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Закарпатський угорський інститут ім. Ференца Ракоці II

Кафедра філології

Реєстраційний №_____

Кваліфікаційна робота

ПЕРЕКЛАД КУЛЬТУРНО - СПЕЦИФІЧНИХ ПОСИЛАНЬ В ТУРИСТИЧНИХ ТЕКСТАХ

ГІДІ ДАВІДА ІВАНОВИЧА

Студента 2-го курсу

Освітня програма «Філологія» (мова і література англійська)
Ступінь вищої освіти: магістр

Тема затверджена Вченою радою ЗУІ
Протокол №   / 2021року

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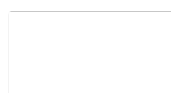   **доктор філософії, доцент кафедри філології**

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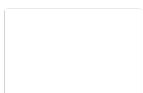   **ст.викладач**

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Кваліфікаційна робота

Переклад культурно - специфічних посилань в туристичних текстах

Ступінь вищої освіти: магістр

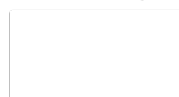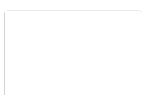Виконав: студент 2-го курсу
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Освітня програма
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Берегове
2022

Ferenc Rákóczi II Transcarpathian Hungarian College of Higher Education

Department of Philology

TRANSLATING CULTURE – BOUND REFERENCES IN THE TOURISM TEXTS

Master's Thesis

Presented by: David Hidi
a 2nd year student

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Philology (language and literature English)

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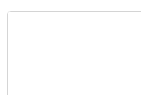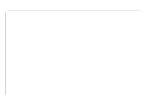
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ЗМІСТ

CONTENTS

INTRODUCTION

Due to the growing intensity of international relations, especially in the field of travel and tourism, translation activities in all its forms have gained incredible development. The rapid expansion of international relations, embracing all new aspects of life, leads to the development of interaction in all spheres of society at various levels, including science and language. In these conditions, the demand for translation as a means of facilitating economic, socio-political, scientific, cultural, aesthetic and other relations between peoples is growing rapidly. As a result, translation has been gaining more and more popularity in the last decades.

Translation studies covers an increasing number of problems and controversies. Researchers focus on different objects of translation and such issues include the problem of cultural barriers that make translation a rather difficult process that translation must bridge.

Tourist vocabulary belongs to a field that covers a wide range of concepts, the difference between which in different languages is quite significant, which, of course, attracts the attention of translators. Every country, every nation, every locality has its own special conditions of development, which are its characteristic features that distinguish different cultures, giving them something personal, extraordinary and unique. All major and minor features of life of the people and their country, such as natural conditions, geographical location, the course of historical development, the nature of the social system, the trend of public opinion, science, art are certainly reflected in the language of its people. Therefore, it can be said that language is a certain reflection of the culture of any nation, it carries the national and cultural code of a nation.

The problem of correlation between culture and the information communicated in words as elements of language, has long attracted linguists. Researchers focus on different objects of translation, which are often sources of opposing views. Such controversial issues include the translation of culturally marked vocabulary. Because of the rapid development of international tourism, the number of culturally marked lexis that need to be conveyed in the target language is growing rapidly. Today people have access to travel to such parts of the world that they may not have even heard of before. This, in turn, affects the sharp increase in the so-called non-equivalent vocabulary, which includes culturally marked lexis. It is also important to remember that translation deals not only with two languages, but also with two cultures.

Although terminology translation issues have attracted the attention of researchers such as V. Demetska, R. Zorivchak, V., S. Perkas T.R. Kiyak, V.V. Pryma and others, the search for translation equivalents in the terminology of tourism did not find sufficient coverage.

The topicality of the problem arises from the fact that the translation of literary and non-literary works alike is rising in popularity in the last decades, bringing with it, a new set of
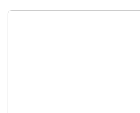
challenges that translators have to overcome. One of these challenges is the translation of culture-bound terms, since the rapid growth of technology from the 1990s, cultures have been connected worldwide as never before, and translation proved to be the only solution to the problem. That is why the *relevance of this research* is to study the features and patterns of transmission of specific cultural lexical items, which is important for the adequate perception of the tourist text by the target audience.

The *novelty of* the work lies in the study of methods and techniques of translation of still insufficiently studied types of specific cultural lexical items, given their widespread use in the texts of tourism.

The *aim* of this study is is to investigate English-language culturally marked lexical items in tourist texts and to consider ways to translate them into Ukrainian and Hungarian. Likewise, it intends to identify the challenges that the translation of culture-bound terms in tourism texts pose for the translator and provide possible workarounds in the form of techniques used in translation in order to overcome these hindrances. Finally, it also aims to analyze the translation of culture-bound terms in Hungarian and Ukrainian tourism brochures and to compare them.

In accordance with the aim, *the following tasks* have been formulated:

• Outline the range of current issues of culture-bound terms in modern national and foreign translation studies.

 • Explain the concept of culture-bound terms

• Identify the specifics of the translation of culture-bound terms in the texts of tourist brochures

• Analyze translations of Ukrainian/Hungarian culture-bound terms into English

The set goals and tasks led to the use of comprehensive research methodology involving general research methods like analysis, synthesis, classification, description and a special linguistic method namely, quantitative analysis, which made it possible to determine trends in the translation of tourist terms in the studied guides.

The material of the study was about 200 Ukrainian/Hungarian-language culture-bound terms and their translations into English obtained by the method of sampling of culture-bound term usages of the electronic English-language guides to Ukraine and Hungary.

The *theoretical value* of the study lies in the fact that it collects information about the concept of realia, it summarizes the main theories, its types and presents realia in the context of tourism texts.

The *practical value* of the paper is that it shows how translators can use different techniques in order to overcome the challenge of translating culture-specific words in the context of tourism texts, which arose with the rising popularity and need for translating literary and non-literary texts.

The hypotheses of the researcher are the following:

1) the typical translation techniques in the Hungarian and Ukrainian tourism brochures are different.

2) the method of transcription/transference is applied more often than any of the methods.

3) geographical units do not cause problems as the three languages segment reality the same way

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

The present thesis addresses issues involved in the translation of culture-specific terms from both a theoretical and a practical point of view. In the present study translation of culture-bound tourism words from Hungarian, Ukrainian into English will be explored with special emphasis on the similarities and differences in translation. The present research is designed to investigate the differences in translation of Hungarian and Ukrainian culture-bound words into English in touristic texts. The thesis attempts to explore the translation techniques used by translators to translate realia in tourist texts, doing all this without criticizing the work of the translator. The linguistic corpus will be collected from tourist information brochures.

The thesis is divided into an introduction, three parts, a conclusion, a summary in English and Ukrainian, and appendices. The first part will deal with the theoretical part of translation, the context of translation and its role. The first part of the study is compiled with the *method* of analysis of literary sources. Comparison is used to show the differences between the translation methods used by translators in order to solve the issue of translating realia, classification will be applied to define what types of realia exist; systematization and generalization will be also used in these parts.

The second part of the paper deals with the methodological background of the problem of culture-specific words, it includes its definitions given by researchers regarding this field and explores procedures and techniques that translators can use to translate cultural expressions. The third part of the paper tries to explore the most widely used techniques for the translator to overcome the issue of translating culture-bound terms in the context of tourism texts, it introduces research based on a contrasting method between Hungarian and Ukrainian texts containing realia that are translated into English using different translation methods.

PART 1
TRANSLATION

Translation is an activity whose emergence has social and historical preconditions. This activity has become an important contribution to the cultural and scientific development of each country; it is aimed at transmitting information in languages other than the language in which the original work was written.

