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Авторський переклад як особливий вид творчої діяльності письменників-білінгвів.

Анотація

У статті проаналізовано феномен художнього білінгвізму російсько-американського письменника, літературознавця, перекладача В. Набокова. Звернення до проблем індивідуального (літературного) білінгвізму та авторського перекладу як рідкісного та недостатньо вивченого явища є актуальним і своєчасним.

Мета статті – описати унікальність білінгвальних текстів як феноменів не лише лінгвістичної, але й культурологічної сфери, дослідити особливості білінгвізму і бікультуралізму В. Набокова, визначити причини звернення письменника до авторського перекладу.

Двомовність В. Набокова реалізовано як в оригінальних творах різними мовами, так і в галузі художнього перекладу (зокрема автоперекладу). Автор-перекладач є посередником не тільки між двома текстами, що є основним завданням перекладу, а й між двома культурами, до яких належать мови цих текстів. Недовіра до фахових перекладачів і досконале володіння англійською мовою слугували головними чинниками звернення В. Набокова до перекладу власних творів і творів інших письменників і поетів. Доводиться думка, що робота над власним перекладом – це продовження творчої праці письменника, удосконалення і збагачення оригінального твору. Традиційні перекладознавчі методи аналізу оригіналу та перекладу не можуть бути застосовані для дослідження авторських перекладів.

В роботі визначено перспективи подальших наукових розвідок у цьому напрямку.

Ключові слова: білінгвальний текст, авторський переклад, білінгвізм, бікультуралізм, В. Набоков.

Вуколова В. А. Авторский перевод как особый вид творческой деятельности писателей-билингвов.

Аннотация

В статье анализируется феномен художественного билингвизма русско-американского писателя, литературоведа, переводчика Владимира Набокова. Обращение к проблемам индивидуального (литературного) билингвизма и авторского перевода как редкого и недостаточно изученного явления представляется актуальным о своевременным. Рассмотрены особенности билингвальных текстов, проанализированы причины обращения авторов-билингвов к автопереводу. В статье определены перспективы дальнейших научных исследований в этой области.

Ключевые слова: билингвальный текст, авторский перевод, билингвизм, бикультурализм, В. Набоков.

Dunaievska O. V.

«GODFATHER», «GODMOTHER», «GODPARENT» – FROM LINGUAL AND CULTURAL MODEL OF INFANT BAPTISM TO THE INTERDISCURSIVE REALIZATION

The paper outlines the ways in which the set of the nominative units pertaining to Infant Baptism: godfather, godmother, godparent act in interdiscursive space.

The study is based on the traditional religious texts of Anglican Church: Book of Common Prayer, Christian Initiation, Becoming of Godparent Leaflet, the utterances of different types of discourse taken from «The Times» and «The Sunday Times» (2015 – 2016).

The way the religious language represents the situation of Infant Baptism is viewed as the main aim of our study. The target of the research is the scope of the lexis used to describe the religious event, whereas the trial subject covers particularly the typical situation of Infant Baptism. Precisely the major attention is paid to the aspects of the definite set of Infant Baptism nominative units' interdiscursive realization that is primarily based on the cognitive, lingual and cultural models.

The results of the research reveal the tendencies the nominative units: «godfather», «godmother», and «godparent» demonstrate while actualization of different meanings in the interdiscursive scope.

The further study can be continued with the aim to find out the possible reasons of interdiscursive actualizations sorted out in the work.

Key words: godfather, godmother, baptism, nominative space.

The 21st century can be characterized as the period of crucial social changes, high speeds, globalization, smashing of the distances etc. where central position is occupied by a still unexplored human. Much of attention is paid to the invisible sides of human nature. These are predominantly the aspects connected with the psyche. Also the social status of the individual and their locus in the religious community (where the phenomenon of infant baptism can be marked as the social and religious turning point) are of great importance. Consequently, the religious and language issues are in focus of a special attention. Together the joint study of religion as the medium of the psyche, and language as one of the most successful interpreting tools used in conveying the meanings is challenging for every scientist.

