
THE ROLE OF MULTILINGUALISM AND LITERARY TRANSLATION IN TRANSPLANTING FOREIGN CONCEPTS INTO LITHUANIAN

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Annotation: Use of borrowings is undoubtedly related to a multilingualism phenomenon which is multi-plan, requiring complex analysis and discussing from points of different aspects. Under globalization and cultural unification, analysis of multilingualism phenomenon gains doubtless scientific meaning, involving significantly wider topic than structural interaction of languages or their functional division. Multilingualism is usually understood as knowing of several languages by using regularly any one language depending on the situation. One of the most important presumptions of modern culture is emphasizing of language as environment of volatile thought generation. Conceptual attitude to language provides a possibility to distinguish a wide problem field, important dominant of which is attention to a word and its expression. Lexis and semantic interference in Plato's *Socrates defense at court* and *Criton* is conditioned by understanding that language is one of the most important components of culture. Every language is like autonomic reality with its inside structure. On the other hand, language is a very universal matter, helping to express totality of knowledge about a person, religion and customs. By lingual measures Plato's *Socrates defense at court* and *Criton* phenomenon of multilingualism is conceptualized in order to transplant a foreign lingual thinking and worldview. Features of facilitation, as mean of certain languages interaction, can be envisaged in Lexis and semantic interference. It features with the fact that sentence is constructed according to a model of primary language, however, by keeping the peculiarities of secondary language (analyzed translation is performed in 1924-1925, when Lithuanian terms were lacking or already present were imprecise). Interaction of Lithuanian and Greek languages is evident in the performed by A. Smetona translation, although translation text is full of references and quotations of different authors in other languages (German, French, Polish). Attention should be paid to the fact that introduction and comments were written by Greek literature specialist V. Silkarskis, having publicized articles on classic literature topic in Russian and Lithuanian languages.

Keywords: multilingualism, translation, language code, interference, linguistic consciousness.

INTRODUCTION

Multilingualism and partially bilingualism as well is a phenomenon, attracting attention of specialists of different fields: linguists, philosophers, sociologists, psychologists, etc. Nevertheless, the largest attention was for long time paid to so called phenomenon of collective bilingualism (when one more language is mastered to mother tongue, which spread in the determined environment), meanwhile, different cases of individual bilingualism or multilingualism were given less significance. Presumption can be made that analysis of multilingualism gains scientific meaning in modern world under globalization conditions,

involving wider stratum than statement of structural or functional languages interaction. Multilingualism is a multi-plan phenomenon, requiring complex analysis and discussing of different aspects as well as a more accurate attitude to the assessment aspect. Issue becomes even more complex when two different linguistic cultures confront when there a lack of experience (translations of A. Smetona from Greek language have to be appointed to previous translations into Lithuanian language). Analysis of multilingualism provides with a possibility not only reveal in more detail little investigated problem, but also to relate it with functioning of national language in culture. In linguistics, there is still a tendency to keep opinion that the thought can be best formulated in native language, by this way establishing text untranslatability problem¹.

Actuality of the article can be defined as determination of multilingualism, manifesting in translation of Antiquity philosopher Plato's texts into Lithuanian language, supposed by specific text organization regularities.

Aim of the article is aspect of multilingualism in Plato's translation into Lithuanian language, its correlation with linguistic consciousness of authors of translators and comments (A. Smetona and V. Silkarskis). The latter is multi-plan and multi-layer while translating the antiquity author. By research it is aimed to find out about how much phenomenon of multilingualism is capable to transplant foreign linguistic thinking and worldview.

Research method – structural-comparative analysis, providing a possibility to analyze issues of linguistic interference at the highest level (from the aspect of so called facilitation, close to translation transformation). *Socrates defense at court* and *Critone* are translated at the junction of the third and the fourth decades of the 20th century, when Lithuanian dialect had not yet fully formed, certain terms were lacking, problems used to occur while aiming to name concepts of more abstract meaning.

