

LEXICAL QUANTOR AS A REPRESENTATIVE OF LINGUISTIC KNOWLEDGE IN TRANSLATION

The article dwells on the basic characteristics of a lexeme as a unit of translation. It has been proved that a word possesses an information structure which should be taken into account in the translation process. A lexical quantor has been offered as a suitable term to designate the informative structure of a word both in linguistic and philosophical aspects. A lexical quantor may serve as a unit of translation as it contains all important information (linguistic, pragmatic, cultural, and cognitive) as for the plane of content. Key words: lexical quantor, translation, unit of translation, information.

Translation generally deals with two major problems: the way of establishing correspondences between the source text and the target one, and the creating of the model (models) of translation activities. In this respect the question arises what is to be considered as a unit of translation in the process of translation activity. Taking into consideration the discrepancies in the structural and semantic structures of different languages, we must admit that it results in a variety of expressing the plane of content. This fact may be the reason of considering the unit of translation ranging from a letter (a phoneme) to a text segment or a text as a whole. Some scholars [10, p.88.] argue that a translaceme must be viewed as a unit of translation. The translaceme reflects the constant of translational correspondence of the plane of content with its specific plane of expression within a certain segment of the text [10, p.89]. This vision of the problem is closely associated with the linguistic aspect of translation. Evidently this aspect along with cultural, pragmatic and cognitive issues should be considered as the decisive one in determining of the unit of translation. It seems quite reasonable to use the term which could embrace all these parameters.

In this article an attempt has been undertaken to fill in this gap offering the term “a lexical quantor”[1]. In this respect a task of paramount importance for us is, therefore, to elucidate the nature and major characteristics of the term under discussion.

The very word combination “lexical quantor” implies its relationship to linguistic phenomena (‘lexical’, i.e. associated with a word or vocabulary). Obviously, the second element of the word-combination (‘quantor’) may present some difficulties in its comprehension. Traditionally this term – quantum –or in Ukrainian terminology ‘kvantor’ is peculiar both for logic and linguistics. In linguistics it is understood as the words with quantitative semantics (‘everybody’, ‘some’, ‘few’, ‘many’, etc.) cardinal numerals in particular. In the languages of the world they are manifested by quantum pronouns and pronominal adverbs (‘everywhere’, ‘always’, ‘the whole’ etc. [See 7, p.206].

This term is also frequently used in mathematical logic where it is treated as its symbol, a logic operation which gives a quantitative characteristic for a number of objects to which the expression belongs and which is the result of its application [8, p. 223].

In another encyclopedic source we can read that the term (Lat. quantum meaning how many/much) is a logical equivalent of the words, such as ‘some’, ‘exists’, etc., operators that formalize in calculation of predicates the logical properties of these expressions [9, p.570].

The latter definition focuses on the combination of both linguistic and logic understanding of the term. Thus, we may assume that this term may be viewed both as philosophical one (Q-1) and a linguistic one (Q-2). However, in this paper it is suggested its viewing somewhat differently. Here this term is rather a homonym of the previous two (Q-1 and Q-2) and is the result of blending of two words ‘quantum’ and ‘operator’ – ‘quantor’ (Q-3) meaning “an operator of the categorization of a language worldview which renders a certain quantum of relevant information about the surrounding world”. This approach justifies the usage of the term “quantor” in English terminology as the existing words ‘quantum’ or ‘quantifier’ and ‘operator’ in the language may be considered the constituents of the suggested blending.

Lexical quantor implies the rendering of information about the cognitive process of the surrounding reality within the framework of a certain verbal mechanism. Thus, the lexical quantor represents a certain structure of knowledge (a priori and a post priori) manifesting its epistemic characteristics and, being a part of a language system, may stand out as a cognitive verbal unit of language and speech. The epistemic

character of this unit is quite evident and conforms to the structure of the language. The plane of form of the lexical quantor corresponds to a lexeme, a word combination, or a phrase while its plane of content is represented by the information as a totality of knowledge and concepts of particular speakers.

Lexical quantor may look akin with other long established terms in linguistics and general science sharing some features but still remaining different. Here, we mean first and foremost, the terms which have already been in wide use, such as an informeme [11] and sapienteme [2]. The term of “informeme” is used as a unit information which is rendered in the information space of a Man and the Universe where the thoughts are the results of autogeneration process of the simultaneous input and output of huge torrents of informational and thinking waves (quanta of thoughts) [11, p. 172-173]. The informeme is a constituent of the universal the only informational think-and-see language as more than 95% of information is perceived by a man with his eyes. It is the eyes that perceive the information hundreds times quicker than ear channels. [11, p. 175]. The similar ideas as for the information entity of a word is expressed by Jonathon Keats in his book “Virtual Words: Language on the Edge of Science and Technology” where a word is considered to be a “qubit” – a unit of quantum of information [12].

In this respect, the terms “informeme”, “qubit” may be viewed as a hyperonyms for the term “lexical quantor”; on the other hand, it may be viewed in terms of the informational model of the Universe which, in its turn, is an essential quality of the physical worldview and reflects the general conception and the informational reality of the nature as well as generalizes material, logic, hypothetic and other models of world formation. [11, p. 144].

So this term may be rather used with methodological purposes than an instrument of a cognitive philological analysis. The notion of an informeme may enable penetrating into the essence of linguistic phenomena from the point of view of the cognitive process being accomplished by a man within the activity approach to the study of the phenomena of the surrounding reality disclosing the informational code of a man and the Universe.