The recent researches on different aspects of religious language were presented by R. N. McCauley, E. Th. Lawson, W. Keane, E. Ugwueye, N. Ezenwa-Ohaeto, W. P. Alston, A. Campbell, R. Holt, M. V. Zmiiova, V. Y. Lebedev, O. G. Lasskaia and the others.

The way the religious language represents the situation of Infant Baptism is viewed as the main aim of our study. The target of the research is the scope of the lexis used to describe the religious event, whereas the trial subject covers particularly the typical situation of Infant Baptism. Precisely the major attention is paid to the aspects of the definite set of Infant Baptism nominative units' interdiscursive realization that is primarily based on the cognitive, lingual and cultural models.

To reach the main aim of the paper it is necessary to analyze the cognitive, linguocultural interpretations and interdiscursive actualization of nominative units: «godfather», «godmother», and «godparent» as the constituents of Infant Baptism space of nomination.

The study is based on the traditional religious texts of Anglican Church: Book of Common Prayer [2], Christian Initiation [3], Becoming of Godparent Leaflet [1] and utterances of different types of discourse taken from «The Times» and «The Sunday Times» (2015–2016). Thus two distinct directions of the work are formed. The first outlines the most important characteristics of Infant Baptism nominative units in the religious texts and discourse. The second aims at underlining the objectification of the meanings behind the scope of texts and discourse of religious sphere. Both aims are to prove the opposed to the thought issued by E. Ugwueye and N. Ezenwa-Ohaeto that «in some cases, a religious language is a dead language, and in other cases it may simply reflect archaic forms» [10, p. 174]. The latter may refer to the texts written in some archaic forms of Modern Languages, otherwise some complicated comprehensiveness can be caused by the wide usage of Latin in religious practices.

Baptism has already been studied by O. G. Lasskaia [13], from the viewpoint of its social and linguistics aspects based on French texts. Considering Anglican tradition as one, that is native to the British [2], and taking into account the fact that Anglican Infant Baptism is one of two sacraments of Anglican Church, there is no doubt of it belonging to the fundamentals of British culture. Consequently, the notion of Infant Baptism bares the high importance for those who aim at exploring the cultural peculiarities as well as their lingual manifestations.

The results of the prior studies of Infant Baptism' nominative units present the latter as referring to some typical situation under the same name. Together cultural and cognitive models shape the cultural image of INFANT BAPTISM as well as offer the idea of its cognitive interpretation [11, p. 39–48].

According to the cognitive model of Infant Baptism the nominative units «godfather», «godmother», «godparent» enter the structure of frame [9, p. 13]: WHO (agent) --- ACTS / ACTS UPON (acts upon) --- WHO / WHOM (patient) [12, p. 59–63], for example:

(1) «*Godparents put the white clothes on the candidate*» [3, p. 2–5]. WHO / Agent / godfather or godmother or godparent --- ACT / act upon / put the white clothes on --- WHOM / Patient / candidate – **frame «Clothing with the White Robe»**;

(2) «*Godparents pray for the newly baptized*» [3, p. 3]. WHO / Agent / godfather or godmother or godparent --- ACT / act upon / pray for --- WHOM / Patient / newly baptized – **frame «The Commission»**;

(3) «*Parents choose the godparents*» [1, p. 10]. WHO / Agent / parents --- ACT / act upon / choose --- WHOM / Patient / godfather/ godmother / godparent) – **frame «Choosing Godparents»**;

(4) «*Godparent buys a present for their godchild*» [1, p. 16]. WHO / Agent / godfather or godmother or godparent --- ACT / act upon / buy a present for --- WHOM / Patient / godchild – **frame «Presents»**;

(5) «*Godparent support godchild through the whole life*» [1, p. 20–21]. WHO / Agent / godfather or godmother or godparent --- ACT / act upon / support --- WHOM / Patient / godchild – **frame «Making the Decision»**.

To sum it up, the frame can be used as means of coding and preserving the information about typical situation of Infant Baptism in the cognitive worldview of an Anglican British.