However, the development of world civilization at the present stage has led to the growth of communication and, above all, language communications. The phenomenon of globalization processes involve regular contacts in various fields between representatives of different cultures. Cross-cultural contacts become more frequent, longer, and in their context practical activities are carried out. This situation requires a solution of practical tasks and issues of cultural adaptation at the same time. Hence, the statement that translation as an interlanguage mediator is one of the main types of intercultural communication is now generally accepted (Donec, 2001, p.386), (Zorivchak, 1989. p.216), (Cherednichenko, 2007, p.248)

In modern translation studies there is an opinion that translation as a type of interlingual, interliterary and intercultural communication is based on the production of a text that adequately replaces the original text in another culture, another language and another communicative situation. This is the way to achieve equivalence, which does not imply the complete identity of the two texts, but rather similarity of their content for the purposes of communication in specific conditions. At present, translation, as one of the important types of communicative activity, focuses primarily on the complete and adequate transmission of the original language, which contains all the implications of linguistic, social and cultural spaces. In fact, translation implements the general principle of a single organization of all specific languages, which is based on the very essence of language as a form of reflection of reality. Therefore, in the present thesis, we consider translation as a link between interactions and relations of cultures, literatures and languages.

Throughout the translation process, translators encounter difficulties due to linguistic and cultural differences between the target language and the source language. These are problems that the translator must solve as efficiently as possible.

The present part of the thesis tries to give an overview of translation by summarizing in detail the concept of the translation and giving an overview of the translation procedures and methods. Furthermore, this part describes several problems which emerge during the translation process and tries to describe the relationship between translation and culture.

1.1 The Concept of Translation

Normally, translation is a process of rendering meaning, ideas, or messages of a text from one language to other languages. This is a complex process that involves the comprehension of the
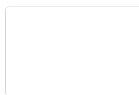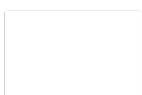
meaning of a given text and the subsequent reproduction of it in written or oral form. In the history of translation studies, many scholars tried to define what translation is. Scholars who dealt with translation, usually rely on Jacobson's classification of translation. According to him, there are three categories of translation:

1) intralingual translation or rewording is an interpretation of verbal signs using other signs of the same language.

2) interlingual translation or translation proper is an interpretation of verbal signs using some other language.

3) intersemiotic translation or transmutation is an interpretation of verbal signs using signs of nonverbal sign systems (Jakobson, 1959, p. 114).

In this paper, the term 'translation' will be used in its second meaning. Regarding this, it is found that translation is a process which is intended to find meaning equivalence in the target text. It can be seen as a process, a process and the result of this process, communication and skill.

Catford was one of the firsts who defined translation by stating that it is a replacement of textual material in one language by equivalent textual material in another language. (Catford, 1965) Savory (1969) similarly described that translation is only possible by the equivalent of thought that lies behind its different verbal expressions. Nida (1962, p.12) stated that "translating consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." Newmark (1988) added that translation is rendering the meaning of a text into another language in the way that the author intended the text.

Translation is the process of communication in which the translator is interposed between a transmitter and a receiver who use different languages to carry out a code of conversation between them (Nida, 1975).

Others linguists translation as the process of preserving the original's meaning in another language (Ross 1981, p.9). Translation is always an interpretation (Bennani 1981, p.135); it is the end result of a receptor's problem-solving and sign production (Di- az-Diocretz 1985, p.8). "Translation is the process of reproducing the closest natural equivalent of the source language message in the receptor language, first in terms of meaning, and then in terms of style" (Nida 1969, p.210). According to Newmark (1988, p.5), translation is "the process of conveying the meaning of a work into another language in the manner intended by the author."

Almost all of the definitions we come across may be summed up into two categories. The first definition is the interpretation of a written text from one language to another, with the translator's primary purpose being to convey meaning. The second is the transference of a message sent in one

text into a message communicated in another, with a high degree of equivalence of message context, original text components, and semiotic features of the text.

The term "translation" has been defined in a variety of ways. However, for clarity's sake, these definitions are divided into meaning-based definitions like Nida & Taber (1969), Nida (1964), Rabin (1958), Newmark (1981, 1988), and semiotic-based definitions like Jakobson (1959), Steiner (1975), Frawley (1984), and so on. Other scholars defined translation as the following:

Savory (1957, p.11)	Translation, the surmounting of the obstacle, is made possible by an *equivalence of thought* which lies behind the different verbal expressions of thought.
Jakobson (1959, p.233)	Inter-lingual translation or rewording is an interpretation of *verbal signs* by means of other signs of the same language. Inter-lingual translation or *translation proper* is an in- terpretation of *verbal signs* by means of some other lan- guage. Inter-semiotic translation or transmutation is an inter- pretation of *verbal signs* by means of signs of *nonverbal sign* systems.
Rabin (1958, p.123)	Translation is a process by which a spoken or written utterance taken place in one language which is intend- ed and presumed to convey the *same meaning* as pre- viously existing utterance in another language. It thus involves two distinct factors, a 'meaning', or reference to some slice of reality.
Nida & Taber (1969, p.210)	Translation is the reproduction in the receptor language of the *closest natural equivalent* of the source language message, first in terms of *meaning*, and second in terms of sty le.
Steiner (1975, p.414)	Translation is the interpretation of *verbal signs* in one language by means of *verbal signs* in another.
Catford (1965, p.20)	Translation is the replacement of *textual material* in one language source language by *equivalent textual material* in another target language.
Larson (1984, p.3)	When people speak of the form of a language, it refers to the actual words, phrase, clause, sentences, paragraph, etc., which is spoken or written. These forms are referred to as the surface structure of a language.

De Beaugrande (1978, p.13) Translation should not be studied as a comparing and contrasting of two texts, but as a process of interaction between author, translator, and the reader of the translation.

The definitions above indicate that the major and fundamental goal of a translator is to provide the same meaning or message in the target text as intended by the author of the source language text material. To achieve complete equivalency in the TL text, a translator must be aware of all varieties of contexts in the source language text.

1.2. Problems of Translation

Translators face many translation problems during the translation process. These are problems that the translator has to solve in the most efficient way possible, so the target text do not cause any problem for the readers.

Translating speech features, sayings, aphorisms, parables, and metaphors may cause problems for the translators (Koller 2004, p.34-37). Translation problems also include translation of word plays, verse forms, puns, the lack of context, different background knowledge (Albert 2003, p.50-66). Catford states that the cause of the translation problem may include ambiguity due to homonym words (Catford 1965, p.94).

The problem of untranslatabilityshould also be included in the scope of translation problems. Examining the problem, various theories have emerged that deal with the relationship between language and reality (Klaudy 1997, p. 37). According to Tarnóczi, reality is analyzed and articulated differently by some languages, which is one of the most significant problems for the translator during translation (1966, p. 172-173).

Other linguists believe that the perception of different objects is determined by the words we use to describe them. Assuming that language determines our image of reality, every language community has a different worldview (Klaudy, 1997 p. 37).

In certain cases, phenomena are described in more detail in one language, while in another they are simply referred to by a generic name. Differences in vocabulary in different languages are quite often the result of cultural differences (Simigné, 2006, p.103).

The degree of translatability depends on the language pairs' language type, whether there is any relationship between languages, the cultural development of the language communities and the amount of information that needs to be translated at once. If the language types are close to each other, there is close relationship between the languages, there is parallel cultural development,

and one piece of information needs to be translated, then the degree of translatability is high. (Albert, 2003, p.45)

It has been stated earlier that translation is merely transferring the ideas from the source language to the target language, not changing the content or the purposes of the text. Furthermore, translation is similar to any other English skill in that it mostly deals with issues that arise as a consequence of translation, such as when the translated work does not match what is stated in the original language text. Mathieu (2003) elucidates the three common issues that appear in the translation world; they are Lexical-Semantic Problems, Grammatical Problems, and Cultural Issues.

