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КУРСОВА РОБОТА

З ПЕРЕКЛАДУ

**Специфіка українського перекладу одиниць лексико-семантичного поля
“FREEDOM” (на матеріалі англійськомовного кінофільму “Free State of
Jones”/ «Вільний штат Джонса»)**

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INTRODUCTION

Freedom is something dear for every human-being. Every one of us wishes to live in a free country that respects the rights and freedoms of its people, regardless of our race, ethnicity, gender, sexual orientation, religion, age and appearance. But, unfortunately, most of the time, this freedom is not achieved easily.

Through centuries, different people in different parts of the world fought for their freedom, died for their freedom and lived for their freedom. People were tortured, executed, prosecuted and put in jail just because they fought for their rights and their freedom. And, while for some people the fight for freedom has stopped a long time ago, other – still fight for their freedom and not just their existence, but also for their life and the lives of future generations.

By using the materials of the film “Free State of Jones”, one will describe and demonstrate how the concept of “FREEDOM” is verbalised both in English language and Ukrainian translation.

The topicality of the research is determined by the need of study, research and comparison of the lexico-semantic fields of different languages, how it impacts the translation process and how the concept of “FREEDOM” can be verbalised in Ukrainian language.

The main aim of the research is to study the specifics of the Ukrainian translation of the units of the lexico-semantic field “FREEDOM”, based on the materials of the film “Free State of Jones”.

The objectives of the research:

- 1) to find the theoretical literature on lexico-semantic fields and translation transformations;
- 2) to analyse said literature;
- 3) to watch the data source (meaning, watching the film “Free State of Jones) and noting the instances, where the concept of “FREEDOM” was verbalised;

- 4) to analyse the notes that were made, during the watching of the data source;
- 5) to watch the data source in Ukrainian language;
- 6) to describe and analyse the translation transformations that were made in Ukrainian translation;
- 7) to compare the percentage of every type of transformation that was performed.

The object of the research is the units of lexico-semantic field of the concept of “FREEDOM”, using the materials of the film “Free State of Jones”.

The subject of the research is the translation transformations of said units from English language into Ukrainian language.

The data sources of the research are “Free State of Jones” film and its’ script.

The general scientific methods that were used during the research:

- Analysing the theoretical background: analysis of the linguistic theory on the topic of lexico-field and analysis of the translation studies theory on the topic of translation transformations;
- Synthesis: writing the paper, using and combining all of the theoretical data that was analysed;
- Translators’ analysis: analysis of the translation transformations that were used in the translation of “Free State of Jones” film-text;
- Statistics: comparing the percent of types of transformations that happened.

The theoretical value of the research is determined by presenting an analysis of the lexico-semantic field of the concept and the transformations that it undergoes, when translating.

The practical value of the research is determined by that, in the

future, it can be used by other scholars, when researching the topic semantics and lexico-semantic fields in the field of translation studies.

The structure of the paper is determined by its aim and objectives. The term paper consists of an introduction, two chapters (one – theoretical, one – practical), conclusions, a bibliography, a list of reference sources, a list of data sources, an annex and a summary.

CHAPTER 1. THEORETIC MEANS ON FINDING THE SPECIFICS OF THE LEXICO-SEMANTIC FIELD OF “FREEDOM”

1.1. Lexico-semantic field as a linguistic phenomenon

The vocabulary of every known language possesses a need for hierarchical order. That is why many a scholar has a necessity of structuring a language. Volumes of academical papers have been written on the topic of lexico-semantics and semantics itself.

One of the scholars that closely worked with the field of semantics was W. von Humboldt. We, as both linguists and translators, know him for a number of different works and ideas. One of those ideas, where the reason that the Humboldtian school appeared. The teachings of the Humboldtian school expressed that every language has its' own worldview and it shows the spiritual world of the whole nation that speaks said language. For example, we can use Ukrainian and English with the blues. While in Ukrainian, we have two different colours – «блакитний» and «синій», – in English we only have “blue” and, to describe the lighter colour of blue, we say “light blue” and it is just a shade of a full-fledged colour. One could say that it makes for the duller version of the English world compare to Ukrainian world. It is also stated that every person perceives the world through the prism of their native language and the perception changes only when they learn another language and become fluent in it.

Such well-known German academics as J. Trier, G. Ipsen and L. Weisgerber, which were representatives of the Neo-Humboldtian school of Europe, also closely worked with the topic of semantics and lexico-semantics. The Neo-Humboldtian school of Europe came into being in the beginning of the 20th century in Germany as a desire to restore the traditions of the Humboldtian school (Kochergan, 2006).

It is hard to say, which one of the scientists used the term “semantic field” first – Trier or Ipsen, – but both of them took the definition of “field”

from physics (Selivanova, 2008) and used it in linguistics to create a clear system. Though, they had very different opinions on its' usage and what words could be added to such field. Ipsen firstly used the term "field of meaning" regarding the group of names of different metals in Eastern languages and thought that the term could only be used for the words that were close in meaning. Trier, on the other hand, used said "field" entirely different. He had two different "fields" (Heshko, 2014):

1. Field of meaning – the notional area or series of said areas that are present in language consciousness, but do not have specific external characteristics for identification. Meaning, that the word cannot be understood outside of the field;
2. Lexical field – it is created using one word and the words that are close in notion to said word. It is a subject of enclosed notional complex.

Although, the line between these two terms is very vague. But, thanks to Trier's work on them, we have such a term as "semantic field".

Weisgerber developed Trier's theory, also using Humboldt's teachings and Saussure's ideas. He thought of a language was "imaginary intermediate world", which is created through the collision of the material world and the world of consciousness with one another. He denied the connection between world of language and the outside world, stating that the language itself creates the outside world. Meaning, that every nation sees the world differently because they speak different languages and every language creates its own world for the speaker. He believed that the main mission for every linguist was to integrate themselves into the worldview of the language and, for this mission to be a successful one, scientists must learn not only the language, but also the history and the culture of the nation that speaks it.

Weisgerber studied cultural contents of the language and its' worldview, using Trier's theory on semantic fields. He put the semantic field of the concept in one language over the same semantic field of the concept in another language

and studied the differences between them. The semantic fields of both of the languages were never compatible with one another, because the elements of the world in one language could not be seen in another.

These scholars were not the only ones that were studying the lexico-semantic fields and there are quite a few of other scientists that continued pushing forward the topic of lexico-semantics, proposing their own opinions and ideas on the lexico-semantic fields.

One of these scientists was W. Porzig, another German linguist, had widely separated view of the semantic field from both Ipsen and Trier. He thought of words as independent linguistic units and that the main connections between their meaning could only be found through collocations and word derivations.

A. Jolles had also proposed his own theory regarding lexico-semantic field. For him, the main and the most important criteria for creating the group of words to make the semantic field was the semantic connection between all of them. According to his opinion, the analysis of the lexico-semantic field begins with defining the meaning that would create the unified field of meaning of all of the words.

His ideas were further developed by K. Roining. He was the one that created the methodology for comparing such groups of words in different languages. This methodology had such basis (Ufimtseva, 2002):

1. The most accurate way to derive the meaning of the word can only be achieved through the context that it is used in;
2. Something that could be expressed through one word could also be expressed through the group of words.

Now, that the main theories and ideas were established, one would like to describe the lexico-semantic field more thoroughly.

Lexico-semantic field is a set of paradigmatically related lexical units that are united by common content. They reflect the conceptual, subject and functional similarity of phenomena that is denoted. Paradigmatic relations are

the relations between the words that are based on how similar and different the meanings are. The relations could be divided into:

1. Relation of similar meaning (synonymy);
2. Relation of opposite in meaning (antonymy);
3. Relation of semantic inclusion (hyponymy);
4. Relations of subordination and partitivity.

Coming back to the lexico-semantic field. Every field has one common trait – archiseme (Kochergan, 2014). It unites all lexical units in said field and it is usually expressed through singular lexeme. For example, we have words “socks, t-shirt, skirt” create “the lexico-semantic field of clothing” and the archiseme for this field would be “clothes”. Every unit inside of the lexico-semantic field has to have at least one trait, which differentiates it from the other units.

There is connection between lexico-semantic fields, they do not exist as isolated unions. One of the reasons such connection exist are polysemantic words. As example, we can use the word “light”. “Light” in the word combination “light pink” belongs to the lexico-semantic field of colour, but in the word combination “light mind”, it will belong to the lexico-semantic field of characterisation of intelligence.

The structure of the lexico-semantic field is of hierarchical kind. It comprised of lexico-semantic groups that are made up from the microsystems in the form of synonymous words, conversions, relational antonyms, hyper-hyponyms, etc. The structure of the lexico-semantic field will be different in every language. While in one language, the word can have multiple meanings and can be used in numbers in contexts, in the other language – this word can be used just in one instance.

1.2. The ways of translating the concept of “FREEDOM”

We cannot talk about ways of translating the concept of “FREEDOM” without defining it and the ways of translations themselves.

For defining the concept of “FREEDOM”, one will use American dictionary - Merriam-Webster (The Merriam-Webster dictionary. URL: <https://www.merriam-webster.com/dictionary/freedom>). In it, we see the next definition:

FREEDOM

noun

free·dom 'frē-dəm

1. the quality or state of being free: such as
 - a) the absence of necessity, coercion, or constraint in choice or action;
 - b) liberation from slavery or restraint or from the power of another;
 - c) the quality or state of being exempt or released usually from something onerous;
 - d) unrestricted use;
 - e) ease, facility;
 - f) the quality of being frank, open, or outspoken;
 - g) improper familiarity;
 - h) boldness of conception or execution.
2.
 - a) a political right;
 - b) franchise, privilege.

From looking at the definition, we can clearly tell that the concept of “FREEDOM” came from the adjective *free*, adding suffix *-dom*. It is used to describe the quality or the state of being free. It can be also used as a means for describing a political right or privilege, for example “freedom of speech” or “freedom to carry weaponry”.

There is a number of synonyms for the word “FREEDOM” and some of

them include words like “liberty”, “liberation”, “independence”, “autonomy”, “privilege”, “right”, etc. Not all of these words can be used interchangeably and it is important to take the context of the text or sentence into account when translating it. Although, the concept of “FREEDOM” can be verbalised in many different ways without using any of these words and one will show that in Chapter 2 of this work.