The bases of lingual and cultural model of Infant Baptism offers the traditional image for the godparent (godfather or godmother) as the mediator between God and a godchild, the instrument in God's hands [11, p. 43]. Consequently, they have to possess the following characteristics:

- a guide to a godchild in religious matters (12 cases);
- a strong believer (3 cases);
- scales of faith and doubt (1 case);
- a trusted, helping, teaching, faithful person – characteristics shared not only by godparents, but also by the parents and common members of congregation [11, p. 114].

The studies of lingual and cultural characteristics of godparents' nominative units reveal that the image of a godparent can be composed of at least six the most common qualities reflected in the guidelines issued by Anglican Church.

Accounting the fact that nominative units: godfather, godmother, godparent, primarily appeal to the curtain scope of nomination pertaining to religious texts they can serve as interdiscursive identifacators of religious discourse in the other types of discourse [11, p. 157–159]. The idea of interdicursivity was explored by WU Jianguo [5], M. M. Jorgensen, L. J. Phillips [6], I. S. Shevchenko [14]. Interdiscursivity is an actualization of the elements with features peculiar for the type of language used by the definite institution in other different discourses [5, p. 9–100]. The presence of some interdiscursive bounds is manifested through the presence of the fragments primarily not pertaining to the analyzed text or utterance [6; 14, p. 10–13].

According to the investigation based on «*The Times*» and «*The Sunday Times*» (online versions dated by years 2015–2016), 104 – cases were revealed where interdiscursive identificators: «godfather», «godmother», «godparent» were used in: fiction discourse (FD), non-fiction discourse (N-FD), everyday discourse (EDD), political discourse (PD), discourse of finance / banking DF/B, discourse of art (DAr), theatre discourse (TD), cinema discourse (CD), music discourse (MuD), sports discourse (SD), discourse of fashion (DF), discourse of management (DM).

The interdiscursive identificator **«godfather»** offers 63 cases (61 % of all investigated). The manifested meanings are:

✓**inventor / founder of something**

(6) «*But since my husband is godfather to the confirmee, he wore a suit and I put on a smart dress and proper shoes*» [The Times, 17.09.2015 – (online)] – EDD;

(7) «*… who worked on films including The Exorcist and Taxi Driver, 'was the godfather of modern make-up prosthetics' ...*» [The Times, 29.10.2015 – (online)] – CD;

(8) «*... after McIlvanney, known as the godfather of Scottish crime writing*» [The Times, 14.11.2015 – (online)] – N-FD;

(9) «*...when city guilds chose their own mayor, has been computer-generated by Blake, the godfather of British pop art ...*» [The Sunday Times, 20.09.2015 – (online)] –MuD;

(10) "*His promotional zeal helped the concept to explode in popularity and saw Breithaupt dubbed the 'godfather of BMX'* " [The Times, 25.07.2015 – (online)] – SD;

(11) «*The godfather of modern musical theatre is like a benevolent bear: white-haired, bearded ...*» [The Times, 13.03.2015 – (online)] – TD;

(12)«*... after a dramatic intervention from Mahathir Mohamad, the 89- year-old godfather of Malay politics ...*» [The Sunday Times, 12.04.15 – (online)] – PD;

(13) «*... occupation in the Second World War, Captain Corelli's Mandolin became the godfather of the island novel ...*» [The Sunday Times, 22.03.2015 – (online)] – FD.

The meanings manifested in all of the above examples are atypical for religious discourse, but they are the most common for interdiscursive scope (36 % or 25 cases of all showed by the identificator).

✓**characteristics shared by Gotti, the main character of F. F. Coppola trilogy «The Godfather»**

(14) «*He curtly asked the journalist to switch off his tape recorder and warned he would only talk off the record. The man once dubbed the Godfather of the Kremlin had become a shadow of his former self*» [The Sunday Times, 09.09.15 – (online)] – EDD;

(15) «*Italian police hunting for the mafia godfather Matteo Messina Denaro, who has been on the run for 22 years, have cracked the agricultural codes used by ...*»[The Times, 04.09.15 – (online)] – PD;

(16) «*This snappy, cleverly conceived production is an irreverent tribute to The Godfather that embraces ...*» [The Times, 28.09.15 – (online)] – TD;

(17) «*Echoes of The Godfather abound, but between the mob showdowns you are reminded ...*» [The Sunday Times, 17.05.2015 – (online)] – FD;

(18) «*... yet the director Francis Ford Coppola apparently considered both for the part of Vito Corleone in The Godfather ...*» [The Sunday Times, 29.03.15 – (online)] – N-FD.

