

Baker lists as possible translation universals, explicitation, disambiguation, simplification, conventionalisation, avoidance of repetition, exaggeration of features of the target language, referred to as "normalisation" in Baker (1997, 183) and manifestations of the so-called "third code" (1993, 243–245). The third code is a notion Baker borrows from Frawley (1984/2000; quotation from the 2000 reprint). It arises, according to Frawley, as a result of the confrontation of the source text and the target text to be. Translation, he explains:

is the bilateral accommodation of a matrix and target code . . . The translation itself . . . is essentially a third code which arises out of the bilateral consideration of the matrix and target codes: it is, in a sense, a subcode of each of the codes involved: That is, since the translation truly has a dual lineage, it emerges as a code in its own right, setting its own standards and structural presuppositions and entailments, though they are necessarily derivative of the matrix information and target parameters.

(Frawley 1984/2000, 258)

Toury (1979/1980c, 72), too, had earlier referred to something of this kind, which he considers a manifestation of "interlanguage forms in translation", as a "translation universal".

It was Baker's intention to identify the linguistic characteristics of this third code, and these were indeed found to include some of the features she listed as translation universals. For example, normalisation had already been established as a characteristic of translated texts by Toury (1977/1980b), who examined the occurrence of binominals in texts respectively first written in and translated into Hebrew, and by Vanderauwera (1985), who examined unusual language use in Dutch fiction translated into English. It was subsequently confirmed in Kenny (1998), but contradicted by Xiao and Dai (2013/2014). Explicitation was identified by Blum-Kulka (1986) and subsequently confirmed by Øverås (1998) and Xiao and Dai (2013/2014), although a study of translation between English and Korean contradicts it (Cheong 2006).

Simplification was identified by Laviosa-Braithwaite (1997) and supported by Xiao and Dai (2013/2014). Exaggeration of phenomena specific to the target text language and not shared by the source language has been noted by Gellerstam (1986) and Lykke Jakobsen (1986). On the other hand, Eskola (2004) and Tirkkonen-Condit (2004) both find underrepresentation in translated text of features of the target language that are not shared by the source language; not surprising, one might think, given that there will obviously be nothing in the source language that will trigger the construction in the target language, and Malmkjær (2011) suggests that this feature is probably a translation universal.

According to Kruger (2002, 99), Baker had lost faith in the notion of the translation universal by 2001 “and opted instead to call these features of translated texts simply ‘translational patterns and regularities’”, and by 2004 something of an impasse had been reached with respect to the notion (see the papers collected in Mauraanen and Kujamäki 2004). With regard to the phenomena originally thought of as potential candidates for the position of translation universals, therefore, we are left with the notion of norms as the best general explanation. Some, no doubt, arise as a result of teaching or of translators’ desire to produce texts that are clear, unambiguous, easy to read, conventional, non-repetitive and respectful of target language features, which may become exaggerated as a result of the translators’ efforts at being “natural” in the target language.

However, Malmkjær (2011) suggests that in addition to the underrepresentation in translated text of features of the target language that are not shared by the source language, identified by Tirkkonen-Condit (2004), two further universals of translation may be identified. One might be called “the first translational response”. This can be assumed to be universal insofar as something has to be the first response that a translator has to a text to be translated. Comparing it with the response that a translator eventually chooses, she suggests (2011, 92):

Might tell us a great deal about the bilingual language store (how items in the two languages are connected) and about translation competence (How much editing is it necessary to perform after the first response? Do some translators’ first responses require less editing than those of others?), and about how translational cognitive activity differs from unilingual cognitive activity and from bilingual cognitive activity that is not translational.

Further, she proposes that segmentation might be a third translation universal (*ibid.*): “first responses to longer stretches of text will occur in segmented form”, and this kind of segmentation has no counterpart in unilingual activity (Malmkjær 2011, 93):

It involves simultaneous suppression and activation of the right features of the linguistic systems at the right time in the right proportions to each other before the translator or interpreter can get started on the conscious part of the translation process.

Investigating these might provide interesting insights into inter-linguistic relationships and into the relationships between items and concepts in the translating bilingual’s mind (*ibid.*).

