

Ім'я користувача:  
Моца Андрій Андрійович

Дата перевірки:  
26.05.2022 17:54:37 EEST

Дата звіту:  
26.05.2022 18:52:28 EEST

ID перевірки:  
1011345001

Тип перевірки:  
Doc vs Internet + Library

ID користувача:  
100006701

Назва документа: Рабош Анжеліка Миколівна

Кількість сторінок: 82 Кількість слів: 28611 Кількість символів: 195091 Розмір файлу: 2.61 MB ID файлу: 1011230857

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Замінені символи

4

**Закарпатський угорський інститут ім. Ференца Ракоці II**  
**Кафедра філології**

Реєстраційний № \_\_\_\_\_

**Кваліфікаційна робота**

**ОСОБЛИВОСТІ ПЕРЕКЛАДУ РЕАЛІЙ В ОПОВІДАННЯХ КОНАН ДОЙЛЯ  
ПРО ШЕРЛОКА ХОЛМСА**

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Ступінь вищої освіти: магістр

Тема затверджена Вченою радою ЗУІ  
Протокол № / 2021 року

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Протокол № \_\_\_\_\_ / 2022\_

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Берегове  
2022

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**TRANSLATION OF REALIA IN CONAN DOYLE'S STORIES ABOUT  
SHERLOCK HOLMES**

Master's Thesis

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**Beregszász – 2022**





## ЗМІСТ

|   |    |
|---|----|
| ВСТУП.....  | 8  |
| РОЗДІЛ 1 – ТЕОРЕТИЧНА СУТНІСТЬ ПЕРЕКЛАДУ.....             | 12 |
| 1.1. Поняття перекладу.....                               | 12 |
| 1.1.1. Предмет, об'єкт і завдання в теорії перекладу..... | 15 |
| 1.1.2. Підходи в перекладознавстві.....                   | 18 |
| 1.1.2.1. Семіотичний підхід.....                          | 19 |
| 1.1.2.2. Комунікативний підхід.....                       | 20 |
| 1.1.3. Стратегії перекладу.....                           | 21 |
| 1.1.4. Класифікація перекладу.....                        | 22 |
| 1.1.5. Діалектика перекладу.....                          | 24 |
| 1.1.6. Інваріант перекладу.....                           | 25 |
| 1.1.7. Одиниця перекладу.....                             | 26 |
| 1.1.8. Проблеми з перекладом.....                         | 26 |
| 1.1.9. Критерії хорошого перекладу.....                   | 28 |
| РОЗДІЛ 2 – ПЕРЕКЛАД РЕАЛІЙ.....                           | 30 |
| 2.1. Поняття реалії.....                                  | 31 |
| 2.1.1. Способи перекладу реалій.....                      | 33 |
| 2.2. Мова і культура.....                                 | 35 |
| 2.3. Культурно маркована лексика.....                     | 36 |
| 2.4. Реалія як культурно-історична категорія.....         | 38 |
| 2.5. Культурно-специфічні поняття.....                    | 39 |
| 2.5.1. Класифікація специфічних для культури понять.....  | 40 |
| 2.5.2. Переклад специфічних для культури понять.....      | 42 |
| РОЗДІЛ 3 – МЕТОДОЛОГІЯ ДОСЛІДЖЕННЯ.....                   | 46 |
| 3.1. Цілі та гіпотези дослідження.....                    | 46 |
| 3.2. Дизайн дослідження.....                              | 47 |
| 3.2.1. Інструмент дослідження.....                        | 47 |
| 3.2.2. Збір та аналіз даних.....                          | 48 |
| 3.3. Результати дослідження.....                          | 48 |
| 3.3.1. Результати та аналіз.....                          | 55 |
| 3.3.2. Обговорення та висновки.....                       | 59 |

|                                 |    |
|---------------------------------|----|
| ВИСНОВКИ.....                   | 61 |
| РЕЗЮМЕ .....                    | 63 |
| СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ..... | 65 |



## TABLE OF CONTENTS

|   |    |
|---|----|
| INTRODUCTION .....  | 8  |
| PART 1 – THEORETICAL ESSENCE OF TRANSLATION.....                    | 12 |
| 1.1. Notion of translation.....                                     | 12 |
| 1.1.1. The subject, object and tasks in theory of translation ..... | 15 |
| 1.1.2. The approaches in translation studies.....                   | 18 |
| 1.1.2.1. Semiotic approach.....                                     | 19 |
| 1.1.2.2. Communicative approach .....                               | 20 |
| 1.1.3. Translation strategies.....                                  | 21 |
| 1.1.4. Classification of translation.....                           | 22 |
| 1.1.5. Translation dialectics.....                                  | 24 |
| 1.1.6. Translation invariant .....                                  | 25 |
| 1.1.7. Unit of translation .....                                    | 26 |
| 1.1.8. Translation problems.....                                    | 26 |
| 1.1.9. Criteria for a good translation .....                        | 28 |
| PART 2 – TRANSLATION OF REALIA .....                                | 30 |
| 2.1. The concept of realia .....                                    | 31 |
| 2.1.1. Ways of translating realia .....                             | 33 |
| 2.2. Language and culture.....                                      | 35 |
| 2.3. Culturally marked vocabulary .....                             | 36 |
| 2.4. Realia as a cultural and historical category .....             | 38 |
| 2.5. Culture-specific concepts .....                                | 39 |
| 2.5.1. Classification of culture-specific concepts.....             | 40 |
| 2.5.2. Translating culture-specific concepts .....                  | 42 |
| PART 3 – RESEARCH METHODOLOGY.....                                  | 46 |
| 3.1. Research objectives and hypothesis.....                        | 46 |
| 3.2. Research design .....  | 47 |
| 3.2.1. Research instrument .....                                    | 47 |
| 3.2.2. Data collection and analysis .....                           | 48 |
| 3.3. Research findings .....  | 48 |
| 3.3.1. Results and analysis.....                                    | 55 |
| 3.3.2. Discussion and conclusion.....                               | 59 |
| CONCLUSION .....  | 61 |

|                     |    |
|---------------------|----|
| SUMMARY.....        | 63 |
| REFERENCE LIST..... | 65 |

## INTRODUCTION

*“Without translation, we would be living in provinces  
bordering on silence.”*

*/George Steiner/*

The quotation is mentioned at the beginning of the research, as it illustrates the importance of translation, its role in modern society and the world. In fact, the 21<sup>st</sup> century could not be presented without the sizeable work of translators, people who convey us sense from one language to thousands of others by overcoming difficulties they encounter in translation.

Language is the basic element in the field of translation studies. Though two or more of them might have some similarities in grammar or spelling, all languages are unique. Each language is a reflection of the culture of a nation, it carries the semantic code of the people; all changes in the social life of the community are inevitably reflected in language, being realized in certain new words or phrases or giving new meaning to existing ones. Over the centuries, traditions and customs have been formed and passed down from generation to generation. Each state differs in its uniqueness, its specific development. Therefore, it is not surprising that each nation has special words, the literal translation of which cannot be found in another culture. Therefore, there are often difficulties in translating such lexical items, as this category of words often has no analogues in other languages and belongs to a purely national vocabulary, understandable to one nation and foreign to another, and therefore needs explanation and adequate transmission during translation. Words whose analogues cannot be found in another culture are called realia. The term was first introduced by A. Fedorov in 1941 to describe a national specific object. Realia convey the color and identity of each nation. They characterize the ethnocultural specifics of a nation, draw attention to its history and culture, way of life and traditions and have long been the subject of research for both linguists and translators.

To go on more details, realia is a vital feature and part of the language, extraordinary in many ways. It is also important to point out that scholars are not unanimous in its definition, different scholars including Jakobson (1959), Kommissarov (1990), Catford (1965) and Newmark (1988) have interpreted it in various ways. As reported by Musyna, realia are characteristic of the sub-language of belles-lettres and media, and are inseparably connected with the culture of a particular nation, they are commonly used for the language of this nation and alien to other languages (Musyna, 2017).

The first that should be considered in this respect is that translation may be stated as

follows: the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). There is 'textual material' (where 'text' might have been expected) and 'equivalent'. According to Catford, the use of the term 'textual material' underlines the fact that in normal conditions it is not the entirety of a SL text which is translated, that is, replaced by TL equivalents (Catford, 1965, p.20). The main problem of translating realia is that it requires background knowledge of a certain culture and the most important thing during this process is to implement the whole concept from SL to TL.

The *relevance* of the present research is due to the need for a more detailed study of realia that can be found in the literature of different countries. In addition, the specifics of their translation present great interest since they reflect certain historical, cultural and social features of a nation which is why it is possible to better understand their mentality and life. When translating texts that contain realia, the translator encounters two main difficulties: the lack of a corresponding word in the target language because of the lack of the object or concept it denotes in the source language. Likewise, conveying local, national and historical coloring is also a challenging task. That is why it is necessary to pay more attention to ways to solve these problems and create a system for overcoming them. Furthermore, the fact that the paper presents realia translations from English to Ukrainian and Hungarian languages, and compares them, adds topicality to the present study.

To find answers to these questions, an analysis of relevant studies, including research by such scholars as Proshyna (2008), Catford (1965), Shveitzer (1988), Fedorov (2002), Honti (2011) and others is made in the present thesis.

The *object* of this research is translation in general, its main issues, peculiarities, problems and difficulties of translation whereas the *subject* may be outlined as realia in Conan Doyle's stories.

This investigation *aims* to study the concept of realia from the point of view of translation studies, to show the problems encountered by translators when dealing with culture-bound words. Also, the present paper will give an overview of the existing methods of classification and translation of culture-bound lexis and their implementation in practice during the analysis of English realia translation to Ukrainian and Hungarian in Conan Doyle's stories. Similarly, the research aims at regarding the issue of translation in general, its main issues, peculiarities, problems and difficulties based on the studies on the theory and practice of translation.

To achieve the set aims, it is imminent to explore the following *questions*:

- review the literature pertinent to the essence of translation, its classification and other notions used in the research paper;
- consider the existing classifications of realia;
- explore the main methods of translating realia;
- choose the relevant Conan Doyle's stories about Sherlock Holmes in the Ukrainian/Hungarian languages;
- to make an analysis of the translation transformations applied in the realia translation of the detective stories of Conan Doyle;
- prepare a comparative analysis of the data collected.

The present research will be carried out based on the translation of realia into the Ukrainian and Hungarian languages aiming at making a contrastive analysis of the translation transformation operations used in the process of translation. To gather the required data, Conan Doyle's stories about Sherlock Holmes and their translations into Ukrainian and Hungarian languages will be used. In doing so, the strategies applied in translating culture-bound elements will be identified and compared in both languages. Finally, the employed strategies and the frequency of their use will be studied in order to find which strategy is the most frequently used one for conveying the intended meaning. In order to carry out the research, the following stories about Sherlock Holmes were chosen: 'The Five Orange Pips' (Az Öt Narancsmag / П'ять Апельсиновых зерныток), 'The Boscom Valley Mystery' (Boscombe Völgyi Rejtély/ Таємниця Боскомської Долини), 'The Man with the Twisted Lip' (A Ferde Szájú / Людина з вивернутою губою) and 'The adventure of the blue carbuncle' (A kék karbunkulus / Блакитний карбункул). The Ukrainian translations were produced by Dmytrenko (1990) while the Hungarian ones were carried out by Nikowitz (1990), and Takachy (1988). It is intended to collect at least 50-60 realia samples and analyse them.

The research *methods* in this study is the *method of description* (to study the concept of realia), *analysis* (to present the justification of the analyzed material) and *comparison* (to highlight the transformations used in the translation of realia in Ukrainian and Hungarian languages). In addition, the *method of constant sampling* is used to select realia from the original and translated texts.

The scientific *novelty* of this study is the examination of the methods of English- Ukrainian and English-Hungarian translation of realia and their analysis within the framework of Conan Doyle's stories about Sherlock Holmes.

*The theoretical value* of the study lies in the fact that it tries to introduce the main translation strategies in general and the strategies used for realia translation. The difficulties of

translating realia and the different methods are also highlighted.

*The practical value* of the study is that it shows different methods, techniques when it comes to the translation of realia. What is more, the research results give the opportunity to use the research results of the afore-mentioned Conan Doyle's stories about Sherlock Holmes in teaching translation.

*The hypotheses* of the researcher are the following:

- 1) the typical translation strategies used in the Hungarian and Ukrainian translations of realia will show both similarities and differences,
- 2) translation of geographical realia will show similarities since the two languages segment reality identically.

Research results were presented at an international scientific conference "Intercultural Communication in the Third Millennium" on 12 April 2022, in Uzhhorod.

The thesis is divided into an introduction, three parts, a conclusion, list of literature. The first two parts discuss both the theoretical and practical value of translating realia, they deal with efficient strategies and techniques by which the translator can use to produce translation to the TL. The third part of the study is a methodological investigation based on the translation of realia in Conan Doyle's stories about Sherlock Holmes, it presents the research objectives and hypothesis, research design and instruments, data collection and analysis, results and discussions of the present research. Finally, the thesis consists of the list of literature used and a summary in the Ukrainian language.



## PART 1

### THEORETICAL ESSENCE OF TRANSLATION

Translation is not merely an interlinguistic process. It is more complex than replacing source language text with target language text and includes cultural and educational nuances that can shape the options and attitudes of recipients. Translations are never produced in a cultural or political vacuum and cannot be isolated from the context in which the texts are embedded (Dingwaney, 1995, p. 3). As David Katan in *Translating Cultures* puts it: ‘...the translator is a bilingual mediating agent between monolingual communication participants in two different language communities’ (Katan, 2004, p. 16). Consequently, translators not only have to be intermediaries between different language systems, but also have to be intercultural mediators – or as it has been stated by Aniela Korzeniowska and Piotr Kuhiwczak in *Successful Polish- English Translation Tricks of the Trade* – they have to be both ‘bilingual and bicultural’ (Korzeniowska and Kuhiwczak, 2006, p. 71). To go on with, translation performs a crucial role in our understanding of the cultural ‘other’.

The first part of the thesis deals with theoretical questions which arise when we are talking about the process of translation and the problems connected to it. Firstly, it is important and highly suggested to examine experts’ opinions on translation, some other terms connected to it, like equivalency and ambiguity, etc. What is more, we are going to point out on the subject, object and tasks which exist in the theory of translation, including different points of view expressed by English, Ukrainian and Hungarian scholars. The first part will introduce what we mean by translation dialectics, translation invariant, unit of translation and classification of translation. In this section of the paper, problems that may occur in translator’s every day work will be also addressed.