The examples illustrate the possible outcomes of «The Godfather» trilogy's success and its worldwide popularity. As the result the manifestation of the identificator with this meaning equals 35 % or 22 cases of all pertaining to «godfather».

✓**trusted, helping, teaching, faithful, guiding person**

(19)«*Now two of their closest friends, James Meade and Thomas van Straubenzee, are tipped to be godfathers to Princess Charlotte when ...*» [The Sunday Times, 06.06.2015 – (online)] – EDD;

(20) «*While the singer clearly loves her role, it's not always easy playing fairy godmother (or godfather)*» [The Times, 30.01.2016 – (online)] – DF/B;

(21) «*… positions at the Berlin royal court, Friedrich Wilhelm II was his godfather*» [The Times, 21.11. 2015 – (online)] – N-FD;

(22)«*… to whom he was almost related (her late husband was his wife's godfather, apparently …*» [The Times, 19.10.2015 – (online)] – CD;

(23)«*Stalin is the godfather of Islamic State*» [The Times, 25.04.15 – (online)]

The examples take 24 % – 15 cases of all showed by the identificator. They illustrate the manifestation of meanings common to religious discourse.

The interdiscursive identificator «**godmother»**offers – 33 cases:

▪**trusted, helping, teaching, faithful, guiding person**

(24) «*... inherited the works and the house, West Horsley Place, near Leatherhead, Surrey from his aunt and godmother, Mary, Duchess of Roxburghe ...*» [The Times, 29.05.2015 – (online)] – EDD;

(25) «*I was renting a room from my godmother, an eternally patient woman who took the generous view that my room was just that*» [The Sunday Times, 11.01.15 – (online)] – N-FD;

(26) «*The Groucho's godmother, she was instrumental in the 1980s and 1990s in helping its founder, Anthony Mackintosh …*» [The Sunday Times, 01.03.15 – (online)] – MuD;

(27) «*... for us and one for the company whose head of communications until last year was Mr Cameron's son's godmother...*» [The Times, 28.01.16 – (online)] – PD;

(28) «*I'll stay behind with Miley, who's just turned one — Sharon Osbourne's her godmother*» [The Sunday Times, 04.10.2015] – DF;

(29) «*Ten-year-old orphan Noel has lived with his godmother, Mattie, a former suffragette*» [The Sunday Times, 04.01.15 – (online)] – FD.

The examples given above convey the meanings of "godmother" (52 % or 17 cases of all issued by the identificator) similar to those fixed in the religious discourse.

▪**person playing the part of Fairy Godmother**

(30) «*The libretto by Wheeldon and Craig Lucas jettisons the Fairy Godmother and in her place we have a magical tree ...*» [The Times, 10.07.2015 – (online)] – TD;

(31) «*until her death in 2004, loved kicking back with these often bonkers stories, always written with cut-glass precision — and her joy is evident as she introduces fairy godmothers …*» [The Times, 15.08.15 – (online)] – FD;

(32) «*At rehearsals for the farce of the year on Monday, the fairy godmother performed a tour de force in the Dail ...*» [The Times, 16.12.2015 – (online)] – TD.

The majority of the examples of 5 cases (15 % of all showed by identificator) detected are the fragment of theatre discourse.

