

**BIBLE AND VULGAR WORDS TRANSLATION
IN PRE-ELECTION DISCOURSE OF THE USA**

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Due to powerful democratization and globalization of the modern society the pre-election discourse gets its popularity and circulation. Within the linguistic research there are different facets of the pre-election discourse. The given article is devoted to the study of lexical charge of the pre-election discourse of the USA, and directly to the usage of bible and vulgar words in it. These two lexis-semantic groups are polar opposite according to their meaning and connotative charge. Thus, they pursue absolutely different illocutive objectives, bringing to distinctive perlocutive effect.

The usage of bible and vulgar words in pre-election discourse of the USA deserves special attention, as on the one hand, the popularity of politics in general and pre-election agitations especially leads to popularization of lexis-grammatical material used by the addresser in the given language surrounding. On the other hand, the very political power of the USA at the international level results in popularization of the things said by American politicians beyond the country. So there is necessity to translate everything, to find lexis-semantic equivalents in the target language. Bible and vulgar words translation, the usage of needed translation transformations, which are to make an adequate translation, all together present the subject of the research.

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Key words: author's intention, bible word, communicative situation, context equivalent, pre-election discourse, translation transformation, vulgar word.

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Pre-election discourse, by virtue of its present significance and prevalence in a democratic society, enables to consider the linguistic material actively used in the communication process in lexical, grammatical and stylistic aspects as widely as possible. Consequently, the study of the lexical charge of this discourse and the principles of selecting that or other verbal forms, as well as linguistic and extralinguistic factors, draw the attention of a significant number of scientists: V. M. Bazylev, A. M. Baranov, V. I. Karasik, Yu. M. Karaulov, O. M. Parshina, O. O. Popova, G. G. Pocheptsov, O. I. Sheigal and others.

The situation gets even more complicated, when it comes not only to verbalization of the author's intention and the lexical or grammatical forms of such verbal implementation, but to the translation of political speeches, because in this case it involves already two language systems, having their own codes and language pictures of the world, which the translator has to unify.

Therefore, the **rationale** of this study is determined not only by the popularity of the pre-election discourse as such, but also by the need to translate it, which requires the maximum experience and knowledge of the translator not only in the political sphere of at

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least two countries, in the case of bilingualism, but also in matters related to public, economic and social life, because the politicians touch upon the relevant issues for their voters in their speeches. Moreover, the translator has to acquire the necessary lexical-stylistic, grammatical and stylistic equivalents, which are required by the context, skillfully and timely.

The **object** of the study is the use of bible and vulgar words in the US pre-election discourse.

The **subject** of the study is the peculiarities of bible and vulgar words translation in the US pre-election discourse.

This study **aims** to identify the main ways of translating bible and vulgar words in the US pre-election discourse. And hence, it provides for the following **tasks**:

- to find out the main difficulties of pre-election campaign texts translation, taking into account the peculiarities of the pre-election discourse;
- to analyse the leading methods of translating bible words;
- to study the basic practices of translating vulgar words;
- to justify the expediency / in expediency of the adopted translation transformations.

Methods of analysis involved in the study: when collecting material – methods of continuous and random sampling; in the study of the material – the method of holistic analysis of pre-election campaign texts, the method of description, contextual analysis, comparison, generalization.

Pre-election discourse is an institutionally organized and thematically focused sequence of statements, which is conducted under certain historical and social frameworks, the reception of which is able to maintain and change the relations of domination and subordination in society [1, p. 76]. All communicative strategies of persuasion in the context of pre-election discourse are focused on the idea of a struggle for power. That is why struggle and victory constitute the main content of communication. And hence, emotive verbal and nonverbal means of a political subject are actively involved in the creation of an effective pre-election discourse, which in turn leads to the use of expressive vocabulary, namely, the bible and vulgar words studied in this work.