#### 1.1. The notion of translation

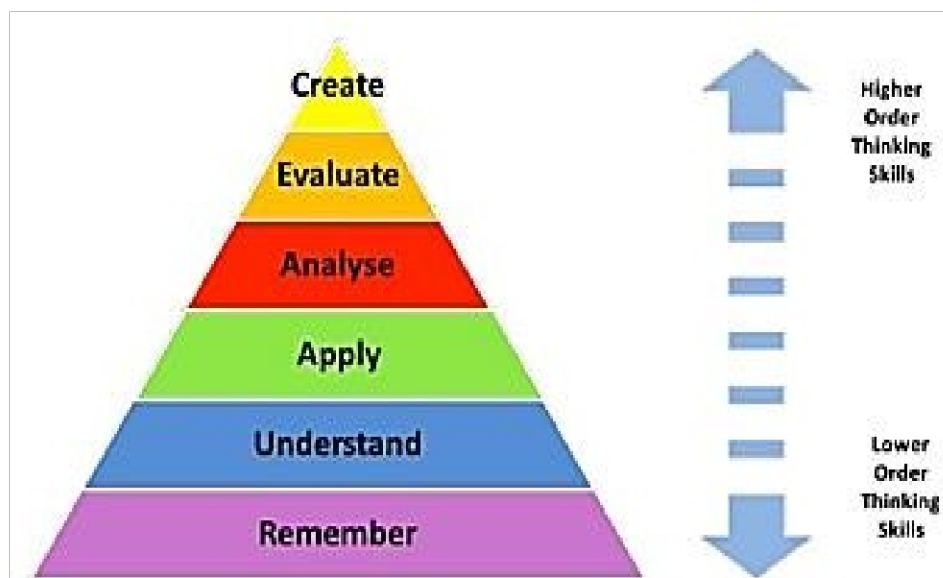
According to Foster, translation is a mental activity in which a meaning of given linguistic discourse is rendered from one language to another. It is the act of transferring the linguistic entities from one language to their equivalents into another language. In addition, translation is an act through which the content of a text is transferred from the source language into the target language (Foster, 1958).

The language that is going to be translated is usually called the source language (SL), whereas the language to be translated into or arrived at is called the target language (TL). The translator has to be well-acknowledged in the area of both languages, we mean the source and

target languages, because it is imminent for him to transmit the meaning of the text clearly containing the original thoughts and intentions. As a result, the final version of translation will be as precise and faithful as possible.

In this respect, a revised version of Bloom's original 1956 taxonomy by Krathwohl includes the highly needed skills and less valuable skills in the process of translation. (see Figure 1.1.1). The first thing one should do is to analyse the source text before translating. After analysing the text, the translator comes to its understanding according to the so-called Lower order thinking skills. Then, the translator should apply his previous experiences in translation. After finishing the work, the translator remembers the problematic parts and it would be easier to cope with them in the following pieces of work (O'Sullivan, 2011).

**Figure 1.1.1 Revised Bloom's Taxonomy**



Based on this prominence, translation can be regarded differently. According to Ghazala, "translation is generally used to refer to all the processes and methods used to convey the meaning of the source language into the target language". Ghazala's point of view about translation focuses on the notion of meaning as an essential element in translation. (Ghazala, 1995).

Moreover, the concept of translation in organization studies originates from the sociology of translation in actor-network theory. Firstly, it was developed by French sociologists of science and technology Michel Callon (1986) and Bruno Latour (1986, 1987), who in turn received inspiration from Serres (1982), (Czarniawska and Sevón, 1996a, 2005b). As Nicolini reported, they understood translation as an operation performed on languages and conceptualized it as a complex process of negotiation during which meanings, claims, and interests change and gain ground. Translation thus has a political meaning, referring to the pursuit of interests or specific

interpretations, frequently involving acts of persuasion, power plays, and strategic manoeuvres (Nicolini, 2010).

However, Latour suggests that translation also has a geometric meaning. It encompasses the mobilization of human and non - human resources 'in different directions', the result of which is 'a slow movement from one place to another' (Latour, 1987, p. 117). At the end, it is an important semiotic meaning, which concerns the transformation of meaning that occurs during the movement of the object in question.

As we know, translation is a process and a product. According to Catford, translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL) ', (Catford 1995, p. 20). In consonance with the definitions above, translation is a process in the sense that it is an activity performed by people through time, when expressions are translated into simpler ones in the same language. It can be done also from one language into another different language. Yowell and Mutfah claimed that translation is, on the other hand, a product since it provides us with other different cultures, ancient societies and civilization life when the translated texts reach us (Yowell and Mutfah, 1999).

Furthermore, Catford advises the following definition of translation: the replacement of textual material in one language (SL) by equivalent textual material in another language (TL). There is 'textual material' (where 'text' might have been expected) and 'equivalent'. The use of the term 'textual material' underlines the fact that in normal conditions it is not the entirety of a SL text which is translated, that is, replaced by TL equivalents (Catford, 1965, p. 20).

A central task of translation theory is that of defining the nature and conditions of translation equivalence (Catford, 1965, p. 21). To go on with equivalence, we have to be acquainted with Roman Jakobson's study of equivalence, because he gave new impetus to the theoretical analysis of translation since he introduced the notion of 'equivalence in difference'. On the basis of his semiotic approach to language and his aphorism 'there is no signatism without signum', he suggests three kinds of translation (Jakobson, 1959, p. 232):

- Intralingual (within one language, i.e. rewording or paraphrase)
- Interlingual (between two languages)
- Inters miotic (between sign systems)

Jakobson claims that, in the case of interlingual translation, the translator makes use of synonyms in order to get the message across. This means that in interlingual translations there is no full equivalence between code units. According to his theory, 'translation involves two equivalent messages in two different codes' (Jakobson, 1959, p. 233).

Jakobson goes on to say that from a grammatical point of view languages may differ from one another to a greater or lesser degree, but this does not mean that a translation cannot be possible, in other words, that the translator may face the problem of not finding a translation equivalent.

He acknowledges that 'whenever there is deficiency, terminology may be qualified and amplified by loanwords or loan-translations, neologisms or semantic shifts, and finally, by circumlocutions' (Jakobson, 1959, p. 234).

Finally, by text we mean any stretch of language, spoken or written, which is under discussion. According to circumstances a text may thus be a whole library of books, a single volume, a chapter, a paragraph, a sentence, a clause etc. It may also be a fragment not co-extensive any formal literary or linguistic unit (Catford, 1965, p. 21). While translating from one language to another, translators use mostly the technique of full or partial translation. In a full translation the entire text is submitted to the translation process: that is, every part of the SL text is replaced by TL text material. In a partial translation, some part or parts of the SL text are left untranslated: they are simply transferred to and incorporated in the TL text (Catford, 1965, p. 21).

Finally, as it was stated above, translation is the process of rendering meaning from the source language to the target language. It is one of the most complicated tasks as the translator should be fluent in both of languages to give clear the same meaning from TL to SL. In the following parts, we are going to speak about other areas of translation, it's problems and classification.

### **1.1.1. The subject, object and tasks in theory of translation**

The theory of translation has firmly established itself as an independent scientific discipline. However, a number of fundamental issues still remain unresolved, which determine the status of translation theory. Congruent with Sdobnykov, these questions are the subject and object of the theory of translation (Сдобников, 2007, p. 67).

To be more concrete, various, often opposite points of view have been expressed in the literature, according to which the subject and object of translation theory should be considered. Thus, Revzin and Rosenveig argue that the object of translation is the process of translation itself, during which a transition from one system of signs to another occurs and which can be described in semiotic terms (Ревзин, Розенцвейг, 1964, p. 21). These authors make a fundamental distinction between the translation process and the translation result. As it was

stated, they proceed from the fact that traditionally the science of translation was built as a normative science, the main goals of which were to establish the result of the translation and to develop criteria for assessing the quality of the translation. Sdobnykov stated that the normative theory of translation was built empirically, based on a comparative analysis of originals and translations (Сдобников, 2007, p. 67).

At the same time, theoretical provisions were borrowed from lexicology, grammar, stylistics and literary criticism. With this approach, according to Revzin and Rosenzweig, a theoretical understanding of the translation process cannot be achieved. According to them, science that seeks to describe translation as a process should not be normative, but theoretical. That is, it must describe not what should be, but what is inherent in the very nature of the phenomenon (Ревзин, Розенцвейг, 1964, p. 21).

With this point of view, Shveitzer (1988) shows disagreement, as he believes that such opposition between the theoretical and normative approaches is hardly justified. Exclusion from consideration of the results of translation process inappropriately narrows the subject of translation theory and hardly contributes to the identification of its essence. According to Shveitzer (1988), translation is a purposeful activity that meets certain requirements and norms and is focused on achieving a certain result. These norms reflect the value orientation of the translator, without which it is impossible to satisfactorily explain the logic of translation decisions (Швейцер, 1988, p. 7). Shveitzer (1988) claims that, the subject of translation is both the theory of translation and the result of this process (Сдобников, 2007, p. 68).

It seems that the researchers of the process of translation, trying to identify the subject of the theory of translation, did not consider the fact that translation is a complex phenomenon, which is influenced by many of factors. Understanding this circumstance to a greater extent is achieved in the works of Komissarov, who rightly notes that opposing the process of translation to its result is hardly legitimate. Sdobnykov claims that it is the result of the translation that represents directly observable reality, on the basis of the analysis of which it is possible to indirectly judge how the translation process proceeded, which is inaccessible to direct observation (Сдобников, 2007, p. 68).

Based on all that was mentioned above in accordance with Sdobnykov, *by the object of the linguistic theory* of translation, we mean the intermediary translation activity within the framework of interlanguage communication, presented both directly by the process and indirectly, that is, reflected in the results of the translation process. *The subject of translation theory* is the study of the laws of the translation process, factors that affect the course of the translation process and determine the result of translation (Сдобников, 2007, p. 70). All in all,

we understand how important for the translator is to be familiarized with the author's point of view and with those, who are expected to read the material. What is more, the translator should use the same emotions and meaning as in the original text, because the result in translation is a key to success.

To go further, Komissarov formulates *the following tasks of the linguistic theory of translation* (Сдобников, 2007, p. 70-71):

1) reveal and describe the general linguistic foundations of translation, indicate what features of language systems and patterns of language functioning underlie the translation process, make this process possible and determine its nature and boundaries;

2) define translation as an object of linguistic research, indicate its difference from other types of language mediation;

3) develop the basis for the classification of types of translation activities;

4) to reveal the essence of translation equivalence as the basis of the communicative equivalence of the original and translation texts;

5) develop general principles and features construction of private and special theories of translation for various combinations of languages;

6) develop general principles for the scientific description of the translation process as the actions of the translator converting the original text into the translation text;

7) disclose the impact on the translation process pragmatic and sociolinguistic factors;

8) define the concept of 'translation rate' and develop principles for assessing translation quality.

So what is translation as an object of linguistics? First of all, when we talk about the translation of a work, we mean a text that is somewhat different from other texts that are not translations. The linguist can study the features of such texts, comparing them with both the original foreign language and "non-transferable" texts in the same language.

On the other hand, the text of the translation is the end product, the result of the translator's activities. This "product" is created in the process of translation or by translation, so that "translation" can mean a certain sequence of activities of the translator. Therefore, in some works of the initial period of development of the theory of translation, the need to consider the dynamic aspect of translation the object of the study was emphasized. However, further analysis showed that it is hardly legitimate to oppose the process of translation to its result. It is the result of the translation that is the observed reality, on the basis of which it is possible to indirectly judge how the translation process takes place, which is not available for direct observation.

Thus, the linguistic theory of translation deals both with texts in the source language (SL)

and in the language of translation (TL), and with the process of converting the original text into the translated text. But this approach was also insufficient. The translation activity is by definition intermediary in nature, as its purpose is to make available to the readers of the translation a message made by the author of the original in another language. In other words, translation provides the possibility of communication between people who speak different languages, the possibility of interlingual communication. Therefore, the linguistic theory of translation considers translation in a broad context of interlingual communication and studies all its aspects.

### **1.1.2. The approaches in translation studies**

According to several researches and Proshyna, who dealt with the theory and practice of translation, it can be concluded that the second half of the 20th century saw the in-depth study of translation, which is usually called as Theory of Translation, Science of Translation, Translation Linguistics, or even Translatology (Прошина, 2008, p. 7).

It has been claimed abroad that translation studies began in 1972 with Holmes's paper presented at the Third International Congress of Applied Linguistics, 'The Name and Nature of Translation Studies' [Holmes J.S.]. However, unfortunately, European and American scholars seemed to have been unaware of the achievements of the Russian school of translation studies. Works by V. Komissarov, A. Shveitser, A. Fedorov and many others confirmed the status of translation studies as a discipline of its own in the 1950s (Комиссаров (1973), Швейцер (1973), Федоров (1958)).

Based on Newmark's thought, the main concern of translation theory is to determine appropriate translation methods for the widest possible range of texts and to give insight into the translation process, into the relations between thought and language, culture and speech (Newmark, 1988, p. 19).

According to Proshyna, there are several aspects of this branch of linguistics (Прошина, 2008, p. 7):

- General theory of translation, whose object is general notions typical of translation from any language.
- Specific (or partial, in terms of Holmes) theory of translation that deals with the regularities of translation characteristic of particular languages - for example, translation from English into Russian and vice versa.

- Special (partial) theory of translation that pays attention to texts of various registers and genres.

Based on the suggestion of Proshyna, we should also differentiate the terms *translating* and *rendering*. When we translate, we express in another language not only what is conveyed in the source text but also how it is done. In rendering, we only convey the ideas of the source text (Прошина, 2008, p. 8).

As we have read above, for defining the term of translation, it is required to be familiar with several approaches, two of which are going to be illustrated in details.

### 1.1.2.1. Semiotic approach

Language system is the part of semiotics dealing with sign systems. Therefore, semiotic theories may be applied to language functioning. According to the semiotic approach, translation is language code switching. When translating, we switch from one language to another one (Прошина, 2008, p. 8).

American linguist Roman Jakobson in his article ‘On Linguistic Aspects of Translation’ spoke of three possibilities of code switching (Jakobson, 1978):

1) Interlinguistic translation, or rewording, interpreting verbal signs through other signs of the same language. This can be done on diachronic level: Chaucer’s text is translated into modern English. When done on synchronic level, this kind of code switching is called a paraphrase. We often deal with paraphrasing when trying to explain or define things. For example, to explain the meaning of the phrase I am not much of a cook, we can paraphrase it by I do not like to cook, or I do not cook well. In the theory of translation, this type of code switching is called a transformation.

2) Interlanguage translation, substituting verbal signs of one language by verbal signs of another language, or switching from one language code to another one. This type of code switching is translation proper, the object of Translation Studies.

3) Intersmiotic translation, substituting signs of one semiotic system by signs of a different semiotic system. In its broad meaning, the term implies transmutation and can be illustrated by decoding some ideas and themes expressed, for example, in a poem through the ‘language’ of music or dance.

Furthermore, it is declared that other linguists adhere to the semiotic approach to translation. J. Catford, for example, defines translation as ‘the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)’ (Catford, 1965).



According to the scholar's explanations, semiotic approach is based on the process of translation, during which translators should choose appropriate words to give the truly adequate meaning of the original or source text into another or target language.

### **1.1.2.2. Communicative approach**

While people communicate with each other, they usually transfer information, it means they exchange their opinions, views and ideas. The process of translation helps other people to communicate if they speak different languages.