▪**person performing function of Fairy Godmother**

(33) «*... hard at taking a new tack, preferring the Grimms' darker version of the story to Perrault's fairy tale, and so discarding the fairy godmother — a poetic loss, I thought, as ...*» [The Sunday Times, 09.07.2015 – (online)] – ArD;

(34) «*We should call this the 'gain four kilos in four days' tour,'' says Francesca Soffici, my food fairy godmother, as we roll along Via Emilia ...*» [The Sunday Times, 22.02.2015 – (online)] – CD;

(35) «*He was asked what he would wish for if he had a fairy godmother*» [The Times, 11.03.2015 – (online)] – N-FD;

(36) «*Pippa Nixon makes a fantastic Ariel, his spritely but at times mournful spirit, the fairy godmother of all Tinkerbells ...*» [The Times, 25.02.2016 – (online)] – TD;

(37) «*... as if waiting for a fairy godmother to come along and say, Oh, would you like me to cook that for you today?*» [The Times, 03.10.2015 – (online)] – EDD.

The manifestation of the meaning illustrated in the above examples takes 9 cases – 27 % of all issued by the identificator.

▪**inventor / founder of something**

(38) «*Yet equipped with steely determination and an innate sense of style, Annette Worsley-Taylor emerged as the so-called 'godmother of British fashion' and ...*» [The Times, 05.09.2015 – (online)] – DF;

(39)«*She is Caroline Haslett, godmother of the British Standard 1363 plug and socket ...*» [The Times, 06.11.2015 – (online)] – ADD.

The meanings conveyed by the identificator «godmother» in the examples above illustrate the situation similar to that with identificator «godfather», but the manifestation in this case is comparatively low – 2 cases make only 6 %. To sum up, the high activity of interdiscursive identificator «godmather» is predictably influenced by the nominative unit «Fairy Godmother» performance (42 % of all manifestations). Latter possibly appeals to the Grimms' Fairy Tale «Cinderella».

The interdiscursive identificator **godparent** issues8 cases:

➢ **trusted, helping, teaching, faithful, guiding person**

(40) «*… Charlotte's godparents whose marriage to the younger daughter of the Duke of Northumberland …*» [The Times, 04.03.2016 – (online)] – EDD;

(41) «*… Charlotte's godparents, along with Pippa Middleton, the duchess's sister. Other possible godparents include the prince's old ...*» [The Times, 06.06.2015 – (online)] – EDD;

(42) «*But godparents also represent the importance of inter-generational friendship*» [The Times, 06.07.2015 – (online)] – N-FD;

The examples above show the most common manifestations (75 %) of interdiscursive identificator as one that correlates with the meaning offered by religious discourse.

➢ **wealthy person**

(43) «*… with the hope this would establish a saving habit for the rest of their lives. Parents, godparents and anybody who feels generous towards little Oliver and Amelia ...*» [The Sunday Times, 05.04.2015 – (online)] – DAd;

(44) «*In particular, while many godparents want to make a financial commitment to their godchildren, they worry about the best way to do so*» [The Times, 30.01.2016 – (online)] – DF/B.

The meanings manifested in the fragments above are not very common to the religious discourse, but the tendency of their development is growing, considering the lingual and cultural characteristics of a *godparent* as a «present provider» [11, p. 162] that is issued by Infant Baptism texts.

To conclude, on one hand all three interdiscursive identificators: *godfather, godmother*, and *godparent* share the same common characteristics appealing directly to religious discourse: **trusted, helping, teaching, faithful, guiding person**. On another hand, every identificator actualizes some peculiar meanings: «godfather» actualizes the meaning of 1) an inventor / founder of something, 2) Gotti; «godmother» offers actualizations of and 1) an inventor / founder of something,2) person playing the part of Fairy Godmother, 3) person performing functions of Fairy Godmother; «godparent» issues the meanings of a wealthy person.