Research object is one of the first attempts to translate Plato's papers into Lithuanian language. Though, the happened in the world cultural environment of last age processes provide a possibility to make a presumption that any linguistic expression, including translation, can not be assessed only from theoretical positions. Researches of universality and variability of multilingualism in different cultures can help to reveal worldview of different cultures and to show, how reality is formed in them. Such researches become particularly important in modern

¹ Staponkute D. Globalization and culture translation (Report to international AICA conference). [rev.: 10-8-2016] <<http://www.llvs.lt/?recensions>>

context of contacts of globalization and active cultures since they can help to know and understand better foreign cultures and this way to prevent possible misunderstandings (many gaps in an international communication occur as a result of mutual non-understanding and inability to know different worldview). Translation, as one kind of communication, takes an important place while developing intercultural dialogue. Cultural meaning of translation is much wider than linguistic paradigm. In modern linguistics, translation is approached not only as auxiliary measure or function already. Even practically realized translation rises many theoretical questions. While trying to relate translation to national culture, one more its peculiarity is faced: translation is difficult to define and schematize in laconic manner.

MULTILINGUALISM AS FORM OF LINGUISTIC CONSCIOUSNESS EXPRESSION

In this research, multilingualism is aimed to reveal as the most universal form of linguistic understanding manifestation. Multilingualism is understood as knowing several languages and ability to switch regularly from one language to the other depending on the situation. Functioning of several languages while text requires from the author not only to know that language in which the text is written, but understanding of all cultural context as well. According to understanding of multilingualism, bilinguals whom use of several languages in every day life is characteristic, can be approached as monolingual since in concrete situation they use some one language. However, considering a wider cultural-historic context, such explanation of multilingualism phenomenon is too narrow, especially when individual multilingualism is spoken about. ‘Bilingual children from mixed family... If they have ‘centre’? Parents who had ‘monolingual’ childhood, can be worried by otherness of bilingual children. However, bilingual children navigate in different linguistic environments by not feeling tension, defeating difference or particular affection to one language. From young days already, *eclipse* is a life companion of bilingual children. One language eclipses one each other for a short time so that they would not apart again’ - such consideration of phenomenon of multilingualism of esseist D. Staponkute involves culturologic and linguistic side of this phenomenon as well.²

While analyzing translation of Plato’s *Critone* and *Socrates’ defense in a court* (1935) into Lithuanian language, the question on how much translation can or can not adequately transplant the original text and its specifics arises. This problem is directly related to so called untranslatability problem in translation theory: every language reflects a distinctive, determined

² Staponkute D. Linguistic and cultural diogens. [žiūrėta: 2016-08-10] <<http://www.pasauliolietuvis.lt>>

by culture and determining its world view; thus, any translation, depending on possibilities of the original language, can not ever totally adequately transplant the original text. Plato's translation from Greek to Lithuanian language is certain interpretation of it as well. From linguistic point of view, it is approach of it to region culture and making it understandable to members of this culture. In his translation accompanying detailed introduction *Socrates and his evangel*, Vladimiras Silkarskis writes: 'Here I finish my quite long introduction. To justify that length, I can only say that I did not find a shorter way which would lead through the most important fields of the managed by Socrates' and Plato's land. And I did not want to refuse the chance to perform that journey because I was attracted very much by a task to join general view of that land with the classic one, Lithuanian philosophic language forming, translation'.³ Lithuanian philosophical language is named as still forming, and there is a large gap between Greek and Lithuanian cultural landscape. For example, while explaining the meaning of Ancient Attic territorial unit *Alopeko demo*, in which Socrates was born, next to Greek word *ἄλωπις*, which means fox, Lithuanian analogue *Lapiskiai Parish* is given.

Greek thinking experience formed influenced by poetic language element. Greeks feature by poetization of everything what exists, i. e. their logos tells and shows everything. A word in logos sound harmoniously, become part of one and the only universe. Essence of being in language is revealed through truth and beauty. Thinker is also a poet at the same time, saying and naming everything what reveals to his staring look. In the element of the word, divine proximity is reached, when a person is indicating, showing (*δεικνυμι*) the God, who provides with a possibility to look deeper and makes all essence evident. This thought is always mysterious.