Main research methods

The main research method in linguistically oriented Translation Studies is comparison between source and target texts, a tradition which, according to Gellerstam (1996, 54), dates back to the third century AD. The comparison can be undertaken by way of what Lindquist (1989, 23) refers to as parallel reading, that is, reading “the SL text in parallel with the TL text,

noting anything that is remarkable, and then to list deficiencies (or felicities) of all kinds". The fact that this quotation places the possibility that felicities might be highlighted by the comparative method in parentheses illustrates the propensity of followers of this method to pay particular attention to deficiencies in translated texts, and there has been considerable scepticism among scholars about the value of translated text as a source of information about language (see e.g. Lauridsen 1996, 65). However, as Gellerstam (1996, 53) points out – with reference to Sweden, but the point holds true for very many languages of limited diffusion – translations form a major part of the language people encounter in their daily lives, and should therefore be studied. Baker (1993) was similarly inspired by the habitual distrust and deprecation of translated texts to seek to develop a methodology that would show what the actual characteristics of translated texts are (see below).

The comparative method can be augmented by electronic means if the collections of texts to be examined are stored and therefore searchable electronically, and it can proceed from the source text to the target text or from the target text to the source text. The latter method was famously advocated by Toury (1980a) as an antidote to the tendency, before then, to:

consider translation from the point of view of its being a reconstruction – in general a maximal (or at least optimal) reconstruction – of ST (i.e., the formalization of ST's systemic relationships), or even of SL, in TL, in such a way and to such an extent that TT and ST are interchangeable according to some preconceived definition of this interchangeability.
(1980, 35)

Such theories postulate that translations have to meet certain conditions, but postulate, in addition, that these conditions cannot be met. For example, Ingarden (1931/1973, 266) maintains that:

no genuine, really valuable lyric poem can be translated into a foreign language, precisely because the phonetic stratum is then replaced by a completely different verbal material, which cannot ever perform all those functions which were performed effortlessly in the original.

As Toury points out, such an approach cannot account for existing texts which are considered to be translations and which function as translations in their cultures. He therefore advocates an approach that begins from the target text and moves from it to the source text to discover which relationships in fact obtain between the two, and these relationships will then be taken to be relationships of translational equivalence (Toury 1980a, 39). Given that more than one possible relationship of equivalence typically exists between texts and text segments, the notion of the translation norm is invoked to explain why one such relationship rather than any other has been selected.

Toury's norm concept is broad, and can arguably be used to explain a great deal of what happens to the language of translated texts. However, Boase-Beier (2004; 2006) and Malmkjær (2003, 2004/2007) have both sought to develop an approach that is more detailed and explicitly "stylistically-aware", as Boase-Beier (2006, 111) puts it. In Boase-Beier's case, the approach is informed by cognitive stylistics (e.g. Stockwell 2002); Malmkjær's approach is a development of the more surface-oriented type of stylistic analysis described by, for example, Leech (1969) and Leech and Short (1981) (see Chapter 13 in this volume).

Instead of comparing texts and their translations, Baker (1993, 245) suggested the creation of "a corpus of texts translated into, say, English [or any other language] from a variety of

languages” which could be compared with a corpus of texts originally written in English (or any other language). Were a number of corpus pairs to become available, it might be conceivable that certain differences between corpus pair parts were shared across the pairs, and these might then qualify as “universal features of translation” (*ibid.*) (though see the previous section). Baker and colleagues at the University of Manchester Institute of Technology (UMIST) created a corpus of English original texts and one of texts of the same types, namely newspaper articles and narrative prose, which, by 1998, amounted to two million words (Laviosa 1998, 557) and which was machine searchable. See Chapter 22 on corpus linguistics, translation and interpreting in this volume for an account of research undertaken using this and similar corpora. Machine readable corpora of interpreted text were also constructed, as were mixed corpora containing both interpreted and translated texts (Shlesinger 2009; Shlesinger and Ordan, 2012).

Current debates and future directions

In addition to the foci for future research suggested by Malmkjær (2011) and mentioned in the section on core issues and topics above, House (2013, 46) makes an impassioned “plea for a new linguistic-cognitive orientation” in Translation Studies, to balance the “pre-dominance of cultural, social, ideological and personal concerns” that she perceives in Translation Studies and which, she considers, is in danger of ignoring “the essence of translation” (*op. cit.*: 47) to the detriment of any enhanced understanding of translated text. She points out that research methodologies involving key logging and eye tracking directly measure behaviour, and that related claims about translators’ mental activity are hypotheses (*op. cit.*: 51). She advocates a return to her own model of linguistic-textual analysis of source texts and translations (House 1997), combined with Paradis’ (2004) neuro-linguistic theory of bilingualism, because without a descriptively and explanatorily adequate model of the bilingual mind, which Paradis provides, hypotheses about the translating activities of such a mind cannot be tested, however precise the textual analysis of its products may be.