Next, one will be defining the ways of translation. They are called translation transformations and S. Y. Maksimov (2006, p. 128) defines them as: “...analytical changes of the textual items and they are performed by translators in the process of translations...”. We could divide them into:

1. Lexical transformations;
2. Grammatical transformations;
3. Lexico-grammatical transformations.

One will begin with lexical transformations. These are transformations that change the form of the source language unit by using the devices that are present in the target language. They also can be divided into:

1. Formal lexical transformations (also known as “Transcoding”);
2. Lexico-semantic transformations.

Under formal lexical transformations belong transformations of phonetic and graphic levels, such as:

1. Transcription – rendering of the phonetic lexical item of the source language by using the graphemes of the target language (e.g. *train* – *трейн*, *Williams* – *Вільямс*);
2. Transliteration – rendering of the letters of the source language by using the graphemes of the target language (e.g. *vlog* – *влог*, *Logan Sargeant* – *Логан Сарджент*);
3. Loan translation (also known as “Calque”) – rendering the lexical unit of the source language on graphic and semantic levels to one of the dictionary meanings of the lexical unit of the target language (e. g. *commission* – *комісія*, *Formula 1* – *Формула 1*);

4. Traditional phonetic and graphic reproduction – e.g. George – Георг;
5. Zero-transcoding – direct inclusion of a foreign language fragment using Latin alphabet. It is used for names of companies, brands, projects, etc. (e.g. *Sprite drink – наний Sprite*).

Under lexico-semantic transformations we can see the following kinds of transformations:

1. Substantiation (also known as “Specification”) – rendering the words or word combinations of the source language of the generic meaning by the words or word combinations of the target language of the specific meaning (e.g. *The car is very fast. – Блід дуже швидкий.*);
2. Generalisation – rendering the words or word combinations of the source language of the specific meaning by the words or word combinations of the target language of the generic meaning (e.g. *This damned parrot started talking nonsense. – Цей чортів птах почав нести якусь нісенітницю.*);
3. Differentiation – rendering by replacing the word or the word combination of the source language by the lexical item of the target language that is better fitted to the context (e.g. *The drivers are flying around the track. – Пілоти літають по трасі.*)
4. Modulation (also known as “Logical development”) – rendering by replacing the word or the word combination of the source language by the lexical item of the target language, which is logically connected to the word or the word combination of the source language (e.g. *He hasn't refuelled the car — У нього закінчилось пально).*

Grammatical transformations happen when the syntactic structure of the text or sentence in the source language is changed when translating into the target language. Under grammatical transformations we can see the following

kinds of transformations:

1. Zero transformation – rendering by the reproduction of the syntactic structure of the text or sentence of the source language word for word to the target language.
2. Transposition – rendering by changing the structure of the word combination, sentence or text. (*e.g. Everything changes with time. – З часом все міняється.*);
3. Grammatical replacement (also known as “Substitution”) – rendering by substituting the word belonging to one part of speech of the source language to another part of speech of the target language (*morphological replacement, e.g. She is beautiful. – Вона красуня.*), or by substituting one syntactical construction of the source language to the another of the target language (*syntactical replacement, e.g. She was scared to hear the voice of her father. – Вона боялася, що почує голос свого батька.*);
4. Addition (also known as “Amplification”) – rendering by adding the lexical items that are absent in the source language to the target language to better convey the meaning of the source language to the target language (*e.g. It was a long time ago. – Це було так давно.*);
5. Omission (also known as “Elimination”) – rendering by eliminating the lexical items that are present in the source language to the target language to avoid using unnecessary information (*e.g. Regardless of the race, age, sex, religion, work experience or background – Не звертаючи уваги на расу, вік, стать, релігію та досвід роботи.*).

Lexico-grammatical transformations happen because of the need to adapt grammatical peculiarities of the target language and its’ culture. That also is the cause of the number of lexical changes that are made. Under lexico-

grammatical transformations we can single out the following kinds of transformations:

1. Antonymic translation – rendering by substituting the word or the word combination of the source language by the word or the word combination of the target language of the opposite meaning. Lexical changes can cause structural changes (*e.g. Keep those idiots in. – Не впускай тих ідіотів*);
2. Total reorganisation – rendering by total rearrangement of the any part of the text (be it word, word combination or a complete sentence). It is often used for adequate translation of the colloquial set expressions and idioms (*e.g. Be my guest! – Ласкаво просимо!*);
3. Descriptive translation (also known as “Explication”) – rendering by providing an explanation for the lexical unit of a foreign language. It is usually used when translating neologisms, culturally biased lexicon, etc. (*e.g. I’ll Google it. – Я пошукаю інформацію про це в Інтернеті.*);
4. Compensation – rendering by replacing the unit of the source language by the equivalent or anything that could compensate for the information that was lost during the translation to the target language (*e.g. Love – the most important word in the whole world and to think that it has only four letters! – Любов – найважливіше слово у всьому світі і, подумайте тільки, воно складається лише з п’яти літер!*).

Now that one defined both the concept of “FREEDOM” and translation transformations, one would like to demonstrate the concepts that are close in meaning in Ukrainian language. We have «воля» and «свобода», which can be used as synonyms, but still have quite different meanings.

We will define «воля», using «Словник української мови в 11 томах» (СУМ-11. URL: <https://sum.in.ua/s/volja>):

ВО́ЛЯ (VOLYA)

і, жі́н. (noun, feminine)

1. Can only be used in singular form. One of the functions of the human psyche, which consists primarily in controlling oneself, directing one's actions, and consciously regulating one's behaviour.
2. Desire, wanting.
3. The right to dispose of at one's own discretion; power. // Permission, consent, decision. // Personal life at home (as opposed to military service, staying in a closed educational institution, etc.)
4. Freedom, independence; the opposite of captivity, slavery.
5. In historical context. Liberation of peasants from serfdom.

And now, we define the word «свобода», also using «Словник української мови в 11 томах» (СУМ-11. URL: <https://sum.in.ua/s/svoboda>):

СВОБО́ДА (SVOBODA)

і, жі́н. (noun, feminine)

1. The absence of political and economic oppression, harassment and restrictions in the social and political life of any class or the whole society; freedom.
2. Not being under arrest, imprisoned, in captivity, etc.
3. Life, existence, etc. without dependence on anyone, the ability to behave at one's own discretion.
4. The ability to act without obstacles and prohibitions in any field.
5. Philosophical category - the ability of the subject to express their will in the conditions of awareness of the laws of development of nature and society.
6. Ease, absence of difficulties in something.
7. Rarely used. Simplicity, ease of behaviour.

8. Used in spoken language. Rarely used. Time free from work.

Seeing the definitions of both words, we can see how similar, but, also, how different they are at the same time. While the word «воля» represents more of psychological part of human kind, a capability (Kononenko, 2004), both the control and desire that we have, the word «свобода» represents democratic rights, independence and possibility to do whatever someone has.

1.3. Translation analysis of the “Free State of Jones” / «Вільний штат Джонса» film text

The film “Free State of Jones” was directed, produced and written by Gary Ross, who also worked on such movies as “The Hunger Games”, “Seabiscuit” and “Ocean’s 8”. The story of the film is based on historic events of Jones County, Mississippi, during the Civil War and the period after it. The basis of the script is credited to the next books: The Free State of Jones by Victoria E. Bynum and The State of Jones by Sally Jenkins and John Stauffer.

The film tells the story of poor farmer named Newton Knight, who was a battlefield surgeon under the Confederates, until the moment, when his young nephew Daniel dies in his arms after sustaining a mortal wound. Newt decides to desert and return the body of his nephew home to be buried properly. That is when his fight for freedom and his rights begins. That is exactly what is depicted in the scene below, one of his many fights for his own and his people’s freedom.

Newt: What a man grows with his own two hands oughta belong to him, yeah? Crowd: Yes, sir. Newt: How's that scripture go, Jasper? Jasper: This here's from the book of Galatians. "Be not deceived. God is not mocked, for whatsoever a man soweth, that shall he also reap." Newt: What you sow, you should reap. What you put in the ground, you should take outta the ground. Crowd: Yeah. Newt: And they say they taking 10%. Man: No, they leave us 10%, sir. Newt: Leave 10%. You think they taking 10% from that plantation

owner over in Natchez? Huh? Crowd: No, sir. Newt: You think they're taking 10% from him? Crowd: No way. Newt: How about this? What you say we go out there and we pick it clean? There's 100 of us here. We could pick it clean all in one day. Can we do that? Crows: Yeah. Newt: Now, we pick it clean. We hide it away, we divide it amongst ourselves later on. Meanwhile, by the time they get down here, we done scattered. Crowd: Yeah. Newt: How's that sound to you? Crows: Yeah. Newt: Whose corn is it? I mean, whose corn is it? Crowd: It's our corn. Newt: Whose corn is it? Sounds like perfect charity to me. Crowd: Let's do it. Yeah. Newt: Find a red cob, get a shot o' corn whiskey. Col. Elias Hood: Where is your corn? Farmer: Huh? Col. Elias Hood: Your corn. Where's your corn? Field's picked clean. Farmer: Oh, yeah. We picked it. Col. Elias Hood: So where is it? Newt: Good morning. Step on down, lieutenant. Hold on, all right? Just hold on. Hey, I know you. Yeah, you the one who stole our corn and our mule. Gentlemen... There it is. You like that sound? Lt. Barbour: It's just some corn. Newt: Yeah. Lt. Barbour: You'd kill a man for some corn? Newt: Well, he's asking if I'd kill a man for some corn. I don't know. See, lieutenant, you steal our corn, we got nothing to feed the hogs. If we can't feed the hogs, we got nothing to put in the smokehouse. We got nothing to put in the smokehouse, we starve in the winter. That's murder, ain't it? You know what the penalty for murder is, don't you, lieutenant? Lt. Barbour: Yeah. Yes, sir. Newt: Yeah, you do. Thomas. Thomas: Yes, sir. Newt: Come here. What rank I make you? Thomas: Corporal, sir. Newt: You're a lieutenant now. Let's get that coat off. Help him out, Thomas. Crowd: Yeah. Col. Elias Hood: 200 men. Lt. Barbour: Maybe 100. It's hard to say. They made us lie facedown in the dirt till they left. Col. Elias Hood: What is that? Random boy: Give it here. Jasper: Newt, you sure this is a good idea? That's a lot of smoke. Newt: Yeah. Col. Elias Hood: Cavalry can't get into those swamps, and if we go in on foot, we'll get ambushed. James Eakins: So, you're scared of 'em? Col. Elias Hood: Only in there. Jasper: Why, hell, I'll stomp it out with you. Ward: Get a box up here.