According to Proshyna, translation is a two-facet phenomenon: on the one hand, it is the process of transferring information; on the other hand, it is the result of this process. By the result, a new text is meant created in translating (Прошина, 2008, p. 9).

In agreement with Proshyna, the communicative situation consists of several elements (Прошина, 2008, p. 10):

- A speaker or writer (an author) makes a meaningful utterance called the text and addresses it to the listener, reader, or receptor, who understands the purport of the text and reacts to it. The translation situation doubles the elements of communication (Миньяр – Белоручев, 1996, p. 29).

The receptor of the original text becomes a translator who makes a translated text, or target text intended for the receptor speaking another language (Прошина, 2008, p. 10):

- The source text is the text to be translated. The target text is the end-product, the translated text.

Proshyna thinks that for the translation to be adequate and effective, the target text should be equivalent to the source text. The form of the target text is new but the purport and the content are very close to the original. According to it, the better a translator's work, the less his/her work is observed. The translated text is attributed to the author speaking another language and this text is used everywhere as if it were the original (Прошина, 2008, p. 11).

Substantially, she suggests that translation unifies two different language speech acts in one communicative situation. It can be defined as a special type of communication intended to convey information between the participants speaking two different languages (Прошина, 2008, p. 11). As E. Nida and C. Taber put it, 'translating consists of reproducing in the receptor language the closest natural equivalent of the source-language meaning and secondly in terms of style' (Nida and Taber, 1969).

### 1.1.3. Translation strategies

Translation strategy is the approach to provide translation answers for a variety of translation issues which can be predicted both at micro and macro levels. According to Lörcher (1991), the concept of translation strategy seldom appears in translation theory and is not precisely defined (Lörcher, 1991, p. 70). It comes from the viewpoint, that 'strategy' meaning is individual for those interpreters who work with translating texts.

In addition to this, such authors as (Chesterman, 1997; Hejwowski, 2004; Kearns, 2009) remark that not only is the term strategy used to describe different concepts but also various terms are used to express the same meaning. To go on with, Lörcher noticed that translation strategy is "a potentially conscious procedure for the solution of a problem which an individual is faced with when translating a text segment from one language to another" (Lörcher, 1991, p. 76).

Moreover, Krings (1986) defines translation strategy as "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task (Krings, 1986, p. 18), while Seguinot (1989) believes that there are at least three global strategies employed by the translators:

- a) translating without interruption for as long as possible;
- b) correcting surface errors immediately;
- c) leaving the monitoring for qualitative or stylistic errors in the text to the revision stage (Seguinot, 1989). The most concrete explanation is that every translator chooses their own way to solve the translation problems.

Similarly, Lörcher (1991) defines translation strategy as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it" (Lörcher, 1991, p. 8). As it is declared in this definition, the notion of consciousness is vital in identifying ways that are utilized by the learners or translators. On this subject, Cohen (1984) asserts that "the element of consciousness is what distinguishes strategies from these processes that are not strategic" (Cohen, 1984, p. 4).

Furthermore, Bell (1998) differentiates between global (those dealing with whole texts) and local (those dealing with text segments) strategies and confirms that this distinction results from various kinds of translation problems (Bell, 1998, p. 188). According to his views, we will conclude that there are many aspects of addressing translation task, trying to deal with from completely different dimensions.

The classic concept of Vinay and Darbelnet (1958/2000) and that of Newmark (1988)

used the terms “translation method” and “translation procedure” that might be equated with the terms “global” and “local” strategies (Vinay and Darbelnet, 1958/2000, Newmark, 1988). Vinay and Darbelnet state only two methods of translating: direct, or literal translation and oblique translation. Within the framework of direct translation they list three procedures: borrowing, calque and literal translation. In the context of oblique translation they enumerate four procedures: transposition, modulation, equivalence and adaptation; however, the latter two terms are used in a different sense from modern translation theory. According to the authors, transposition consists of “replacing one word class with another without changing the meaning of the message”, for example replacing the phrase “dès son lever” with the expression “as soon as he gets/got up” (Vinay and Darbelnet, 1958/2000, p. 88). Apart from the distinction between “local” and “global” ones, translation strategies can be divided into “procedural” and “textual” (Kearns, 2009, p. 283).

Finally, Chesterman highlights on the strategies of translation which can be divided into “comprehension strategies”, referring to the analysis of the source text, and “production strategies”, referring to the production of the target text (Chesterman, 1997, p. 93). All in all, as it was frequently mentioned above, the strategies in translation are distinctive.

#### **1.1.4. Classification of translation**

Kommisarov says that real translation activity is carried out by translators in various conditions; translated texts are very diverse in subject matter, language, genre; translations are done in writing or orally, translators have different requirements for the accuracy and completeness of the translation, etc (Комиссаров, 1990, p. 94). All this determines the existence of different types of translation, each of which, while remaining a translation in its general linguistic basis, can have significant features, which, in turn, necessitates a scientific classification of the types of translation activity.

Translation theory congruent with Sdobnykov shows that there are two main classifications of types of translation: by the nature of the translated texts and by the nature of the translator's actions in the translation process (Сдобников, 2007, p. 96).

In accordance with the genre-stylistic classification of translation, there are two functional types of translation: literary translation and informative or special translation. For a literary text, the main function is artistic, aesthetic and poetic function. For special texts, the main function is the message and information (Сдобников, 2007, p. 96).

As reported by Sdobnykov, literary translation is the translation of works of fiction, the

main task of which is to generate a speech work that can have an artistic and aesthetic impact on the recipient of the translation. Accordingly, an informative translation is the translation of special texts, the main function of which is to communicate some information, and not to have an artistic and aesthetic impact on the reader (Сдобников, 2007, p. 97).

Komissarov V. himself admits that 'in the original, in general, literary translation, there may be separate parts that perform exclusively informational functions, and on the contrary, in the translation of an informative text there may be elements of literary translation' (Сдобников, 2007, p. 97).

It seems that the entire literary text as a whole is a source of various types of information, while informational texts (for example, social and journalistic ones) can use elements of artistic speech with a high degree of concentration, and then the translator has to solve problems that are more typical for literary translation. Sdobnykov claims that the division of translation into artistic and informative is conditional and focuses exclusively on the main (dominant) functions performed by the translated texts (Сдобников, 2007, p. 97-98).

Barkhudarov proposes a more fractional division of the types of translation activities, distinguishing the following types of translation (Бархударов, 1975, p. 46-49):

- written translation, or written translation of a written text. In this case both languages are used in writing;
- oral translation, or oral translation of an oral text. Both languages are spoken form;

According to Sdobnykov, within this type of translation, there are varieties: *consecutive translation* and *simultaneous translation*. Consecutive translation is carried out either after uttering the entire text of the original ('the actual consecutive translation of a monologue speech'), or in the pauses of the orator's speech after the speaker uttered several sentences or one sentence ('paragraph-phrasal translation'). Simultaneous translation is carried out simultaneously with the pronunciation of the original text by the speaker, that is, in simultaneous translation there is simultaneous perception of the original text and the generation of the translated text (Сдобников, 2007, p. 98-99).

- Written interpretation or oral translation of a written text. Here, two types can be also possible: translation can be carried out simultaneously with reading the original text silently or sequentially, after reading everything original text or paragraph by paragraph.
- Oral translation, or written translation of the oral text. In practice, such the type of translation is rarely used. Perhaps, more often it is used for educational purposes, in the

classroom during the practice of translation or the practice of foreign language in the form of dictation-translation.

In each of the types of translation mentioned before, the translator deals with unequal portions of the original text. In written translation, the translator has to interpret one statement after another, but at the same time, he has the entire text at his disposal, and usually the translation process begins with familiarizing the translator with the text. Therefore, each unit that is subsequently translated is perceived precisely as unit of the given text. Interpreting translator perceives and translates the texts in small segments as they are pronounced by the speaker (Сдобников, 2007, p. 100).

### **1.1.5. Translation dialectics**

Speaking about dialectics of translation it is necessary to mention Proshyna's items (Прошина 2008, p. 11-12):

#### **1. Inseparability of form and meaning**

As Lilova noticed, a translator is to convey not only the ideas and themes of the source text (meaning, sense); they should also pay attention to the adequate form to express these ideas. They should not become carried away with a free (loose) form of translation, nor force the target language by following the source text word for word (Лилова, 1985).

Based on Benjamin, a translator always bears in mind a standard language of the target text, for, as W. Benjamin puts it figuratively while content and language form a certain unity in the original, like a fruit and its skin, the language of the translation envelops its content like a royal robe with ample folds (Benjamin, 1955, p. 75).

#### **2. Social functions.**

Translation does not exist outside of society. It appeared in society when communities began to trade and exchange ideas. At the same time, translation helps the world community to develop. Nations could hardly have achieved the technological success as it is in the 20th century if there had been no translations in electronics, physics, chemistry and other branches of science and technology.

According to the Encyclopedia Britannica (Encyclopedia Britannica, 1997), in the 20th century most of the world's people speak one of about 75 primary languages. A small minority speak one of 450 secondary languages, and more than 4,400 other languages are in use. Without translation and translators, the world would not be able to progress.

### 3. Translation and culture are inseparable.

Translation could not have developed without culture. Literature, science, and philosophy influence translators' conceptualizations. On the other hand, culture could not have developed without translation, since translations enrich nations with the cultural values of other nations.

### 4. Reflection and creativity in translation.

Translation reflects the source text but it does not copy it. To translate adequately, a translator must do his or her best to find a proper means of expression. A translator bears in mind that the receptor has a cultural background other than that of a receptor of the original text; therefore, s/he has to be very resourceful in producing the same impact upon the receptor as that of the source text. Special problems arise in translating dialects, foreign speech, puns, poetry, etc. Moreover, a translator is in constant search for new tools to solve translation problems.

### 5. Translation is an art and a science.

Translation is dominated by objective, scientific, and linguistic description and explanation. At the same time, it is a subjective choice of means preserving stylistic equivalence of the source text.

As we have noticed, translation can be expressed in various ways, such as art and science. When we speak about this term, we should bear in mind how creativity and knowledge of cultural backgrounds are imminent and that culture is inseparable from translation.

#### **1.1.6. Translation invariant**

Many linguistic terms have been borrowed from mathematics. Translation invariant is one of them. By translation invariant Proshyna means what is in common between the two expressions, a source one and a target one, after our manipulations and transformations of variable phrases (Прошина, 2008, p. 13).

Some linguists, for instance Kuzmin, consider the notion to be broader than this definition. They suppose that it is the real situation described by the text that brings together the source and the target texts (Кузьмин, 1968). If the situation is understood differently, it leads to misunderstanding, which can happen in a mono-language situation as well, and is often the basis for all sorts of comical jokes. For example, the situation in the shop (Прошина, 2008, p. 13):

- *Customer: I'd like to try on the dress in the shop window.*
- *Salesgirl: You are welcome. But we have a fitting room.*

Different situations verbalized here are caused by different pragmatic emphasis. At the end, the invariant of translation is based not only on semantics (meaning), but also on pragmatics (communicative intention) (Прошина, 2008, p. 13).

### **1.1.7. Unit of translation**

According to R. Bell, the unit of translation is the smallest segment of a source language text which can be translated, as a whole, in isolation from other segments (as small as possible and as large as is necessary) (Bell, 1991, p. 29).

Should we consider a word as a translation unit? Though there exists the notion of a word-for-word translation, the word can hardly be taken for a translation unit. First of all, this is because word borders are not always clear, especially in English.

As reported by Proshyna, sometimes a compound word is written in one element, sometimes it is hyphenated, or the two stems are written separately as a phrase: e.g., moonlight, fire-light, candle light. On the other hand, in oral speech it is difficult to single out separate words because they tend to fuse with each other into inseparable complexes: [‘wudʒə 'ko:lim?'] – according to the stress, there should be two words, while in written speech we can see four words: *Would you call him?* (Прошина, 2008, p. 14).

Furthermore, it is impossible to consider a phrase or word combination as a translation unit, because its boundaries are also vague. Thus, it is not a language unit that should be considered in translation, but a discourse or speech unit. A translation unit is a group of words united in speech by their meaning, rhythm and melody, i.e. it is a syntagma, or rhythmic and notional segment of speech (Прошина, 2008, p. 14).

Generally speaking, the definition of the unit of translation is process-oriented. According to the Routledge Encyclopedia of Translation Studies, if it is considered from a product-oriented point of view, it can be defined as the target-text unit that can be mapped onto a source-text unit (Routledge Encyclopedia of Translation Studies, 1998).

### **1.1.8. Translation problems**

Many times, translation problems in the theory of translation set out as translation difficulties. Interestingly, some scholars believe that it is true while others share the standpoint of the opposite side. Of course, the process of translation cannot be effortless, especially when the text is full of cultural expressions such as realia.

First of all, Peter Newmark has used the term ‘translation problem’ more or less as a unit of translation. To be closer to the description of term, Newmark defines translation problem as an instance when literal translation becomes inadequate (Newmark, 1988, p. 30-31). When this happens, the translator must make an effort to enact all of his or her skills in order to render the source-language sentence into an adequate target-language sentence (Newmark, 1988, p. 30-31).

Mathieu elucidates the five common issues that appear in the translation world, they are the followings (Mathieu, 2003):

- Lexical-semantic problems;
- Grammatical problems
- Rhetorical problems;
- Pragmatic problems;
- Cultural issues.

Mathieu reveals that in the translation world, the lexical choices which are used by translators affect the meaning of the target text. Moreover, every single word that is available in the dictionaries will have obvious meaning when they are involved in the context. On the other hand, the word itself can be understood if it has been written in the sentences because one word has thousands of meanings (Mathieu, 2003). Due to the lexical-semantic problems in translation, the translator has to work with proper dictionaries to find out the meaning which suits in the context, here the transcriber works separately with every single word, collocation and idioms.

The translators cannot deny the issue of grammatical aspect in translation. Further, Mathieu explains that what becomes problematic in translating a text from the source language to the target language is the issue of grammatical aspect, which is different between the source language and the target language. Most translators attempt to adjust the grammatical structure of the target text while translating the source text without altering the meaning or the purpose of the source text. According to the scholar, in this way, the text will be read as if the readers enjoy the original text even though the text has been translated into their first languages (Mathieu, 2003).

As we know, the rhetorical problems on translation deal with the translator’s inability to understand the figurative language in the source-language text and the pragmatic problems usually occur when the translators fail at addressing the intended meaning of the source language text into the target language.

The cultural issues that have been elucidated by Mathieu are slightly similar to Wolfram Wills’ explanation. Both stated that the cultural issues are the problems which deal with the distinctions of cultural background between two countries, values, and ideological views. In



addition to this, Mathieu states that cultural references such as foods, festival cultural connotations might be hard to translate into the target language (Mathieu, 2003).

To sum up all the problems, occurring in the translator's work, it is essential to explain that translators must have a big competence in both languages – source and target, in order to use appropriate words in each situation, be aware of the context meaning and implement right cultural term to express other country's traditions.

At the end, based on the theory above, we can state that translators have common and full responsibility in preparing a product of translation from the source to the target text, but not to cause any harm to translation they should have been well-prepared and competent in their field of work.

