DOI: 10.26565/2227-8877-2020-91-19

УДК 37.018:81'243"*1930"*

TEACHING TRANSLATION: UNIVERSITY COURSES IN «TRANSLATION THEORY AND PRACTICE» OF THE EARLY 1930s

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The article describes the programs of the first academic institutions, which started running translation courses as early as the 1930s: the Ukrainian Institute of Linguistic Education set up in Kyiv (with a branch in Kharkiv) in May of 1930 and the Moscow Institute for Modern Languages founded in July of the same year. The article shares new archival findings and analyzes the content of two syllabi in translation studies. The first course entitled "Translation Methodology" and compiled by Mikhailo Kalynovych was designed for the second-year students for the 1932/33 academic year in Kyiv/ Kharkiv; the second course "Theory and Practice of Translation" was compiled by Dmitrii Usov in Moscow in 1934. Usov's course is made public for the first time here. The comparative analysis of these two documents demonstrates that both programs addressed a wide range of issues that extended far beyond purely practical concerns. The article also provides brief information on the scholars who stood at the origins of the new discipline of Translation Studies several decades before its official recognition (Mykola Zerov, Mykhailo Kalynovych, and Dmitrii Usov). The article also discusses

the lists of recommended literature to the syllabi, which proves that Russian and Ukrainian scholars worked with a close eye on each other's achievements, programs, and developing ideas.

Key words: Dmitrii Usov, Moscow Institute for New Languages, Mykhailo Kalynovych, Mykola Zerov, translation studies syllabus, translation teaching, Ukrainian Institute of Linguistic Education.

Кальниченко О. А., Камовнікова Н. Є. Навчання перекладу: інститутські програми з перекладознавства початку 1930-их років. У статті йдеться про перші заклади вищої освіти, які розпочали навчати перекладу ще в 1930 році: Український інститут лінгвістичної освіти, заснований у Києві (з філією у Харкові) у травні 1930 року, та Московський інститут нових мов, заснований у липні того ж року. З метою доповнення сучасних історико-педагогічних знань раніше невідомими архівними матеріалами про зміст процесу навчання перекладачів, автори детально зосереджуються на двох навчальних програмах з перекладознавства: до курсу «Методологія перекладу» для студентів другого курсу на 1932/33 навчальний рік, укладеній Михайлом Калиновичем для катедри перекладознавства Українського інституту лінгвістичної освіти (в якій вперше запроваджено сам офіційний термін для цієї нової дисципліни – «перекладознавство») та до курсу «Теорії й практики перекладу», яку уклав Дмитро Усов для Московського інституту нових мов, яку ми оприлюднюємо вперше. Порівняльний аналіз програм демонструє, що обидві стосувалися широкого кола питань, які виходили далеко за межі суто практичної проблематики. У статті також коротко проінформовано про науковців, які стояли за цими першими кроками до побудови та розвитку нової дисципліни перекладознавства за кілька десятиліть до її офіційного визнання У статті також обговорюються списки рекомендованої літератури до навчальних програм, які доводять, що російські та українські науковці працювали, пильно слідкуючи за здобутками один одного.

Ключові слова: Дмитро Усов. Микола Зеров, Михайло Калинович, Московський інститут нових мов, навчальна програма з перекладознавства, навчання перекладу, перекладознавство, Український інститут лінгвістичної освіти.

Кальниченко А. А., Камовникова Н. Е. Обучение переводу: институтские программы по переводоведению начала 1930-х годов. Статья посвящена первым высшим учебным заведениям, которые начали обучать переводу еще в 1930 году: Украинскому институту лингвистического образования, основанному в Киеве (с филиалом в Харькове) в мае 1930 года, и Московскому институту новых языков, основанному в июле того же года. С целью дополнить современные историко-педагогические знания ранее неизвестными архивными материалами о содержании процесса обучения переводчиков авторы подробно сосредотачиваются на двух учебных программах по переводоведению: для курса «Методологии перевода» для студентов второго курса на 1932/33 учебный год, составленной Михаилом Калиновичем для кафедры переводоведения Украинского института лингвистического образования (в которой впервые введено само официальный название этой новой дисциплины -- «перекладознавство») и для курса «Теории и практики перевода», составленную Дмитрием Усовым для Московского института новых языков, которую мы публикуем впервые. Их сравнительный анализ показывает, что обе программы касались широкого круга вопросов, выходящих далеко за рамки сугубо практической проблематики. В статье также сжато сообщается об ученых, которые стояли за этими первыми шагами к построению и развитию новой дисциплины переводоведения за несколько десятилетий до ее официального признания. В статье также обсуждаются списки рекомендованной литературы к этим учебным программам, которые доказывают, что российские и украинские ученые работали, пристально следя за достижениями друг друга.