It can be presumed that linguistic consciousness of translator A. Smetona and author of introduction and comments V. Silkarskis was indiscreet, since certain secondary features of text (quotations, references) suggest that there was also linguistic variety (Russian, German, French insertions). In the detailed introduction, Greek culture is understood through conception of eternity, involving past, present and future. V. Silkarskis distinguishes contours of Hellenism in the European culture, interweaving with Christian motives (providence of Socrates are compared with thoughts of Christ, stated in evangelists) and gaining dimensions of global

³ Plato. *Socrates defense in court and Critone*. Translated from Greek language by A. Smetona. Kaunas: Commission of Edition of the Ministry of Education books edition, 1935, p. 193.

sociocultural expansion.⁴ In order to avoid confusion while defining multilingualism as a phenomenon, criterion should be used as a basis, according to which the author, while writing / translating a text, is able to use more than one language. The most important is the way languages correlate with each other in the text (which is the main source language, and which is the translated language). Interference of native and other languages occurs here, for disclosure of which in the analyzed edition presumptions were made by the fact that at that time terminology of Lithuanian philosophical language had not been well developed; thus, Hellenisms had to be inevitably used in the translation text. Interference as a process and result in the work of bilingual or multilingual translator manifests by violation of contacting languages adjustment rules, although this can become an advantage in order to emphasize elements of authenticity of the text, to transplant adequately concepts in original language in case translation language lacks of equivalents (in such cases, explanations of original words can be provided in footnotes, brackets, taken to comments, etc.).

Linguistic dominant in translator's sense is the language, into which translation is made, however, he is at the same time is also multilingual creator of a new text, linguistic feeling of which will inevitably be of primary language (from which translation is made) in lingvocultural paradigm. In the analyzed Plato's translation into Lithuanian language, interference manifests in the way norms of the language, into which translation is made, would not be affected, at the same keeping some cultural codes of original language. It is subkind of interference facilitation (originated from English word *facilitate* - to help, to easen). Interference can be assessed in Plato's translation as lexic facilitation. Thus, interference can be understood in higher level, when linguistic expression becomes alternative and variant.

MULTILINGUALISM AS AUXILIARY THOUGHT EXPRESSION MEASURE

It is globally known that philosophic thought of Plato is complex and transplanted with difficulty in other languages. Nevertheless, the publicized in 1935 translation analysis of A. Smetona provides with a possibility to look more properly to having not formed at that time in Lithuania Plato's translation practice. Translator (as well as author of introduction and comments V. Silkarskis, who has made significant contribution to the quality of translation into Lithuanian language) in certain cases conceptualizes to the typical to the Greek consciousness philosophic text conception. In the fifth decade or even earlier, when translation was performed, philological tradition had not been developed, which could be used as a basis while writing a

⁴ Plato. Socrates defense in court and Critone. Translated from Greek language by A. Smetona. Kaunas: Commission of Edition of the Ministry of Education books edition, 1935, p. 11-205.

text in Lithuanian language. For this reason, translation can be related to adaptation, application to Lithuanian language, when philosophical terminology had to be transplanted in not fully formed standard Lithuanian language. The other circumstance is that translation with an introduction and comments was dedicated not only to specialists-scholars, but to school and wider society classes as well.⁵ Individual multilingualism and inventive methods of its application of translator show up here: linguistic dominant of Greek language is set in the way it corresponds Lithuanian language system and does not violate its norms. Translation of text into Lithuanian language reminds reconstruction. It has to be noted that duality of linguistic consciousness, which is unavoidable while translating, manifests by influence of one language to the other. It is evident in the analyzed Plato's translation into Lithuanian language. Linguistic duality rarely keeps balance. In case of translation, dominant will be that language, into which translation is made, and explanations and specifications will be provided in the other language. For example, a word apology is explained by Greek equivalent *συνλογία*, which means defense, attack, for this reason, *Socrates' defense in court* is sometimes called apology; Socrates used to call his learners friends, which in Greek language can also mean mates, thus, equivalents are given *ἑταῖροι* ir *φίλοι*.⁶