Come on, throw a box up on here. Put those stakes right down here, boys. Right here, right here. There we go. Jasper: Get you a handkerchief. I got plenty for everybody, now. Ward: That fat, now that's where all the flavour is, right there in that fat. Who wants that? Look right here. It's falling right off the bone. You don't even need those knives. What you doing, nigger? That ain't for you. Put it back. Put it back, nigger. Moises: How you ain't? Ward: What? Moises: I said, how you ain't? Ward: How I ain't what? Newt: What he says, Ward, is how you ain't a nigger? I mean, they just pick cotton for 'em. You... You was willing to get killed for 'em. For lord's sake, play something, will ya, Lucas, before a whole new war breaks out here? Sally: Colonel? Col. Elias Hood: You Sally? Sally: I am. Col. Elias Hood: You're a businesswoman. When was the last time you saw any real whiskey? Irish whiskey? This is from Boston. We can run anything through that blockade, but the whiskey always seems to get here first. I suppose the only neutral parties in any war are the people making money from it. Just want to give you the opportunity to make a little more. We need to get a message to him. Sally: "Him"? Col. Elias Hood: Stop, I don't have the patience for that. Tell your unionist friend that if he will disband this little, little... Sally: Army. Col. Elias Hood: Company o' theirs, we will rescind the hanging notice and grant him full pardon. All he has to do is come out of that swamp. He can go right back in the army. Two barrels of molasses, 100 pounds of wheat flour, three barrels of whiskey, and \$500. Sally: Is that Yankee currency? Col. Elias Hood: Fine. I'll see what I can do.

1. The text under analysis headlined **“Free State of Jones”** belongs to **mentafact type** text. It is of **fictional (film)** discourse. **Since this is a film, non-verbal means are an important part and it is conveyed through the acting of actors of the film.**

2. The text was taken from **“Free State of Jones” movie script**. The text is aimed at **adult American reader** (interested in the field of **history of**

the USA, politics of the USA and movies, which is evident from **the text as a whole and where it is taken from**. The (communicative) aim of the textual information is to **convey to the readers how unjust the army of Confederates was, taking all of the food from common people, leaving them with nothing, and how common people fight against that injustice united under Newton Knight**.

3. 1) Structural level of the text is ensured by lexical and semantic cohesion.

A. Lexical cohesion is implemented by repetition links, which are:

- simple lexical repetition – not found in the text;
- complex lexical repetition – not found in the text;
- simple paraphrase – real whiskey – Irish whiskey;
- complex paraphrase – sow - reap; put in – take outta;
- co-reference – Sally – I am;
- substitution – man – him, that plantation owner over in Natchez - him, those swamps - in there.

B. Grammatical cohesion and syntactical structure is ensured by sequence of **Past Continuous, Present Continuous, Present Simple, Past Simple and Future Simple** tenses.

C. Compound and complex sentences, as well as the use of conjunctions: **so, and, if, where, for, now** and prepositions: **from, through, out, in, of, to, before, off, into, up, on** ensure grammatical cohesion.

2) Semantic level establishes the macroproposition of the text: **I, the director of the film “Free State of Jones” hereby inform you, the viewer, about the events that happened in Jones County, Mississippi, during and after the Civil War**.

4. Stylistic characteristics of the text are:

1) Strong positions of the text: **I, the director of the film “Free State of Jones” hereby inform you, the viewer, that the strong position in the text is the fight of common people unified under Newt Knight against the**

army of the Confederates.

2) Weak positions: **I, the director of the film “Free State of Jones” hereby inform you, the viewer, that the weak position in the text is the Confederates’ attempt to counter Newt and his “company”.**

3) Tropes: **I, the director of the film “Free State of Jones” hereby inform you, the viewer, that tropes in this text include irony, idioms, metaphors, zeugmas and litotes.**

4) The author uses special vocabulary: **race-biased jargon, jargon, military terms, quotations and proper names.**

5. Basic transformations:

Book of Galatians – послання до Галатів – *loan translation*;

10% – десятина – *differentiation*;

Sir – пан – *loan translation*;

Jacket – жупан – *substantiation*;

Corn – зерно – *differentiation*;

Good morning – Раночок! – *omission*;

I know you – Знаю тебе – *omission*;

What you put in the ground, you should take outta the ground – Що кидаєш в землю, те й береш із землі – *omission*;

Gentlemen – Добродії – *differentiation*;

You think they taking 10% from that plantation owner over in Natchez?
– Думаєте беруть десятину з тієї плантації в Натчезі? – *omission*.

1.4. Conclusions to Chapter 1

A number of scholars studied the topic of semantics and lexico-semantic field, such as J. Trier, G. Ipsen, L. Weisgerber, W. Porzig, A. Jolles, K. Roining and a bunch of others that were not mentioned in this work. All of them had their own visions and ideas regarding what is lexico-semantic field is exactly. There is still ongoing research regarding this topic.

In theoretical part of this work regarding the field of linguistics, one

defined lexico-semantic field as a set of paradigmatically related lexical units that are united by common content and said that these lexical units reflect the conceptual, subject and functional similarity of phenomena that is denoted. One also described the types of paradigmatic relations, the structure of lexico-semantic field and what kind of connections it has.

In theoretical part of this work regarding the field of translation studies, one defined the concept of “FREEDOM”, using the Merriam-Webster dictionary.

One also defined translation transformations, quoting S. Y. Maksimov. They are divided into three types of transformations – *lexical transformations*; *grammatical transformations* and *lexico-grammatical transformations*. Lexical transformations are divided into two subtypes – *formal lexical transformations* (also known as “*Transcoding*”) and *lexico-semantic transformations*. Under formal lexical transformations we find five types of transformations – *transcription*, *transliteration*, *loan translation* (also known as “*Calque*”), *traditional phonetic and graphic reproduction* and *zero-transcoding*. Under lexico-semantic transformations we find four types of transformations – *substantiation* (also known as “*Specification*”), *generalisation*, *differentiation* and *modulation* (also known as “*Logical development*”). Under grammatical transformations we find five types of transformations – *zero transformation*, *transposition*, *replacement* (also known as “*Substitution*”), *addition* (also known as “*Amplification*”) and *omission* (also known as “*Elimination*”). Under lexico-grammatical transformations we find four types of transformations – *antonymic translation*, *total reorganisation*, *descriptive translation* (also known as “*Explication*”) and *compensation*.

One also defines the concept of «свобода» and «воля» in Ukrainian language, the words that are used the most when translating the concept of “FREEDOM”, using the dictionary definition. One explains how these concepts are different and what meaning they carry.

In the text analysis part of this work, one used the script from the film “Free State of Jones” and did a synopsis of it. One conducted a text analysis, found the main aims of the text, the repetition links, tenses, conjunctions and prepositions that ensured both lexical and grammatical cohesion. One also found stylistic characteristics of said text. One found transformations in the translation of the text and defined them.

CHAPTER 2. REPRODUCTION OF THE CONCEPT OF “FREEDOM” IN UKRAINIAN LANGUAGE BASED ON THE MATERIAL OF THE FILM “FREE STATE OF JONES”

2.1. Lexical transformations of the concept of the “FREEDOM” found in the material

After performing a thorough analysis of both data source and its' translation, one concluded that lexico-semantic transformations occurred more often than formal lexical transformations.

The most used type of lexico-semantic transformation was **differentiation**, that is, rendering by replacing the word or the word combination of the source language by the lexical item of the target language that is better fitted to the context.

For example, we can see it being used in these situations:

- (1) “The oldest son on such plantations where 20 or more Negroes are owned or leased are hereby exempt in the armies of the confederate states.” – «Найстарший син з тих плантацій, де є 20 нігерів, - у власності чи позичені, - таким чином звільняються від служби конфедеральних штатів» (FSoJ; 4). Differentiation was used here by the translator due to this expression being more common in the target language than the direct translation of the source language text. The concept of “FREEDOM” was conveyed here through an example of the power the material possession bears;
- (2) It has everything to do with your farm, Ward. – Воно має все до діла з твоєю фермою, Ворде (FSoJ; 28). Differentiation was used here by the translator due to their desire to show that even the smallest details are valid, when talking about serious topics. The concept of “FREEDOM” was conveyed here through the connection one's possession to their whole existence as a free man;
- (3) We're all out there dying so they can stay rich. – Ми там вмираємо,

щоб вони були багатими (FSoJ; 29). Differentiation was used here by the translator due to their desire to emphasize the precise moment in timeline and to show constancy of the stages of wealth. The concept of “FREEDOM” was conveyed here through the mocking of how the Confederates use common people as cannon meat in the Civil War, while wealthy people accumulate more riches;

- (4) I don't want you to stop fighting. – Не хочу, щоб ти кинув битися (FSoJ; 35). Differentiation was used here by the translator due to this expression being more common in the target language than the direct translation of the source language text. The concept of “FREEDOM” was conveyed here through the desire of Newt for Will to continue fighting for his and his peoples’ freedom in any way that is possible;
- (5) That flag right there tells the tale. – Цей прапор сам все каже (FSoJ; 36). Differentiation was used here by the translator due to their desire to emphasize that the very presence of said flag indicates the rich history that it has. The concept of “FREEDOM” was conveyed here through the flag, which is named “Old Glory” and it is assumed as the first flag of the United States of America;
- (6) I guess we're kind of our own country. – Гадаю, ми самі собі країна (FSoJ; 37). Differentiation was used here by the translator due to this expression being more common in the target language than the direct translation of the source language text. The concept of “FREEDOM” was conveyed here in such way to emphasize how the people of “free state of Jones” are their own nation and they are the ones that fight for their freedom, not the Confederates or the Union;
- (7) You understand. – Усе ти тямииш (FSoJ; 40). Differentiation was used here by the translator to enhance the emotional response of the target audience. The concept of “FREEDOM” was conveyed here through Newt mocking of the new laws that were passed by the new president;

- (8) That sounds like heaven, and I ain't ready to die yet. – Звучить як рай, а вмирати я ще не хочу (FSoJ; 48). Differentiation was used here by the translator to emphasize how unwilling is the man in the scene to meet death. The concept of “FREEDOM” was conveyed here through the comparison of inclusion of the black people and heaven, as if to say that it is something that is unreal.

The second most used type lexico-semantic transformation is **modulation**, that is, rendering by replacing the word or the word combination of the source language by the lexical item of the target language, which is logically connected to the word or the word combination of the source language.