1.3 Translation procedures, methods of translation

The method of translation is chosen before beginning the translation process, and it depends on a number of factors. According to Nida (1964), translating procedures on the behalf of the translator include the following:

I. Technical procedures:

a) analysis of the target and source language;

b) a thorough examination of the source language material before attempting to translate it;

c) making judgments on the syntactic and semantic approximations. (pp241-45)

II. Organizational procedures:

a) regular reevaluation of the attempts;

b) comparing it to other available translations of the same material done by other translators;

c) assessing the text's communicative efficacy by asking target language readers to evaluate its correctness and effectiveness. (p. 246-47)

Several approaches have been offered for translating a text. For instance, Newmark discusses the various approaches of text translation in his book A Textbook of Translation (1988). Word-for-word translation, literal translation, faithful translation, semantic translation, communicative translation, idiomatic translation, free translation, and translation as adaptation are examples of these.

On this basis, we may state that when we try to translate a text from one language to another, we understand that we are translating from the source text to the target text. The meaning of these two texts must match as a requirement for producing such translations. Professional

translators believe that there are many multiple types of translation, but they may be divided into three categories:

1. Word-for-word Translation

A word in the source language is translated into a word in the target language in this kind of translation. Despite the fact that this seems to be a literal translation, it is not. The difficulty with this kind of translation is that it may not be meaningful; it may be unpleasant and disturbing simply because meaning was not prioritized during translation.

2. Literal Translation

This kind of translation focuses on the original text's linguistic structure. It really ignores the semiotic, pragmatic, and contextual meanings of text structure while preserving the target language's linguistic standards. While literal translation is not commonly used in text translation, it is essential for language structure research. When it comes to appropriateness and clarity of meaning, it is not advised for the casual reader. When translating religious writings, for example, strict adherence to the text's word order and idiomatic expressions might make the translation difficult to comprehend. As a result, clarifying the meaning of the term by interpreting or explaining it may be beneficial.

3. Free Translation

Idiomatic translation is a term used to describe this kind of translation. Elegant translation is another term for it. Free translation is translating texts into another language depending on their meaning rather than their structure. Understanding and translating the content into the target language may be done in two ways: interpretation and paraphrase. This kind of translation is the best since the final result is as meaningful, clear, and effective as the original text.

Taking the three forms of translation discussed above into consideration, it should be noted that the type of texts, translator skill, text context, and cultural dimensions are all elements that may influence successful and effective translation.

To achieve complete equivalency in the TL text, a translator must be aware of all varieties of contexts in the source language text. In the translation process, translators use a variety of translation techniques in the translation process processes. Newmark (1988, p. 45) identified eight different types of translation methods:

1) Word-for-word translation;

The SL word order is kept, and the words are translated separately by their most frequent meanings.

2) Literal translation

The grammatical constructs of the source language are transformed to their closest target language counterparts, while the lexical terms are translated separately, out of context.

3) Faithful translation

Within the restrictions of the target language grammatical structures, it tries to reproduce the original's exact contextual meaning.

4) Semantic translation

It varies from 'faithful translation' simply in that it pays greater attention to the source language text's aesthetic value.

5) Adaptation

It means a kind of modification in the idea of the source language to find a suitable replacement in the target language. It is essential and useful when something unique to the source language culture is communicated in a form that is acceptable in the target language. This type is mainly used for poetry and plays.

6) Free translation

This translation strategy preserves the original meaning while using natural forms of the TL, such as regular word order and grammar, to make the translation understandable.

7) Idiomatic translation

It faithfully reproduces the message of the source text but tends to distort nuances of meaning by favoring colloquialisms and idioms over those found in the original.

8) Communicative translation

This method of translation tries to convey the original text's accurate contextual meaning in a manner that the reader can understand both the content and the language. Communicative translation requires some cultural approximation. The goal of communicative translation is to create the same effect as the source text and to make the same impression on the target language reader.

The above-mentioned translation methods usually relate to texts

1.4   Equivalence in translation

The notion of equivalence has always been the center of attention of translation theorists since it is intrinsically tied to both definitional and practical features of translating. Many of the definitions of translation given above indicate that the primary goal of a translator is to provide the same meaning or message in the target language text as intended by the original author. This concept of 'sameness' between the source text and the target text is often understood as equivalence. Perhaps there is no more controversial, complicated, and yet seemingly inescapable topic in translation studies than equivalence. It is one of the five translation supremes, according to Chesterman, but it is also "a supermeme in decline" (Chesterman, 1997, p. 10).

By the 1950s and 1960s, scholars became increasingly dissatisfied with the elusive classic opposition of "free" versus "literal" translation and began seeking a clearer framework to describe the process of translation. Various theorists quickly recognized the need to build a notion of equivalency in their efforts to establish the link between the source text and the target text in a more systematic fashion (Catford 1965, Jakobson 1959/2012, Nida 1964, Nida and Taber 1969). At the time, translation studies was not yet recognized as a distinct subject, and linguists were responsible for most of the translation thinking. One of them was the Russian-American linguist Roman Jakobson, who authored "On Linguistic Aspects of Translation" in 1959, one of his important articles. This paper had a significant impact on translation theory. Jakobson (1959/2012, p. 127) takes a comprehensive perspective of translation in his article, differentiating between intralingual translation (rewording), interlingual translation (translation proper), and intersemiotic translation (transmutation, i.e. an interpretation of verbal signals using nonverbal indicators). The concept of equivalence is central to interlingual translation, or translation proper: "translation entails two equivalent messages in two different codes". "On the level of interlingual translation, there is ordinarily no complete equivalency between code units," Jakobson concedes.

Eugene Nida, a distinguished American linguist and translator, expanded on Jakobson's views regarding linguistic meaning and equivalence in the 1960s. He discards the old notion that a word has a fixed meaning in favour of a functional definition of meaning, according to which a word receives its meaning via context, which includes context in its widest sense — a cultural context. In terms of equivalency, Nida acknowledges that there can't be exact equivalents in translation, but that one should "attempt to discover the closest possible equivalent" (p. 159).

He then distinguishes between two sorts of equivalence (or "two main translation orientations"): formal and dynamic equivalence (ibid 159). The following are the definitions:

1. Formal equivalency "concentrates attention on the communication itself, both in terms of form and substance" (ibid 159). "One is concerned that the message in the receptor language should match as nearly as feasible the distinct parts in the source language" in source-oriented translation. A "word-for-word translation," in which a translator closely follows the form and substance of the original (for example, for teaching reasons, research, etc.), is an example of Nida's formal equivalence.

2. Dynamic equivalence, subsequently dubbed "functional" equivalence, is founded on the theory of equal effect, which Nida drew from Rieu and Phillips (1954). "The link between receptor and message should be roughly the same as that which existed between the original receptors and the message," according to Nida (1964, p.159). In this situation, the translator takes into account the reader's language and cultural skills and "aims for perfect naturalness of expression" (ibid).

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Nida's ideas of formal and dynamic equivalence were replaced with Newmark's words of semantic and communicative translation. The primary distinction between Newmark's two styles of translation is that semantic translation focuses on meaning, while communicative translation focuses on impact (Newmark, 1981)

Baker (1992) combines linguistic and communicative translation techniques. She examines equivalence at many levels, taking into consideration the difficulties that translators may encounter throughout the translating process. Baker introduced concepts such as equivalence at the word level, equivalence above the word level, and grammatical, textual, and pragmatic equivalence. She recognizes the significance of individual words in the translation process, stating that the translator first looks at the words as separate units in order to find their counterpart in the TL.

