

ISOMERISM IN LINGUISTICS AND TRANSLATION STUDIES: AN EXTENSION OF THE CATEGORICAL PARADIGM

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Abstract:

The universal scientific category of isomerism is considered in linguistic and translation aspects. Being one of the possible types of relationships between the original and the translation, isomerism presupposes parallelism and identity of elements of different linguistic levels of the primary and secondary texts. The latter are accompanied by differences in the functions performed by these elements.

Keywords: universal category; isomerism; linguistics; translation studies; auto translation

Introduction. The current state of linguistics and translation studies largely reflects the main processes occurring in the broad and multifaceted scientific continuum of world science of the 21st century, the most important feature of which is the obvious tendency to unify existing approaches to solving scientific problems in various fields of human knowledge. Most existing theories of language and translation have a number of similar features: the use of interdisciplinary and comprehensive approaches to the analysis of linguistic and translation phenomena; synthesis of humanitarian, exact and natural science knowledge; the widespread use of multi-paradigm approaches to consider and solve current issues in these scientific fields; expansion of the methodological foundations of linguistic and translation studies based on the achievements of a comprehensive systematology; expanding the range of subjects in linguistics and translation studies; an increase in the number of scientific categories that make it possible to describe the main processes in these humanitarian fields.

Literary review and methodology. The dominant trends towards scientific unification and integration, aimed at creating theories of a higher level, have significantly expanded the traditional

categorical paradigms of linguistics and translation studies through such general scientific neo-categories as entropy, symmetry and isomorphism [1–7], which came to these humanitarian disciplines from various scientific fields. Another neo-category of modern linguistics and translation theory is the category of isomerism. In chemistry, isomerism is defined as a phenomenon consisting in the existence of substances (mainly organic) that are identical in molecular composition and molecular weight (percentage composition), but differ in the structure or spatial arrangement of atoms and, as a result, in physical and chemical properties [8, 9]. Substances having the above characteristics are called isomers. The most popular classical examples of chemical isomers are diamond and graphite. It is the phenomenon of isomerism that underlies the multiplicity and diversity of organic compounds existing in the world around humans.

The phenomenon of chemical isomerism was discovered in 1823 by J. Liebig. In 1830, J. Berzelius introduced the term “isomerism” into scientific use (from ancient Greek ἴσος – “equal” and μέρος – “share, part”). The Swedish scientist suggested that differences in the properties of substances of the same composition are due to different spatial arrangements of atoms. The phenomenon of isomerism in chemistry received a genuine and convincing explanation in the second half of the 19th century. In the works of A.M. Butlerov (structural isomerism) and Ya.G. Van't Hoff (spatial isomerism). Structural isomerism is the result of differences in the chemical structure variation of a substance, and spatial isomerism (stereoisomerism) is the result of differences in the spatial configuration of molecules. Chemical transformations, as a result of which structural isomers transform into each other, are designated by the term “isomerization.” The isomerization process explains the nature of the emergence of both already existing chemical substances and substances that currently exist only hypothetically, but whose possible appearance can be predicted. Some chemists (for example, G.E. Armstrong), recognizing the existence of the phenomenon of isomerism, suggested using the term “allotropy” instead of the term “isomerism” (from ancient Greek ἄλλος - “other” and τροπος - “turn, property”), which in its internal form reflects the idea that substances with identical composition have obvious distinctive properties.

Subsequently, the concept and category of isomerism began to be effectively used to describe and understand phenomena that were outside the subject field of chemistry. Thus, O. Gan and I.V. Kurchatov was opened in the 20-30s. XX century the phenomenon of nuclear physical isomerism, which was of fundamental importance for the development of the theory of the structure of the atomic nucleus. Then the phenomena of biological [10], social and geological isomerism were discovered and described. Modern researchers consider it possible to also include linguistic and speech phenomena among “other” phenomena that can be considered in the context of the category of isomerism, primarily structural isomerism. As in the natural science subject area, so in various humanities, isomerism is defined as follows: complex constructs can be identical in the composition of elements of hyponymic (species) levels, but due to the different order of arrangement of these elements in systems, the constructs have different properties and functions.