Examples of it being used we can see in the following situations:

- (1) It's just loud the first time. – Лячно тільки в перший раз. (FSoJ; 10). Modulation was used here by the translator to show how loud noise can be fearful for a lot of people and to emphasize that people can get accustomed to something they fear. The concept of “FREEDOM” was conveyed here through how Newt teaches little girls to shoot the gun to not only protect themselves, but to also protect their family, their belongings and, most importantly, their freedom. It is understood by them that weapon can not only injure the people, who threaten them, but also that it could kill them, but it is the price that is paid for the freedom;
- (2) You got one. – Маєш книжку (FSoJ; 22). Modulation was used here by the translator for the target audience to understand the translation better. The concept of “FREEDOM” was conveyed here through Newt bringing Rachel a children’s book to teach her literacy. For a long time, black people were not taught how to read or write properly, so this action, - him bringing her a book and teaching her how to read, - is something that can make her free and independent person, even though, she is still a slave at this point of the film;

- (3) You was willing to get killed for 'em. – Ти згодився вмерти за них (FSoJ; 25). Modulation was used here by the translator to emphasize that Ward chose this destiny himself. The concept of “FREEDOM” was conveyed here through Newt mocking Ward and his choice of being a cannon meat and a killer for the wealthy people. Newt also comments on how Ward is calling Moses a “nigger”, while he himself is said “nigger” and a slave, because he also helps the rich to get even richer, but in more cruel ways;
- (4) I wouldn't let him. – Я не піддалась (FSoJ; 26). Modulation was used here by the translator because it better conveys the unwillingness to be submissive. The concept of “FREEDOM” was conveyed here through Rachel’s bravery and her desire to stand up for herself, even though the consequence of her doing that, is severe punishment;
- (5) I can read this now. – Я вже читаю (FSoJ; 27). Modulation was used here by the translator to emphasize that Rachel can read in general, not just one specific book. The concept of “FREEDOM” was conveyed here through Rachel becoming literate and, in doing so, becoming a free person;
- (6) We did. They don't care. – Побили. Їм байдуже (FSoJ; 33). Modulation was used here by the translator to better show the indifference of the army of the Union. The concept of “FREEDOM” was conveyed here through the the indifference of the Union to the free people of Jones state and their fight for freedom;
- (7) They took that back. – Передумали (FSoJ; 39). Modulation was used here by the translator for the target audience to understand the translation better. The concept of “FREEDOM” was conveyed here through Newt mocking of the new laws that were passed by the new president and how said laws can limit peoples’ life and existence.

The least most used type of lexico-semantic transformation was

specification, that is, rendering the words or word combinations of the source language of the generic meaning by the words or word combinations of the target language of the specific meaning.

We can see the example of it being used here:

- (1) And the men that go along with them. – З ними ще й солдати будуть (FSoJ; 17). Specification was used here by the translator to differentiate between common people and the army of Confederates. The concept of “FREEDOM” was conveyed here through Newt’s willingness to risk being found by the Confederates’ army to fight it to free Moses from his collar.

The second least most used type of lexico-semantic transformation was **generalisation**, that is, rendering the words or word combinations of the source language of the specific meaning by the words or word combinations of the target language of the generic meaning.

We can see the example of it being used here:

- (1) A free man, captain. – Я вільний, капітане (FSoJ; 31). Generalisation was used here by the translator to show that Moses is free as a person, not just a man. The concept of “FREEDOM” was conveyed here through the dialogue happening between Moses and Newt, where Newt firstly asks him if he is a “nigger” and then asks “what is he”. Although, Moses is a Black man and is someone, who would be called “nigger” by racist people, he and his companions do not see him as a “nigger”, because he is free.

Formal lexical transformations were used more times than stated in this work, but one chose those transformations that were relevant to the verbalisation of the concept of “FREEDOM”. **Traditional phonetic and graphic reproduction** was used just once in the material.

We can see the example of it being used here:

- (1) Texas – Техас (FSoJ; 16). Traditional phonetic and graphic

reproduction was used here by the translator because that is one of the rules of translation, when rendering proper names. The concept of “FREEDOM” was conveyed here through the dialogue happening between Moses and Newt. When Moses asks about the location of Texas and receives an answer from Newt, he then explains that is where his family was sold. He then talks about countless tries to escape the plantation to reunite with his family and how he was punished for each one. The willingness to meet his family again is his fight for freedom. For some people, Moses included, bring free means being surrounded by the people that are dearest to the heart;

2.2. Grammatical transformations of the concept of the “FREEDOM” found in the material

After performing a thorough analysis of both data source and its’ translation, one concluded that grammatical transformations were performed a significant number of times. It is greater than both lexical transformations and lexico-grammatical transformations.

The most used type of grammatical transformation was **omission**, that is, rendering by eliminating the lexical items that are present in the source language to the target language to avoid using unnecessary information.

Examples of it being used we can see in the following situations:

- (1) If you own 20 Negroes, you get to go home. – Маєш 20 нігерів, їдеш додому (FSoJ; 1). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through an example of the power the material possession bears;
- (2) You so smart, Jasper, how come you're still here, huh? – Такий влучний, Джаспере, що ж ти досі тут, га? (FSoJ; 3) Omission was used here by the translator to avoid the accumulation of

lexical units in the target language text. The concept of “FREEDOM” was conveyed here through Newt mocking Jasper about his commentary regarding “20 Negroes Law” and how Jasper condemns the wealthy, but he is still present on the frontlines, while the rich is going home just because they are rich and can afford to have more than 20 slaves;

- (3) That Davis Knight did knowingly and wilfully and feloniously violate Mississippi law by engaging in a marital union with one Junie Lee Spradley, a white woman. – Що Девіс Найт свідомо, охоче і злочинно порушив Міссісіпів закон уклавши шлюбну спілку з такою Джуні Лі Спредлі, білою (FSoJ; 9). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through marital union of Davis Knight, great-grandson of Newton Knight and Rachel Knight, and Junie Lee Spradley. The couple got married against the law of the Mississippi state, where it is written that white people and coloured people cannot get married. It is shown through Davis’s expressions just how foolish that law is;
- (4) Put this right here on your right hand, hold it right there with your right hand. – Тут правою рукою, отут берися лівою (FSoJ; 11). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through how Newt teaches little girls to shoot the gun to not only protect themselves, but to also protect their family, their belongings and, most importantly, their freedom. It is understood by them that weapon can not only injure the people, who threaten them, but also that it could kill them, but it is the price that is paid for the freedom;
- (5) I picked that for myself. – Обрав собі сам (FSoJ; 14). Omission

was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through Moses choosing a proper name for himself. A lot of slaves before liquidation did not have names or had names that were much more suited for animals. By saying that he gave himself a name, Moses shows his fight for freedom and how he sees himself as a free person;

- (6) You think they taking 10% from that plantation owner over in Natchez? – Думаєте беруть десятину із тієї плантації в Натчезі? (FSoJ; 23) Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through unfair treatment of common people by the Confederates’ army in contrast of wealthy people. Discontent of the common folk and their willingness to stand up against said unjustness is one of the forms of the fight for their freedom;
- (7) They was just somebody else's nigger. – Вони були чиймись нігерами (FSoJ; 30). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through Newt’s words and his meaning of the word “nigger”. He stated many times through the film that “nigger” is not necessarily a Black person, but is someone, who is a slave, both physically and mentally, while those, who are not “niggers” are free people;
- (8) He sends this, we can keep this place forever. – Надішло і удержимося навечно (FSoJ; 32). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through willingness of Newt and his people to fight for their freedom. He states that, if general Sherman sends just a small part

of his weaponry and army, they can hold this territory forever, create their own country and be free in it;

- (9) I want to stay here and fight. – Хочу лишитися і битися (FSoJ; 34). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through Will’s willingness to fight for the freedom of Jones County and its’ people, though it is evident that this fight will not be an easy one;
- (10) Number two, no man oughta tell another man what he's gotta live for or what he's gotta die for. – Друге, ніхто не може казати іншому заради чого жити чи заради чого вмирати (FSoJ; 38). Omission was used here by the translator to avoid the accumulation of lexical units in the target language text. The concept of “FREEDOM” was conveyed here through the law of the free state of Jones and how it allows everybody, – be it coloured or white, man or woman, – to be free and independent people.

The second most used type of grammatical transformation is **grammatical replacement**, that is, rendering by substituting the word belonging to one part of speech of the source language to another part of speech of the target language or by substituting one syntactical construction of the source language to the another of the target language.

Examples of it being used we can see in the following situations:

- (1) When I tell you to go, move fast and you stay close to me. – Як скажу тобі «вперед», то рушай і будь біля мене (FSoJ; 5). Grammatical replacement was used here by the translator by the means of changing the indirect speech into the direct speech for the target language text to sound better. The concept of “FREEDOM” was conveyed here through Newt’s willingness to risk his own life to save his nephew Daniel from the military

service and return him to home safe and sound;

- (2) You're not dying. – Ти не помреш (FSoJ; 7). Grammatical replacement was used here by the translator by the means of changing the tense of the target language text to emphasize the emotional importance of the said scene. The concept of “FREEDOM” was conveyed here through Newt’s words and how he tries to reassure Daniel that he is not dying but, instead, is being freed from this cruel world by the God himself that the boy loves so dearly;
- (3) “If I go up to the heavens, you are there. If I make my bed in the depths, you are there...” – «Якщо я на небо зійду, то ти там, або постелюся в шиолі, ось ти...» (FSoJ; 8). Grammatical replacement was used here by the translator by the means of sentence integration, that is, uniting couple of sentences of the source language text into one complex sentence in the target language text. The concept of “FREEDOM” was conveyed here through the Newt’s prayer during the burial of Daniel. In the prayer, he again expresses how Daniel is freed from the burdens of the mortal realm and how the God welcomes the soul of the boy to the heavens;
- (4) You all get your land back, then you go and work up some fancy law just last week that gets this boy back in the fields picking cotton for ya, huh? – Ви вернули собі землі, тоді пішли і зробили якийсь закон на тижні, щоб забрати хлопця в поле та збирати вам бавовну (FSoJ; 43). Grammatical replacement was used here by the translator by the means of changing the tense of the target language text and also by the means of changing from the question in the source language text to the statement in the target language text. Both of these transformations were used to emphasize the emotional importance of the said scene. The

concept of “FREEDOM” was conveyed here through Newt’s mocking the government of the United States and how it got stuck in the corrupt system, where the wealthy only get richer by sacrificing the common people, who, as it seems, only get poorer;

- (5) That means when we was all slaves. We got the right to vote now. – Це означає ми були рабами, а нині – голосуємо (FSoJ; 45). Grammatical replacement was used here by the translator by the means of sentence integration, that is, uniting couple of sentences of the source language text into one complex sentence in the target language text. The concept of “FREEDOM” was conveyed here through the government of the United States passing the amendment to the Article 15 section 1 and how Moses explains it to the common people. This amendment shows the right and freedom to vote for the candidate, who would be the best representative of the opinion of the person, who votes;
- (6) Get them to come to one union league meeting. They gonna see that the fight ain't over. – Приведи хоч раз і вони побачать, за що битися (FSoJ; 46). Grammatical replacement was used here by the translator by the means of sentence integration, that is, uniting couple of sentences of the source language text into one complex sentence in the target language text. The concept of “FREEDOM” was conveyed here through the Newt’s willingness to believe in the good in the people that just continue to disappoint him. The people, who burned down the unionist church and, later on, murdered Moses were the same people, who fought beside them for the free state of Jones. When Newt uses the word “fight” here, he means that the fight for the freedom of the people of all races, skin colours and genders is not over. Because, although, Black people were freed from slavery that does not mean that their rights are equal to the rights of White

people;

The third most used type of grammatical transformation is **transposition**, that is, rendering by changing the structure of the word combination, sentence or text.