According to Baker (2011: 18), the problem of equivalence in translation arises from variations in cultures, traditions, and way of life. In many ways, the source language differs from the target language. Some terms in the source language may not be translated into the target language.

1.5   Strategies to solve the problem of equivalence

Difficulties of equivalence arise at several levels, ranging from word to textual level. This problem of equivalence emerges from grammatic, semantic and socio-cultural differences between languages. These problems are intertwined with each other. Due to these differences at the above-mentioned levels addition of information or loss of information cannot be avoided while translating. McGuire (1991) states that if this principle is acknowledged, sameness cannot exist between two languages, thus there is always loss or gain during the translation process. Similarly, Nida (1975, p.27) argues that translation cannot be done without addition of information, loss of information, or skewing of information.

1.5.1. Addition of information

One way to solve the equivalence problem is to add information to the target text that is not present in the source text. Newmark distinguishes three reasons when addition is needed:

1. cultural (to explain cultural differences between the source language and the target language)
2. technical (to explain something relating to the topic)
3. linguistic (to explain wayward use of the language) (Newmark, 1988, p.91)

According to him, such explanation additions can be put in the text with the help of brackets for example, or out of the text by writing annotations of footnotes.

Baker (1992) claims that such additional pieces of information could be seen as extra explanations of culture-specific terms and states, that these additions are necessary specifications in order to provide a more comprehensible text for the reader. It is also necessary to add information for specification purposes when ambiguity occurs to avoid misleading references.

1.5.2. Deletion of information

According to Baker (1992, p.40), due to semantic or grammatical patterns of the target language omission occurs during translation. Although this method may seem to be extreme, it can be beneficial in some contexts for the translator. It is possible and common for translators to simply omit translating a single word or phrase if the content communicated by the item or expression is not critical enough to the development of the text to avoid distracting the reader with long explanations. On the other hand, there are situations in which omission is essential in order to prevent repetition and awkwardness, and this method is especially effective when the source language has a tendency to be redundant itself (Nida, 1964: 228).

Deletions or omissions can also refer to specific pieces of information rather than a grammatical rearrangement of the whole document. However, when it comes to the translation of academic papers, the appropriateness of such deletion of terminology or material is questionable. An academic text, for example, will not include any material that is considered irrelevant by the author of the work (Baker 1992). Every academic text reader believes that all of the information included inside the text is significant. Translators also should read the material in the same way that the source reader or a non-translator reader would. Furthermore, this concept of information omission or deletion should not be used as an excuse to conceal the inability of translators to comprehend and convey the message within the original text of a document.

1.5.3. Structural adjustment

Structural adjustment or structural rearrangement is also an essential strategy for achieving equivalence. Structural adjustment which is also known as alteriation (Newmark, 1988), transposition (Vinay and Darbellnet, 1977) or shift (Catford 1965) refers to grammatical change when a given text is translated from source language to target language (Newmark, 1988, p.85). Bell (1991, p.6) suggests that shifting from one language to another involves a change in the forms of the language. He states that alteration of structure usually means the change of word orders, categories, and word classes.

According to Nida, structural alteration serves several purposes. These purposes are the followings:

- to produce structures that are semantically equivalent
- to carry an equivalent communication load
- to permit adjustment of the form of the message to the requirements of structure of the receptor language
- to provide equivalent stylistic appropriateness

Catford (1965) distinguishes between two types of shift: shifts in level and shifts in the category. A shift of level indicates that the source language item at one linguistic level has a target translation equivalent at a different linguistic level than the original item. To illustrate this point further, Catford (1965, p.73) said that the only possible level shifts in translation are a shift from grammar to lexis and vice versa. He suggests that category shifts in translation are different from formal correspondence and divides them into four categories:

a. Structure shifts

Structure shifts are the most common kind of category shift that occurs in translation. Structure shifts may be found in both phonological and graphological translation, as well as in total translation. They occur when the source and the target language have different element of structure and have formal correspondence.

b. Class shifts

In translation, a class-shift happens when the translation equivalent of a source language item is categorized in a different class than the original item. This indicates that the source language has different class with target language. It occurs when a noun becomes an adjective, when a verb becomes an adjective, when an adjective becomes a verb, and so on.

c. Unit shift or rank shift

Changing the rank of units indicates a departure from the formal correspondence, which specifies that the translation equivalent of a rank at one unit in the source language is an equivalent unit at a different rank in the target language. It can happen from phrase to word to phrase, or phrase to clause.

d. Intra-system shifts

This kind of shift occurs internally when one system in the source language has its translation equivalent with a different–noncorresponding–system in the target language. This and happens when a phrase that is singular in the source language becomes plural in target language, and vice versa (Catford, 1965).

Moreover, Newmark (1987) distinguishes four kinds of shift, each of which is characterized by how the shift happens when there is no opportunity to translate the text literally throughout the translation process:

1. the shift using grammatical structure to replace lexical gap;
2. the shift when the target language does not have an equal grammatical structure of the source language;
3. the shift when literal translation is grammatically possible but may not accord with natural usage of the target language;
4. the shift from plural to singular, or the position of the adjective which offers the translator no choice.

The distinction between the two theories is that Catford's shifts are more detailed. It classifies types of shifts into smaller units than Newmark's distinction. Both theories, however, are dealing with the same term: the change/shift in SL and TL text grammar.

As has been discussed above, difficulties of equivalence arise at several levels, ranging from word to textual level. This problem of equivalence emerges from grammatic, semantic, and socio-cultural differences between languages. Although these problems usually are intertwined with each other, translators can rely on strategies such as addition or omission of information or structural adjustment in order to relieve the problem of equivalence. The task is to find out and understand why, where, and how equivalency can be established. The process of translation entails decoding and recoding the message, which is affected by cultural influences.

1.6. Translation and culture

Translation is an important means of intercultural contact, as it helps to get acquainted with the facts of another culture. At the same time, the role of language, which acts as a means of transmitting the vision of the world by representatives of another culture, is extremely important. This worldview in the cultural sense is unique, and its transmission by means of a foreign language (including translation) is often a difficult task.

There is a huge number of definitions for the concept of culture. Regarding the definitions of anthropologists, the word "culture" refers to an overall trend of values, traditions, structures, objects, and techniques that characterize the life of human society. Larson (1984, p.431), for example, characterizes culture as "a complex set of beliefs, attitudes, values, and rules which a group of people share". Newmark (1988, p.94) defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression". Furthermore, Komissarov states that those individuals who belong to the same

community that shares a language are members of a particular type of culture, thus, they share numerous habits, traditions and ways of saying and doing things. In fact, they have larger knowledge regarding their country, its history and politics, economic and cultural institutions, and numerous different things as well. He says that in interlingual communication between members of two different cultures, common knowledge may be severely restricted, posing a significant barrier to comprehension (Komissarov, 1991).

Regarding the concepts of culture, it can be noted that the unique items of culture are regarded as knowledge, awareness or something to be learned that any person in society must obtain in order to be recognized and accepted by his or her members of society.

Since translation is a human activity, it has always been in close relationship with culture and language. According to Faiq (2004) culture and language as the two most crucial components of translation. He stated that translating includes transferring languages and cultures to foreign receivers. As the frequency of cultural references in a literary work grows, literary translators may be pushed to conduct a more in-depth retroactive reading in order to analyze those cultural references that are foreign to their own cultures. As a result, translators do not translate texts, but rather cultures. The term "cultural turn" was used to refer to this paradigm change in translation studies. The "revolution of the 1980s substantially determined the fundamental profile of translation studies" (Snell-Hornby, 2006, p.47). As a result, a large number of notable researchers embraced the cultural movement in translation studies.