### **1.1.9. Criteria for a good translation**

As it is generally stated, a good translation is one that carries all the ideas of the original as well as its structural and cultural features. Massoud sets criteria for a good translation as follows (Massoud, 1988, p. 19-24):

- A good translation is easily understood;
- A good translation is fluent and smooth;
- A good translation is idiomatic;
- A good translation conveys, to some extent, the literary subtleties of the original;
- A good translation distinguishes between the metaphorical and the literal;
- A good translation reconstructs the cultural/historical context of the original;
- A good translation makes explicit on what implicit in abbreviations, and in allusions to sayings, songs, and nursery rhymes.
- A good translation will convey, as much as possible, the meaning of the original text.

El Shafey suggests other criteria for a good translation, these include three main principles (El Shafey, 1985, p. 93):

- The knowledge of the grammar of the source language plus the knowledge of vocabulary, as well as good understanding of the text to be translated.
- The ability of the translator to reconstitute the given text (source-language text) into the target language.
- The translation should capture the style or atmosphere of the original text, it should have all the ease of an original composition.

El Zeini didn't seem satisfied with such criteria for assessing the quality of translation. Hence suggests a pragmatic and stylistic model for evaluating quality in translation. She explains that the model 'places equal emphasis on the pragmatic component as well as on the stylistic component in translation. This model covers a set of criteria, which are divided into two main categories: content-related criteria and form-related criteria' and expected that by following these criteria, 'translators will be able to minimize the chance of producing errors or losses, as well as eliminate problems of unacceptability' (El Zeini, 1994).

All in all, the originality of text for the translators is leading in their field of work, the creativity can be also helpful in specifically awkward tasks, but still, it is an additional competence. According to the recent studies, the notion of translation is a key element in the communicational system. The theoretical part dealt with questions which were important. One of the main points discussed is not else but finding a proper explanation for the notion of translating, the procedure of it, the techniques that may be useful in our future research. Most of the questions are overwhelmingly open, but this study tries to give the closest explanation to the reality possible. The given part main purpose however was to gather as much useful informative elements as possible, from different language-groups, countries, avoiding a specific one which managed to earn a true negative reputation. The different strategies, aspects, criteria and rules mentioned in this part might serve as a proper start-up study for beginner future translators.

## PART 2

### TRANSLATION OF REALIA

Translation is a cultural phenomenon because it is a part of the spiritual culture of every nation and its source. At the same time, in accordance with Mamrak, it is an aesthetic phenomenon, as in the translation the words of one language are not literally replaced by the semantic equivalent of another, but are expressed through relevant figurative-linguistic means (Мамрак, 2009, p. 16).

As a linguistic phenomenon, realia belong to the category of non-equivalent lexis. They are part of the background knowledge and are of considerable interest in the study of the interaction of language and culture. The main problem faced by the translators in the transmission of reference values expressed in the source text is the discrepancy between the range of values inherent in the units of the source language and the target language.

For this reason, many translators, especially Naumenko draws attention to the difficulties that emerge while translators strive to preserve the original message in the text for a foreign language reader (Науменко, 2009, p. 118-120). The problem of translation is that it is very difficult to overcome the ethnic barrier (Комиссаров, 1990, p. 32). Thus, one of the groups of background knowledge - that which belongs to the phenomena specific to another culture, another country and is necessary for readers of the translated work to learn in detail its content - is of great importance for the theory and practice of translation. Realia are such a part of background knowledge. In linguistics, there are several definitions of realia.

As reported by Vynogradov, realia is referred to as a vocabulary unit that imply items, standards and conditions which exist inside a special language community. It mainly consists of phrases that imply numerous items of life, fabric and religious culture, precise to the specific group of people. Translation of realia often becomes a trial for those translators who touch upon it (Виноградов, 2001, p. 14). What is more, Vlahov and Florin say that the term has evolved to refer to objects, customs, habits and other cultural and material aspects influencing the shaping of a certain language. Realia can be discussed in frames of equivalent lacking units. Equivalent-lacking units are concepts lacking in the target language and culture (Влахов, Флорин, 2012).

The second part of the thesis familiarises us with the dominant theoretical term called 'realia'. Firstly, we will investigate it in a broadened sense in order to find out their meaning that is not usual in another language, categorise and classify it. The fundamental hypothesis here is to focus on the non-traditional word or explanation in each foreign language and see the beauty and uniqueness of it.

To point out on aforesaid, the second part concentrates on the concept of culture-specific

elements, realia, ways of translating realia and their classification. In this part we will draw attention to the peculiarities of realia, prepare the theoretical data and select the special cases of using realia in the English, Hungarian and Ukrainian languages.

### **2.1. The concept of realia**

According to Mysuna, the notion of ‘realia’ should be distinguished from the concept of ‘term’. Realia are characteristic of the sub-language of belles-lettres and media, and are inseparably connected with the culture of a particular nation, they are commonly used in the language of this nation and alien to other languages. Terms are devoid of any national coloring and are primarily related to the sphere of science, have been created artificially, only in order to name an object or phenomenon. The first thing that stands out is the resemblance of realia and the term (Мусина, 2017). It is true about realia that it is comparable to the term, as long as they are strict and clear in their meaning. However, terms usually describe things to do in life and show only one way to deal with them, at the same time realia is about “strict” words used only in special culture with non-ordinary occasions.

Unlike most of the lexical units, terms refer to precisely defined concepts, objects and phenomena; ideally these are unambiguous words (or phrases), devoid of synonyms, often of foreign origin; among them there are also the ones which have historically restricted values. All this can be said about realia. Moreover, at the junction of these two categories there is a number of units, which are difficult to define as a term or as realia, and quite a few that can be ‘legally’ considered at the same time as terms and as realia. Shveitser has even created the ‘realia-term’ or ‘realia-term’ notion (Швейцер, 1988, p. 164). It should be noted that the study of this concept is given enough attention from both domestic and foreign researchers.

To be more objective, different strategies have been suggested that help to translate realia which range from phonetic transcription to translation of the overall meaning. In this respect, based on the Israeli scholar Gideon Toury’s characterization, each of these can be placed between two extremes: adequacy and acceptability (Gideon, 1980, p. 100).

There are various possibilities at hand, suggested by Gideon for translating realia (Gideon, 1980, p. 104):

- Transcribing (copying) the word, character by character. This is called transliteration when the original word is written in a different alphabet;
- Transcribing according to the target language’s pronunciation rules. For instance, the Hindi word ‘Kašmir’ becomes ‘cachemire’ in French;

- Creating a new word or a calque, such as the English ‘flea market’ inspired by the French ‘marché aux puces’;
- Creating a new word, analogous to the original one, but which has a more local facet to it, e.g. ‘muezzin’ from the Arabic ‘mu’adhdhin’;
- Using a different but related word from the source language, passing it off as the original word. For instance, the Italian word ‘cappuccino’ is often translated into English as ‘latte’, which in Italian means ‘milk’;
- Making the meaning explicit, such as ‘jewish temple’ for ‘synagogue’;
- Replacing the word with one that is more generic or international, such as ‘red wine’ for ‘Beaujolais’;
- Adding an adjective to help the reader identify the origin of the element of realia.

All of the aforementioned ways in translation realia are unique. Some of them are more effective than others. As for example, transcription, because the translator bears in mind the definite structure of word, nevertheless it may be confusing if the target language includes false friends or similarly sounded words.

To go on with, there are some broad definitions of realia. According to the definition of Akhmanova, realia are a ‘variety of factors, being studied by foreign linguistics, such as state structure, history and culture of the specific nation, linguistic communication between native speakers, and etc., in terms of their reflections in the language’ (Ахманова, 1966, p. 482).

What is more, Shveitser gave the following definition of realia ‘the units of national language, indicating unique referents which are peculiar to this linguistic culture and absent in the comparable linguistic cultural community’ (Швейцер, 1988, p. 185). Furthermore, Sveitser suggests that realia are the instance of words or expressions that are not typical in another language. They make the language more colourful and peerless.

The word ‘realia’ is already known as the Latin neuter plural (realis, -e, plural ‘realia’ — ‘real’ ’true’), which was turned into a feminine noun under the influence of similar lexical categories. In terms of philology, realia are the subjects, things, existing or existed materially, often tying within the meaning of the concept of ‘life’; for example, ‘Realia of European (social) life’.

Based on the dictionary definition, realia are ‘any objects of material culture’ (Ефремова, 2005, p. 858), in the classical grammar a ‘variety of factors, such as the state system of the country, history and culture of the nation, linguistic communication between the native speakers in terms of their reflection in this language’, ‘the objects of material culture that serve as the basis for the nominative meaning of the word’ (Ахманова, 1966, p. 482). It can be any

extraordinary word or expression, unfamiliar to people who belong to another culture with their noteworthy tradition.

As it was mentioned above, 'realia' differs from the notion of 'term' and is close to cultural specifications of any nation, realia show something unusual characteristic to other nations. Such expressions are stable in each language and sometimes it is demanding to find a translation for it in the target language. Lastly, realia can be explained as a path on which there is an uncountable number of specifically-used content words.

### **2.1.1 Ways of translating realia**

As Vlahov and Florin determine, translation is a complex procedure, especially if it contains realia as translators have to do replacement of textual material of the source language with the equivalent textual material of the target language (Влахов, Флорин, 2012, p. 132). It is inevitable to preserve the original meaning when the two languages belong to distinctive cultures. Moreover, it is the main objective for the majority translators, who deal with realia to sound as close as possible to the realia meaning in a specific culture.

The main task of any translator is to provide adequacy in translation. What is apparent that it is necessary for the content of the source text and the target text to be identical, thus translator could make a conclusion that the translation has to preserve the content of the source text: full-value of the translation means the complete communication of the source content and full functionally-stylistic correspondence to it (Федоров, 2002, p. 203).

According to Ischenko, translation of realia demands from the translator to be especially careful. Although there are notions and objects which may be accurately described and defined, while translating them into the target language there may occur remarkable deviations and variations. It is mainly due to the frequency of their use, their role in the language and household meaning (Ischenko, 2012, p. 275).

What is more, when translating realia, Sydoruk suggests the most frequent difficulties that may occur:

- 1) the lack of a corresponding word in the translation language (equivalent, analogue);
- 2) the need to convey not only the substantive meaning of realia, but also its connotation (Sydoruk, 2009, p. 9).

For this reason, translators try to be as much faithful as possible and categorise realia to such groups as objects, customs, habits, and other cultural and material aspects influencing the shaping of a certain language. Categorizing mainly helps translators to produce orientation in

different types of realia, which is also effective for a proper understanding of them.

In addition, Ischenko claims that the reproduction of semantic and stylistic functions of realia in translation is an urgent issue of translation studies. In many cases, the way of translating from English to Ukrainian or other languages have the following methods of renaming realia: transcription or transliteration; neologism (calque, half calque, appropriation, semantic neologism); realia substitution; approximate translation (generalization, functional analogue, description, explanation, interpretation) (Ischenko, 2012, p. 275). One of the techniques which is on the first place is called transcription, because it produces the word or expression that sounds the closest to the original one. Nonetheless, it may cause misconceptions, especially if the words are false friends what means they sound the same, but divergent in their interpretation.

Ischenko suggests translating realia in a correct way by taking into account the following factors: the type of the text, the meaning of the realia in the text, the type of the realia and its systematic role in the culture of the source language, the degree of perception of the unusual word-collocations and «exotic» expressions in the target language (Ischenko, 2012, p. 275). All of these parts are interconnected, they prepare a perfect picture of the specific word explanation.

The next way of translating realia is the neologism, often amounting to a calque. By «calque» we usually mean the «translation calque»: with the material of the receiving language a simple or composed word is formed by literally translating the elements of the expression in the source culture (Ischenko, 2012, p. 275). In a modern world, there are many brand-new words, coming from various languages, because of their specific function which may pass through neologism to realia and remain the same for years.

In addition to this, a third subtype is regarded as the description, explanation and interpretation of the realia elements instead of realia, a periphrasis is introduced explicating the denotative content (Ischenko, 2012, p. 277). This is one of the most natural ways of expressing realia, as it usually gives a great possibility to open up translator's mind and produce beneficial thoughts.

Ischenko also highlighted that while translating realia the translator might also additionally face a few distinctions among the semantic structures of various languages. There are 3 major varieties of correspondence among lexical units of the two languages:

- 1) complete correspondence;
- 2) partial correspondence;
- 3) absence of correspondence (Ischenko, 2012, p. 277).

To be more concrete, it is imminent to point out that the translation can be adequate only

if the translator puts effort to the reconstruction of the syntactic structure of the sentence, lexical replacements with full change of the meaning of the word from the source language using all aforementioned techniques known as lexico-grammatical transformations. As reported by Alekseeva, translation of realia may be possible in a different way, which is not the most accurate as it conveys the substantive meaning of realia and the exact feeling about it is often lost, but it still preserves the meaning of the whole context (Алексеева, 2004, p. 175). Realia is acultural component, for this reason, the explanation of it can be interconnected to a specific occasion, tradition or definite subject.

## **2.2. Language and culture**

Language is employed to keep up and convey culture and cultural ties. Along with Palchevska, culture is outlined as the approach of life and its manifestations that are peculiar to a community and uses a selected language as its means of expression. Moreover, it is clearly stated that operationally it does not regard language as a component or feature of culture in direct opposition to the view that stated that language is part of a culture (Palchevska, 2019, p. 74).

To be straightforward, language is constructed by signs with which we communicate in spoken and written form. However, culture is a part of language formation and particular national symbols which translators regard with the aim to highlight something wonderful, unusual. In this respect, realia is the main focus in representation of typical language signs attached by cultural sustenance. In addition to this, history together with culture remain the symbolic characteristics from deep-rooted past to present days.

Alfred Louis Kroeber and Clyde Kluckhohn claimed that culture consists of patterns, acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values. Culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action. (Salehi, 2012).

However, the translation process includes some barriers that are discussed as follows: Palchevska adds that there are some obstacles which effect culture transferring through different languages such as limitation and censor, culture, religion, etc (Palchevska, 2019, p. 75). To find the difference between realia and the word that exist without any concrete message, is quite challenging. To achieve this, the translator ought to be trained in the main parts of specialized language culture.



According to Plotkin, culture is the product of interacting of human minds, and hence a science of culture will be a science of the most complex phenomenon on Earth. Such a synthesis poses significant conceptual and methodological problems, but also difficulties of another kind for those contributing to this science. Thus, scholars from different disciplines have to be tolerant to one another, open to ideas from other areas of knowledge (Plotkin, 2001, p. 91).

To be competent at translation means not only to speak and understand two or more languages fluently, but to be aware of their cultural elements, to feel their real atmosphere, in order to put in words their emotions and change the sense accurately with appropriate words. Culture itself has its own limitation in transferring the source text into the target text.

Each society or cluster of individuals support their historical background, native situations, and faith with their specific language, construct their own culture that is respected, performed and accepted in conjunction with its limitations. Limitation in translation is one amongst the particular options of culture, not essentially obligatory from outside world. (Palchevska, 2019, p. 75).