Examples of it being used we can see in the following situations:

- (1) How come you ain't up north fighting? – Чом не б'ється на півночі? (FSoJ; 13). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through Newt’s sarcastic remark towards Lt. Barbour that comes right after this question from the lieutenant. While Barbour is clearly mocking Newt and tries to intimidate him, Newt does not budge and shows that the man has no authority and power for Newt;
- (2) That's why we left, too. – Ми теж через це втекли (FSoJ; 15). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through Moses’s explanation. Newt says that he deserted because he did not want to fight no his war, meaning he did not want to be the slave of the wealthy. The slaves share his sentiment, saying that they escaped because they did not want to be used by other people;
- (3) Just, nobody done nothing like that for them before. – Просто, ніхто такого не робив для них донині (FSoJ; 19). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through how the Newt’s action and the help that he provided to the escaped slaves. He is surprised by their reaction because that is something that he

would do for everyone. It's here that he realises that not all people have kind souls and wish to help everyone with no regard to their race, skin colour and gender;

- (4) “The free men of Jones County”? – «Вільні люди округу Джонс»? (FSoJ; 21). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through the mocking of Col. Elias Hood and he further emphasizes that by not taking them seriously, only calling them “couple of deserters”. This just shows how the people of power see the fight of common people for their freedoms and their rights as something that is not significant. It also shows that instead of addressing and solving the problem, the authorities would rather suppress the fight;
- (5) Ain't no niggers up there at all. – Ніяких нігерів там нема (FSoJ; 41). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through Newt's words and his meaning of the word “nigger”. He stated many times through the film that “nigger” is not necessarily a Black person, but is someone, who is a slave, both physically and mentally, while those, who are not “niggers” are free people;
- (6) Your honor, I'm not changing my plea because I'm not guilty of anything. – Ваша честь, я не зміню заяву, бо я ні в чому не винний (FSoJ; 50). Transposition was used here by the translator by the means of changing the word order for the target language text to sound better. The concept of “FREEDOM” was conveyed here through the denial of Davis Knight in violation of the law. Meaning, that he thanks there is nothing wrong in his marriage

with a white woman, because they are both free people that love one another and that is the most important thing. This just further shows how absurd and foolish that law is by preventing people for marrying who they want.

The least used type of grammatical transformation is **addition**, that is, rendering by adding the lexical items that are absent in the source language to the target language to better convey the meaning of the source language to the target language.

Examples of it being used we can see in the following situations:

- (1) It's for our children, who, lord willing, won't have to shed blood for it like we have. – Це для наших дітей, які, дай бог, не ЛИТИМУТЬ КРОВ за це як ми ЛИЛИ (FSoJ; 47). Addition was used here by the translator by the means of adding the comparison to emphasize the emotional value of the scene in the target language text. The concept of “FREEDOM” was conveyed here through the Newt’s words and his hope for better future of the next generations. He verbalises that he hopes for the fight for freedom to end and for all of the humanity to become free people, both mentally and physically;
- (2) Now he is. – Він ЗВІЛЬНИВСЯ (FSoJ; 49). Addition was used here by the translator by the means of adding the emotional value of the scene in the target language text. The concept of “FREEDOM” was conveyed here through the Newt’s words during the funeral of Moses Washington. He states how the man could have been evil because of how fate was cruel to him, but Moses stayed kind despite all of the bad things that happened to him. Newt describes death as liberation from the cruel mortal world.

2.3. Lexico-grammatical transformations of the concept of the

“FREEDOM” found in the material

After performing a thorough analysis of both data source and its’ translation, one concluded that lexico-grammatical transformations were performed the least.

The most used type of lexico-grammatical transformation was **total reorganisation**, that is, rendering by total rearrangement of the any part of the text (be it word, word combination or a complete sentence). It is often used for adequate translation of the colloquial set expressions and idioms.

Examples of it being used we can see in the following situations:

- (1) “Poor man's fight and a rich man's war.” – «Пани чубляться, а в хлопів чуби тріщать» (FSoJ; 2). Total reorganisation was used here by the translator by the means of properly conveying the meaning of the expression from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through Jasper’s mocking of the corrupted system of the Confederation. He mocks the system, where common people die fighting in the war that was started by the wealthy, while they get even richer;
- (2) Now you ain't gonna have a chance to reload, so make your shot count. – Не встигнете перезарядити, тому стріляйте певно (FSoJ; 18). Total reorganisation was used here by the translator by the means of properly conveying the meaning of the expression from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through Newt’s willingness to risk his life to help Moses to get rid of his collar. Him and the escaped slaves use riffles to protect themselves from the soldiers and their hounds, killing both the men and the animals. Sometimes, the only way to stay alive and free – is to kill someone;
- (3) Unhitch that wagon and head off down the road. – Відв’яжіть

воза і їдьте звідки приїхали (FSoJ; 20). Total reorganisation was used here by the translator by the means of properly conveying the meaning of the expression from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through the bravery of Newt and the men of free state of Jones. They surrounded the soldiers that stole belongings of their people, standing up against the authorities and the injustice that it brings. The common people took everything into their hands and, instead of waiting for the miracle, they decided to take back what is rightfully theirs;

(4) How about this? What you say we go out there and we pick it clean? – А як вам таке: що як підемо туди і зберемо все до зерняти? (FSoJ; 24). Total reorganisation was used here by the translator by the means of rearranging the whole sentence to better convey the meaning from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through the bravery of Newt and the men of free state of Jones. They surrounded the soldiers that stole belongings of their people, standing up against the authorities and the injustice that it brings. The common people took everything into their hands and, instead of waiting for the miracle, they decided to take back what is rightfully theirs;

(5) Can't nobody own my boy now. – Мій син не чиесь майно (FSoJ; 42). Total reorganisation was used here by the translator by the means of properly conveying the meaning of the expression from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through the Moses’s frustration. Even after the liquidation of slavery, Black people were, and still are, not wholly safe. For example, we can see here that James Eakins, previous owner of Moses and

his family, just takes the son of Moses back to the plantation under the guise of an apprenticeship;

- (6) No more auction block for me. No more, no more. No more driver's lash for me. No more, no more. No more pound of salt for me. No more, no more. No more auction block for me. No more, no more. Union league. Union league. – Не продати мене більше. Не продати, не продати. Нема вже батога мені. Нема, нема. Нема на мене солі. Нема, нема. Не продати мене більше. Не продати, не продати. Союзна ліга. Союзна ліга (FSoJ; 44). Total reorganisation was used here by the translator by the means of properly conveying the meaning of the song from the source language text into the target language text. The concept of “FREEDOM” was conveyed here through the bravery of Newt and the people from the Union. After the burning of their church by the Ku Klux Klan, they do not hide, but quite the opposite – they proudly march on the streets, while singing a song after the United States government passed the amendment that gives Black men a right to vote.

The second least used type of lexico-grammatical transformation was **antonymic translation**, that is, rendering by substituting the word or the word combination of the source language by the word or the word combination of the target language of the opposite meaning. Lexical changes can cause structural changes.

We can see the example of it being used here:

- (1) Ain't no different than shooting a bird or a deer, Daniel. – Те саме, що і стріляти птаха чи оленя, Деніеле (FSoJ; 6). Antonymic translation was used here by the translator by the means to more properly convey the meaning of the scene in the target language text. The concept of “FREEDOM” was conveyed here through Newt teaching his nephew, Daniel, how to shoot. He

explains to the boy how the rifle works, how to properly operate it and how to kill with it. Newt states that “is no different than shooting a bird or a deer” meaning that killing a person is the same as killing an animal. As a viewer from the audience, we understand that, sometimes, you have to be cruel in order to get your freedom.

The second least used type of lexico-grammatical transformation was **compensation**, that is, rendering by replacing the unit of the source language by the equivalent or anything that could compensate for the information that was lost during the translation to the target language.

We can see the example of it being used here:

- (1) That's quite an army you got there. – Маєш красну армію тут (FSoJ; 12). Compensation was used here by the translator by the means of using lexical unit of the target language of the different part of speech than the one that is being use in the source language to properly convey the meaning of the sentence in the target language tex. The concept of “FREEDOM” was conveyed here through Newt’s bravery and willingness to stand up against the authorities of the Confederates, in this example, it is Lt. Barbour. Barbour is clearly mocking not only Newt, but the common people as a whole, implying that these girls cannot do anything to him, even though they are holding weapons. He tries to intimidate them, Newt does not budge and shows that the man has no authority and power for Newt.

2.4. Conclusions on Chapter 2

The concept of “FREEDOM” in Ukrainian language is conveyed not just through dictionary’s definition, but also through a number of means. It is conveyed through dialogues, monologues, idioms, expressions and many more things.