The notion of “sapienteme” introduced into linguistics by Yevgeniy M. Vereschagin and Vitaliy G. Kostomarov [2], takes into account both the informational component and the linguistic status of a linguistic unit but is restricted to a linguocultural sphere of a certain ethnos. The genesis of a sapienteme is described as a process that starts from the most generalized idea which may be either devoided of nomination or may possess a composite and non-use character. Then this idea having become more complicated (being more specified) transforms into a notion which receives nomination in a national language. Some elements of a priori knowledge, so to say, are characterized by a vertical genesis, and their transition to a horizontal level is a contribution of the genius of a certain nation, its soul in cognition of visible and non-visible world.

This is vertical and horizontal on-going learning of the world by a man and then its transition, as we assume, within a certain non-verbal–verbal mechanism. This mechanism we suggest calling a sapienteme [2, p. 840].

The theory of a sapienteme by Y. Vereschagin and V. Kostomarov is sufficiently grounded in a theoretical context and verified by evidential basis. Though it can hardly bid for universality as it is aimed only at one important but not comprehensive aspect of cognition – culture. On the other hand, these ideas are not quite new and we can agree with Yu. Stepanov that the term of ‘sapienteme’ was preceded by the views of Karl Popper (from 1967 to 1979) when he spoke of ‘objective knowledge’, ‘epistemology without a cognizing subject’, the third world as the world of objective knowledge’ [2, p. 1033; see also 4, p. 44; 5], and the idea to describe the world of knowledge goes back as far as the times of Plato. However, this, in no way, diminishes the importance and topicality of the theory under consideration for linguocultural studies. A sapienteme being a verbal and non-verbal unit of linguocultural code differs from a lexical quantor. The latter takes into consideration a verbal manifestation of knowledge structure laying emphasis on both cultural and non-cultural factors and, thus, appears to be a verbalized segment of the categorization of the language worldview. So, here the term “lexical quantor” is a hyperonym as for the term “sapienteme”. Likewise sapienteme a lexical quantor possesses a complicated structure incorporating various types of information among which there’s a tangible portion of cultural information. Alongside with this information it also renders pragmatic, ideological, political, economic, and other types of information. This converts a lexical quantor into a cultureme, pragmeme, ideologeme, politologeme, economeme respectively in the process of realization of the knowledge structures which this lexical quantor contains. This assertion may be illustrated as follows:

Q qi, Q qe, Q qpr, Q qp Q qc

etc.

where Q – a lexical quantor

qi – quantor-ideologeme

qe – quantor-economeme

qpr – quantor-pragmeme

qp – quantor-politologeme

qc – quantor-cultureme etc.

On the other hand, a lexical quantor may be considered as a linguistic sign which serves to exteriorize the thought. The combination of linguistic (lexis) and extra-linguistic (information, mind) in a lexical quantor makes it possible to reflect the surrounding reality in its spatial and temporal entity. This entity is reflected both in a language consciousness of a speaker and linguistic units of different types and levels.

The linguistic unit embodied in a lexical quantor may be represented by a variety of word-forming structure, i.e. a lexical quantor as a verbalized quantum of information about the surrounding reality may be expressed by a non-derived lexeme, a derivative, a compound word or even a phrase, i.e. by a nominative unit.

It is obvious that a more complicated structure will be characterized by a higher semantic load and, thus, will contain more information about the concept it designates (Cf.: $Q = q_1 + q_2 + q_3 + \dots + q_n$, where Q – a lexical quantor, $q_1, q_2, q_3, \dots, q_n$ – quanta of information represented by the semantics of the components of a word-building structure). So the role of word-formation patterns is of paramount importance for the linguistic presentation of knowledge by a lexical quantor as each structural element of the lexical quantor stands for a certain quantum of information. It should be noted that the very sum of the meaningful constituents of a lexical quantor doesn't render the whole epistemic nature which is inherent for it. It is only realized in totality with pragmatic, cognitive, discursive factors in the communication process, i.e. transference of knowledge, its processing, and perception.

Thus, it is necessary to take into account the linguistic status of a lexical quantor (as a nominative unit of language and speech), its realization in actual speech, i.e. discourse taking into consideration its cognitive characteristics so that to understand its nature. It is also necessary to focus on the semiotic nature of a lexical quantor, its place in a language semiotic system, mechanism of its genesis and its functioning in speech. Such an approach would conform to the established triad "form-content-function" of the methodological principle of the study of linguistic phenomena taking into account its interpretation in interdisciplinary and intercultural perspective. This perspective implies the disclosing essential features of a lexical quantor not only as a linguistic sign but also as a designator for the concept it stands for. It seems appropriate here to mention the assertion of Anatoliy M. Pryhodko who emphasized that linguistic conceptology doesn't duplicate the object and subject-matter of linguistic semiotics at all by using a new terminology but is a turning point in a scientific understanding of lexical semantics where the cognition process is reflected at a new turn of an evolution spiral of linguistics [6, p. 7].

We should state that a lexical quantor is a polyhedral psychically and mental linguistic formation which is a substitute for a certain amount of knowledge obtained in the process of object and cognitive activity of a man which is necessary for a successful communication. It is characterized by certain semiotic, linguistic, epistemic, cognitive, and discursive features which should be taken into account while analyzing its nature.

On the other hand, a lexical quantor may well serve as a unit of translation as it contains all important information (linguistic, pragmatic, cultural, and cognitive) as for the plane of content. Taking account of these characteristics of a lexical quantor in the process of translation makes possible to achieve adequacy and accuracy of rendering information of the source text in the target one.

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11. . . . / - . : , 1996. – 214 .
12. Jonathon Keats Virtual Words : Language on the Edge of Science and Technology. – Oxford University Press, USA (October 19, 2010), 2010. – 192 p. (qubit – a unit of quantum of information)

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ЛОГІКА КОМУНІКАЦІЇ ІСТОРИЧНИХ ЛОГІК ЯК ЧИСЛЕННЯ ДЕФІНІЦІЙ