The analysis of the data of religious texts helps construct the lingual and cultural characteristics of nominative units: godparent / godfather / godmother. Comparing the latter to the data obtained after investigation of their interdiscursive realization three distinct tendencies in development of the mentioned nominative units arise. The nominative unit godparent is predominantly used in religious texts and religious type of discourse, but it offers the smallest number of interdiscursive realizations, consequently is not often used beyond religious discourse. On the contrary the most popular while interdiscursive space are: godfather and godmother. Besides two tendencies mentioned, there is one that might explain the predominating division into male and female godparents, godfather and godmother. This is closely connected to some in-country social changes, the global processes, the growing fame of Hollywood Production and the wide usage, worldwide popularity, and traditional knowledge of Grimm's fairy tales. Regardless of the mentioned tendencies one issue remains unanswered. It refers to possible reasons of actualization of the meaning «founder» shared both by identificators «godfather» and «godmother» and the meaning of «wealthy person» issued by the identificator «godparent». This may possibly serve as the subject of the future works. The offered paper reveals and underpins the fact that religious language, though being used by the church for centuries, has nothing in common with isolation or the stop of its development.

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«Хрещений батько», «хрещена мама», «хрещені батьки» – від лінгвокультурної моделі хрещення дитини до інтердискурсивної реалізації.

Анотація

Стаття присвячена опису особливостей інтердискурсивної реалізації базових складників «хрещення дитини»: хрещений батько, хрещена мати, хрещені батьки. Дослідження розкриває принципи ідентифікації номінативних одиниць серед загального корпусу «хрещення дитини». У роботі проаналізовано лінгвокультурні характеристики досліджуваного спектру номінативних одиниць, із залученням когнітивних структур свідомості носія мови.

Ключові слова: *хрещений батько, хрещена мати, хрещення, номінативний простір, інтердискурсивність, лінвокультурна модель.*

Дунаевская О. В. «Крестный отец», «крестная мать», «крестные родители» – от лингвокультурной модели крещения ребенка к интердискурсивной реализации.

Аннотация

Статья посвещена описанию особенностей интердискурсивной реализации базовых составляющих «крещение ребенка»: крестный отец, крестная мать, крестные родители. Исследование раскрывает принципы идентификации номинативных единиц из общего корпуса «крещение ребенка». В работе проанализированы лингвокультурные характеристики исследуемого спектра номинативных единиц с использованием когнитивных структур сознания носителя языка.

Ключевые слова: *крестный отец, крестная мать, крещение, номинативное пространство, интердискурсивность, лингвокультурная модель.*

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THE CONCEPT OF LACUNARITY IN MODERN LINGUISTICS

The object of the study is the concept of lacunarity in modern linguistics. The background of the article is determined by the necessity for further research and studies, as the notion of lacunae in the light of linguistics has a broad conceptual structure and is a complex linguistic phenomenon. The main aim of the article is to investigate the specific term «lacunae» with regard to theoretical vision of scientists, to analyze its place and functioning in linguistics.

When comparing the vocabulary of several languages can be identified gaps, white spots in the semantics of one of the languages. These gaps are called lexical lacunaes and they appear as a result of no equivalent as a word to a word of another language. Lacunaes can be revealed only by comparing and contrastive studies. All lacunaes can be compensated by free and temporary phrases. In recent decades, the theory of lacunarity is actively growing, but domestic researches in this aspect are not enough yet. Being in contact with other culture (othercultural text), the recipient intuitively perceives it through the prism of their local culture, thus misunderstanding of different kinds inevitably arises. In the science literature you can find a variety of concepts, terms that indicate differences in languages and cultures in general, from a purely scientific and accurate (nonequivalent vocabulary, occasional gaps, ethnoeydema), to less clear –dark places. The attempts to fix the differences in languages and cultures using the term «gar» (space) take place in the foreign literature. In domestic science the most interesting are attempts to describe these differences using the notion of lacunae.

The phenomenon of lacunarity has been the subject of attention of researchers recently – in the last 3-4 decades. This is shown the lack of a unified methodological approach as well as the definition of the notion of lacunae that would satisfy all researchers. In this regard, the problem of representation of the notion of lacunae in linguistics is still actual.

Key words: *lacunae, lacunarity, local culture, lexeme, linguistics.*

Problem definition in general and its connection with important scientific and practical tasks.

Foreign language is a means of communication between people belonging to different cultural communities, a means of cognition and vision of the world. There is no doubt that getting to know a foreign language, learning and studying it, while the man enters into a new national culture, receives an enormous