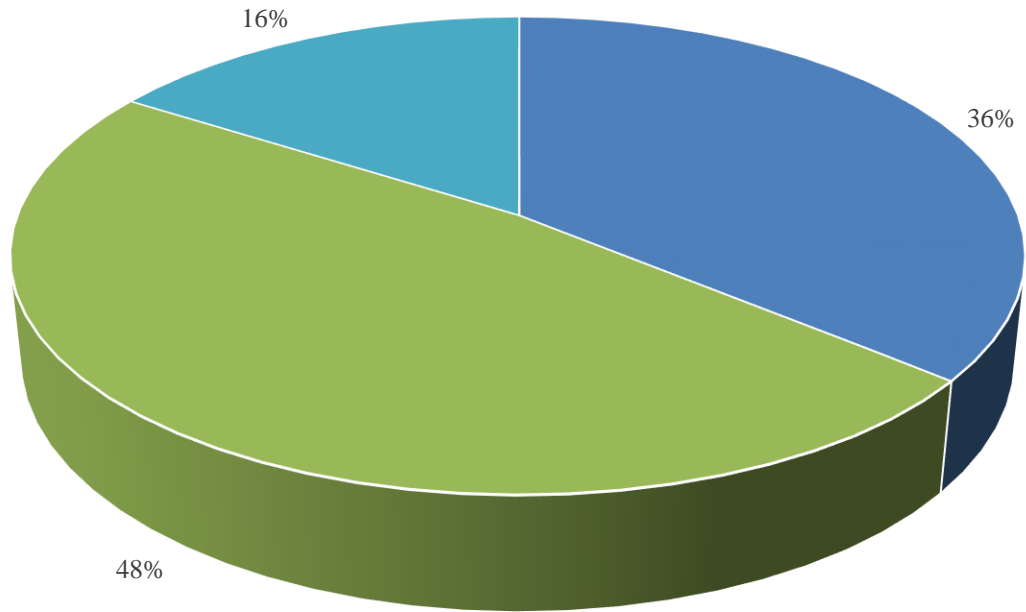
The type of translation transformation that was used most frequently was grammatical transformation – 24 instances of the translator using it, while translating. Among the subtypes of grammatical transformations omission was used the most (used 10 times), the second most used transformations were grammatical replacement and transposition (both used 6 times) and the least used grammatical transformation was addition (used only 2 times).

The type of translation transformation that was used less frequently than grammatical transformation was lexical transformation – 18 instances of the translator using it, while translating. Among the subtypes of lexical transformations, lexico-semantic transformations were used the most, while formal lexical transformation was only used once. Under lexico-semantic transformations, differentiation was used most frequently (8 times), modulation was used only a little less frequently (used 7 times) and both generalisation and specification were only used once. Under formal lexical transformation, we find that the traditional phonetic and graphic reproduction was only used once.

The type of translation transformation that was used least frequently than both grammatical transformation and lexical transformation was lexico-grammatical transformations – only 8 instances of the translator using it, while translating. Among the subtypes of lexico-grammatical transformations total reorganisation was used the most (used 6 times), while both antonymic translation and compensation were only used once.

For better demonstration one will use a diagram.

The translation transformations that were performed when verbalising the concept of "FREEDOM"



■ Lexical transformations ■ Grammatical transformations ■ Lexico-grammatical transformations

CONCLUSIONS

In the process of the research, it has been analysed how the lexico-semantic field of the concept of “FREEDOM” can be verbalised in the Ukrainian language based on the material of “Free State of Jones” film-text.

In the theoretical part, in the first subpart, the problem of the lexico-semantic field in the field of linguistics was studied. It was given a proper definition by using the works of well-known academics such as J. Trier, G. Ipsen and L. Weisgerber, and it also thoroughly explained by one. In the second subpart, translation transformations were given a proper definition, thorough explanation and examples of their usage. They are divided into three types of transformations – lexical transformations; grammatical transformations and lexico-grammatical transformations. Lexical transformations are divided into two subtypes – formal lexical transformations (also known as “Transcoding”) and lexico-semantic transformations. Under formal lexical transformations we find five types of transformations – transcription, transliteration, loan translation (also known as “Calque”), traditional phonetic and graphic reproduction and zero-transcoding. Under lexico-semantic transformations we find four types of transformations – substantiation (also known as “Specification”), generalisation, differentiation and modulation (also known as “Logical development”). Under grammatical transformations we find five types of transformations – zero transformation, transposition, replacement (also known as “Substitution”), addition (also known as “Amplification”) and omission (also known as “Elimination”). Under lexico-grammatical transformations we find four types of transformations – antonymic translation, total reorganisation, descriptive translation (also known as “Explication”) and compensation. One also defined the concept of «свобода» and «воля» in Ukrainian language, the words that are used the most when translating the concept of “FREEDOM”, using the dictionary definition. One explained how these concepts are different and what meaning they carry.

In the third subpart of the theoretical part, one used the script from the film “Free State of Jones” and did a synopsis of it. One conducted a text analysis, found the main aims of the text, the repetition links, tenses, conjunctions and prepositions that ensured both lexical and grammatical cohesion. One also found stylistic characteristics of said text. One found transformations in the translation of the text and defined them.

In the practical part of the paper, one analysed the transformations that were used to verbalise the concept of “FREEDOM” in Ukrainian language.

The type of translation transformation that was used most frequently was grammatical transformation – 48%.

The type of translation transformation that was used less frequently than grammatical transformation was lexical transformation – 36%.

The type of translation transformation that was used least frequently than both grammatical transformation and lexical transformation was lexicogrammatical transformations – 16%.

After the all of the work that was done, one concludes that the lexico-semantic field of the concept “FREEDOM” is quite broad and it could be verbalised not just through single word, but also through one sentence or a sequence of sentences and, even, through the whole text.

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ANNEX

1.	<p>– That's Carolina 3rd. A bunch of them are headed home. Twenty Negro law. If you own 20 Negroes, you get to go home.</p>	<p>– Це Каролінський 3-тій. Багато з них їдуть додому. Закон двадцяти нігерів. Маєш 20 нігерів, їдеш додому.</p>
2.	<p>– “Poor man's fight and a rich man's war.”</p>	<p>– «Пани чубляться, а в хлопів чуби тріщать».</p>
3.	<p>– “But all their gold and all their silver shall not protect them from the wrath of the lord.”</p> <p>– You so smart, Jasper, how come you're still here, huh?</p>	<p>– «Та все їхнє золото й срібло не врятує від гніву божого».</p> <p>– Такий влучний, Джаспере, що ж ти досі тут, га?</p>
4.	<p>– “The oldest son on such plantations where 20 or more Negroes are owned or leased are hereby exempt in the armies of the confederate states. Furthermore, any plantation where the total number of Negroes owned or leased shall equal 40, the eldest and second eldest shall be exempt from military service.”</p>	<p>– «Найстарший син з тих плантацій, де є 20 нігерів, - у власності чи позичені, - таким чином звільняються від служби конфедеральних штатів. Також, з усякої плантації, де кількість нігерів, - у власності чи позичених, - дорівнює 40-ка, найстарший та другий син звільняються від військової служби».</p>
5.	<p>– We're going to get out of this trench and we're going to make for a treeline about a quarter mile out. You don't listen to no sergeant, you don't listen to no officers, only me. You understand now? When I tell you to go, move fast and you stay close to me.</p>	<p>– Вилазимо з цієї траншеї і біжимо до лісосмуги десь за чверть за милю звідси. Не слухай ніяких сержантів і офіцерів, лише мене. Втямив, що кажу? Як скажу тобі «вперед», то рушай і будь біля мене.</p>

6.	<p>– You've got a full load? Half-cock, safe, full cock, fire. Ain't no different than shooting a bird or a deer, Daniel. No different than that. All right?</p>	<p>– Стрільбу спорядив? Диви-дивися. Пів-клац – безпека, цілий клац – смерть. Те саме, що і стріляти птаха чи оленя, Деніеле. Те саме. Гаразд?</p>
7.	<p>– You love god, don't you, Daniel? – Yes. – There we go. – I'm scared. – I know you are. But you love god and god loves you. You understand? Jesus loves you, son. You're not dying. You're not dying. You're not... You're not dying.</p>	<p>– Любиш бога, правда, Деніеле? – Так. – Усе добре. – Мені лячно. – Так, знаю. Але любиш бога і бог любить тебе. Тямиш? Ісус любить тебе, сину. Ти не помреш. Ти не помреш. Ти не... не помреш.</p>
8.	<p>– “If I go up to the heavens, you are there. If I make my bed in the depths, you are there. Even in the darkness, will not be dark to you. The night will shine like day, the darkness is as light to you. It is you who hath possessed my reign. It is you who hath covered me in my mother's womb.”</p>	<p>– «Якщо я на небо зйду, то ти там, або постелюся в шиолі, ось ти. Мене не закрий від тебе й темрява і ніч буде світити як день, і темнота як світло, бо ти учинив нирки мої. Ти виткав мене в утробі матері».</p>
9.	<p>– “Case number 0646. The state of Mississippi versus Davis Knight. That Davis Knight did knowingly and wilfully and feloniously violate Mississippi law by engaging in a marital union with one Junie Lee Spradley, a white woman. That as the great-grandson</p>	<p>– «Справа числом 0646. Штат Міссісіпі проти Девіса Найта. Що Девіс Найт свідомо, охоче і злочинно порушив Міссісіпів закон уклавши шлюбну спілку з такою Джуні Лі Спредлі, білою. Що, як правнук Ньютона Найта та нігре-рабині, званої усіма як Рейчел, він є, щонайменше, на 1/8 нігер по крові, і таким чином</p>

	of Newton Knight and a Negro slave known commonly as Rachel, he is of at least 1/8th Negro blood, and as such, meets the minimum standard to be considered a coloured person in the state of Mississippi.”	улягає найменшому стандарту, щоб вважатися кольоровою особою в штаті Міссісіпі».
10.	– Girls, you know how to shoot one of these? It ain't real hard, all right? It's just loud the first time.	– Дівчата, умієте стріляти з такого? Це не складно. Лячно тільки в перший раз.
11.	– Come here to me, darling. Here we go. Put this right here on your right hand, hold it right there with your right hand. There you go, you feel that? Feel that?	– Ходи-но, мала. Отако. Тут правою рукою, отут берися лівою. Держи отак, тямиш? Тямиш?
12.	– Well, what do we have here? – Stop. – Beg your pardon? – I said, stop walking. – That's quite an army you got there. Three little girls with guns. – It's more like eight.	– Ну, і що це тут таке? – Стій. – Перепрошую? – Кажу, стій отам. – Маєш красну армію тут. Три дівчинки зі стрільбами. – Певніше вісім.
13.	– How come you ain't up north fighting? – How come you ain't?	– Чом не б'єшся на півночі? – А чом ти не там?
14.	– What's your name? – Call me Moses. – Your mama name you that? – No, sir. I picked that for myself.	– Як тебе звати? – Зви Моїсеєм. – Неня назвала? – Ні, пане. Обрав собі сам.
15.	– How come they hounding you? – Because I left. Deserted.	– Чом на тебе пустили собак? – Бо я пішов від них. Я – дезертир. – Як так?