Culture is closely tied to language and is a crucial part of translation but any nation's culture has its own "culture-specific items" or "cultural universals". Due to the uniqueness of these items, translating them is a challenging task for a translator. It is not enough for translators to simply translate a document; they must also aim to maintain the same effect and evoke the same emotions and responses in target text receptors as the original text did in the source text readership. In order to do so, translators must always treat the transmission of history, — for example, the cultural elements of the source text into the translated text, with extreme care and consideration (Nida 1964).

Difficulties resulting from cultural differences are by far the most serious challenges for translators, and they have resulted in the most common confusion among readers. (Brooks, 1968). When it comes to converting source text to target text, culture has its own set of limitations. Each community or group of people creates its own culture, which is revered, practiced, and embraced along with its limits, depending on their historical context, local circumstances, and religion with their own language (Goodenough, 1954. p.36). Different cultural expectations in the source and target languages are undeniably shaping the big challenge in translation nowadays. The translator must select which standards take priority over others.

According to Baker (2010. p.18), the problem of equivalence in translation arises from variations in cultures, traditions, and way of life. In many ways, the source language differs from the target language. Some terms in the source language may not be translated into the target language. Maitland (2017, p.3) concludes that cultural translation is a hard task because of cultural differences and diverse communities. Consequently, a challenge emerges from the various terms and concepts in the linguistic system.

Translation is a complex process that involves the comprehension of the meaning of a given text and the subsequent reproduction of it. It also requires knowledge of source and target cultures on the translator's behalf. In the history of translation studies, many scholars dealt with translation and gave definitions for the term. Such linguists as Baker, Catford, Nyida, Jacobson, Newmark, in English-speaking countries, Klaudy K. and Heltai P. in Hungary as well as Horoschenko T. and Taras S. in Ukraine have contributed to the investigation of the issue of translation based on studies conducted in the relevant countries.

In the first part of the present paper, problems like the concept of translation, translation procedures, methods of translation, equivalence, and the relationship between culture and translation are also addressed. As a result, in the next part of the paper, it will be possible to highlight issues like concept and classification of culture-bound items and their translation.

PART II
# CULTURE-SPECIFIC ITEMS AND THEIR TRANSLATIONS IN TOURISM BROCHURES

One of the priority areas of linguistic research in recent years is the study of national-linguistic pictures of the world. The works of linguists are devoted to the research of the problems of culturally marked lexical units, the peculiarities of their classification, functioning and translation. R. Zorivchak, V. M. Kochergan, O. Snytko, O. Tupitsa, N. Hill, etc.). It should be noted that not only domestic but also foreign scholars J. Lyon, P. Newmark have considered and continue to consider the problem of culturally marked units and methods of their translation.

At the present stage of development of linguistics, the interest of linguists in a set of problems associated with the study of those properties of language that go beyond its external structural and symbolic side has increased. Such properties are found in the lexical and semantic sphere of language, which is associated with the national and cultural specifics of a particular people. The question of translating culturally marked vocabulary still remains open. It is well known that all the features of the people and their culture are reflected in the language. We can say that language is a reflection of the culture of any nation. Specific features of the people and their way of life are reflected in culturally marked words or words-realia, which contain information about the country, its traditions and customs.

Translation and culture are inseparable. Due to cultural differences, some terms are impossible to translate perfectly for a person from another culture.

Language is a reflection of the culture of any nation, it carries the national and cultural code of a nation. Language cannot exist beyond culture. In any language, there are such language units in which the national-cultural component is embedded in their very semantics. These are realia, proper names, phrases, etc., that is, what some scholars have called non-equivalent vocabulary. The term 'realia' has become the most common term for ethnocultural / ethnospecific vocabulary. The problem of translation of realia is considered one of the most important and most difficult in the intercultural aspect of translation. Therefore, if linguistic and cultural diversity is defined today as the wealth of civilization, it is translation that aims to preserve it. Translation serves as a means of protecting national languages and cultures, giving impetus to their self-development and at the same time protecting them from excessive foreign language influence.

Translation of culturally marked vocabulary, to which realia belong, requires the definition of ways to translate them, which help to preserve and transmit national and cultural information of a particular nation. In the process of translating realia there are two main difficulties: the lack of equivalent in the language of translation due to the lack object that signifies realia in the
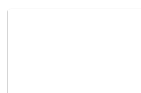
speaker's language and the need to convey not only semantics but also national and cultural specifics. But after analyzing the methods of translation realia, it is possible to establish the basic means of translation of culturally marked units.

2.1 The concept of culture-bound references

Trying to translate culture from the source language to the target language entails replacing particular terms, expressions, and phrases from one language and culture with appropriate words, phrases, and expressions of another language and culture. These culture-specific words are often referred to be untranslatable items in a given language. The concept of "culturally marked vocabulary" refers to non-equivalent vocabulary. Along with this, in linguistics there are such concepts as "background vocabulary", "lacuna", "realia", "exoticism", "ethnography", and so on. Availability such a significant number of terms to denote lexical units with a cultural component in semantics due to the lack of unanimity among linguists on classification culturally marked vocabulary. Thus, the famous Ukrainian researcher RP. Zorivchak (1989, p.70) proposes to distinguish with regard to historical-semantic and structural realia.

In the translation studies literature, there are several terms for culture-induced problems:

- *cultural words, cultural terms* (Newmark, 1988);
- *realia* (Robinson, 1997) (Vlakhov and Florin, 1986);
- *culture-bound terms* (Schäffner, Wiesemann, 2001);
- *extralinguistic cultural references*, (Pedersen, 2011);
- *culturem* (Lungu Badea, 2004);
- *exoticisms, alienisms* (Berkov, 2011);
- *culture-bound words* (Katan, 2004);
- *localisms* (Finkel, 1962);
- *culture-bound problems/elements* (Nedergaard-Larsen, 1993);
- non-equivalent lexis (Ivanov, 2006);

Whilst, the terms above may seem synonymic, they are somewhat different from the perspectives on the cultural problems in translation. For instance, scholars often may or may not include proper names, idioms, allusions etc. in the discussion of culture-specific lexis.

In Western translation theory, phrases including the word "culture" are the most common when discussing extralinguistic translation issues. The central problem with this is that concept of "culture" is hard to define. All of the varieties of these terms indicate that there is a relation between the notion and the source culture and the target culture, pointing to "words and

combinations of words denoting objects and concepts characteristic of the way of life, the culture, the social and historical development of one nation and foreign to another" (Florin, 1993:123).

The term 'realia' was first introduced by Andrei Fedorov (1941) and was understood as culture-specific words and items. The term denotes the items of material culture in this sense. Later many scholars referred to realia as translation-resistant lexical items or something that can not be translated (Sobolev, 1951), (Vlahov florin 1980). The term later was adopted by many western scholars as well. Realia, according to L. Barkhudarov (1975), is a kind of contextual and background information that includes particular historical facts and information on the state structure, geographic environment characteristics, ethnography, and folklore ideas. The words or phrases indicating the items of material culture and intimately associated with a specific nation's culture are referred to as realia in translation theory. The characteristics associated with the translation of these aspects must be considered throughout the translation process (Barkhudarov 1975, p. 94).

However, the term 'realia' was criticized by Pedersen (2011) for causing misinterpretation and being too vague because of its primary sense in common use. Furthermore, he claims that its original meaning (Latin "real things") contrasts with the possibility that culture-specific terms may include fictional elements.