Thus, considering the phenomenon of isomerism in word forms and syntactic constructions, S.G. Barbuk characterizes isomerism as a regular linguistic category and notes that this phenomenon can serve as evidence of particular and general systematicity for systems of the same kind (in this case, linguistic systems). Such a study of linguistic isomerism aims to identify the causes of the emergence and existence of isomerism at various linguistic levels, as well as the classification of this linguistic phenomenon by formalizing linguistic material and its meaningful interpretation. The main hypothesis of the study is defined as the indisputable correspondence of linguistic isomerism to mathematical isomerism with the recognition of certain distinctive features in each species. S.G. Barbuk notes that the proposed systemic

concept of linguistic isomerism allows us to draw the following conclusions.

Discussion and results.

1. Isomerism can be defined as a symmetrical-asymmetrical phenomenon of natural language.
2. Isomerism has a multi-level nature (from the level of phonemes and letters to the level of syntax) and varying degrees of isomerization at different language levels. This is proof that the existence of a hierarchical-non-hierarchical language system is impossible without isomerism as a type of isopolymorphism.
3. Isomerism can have various structural classifications.
4. Isomerism reveals an obvious connection with many linguistic processes (word formation, inflectional), as well as with the process of language borrowing.
5. Isomerism has an obvious connection with the main grammatical categories, which indicates the ability of this phenomenon to connect elements of the language system.
6. The process of isomerization of the language system is permanent.
7. Isomerism is associated with linguistic and extralinguistic factors [14. P. 391].

The primary (original) text and the secondary text derived from it are, of course, object-systems and hypothetically can be identical in composition (primarily in the composition of linguistic units), but differ in the relationship of the elements included in their compositions. The isomerism of the elements of the primary and secondary texts is the result of rearrangements of the elemental composition of the original. Examples of intertextual isomerism are presented in various forms of intralingual translations. When language systems differ, we can talk about isomerism of individual text levels, about level isomeric symmetry. Thus, relatively recently, the category of isomerism began to be used to understand the phenomena of interlingual translation and, above all, literary translation. As has been repeatedly noted in special studies, literary texts are regularly polysemantic and ambiguous. These characteristics are largely due to the violation of the principle of conventionality of a linguistic sign. V.A. Pishchalnikova notes that in order to achieve an aesthetic impact, the author of a literary text often resorts to “the use of a linguistic unit to represent meaning, which is not conventionally correlated with it in any way, either by nuclear or peripheral semes, or associatively” [13. P. 12].

Thus, the aesthetic effect is achieved due to the deviation of the cognitive structure, objectified by the author, from the structure of the prototype, fixed in the mind of an ordinary native speaker. The author's originality of the literary text receives the following comment: “A mythopoetic space of culture opens up, where there are no restrictive definitions, and therefore subjective images dominate”. Violation of the principle of conventionality creates a regular convention of literary literature and continues in the field of literary translation. Based on the analysis of the relationship between the original and the translation of a literary text, we can conclude that literary translation also takes place only if the principle of violation of conventionality is observed. The translated and original text contain markers that indicate the presence in the translator's mind of integrative cognitive structures that unite the system of figurative concepts of the original and translation. The principle of violation of convention, interpreted as semiotically deviant speech behavior of an individual, is reconstructed by the translator in literary translation. However, the degree and nature of semiotic deviations in the original and translation are regularly not identical, which is determined by differences in the linguistic and cultural environment, as well as the personality and experience of the translator.

It should be noted that the considered English lexical units, which act as translation units, in a certain sense are also translation isomers. Being full-valued lexical units, these units within “their” language have specific meanings, a certain semantic and conceptual scope and perform a number of

mandatory functions in the semantic and cultural space of “their” text. The translator deals primarily with meaning. Thus, from the point of view of the category of meaning, lexical units, having similar or different denotations, acquire different meanings (semantic variants) and a different set of functions in different texts and in different cultures. The functional differences of the isomer units, due to systemic differences in the languages and cultures of translation, are compensated and corrected in the broad semantic, poetic, cultural and historical context of each poetic text, which makes these poetic texts phenomena of national and world literature and culture.

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