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У ПЕРЕКЛАДОЗНАВСТВІ

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**LITURGICAL TRANSLATION
IN UKRAINE AND POLAND:
A COMPARATIVE APPROACH
TO TEXT, RELIGION AND CULTURE**

Lviv — 2024

ЛЬВІВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ ІМ. ІВАНА ФРАНКА
НАУКОВЕ ТОВАРИСТВО ІМ. ШЕВЧЕНКА

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ДО ТЕКСТУ, РЕЛІГІЇ ТА КУЛЬТУРИ**

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The study lies at the intersection of translation studies, cultural history and theology and focuses on a comparative exploration of the liturgical translation of Ukraine and Poland through the prism of theoretical postulates, historical facts and textual criticism. The three sections of the book, which describe issues of theory, history and criticism of liturgical translation through the Ukrainian and Polish cultural contexts, create a well-balanced systematicity of this research.

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***Dedicated to Ukrainian Warriors
who helped the Ukrainian Sun to rise:
Their paid price is enormous;
the enemy's crimes are unpardonable.***

*Where are you now, oh torturers of nations?
Where is your Majesty; your power — where's it gone?
You will no longer have the quiet, sacred places
To lay unholy waste upon.*

*My nation is! My nation lives eternally!
And no one will destroy my nation's life!
It constantly grows young internally,
Its soul with tenderness and fury rife.*

Vasyl Symonenko
translated by Andriy Chyrovskyyi

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Introduction

Liturgical translation has received much less attention than biblical translation. Its origin defined this status: liturgical texts are mainly secondary to biblical prototexts, their phrasing and symbols. Although liturgical books have been revered with great piety, their presence and visibility in national cultures have been influenced by ecclesiastical rules on the use of languages, the dynamics of book writing and printing, and the challenges of nation-shaping and state-building. The progress made in considering religious translation as a specific field of translation studies has stimulated the extension of this field to include liturgical texts. In general, it is helpful to divide religious translation into three branches: biblical translation (or the translation of sacred texts of the highest authority, given the large amount of existing literature), liturgical translation (covering the linguistic, cultural and social issues of poetics and reception), and catechetical translation (sharing many theoretical issues with sci-tech translation). Liturgical literature is sometimes understood broadly: from the material of the Liturgy to catechism and religious instruction, i.e. prayers, the canon of the Mass, offices and so on [Brückner 1904:89]. However, this book focuses more specifically on euchographic and hymnographic texts, i.e. prayers and hymns, which can act with the same emotional and evangelising power. The cultural experience of this type of translation is illustrated by the ecclesiastical history of Ukraine and Poland, which are neighbouring countries but borderlands for Eastern and Western Christianity. In this book, we will confine ourselves to Orthodox and Catholic areas, even though the Protestant liturgical heritage is also fascinating from the viewpoint of genre, since, in some Protestant texts, it is even more challenging to draw the line between prayer and religious poetry.

The structure of the book mirrors the most obvious division of translation studies into theory, history and criticism. The first part deals with theoretical principles and ideas that are fundamental to liturgical translation and essential to the comparative study of liturgical traditions. It opens with the general idea of comparison in research and the ways in which it can be used to explore specific dimensions of religious histories and texts from the perspective of translation. The theoretical parameters for assessing a liturgical text are derived from the possibility of identifying the components of equivalence, understanding pitfalls of the status of languages, and appreciating the appropriation of paratextual features in liturgical practice. The chapter on the titles of liturgical books clarifies how the titles themselves can contribute to an understanding of liturgical translation and how they should be translated in today's publishing industry.

The second section offers insights into the cultural, literary and ecclesiastical history of Ukraine and Poland. Covering the period of a millennium, the study shows how different periods shaped different attitudes to and reception of liturgical texts and their role. Language was a crucial factor in the Middle Ages: the comprehensible Church Slavonic language stimulated the rise of Early Ukrainian literature, while Latin had no similar effect on Early Polish literature. Conversely, the advance of printing in the Catholic world had a positive effect on Polish religious writings, which were later copied in the Ukrainian Orthodox environment. For centuries, Ukrainians and Poles lived in the same countries: the conditions of the "long 19th century" made these nations stateless and helped them search for their identity through liturgical translations. The emergence of independent or semi-independent Ukrainian and Polish states created various – more, less or no favourable – milieus for the development of liturgical translation in the two countries or pushed its development beyond the borders of one country.

The third part demonstrates how different linguistic tools can be applied to interpret and assess the quality of the translation of specific liturgical features. The texts represent both the Byzantine

and Roman rites: the Office for the Dead (emotion terms in the Funeral Vigil and in “Dies irae”), the Creed (two versions and their interpolation of political history), the Byzantine Marian Hymn (feminist reading of religious texts) and the Roman Passio (Cognitive Poetics and the believer’s perception).

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2. Shmiher T. Dogmatic equivalence: a key to liturgical translation? // Іноземна філологія. Львів, 2022. Вип. 135. С. 100-112.

3. Shmiher T. Musical dimensions of quality judgements in liturgical translation // Науковий часопис. Серія 9. Сучасні тенденції розвитку мов / Нац. пед. ун-ту ім. М. П. Драгоманова. Київ, 2022. Вип. 23. С. 88-96.

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5. Shmiher T. Liturgical Translation in Europe’s Medieval East: Matters of Civilization and Textual Praxis // East/West: Journal of Ukrainian Studies. 2023. Vol. 10, no. 1. P. 137-154.

6. Shmiher T. Early modern time in the Ukrainian and Polish histories of liturgical translation // Kultúrne dejiny / Cultural History. 2022. Vol. 13, no. 2. P. 199-225.

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12. Shmiher T. Translating the Symbols of Triduum // Translation Studies: Theory and Practice / Yerevan State University. Yerevan, 2022. Vol. 2 (2 (4)). P. 39-47.

13. Shmiher T. The Creed for the Ukrainians and Poles: linguocultural histories of texts // Волинь філологічна: текст і контекст. Луцьк, 2022. № 33. С. 194-207.

14. Шмігер Т. Потреби критики літургійного перекладу в Україні // Голоси й відлуння античності. Donum natalicium Andreae Sodomorae: матеріали Всеукр. наук. конф. до 85-річчя проф. А. Содомори (Львів, 16 груд. 2022 р.). Львів: ЛНУ ім. Івана Франка, 2023. С. 243-250.

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