



Some Theory about Antonymic Translation

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Abstract: *The article explores the specific features of antonymic translation as a transformational technique. This translation method has found wide distribution in the concepts of the leading representatives of the domestic theory of translation. This paper compares the ideas of linguists about antonymic translation. At the same time, it was revealed that, despite the similarity of definitions, there is no unity among researchers regarding the classification of this type of transformation. Nevertheless, it has been established that antonymic translation is an autonomous type of translation.*

Keywords: *strategy, concept, paradoxical method, expression, antonymic translation; transformation; contradictoriness; semantic development; lexico-grammatical substitution; translation studies.*

Antonymic translation is the replacement of a concept expressed in the original language with the opposite concept in the target language. At the same time, the entire utterance is restructured in order to preserve the unchanged content of the original text.

The method of antonymic translation is one of the transformations or transformations performed when translating from one language to another. Accordingly, this technique has received extensive consideration in the translation literature. This technique seems especially relevant when translating texts created in foreign languages into Russian. It is no coincidence that antonymic translation has become an object of consideration for numerous theoreticians of the domestic science of translation.

By "antonymic translation" is meant a fairly wide range of translation phenomena that involve opposition. A. D. Schweitzer (1923-2002), an outstanding translator and Americanist, nevertheless noted that sometimes antonymic translation is illustrated by examples that do not contain opposition of antonyms, but they only replace a stable expression in one language with an equivalent expression in another. In the book "Translation and Linguistics", he gave characteristic examples of replacing an affirmative construction with a negative one: "That sit up. Stay up. Mind your own business. Do not interfere in other people's affairs" [12, p. 24]. The researcher drew attention to the fact that the words "mind" and "interfere" cannot be considered as antonyms. With this fact, he associated a certain ambiguity in understanding the considered translation technique in translation theory.

Ya. I. Retsker (1897-1984), a recognized classic of the science of translation, considered antonymic translation to be the extreme point of receiving semantic development. In his book "Translation Theory and Translation Practice", published back in 1974, he stated on this occasion: "Antonymous translation is completely based on the formal-logical category of counter-narration" [11, p. 54]. Controversy (from the English. contradictory - contradictory; incompatible), obviously, implies the opposite. Accordingly, according to Ya. I. Retsker, with this type of translation, the category of counter-narration contained not only one negation, but also opposition.

A suitable definition of this transformation method was given by L. S. Barkhudarov. In the book "Language and Translation" he wrote: "Under this name in translation literature is known a widespread complex lexical and grammatical substitution, the essence of which is the transformation of an affirmative construction into a negative one or vice versa, a negative one into an affirmative one, accompanied by the replacement of one of the words of the translated sentences of the FL to its antonym in the TL" [1, p. 215-216]. In his interpretation, it was about replacing the original concepts with antonyms. It is no coincidence that such a translation itself is called antonymous.

R. K. Minyar-Beloruhev (1922-2000) found antonymic translation a rather paradoxical method of translation, but, despite this, no less effective. The scientist, like his colleagues, emphasized that an antonymous translation implies a replacement in the translation of the concept expressed in the original, opposite concept. In the book *Theory and Methods of Translation*, he wrote: "Thus, in French it is customary to say "for reasons of danger" (*en raison de l'insécurité*), which corresponds to Russian "for reasons of security". The Russian "twilight" corresponds to the French "half light" (*dans le demijour de la loge* – "in the twilight of the lodge")" [9, p. 97]. There is no doubt that the difference in the use of the concepts themselves, for example, *demi-jour* (half-light) in French and twilight in Russian, as well as many others, is associated primarily with the difference between French and Russian pictures of the world, with their ideological perception. And, as R.K. Minyar-Beloruhev rightly noted, not every antonym with negation can act as a correspondence in the translation text.

Similar to L. S. Barkhudarov and R. K. Minyar-Beloruhev, the definition of antonymic translation was given by another classic of the Russian theory and practice of translation, V. N. Komissarov (1924-2005). In the textbook "Modern Translation Studies", he attributed this technique to the most common lexical and grammatical transformations, giving the following example: "Nothing changed in my home town" - "Everything remained the same in my hometown" [7, p. 165]. The scientist pointed out the particular frequency of this technique in English-Russian translations, considering it to be very rational in cases where a negative particle is used in the original text before a word with a negative prefix such as *un-* or *non-*. Since in Russian the forms of the "not" particle and the negative prefix itself coincide, their joint use often seems unpronounceable, violating stylistic norms. V. N. Komissarov also emphasized the possibility of replacing units of the source language with other words and combinations in the target language, conveying opposite thoughts, in antonymic translation. Thus, the scientist expanded the usual definition of antonymic translation. Its striking example is the translation of the English sentence "The rail-road unions excluded negroes from their membership". / "The railroad unions did not accept blacks into their ranks." In this case, you can use the formulation of R.K. Minyar-Beloruhev: "An antonym with a negation to the original concept turns out to be a fairly simple way out" [9, p. 97]. Indeed, the literal translation of the verb "exclude" is illogical, since the exclusion implies an initial acceptance, which, of course, was not.

L. L. Nelyubin's "Explanatory Translation Dictionary" (1927-2014) contains 7 (seven) definitions this type of translation. The fifth of them successfully reflects the specifics of this technique: "One of the methods of adequate replacement, i.e. translation by replacing a given concept with its opposite; extreme case of the logical development of the concept" [10, p. 21]. Thus, the essence of antonymic translation, otherwise, consists in expressing the thought of a lexical unit of a genuine statement by means of the opposite concept. The following two sentences can be cited as an illustration of this technique:

Jack prefers not to say anything. / Jack prefers to keep quiet.

Mr. Sanders wasn't kidding. / Mr. Sanders spoke seriously (examples compiled by the author of the article. - D.S.).