Plato's translation from Greek into Lithuanian language confirms modern providence about multilingualism of theoretical and practical nature. While generalizing, it has to be noted that multilingualism is a phenomenon, providing with a possibility to reveal typical to other culture world view, however, bilingual text (translation with many insertions of original language can also be considered bilingual) is always in a periphery of two cultures, it is a certain product of synthesis of two cultures. Words of more abstract meaning are often provided with Greek equivalents, by this way reflecting better conception as symbol, logic and expressive: Socrates is presented as predecessor of Christ in the introductory article. In order this description is adequately understood according to classic tradition, equivalents in Greek *παιδαγωγός εἰς Χριστόν* and Latin *praecursor Christi* languages are provided. Already since Aristotel's times, a well-known metaphor of a man as a politic animal is provided in Greek language *ζῶον πολιτικόν*. This metaphor is important while assessing the represented by Socrates position, according to which a person can not follow senses in his life. The interpreted philosophically by Plato evil as *absence of good* is explained by Greek phrase *ἀπουσία τοῦ*

⁵ Ibid., p. 205.

⁶ Ibid., p. 48.

ἀφαθοῦ. Abstract concepts of similar meaning at the moment of translation manifest had not been exactly named and defined in Lithuanian language, thus, translator A. Smetona and author of particularly detailed, equal to a separate study introduction (from 11 to 205 pages) V. Silkarskis, were fallen a difficult task to specify them, by providing words or their collocations in original language, this way writing a multilingual text. V. Silkarskis, as experienced translator and comments author, understands that transfer of Greek text in Lithuanian language is a difficult task, thus he often provides additional explanations, this way preventing from incorrect interpretations. Explanations are provided as narration by V. Silkarskis, by remaining direct links to translation of A. Smetona and founding on thoughts of other authors (Ciceronas, A. Mickevicius, G. Hegelis, etc.). At first sight, comments may seem eclectic, however, they are really prepared very competently, since one of the main developers of semantic field of Lithuanian philosophic terminology of the fourth and the fifth decades was V. Silkarskis (together with L. Karsavinas, V. Sezemanas).

Specifications (provided in brackets and footnotes) in Greek, more rarely in Latin languages can be often seen in the text. They are important in order to understand semantic content of Plato's translation and a wide historic-cultural context. Metaphoricity is one of language features. The purpose of metaphore is to adjust different points of view when common solution is impossible or hardly reached.⁷ In such cases, phenomenon of interference, as main component of multilingualism, has to be related to linguistic identification, the essence of which is determining of connections between analogic linguistic units in contacting languages. Presumption can be made that similar semantic text interpretation is also typical to A. Smetona. Edition and its introduction are designated to academic community, which during interwar had been quite well familiar with Greek language. Several cases of Lithuanian text metaphorization has to be noted while explaining conceptions and expressing them concepts in other languages: the taken from Anaksagor by Socrates philosophical conception *everything controlling mind* is given in Greek language *Νοῦς διαχοσμῶν τὰ πάντα*. A phrase, expressing the basis of Socrates world view is given in Greek language: *πάντα πλήρη θεῶν*. According to it, divine will affect everywhere and everything. Literature translator is the author of the translated text and he needs much more patience than to the author himself. Translator transfers the text to other culture. Basically, he rewrites it in a way echo of the original is heard in it and it sounds in other

⁷ Левек П. Эллинистический мир. Москва: Наука, 1989, p.93.

language as original. He is given a double task: to retain the original and to develop an original. Translator transfers the paper and raises it for the future, for other time. Extraordinary hearing is required to make the paper sound in nowadays voice and intelligibly.⁸

Greek words are usually given in footnotes or in brackets, although such cases are not very often. Sometimes description of philosophical concepts is changed by more acceptable to western tradition Latin language. Plato depicted Socrates' defense process so convincingly and expressively that it was hardly expressed in simple words, thus, the following Horatio's thought is used: *vos exemplaria graeca / Diurna versate manu, versate nocturna!*.⁹ Popular Latin phrases are also given: *mutatis mutandis, spiritus movens, a priori*.¹⁰ While reading the translation in general context, the meaning of it is not damaged. Presumption can be made that it is conscious change since Latin language is more acceptable to the addressee. In such cases, kind of interference and level of manifestation depends on different factors: type of multilingualism and its construction methods, structure and system of contacting languages.