If «bible word» is a phrase, a quotation (sentence) or a word of a faithfully established biblical origin, which is a part of the lexical charge of the language [2, p. 20]; then the term «vulgar word» refers to the common words and expressions, as well as the ignorant words that are a gross deviation from the standard, which include: swearing, slang, jargon, misuse, negligent insertion words and abbreviations [3]. Moreover, vulgar words can be both meaningful and semantically empty units. That is why swearing is an ambiguous concept, and at least three meanings can be distinguished: qualitative, instrumental, actual expressions [4, p. 15]. Similarly, bible words include not only phraseological units, but also particular words, including proper names, periphrasis, euphemisms, exclamatory phrases. And this is where the complexity and importance of the translator's task becomes especially obvious.

The translation of the US pre-election discourse involves consideration of a number of communicative and pragmatic aspects, as well as the need to adhere to linguistic and ethno-specific markers. Understanding a particular communicative model allows to select the most relevant translation transformations. As for the translator's competence in rendering the pre-election message information, aimed at either raising one's own status or discrediting one's political opponent, R. K. Min'iar-Beloruhev suggests that the translator should possess sufficient background knowledge for the correct perception of the text and adequate assessment of the level of the addressee in order to broadcast the text information and cause an «expected communication effect» [5, p. 44].

For example, the following statement by Barack Obama is a direct quote from the US Declaration of Independence of 1776:

*We hold these truths to be self-evident, that all men are created equal, that they are endowed by their **Creator** with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness [6].*

Pavlo Guy-Nyzhnyk, translated this statement as following:

*Ми вважаємо за самоочевидні істини, що всіх людей створено рівними; що **Творець** обдарував їх певними невідбірними правами, до яких належать життя, свобода і прагнення щастя* [7].

The translator used the absolute equivalent (*Creator – Творець*). In the dictionary we find the following definition:

Creator is a person or thing that brings something into existence. Used as a name of God [8].

However, in this example, it is important to pay attention to some translation transformations that relate to the predicative part of the utterance. In the original the author uses passive voice (*they are endowed by their **Creator** with certain inalienable rights*), and in the translation the translator uses active voice (***Творець** обдарував їх певними невідбірними правами*). In addition, according to the definition in the dictionary, the verb «**to endow**» means:

- 1) Give or bequeath an income or property to (a person or institution);
- 2) Provide with a quality, ability, or asset [9]

In turn, the equivalent used by the translator to «**обдаровувати**» means the following:

- 1) Наділяти дарами, подарунками; підносити дари, подарунки;
- 2) Виявляти до кого-небудь щиру прихильність, доброзичливість;
- 3) Наділяти позитивними якостями, здібностями, умінням і т. ін. [10].

Thus, all components of this translation transformation are absolute equivalents on the lexical level and perform an equivalent communicative function.

Politicians frequently form their own pre-electoral speech in such a way that several bible words are intertwined simultaneously. They can either have a logical connection or simply serve to make a political speech more solemn and uplifting.

*We remain a young nation, but in the words of **Scripture**, the time has come **to set aside childish things**. The time has come **to reaffirm our enduring spirit**; to choose our better history; to carry forward that precious gift, that noble idea, passed on from generation to generation: the **God-given promise** that all are equal, all are free, and all deserve a chance to pursue their full measure of happiness* [6].

The translation of this abstract is following:

*Ми молода нація, але як каже **Святе Письмо**, настав час **припинити дитячі забавки**. Настав час **знову продемонструвати стійкість нашого духу**; обрати кращу для нас історію; пронести цей дорогоцінний дарунок, цю благородну ідею, яка передавалася із покоління в покоління, цю **даровану Всевишнім заповідь**, що всі люди рівні, вільні і кожен заслуговує на те, щоб бути щасливим* [7].

In order to understand the context of the biblical expression «**to set aside childish things**», let us refer to the New Testament quote (1 Corinthians 13:11):

*«When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, **I put away childish things**»* [11].

The translator selected the approximate equivalent «*припинити*» instead of the absolute equivalent «*to put aside*». Such a transformation is justified, because, in general, it is just about a certain change in behavior that requires the transition from one state to another.