Vlahov and Florin (1980) define realia as words that are specific to a nation, and reflect the life and worldview of the nation which created them. Aixela (1996) defines culture-specific terms as those elements in a text that relate to specific concepts in another culture's history, art literature, etc., that might be unknown to target text readers. Furthermore, Baker(1992, p.21) points out that culture-specific terms are elements of the source language that are completely unknown by the target culture. According to her, these terms have absolutely no equivalent in the target language and they convey specific facts which are concerning a particular culture, language, or environment. Tellinger (2003) adds that realities convey intertwined connotations, thus they carry emotional nuances that can not be understood by someone from a different culture. Similarly, Gudavicius defines non-equivalent lexis as "concept of specific cultural realia that do not have equivalents in other languages, as those items or concepts do not exist in other cultures" (Gudavicius, 2009, p.94). He discusses these non-equivalent lexis items, stating that they have enormous significance in understanding material and spiritual culture, and thus can be divided into two categories: material and spiritual.

Klaudy (1999) defines realia as a sign or concept specific to one culture and its name that has no equivalent in another language and culture. According to her cultural objects can be the names of food, drinks, names of clothes, names of dances, etc. (Klaudy 1997). She adds that realia

denotes not only the object that is specific to a particular culture but also the word itself, by which we name the given cultural object, the concept of reality is ambiguous (ibid).

The concept of realia has been defined in several ways, including narrower and broader definitions. These concepts in each case denote terms and expressions that are connected to a given culture.

2.2. Classification of culture culture-specific words

Regarding realia Vlahov and Florin classify them into three main groups and several subgroups within them:

a) Geographical (geographical formations, man-made geographical objects, endemic species)

b) Ethnographic (words of everyday life, food, dances, culture-bound words of work, words of art and culture, ethnic, units of measurement,

money)

c) Socio-political (administration, state system, authorities, political life, military words) (Vlahov & Florin 1980 p.341)

Newmark (1988) organizes culture-specific words into categories according to five principles:

1. Ecology
2. Material culture
3. Social culture
4. Customs, activities, organizations
5. Habit and gesture.

According to Newmark (1988, p.103), the term "ecology" includes, among other things, plants, animals, plains, mountains, and local winds. Food, clothing, housing, transportation, and communication are all included in the category "material culture." The category of "social culture" refers to work and leisure. Religious, political, legal, social, and artistic components all belong to the category "customs, organizations, and activities," which refers to the institutional terms of a country's political and social life. Therefore, the category "gestures and habits," refers to how members of other cultures act differently in certain situations, such as when and how they greet one another with a handshake or kiss.

For classifying culture-bound words Guerra (2012) distinguishes five main domains. According to him, realia words can be classified as:

1. Geographic and ethnographic terms;

2. Words that denote traditions, folklore, or mythology;
3. Names of everyday items
4. Historical or social terms

Gudavcius (2009) states that non-equivalent lexis items have great significance in understanding material and spiritual culture, and thus can be divided into two categories: material and spiritual.

Espindola and Vasconcellos (2004) listed twelve different categories of culture-specific items:

1. Toponyms
2. Forsm of entertainment
3. Anthroponyms
4. Legal system
5. Dialect
6. Fictional character
7. Food and drink
8. Fictional characters
9. Religious Celebrations
10. Measuring system
11. Scholastic references
12. Local institutions.

Aixelá (1996, p.59) distinguished two basic types of culture-specific items, namely "proper nouns" and "common expressions". According to Aixelá, common expressions are "world of objects, institutions, habits, and opinions restricted to each culture and that cannot be included in the field of proper names". Aixelá (1996, p.59) classifies proper names as culture-specific elements into two categories. The first category is referred to as "traditional proper names," which are considered "unmotivated" because they have no meaning in themselves (ibid). Hence, ordinary names given to people in each culture without particular reference to religious or historical figures might be classified as "conventional proper nouns" unless authors include special references to overcome the unpredictability of these proper nouns. The second category of proper nouns is "loaded proper names," which "are somehow seen 'motivated'; they range from faintly suggestive to overtly 'expressive' names and nicknames and include fictional as well as non-fictional names. These names have certain historical or cultural associations and originated from a particular culture. (Aixelá, 1996, p.59)

Tomalin and Stempleski (1993) distinguished culture-specific items into three main groups with subgroups within them:

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1. Ideas:
   - values
   - beliefs
   - institutions
2. Products:
   - food
   - customs
   - habits
   - dress
   - lifestyle
3. Behaviours
   - folklore
   - literature
   - art

In a different study of culture-specific items, Heltai (2007) analyzes these things from the point of view of equivalence. A word's meaning consists of several components. The meaning is highly dependent on the referential meaning, i.e., the aspect of reality it refers to, as well as its relationship to the meanings of other words in the lexical system of the language. A word may have several associative and emotional meanings, and extralinguistic knowledge. Absolute equivalent cannot exist between words in two languages since their lexical items vary in certain ways, but considering referential equivalence absolute equivalence can be found. Since the words of two languages may relate to the same reality and reality can be segmented in the same manner, we can speak about absolute and functional equivalences between the two languages. Although, because of the different segmentation in the two languages, the meaning of a word is not the same, since they are located in separate parts of the system, we would identify partial counterparts in this scenario. Each nation's civilization, material culture, and intellectual culture are distinct; hence, there are linguistic characteristics that cannot be found in the other language. The reasons can be that the signified item does not exist in the other culture; there are some items that can be found but do not have lexicalized forms (because what is significant to one culture may not be significant to another), and there are some elements that may have striking similarities, but due to the different concept system, they are not equivalent. Heltai summarizes the many forms of reference equivalency in the table below.

Table 2.2.1 Types of referential equivalence (Terestyényi, 2011)

Same reality			Different reality		
similar segmentation		different segmentation	lacking unit	not lexicalized concepts	different system
absolute equivalence	functional equivalence	partial equivalence	lack of equivalence	weak/lack of equivalence	weak/lack of equivalence
terminology	international vocabulary	major part of the central vocabulary	culture-specific items		

Consequently, there are numerous definitions and classifications of culture-bound words. They can be associated with different domains. Considering the above-mentioned approaches of realities or culture-specific items, it can be seen that whether theorists actually list these items or categorize them, they all agree on what these words refer to. These words or refer to both concepts and objects that are related to a specific culture. These objects and concepts simply express the reality of one culture, but they cannot be found in another culture. Although in some cases, similarities can be observed between cultures, these concepts cannot be fully transmitted.

2.3 Culture bound terms and their translation

The translator's role is to ease the flow of messages, meaning, and cultural factors across languages and to evoke an equivalent response from the receivers (Nida 1964, p.13). Nida gave equal importance to linguistic and cultural distinctions between both the source and target languages, concluding that cultural differences may generate more serious issues for the translator than language structural differences. The cultural differences between the source language and the target language make translation a difficult and complex task. To solve this challenging problem and convey the message from the source language to the target language as efficiently and successfully as possible, translators might employ several translation techniques when rendering culture-specific elements.

According to Loescher (1991, p.8) translation strategy is "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it." As indicated in this definition, the concept of awareness or consciousness is important in identifying translators' tactics. Translation strategies, according to Venuti (1998, p.240) involve the essential tasks of

selecting the foreign material to be translated and establishing a way to translate it. Domestication and Foreignization are terms he uses to describe translation techniques. Translators have a number of effective tools at their disposal for overcoming different problems such as lack of equivalence, cultural untranslatability, and translation loss, when it comes to translating culture-specific items (Baker, 1992).