Ключевые слова: Дмитрий Усов. Михаил Калинович, Московский институт новых языков, Николай Зеров, обучение переводу, переводоведение, Украинский институт лингвистического образования, учебная программа по переводоведению.

1. INTRODUCTION

The second quarter of the twentieth century lay the basis for the institutionalized translator training. According to Dorothy Kelly [29, p. 8], who based her data on the information officially provided by the institutions, "the oldest of the institutions devoted to generalist translator (and/or interpreter) training are the Moscow [State] Linguistic University (ex-Maurice Thorez Institute, founded in 1930), the Ruprecht-Karls-Universität Heidelberg (1933), the Université de Genève (1941), and the Universität Wien (1943)". Yves Gambier [25, p. 183] adds to this list the schools in Ottawa (1933) and McGill (1943) with their English and French programs founded before the 1969 Official Languages Act.

The Moscow Linguistic University was established as the Moscow Institute for New Languages (Institut novykh iazykov) by the decree of the People's Commissariat for Education of the Russian Federative Soviet Republic on July 10, 1930, [30] as the result of the merge of several foreign language courses, which existed in Moscow in the end of the 1920s. It started out with three divisions (English, German and French), which later turned into schools (faculties), each divided into pedagogical and translation sections with 240 students in total.

The Ukrainian Institute of Linguistic Education, mentioned neither by Kelly nor by Gambier, was founded in Kyiv (with its branch in Kharkiv) on the 31st of May, 1930 [15], which is more than a month before the Moscow Institute for New Languages. Individual language departments scattered across different higher educational institutions of the republic were unable to cater for the increasing demand for translation specialists. The purpose of the new institute set upon the basis of the philological units of the Kyiv Institute of Public Education and Kharkiv Institute of Public Education was to prepare "highly qualified teachers of foreign languages and literatures… and translators of scientific, technical, and literary works on the basis of general and special scholarly training in one professional language and literature and at least one more in addition, mastering practical skills in both the languages, and in one – to perfection" [13, p. 30]. In the first year the institute structure consisted of three schools (faculties) – of the Germanic languages, of the Romance languages, and of the Slavic languages – with five divisions (German-English; English-German; German-Yiddish; French-Romanian; Polish-Czech). 256 students of the basic divisions and 128 students of the rabfak (literary

"workers' faculty", a type of educational institution aimed at preparing Soviet workers to enter Universities) started the 1930/31 academic year. In the 1931/32 academic year, the Ukrainian Institute of Linguistic Education had twelve departments, including those of History of Western Literature, Pedagogy, Theoretical Linguistics, and Translation Studies [13, p. 33]. The curriculum of translation section included several translation disciplines: a) Methodology for translation; b) Technical translation; c) Literary translation; d) Translation from a "professional" (the main foreign) language); e) Translation into a professional language; f) Translations from an additional (the second foreign) language; g) Trade correspondence; h) Methodological introduction to the study of terminology. It also foresaw 500 hours of internship [13, p. 31].

It was Taras Shmiher who attracted attention of the Ukrainian scholarship to two valuable manuscripts important for the history of translation studies and translator training kept in the archive of Hryhoriy Kochur Literary Museum in Irpin' [22, p. 104-105; 304-307]: the syllabus to the theoretical course "Translation Methodology" compiled by Mykhailo Kalynovych for the Ukrainian Institute of Linguistic Education for the 1932/33 academic year and the voluminous handwritten notes of Mykola Zerov to the course "Methodology and Methods of Translation" dated by the same period. At Oleksandr Kalnychenko's request, Maksym Strikha and Yuliya Dzhuhastrians'ka copied the syllabus and published it with their introductory foreword [5].The second manuscript containing Zerov's notes is currently being prepared for publication by Lada Kolomiyets.