In the first of these sentences, the negative construction in English is transferred to the affirmative one in Russian, while the verb to say "to say" is replaced by the Russian antonym "to be silent". In the second sentence, in a similar way, the negative construction is replaced by an affirmative form,

and the expression to be kidding "to joke" - to its antonym "to speak seriously". As a result of double substitution, a generally similar meaning of the sentence is obtained.

The examples of V. N. Komissarov and L. L. Nelyubin demonstrate the main quality of antonymic translation - its focus on giving the text in the target language a natural character. The same principle of striving for maximum common use of the text of the translation is emphasized in the textbook on translation by L. K. Latyshev and A. L. Semyonov. The authors gave the following example of an English-Russian translation:

"It is not uncommon to find people here who know several languages. Here you can often meet people who know several foreign languages" [8, p. 150]. It clearly shows how much more euphonious the replacement of double negation in this case looks.

Antonymic translation is a relatively common type of transformational transfer operations. This opinion was also expressed by N.K. Garbovsky. In the manual "Theory of Translation", he emphasized: "Of course, antonymic translation is a means of achieving equivalence" [3, p. 466]. The scientist correlated this type of translation with the concept of counter-narration, i.e. contradictions. He stated that this translation is carried out in accordance with the formula of double negation (in his terminology, double contradiction). In the application of this term, the researcher undoubtedly followed Ya. 55]. Antonymic translation can actually be caused by a variety of reasons. N.K. Garbovsky pointed out that this is usually an asymmetry of lexical-semantic systems, which manifests itself in the impossibility of expressing any concept in one of the languages that intersect in the translation process. As an example, he cited English verbs translated into Russian using the negative particle no: keep off - do not let close (the police kept the fans off the pitch - the police did not let the fans to the field) [3, p. 467]. Undoubtedly, the antonymic translation serves here to achieve the adequacy of perception.

In the manual on the practical course of translation, Z. F. Galimova emphasized the importance of this lexical grammatical transformation. In particular, she noted: "In English-Russian translations, this transformation is used especially often when in the original the negative form is used with a word that has a negative prefix: She is not unworthy of your attention. "She well deserves your attention" [2, p. 27]. In the cited example, the antonymic translation is all the more justified, since helps to better and more sonorously convey in Russian the double negation used in English.

As pointed out by N. V. Zalevskaya and A. D. Petrenko, in antonymic translation, the affirmative and negative forms are interchangeable. They also classified this type of translation as a lexico-grammatical transformation. Clarifying this definition, they added: "The original unit can be replaced not only by the directly opposite translation unit, but also by other words and phrases expressing the opposite idea" [5, p. 150]. And in this case there is a logical or semantic development of the situation. Ya. I. Retsker also spoke about him.

O. O. Denina, on the contrary, attributed antonymic translation to semantic transformations. In the article "The use of translation transformations to achieve the adequacy of the translation," she cited a number of cases of interchange of antagonistic concepts when translating from German into Russian: "Die Reiter saßen 14 Stunden und mehr im Sattel ... - Riders for 14 hours or more did not get off the saddle; Ihre Unterlegenheit an technischem Können versucht die Mannschaft durch hohes Spieltempo auszugleichen. - The team tries to compensate for the superiority of the opponent in technique with a high pace of the game; Die Freiheit geht nie unter. "Freedom will win" [4, p. 189]. All of the above phrases and their translations show the desire to achieve the desired effect in the output text and evoke appropriate reactions from its listeners or readers.

The justification of intentional antonymic transformations was emphasized by N. V. Klimovich. In an article about manipulative strategies in translation, she pointed out the giving of negative connotations to words and phrases of a biblical nature: "For example, in J. Steinbeck's *The Grapes of Wrath*, the proper name Jesus Christ and gracious God were translated as the devil (devil)" [13, p. 548]. In the same way, interjections like by God or Holy Jesus are translated as Oh, hell. In this way,

along with the preservation of the biblical themes of the original text, translations, especially those of the Soviet era, expressed a negative attitude towards these words with a positive connotation.

A. A. Karazia supported the idea of antonymic translation as a way to replace an affirmative construction in one language with a negative one in another, and vice versa. In her dissertation abstract on the English translation discourse, she emphasized the merit of this substitutive technique: "It contributes to an easier perception of the translation, helping to avoid a large number of negatives in the statement" [6, p. 16]. Indeed, antonymic translation helps to make speech less loaded with poorly combined formulas. Accordingly, it makes the translated text more natural.

Taking into account all the above views, antonymic translation cannot be considered a common type of translation. This idea was well expressed by N. Maskaliunene: "This is not a literal translation, but a transformation, when the translator chooses an antonym and combines it with a negative element (for example, good > not bad)" [14, p. 21]. Undoubtedly, antonymic translation, first of all, serves here as an adequate transfer of meaning as the ultimate goal of any translation process. And this is precisely its value both for translators and for consumers of certain translations.

The attitude towards antonymic translation as a translation strategy may be different, depending on the preferences and intentions of a particular translator-practitioner or theorist. But there is no doubt that antonymic translation is a separate and independent type of translation. Usual and occasional correspondences can equally have an antonymic character. In addition, phraseological and non-phraseological analogues can also be antonymous. Taking into account this circumstance, the antonymic translation should actually be recognized not only as a lexical and grammatical, but also in many respects as a stylistic transformational device. In this regard, antonymic translation often becomes the most convenient and flexible way to convey the semantic and stylistic shades of the original work. But the successful use of this technique in translation largely depends, on the one hand, on understanding the specifics of the style, emotional coloring, genre and realities of the translated original work by the translator himself, and on the other hand, on his own experience, moderation and aesthetic preferences.

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