Newmark (1988) proposes two opposing methods: transference, which involves transferring a source language word into a target language text in its original form, adding colour to the text by retaining cultural names and concepts, and componential analysis, which ignores culture and focuses on the message.

Katan (1999) discusses conceptual and lexical gaps, but does not differentiate between the two, and offers three approaches: (1) borrowing or adaption, (2) omission, and (3) constructing one's own expression.

According to these criteria, Tellinger (2003, p.58-60) discusses some of the definitions of culture-specific objects. Items that are culturally particular are defined in a larger meaning and are specific to a nation or country. He argues that there are two competing strategies after evaluating two literary translations. The first is transliteration and transcription, which keeps the target text's peculiarity. The other is when translators attempt to replace realia with counterparts in the target language.

Newmark introduced different strategies to translate culture-specific items:

1. Transference
2. Cultural equivalent
3. Neutralisation
4. Literal translation
5. Naturalisation
6. Componential analysis
7. Deletion
8. Couplet
9. Recognized translation
10. Notes
11. Classifier
12. Paraphrase

Newmark states that "transference" is not the same as translation. During this process, the source language's word is transferred into the target language and becomes a loan word. The academic literature mentions it as "transference" (Harvey, 2003, p.5), retention, (Pedersen 2005, p.4), and "preservation" Petrulione (2012, p.45). Transference is used for translating names,

company and institution names, geographical names if recognized translation does not exist, street names, names of periodicals, and titles of untranslated literary works. According to Newmark transference is preferable when culture-specific items are being translated in informative texts, in serious publications and when the reader is well-educated. Newmark indicates that readers might get closer to the sense of the original when culture-specific words are transferred. (1988, p.99–100).

Cultural equivalent refers to the replacement of the culture-specific item with a word that can be found in the target language. Although, Newmar states, that replacing these elements with a cultural equivalent from the source language results in a less accurate translation.

According to Newmark, the procedure of neutralization deculturalises or generalizes a cultural term. He mentions two types of neutralization which are "functional equivalent" and "descriptive equivalent". These procedures refer to the use of a new specific term in the target language or the use of a culture-free word. (1988, p.83) He indicates the benefit of this procedure when the literal translation of culture-specific items belonging to the category of "social culture" might cause negative connotations in the reader.

Literal translation focuses on rendering the words rather than the form. During this procedure, the source language's grammatical constructions are translated to the nearest target language equivalents, but the lexical items are translated individually. (ibid p.46)

During the procedure of naturalization, translators convert the source language term to the target language's pronunciation, then to the standard morphology of the source language. (1988, p.82) By naturalization, the translator's aim is to minimize the strangeness of the foreign expressions to the target reader.

According to Newmark, componential analysis 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, 1988, p.114).

Deletion refers to cases when elements or passages of the source language are omitted or become lost during the translation process. Pedersen uses the term "omission" instead of deletion (2005, p. 9). Dimitriu (2010) notes that omission might be an option to avoid cultural taboos, text redudancy, unnecessary culture bumps, and when seeking to provide just important information.

Couplets, triplets, and quadruplets occur when the translator uses two or more of the translation procedures (Newmark 1988, p.91). Combining procedures is not unusual among translators especially for cultural words, for instance when transference is combined with functional equivalent.

Recognized translation occurs when the translator uses the official or generally accepted translation of an institutional term. Newmark suggests that if this generally accepted or official

translation exists, the translator should use that instead of his/her own alternative. According to Ingo (2007, p.150–151), the procedure of recognized translation can be applied to titles of literary works and literary quotations. Similarly, he asserts that it is essential not to present a personal translation if official and published versions of the work already exist.

Notes occur throughout the translation as supplementary information, particularly for cultural terms. This technique will help the reader's understanding of the translated term by providing more information. (Newmark, 1988, p.91) One of the main aims of applying this procedure is to explain cultural differences between the source language and the target language.

Paraphrasing means the explanation of culture-specific words in more detail. This procedure aims to explain the message using alternative terms in order to obtain more precision.

Aixela (1996) distinguishes between two main categories for translating culture-specific items "foreignization" and "domestication".

Table 2.3.1 Aixela's model of translating culture-specific items

	Strategy	Definition
Foreignization	Repetition	The translator keeps as much as possible of the original item.
	Orthographic adaptation	Similarly to transcription or transliteration, the translator expresses the source language item with the target language alphabet.
	Linguistic translation	The translator chooses a denotatively very close item to the original
	Extratextual gloss	The translator uses a glossary, footnote, or endnote to add more information.
	Intertextual gloss	The translator uses a glossary, footnote, or endnote indistinctly to add more information.
Domestication	Synonym	The translator uses a parallel reference or synonym in order to avoid repeating the culture-specific item.
	Limited universalization	The translator chooses to use a more usual element which also belongs to the source language culture but less specific.
	Absolute universalization	The translator chooses a neutral reference.
	Naturalization	The translator brings the culture-specific item into the TL culture.
	Deletion	The translator omits the culture-specific item.
	Autonomous creation	The translator brings a non-existent culture-specific item into the target language.

According to Klaudy (2003), generalization occurs when a source-language unit with a more particular meaning is substituted by a target-language unit with a more broad meaning; circumlocutions is the use of several words to convey information that may be expressed in a single word or a few words; additions: new meaningful components that are not present in the original

emerge in the translation to provide context for target-language readers; and omission: lexical omission refers to the removal of relevant lexical elements from the source language text. She asserted earlier (Klaudy, 1999) that culture-specific elements have several roles, including educational, evocative, dramaturgical, and transmission of culture, and that if these functions are significant, the circumlocation approach can be applied by the translator.

Harvey defines four major techniques that translators can use for translating culture-specific items:

1. Functional equivalence
2. Transcription or borrowing
3. Formal equivalence
4. Descriptive or self-explanatory translation

A translation strategy for replacing one text with another, according to Widyamartaya (1989, p.62-83), is one in which the translator employs one of three potential translation strategies: 1) loanword translation, 2) loanword translation with spelling modification, and 3) replacement translation are all strategies of translation. According to Baker (1995, p.26-42), good translators use the following translation strategies, which are summarized as follows:

1) Translation by omission

2) translation by a loan word plus explanation

3) translation by cultural substitution

4) translation by illustration

5) translation with a more neutral/less expressive word

6) translation by paraphrase, using an unrelated word

7) translation with a more general word

8) translation by paraphrase, using a related word

A flawless translation of culturally bound elements is recognized to be impossible. It is, nevertheless, always possible to translate with the goal of producing the original language content in mind. Whether or not we translate them, as well as the approach we choose, is determined by their significance and function in the given text.

The translation literature generally tries to give suggestions for dealing with this problem. Translators use a variety of techniques and methods and strategies to convey the essence of the source language text.

2.4 Translation in tourism texts

With the development of the tourism industry all over the world, the need for the translation of tourist brochures and tourist websites has significantly increased. Travel brochures, travel advertisements in newspapers and magazines, and many other travel-related publications play an important role when choosing the destination. If the travel brochure is accurate linguistically, the descriptions of unknown places, traditions, and customs of people are clear, the choice of the traveler can be made easier and the feeling of strangeness can be reduced. The main goal of the translator when translating tourism texts is to provide such translation which feels natural and somehow exotic for the target reader to arise interest in them.

In most cases, tourist texts are characterized by their functions and goals. According to Goddard, "all letters addressed to the general public and, in particular, to foreigners who inform about the qualities of a place and offer to visit it" (Goddard, 2002, p.86-115). Filatova (2012) similarly defines tourism texts as any kind of text which is published by a private or public organization that intends to provide information to future visitors or advertise a destination and encourages people to go there. Edelheim defines the main aim of tourism brochures as to induce travelers to choose rouristic destination. (Edelheim, 2007, p. 7).