The Ukrainian Institute of Linguistic Education materials thus collected by our Ukrainian colleagues can be now for the first time compared to the programs of the Moscow Institute for New Languages. By courtesy of Maria Malikova of the Institute of Russian Literature in St. Petersburg, we have received the syllabus for the "Theory and Practice of Translation" course, which was compiled by Dmitrii Usov for the Moscow Institute for New Languages and later deposited in Andrei Fedorov's archive in the Central State Archive of Arts and Literature in St. Petersburg [20]. Thus, we have obtained **archival material** for our investigation.

The **rationale** of the article is to supplement modern historical and pedagogical knowledge with previously unknown archival data on the content of the translators' training process at these universities. In this article, we shall focus on the programs "Translation Methodology" by Ukrainian specialists Mykola Zerov and Mykhailo Kalynovych (1932) and the lecture plan for the course "Theory and Practice of Translation" (1934) compiled by Dmitrii Usov for the Moscow Institute for New Languages. It is the first time that Usov's program is made public. Another objective of the article

is to make those syllabi available to the international readership, thus contributing to building up the unified history of translation thought and creating a common ground for the joint effort of researchers in the development of the discipline.

2.FINDINGS

The newly compiled practical translation programs of the early 1930s contributed to the development of the translation theory, as the growth of practical knowledge required further systematization and analysis. The Ukrainian Institute of Linguistic Education and the Moscow Institute for New Languages were the first to offer programs in translation. These translation programs addressed a wide range of issues that extended far beyond purely practical concerns. The pioneering efforts of two Soviet universities to build up comprehensive academic courses both in translation practice and translation theory are especially notable in the light of the political and social context of their activities, the growth of control over education and publishing, and the decrease in international contacts.

2.1. Key figures in translation theory teaching Before proceeding to the content of the first academic programs of translation theory it is well to make a few necessary remarks about the people behind them.

Mykola Zerov (1890 – 1937), a prominent Ukrainian literary historian and critic, Ukrainian poet, translator, and translation scholar, was one of the leading figures of Executed Renaissance. He was also an informal leader of "the Neoclassicists" – a literary movement of the 1920s, disdainful of "mass art", didactic writing, and propagandistic work [26]. Famous for his lectures on the history of Ukrainian literature, Zero was a professor and then chair of the Department of Ukrainian Literature at the Kyiv Institute of People's Education [5, p. 133]. In the beginning of the 1930s, he taught the theory of translation at the Ukrainian Institute of Linguistic Education [24], which is how he eventually got appointed chair of the new Department of Translation Studies at this institution in October 1932 [6, p. 18]. According to Kochur [10, p.345], Zerov delivered lectures not only in translation methodology, but also in Ukrainian stylistics. Zerov was also active as a translator, focusing mainly on ancient Roman poetry (Catullus, Virgil, Horace, Lucretius, Ovid, Propertius, Martial, etc.). In addition, his translation output includes texts as varied as Pushkin's *Boris Godunov* and *The Shot* and Juliusz Slowacki's *Mazepa*, and French poets ranging from Ronsard and du Bellay to Baudelaire and the French school of Parnassian poets (de Heredia, Leconte de Lisle) [9, p. 199-217; 10]. Of all

the articles and reviews of Zerov devoted to translation issues, his article "About the matter of poetic translation" [8] turned out to be especially important, as it is the summation of the author's thinking over translation. According to [27], among topics of interest for contemporary researchers in translation studies is also Mykola Zerov's examination of translations as an integral part of the national literature and their function in nation formation in his manual of 1924 [7].