Then, the interesting translation transformation «*to reaffirm our enduring spirit*» into «*знову продемонструвати стійкість нашого духу*» is observed.

Verb «*to reaffirm*» has the following definitions:

- 1) State again strongly;
- 2) Confirm the validity of (something previously established) [8].

That is, in the original the verb emphasizes the fact that a certain quality has already existed and now it needs to be re-certified and shown, and therefore the phrase «*знову продемонструвати*» conveys this context the best.

The translation of a bible word «*spirit*» is also done by the absolute equivalent «*дух*». However, there are some translation changes to the characteristics of this concept. In the original, the adjective «*enduring*», meaning «*lasting over a period of time; durable*» is

replaced by the noun «*стійкість*». Thus, while translating the characteristics of the spirit, one can trace the sociocultural difference in the linguistic picture of the world of the English-speaking and Ukrainian-speaking mentality. In the English-language picture of the world, the probing is sometimes emphasized as a sign of virtue, and in the Ukrainian-language picture of the world, the endurance of the object is emphasized, which is the ability to withstand all the troubles.

The translator's mastery and his aspiration for maximum adaptation to the Ukrainian-language picture of the world is realized through the translation of the following phrase of the biblical origin, «*God-given promise*», into «*даровану Всевишнім заповідь*». As we can see, all the components of the phrase are completely changed or adapted, but the main content is preserved. Let us analyse these components, as well as how and why the translator has performed these transformations.

Bible word «*God*» was translated into «*Всевишній*» (the Hebrew name «*Еліон*» means «*Всевишній, Найвищий*»). Thus, the translator uses one of the names of God, namely the «*Всевишній*», instead of using the absolute «*Бог*».

Also, the word «*given*» was specified and translated as «*даровану*», which emphasizes the value and distinction of God's gift. But the special attention should be paid to translating the word «*promise*» into «*заповідь*», which differs in meaning significantly. If the «*promise*» in the sense of «*обіцянка*» is primarily associated with the addresser, then the «*заповідь*» is automatically directed to a particular object of execution, that is, the recipient within the communicative situation. Let us analyze the corresponding vocabulary definitions of these concepts:

Promise 1) a declaration that one will do or refrain from doing something specified; 2) a legally binding declaration that gives the person to whom it is made a right to expect or to claim the performance or forbearance of a specified act; 3) reason to expect something [9].

Заповідь 1) рел. біблійний або євангельський вислів-наказ, вислів-повчання морально-побутового характеру; 2) перен. суворе правило поведінки, неухильний обов'язок [10].

Thus, it turns out that «*заповідь*» has a more distinct religious affiliation and, moreover, performs the demanding function. In such a way, the translator has added to the author's style more solemn and purely religious character, typical for bible words use.

Regarding the general strategy of translating bible words in the US pre-election discourse, the social and communicative guidance influences greatly the selection of successful equivalents in order to provide them with a special cultural and religious distinction.

Unlike bible words, the translation of vulgar words is a rather difficult problem. Politicians, under the influence of excessive emotionality and due to their unprepared speech during the pre-election debates, can say something that is generally unacceptable to the audience, is not politically correct or even might result in an international scandal.

Such a situation is a considerable challenge for a translator, since it is necessary to find the most accurate context equivalent. On the one hand, the equivalent must reproduce exactly what the author meant, without any exaggeration and deviations. On the other hand, the socio-cultural component should also be considered while translating, because in different cultures offensive words have different shades of meaning. Something, which is perceived as a minimum offense in one culture might be a devastating insult and an expression of a total disrespect in another culture.

The next example deals with the criticism towards the ex-president Barack Obama by Donald Trump:

Our great African American President hasn't exactly had the positive impact on the thugs who are so happily and openly destroying the Baltimore [12].

Наш великий афроамериканський президент не зробив позитивного впливу на тих бандитів, які так відкрито і з задоволенням громлять Балтімор [12].