House’s model of translation and its assessment is based in part on Hallidayan systemic functional linguistics (see House 2015, 21). In similar vein, according to Kim and Matthiessen (2015, 335), “ways to move forward in translation studies” include the application of Hallidayan systemic functional linguistics as set out in Halliday (1978) to texts and their translations. They review studies of thematic progression in texts and their translations, and suggest that the systemic functional approach to linguistic and textual analysis can supply the rigorous framework that descriptive Translation Studies has hitherto lacked (Kim and Matthiessen 2015, 346). This is interesting given that it was basically the same framework, at a slightly earlier stage in its development, that appealed to Catford (1965) (see the first section in this chapter). There has been considerable interest in this framework and in the idea of applying it in Translation Studies in China, in particular, where Halliday studied (Peng 2015), and where interest in Translation Studies burgeoned around the turn of the century. This is to the advantage of the linguistically oriented aspects of the discipline, because it has meant a broadening of the language pairs that come under scrutiny within it and therefore of the phenomenon of translation itself, as called for by House (2013; see above). For example, Wang (2016) examines the impact of grammatical differences between Chinese and English on interpreting between the two languages and Choi (2013) analyses the discourse of original and translated speeches made by Lee Myung-bak, president of South Korea 2008–2013.

Translation Studies scholars can be expected to continue to test claims concerning languages and language pairs in translation. For example, Munday (2015) examines the use of reporting verbs, and hypothesises that the intensity of engagement and attitude that source text reporting verbs can convey tends to be downgraded in translations, while Steiner (2015) calls for further studies of cohesion in texts and their translations. Given that there is hardly a limit to the linguistic and textual features that are open to examination by Translation Studies scholars along with the upsurge in interest in this area, we can look forward to a steady stream of scholarship in the years to come.

Implications for practice

Malmkjær (forthcoming) suggests that studying translations and their source texts can enhance cross-linguistic awareness not only among language learners and trainee translators, but more generally. Language awareness, she suggests:

involves the ability to think about language as a structured phenomenon that humans use to get along in the world of sentient beings, processes and things and by means of which a number of human purposes can be pursued more or less successfully, depending, at least partly, on how finely tuned interactants' language awareness is.

Language awareness, in her conception, includes awareness of the existence of different languages and dialects; of idiolect; of the close relationship between language and context; of the reality-building and reality-reflecting nature of language, and of the power of language to persuade. She suggests that each of these awarenesses can be enhanced through exercises involving translations. Since, as Thompson (1984, 132; italics in the original) reminds us, individuals have different abilities “to make a meaning stick” and since “relations of domination are sustained by a *mobilisation of meaning*”, raising awareness of how meaning can be mobilised is of immense importance for the general good of all members of society. Because languages differ, a source text and its translation almost always realise different variants of the “same” narration, and studying these differences can highlight the importance of language choice within one language as well as the fact that some things cannot be expressed in exactly the same way, or at all, in all languages. By the use of “back-translations”, which are translations of a translation back into the language of the source text for the translation, this method works for people who have different language pairs (as long as one language is shared among them) or with monolinguals as well as with language learners.

Further reading

Catford, J. C. 1965. *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. Oxford: Oxford University Press.

A classic of linguistically oriented writings on translation.

House, J. 2015. *Translation as Communication Across Languages and Cultures*. London: Routledge. Repositions Translation Studies within modern applied linguistics.

Malmkjær, K. 2005. *Linguistics and the Language of Translation*. Edinburgh: Edinburgh University Press. Intended for students of translation, languages and linguistics who would like to enhance their understanding of the relationships between these disciplines.

Vinay, J.-P. and Darbelnet, J. 1958. *Stylistique comparée du français et de l'anglais*. Paris: Les éditions Didier. English translation and edition by J. Sager and M.-J. Hamel. 1995. *Comparative Stylistics of French and English: A Methodology for Translation*. Amsterdam: John Benjamins Publishing Company.

A thorough account of relationships between French and English and of how these affect translation between the two languages.

Related topics

Implicature and presupposition in translation and interpreting; Relevance Theory, interpreting, and translation; Semantics and translation; Semiotics and translation, Discourse analysis, interpreting and translation; Linguistics, translation and interpreting in FL teaching contexts; Phonetics, phonology and interpreting.

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