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АКТУАЛЬНЫЕ ПРОБЛЕМЫ ЛИНГВИСТИКИ И ЛИТЕРАТУРОВЕДЕНИЯ

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The description of the translation strategy of the movie trilogy is one of the main objectives of this section. Movie trilogy “The Lord of the Rings” was translated several times, but the director’s version, which is the object of this study, has only one translation made by Positive Multimedia Studio. The translation of poems is performed by two strategies: borrowing of earlier translations and creating a new translation.

Foreign language fragments in the movie trilogy are presented by inserts in the fictional languages of Middle-earth. It corresponds with the genre of fantasy and objectives to show a fictional world in its fullness. The translation of foreign-language inserts in the Russian and English versions is performed by subtitling and, in some cases, voice-over.

The study of intermedial approaches that are applicable to literature and movie provides a glimpse into the work from a different standpoint. This approach allows us to investigate the interaction of different types of art, which implements a multidisciplinary approach in modern philology.

Endnotes

5. *Isagulov N.* Intermedialnost v Literature: K Opredeleniyu Ponyatiya [Intermediality in Literature: to the Definition of the Notion]. Materiali Vseukrainskoi aukovoi studentskoi konferentsii “Zistavne vivchennya germanskikh ta romanskikh mov i literature” (March 22–23, 2011). Donetsk: DonNU, 2011. V.1. P. 115–117.
6. *Hansen-Love A. A.* Intermedialitat und Intertextualitat. Probleme der Korrelation von Wortund Bildkunst – am Beispiel der russischen Moderne.— Wiener Slawistischer Almanach. Dialog der Texte, Sonderband II, Wien, 1983, S. 291–360.
7. *Scher S. P.* Notes toward a Theory of Verbal Music. Comparative Literature. Vol. XXII. 1970. № 2. P.147–156.

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University Mottoes: Style and Functions

University mottoes endowed generally with such stylistic feature as intertextuality, fail to function the way they should do. As opposed to the Latin mottoes, the English ones are more comprehensible and the communicative function is achieved by means of stylistic devices.

Keywords: intertextuality, motto, function, stylistic devices.

“What is a motto? I dunno, what is a motto with you!?” A joke from The Lion King excellently describes the attitude of a student towards his/her university’s motto. It is either in a foreign language, particularly Latin, or fails to function the way a real motto should.

Let us see what a motto is, in general, and what is the goal it pursues. First of all, note that a motto should not be confused with a slogan. A slogan is a catchy phrase used to attract members and clients by organizations, whether they are commercial or not, whereas a motto is a phrase containing a belief or an idea, either for an individual or an organization. The origin of mottoes goes back to the late 16th century and is generally attached to a heraldic design.

Despite the difference between a motto and a slogan, they both claim to be the most effective means of drawing attention to one or more aspects of a brand. “Higher education has entered the era of competition... Everywhere, communication is necessary if a school wants to stay in the race, to stand out, to be visible and regarded positively. Academic excellence alone is no longer enough: one also needs to “get the message out.””¹

Little is known about the origins of the universities’ mottos, but a range of web resources offer translations or comments on them. For further observations, specifically British and American universities’ mottoes are targeted.

As a result of the analysis, University mottoes can generally be classified according to the language they are represented in. These are Latin and English. The Latin mottoes, the characteristic feature of which is intertextuality, in their turn can be classified as religious and non-religious. Examples: non-religious – *Experientia Docet* – experience teaches (University of Derby); religious – *Magnificat anima mea dominum* – My soul doth magnify the Lord (University of Dundee). The English ones as well are religious and non-religious. Examples: religious – *Be Still and Know* (University of Sussex); non-religious – *Create the difference* (Staffordshire University).

A range of websites offering translations of Latin mottoes and commenting on that issue, is itself an evidence that Universities should consider and perhaps overview their mottos. Here are some comments: “Meant to inspire students to great heights of academic excellence, universities’ mottoes often lack one thing: a translation.”² “Recently I read some interesting mottoes for colleges and universities and I did a little searching to find more... What is striking is how many educational institutions had at their very core, a deeply religious or spiritual impulse... Of course, that impulse has long since, been abandoned.”³ Consequently there arises a question, where to learn about the uniqueness of a particular educational institution if not from its motto.

Sticking to Jakobson’s model of the functions of language, advertising texts prove to belong to the conative ones. The criterion used to establish the function of a statement is Arcand and Bourbeau’s intention-based one: “The dominant function is the one that answers the question, ‘With what intention was this message transmitted?’”⁴

Let us refer to one of the characteristic features of the mottoes, intertextuality. Graham Allen summarizes Kristeva’s notion of intertextuality quite well when he states: “The fundamental concept of intertextuality is that no text, much as it might like to appear so, is original and unique-in-itself; rather it is a tissue of inevitable, and to an extent unwitting, references to and quotations from other texts. These in turn condition its meaning; the text is an intervention in a cultural system.”⁵ The term itself was coined by the Bulgarian-French philosopher and psychoanalyst Julia Kristeva in the 1960s.

The two types of intertextuality, offered by James E. Porter, best describe the cases they are used in: “We can distinguish between two types of intertextuality: iterability and presupposition. Iterability refers to the ‘repeatability’ of certain textual

fragments, to citation in its broadest sense to include not only explicit allusions, references, and quotations within a discourse, but also unannounced sources and influences, clichés, phrases in the air, and traditions. That is to say, every discourse is composed of ‘traces’, pieces of other texts that help constitute its meaning.”⁶ The iterability type evidently fits to the intertextual feature of the university mottoes. That is to say not the specific text, from which the quote was borrowed, but the credibility of its source is important in this case. As a result of some research, it was found out that most of the quotes borrowed by the universities are from the Bible.

The influence of religion, particularly Christianity, on the educational system of the Great Britain cannot be underestimated. Religion and education have always been correlated and interrelated throughout the history. Here are some facts offered by encyclopedias just to prove this statement: “A typical charity school at Burrough Green, Cambridgeshire, founded in 1708... was required ‘diligently and faithfully teach and instruct in reading of the Holy Bible.’”⁷ “For the first six centuries of its existence, Cambridge, as well as Oxford, was a seminary, and until 1871 fellows were required to be celibates in holy orders.”⁸ Nevertheless, “the two ends of the intertextual process cannot be regarded separately: a function can only exist in the successful communication of producer and recipient.”⁹

According to the classification, another type of mottoes to be observed is the original ones. Their characteristic feature is that the effect produced on the audience is reached by means of stylistic devices, also called rhetorical devices or figures of speech. Examples: alliteration — *Learn and Live* (The Open University); assonance — *Thought the harder, heart the keener* (University of Essex).

As opposed to the Latin mottoes, the English ones are comprehensible and to some extent resemble advertising slogans, which make them up-to-date mottoes. I would rather accept that education is an institution that is founded on tradition and to replace the traditional mottoes by some contemporary ones would be just unreasonable. The suggestion is that the Latin mottoes should be accompanied by translation and comments on their origins.

Endnotes

1. Noir sur Blanc Agency. Higher Education and the Challenges of Communication: white paper. France. P.5.

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Freshman Guide as an Efficient Tool of TSU Positive Image Creation

This article first considers the Freshman Guide as an informative and advertising edition which creates university positive image by the example of TSU Freshman Guide mockup in English.

Keywords: guide, university discourse, positive image creation