Let us focus on how the translator transformed the vulgar word «*thugs*» and then compare the definitions of the equivalents used in the original and in translation:

Thug 1. *A cutthroat or ruffian; a hoodlum;*

2. *also One of a group of professional criminals, devotees of Kali, who robbed and murdered travellers innorthern India until the mid-1800s* [9].

Бандит 1. *Озброєний грабіжник, розбійник;* 2. *Про того, хто належить до контрреволюційної банди, ворожого війська, або про шпигуна, диверсанта* [10].

As we can see, the translator has used an equivalent with a similar, but less emphatic meaning. It is obvious that the author of the original statement considers these «*бандитів*» guilty of more serious crimes, therefore the revealing character is more clearly expressed in the original version than it is perceived in the translation in Ukrainian.

In the following example of translation of a vulgar word in the US pre-election discourse, we again see the process of neutralizing a vulgar word in translation:

*I am not a **schmuck**! Even if the world is going to **hell** in a hand-basket, I won't lose a penny* [12].

*Я не якийсь **нікчема**. Навіть якщо весь світ піде до **дна**, я не втрачу ні пенні* [12].

Schmuck *is a detestable person; an obnoxious man; bastard, prick; clumsy or stupid person; an oaf* [9].

The word «*schmuck*» is a rather rude vulgar word, an expressive lexical unit, derived from obscene body parts nominations, and used as a slang offensive word.

However, the translator has decided to translate this vulgarism into the word «*нікчема*». According to the Academic Dictionary of the Ukrainian language, this word means «*ні на що не здатну людину*» [10]. Thus, the translator wanted to draw attention not only to the expressiveness of this vulgar word in the original, but also to the context of the statement describing the situation of loss and inability to undertake real actions. In order to achieve such an effect, the translator has replaced the vulgar expression «*going to hell*» into «*піде на дно*», and as a result, he has got rid of vulgarism in translation completely.

In the next example, the translator has transformed the vulgar word in Donald Trump's statement entirely:

*You know, it really doesn't matter what (the media) write as long as you've got a young and beautiful **piece of ass*** [12].

*Ви знаєте, насправді, не має значення що (ЗМІ) про вас пишуть поки у вас молода і красива **коханка*** [12].

In the original, the author used sexist vulgarism, which is considered offensive in the American culture. According to the definition in the dictionary:

Piece of ass *is used to refer to a woman as a sexually attractive object* [8].

However, the translator has decided to convey the meaning of the word more neutrally and has used the word «*коханка*», which is a phenomenon of social relations, but does not belong to offensive vulgar words.

As a conclusion, in order to adequately assess the quantitative parameters of the use of bible and vulgar words in the original text and translation, it is necessary to take into account a number of factors that directly influence the analysis of these linguistic units.

First of all, as it has already been mentioned, bible words are a more widespread phenomenon for US pre-election discourse due to the peculiarities of the American citizens' national consciousness. «Religious commitment is a psychological feature both of the individual and of a social community, which directly concerns the spiritual development of this community. Faith - unconditional and determined acceptance of certain ideas and values at the level of deep emotional, moral and aesthetic attitudes and guidance to action. It is obvious that it has a significant impact on the formation of national consciousness and character» [13, p. 91]. That is why translators maintain almost the absolute equivalence of bible words in translation, which is determined by the presence of clear and generally accepted fundamental expressions of the biblical origin.

Secondly, bible words have absolute equivalents, usually due to the quality translation of the original source – the Bible, so the translator should only conform these equivalents

with the Bible. However, sometimes translators go beyond the traditionally established equivalents and give a certain national distinction to their translation.

On the contrary, vulgar words are perceived by the recipients of the pre-election discourse as something going beyond the limits, and therefore these words should be minimized. As a result, the media sharply criticize any cases of vulgar words use and try to avoid their public widespread. Although the implementation of an adequate translation and the translation mastery itself does not allow for changes and corrections to the original, the translator must preserve the author's intention within the translated text; and hence the percentage of bible or vulgar words uttered by the speaker has to be preserved in translation.