Furthermore, Palchevska states that translation presumes the existence of boundaries between different cultures and the translator most probably is aware of these boundaries and the inevitability of crossing them. Without cultural similarities and universalities, there is no way for people of different cultures to communicate with each other and translation will be impossible. When speaking of two languages that are to be translated equivalently, translators should convey an equivalent referential, pragmatic and interlinked meaning. However, thanks to variations between two cultures, linguistics equivalence is restricted to some extent (Palchevska, 2019, p. 76).

Therefore, language and culture are fully interconnected. Despite the fast development of events within the lifetime of every nation, it is necessary to get on constant wavelength with the modern world and society, to not forget the historical past. For this reason, the translator's responsibility is to choose the norms that take priority over others.

### **2.3. Culturally marked vocabulary**

Pursuant to Palchevska, the problem of the relations and connections of the language, culture and ethnicity is an interdisciplinary one and the only possible way to resolve it lies in the attempt to join efforts of several sciences, including linguistics and translation (Palchevska, 2019, p. 73). To feel the language and its cultural relations is possible when the translators start familiarizing themselves with something unique in the language.

As we know, there is no language without culture or vice versa, in view of this fact, each language is formed according to the cultural development of specific nation.

What is more, Newmark noticed that words which encode cultural information are difficult to translate since they involve cultural knowledge and a cultural background. Literal translation may not fully render the meaning of culture bound words because they do not have the same semantic range in the source and the target languages (Newmark, 1991, p. 8). Thus, the translator should be attentive to details when it comes to the analysis of culture bound words, especially their diversity in meaning, and translatability.

Palchevska suggests interpreters to demonstrate the meaning of gaps, she insists on that they have to think creatively and effectively on the semantization techniques (Palchevska, 2019, p.73-74). There is little doubt that a relation exists between untranslatability of linguistic and cultural factors. In fact, there are distinctive methods to deal with culture bound words and expressions while rendering their meaning from one language to another.

One of the main techniques which is highly used by many translators is a descriptive equivalent. The matter of it is to give alternative foreigner's comprehension to those who read not in the original language. The other way of formulating realia is to use metaphorical transfer of lexical units from a cultural domain. Another similar way shows that expressions of source and target language may reflect on metaphorical mapping with the same source domain. Nonetheless, while in translation there is a loss of connotative meaning, it may change the cultural domain of lexical items and offer a negative meaning.

The translation of 'cultural words' is a challenge for translators in and of itself. Because of differences in point of views, customs, geography, beliefs, and other factors, the translator must find a lexical equivalent for an unfamiliar / foreign object or event in the target language culture.

According to many scholars, some cultural vocabulary divides cultural aspects into the following sub-categories (Grainger van der Mei, Jutte van den Dungen, Schultz van der Laan, Busscher, 2013):

- a) Ecology such as plants, animals, environment and other geographic characteristics,
- b) Material culture (Artefacts) such as food, clothing, houses, equipment and transportation,
- c) Social cultures such as work, greetings and entertainment,
- d) Organization includes politics and administration, religion (religious and artistic).
- e) Body movements and habits.

Moreover, in order to observe a good-quality translation strategy Ma, Z. M., and Yan, L. suggest several translation strategies that can be used by translators, such as:

- a) translation strategies using more general words,
- b) translation strategies using more neutral words,
- c) translation strategy using cultural substitutes,
- d) translation strategy using loanwords or loanwords accompanied by explanations,
- e) translation strategies by paraphrasing,
- f) translation strategies by omitting,
- g) translation strategies with illustrations (Ma and Yan, 2007).

Last but not least, culturally bound words are a special part of the culture. They are usually distinctive and charming, and convey a little part of the national spirit and mentality. Discovering them in foreign language literary texts is an immensely interesting task full of attempts to sound as fluent and close to reality as it is manageable.

#### **2.4. Realia as a cultural and historical category**

In the modern sense, the notion of realia, did not exist in the times of Vinay, J. P. and Darbelnet J. The theory dates back to 1958 which describes “the differences of metalinguistic character” and explains the following: “they represent a combination of the relations connecting social, cultural and psychological phenomena to linguistic structures”. As reported by Vinay, J. P. and Darbelnet J., these “cultural and metalinguistic differences” enclose craft, measuring units, social life, schools and universities background information (Vinay and Darbelnet, 1958, p. 259).

To carry on the definitions, L. Barkhudarov (1975) states that realia constitute part of history facts, implying unique historic information and facts about the nation, the peculiarities of the geographic environment, principles of ethnography and folklore. The idea of translation, containing phrases or expressions which denote the objects of material tradition are carefully linked to a selected nation's tradition and referred to as realia. The peculiarities linked with the interpretation of those factors should be considered within the procedure of translation (Бархударов, 1975, p. 94).

Lack of historical knowledge and unawareness of the realia included in the source text is one of the most essential difficulties a translator can face. There are simply no ways in understanding such contexts without background knowledge, or to be more precise, there are no words or expressions which may paraphrase the text if it is informative and contains historical circumstances.

What is more, it is difficult to translate words the meanings of which might seem familiar at first glance, but their meanings have changed since the publication of the original text. Many times, words can be misinterpreted owing to the fact that the translator uses the technique of transcription which means using the word the same way in the target and source languages. Certainly, confusion may happen when the two aimed languages have similar expressions in sounds but are totally incompatible in meaning. In such cases, the translator should not fall under the influence of a foreign world, and should not be looking for an element of realia in every single word.

According to Ketevan and Mariam, it is important to highlight that using an element of realia the author does not always try to emphasize the essence of the element of realia and does not always intend to make the readers focus on it. To give more details, preservation of both the connotation and the overtones of a given text in the translation is as important as rendering the semantic meaning of a word. That is why the preference should always be given to the target readers and their pragmatic and aesthetic nature should be taken into consideration (Ketevan, Mariam, 2014, p. 13).

Based on various translation study theories developed by Snell-Hornby the dichotomy produces word and sense, exactly the form and meaning of a word. However, this traditional translation theory never succeeded in solving the problem of close meaning of the word to reality, it still attracts scholars who deal with translation of culture bound words nowadays (Snell-Hornby, 1995, p. 9).

Lastly, over some time, translation studies of cultural and historical background have evolved from a more limited perspective on translation to a more expansive perspective. In this case, descriptivism became highly-preferred nowadays, despite the fact that it can easily devolve into simplistic prescriptivism only if strategies are evaluated as effective or ineffective. The main point in aforementioned is that the translators should be confident in strategies they use while interpreting context of historically-cultural background, to take into account dates, well-known facts and any other events.

## **2.5. Culture-specific concepts**

Since the concept of culture is essential to understanding the implications for literary translation and culture-specific items in translation, many translation theorists have dealt with the definition of culture. Larson in 1984, defines culture as ‘a complex of beliefs, attitudes, values, and rules which a group of people share’ (Larson, Mildred, 1984, p. 431). According to him, the translator

needs to understand beliefs, attitudes, values, and the rules of the SL audience in order to adequately translate to the TL for people who have a different set of beliefs, attitudes, values, and rules.

In 1998, Newmark remarks that culture is ‘the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression’ (Newmark, 1998, p. 94). As we can see, he contends that each language group has its own culturally specific features which can be represented by certain language signs.

Generally speaking, culture is a collection of experiences which is rooted in daily life. It includes history, social structure, religion, traditional customs and everyday usage. This is why, it is difficult to go along with each meaning. In 1997, Shuttleworth asserts that cultural translation is a term used to refer to those types of translation which act as a tool for cross-cultural or anthropological research. According to him, cultural translation is sensitive to cultural and linguistic factors and takes different forms: ‘Such sensitivity might take the form either of presenting TL recipients with a transparent text which informs them about elements of the source culture, or of finding target items which may in some way be considered to be culturally ‘equivalent’ to the ST items they are translating (Shuttleworth and Cowie, 1997, p. 35).

In addition to it, Nida and Taber propose that cultural translation is ‘a translation in which the content of the message is changed to conform to the receptor culture in some way, and/or in which information is introduced in the way which is not linguistically implicit in the original (Nida and Taber, 1969, p. 199). Therefore, it may be claimed that culturally specific concepts are unique words in each language that have no precise counterparts.

### **2.5.1. Classification of culture-specific concepts**

In every language there is a large number of realia that differ from each other in their form, lexical, phonetic and morphological features. Thus, there is a need to classify realia, because it will allow to characterize this specific vocabulary, to organize it, which will make it easier to decide on their reproduction when transferred to another language.

In accordance with Baker, culture-specific concepts refer to any concept expressed in the SLT which is totally unknown in the receptor language culture (Baker, 1992).

In this respect, S. Tirkkonen-Condit introduces the notion of a unique item, which she defines as follows: “Every language has linguistic elements that are unique in the sense they lack straightforward linguistic counterparts in other languages. These elements may be lexical, phrasal, syntactic or textual, and they need not be in any sense untranslatable; they are simply

not similarly manifested (lexicalized) in other languages” (Tirkkonen-Condit, 2007, p. 177).

There is no single classification of realia today, researchers suggest different types of them, based on certain principles. Depending on the concept of realia, they can be divided into different groups; they can be historical, ethnic, domestic, etc. Accordingly, there are different classifications of realia.

While speaking about classification of realia, Newmark highlights that such concepts may be abstract or concrete. Furthermore, he categorizes the areas of CSCs into five (Newmark, 1998):

- a) ecology (flora, fauna, winds, plains, and hills);
- b) material culture or artefacts (food, clothes, houses, and towns, and transport);
- c) social culture (work and leisure);
- d) organization, customs, activities, procedures, concepts (political and administrative, religious, and artistic);
- e) gestures and habits.

This categorization is short, precise and effortless to memorize, what is more, it is useful in preparing the analysis of collected data based on realia. According to these points, translators can easily orientate what aspects of words is congruous in words with other cultural meaning.

Similar category is suggested by Larson (Larson, 1998):

- a) geography;
- b) custom;
- c) belief.

This characterization is shorter, shows the example of the most frequently used types of words referred to as realia.

Thematic classification of words of realia, for example, we find in V.S. Vinogradov (Виноградов, 2001, p. 79). He highlights the following headings:

- Household realia (housing, clothing, food, types of work, banknotes, music instruments, folk festivals).
- Ethnographic and mythological realia
- Realia of the natural world (animals, plants, landscape).
- Realia of the state system and public life (current and historical).
- Onomastic realia - anthroponyms (names, surnames of famous people personalities who need comments), place names, names literary heroes of other works, the names of museums.
- Associative realia - vegetative symbols, animalistic symbols, color symbols, folklore,

historical and literary and book allusions, linguistic allusions. This classification of realia is quite complete, it covers many aspects of national life of a community.

R.P. Zorivchak divides realia from the point of view of translation studies in historical, semantic and structural terms. From the historical and semantic point of view she differentiates:

- actual realia (with existing referents);
- historical realia or "semantic archaisms" to which the past of a it community is connected past (Зорівчак, 1989, p. 70).

Structurally, the researcher identifies:

- realia – monosyllabic;
- realia - polynomials of nominative nature;
- realities – phraseology (Зорівчак, 1989, p. 71).

Translation in all respects has a form of inter-linguistic, inter-cultural, and inter-social communication. The primary goal of this type of communication is to establish equivalence between the source text and the target text. One of the most difficult stages of translation is based on locating equivalents. However, this does not imply that the translator should always use fixed sets of standard equivalents or find one-to-one categorically or structurally equivalent units in the two languages.

As we have seen from the above information, the notable scholars Newmark and Larson have categorized the culture-specific concepts, according to the areas of particular national culture, based on their geography, ecology, customs, traditions, habits and beliefs, etc. This classification would be a good theoretical basis for our future research.

### **2.5.2. Translating culture-specific concepts**

One of the most challenging problems posing difficulties in translation is translating culture-specific concepts (CSCs). This problem was discussed by scholars, such as Nida, Newmark, Barker, Thriveni, Daveninezhad, etc.

First and foremost, Larson states that there is less difficulty in translating cultural concepts when the cultures of the SLT and the RLT are similar. However, when the cultures of the SLT and the RLT are different, the problems often exist and to find an equivalent of lexical items is more challenging (Larson, 1998).

In addition, Nida remarks that 'differences between cultures may cause more severe complications for the translator than do differences in language structure' (Nida, 1964, p. 130).

Moreover, Baker states that one common type of non-equivalence at word level and which often poses difficulties for the translator is culture-specific concept - the source language word which expresses a concept totally unknown in the target culture. This may be abstract or concrete concept and may relate to a religious belief, social customs, or a type of food (Baker, 1992).

Scholars have developed techniques on the procedure of translating culture-specific concepts, which became effective. First of all, Graedler put forth procedures of translating CSCs (Graedler, 2000, p. 3):

1. Making up a new word.
2. Explaining the meaning of the SL expression in lieu of translating it.
3. Preserving the SL term intact.
4. Opting for a word in the TL which seems similar to or has the same "relevance" as the SL term. He also defined culture-bound terms (CBTs) as the terms which "refer to concepts, institutions and personnel which are specific to the SL culture" (Graedler, 2000, p. 2).

In addition to this, Harvey put forward the following four major techniques for translating CBTs (Harvey, 2003, p. 6):

1. Functional Equivalence: It means using a referent in the TL culture whose function is similar to that of the source language (SL) referent.
2. Formal Equivalence or 'linguistic equivalence': It means a 'word-for-word' translation.
3. Transcription or 'borrowing' (reproducing or, where necessary, transliterating the original term): It stands at the far end of SL-oriented strategies. If the term is formally transparent or is explained in the context, it may be used alone. In other cases, particularly where no knowledge of the SL by the reader is presumed, transcription is accompanied by an explanation or a translator's note.
4. Descriptive or self-explanatory translation: It uses generic terms (not CBTs) to convey the meaning. It is appropriate in a wide variety of contexts where formal equivalence is considered insufficiently clear. In a text aimed at a specialized reader, it can be helpful to add the original SL term to avoid ambiguity.

Finally, we are going to end with different translation procedures that were proposed by Newmark (Newmark, 1988b):

1. Transference: it is the process of transferring an SL word to a TL text. It includes transliteration and is the same as what Harvey named "transcription" (Harvey, 2003, p. 5).