In order to reveal the conceptuality of Plato's works, the following modern European languages are also used in an introduction: German, Polish, English. A. Mickevicius¹¹, is quoted in Polish language, a quotation of V. Solovjovas is given in Lithuanian language¹², thoughts of J. Goethe, F. Hegel, H. Heine¹³ are given in German language. Quotations, performing the role of explanations and specifications, are included in the introduction, they are closely related to the translated text of Plato: they help to understand certain statements, terms and proper words. Quotations of different languages, included in the Lithuanian text, make it heterogeneous from the aspect of modern science language. However, considering that A. Smetona and V. Silkarskis made their contribution to the development of Lithuanian philosophical terminology, such linguistic variety of the text can be considered as creative multilingualism, which occurred because of translation transposition. French linguist L. Tenje discusses the following linguistic mechanism: 'The essence of transmission or transposition is that words of separate meaning are attributed to totally different grammatical category, i. e. Semantic content of words also changes'¹⁴. According to the scientist, role of transmissions or transpositions evidence by

⁸ Writer and translator Dalia Staponkute answers questions of Viktorija Ivanova. [Rev.: 2016-08-10] <http://www.tekstai.lt/zurnalas-metai/vilna_ish_dragomanu>

⁹ Plato. Socrates defense in court and Critone. Translated from Greek language by A. Smetona. Kaunas: Commission of Edition of the Ministry of Education books edition, 1935, p. 122.

¹⁰ Ibid., p. 46, 110, 136.

¹¹ Ibid., p. 53, 134.

¹² Ibid., p. 186.

¹³ Ibid., p. 53, 120, 188.

¹⁴ Теньер Л. Основы структурного синтаксиса. Москва: Прогресс, 1988, p. 378.

neutralization of category differences. Typical structure of sentence is retained, since transposition means that at morphological level, dependence of words can change. Plato's translations language evolved for many centuries, it became more and more complex, was supplemented by more and more comments. Translator was given a task to transplant in Lithuanian language such abstract concepts - conceptions: ultimate evil, energetic nature, illusive happiness, etc.

Introduction deals with detailed discussion about personalities of the depicted by Plato Socrates and inspirer of Christianity Christ. It is stated that socratic ideas were thought through over again in teaching of Christ: „Lively truth is not a result of abstract thought, but fruit of internal breakthrough and renewal of human soul. Thinking makes only one of moments in that renewal which is even not the most important. According to Christ, only people of pure heart will see the God. Socrates declares basically the same“.¹⁵ To some semantically neutral Lithuanian words only context gives additional philosophical meaning: German equivalent *Der Satz vom Tugendwissen* is provided beside virtue and knowing, Plato is presented as predecessor of Christ by providing analogues in Greek and Latin languages *παιδαγωγός εἰς Χριστόν*, *praecursor Christi*. Multilingualism in the text manifests because of languages differences, on the other hand, a connection in translator's sense between different linguistic systems exists. Interference exists in all cases, although individual styles of the author and translator, world view, ability to use linguistic expression measures distance the original text from translation.