The program of September 3, 1932, was signed by Kalynovych who chaired the department of Theoretical Linguistics at the Ukrainian Institute of Linguistic Education at that moment [6, p. 18]. **Mykhailo Kalynovych** (1888 – 1949) was a famous linguist, lexicographer, Sanskritologist, literary scholar, and translator. In 1921–1933, he chaired the Department of General Linguistics at the Kyiv Institute of People's Education. Known primarily as a compiler and editor of dictionaries, Kalynovych was also a brilliant translator of prose (Joseph Conrad's *The End of the Tether*, H.G. Wells' *The Country of the Blind, and Other Stories*) and drama (Chekhov's *The Cherry Orchard,* Maxim Gorky's *Enemies)* [9, p. 404-410]. Incidentally, he was a friend of Zerov. Close to the neoclassicists, Kalynovych cooperated with them over the anthology of new French poetry and authored a capacious foreword to it [5, p. 133]. Kalynovych's signiture can be explained by the fact that in September Zerov had not been yet appointed to chair the department and possibly he was not a member of the methodical committee (set up at the institute in 1931) responsible for drawing up curricula, programs, and textbooks [12, p. 106]. Nevertheless, the 1932/33 lecture program "Translation Methodology" was designed to be implemented in Zerov's department; it was Zerov who read these lectures on the basis of self-prepared notes.

Dmitrii Usov (1896 – 1943) was a Russian poet, literary scholar, lexicographer, and translator. In 1923–31, he was a fellow worker of the Russian – later State – Academy for Cultural Studies. In 1927-1929, he also taught the theory and practice of literary translation from German at the Higher Courses of Foreign Languages at the Library of Foreign Literature. Since 1931, after the closure of the academy, he was in charge of the phraseology section in the German-Russian Dictionary. A brilliant poet and translator, Usov mostly translated German and French poetry and prose into Russian. Among others, he translated Émile Zola's *Germinal* and *The Joy of Life*, Jean Racine's *Athalie*, Joseph von Eichendorff's *Memoirs of a Good-for-Nothing*, as well as Heinrich Heine, Johann Wolfgang von Goethe, and others [14, p. 47-48]. He also translated from Ancient Greek, Latin, Italian, and English, as well did translations from Russian into German. Usov is the author of the famous poem

“Translator” which depicts the translation process: the second stanza is retold in the fourth with close, but not identical words, as if translated from Russian into Russian [3].

2.2. The syllabus to the theoretical course “Translation Methodology” compiled by Mykhailo Kalynovych for the Ukrainian Institute of Linguistic Education for the 1932/33 academic year The course was a twenty hours long lecture course for the second-year students, plus four academic hours for the so-called “conferences” (seminars), with the first conference held after eleven hours of lectures and the second one at the end of the course. Almost two of lectures, however, were allocated for traditional political formalities: namely, the discussion of the role of translation in the proletarian society and proletarian dictatorship, Marxism-Leninism, resolutions of the Communist party. The remaining hours, not by much longer than the Moscow course, which we shall see below, demonstrated a different approach towards the translation problematic. The most considerable difference was that the course immediately introduced the new official term for the emerging discipline – *perekladoznavstvo*, literally meaning “translation studies.” It is notable that the course clearly distinguished and specified the difference between the theoretical aspects of translation theory and the translation practice and included lectures on both. Kalynovych and Zerov divided Translation Studies into a theoretical aspect (methodology of translation, history of translation, and history of translation thought) and a practical aspect (general theory of translation, special theories of translation from a foreign language into the mother tongue and from the mother tongue into a foreign language, and the study of cliché and stereotypes of official speech). Kalynovch also expressively distinguished between the object of translation (lexical, morphological, syntactical, and phonetical features, as well as style and language functions) and the object of translation studies, and discussed them in different lectures. It is quite obvious that Kalynovych and Zerov saw translation theory as a separate scholarly discipline. The lecture course outline included such theoretically mandatory points as the definition of translation, the object of translation studies, translation and its cross-disciplines (linguistics, philology, literary studies, history of class struggle, national studies). It addressed such issues as translation dialectics, equivalence, and social functions. Lectures on practical issues raised the problems of the translation management intended to create the conditions for the production of the high-quality target text and the problem of collaborative translation, proofreading, and editing.