2. Naturalization: it adapts the SL word first to the normal pronunciation, then to the normal morphology of the TL (Newmark, 1988b, p. 82).
3. Cultural equivalent: it means replacing a cultural word in the SL with a TL one. however, "they are not accurate" (Newmark, 1988b, p. 83).
4. Functional equivalent: it requires the use of a culture-neutral word (Newmark, 1988b, p. 83).
5. Descriptive equivalent: in this procedure the meaning of the CBT is explained in several words (Newmark, 1988b, p. 83).
6. Componential analysis: it means "comparing an SL word with a TL word which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components" (Newmark, 1988b, p. 114).
7. Synonymy: it is a "near TL equivalent." Here economy trumps accuracy (Newmark, 1988b, p. 84).
8. Through-translation: it is the literal translation of common collocations, names of organizations and components of compounds. It can also be called: calque or loan translation (Newmark, 1988b, p. 84).
9. Shifts or transpositions: it involves a change in the grammar from SL to TL, for instance, (i) change from singular to plural, (ii) the change required when a specific SL structure does not exist in the TL, (iii) change of an SL verb to a TL word, change of an SL noun group to a TL noun and so forth (Newmark, 1988b, p. 86).
10. Modulation: it occurs when the translator reproduces the message of the original text in the TL text in conformity with the current norms of the TL, since the SL and the TL may appear dissimilar in terms of perspective (Newmark, 1988b, p. 89).
11. Recognized translation: it occurs when the translator "normally uses the official or the generally accepted translation of any institutional term" (Newmark, 1988b, p. 89).
12. Compensation: it occurs when loss of meaning in one part of a sentence is compensated in another part (Newmark, 1988b, p. 90).
13. Paraphrase: in this procedure the meaning of the CBT is explained. Here the explanation is much more detailed than that of descriptive equivalent (Newmark, 1988b, p. 91).
14. Couplets: it occurs when the translator combines two different procedures (Newmark, 1988b, p. 91).
15. Notes: notes are additional information in a translation (Newmark, 1988b, p. 91).

At the very end, it is obvious to highlight that translation is a complex process itself, the

translators need to be well-prepared for translating different contexts, at the same time translating culture-specific items are the most problematic.

Taking into account the contemporary academic investigation, realia stand in the centre of the most extraordinary and beautiful aspect of language. It is a tremendous amount of historical and cultural background which one word or expression might have. This part accentuated on familiarizing readers with all ways of naming realia such as culture-bound, culture-specific concepts or lacuna and answers all questions concerning these terms. The next predominate task of this part was to check all ways of categorizing realia and to find out the most problematic issues in translating culture-bound expressions. The theoretical data is collected and finished in order to keep up with the obtained material and use it in practice in our next section.

Realia as a linguistic and social phenomenon belong to the nationally marked vocabulary, which embodies words and phrases that is included to a particular language environment, in a particular country. In our study, in the first section, we set out to find out features of realia and characterize their role in the sociolinguistic aspect.

Another task was to consider existing classifications of realia and explore the basic ways of translating realia as well as to determine the functions of realia. We believe that we have achieved our goal, analyzing the existing theoretical and scientific literature on the topic and making a synthesis of the obtained data.

## PART 3

### RESEARCH METHODOLOGY

In every language, there are words that are not easily transmissible into another language through the usual means and demand from the translator a peculiar attitude. Some of these lexical units pass to the text of the translation in unaltered form (they are transcribed), others may only partially preserve in translation their morphological or phonetic structure, still others must sometimes be substituted by lexical units of a completely different value or even «composed». Among these words, we meet denominations of element of everyday life, of history, of culture of a given people, country, place that do not exist in other peoples, countries and places. Exactly these words have received in translation studies the name of «realia» (Ischenko, 2019, p. 274).

As the theme of our work is English-language realia in literary works, in the previous part of the thesis we laid down the theoretical background for conducting the research having explored the existing realia which, in our opinion, are most common in literary works - geographical, political, historical and national, focusing on some of them. Due to the fact that Britain is situated on numerous islands at a distance from the continent of Europe, the British have preserved their own peculiarities for centuries and created their own, world-famous words and concepts concerning their original sense of humor, society, traditions, respect for the monarchy, pride in own nation, etc. Therefore, the choice of Conan Doyle's stories about Sherlock Holmes which is a reflection of the Britain's history and culture for doing the research seemed obvious.

This part of thesis is presented with the specific aim to show the frequency and character of realia use in Conan Doyle's stories about Sherlock Holmes.

For the present study, the researcher has chosen the following stories about Sherlock Holmes that will be analysed after comparing the Ukrainian and Hungarian versions of translation to English: *'The Five Orange Pips'* (Az Öt Narancsmag / П'ять Апельсиновых зерняток), *'The Boscom Valley Mystery'* (Boscombe Völgyi Rejtély/ Таємниця Боскомської Долини), *'The Man with the Twisted Lip'* (A Ferde Szájú / Людина з вивернутою губою) and *'The adventure of the blue carbuncle'* (A kék karbunkulus / Блакитний карбункул). The Ukrainian translations were produced by Dmytrenko (1990) while the Hungarian ones were done by Nikowitz (1990) and Takachy (1988).

#### 3.1. Research objectives and hypothesis

The present research will be carried out based on the translation of realia from English into

Ukrainian and Hungarian languages. To gather the required data, Conan Doyle's stories about Sherlock Holmes and their translations into Ukrainian and Hungarian will be used. In doing so, the strategies applied in translating culture-bound elements will be identified and compared in the aforementioned languages.

The main reason to select stories such as *'The Five Orange Pips'*, *'The Boscom Valley Mystery'*, *'The Man with the Twisted Lip'* and *'The adventure of the blue carbuncle'* was to find as many examples of realia as possible and identify strategies for their translation with a comparison of data obtained in Ukrainian and Hungarian languages.

The researcher's objective is to show the similarities and differences in translations of realia from the English to Ukrainian and Hungarian languages. Finally, the employed strategies and the frequency of their use will be studied in order to find which strategy is the most frequently used for conveying the intended meaning.

### **3.2. Research design**

In this investigation both quantitative qualitative methods were used. As we know, qualitative research is a way of collecting and analysing information which can be expressed by text, video or audio material. In contrast to quantitative research, this research type is more concentrated on understanding specific concepts, individual opinions or experiences than on the numerical data.

According to Johnson and Christensen (2008), "qualitative research uses wide and deep angle lens, examining human choice and behaviour as it occurs naturally in all of its detail" (Johnson and Christensen, 2008). In other words, makes possible to carry out a comprehensive and detailed analysis of the data.

In our case, the investigation contains 55 examples of realia, collected from Conan Doyle's stories of Sherlock Holmes. The researcher's aim is to identify the varieties of realia categories and analyse them. What is more, the research tries to produce as much explanation as it can be expressed for those culture-bound words which have no counterparts.

Generally speaking, in this thesis, the researcher uses descriptive qualitative research design. The aim of employing it was to gather and interpret realia in three different languages.

#### **3.2.1. Research instrument**

The main purpose of the research was to gain a number of culture-bound words which may cause misunderstandings. When designing the research, the very first step was to decide on the

instruments that the research should include.

The most appropriate way to achieve the aim of the study was to prepare an individual data collection that has become the main research instrument. It contains short stories of Sherlock Holmes from original English text translated into Hungarian/Ukrainian.

To be more concrete, it is an analysis that may be implemented according to the specific characteristics of culture-bound words based on the collected information. What is more, this study would also present the majority types and categories of realia that exist in chosen stories.

### **3.2.2. Data collection and analysis**

The data was collected online, from Conan Doyle's book of stories about Sherlock Holmes. A total of 55 culturally-bound words were found in his stories firstly in the original language and then in translated versions into Hungarian and Ukrainian languages. During the study, the researcher pointed out the main similarities and differences that may occur between those words or expressions.

Research data on the subject reveals that lexical transfer operations such as distribution, broadening, omission, addition of meaning, total compensation occur frequently in this field of investigation. The researcher found the realia in the text, analysed the English (original) text in the first place. The next step was to find realia translations in the target languages.

### **3.3. Findings and discussion**

To collect and analyze the data, the researcher has chosen four Conan Doyle's stories of Sherlock Holmes which are the following: *'The Five Orange Pips'* (Az Öt Narancsmag / П'ять Апельсиновых зерняток), *'The Boscom Valley Mystery'* (Boscombe Völgyi Rejtély/ Таємниця Боскомської Долини), *'The Man with the Twisted Lip'* (A Ferde Szájú / Людина з вивернутою губою) and *'The adventure of the blue carbuncle'* (A kék karbunkulus / Блакитний карбункул). As you have seen they are used originally in English and translated into Hungarian / Ukrainian languages. The Ukrainian translation were produced by Dmytrenko (1990) while the Hungarian ones by Nikowitz (1990) and Takachy (1988).

A total number of 55 culturally-bound words were found and analysed in the novels due to their characteristic features, elements in three various languages that are presented in the study. Research data on the subject reveal that lexical transfer operations involving such operations as generalization, distribution, practical transcription, omission, addition of meaning

and full transformation are often used to convey the meaning of culturally-bound words or expressions. This thought is clarified by the given examples below. It is essential to say that generalization or broadening of meaning, calque and transcription are the most widely used operations in the study of translating realia.

Of the total number of realia present in the stories, ethnographic realia occupy a significant proportion and this is largely due to the use of everyday objects, which are quite frequently mentioned in the story, so the reader is immersed in the original environment of the British society thus conveying the national color. These are the details of clothes - double-breasted coat, brooch, Scotch bonnet, billycock; housing - chamber, sitting room, English window fasteners; pieces of furniture – Eastern divan, transport - cab, landau, carriage; everyday items – Gladstone bag.

*English ST:* As I approached the house I saw a tall man in a **Scotch bonnet** with a coat which was buttoned up to his chin waiting outside in the bright semicircle which was thrown from the fanlight. – (Doyle, p.157)

*Hungarian TT:* Ahogy a ház felé közeledtem, egy magas férfit pillantottam meg **kockás skót sapkában**, állig gombolt kabátban. – (Takácsy, p.99)

*Ukrainian TT:* Наближаючись до Холмсового будинку, я побачив високого на зріст чоловіка в **шотландській шапочці** й до підборіддя застебнутому сюртуці. – (М. Дмитренко, p.58)

*English ST:* I beg that you will look upon it not as a battered **billycock** but as an intellectual problem. – (Doyle, p.149)

*Hungarian TT:* A tulajdonosa ismeretlen. Könyörgök, Watson, ne úgy tekintsen a leletre, mint egy kiszolgált **fejfödőre**. – (Takácsy, p.93)

*Ukrainian TT:* Прошу, вас дивитись на цей **капелюх** не як на старе дрантя, а як на інтелектуальну проблему. – (М. Дмитренко, p.55)

*English ST:* ...the **Paradol Chamber**, of the Amateur Mendicant Society, adventures of the Grice Patersons in the island of Uffa, and finally of the Camberwell poisoning case. – (Doyle, p. 101)

*Hungarian TT:* .... a **Paradol Terem** esetét, aztán a Műkedvelő Koldusok Társaságát Grice Paterson páratlan kalandjai Uffa szigetén és végül a camberwelli mérgezéses eset adatai. – (Nikowitz, p. 64)

*Ukrainian TT:* .... в **Передолчеймбер** та про Товариство злидарів-аматорів вітрильника «Софі Андерсен» і описом неймовірної пригоди Грайса Патерсона на острові Юффа, а закінчуються вони відомостями про кембервельську справу про отруєння. – (М. Дмитренко, p. 34)

*English ST:* With these he constructed a sort of **Eastern divan**, upon which he perched himself cross-legged, with an ounce of shag tobacco and a box of matches laid out in front of him. – (Doyle, p.139)

*Hungarian TT:* Ezeket egymásra rakva **keleties heverőt** csinált magának, törökülésben rátelepedett, maga mellé tett egy uncia finom dohányt és egy dobozgyufát. – (Nikowitz, p.87)

*Ukrainian TT:* З цього матеріалу він спорудив щось схоже на **східну тахту**, на яку й умовився, схрестивши ноги й поклавши перед собою унцію тютюну та коробку сірників. – (М. Дмитренко, p.51)

*English ST:* I have just been there, and I have taken it out, and I have got it in this **Gladstone bag**. – (Doyle, p.140)

*Hungarian TT:* Éppen most voltam ott, ki is hoztam azt a bizonyos kulcsot, és betettem ebbe az **útításkába**. – (Nikowitz, p.88)

*Ukrainian TT:* Я уже побував у ванній і прихопив його з собою, він ось тут, в оцьому **саквояжі**. – (М. Дмитренко, p.88)

As for the ways of translating the aforementioned realia into Hungarian, as in the case of **Paradol Chamber** and **Eastern divan** into both Hungarian and Ukrainian, the most common is the method of assimilation, i.e. reproduction of the realia of the original language by the equivalent realia of the target language. This method is often used by translators who follow a simple path of conveying the content of the work through the use of functional analogues of the native language. At the same time, as most researchers define, the artistic text loses a large part of its own national color because mostly the method of assimilation is used to translate ethnographic domestic and socio-political realia, which bear the most colorful local picture of the nation. Translating chamber as “terem” and Eastern divan as “keleties heverő” and “східна тахта” to makes the text of the story accessible and understandable to the reader, however, losing some semantic aspects specific to English life. However, using the method of transliteration to render the meaning of **Paradol Chamber** as **Передолчеймбер** into Ukrainian, the translator fails to convey the meaning into the target language and leaves the reader without any information. Similarly, the method of generalisation, used for the translation of **Scotch bonnet** and **Gladstonebag** deprives the reader of the genuinely English atmosphere since, for example, the **Gladstonebag**, which is considered as a symbol of Victorian Britain owned by people with a nuanced style, is translated as “**útításka**” into Hungarian and “**саквояж**” into Ukrainian. Both the Hungarian and Ukrainian translators implemented generalisation to render the meaning into the TL text.

Accordingly, omitting a brand name and using a common name instead of it can be seen as a form of generalisation for brand names, which are characteristic for the SL culture but are completely unknown to the target language reader.

Most of the realia conveyed by transcription and transliteration are among toponyms - names of cities, countries, streets.

*English SL:* My wife was on a visit to her mother's, and for a few days I was a dweller oncemore in my old quarters at **Baker Street**. – (Doyle, p.102)

*Hungarian TT:* A feleségem éppen az anyjához ment látogatóba, és én néhány napig ismét régi, **Baker Street-i** rezidenciám lakója voltam. – (Nikowitz, p.64)

*Ukrainian TT:* Моя дружина поїхала до тітки, і на кілька днів я знову перетворився на мешканця своєї старої квартири на **Бейкер-стріт**. – (М. Дмитренко, p.35)

*English ST:* He had no occupation, but was interested in several companies and went into town as a rule in the morning, returning by the 5:14 from **Cannon Street** every night. – (Doyle, p.128)

*Hungarian TT:* Állása nem volt, de több társaságnál is volt érdekeltsége, és minden reggel bement a városba, majd délután öt-tizennégykor indult vissza mindig a **Cannon Streetről**. – (Nikowitz, p.81)

*Ukrainian TT:* Певних занять у нього не було, але він мав справи з кількома компаніями і, як правило, їздив у місто вранці, щоразу повертаючись додому поїздом о п'ятій чотирнадцять з вокзалу на **Кеннон-стріт**. – (М. Дмитренко, p.46)

*English ST:* Some little distance down **Threadneedle Street**, upon the left-hand side, there is, as you may have remarked, a small angle in the wall. – p.131

*Hungarian TT:* **A Threadnedele Street** bal oldalán, ahogy egy kicsit haladunk befelé, mint bizonyára észrevette, van egy kis beszögellés az egyik falban. – p.82

*Ukrainian TT:* Десь на початку вулиці **Тредл-Нідл-стріт**, по лівий бік, як ви, мабуть, помітили, у стіні є невелика ніша. – p.47

*English ST:* Passing down the Waterloo Bridge Road we crossed over the river, and dashing up **Wellington Street** wheeled sharply to the right and found ourselves in **Bow Street**. – (Doyle, p.141)

*Hungarian TT:* Végigmentünk a Waterloo Bridge útján, átkeltünk a folyón, aztán a **Wellington Streeten** robogtunk egy darabig, majd jobbra fordultunk a **Bow Streetre**. – (Nikowitz, p.88)

*Ukrainian TT:* По мосту Ватерлоо ми переїхали Темзу, з **Веллінгтон-стріт** різко звернули праворуч і опинилися на **Бау-стріт**. – (М. Дмитренко, p.52)

In the aforementioned examples of street names both the Hungarian and Ukrainian translators use transliteration to render their meaning. As a result, **Baker Street/ Бейкер-стріт, Cannon Street/ Кеннон-стріт, Threadnedele Street/ Тредл-Нідл-стріт, Wellington Street/ Веллінгтон-стріт** and **Bow Street/ Бау-стріт** are used in the target languages. However, we think that it would be better to translate “street” as “utca” in Hungarian translation and “вулиця” in Ukrainian translation.