CONCLUSIONS

In the written in Greek language *Critone* and *Socrates defense in court* by Plato, dynamics of being was revealed according to antique tradition. Some metaphysical statements of Plato were personalized and concretized in the provided before translation detailed introductory article: larger part of the formulated by Socrates thoughts find response in Christianity, namely in teaching of Christ about life and essence of being. Lack of analogic concepts or terms in Lithuanian language, aim to relate platonic ideals with christian values (in introduction and comments) are main challenges which A. Smetona and V. Silkarskis had to face. It has to be noted that depth of thought is retained in the text of translation into Lithuanian language,

¹⁵ Plato. Defence of Socrates in court and Critone. Translated from Greek language by A. Smetona. Kaunas: Commission of Edition of the Ministry of Education books edition, 1935, p. 160.

introduction and comments, and while interpreting separate statements of Plato, philosophic tradition is retained.

Text has to be considered multilingual since it includes many different linguistic associations, references, quotations and insertions in other languages (Greek, Latin, German, French, Polish) which reflect linguistic consciousness of A. and V. Silkarskis. Knowing of one language provides with a possibility to realize knowledge about the world *a priori*. Knowing of other additional languages provides presumptions to form linguistic experience on the basis of the first learnt (usually native) language. Considering the circumstance that A. Smetona and V. Silkarskis gained higher education in universities of czarist Russia and he announced the first publications not in Lithuanian language, presumption can be made that conditions for multilingualism occurrence have to be related to a living period.

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DAUGIAKALBYSTĖS IR LITERATŪRINIO VERTIMO VAIDMUO PERKELIANT KITAKALBES SĄVOKAS Į LIETUVIŲ KALBĄ

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Santrauka

Skolinių vartoseną neabejotinai susijusi su daugiakalbystės reiškiniu, kuris yra daugiaplanis, reikalaujantis kompleksinės analizės ir aptarimo iš skirtingų požiūrio taškų. Globalizacijos ir kultūrinės unifikacijos sąlygomis daugiakalbystės fenomeno tyrimas įgyja neabejotiną mokslinę reikšmę, apimančią žymiai platesnę problematiką nei kalbų struktūrinę sąveiką ar jų funkcinius suskirstymus. Paprastai daugiakalbystė suvokiama kaip kelių kalbų mokėjimas reguliariai vartojant kurią nors vieną kalbą priklausomai nuo situacijos. Viena iš svarbiausių šiuolaikinės kultūros prezumpcijų – kalbos, kaip nepastovios minties generavimo terpės, akcentavimas. Konceptualus požiūris į kalbą leidžia išskirti platų probleminį lauką, kurio svarbi dominantė – atidumas žodžiui, jo raiškai. Leksinę ir semantinę interferenciją Platono *Sokrato gynimesi teisme* ir *Kritone* sąlygoja supratimas, kad kalba yra vienas iš svarbiausių kultūros komponentų. Kiekviena kalba tarsi autonominė realybė, su savo vidine struktūra. Kita vertus, kalba labai universalus dalykas, padedantis išreikšti žinių apie žmogų, religiją, papročius visumą. Kalbinėmis priemonėmis Platono *Sokrato gynimesi teisme* ir *Kritone* konceptualizuojamas

daugiakalbystės fenomenas, siekiant perteikti svetimą kalbinį mąstymą ir pasaulėvaizdį. Leksinėje ir semantinėje interferencijoje galima išvelgti facilitacijos, kaip tam tikro kalbų sąveikos būdo, požymių. Jai būdinga tai, kad kad sakinyje konstruojamas pagal pirminės kalbos modelį, tačiau išlaikant antrinės kalbos ypatybes (analizuojamas vertimas atliktas 1924-1925 metais, kai dar trūko lietuviškų terminų ar jau esami buvo netikslūs). Lietuvių ir graikų kalbų sąveika A. Smetonos atliktame vertime akivaizdi, nors vertimo tekste gausu nuorodų ir įvairių autorių citatų kitomis kalbomis (vokiečių, prancūzų, lenkų). Atkreiptinas dėmesys, kad įvadą ir komentarus parašė graikų literatūros specialistas V. Šilkarskis, paskelbęs straipsnių klasikinės literatūros tema rusų ir lietuvių kalbomis.

Pagrindinės sąvokos: daugiakalbystė, vertimas, kalbos kodas, interferencija, kalbinė savimonė.

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