The course stressed the importance of theory and practice, as well as the “genetic aspect of the science of translation” [5, p. 134] and. the social functions of translation. Interestingly enough, the social parameters of translation were referred to in the course at several occasions. They were initially

outlined in the first topic in the section entitled “Translation as a weapon of class struggle.” [Idem] Later they were addressed in detail in topic 6, which in its whole was devoted to sociolinguistic issues of translation including popularization of Ukrainian culture and even “the positive effect of proletarian literature translations into Esperanto” [5, p. 134].

Kalynovych particularly highlighted the fact that the emerging discipline of Translation Studies was yet insufficiently equipped with literature. The lectures addressed the studies of existing literature in translation several times: thus, topic 4 was entirely devoted to the studies of the history of translation thought, and topic 5 – to the perspectives of the development of the discipline and revision of contemporary literature on the subject. Quite notably, Kalynovich allocated three academic hours to the discussion of the evolution of translation thought from pre-capitalist societies to the “bourgeois classifications of translations” of the beginning of the 20 century [Idem]. This close attention to the history of translation thought drew up a substantial historical background for the further contemporary research. In his program, Kalynovych pointed out several times that students’ lecture noted were supposed to become the main source for further reading and revision, especially for the lectures, which directly related to language issues and the problems of rendering. Kalynovych and Zerov were clearly determined to develop the discipline in course of its teaching, engaging colleagues and students and building up the methodology and theory based on their experience and the academic community’s response.

The translation lecture program by Kalynovych presented here cannot be studied in the isolation from another program, compiled by Usov for the Moscow Institute for New Languages.

2.3. The syllabus for the “Theory and Practice of Translation” course compiled by Dmitrii Usov for the Moscow Institute for New Languages (1934) In the beginning of the 1930s, the Moscow Institute for New Languages ran several educational language programs, including pedagogy and translation from English, German, and French. The subsequent measures of the Soviet Union that targeted the decrease of tourism and the rollback on international communication resulted in the closure of translation programs in the Institute in 1933. The Institute continued to implement educational activities in the sphere of language teaching and pedagogy under the name Moscow Pedagogical Institute of Foreign Languages, which it acquired in 1934 [30].

The available copy of Usov’s lecture course “Theory and Practice of Translation” [20] is a later version of the program revised no earlier than 1934, which can be established by the list of recommended literature which contains 1934 works. The document also could not have been drawn up

later than the beginning of January 1935, because on February 3, 1935, Usov was arrested on the accusations of counter-revolutionary activity. The fact that the document became part of Fedorov's archive in St. Petersburg is explicable: despite the ten years of age difference, Usov and Fedorov were close friends, which is proven by the fact that Fedorov came to Moscow for the 1933 New Year celebration at the Usovs [14, p. 49]; Fedorov and Usov made a tandem translation of *Sentimental Education* by Gustave Flaubert [14, p. 48]; Fedorov was also the first whom Usov visited after the GULAG [14, p. 57].

The "Theory and Practice of Translation" course (called in the same way as Finkel''s book [19]) was a twelve-hour intensive introductory course consisting of six lectures, which meant that it was by three lectures shorter than the Kyiv course. The course was generally practice-oriented, which was in line with the social and educational requirements of the time. It addressed such questions as typology of translation activities, problems of rendering grammar, vocabulary, and style, as well as practical problems faced by professional translators in their everyday work. However, the course also addressed a number of important theoretical issues, some of which continue to present considerable interest to modern researchers.

The first lecture entitled "General Idea of Translation" [20, p. 1] focused on translation as a powerful weapon of the cultural brotherhood of the nations of the USSR. The lecture was supposed to address such questions as the importance of the translated literature in the social and cultural education, as well as the role of translation in the process of "language building," which in the 1930s was the standard term to define what we now understand by language planning, or language policy. The lecture plan highlighted the importance of the subsequent construction of the language theory which would, in its turn, be able to contribute to the "cultural and language building in the republics of the USSR" [20, p. 1]. The double mention of language building within one lecture was an expected strategy in the context of the Soviet centralized activities in universal schooling, as well as the multiple changes of scripts in the Asian republics of the Soviet Union – first to Latin, and later to Cyrillic.