That is why the translation of bible and vulgar words in the pre-election campaigns, as well as the quality of such a translation remains an open issue to further linguistic research. The results of this study show that the adequacy and lexical conformity of the bible and vulgar words translation depend primarily on extralinguistic factors, namely dominant social and moral norms in a particular culture and during a certain time period. That is, ethnic and chronological peculiarities are of particular interest while identifying difficulties of translation transformations.

ПЕРЕКЛАД БІБЛЕЇЗМІВ ТА ВУЛЬГАРИЗМІВ У ПЕРЕДВИБОРЧОМУ ДИСКУРСІ США

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Завдяки потужній демократизації та глобалізації сучасного суспільства передвиборчий дискурс набуває неабиякого розповсюдження та популярності. До поля зору лінгвістів потрапляють найрізноманітніші сторони передвиборчого дискурсу. Дана стаття присвячена вивченню лексичного наповнення передвиборчого дискурсу США, і безпосередньо, вживанню біблеїзмів та вульгаризмів в ньому. Ці дві лексико-семантичні групи є полярно протилежними за своїм значенням та конотативним забарвленням, а відтак, переслідують абсолютно різні іллокутивні цілі, маючи відмінний перлокутивний ефект.

На особливу увагу заслуговує застосування біблеїзмів та вульгаризмів у передвиборчому дискурсі США, адже, з одного боку, популярність політики, як такої, та передвиборчий агітацій, безпосередньо, сприяє популяризації лексико-граматичного матеріалу, що вживається адресантом у даному мовному середовищі. З іншого боку, саме політична значущість США на міжнародній арені сприяє популяризації сказаного американськими політиками вже за межами країни, а звідси, вимагає перекладу, добору лексико-семантичних відповідників у мові перекладу. Переклад біблеїзмів та вульгаризмів, застосування необхідних перекладацьких трансформацій, які б сприяли виконанню адекватного перекладу, представляють собою предмет даного дослідження.

Стаття написана в рамках теми дослідження «Механізми впливу інститутів громадського суспільства на євроінтеграційні процеси в Україні» №15.01.10-02.16/18.3П.

Ключові слова: авторська інтенція, біблеїзми, вульгаризми, комунікативна ситуація, контекстуальний відповідник, передвиборчий дискурс, перекладацька трансформація

ПЕРЕВОД БИБЛЕИЗМОВ И ВУЛЬГАРИЗМОВ В ПРЕДВЫБОРНОМ ДИСКУРСЕ США

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Благодаря мощной демократизации и глобализации современного общества предвыборный дискурс приобретает необычайное распространение и популярность. В поле зрения лингвистов попадают самые разные стороны предвыборного дискурса. Данная статья посвящена изучению лексического наполнения предвыборного дискурса США, и непосредственно, использованию библеизмов и вульгаризмов в нем. Эти две лексико-семантические группы являются полярно противоположными по своему значению и коннотативной окраске, а соответственно, преследуют разные иллюкативные цели, приобретая отличный перлокутивный эффект.

Особое внимание заслуживает использование библеизмов и вульгаризмов в предвыборном дискурсе США, поскольку, с одной стороны, популярность политики, как таковой, и предвыборных агитаций, непосредственно, способствует популяризации лексико-грамматического материала, который используется адресантом в данной языковой среде. С другой стороны, именно значимость США на международной арене способствует популяризации сказанного американскими политиками уже за пределами страны, а отсюда, требует перевода, подбора лексико-семантических соответствий в языке перевода. Перевод библеизмов и вульгаризмов, использование необходимых переводческих трансформаций, которые сопутствовали бы выполнению адекватного перевода, представляют собой предмет данного исследования.

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Ключевые слова: авторская интенция, библеизмы, вульгаризмы, коммуникативная ситуация, контекстуальное соответствие, предвыборный дискурс, переводческая трансформация.

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