	<ul style="list-style-type: none"> – How come? – It ain't my fight, you know? Don't own no slaves. Ain't gonna die so they can get rich selling cotton. – That's why we left, too. 	<ul style="list-style-type: none"> – Це не мій бій. Не маю рабів. Не вмиратиму, щоб вони багатіли на бавовні. – Ми теж через це втекли.
16.	<ul style="list-style-type: none"> – Texas? Well, it's pretty far. Why? What's in Texas? – My wife and my little boy. When they... When they sold 'em, I just... I just ran. I didn't think or nothing. I just... just took off. And they caught me and whipped me, I just ran all over again. Then they put this on me. Don't make no difference though. They can hitch me to a wagon and I'll pull that damn thing all the way to Texas. 	<ul style="list-style-type: none"> – Техас? Ну, далеченько. А що? Що в Техасі? – Моя дружина і мій малий. Коли їх... Коли їх продали, то я просто... просто побіг. Нічого не думав. Просто... зірвався. Вони впіймали і відбатожили. І я знову втік. Тоді на мене вчепили оце. Та мені однаково. Хоч прив'яжіть до воза. Потягну цю бісову річ аж до самого Техаса.
17.	<ul style="list-style-type: none"> – If you want, I can get that thing off you. – No, you can't do that. All that banging will bring the hounds for sure. – How many hounds? – And the men that go along with them. – How many men? 	<ul style="list-style-type: none"> – Як хочеш, то зніму це з тебе. – Ні, куди там зняти. Оце все гупання накличе псів, будь певний. – І скільки тих псів? – З ними ще й солдати будуть. – А їх скільки?
18.	<ul style="list-style-type: none"> – All right, everybody in half cock? Eli? Malachi? Now you ain't gonna have a chance to reload, so make your shot count. 	<ul style="list-style-type: none"> – Гаразд, усі на пів ударника? Ілаю? Малхаю? Не встигнете перезарядити, тому стріляйте певно.
19.	<ul style="list-style-type: none"> – What's with them? – Just, nobody done nothing like that for them before. 	<ul style="list-style-type: none"> – Що це з ними? – Просто, ніхто такого не робив для них донині.

20.	<ul style="list-style-type: none"> - Raise your hand. That stuff don't belong to you. Unhitch that wagon and head off down the road. 	<ul style="list-style-type: none"> - Руки вгору. Це майно не належить вам. Відв'яжіть воза і їдьте звідки приїхали.
21.	<ul style="list-style-type: none"> - "The free men of Jones County"? - That's what he said. - Well, I'm not gonna concern myself with five or six deserters hiding out in the swamp who don't have the courage to show their face. 	<ul style="list-style-type: none"> - «Вільні люди округи Джонс»? - Так він сказав. - Ну, мені не цікаві п'ять чи шість дезертирів, що засіли на болоті і не годні навіть лиця свої показати.
22.	<ul style="list-style-type: none"> - Brought you something. - You got one. - Yeah. 	<ul style="list-style-type: none"> - Я приніс дещо. - Маєш книжку. - Так.
23.	<ul style="list-style-type: none"> - What you sow, you should reap. What you put in the ground, you should take outta the ground. - Yeah. - And they say they taking 10%. - No, they leave us 10%, sir. - Leave 10%. You think they taking 10% from that plantation owner over in Natchez? Huh? - No, sir. - You think they're taking 10% from him? - No way. 	<ul style="list-style-type: none"> - Що сієш, те й жнеш. Що кидаєш в землю, те й береш із землі. - Так. - А нам кажуть: «віддай десятину». - Нам лишають десятину. - Лишають десятину. Думаєте беруть десятину із тієї плантації в Натчезі? - Ні, пане. - Беруть десятину з них? - Ні.
24.	<ul style="list-style-type: none"> - How about this? What you say we go out there and we pick it clean? There's 100 of us here. We could pick it clean all in one day. Can we do that? - Yeah. 	<ul style="list-style-type: none"> - А як вам таке: що як підемо туди і зберемо все до зерняти? Нас сотня. Зберемо все за день. Зможемо? - Так. - Збираємо все і ховаємо десь, а пізніше поділимо між собою.

	<ul style="list-style-type: none"> – Now, we pick it clean. We hide it away, we divide it amongst ourselves later on. Meanwhile, by the time they get down here, we done scattered. 	<p>Поки вони сюди приїдуть, нас вже нема.</p>
25.	<ul style="list-style-type: none"> – What you doing, nigger? That ain't for you. Put it back. Put it back, nigger. – How you ain't? – What? – I said, how you ain't? – How I ain't what? – What he says, Ward, is how you ain't a nigger? I mean, they just pick cotton for 'em. You... You was willing to get killed for 'em. 	<ul style="list-style-type: none"> – Ти чого це, нігере? Це не тобі, поклади. Поклади, нігере. – А ти – ні? – Що? – Кажу, а ти – ні? – Я «ні» що? – Він каже, Ворде, хіба ти не нігер? Тобто, вони лише збирають бавовну. Ти ж... Ти згодився вмерти за них.
26.	<ul style="list-style-type: none"> – What happened? – I wouldn't let him. All the other times I just let him. Because what can I do? It's just easier. I tell myself I'm somewhere else an' it's not like it's happening to me. But this time I couldn't. I couldn't anymore. And I screamed and I screamed. 	<ul style="list-style-type: none"> – Що сталося? – Я не піддалась. В інші рази, корилася йому, бо що я зроблю? Так... легше. Кажу собі, зараз я не тут і це не зі мною коїться. Та цього разу – не змогла. Я не могла більше. І я волала і волала.
27.	<ul style="list-style-type: none"> – Look, look, look. I can read this now. “In the beginning, god created the heaven and the earth. And god said, 'let there be light.’” 	<ul style="list-style-type: none"> – Глянь, глянь, глянь. Я вже читаю. «На початку, бог сотворив небо та землю. І сказав бог: «хай буде світло»».
28.	<ul style="list-style-type: none"> – What's that got to do with my farm? – It has everything to do with your farm, Ward. – How? – Because they are the folks 	<ul style="list-style-type: none"> – І що воно має до діла з моєю фермою? – Воно має все до діла з твоєю фермою, Ворде. – Як? – Бо вони спалили її.

	<p>that burned it.</p> <ul style="list-style-type: none"> – So we fighting for the union now? – No, we're not fighting for the union, but we are fighting the same people they are. 	<ul style="list-style-type: none"> – То тепер б'ємося за союз? – Ні, не б'ємося за союз, а б'їмося з тими ж людьми, що й вони.
29.	<ul style="list-style-type: none"> – But these folks got plantations from here to the Mississippi. – I know, they're rich. So what? Are we gonna start killing rich people? – It's why they're rich, Ward. Don't ya understand? You, me, all of us... We're all out there dying so they can stay rich. You own any slaves, Ward? You got any Negroes to fight for? 	<ul style="list-style-type: none"> – Та ці хлопці мають плантації відсіль аж до Міссісіпі. – Ну так, вони заможні. І що? Почнемо вбивати багатіїв? – Річ у тім чому вони заможні, Ворде. Не розумієш? Ти, я, усі ми... Ми там вмираємо, щоб вони були багатими. Маєш рабів, Ворде? Хоч одного нігера за якого б ти бився?
30.	<ul style="list-style-type: none"> – These boys... These young men... They was your friends, your cousins, your brothers and your kin. But to those soldiers who didn't know 'em, they was just niggers. They was just somebody else's nigger. So somehow, some way or sometime, everybody is just somebody else's nigger. 	<ul style="list-style-type: none"> – Ці хлопці... ці юнаки... були вашими друзями, ріднею, братами і близькими. Але для тих вояків, які їх не знали, вони були нігерами. Вони були чиймись нігерами. Бо по-своєму, у різний час, кожен лише чийсь нігер.
31.	<ul style="list-style-type: none"> – Mr. Moses, are you a nigger? – No, I'm not. – What are you? – A free man, captain. – Well, why's that? – Because you cannot own a child of god. 	<ul style="list-style-type: none"> – Пане Моїсей, чи ви нігер? – Ні, це не так. – А що ви? – Я вільний, капітане. – Чому це? – Бо не можна володіти дитям божим. – Ні, не можна. Можна мати коня,

	<ul style="list-style-type: none"> – No, you cannot, can you? You can own a horse, you can own a mule or cow or an ox, but you... You cannot own a child of god. 	<p>мула, корову чи вола, але... не можна володіти дітям божим.</p>
32.	<ul style="list-style-type: none"> – Tell Sherman that we hold everything from Pascagoula to the Alabama border. Tell him we need some artillery, 20 pieces, 15 cannons, five mortars would be fine. – Rifles. – Rifles we need. Make it 300. We also need some cavalymen. Fifty. Fifty men, that's all. – He can spare that easily. – Yeah, he can spare that easily. He sends this, we can keep this place forever. 	<ul style="list-style-type: none"> – Скажи Шерману, що тримаємо все від Паскагули до Алабамського кордону. Скажи, що потребуємо артилерії, 20 одиниць, 15 гармат, 5 мортир має стати. – Гвинтівки. – Гвинтівки треба. Скажи 300. Скажи, що треба кіннотники. П'ятдесят. П'ятдесят і все. – Він легко виділить. – Так, легко виділить. Надішле і удержимося навечно.
33.	<ul style="list-style-type: none"> – They say it's not strategic. Sherman wonders if we're a real company. – “Real company”? – You know, it ain't exactly what they're used to, Newt. A bunch of freed slaves, farmers... – Holding down most o' southeast Mississippi. – Yeah. – Took three counties. We beat an entire division. – We did. They don't care. 	<ul style="list-style-type: none"> – Кажуть: «це не стратегічно». Шерман сумнівається, що ми «справжня сотня». – «Справжня сотня»? – Бач, ну... вони не зовсім до такого звикли, Ньюте. Раби-втікачі, фермери.. – Тримають більшість південного Міссісіпі. – Так. – Взяли три округи. Побили цілу дивізію – Побили. Їм байдуже.
34.	<ul style="list-style-type: none"> – And what do you want, Will? – I want to stay here and fight. 	<ul style="list-style-type: none"> – А чого ти хочеш, Віле? – Хочу лишитися і битися.