Despite the fact that the detective genre itself does not tend to use a large number of cultural realia, they are still present in the stories and account for 15% of the total. These include the names of newspapers, cultural institutions, as well as board games.

*English ST:* I ought to know its size and shape, seeing that I have read the advertisement about it in **The Times** every day lately. – (Doyle, p.154)

*Hungarian TT:* **A Times** minden áldott nap leköszölte a róla szóló felhívást; abban pontosan leírták a nagyságát és formáját. – (Takácsy, p.97)

*Ukrainian TT:* Саме так, мені відомі його розмір і форма, бо останнім часом я щодня читаю оголошення про нього в **«Таймсі»**. – (М. Дмитренко, p.57)

*English ST:* “Oh, in the **Globe, Star, Pall Mall, St. James’s, Evening News, Standard, Echo**, and any others that occur to you.” – (Doyle, p.156)

*Hungarian TT:* Legyen a **Globe, a Star, Pall Mall, James’s, Evening News, Standard, Echo** és amelyek még az eszébe jut. – (Takácsy, p.98)

*Ukrainian TT:* Ну, в **«Глоб», «Стар», «Пел-Мел», «Сент-Джеймс газет», «Івнінг Ньюс», «Стендард», «Екоу»** та в усіх інших, котрі спадають вам на думку. – (М. Дмитренко, p.58)

*English ST:* When he was sober he used to be fond of playing **backgammon and draughts** with me, and he would make me his representative both with the servants and with the tradespeople, so that by the time that I was sixteen I was quite master of the house. – (Doyle, p.105)

*Hungarian TT:* Ha józan volt, nagyon szeretett velem **dámázni vagy ostáblázni**. – (Nikowitz, p.66)

*Ukrainian TT:* Коли він був тверезий, то любив грати зі мною в **триктрак і шашки**, він навіть доручив мені вести справи з прислугою й торговцями, отож, коли я зустрів свої шістнадцять років, то став у домі повновладним хазяїном. – (М. Дмитренко, p.36)

Some ethnographic realia related to art and culture are somehow left untranslated and explained by the translator, using only transliteration or transcription: **The Times/ A Times/ Таймс, Globe/ Globe/ Глоб, Star/ Star/ Стар, Pall Mall/ Pall Mall/ Пел-Мел, St. James’s/ James’s/**



**Сент-Джеймс газет, Evening News/ Evening News/ Івнінг ньюс**, etc. We believe that it would be reasonable for both translators to add that these are names of newspapers and typical English board games.

Another frequently used lexical transfer operation for the translation of culturally-bound words in the stories is addition. Among the cases of addition, explanations for geographical names and place names like counties, different types of settlements make up the most numerous ones.

*English ST:* It was nearly four o'clock when we at last, after passing through the beautiful **Stroud Valley**, and over the broad gleaming **Severn**, found ourselves at the pretty little country-town of Ross. – (Doyle, p.83)

*Hungarian TT:* Majdnem négy óra volt már, amikor a gyönyörű **Stroud-völgyön** és a széles, csillogó **Severn folyón** áthaladva végre megérkeztünk a csinos kis vidéki városba, Rossba. – (Nikowitz, p.53)

*Ukrainian TT:* Була майже четверта година, коли ми, проминувши чудову **Страудську долину** й переїхавши широкий блискотливий Северн, опинились, нарешті, в гарненькому містечку Росс. – (М. Дмитренко, p.26)

*English ST:* When Lee laid down his arms my uncle returned to his plantation, where he remained for three or four years. About 1869 or 1870 he came back to Europe and took a small estate in **Sussex, near Horsham**. – (Doyle, p.104)

*Hungarian TT:* 1869-ben vagy 70-ben visszatért Európába, és vásárolt egy kis birtokot Sussexben, **Horsham közelében**. – (Nikowitz, p.66)

*Ukrainian TT:* У тисяча вісімсот шістдесят дев'ятому чи в тисяча вісімсот сімдесятому році він повернувся в Англію й купив невеличкий маєток у **графстві Суссекс поблизу Хоршема**. – (М. Дмитренко, p.36)

Besides, addition is often applied in translating the names of institutions. Transfer operations into Hungarian and Ukrainian in the majority of such examples in the data reveal similarities with few exceptions.

*English ST:* With him we drove to the **Hereford Arms** where a room had already been engaged for us. – (Doyle, p.83)

*Hungarian TT:* Vele együtt a **Hereford Címere** fogadóba hajtottunk, ahol már lefoglaltak *szármunkra egy szobát*. – (Nikowitz, p.53)

*Ukrainian TT:* З ним ми доїхали до готелю «**Хірфорд Армз**», де для нас уже було приготовлено кімнату. – (М. Дмитренко, p.26)

*English ST:* My wants were few and simple, so that in less than the time stated I was in a cab with my valise, rattling away to **Paddington**. – (Doyle, p.75)

*Hungarian TT:* Nem voltak nagy igényeim, így a mondott időnél is jóval hamarabb bepakoltam a bőröndömet, és már trappolt is velem a fiáker a **Paddington pályaudvarra**. – (Nikowitz, p.48)

*Ukrainian TT:* Мені небагато треба, речей я беру мало, отож менш ніж за тридцять хвилиня сидів у кебі із своїм саквоюжем і мчав на **Паддінгтонський вокзал**. – (М. Дмитренко, p.23)

In this particular case the realia is an inn and a train station, so the translator adds the necessary nouns in order to achieve the wanted result. Differences tend to occur in certain cases between Hungarian and Ukrainian translations. However, both the Hungarian and Ukrainian translators add explanatory information since they regard it important for the understanding of the situation and indicate the type of institution and geographical location.

Again, the examples provide evidence to the highly creative nature of translation since we can see that when translators face certain choices, it depends only on their decision what translation operation to apply regardless of the target language.

When it comes to translation of culturally-bound words, along with toponyms, measurements as part of national culture, especially British with its imperial and traditional measures, and money terms need to be translated. To perform this task, translators usually use generalisations and conversion.

*English ST:* When about **a hundred yards** from the pool I heard a cry of “Cooee!” which was a usual signal between my father and myself. – (Doyle, p.81)

*Hungarian TT:* Amikor körülbelül **száz yardra** voltam a tótól, azt a jellegzetes vadászkiáltást hallottam, amellyel apámmal szoktuk egymást szólongatni: »Kúiii, Kúiii! - (Nikowitz, p.51)

*Ukrainian TT:* Коли до ставка залишалося десь близько **сотні ярдів**, я почув крик «кууї!» -це був сигнал, яким ми з батьком звичайно обмінювались. – (М. Дмитренко, p.25)

*English ST:* ‘**A dozen yards** or so.’ – (Doyle, p.82)

*Hungarian TT:* Úgy egy **tucat yardnyira**. – (Nikowitz, p.52)

*Ukrainian TT:* Приблизно на відстані **дюжини ярдів**. – (М. Дмитренко, p.26)

*English ST:* If that were true the murderer must have dropped some part of his dress, presumably his overcoat, in his flight, and must have had the hardihood to return and to carry it away at the instant when the son was kneeling with his back turned not **a dozen paces off**. – (Doyle, p.87)

*Hungarian TT:* Ha ez igaz, akkor a gyilkosnak kellett futtában elhagynia valamelyik ruhadarabját, föltehetően a felsőkabátját, majd hallatlan merészséggel visszamenni érte és elvinni, mialatt a fiú, neki háttal, potom **tizenkét lépésre** térdepelt az apja mellett. – (Nikowitz, p.55)

*Ukrainian TT:* Якщо він каже правду, то вбивця, очевидно, щось загубив, коли тікав, найвірогідніше пальто, але в нього вистачило нахабства повернутись і взяти його за спиною в сина в ту хвилину, коли той стояв навколішки біля батька на відстані **десяти кроків**. – (М. Дмитренко, p.28)

The Hungarian translator replaced the word „dozen” with number 12, though there is a proper word for this phrase in Hungarian, but the grammar only allows to use it on objects. In the Ukrainian translation generalisation has appeared in this case, the author found the closest explanation for the possible realia.

*English ST:* Here is where the party with the lodge-keeper came, and they have covered all tracks for **six or eight feet** round the body. – (Doyle, p.91-92)

*Hungarian TT:* Itt jöttek az emberek a bérlővel, és a hulla körül **hat-nyolc lábnyi** területen széttaposták a nyomokat. – (Nikowitz, p.58)

*Ukrainian TT:* А ось тут побували ті, хто прийшов із сторожем, вони знищили всі сліди на **шість чи сім футів навколо** вбитого. – (М. Дмитренко, p.30)

*English ST:* Between the wharf and the bedroom window is a narrow strip, which is dry at low tide but is covered at high tide with at least **four and a half feet** of water. – (Doyle, p.130)

*Hungarian TT:* A dokk és a hálósobai ablak között egy keskeny sáv van, amely alacsonyvízállásnál száraz, de dagálykor legalább **négy és fél láb** magasan víz borítja. – (Nikowitz, p.82)

*Ukrainian TT:* Між цією корабельнею й вікном спальні є вузька смужка землі. Під час

відпливу вона суха, але коли буває приплив, ця смужка затоплюється, і глибина досягає **чотириох з половиною футів**. – (М. Дмитренко, р.47)

*English ST:* We have a **seven-mile** drive before us. – (Doyle, p.127)

*Hungarian TT:* **Hét mérföldes** kocsikázás áll előttünk. – (Nikowitz, p.80)

*Ukrainian TT:* У Кенті, поблизу Лі. Нам їхати туди **сім миль**. – (М. Дмитренко, р.46)

*English ST:* Between the wharf and the bedroom window is a narrow strip, which is dry at lowtide but is covered at high tide with at least four and a **half feet** of water. – (Doyle, p.130)

*Hungarian TT:* A dokk és a hálósobai ablak között egy keskeny sáv van, amely alacsonyvízállásnál száraz, de dagálykor legalább **négy és fél láb** magasan víz borítja. – (Nikowitz, p.82)

*Ukrainian TT:* Між цією корабельнею й вікном спальні є вузька смужка землі. Під час відпливу вона суха, але коли буває приплив, ця смужка затоплюється, і глибина досягає **чотириох з половиною футів**. – (М. Дмитренко, р.47)

Despite the fact that in both of the target languages the symbol for the English pound is widely used, the translators decided to change the number to letter and the symbol for the name of the given currency to make the realia understandable with the context.

*English ST:* We should be rich men if we had **£1000** for every poor devil who has been done todeath in that den. – (Doyle, p.127)

*Hungarian TT:* Igen gazdag emberek lennénk, ha csak **száz fontot** kapnánk minden szerencsétlen után, akit ebben a barlangban már a halálba küldtek. – (Nikowitz, p.80)

*Ukrainian TT:* Ми з вами були б багатими людьми, якби одержали по **тисячі фунтів** за кожного нещасного, вбитого у цьому опіумному кублі. – (М. Дмитренко, р.45)

*English ST:* I may add that his whole debts at the present moment, as far as we have been able to ascertain, amount to **£88 10s.**, while he has **£220** standing to his credit in the Capital and Counties Bank. – (Doyle, p.129)

*Hungarian TT:* Hozzátehetem még, hogy összes adóssága jelenleg, már amennyire meg tudtuk állapítani, **nyolcvannyolc font és tíz shilling**, ugyanakkor a Capital és Counties Bankban **kétszázhusz font** betétje van. – (Nikowitz, p.81)

*Ukrainian TT:* Від себе можу додати, що його борги на сьогоднішній день, як ми мали змогу переконатися, складають **вісімдесят вісім фунтів стерлінгів десять шилінгів**, тоді як на рахунок в банку **двісті двадцять фунтів стерлінгів**. – (М. Дмитренко, р.46)

*English ST:* Every pocket stuffed with pennies and half-pennies - **421 pennies and 270 half-pennies**. – (Doyle, p.133)

*Hungarian TT:* **Négyszázhuszonegy egypennys és kétszázhetven félpennys** volt összesen a kabátban. – (Nikowitz, p.83)

*Ukrainian TT:* В кожну кишеню було напхом напхано пенсів і півпенсів - **чотириста двадцять один пенс і двісті сімдесят півпенсів**. – (М. Дмитренко, р.48)

Units of measurement and monetary units are typically linked to a culture and usually conversion is applied in their translation. However, in the above translations the Ukrainian and Hungarian translators do not see the measure as important for understanding and do not convert it.

A total of 55 culturally bound words were found in the stories out of which the most characteristic examples featuring similarities or differences in translation are presented in the study. Research data on the subject reveal that lexical transfer operations involving broadening

(generalization), distribution, omission and addition of meaning, total transformation, compensation, transcription and transliteration are used frequently to convey the meaning of culturally-bound words or expressions. This opinion is also justified by the examples taken from the analysis of the stories by Sherlock Holmes. According to it, broadening of meaning or generalisation is one of the most widely used transfer operations for the translation of culturally bound expressions.

### 3.3.1. Results and analysis

Based on the qualitative research method, the investigator prepared the analysed data collection of 55 realia in Conan Doyle's stories about Sherlock Holmes. As it was mentioned several times, these four stories were selected to collect realia and analyse them one by one: 'The Five Orange Pips' (Az Öt Narancsmag / П'ять Апельсиновых зерняток), 'The Boscom Valley Mystery' (Boscombe Völgyi Rejtély/ Таємниця Боскомської Долини), 'The Man with the Twisted Lip' (A Ferde Szájú / Людина з вивернутою губою) and 'The adventure of the blue carbuncle' (A kék karbunkulus / Блакитний карбункул). To be precise, not only in descriptions and the procedure of these realia translations, but also in their varieties, local and subject division, techniques of interpretation, including lexical and syntactic ones, the researcher put it down into several tables.