Language building in the Soviet Union was defined by Usov as a focal point of the language education in the country. In the explanatory note to the course, Usov described pedagogues, translators, newspaper employees, and editors as "language building activists" charged with serious responsibilities. According to Usov, translator's responsibility was very high for the reason the translations would come to "be referred to as originals," which will contribute to the enrichment of the translator's national language [20, p. 3]. The seeming (or, maybe, intentional) slip of the pen in the first

part of the statement is highly demonstrative of the political course of the country towards its isolation from the international community. Translations were supposed to become substitutions to their originals as opposed of providing a link to the original, its author, and its original readership.

The program closely defined the social function of translation, highlighting the translation's role in the enrichment of national languages, in language building, and the political and class struggle. Quite notably, the discussion of the social functions of translation occupied equal space in the programs by Kalynovych and Usov, its focus, however, slightly different: whereas Kalynovich spoke more about social issues of dissemination of knowledge, Usov prioritized language planning and the role of translation in language building. Usov also made a special point mentioning cases when translations fell "in the hands of a class enemy" [20, p. 4]. In these cases, the notes said, translation was able to "unarm" and blur the expressivity of literary and political texts. Talking of the individual interference of a single translator with a socially meaningful work, Usov presented the political situation from the reverse, thus making a strange prophesy of his own life. Usov was soon arrested on the accusations of counterrevolutionary activity and taking part in the compilation of a "fascist-propagating" Big German-Russian dictionary [4, p. 185-7; 14, p. 51-57].

The first lecture also commented upon the reasons of the theoretical failures of "the bourgeois philological views" upon translation. The main reasons for these failures were described as the influence of the 19-century idealism upon the views of western scholars, their focus on the translation from dead languages, and their prioritizing of literary translation, especially verse. The scientific basis, declared the program, was the new knowledge of language, which was to rest upon the principles of Marxism-Leninism. Thus, the first lecture was supposed to describe translation as an old activity started anew in new political and social circumstances. Translation was seen as a revolutionary form of communication, which was to evolve on a new basis and develop against a brand-new social context.

The second lecture described types of translation, breaking all translational activities into oral (that is, interpreting, defined as "informational translation") and written. All translation strategies were discussed in accordance with the original text types. Written translation was studied from the point of view of text types, which were conventionally divided into documents, technical literature (including manuals and textbooks), social and political literature, and belles-lettres. Special importance was ascribed to the translation of social and political literature, which was divided into two main types. The first type required very close rendering and included the works by Marx, Engels, Lenin, and Stalin; the second type, which included all other political literature, allowed the translators to exercise more

looseness in rendering [20, p. 3]. Despite the initial disapproval of the "bourgeois" philology's infatuation with poetry, which we mentioned above, the lecture was also to include "a general introduction into verse translation" [20, p. 1] without allocating a special place to it in the course [20, p. 3].

Lectures 3, 4, and 5 had a very practical orientation and were devoted to grammatical, lexical, and stylistic problems of rendering respectively. To a substantial degree, these topics were destined to become an important feature of the Soviet translation theory of the post-war period. In the 1930 pilot version, discussion of the practical issues, as we can see, constituted more than a half of the lecture course. The reasons for this decision on scheduling were of social nature. The decision to establish of translation departments as unique experimental units was motivated by the immediate needs of the Soviet state of highly educated language specialists skilled in translation. Translation as a trade was barely seen as glamorous or more or less lucrative. The problem of the translation income and especially status were actively discussed at the First Moscow Conference of Translators as late as December 1934 – unfortunately, at the time the department in Moscow ceased to exist, which the conference members were also much upset about [16, p. 13, 40, 43].

The final lecture was devoted to the discussion of mistakes and their reasons in practical translation tasks, as well as translation editing, commenting, and prefacing. These three activities would increasingly gain importance in the subsequent decades of the Soviet literary translation history. Tasks of editors in literary translation publishing would include much more than verification of correspondence and equipment of editions with notes. Editors would increasingly gain the power of selection and promotion of original pieces of literature; some of them demonstrated impressive resistance to the existing regulations in promoting controversial literary works.

