

Abstract

This work examines the broad use made in Russian literature of interjections as part of speech and their translation into Hebrew in historical perspective. Interjections are perceived as one of the most problematic patterns to reconstruct in the target language. This study examines a period of some 90 years, beginning in the 1920s, up until the present. Three principal questions are discussed:

1. What are the syntactic and semantic functions of interjections in Russian?
2. What purposes do they serve in Russian literature?
3. In what way did translators approach the issue of translating interjections in the source language to the target language during the period studied? Specifically: is there a link between each translator's personal style and the way in which he/she coped with interjections? Were any significant changes obvious in the way translators into Hebrew related to Russian interjections over the course of time in the aforementioned period, and if so, how can these be explained? Did clear norms ever exist in translating interjections in Russian?

The study found the following answers to these questions:

1. Interjections constitute a sub-category within the broader category of Void Pragmatic Connectives, and serve as a means of expressing the speaker's emotions or desires; or the speaker's emotional reaction to what was previously said, or to an event. Interjections are uniquely characteristic of spoken discourse.
2. The nature and value of interjections in literature are found, first and foremost, in dialogue, i.e. in the written reconstruction of "authentic" oral discourse. During the study, we distinguished four principal functions that interjections fulfill in Russian written literature:
 - a. Expressing the general emotionality of the text
 - b. Expressing the national Russian character
 - c. Characterizing the speaker as represented in the literary work
 - d. Creating the atmosphere characteristic of the given work.
3. As noted in the Discussion section, the five principal strategies utilized in translating interjections into Hebrew were: omission, transliteration, translating according to context, Hebraization, and literal translation (or calques). While the study did not

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reveal any clear norms for translating interjections into Hebrew, certain trends were identified. Furthermore, it turns out that the translator's personal style does not necessarily affect the translation of interjections. These two findings together led to the conclusion that no obvious development can be traced in relation to the translation of interjections from the 1920s to the present. It is hypothesized that this lack of any consistent pattern may be attributed to a low level of awareness of this feature in translation. The study showed that whereas interjections fulfill a number of important functions in Russian written literature, inadequate translations of these lexemes can cause obfuscation of poetic and pragmatic layers in the literature. In other words, the original work is significantly diluted by poor translation of interjections. In light of this, there is a clear need to draw the attention of both theoreticians and practitioners to this issue, revealed as highly significant.

All of the findings were based on examples from 13 works of literature, canonical and non-canonical, chosen as a case study.