According to the first table (*Table 3.1*), the local division of realia consists of two main groups known as internal and external realia. The first type shows 45 original English culture-bound words while the external one is originated from foreign languages. There were only 10 examples from the collected data.

Table 3.1

Local division of realia in Arthur Conan Doyle's  
'Adventures of Sherlock Holmes'

| <i>Groups of realia</i>       | <i>Number</i> |
|-------------------------------|---------------|
| <b>1. Internal realia</b>     | <b>45</b>     |
| English                       | 45            |
| <b>2. External realia</b>     | <b>10</b>     |
| <b>Total number of realia</b> | <b>55</b>     |

The next table (Table 3.2), is going to present local division of realia, according to their correspondence with native and foreign language culture. As we have seen, it gives us the concrete number of the analysed realia from two perspectives. To be as much executive as possible, there are 45 native realia in sum, from which 31 national and 14 local realia. What is more, the foreign realia includes 10 examples, where 7 of them are international and 3 of them are regional. See details in the table below.

Table 3.2

Local division of realia in Arthur Conan Doyle's  
'Adventures of Sherlock Holmes'

| <i>Groups of realia</i>       | <i>Number</i> |
|-------------------------------|---------------|
| <b>1. Native realia</b>       | <b>45</b>     |
| National                      | 31            |
| Local                         | 14            |
| <b>2. Foreign realia</b>      | <b>10</b>     |
| International                 | 7             |
| Regional                      | 3             |
| <b>Total number of realia</b> | <b>55</b>     |

The most interesting and captivating task in this research was to collect culture-bound words, according to their affiliation to different subjects. To pay attention exactly to those categories that may be found in this thesis the investigator prepared a table (Table 3.3), where the most frequently used categories such as geographical, ethnographic, socio-political and abbreviated realia appeared. As we have seen, the highly presented realia type here is the ethnographic one, which is mostly reproduced by 'everyday life' and 'measure and money' realia categories. The second placed category is the geographical realia and the third one is socio-political, where 16 and 6 realia are included. Last but not least, is the abbreviation type of realia which is the most complex variant, because of understanding the meaning and giving it full description.

Table 3.3

Subject division of realia in Arthur Conan Doyle's  
'Adventures of Sherlock Holmes'

| <i>Groups of realia</i>          | <i>Number</i> |
|----------------------------------|---------------|
| <b>1. Geographical realia</b>    | <b>16</b>     |
| Territories                      | 7             |
| Stations                         | 1             |
| Streets                          | 2             |
| Hills                            | 1             |
| islands                          | 1             |
| Rivers                           | 1             |
| Hotels                           | 2             |
| Colleges                         | 1             |
| <b>2. Ethnographic realia</b>    | <b>31</b>     |
| everyday life                    | 10            |
| historical objects               | 1             |
| art and culture                  | 2             |
| measures and money               | 6             |
| social objects                   | 1             |
| Clothes                          | 2             |
| Transport                        | 1             |
| food and drink                   | 1             |
| Games                            | 2             |
| newspaper names                  | 1             |
| Books                            | 1             |
| Rank                             | 2             |
| Postmark                         | 1             |
| <b>3. Socio-political realia</b> | <b>6</b>      |
| legal system                     | 3             |
| Company                          | 3             |
| <b>4. Abbreviated realia</b>     | <b>2</b>      |
| <b>Total number of realia</b>    | <b>55</b>     |

It is important to write down which techniques were used in the process of analysis the realia types. According to the it, the most frequent is generalisation, then comes the transcription technique and transliteration. These techniques are quite similar in use, the only difference between transcription and transliteration is that in the TC the word remain the same, but the spelling changes while in TL it writes and sounds alike.

Generalisation is used for translating the words from original to target language, to make easier for reader understand the essence of meaning. At last, the semantic calque is a way in translating realia whose function is to borrow a word or phrase from another language while translating its components. See details in *Table 3.4*

Table 3.4

Lexical techniques in translating realia in Arthur Conan Doyle's  
'Adventures of Sherlock Holmes'

| <i>Lexical techniques</i> | <i>Total number</i> |
|---------------------------|---------------------|
| Transcription (TC)        | 19                  |
| Semantic calque           | 7                   |
| Generalisation            | 20                  |
| Transliteration (TL)      | 9                   |

The following techniques are also very important in translating realia. The first difference between these ones and the aforementioned ones is that the current techniques discover the syntactic meaning of culture-bound words. As we have seen, from the table (*Table 3.5*), the most commonly used procedures are description and omission. In the first case, the number of analysed realia is 19, it means that translators have difficulties with conveying the meaning from the original to the target language, to be more exact, they find out some synonyms or phrases to express the similar meaning. Omission is another kind of representing the meaning of culture-bound words that leave out the word which has no counterparts in specific language. The next one is the lexical calque, which is similar to word-for-word translation operation. At last, paraphrasing is rarely used in such texts.

Syntactic techniques in translating realia in Arthur Conan Doyle's  
'Adventures of Sherlock Holmes'

| <i>Syntactic techniques</i> | <i>Total number</i> |
|-----------------------------|---------------------|
| Paraphrase                  | 6                   |
| Lexical calque              | 14                  |
| Omission                    | 19                  |
| Description                 | 16                  |

Thus, the translation of specific stories from 'Adventures of Sherlock Holmes' by Arthur Conan Doyle means reproduction of realia which is done by Ukrainian and Hungarian translators, who mostly concentrate on generalisation, transcription, omission and description while they have to save the original language text meaning.

### 3.3.2. Discussion and conclusion

The final discussion and conclusion part will summarize the abovementioned analysis. First of all, the research was done by collecting and analysing culture-bound words in four chosen Conan Doyle's stories about Sherlock Holmes. The researcher used novels such as *'The Five Orange Pips'*, *'The Boscom Valley Mystery'*, *'The Man with the Twisted Lip'* and *'The adventure of the blue carbuncle'* in this work, because they are less popular and examined than for example, the well-known novel *'The Hound of the Baskerville'*. The data was collected online, from official sources which contain full version of these stories in English, Ukrainian and Hungarian languages. The Ukrainian translations were produced by Dmytrenko (1990) while the Hungarian ones by Nikowitz (1990) and Takachy (1988).

During the study, the researcher pointed out the main similarities and differences in using realia. Research data on the subject reveal that lexical transfer operations such as distribution, broadening, omission and addition of meaning, total compensation were used frequently. The investigator analysed the English (original) text in the first place, found the realia in it, and the next step was to find the same lines of realia in the three other books. After comparing the books, the researcher went on one by one with the examples, explaining all of them separately.

The central question of the research sounded like whether it is possible to implement the meaning and the experience through the context of the realia. The answer is a satisfying yes.



During the research, 55 culturally bound words were found and analysed in three different languages. The result shows us that without the actual translation of the realia, but with the help of generalisation, the wanted result might be achieved. The context is the main part of the translated text. The so called '*word for word*' translation would not always work with these realia. The implementation of the meaning is possible through the context

## CONCLUSION

Translation is not merely an interlinguistic process. It is more complex than replacing source language text with target language text and includes cultural and educational nuances that can shape the options and attitudes of recipients. Translations are never produced in a cultural or political vacuum and cannot be isolated from the context in which the texts are embedded (Dingwaney and Maier, 1995, p. 3). As we have finally understood, translation is an area, where the translators use their individual ways of expressing the specific language barriers.

While working on this thesis, the subject, object and tasks in the present research were outlined. The theoretical provisions were borrowed from lexicology, grammar, stylistics and literary criticism. Researchers such as Shveitser, Kommisarov, Sdobnykov were trying to identify the subject of the theory of translation, considering the fact that translation is a complex phenomenon, which is influenced by many factors.

In accordance with Sdobnykov, by *the object of the linguistic theory* of translation, we mean the intermediary translation activity within the framework of interlanguage communication. *The subject of translation theory* is the study of the laws of the translation process, factors that affect the translation process and determine the result of translation (Сдобников, 2007, p. 70). It is important for the translator to be familiarized with the author's point of view and with those, who are expected to read the material, what is more, the translator should ~~and~~ the same emotions and meaning as in the original text, because the result in translation is a key for success. In addition to it, Komissarov highlighted some *tasks of the linguistic theory of translation* (Сдобников, 2007, p. 70-71):

- 1) *to reveal the essence of translation equivalence as the basis of the communicative equivalence of the original and translation texts;*
- 2) *to develop general principles and features construction of private and special theories of translation for various combinations of languages;*
- 3) *to develop general principles for the scientific description of the translation process as the actions of the translator converting the original text into the translation text;*
- 4) *to define the concept of 'translation rate' and develop principles for assessing translation quality.*

Translation is a cultural phenomenon, especially when it comes to realia. As we have experienced, realia is a type of words and expressions that have no counterparts while preparing translation from SL to TL. In case of realia, it is inevitable to preserve the original meaning when the two languages belong to distinctive cultures. Moreover, it is the main objective for the majority translators, who deal with realia to sound as close as they can to the realia meaning in a specific culture.

The prominent task of our study was to find the theoretical backgrounds of culture bound

words and to collect at least 50-60 examples of realia in Conan Doyle stories about 'The Adventures of Sherlock Holmes' in two target languages: Ukrainian, translated by Dmytrenko (1990) and Hungarian, translated by Nikowitz (1990) and Takachy (1988). It was successfully done by collecting all together 55 examples of realia and characterizing them, due to local and subject division, moreover, by the use of lexical and syntactic techniques in it.

The present findings confirmed with the theoretical parts of the thesis, its central hypothesis and aims. The researcher's objective here was to convey the similarity and divergence of words by which realia can be explained in other languages.

Based on the qualitative research findings, the third part of this work contains total number of 55 culturally-bound words which were found and analysed in the stories, due to their characteristic features in three various languages that are presented in the study. Research data on the subject reveal that lexical transfer operations involving such operations as generalization, distribution, practical transcription, omission, addition of meaning and full transformation that were often used to transfer the meaning of culturally-bound words or expressions. After analysing it, we might conclude, that it is essential to say that generalization or broadening of meaning, calque and transcription are the most widely used operations in the study of translating realia.

The predominant task in this research was to collect realia, according to their affiliation to different subjects. Attention was paid to those realia categories that may be found in this thesis such as geographical, ethnographic, socio-political and abbreviated realia. As we have seen, the highly presented realia type here is the ethnographic one, which is mostly reproduced by '*everyday life*' and '*measure and money*' realia categories.

The results also demonstrate that along with the aforementioned strategies of translation, the most commonly used procedures in translating realia are description and omission. In the first case or description, translators have difficulties with transporting the meaning from original to target language, to be more exact, they find out some synonyms or phrases to express the similar meaning. Omission is another kind of representing the meaning of culture-bound words that leave out the word which has no counterparts in specific language. The next one is the lexical calque, which is similar to word-for-word translation operation.

The central question of the research sounded like whether it is possible to implement the meaning and the experience through the context of the realia. The answer is positive. The result shows us that without the actual translation of the realia, but with the help of generalisation the wanted result might be achieved. The context is the main part of the translated text. The so called '*word for word*' translation would not always work with these realia. The implementation of the meaning is possible through the context.

Finally, after analysing the collected data, it is safe to say that findings are consistent with the statements which were mentioned in the first, second and third parts of the paper.

## РЕЗЮМЕ

XXI століття неможливо представити без значної роботи перекладачів або ж митців, які передають нам не тільки зміст тексту з однієї мови на іншу, але й відтворюють ті самі почуття, що вкладаються в оригінальний текст, долаючи при цьому масу труднощів, які виникають під час перекладу. Мова є основним елементом в галузі перекладознавства. Перше, що стосується науки перекладу – це заміна текстового матеріалу з однієї мови (SL) на еквівалентний текстовий матеріал іншою мовою (TL).

Переклад – це не тільки міжмовний процес, але й відтворення тексту з однієї мови на іншу, який включає дотримання низки правил, що сприяють збереженню особливостей способів вираження конкретних мовних бар'єрів.

У теорії перекладознавства найбільш розповсюдженою проблемою є переклад реалій, для здійснення яких потрібно мати принаймні базові знання з певної культури, а відтак і для реалізації повної концепції з оригінальної мови на будь яку іншу. Варто пам'ятати, що коли завдання стосується перекладу реалій, дослівний переклад не є правильним вибором, оскільки в SL є багато лексичних одиниць, які не можна знайти в TL.

Як показує результат, за допомогою узагальнення можна досягти бажаного результату у сфері перекладу реалій. Контекст є основною частиною перекладеного тексту. Так званий переклад «слово в слово» не завжди достатньо спрацьовує для коректного пояснення реалій. Розуміння значень таких слів можливе тільки після сприйняття контексту.

Ця магістерська робота поділяється на вступ, три частини, висновки, список використаної літератури та додаток. Перші дві частини пояснюють як теоретичну, так і практичну цінність перекладу реалій, розглядаються ефективні стратегії та прийоми, за допомогою яких перекладач може створити майже ідеальний переклад для читачів TL. Третя частина роботи – це методологічне дослідження, засноване на перекладі реалій в оповіданнях Конан Дойла про Шерлока Холмса, в якому представлені цілі та гіпотеза дослідження, планування та інструменти дослідження, збір та аналіз даних, а також результати та обговорення в кінці проведення дослідження.

Під час роботи над цим дослідженням були названі предмет, об'єкт та завдання з теорії перекладу. Теоретичні положення запозичені з лексикології, граматики, стилістики та літературознавства. Багато дослідників, таких як Швейцер, Комісаров, Сдобников намагалися визначити предмет теорії перекладу, враховуючи той факт, що переклад є складним явищем, на яке впливає багато факторів. Відповідно до Сдобникова, під об'єктом

лінгвістичної теорії перекладу ми розуміємо посередницьку перекладацьку діяльність у рамках міжмовної комунікації (Сдобников, 2007, р. 70).

Основним завданням нашого дослідження було віднайти теоретичне підґрунтя культурних слів і зібрати щонайменше 50-60 прикладів з реаліями в оповіданнях Конан Дойла про «Пригоди Шерлока Холмса» двома мовами - українською, переклад Дмитренка (1990) та угорською - за перекладом Ніковіца (1990) та Токачі (1988). Реалізувати ціль вдалося, зібравши аж 55 приклади реалій та охарактеризувавши їх на підставах локального та предметного поділу, а також за допомогою використання в ньому лексико-синтаксичних прийомів.

На основі перекладів, зібраних з метою цього дослідження, третя частина складається з 55 прикладів специфічно-культурних сполук, які були знайдені та проаналізовані в оповіданнях за їх характерними особливостями, перекладених двома мовами, що представлені в дослідженні.

Результати дослідження показують, що операції лексичного переносу, до яких відносять узагальнення, поширення, практичну транскрипцію, пропуск, додавання значення та повне його перетворення, часто використовувалися для передачі значення культурно пов'язаних слів чи виразів. Проаналізувавши всі приклади, можна зробити загальний висновок, про те, що узагальнення або розширення понять, калька та транскрипція є найбільш придатними методами дослідження при вивченні перекладацьких реалій.



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