35.	<ul style="list-style-type: none"> – Take this. Pretty lucky. – No, that's your best gun. – I know. I don't want you to stop fighting. 	<ul style="list-style-type: none"> – Візьми. Надійний. – Ні, то твій найліпший пістоль. – Знаю. Не хочу, щоб ти кинув битися.
36.	<ul style="list-style-type: none"> – I want you all to know that you all fought bravely. That flag right there tells the tale. 	<ul style="list-style-type: none"> – Маєте знати, що ви всі билися гідно. Цей прапор сам все каже.
37.	<ul style="list-style-type: none"> – He says he won't recognise us. So, it seems that we don't got no country on either side. And that's all right. I guess we're kind of our own country. – That's right. – And if we're honest about it, hadn't we been our own country for a long time? – Yes, sir. Yeah. – Now, Jasper here, he's obviously a lot more learned than I am. He was saying that, if in fact we are our own country, well then, by God, we oughta stand up and declare it. – Yeah. That's right. – Even if they push us back in the swamps, if we're willing to die for something, we sure as the devil oughta be able to say what it is out loud. 	<ul style="list-style-type: none"> – Він каже, що не визнає нас. Тож, виходить, не маємо країни з жодного боку. І це гаразд. Гадаю, ми самі собі країна. – Саме так. – І, якщо по правді, чи не були ми самі собі країною вже довгий час? – Так, пане. Так. – От Джаспер, він.. він далєбі вченіший за мене, він каже, що... якщо ми дійсно окрема країна, тоді з волі божої маємо оголосити це. – Так, правильно. – Навіть як загонять нас назад на болото, якщо ми готові вмерти за щось, ми напевно, дідько бере, скажемо, що до чого голосно.
38.	<ul style="list-style-type: none"> – Jasper, let me see that paper there. From this day forward, we declare the land north of the Pascagoula swamps, south of Enterprise and east of the Pearl River to the Alabama 	<ul style="list-style-type: none"> – Джаспере, покажи-но цей папір. «Віднині і надалі, оголошуємо землі на північ від Паскогульських боліт, на південь від Ентерпрайза і на схід від Перлинової річки до Алабамського кордону як

	<p>border to be a “free state of Jones.”</p> <ul style="list-style-type: none"> – Yeah. Right. – And as such we do hereby proclaim and affirm the following principles. Number one, no man oughta stay poor so another man can get rich. – Right. Yeah. – Number two, no man oughta tell another man what he's gotta live for or what he's gotta die for. – Yeah. – Number three, what you put in the ground is yours to tend and harvest, and there ain't no man oughta be able to take that away from you. – Yeah, that's right. Yeah. – Number four... every man's a man. If you can walk on two legs, you're a man. – Right. Yeah. – It's as simple as that. 	<p>«Вільний штат Джонс».</p> <ul style="list-style-type: none"> – Так. Слушно. – І цим, ми проголошуємо та визнаємо такі правила. Перше, ніхто не має бідніти, щоб інший багатів. – Так. – Друге, ніхто не може казати іншому заради чого жити чи заради чого вмирати. – Так. – Третє, що сієте в землю, те вам ростити і жати, і ніхто не має права забрати це у вас. – Так. Слушно. – Четверте... усі ми люди. Якщо ходиш на двох, то ти людина. – Так. – Отак от просто.
39.	<ul style="list-style-type: none"> – But we won. – I know. – And they said... general Sherman, he said... – I know what they said. – He said 40 acres and a mule for every freed man and they families. – They took that back. – Who did? – The president did. There's a new president now named Johnson. 	<ul style="list-style-type: none"> – Ми ж перемогли. – Знаю. – І сказали... генерал Шерман сказав... – Знаю, що сказали. – Сказав 40 акрів та мул усім звільненим та їхнім родинам. – Передумали. – Хто? – Президент. Це новий президент. Його звати Джонсон.

40.	<ul style="list-style-type: none"> – So, I don't understand. Are we free or we ain't free? – You understand. We free and we ain't free. 	<ul style="list-style-type: none"> – Щось не тямлю. То ми вільні чи не вільні? – Усе ти тямиш. Ми вільні і не вільні.
41.	<ul style="list-style-type: none"> – You up in Soso, right? Thought they was just a bunch o' niggers up there, Captain Newt. – No, Chester. Ain't no niggers up there at all. 	<ul style="list-style-type: none"> – Ти зі Сосо, так? Гадав там лише купка нігерів, кепе Ньюте. – Ні, Честере. Ніяких нігерів там нема.
42.	<ul style="list-style-type: none"> – Can't nobody own my boy now. – Yes, sir, it's your boy. – I'm tired. – Yes, sir. Let's go get him. You and me. Come on now. That's what we're gonna do. – That's my boy. – They'll arrest me. They'll kill you. 	<ul style="list-style-type: none"> – Мій син не чиесь майно. – Так, пане, це твій син. – Досить. – Так, пане. Їдьмо по нього. Ти і я. Їдьмо. Це і зробимо. – Це мій син. – Арештують мене. Заб'ють тебе.
43.	<ul style="list-style-type: none"> – I understand this quite clearly. You all get your land back, then you go and work up some fancy law just last week that gets this boy back in the fields picking cotton for ya, huh? 	<ul style="list-style-type: none"> – Я все гарно розумію. Ви вернули собі землі, тоді пішли і зробили якийсь закон на тижні, щоб забрати хлопця в поле та збирати вам бавовну.
44.	<ul style="list-style-type: none"> – No more auction block for me. No more, no more. No more driver's lash for me. No more, no more. No more pound of salt for me. No more, no more. No more auction block for me. No more, no more. Union league. Union league. 	<ul style="list-style-type: none"> – Не продати мене більше. Не продати, не продати. Нема вже батоба мені. Нема, нема. Нема на мене солі. Нема, нема. Не продати мене більше. Не продати, не продати. Союзна ліга. Союзна ліга.
45.	<ul style="list-style-type: none"> – Congress just passed an amendment to the United States constitution. Article 	<ul style="list-style-type: none"> – Конгрес щойно прийняв поправку до Конституції Сполучених Штатів. Статя 15, частина 1.

	<p>15, section 1. "The right of citizens of the United States to vote shall not be denied or breached by the United States or by any state on account of race, colour, or previous condition of servitude." That means when we was all slaves. We got the right to vote now.</p>	<p>«Право громадян Сполучених Штатів голосувати не можна заперечити чи порушити Сполученими Штатами чи будь-яким штатом на підставі раси, кольору чи передньої умови неволі.» Це означає ми були рабами, а нині – голосуємо.</p>
46.	<ul style="list-style-type: none"> – Yeah, it's a black church, Jasper, but it's a union church as well, and they fought side-by-side us and our boys got as much to lose in this than anyone. – I know. – Well, then get them to come to one meeting. Get them to come to one union league meeting. They gonna see that the fight ain't over. – They ain't gonna come, Newt. They just ain't. Their war is over. It's over. – You know better than that. 	<ul style="list-style-type: none"> – Так, чорна церква, Джаспере, але й союзна церква також. І вони билися пліч-о-пліч з нами і нашим стільки ж втрачати, як і їм. – Я знаю. – Ну, то збери їх на нашу зустріч. Приведи хоч раз і вони побачать, за що битися. – Вони не прийдуть, Ньюте. Не прийдуть. Їхня війна скінчилася. Все. – Ти знаєш, що ні.
47.	<ul style="list-style-type: none"> – It ain't just for us, all right? It is for everybody. Black, white, rich, poor. It's for our oppressors who don't even know what's good for 'em yet. It's for everybody who came before us who couldn't even read this ballot. It's for our children, who, lord willing, won't have to shed blood for it like we have. And it's for their children, and their 	<ul style="list-style-type: none"> – Це не лише для нас. Це для усіх. Чорних, білих, багатих, бідних. Для наших гнобителів, які й не знають ще, що їм добре. Це за всіх, хто був тут до нас, хто й прочитати не міг цей бюлетень. Це для наших дітей, які, дай бог, не литимуть кров за це як ми лили. І для їхніх дітей та дітей їхніх дітей.

	children's children.	
48.	<ul style="list-style-type: none"> – You ain't got to fill it out now. I'll fill it out for you. You gonna register. You get to vote. You get to vote in public and you get to vote for black folks. – Vote for black folks? – Yes, sir, black judges. Maybe even a black sheriff. – I don't know. That sounds like heaven, and I ain't ready to die yet. 	<ul style="list-style-type: none"> – Не конче заповнювати зараз. Я заповню за вас. Реєструєшся і голосуєш. Можна голосувати відкрито і за чорних. – За чорних? – Так, пане. Чорні судді, можливо, чорний шериф. – Не знаю. Звучить як рай, а вмирати я ще не хочу.
49.	<ul style="list-style-type: none"> – Lord, today we bring you our brother to take into your loving arms. To hold and shelter and bless with life everlasting. Lord, if it's the good that you seek in men, then you ain't never gonna find no better than Mr. Moses Washington. A man who had so many reasons to be full of hate, yet he never was. And that, lord, is one of your greatest miracles. So let us not weep. Let us not shed a tear here today because since the day I knew him, all he ever wanted to do was get free. Now he is. Moses deserved a better world than this. 	<ul style="list-style-type: none"> – Боже, нині даємо тобі нашого брата. Щоб прийняв у свої люблячі руки. Щоб узяв, прихистив та насвятив його життям вічним. Боже, якщо шукаєш добрих людей, то ніколи не знайдеш добрішої за пана Моїсея Вашингтона. Мав багато причин набратися ненавистю, а не став таким. І це, боже, одне з твоїх найбільших див. Тож не ридаймо. Не лиємо сліз сьогодні, бо, відколи я знав його, все чого він бажав – стати вільним. Він звільнився. Моїсей заслужив кращий світ ніж цей.
50.	<ul style="list-style-type: none"> – I understand your client wishes to change his plea, counsellor. – Yes, he does, your honour. – Is this true, Mr. Knight? – No, it's not, your honour. 	<ul style="list-style-type: none"> – Як я тямлю, ваш клієнт хоче змінити свою заяву, раднику. – Так, ваша честь. – Це правда, пане Найте? – Це не так, ваша честе. – Містере Оксе... дайте хвилюку...

<ul style="list-style-type: none">– Mr. Oaks... If I could just...– Your honor, I'm not changing my plea because I'm not guilty of anything.	<ul style="list-style-type: none">– Ваша честь, я не зміню заяву, бо я ні в чому не винний.
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РЕЗЮМЕ

Цю роботу присвячено дослідженню вербалізації лексико-семантичного поля концепту “FREEDOM” в перекладі з англійської на українську мову на основі англійськомовного кінофільму «Вільний штат Джонса». У ході роботи в теоретичній частині було розглянуто лексико-семантичне поле як лінгвістичний феномен, перекладацькі трансформації та їх різновиди, а також способи перекладу концепту “FREEDOM”. В практичній частині було досліджено та проаналізовано способи вербалізації концепту “FREEDOM” за допомогою перекладацьких трансформацій. Всі приклади вживання концепту “FREEDOM” дано в додатку (загалом, 50 одиниць).

Ключові слова: «лексико-семантичне поле», “FREEDOM”, «воля», «свобода», «перекладацькі трансформації», «Вільний штат Джонс», «рабство», «громадянська війна в США».