2.4. Recommended literature for the early theoretical translation courses At the same time, both Kalynovych and Usov compiled lists of recommended literature for their translation courses. A comparative analysis of Usov's and Kalynovych's lists of recommended literature proved that Russian and Ukrainian scholars worked with a close eye on each other's achievements, programs, and developing ideas. Both programs contained "Theory and practice of translation" by Oleksander Finkel' [19] published in Ukrainian, "The problem of literary translation" by Mikhail Alekseev [1], "The principles of literary translation" by Fedor Batiushkov, Nikolai Gumilev, and Kornei Chukovskii [2], and "The art of translation" by Chukovskii and Fedorov [21]. Of the four publications, Finkel's work published in Kharkiv in 1929 was seen as the most comprehensive edition of the time;

along with Zerov's notes it became the main reference for Kalynovych's program. Usov's list of literature revised in 1934 also contained most recent works on translation problematic, including his own pamphlet "Main principles of translation work" [18], as well as the Ukrainian scholar Hryhoriy Maifet's review of the book "The Art of Translation" of an American scholar KW.H. Scholz [11] in which Maifet outlined Volodymyr Derzhavyn's demands to literary translation and Derzhavyn's ideas of analogous translation and homologous translation or "translation-stylization", an article on the scientific basis of literary translation by Rozaliia Shor [23], and an encyclopedic article on translation by Aleksandr Smirnov [17].

These initial steps by Ukrainian and Russian researchers towards the construction and development of the new discipline are clearly demonstrative of the collective response to the academic initiatives. Problems raised in some of these publications, like Finkel''s book, have remained topical research issues until now, almost a century after the book was first published. The elaborate programs by Kalynovych and Usov, as well as the publications that followed in the step of the academic programs in Moscow and Kyiv/Kharkiv in the beginning of the 1930s, indicate the potential capability of the Soviet researchers to build an independent discipline of Translation Studies several decades before its official recognition.

3. CONCLUSIONS AND PROSPECTS FOR FURTHER RESEARCH

The syllabi analyses gives us an insight into Soviet translation policy of the early 1930s. The role of translation in the Soviet society was gradually undergoing official revisions; translation was now and then ascribed new functions in the Soviet nation-building and language policy. In the beginning of the 1930s, translation came to be looked upon as an instrument of consolidation of the Soviet Union republics around Russia. This shift brought about the decline in interest in translations from western European languages.

The academic programs in Moscow and Kyiv were not destined to enjoy a long life. Departments in both universities were soon closed under official regulations, as the institutions were turned into purely pedagogical establishments of higher education. In 1933 –1934, Ukraine witnessed the campaign in media against "the nationalistic wrecking" in translation; many translators were incriminated a nationalistic bend and counterrevolutionary activity toward separating the Ukrainian language from Russian [28]. The Ukrainian Institute of Linguistic Education executives were accused of the fact that the entire educational process in the institution was based on harmful principles and had

a dangerous “focus on Western culture,” which worked towards “separating Ukraine from the system of the Union of Socialist Soviet Republics” [13, p. 34]. In 1934, the Ukrainian Institute of Linguistic Education was relocated to Kharkiv, where in 1935 it was reformed into the Kharkiv Pedagogical Institute of Foreign Languages. The Kharkiv Pedagogical Institute of Foreign Languages had existed by the June of 1960, when it was transferred to Kharkiv University as a school of foreign languages. The translation department was re-established in 1966 and specialized mainly in training military translators and interpreters.

Most of the Ukrainian Institute of Linguistic Education instructors of the early 1930s became political prisoners. A similar fate awaited many specialists in the Russian Federation. In 1935, Usov was sentenced to five years of labor camps; he died three years after his release. In April 1935, Zerov was arrested on grounds of counterrevolutionary activity; in 1937, his ten years labor camps sentence was re-examined and changed for capital punishment, which was enforced in November of the same year. Maifet was also sentenced to labor camps; Shor avoided purges, but died of cancer at the age of forty-four. Thus, having experienced a short rise, the discipline of Translation Studies underwent an equally swift downturn to make a comeback only two decades later.

We see the **prospects** of further research in archival work, which will enable us to see how the first academic programs in translation were created and implemented, as well as how the listeners of these courses responded to the newly emerging discipline and the knowledge it offered.

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