Electronic tourist brochures and tourist texts contain plenty of cultural words or historical events. According to Goddard (2002), the advantages of tourist websites includes the ability to reach a large target audience and the availability of high information content at any time of the day. Skibitska and Stefanyk (2013) have investigated Ukrainian tourist websites and came to the conclusion that 34% of the investigated pages were not translated at all, and 31% of the websites have their faithful and adequate equivalent. Only 3% of the web pages bear signs of excessive emphatization. Skibitska and Stefanik concluded that the translations of tourism-related topics are very poor. They suggest that the main reason behind the poor translations of tourist texts comes from the fact that translators mainly translated them into their second language.

Many scholars like Kelly (1997), Snell-Hornby (1999), Duran (2008), and Agorni (2012) suggested that translation in the tourism sector needs a more professional involvement regarding the overall poor quality of publications in this field. Duff (1981) describes the poor quality of tourism-related texts' translations understandable, considering the features of the international tourism industry. He states that the extremely quick growth of internet-based tourism sites has greatly influenced the quality of translations of these pages. Often tourist pages are translated mechanically or by non-professional translators despite the fact that tourism-related texts are

mainly commercial and promotional and their translation quality is very important for their success with the target readers.

Almela (2013. p.235) suggested that linguistic and cultural mediation in the tourist business rarely reaches acceptable levels, owing to the underestimation of specialized translation abilities. Furthermore, the majority of tourist translations cause a lack of comprehension when reading, do not provide tourists with an adequate understanding of cultue, and contain linguistic faults. Tourist translations must be considered as part of the mediation and relationship between tourists and the places they visit, and the importance of high-quality tourism translations should be recognized.

Terestényi (2011) examined the translation of culture-specific items in Hungarian tourism brochures and came to the conclusion that the typical translation techniques of cultural words in Hungarian tourist texts are transference/transcription, addition, and circumlocation. According to her, the main reason can be found in the function of tourism brochures as their main aim is to arouse interest in the target readers by using mainly the technique of transcription.

The translations of tourism texts besides linguistic context should always consider the cultural context as well. The main task of translators of tourism texts is to make sure that the target reader understands ideas, customs foods, and objects that are typical to one culture and different from other.

As a linguistic phenomenon, realia belong to non-equivalent vocabulary. Under non-equivalent vocabulary words used to express concepts absent in another culture and in another language, words relating to individual cultural elements, ie cultural elements characteristic only for a definite culture which do not have a translation into another language. To date, there are many classifications of culturally labeled units, which are based on certain principles. Frequency of culturally marked use vocabulary in the text depends on the content, style of the work, the author's intention, etc. Culturally marked vocabulary is an important component of the imagery of the text, contributes to its emotional and expressive color, creates an ethnic picture of the world and emphasizes the national specifics. The translator encounters the problem of translating realia very often. Since realia denote concepts that are absent in other cultures, they are always particularly complex in the process of translation. On the other hand, these difficulties provide interest to this problem.

In the process of translating realia there are two main difficult points: lack of the equivalent in the target language due to lack of carriers of the object in the language, which realia denotes and the need to convey not only semantics but also colouring - national and historical colouring.

There are different views on the ways of translating realia which differ in their composition, although they have similar features.

The problem of translation of realia is considered one of the most important and most difficult in the intercultural aspect of translation. Therefore, if linguistic and cultural diversity is defined today as the wealth of civilization, it is translation that aims to preserve it. Translation serves as a means of protecting national languages and cultures, giving impetus to their self-development and at the same time protecting them from excessive foreign language influence

Travel brochures, travel advertisements in newspapers and magazines, and many other travel-related publications play an important role when choosing the destination. If the travel brochure is accurate linguistically, the descriptions of unknown places, traditions and customs of people are clear, the choice of the traveler can be made easier and the feeling of strangeness can be reduced. Normally tourist brochures are filled with culture-specific words. When translating tourist brochures, the main aim of the translator is to convey the words specific to each culture in a way that is understandable to the reader, yet in a way that seems foreign, to arouse the reader's interest. The academic literature provides a number of different translation strategies for translating realia. It is the translator's choice to decide which one to use in order to provide the most adequate translation.
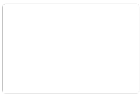
PART 3
RESEARCH METHODOLOGY

With the fast pace of the modern world, the tourism sector is becoming one of the pillars of the economy. Traveling to foreign places becomes one of everybody's great intentions. People from all over the world want to travel and learn about the history, traditions, and culture, of other countries. As a result, a growing number of international tourism sites are being developed and made publicly available, and their content must fulfill the requirements and expectations of people from many cultures all over the world.

Tourist advertisements, tourist websites, brochures, magazines, and many other travel-related publications play an important role when choosing the destination. If the travel brochure is accurate linguistically, the descriptions of unknown places, traditions, and customs of people are clear, the choice of the tourists can be made easier and the feeling of strangeness can be reduced. Without a doubt, any travel agency that publishes information about its services by publishing travel brochures or making websites on the Internet is interested in the correct translation of the resource's content, so bilingual travel brochures are published and websites are created to facilitate mutual understanding and promote the development of cultural relations between different peoples. As a result, international tourism as an economic industry provides an excellent opportunity for translators.

Tourism brochures are filled with culture-specific words. Due to the cultural differences between the two languages, it is extremely difficult to achieve successful transfer of meaning and cultural connotations of culture-specific items. A translator must make a decision based on the message and purpose while translating a brochure. Conveying cultural colouring is one of the most difficult tasks for any translator. Fortunately, translators can use several techniques when it comes to translating culture-specific items. Finding the adequate technique to translate a cultural word in tourism texts is one of the most challenging tasks for translators.

This part of the paper tries to describe the frequency of different types of culture-specific words in tourism brochures and websites, according to Vlahov and Florin's classification. Moreover, it describes the different translation procedures and frequency of their usage in Hungarian and Ukrainian tourism brochures found on the internet. This section also tries to reveal the differences in translation techniques regarding Hungarian and Ukrainian travel brochures and sites.
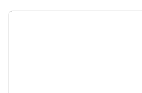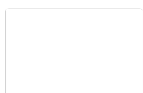
3.1 Research Objectives and hypothesis

To describe and observe the characteristics of the phenomenon of culture specific items in tourism texts, the descriptive qualitative method was chosen. Cresswell suggests that (1994, p.195) "a qualitative study focuses on participants' perceptions and experiences which are presented with words." However, the study contains quantitative parts as well to show the most frequent categories of culture-specific items in travel guides and brochures and their most common translation strategies. The method of comparative analysis of translation is used to show the differences between the translation techniques used by translators in order to solve the issue of realia. This section of the paper tries to answer the following three hypotheses:

4) the typical translation techniques in the Hungarian and Ukrainian tourism brochures are different;

5) the method of transcription/transference is applied more often than any of the methods;

6) geographical units do not cause problems as the two languages segment reality the same way.

3.2 Research Design

With the aim of promoting touristic destinations in Hungary and Ukraine, several travel brochures are published and websites are created. For the corpus of the research culture-specific items were gathered from different Hungarian (The free regional brochures of the Hungarian National Tourist Office, The Official Travel Guide, Budapest.com, TripAdvisor, World Travel Guide ect.) and Ukrainian (Discover Ukraine, Visit Ukraine Brochure, Lonely Planet – Ukraine, World Travel Guide ect.) tourist brochures and websites. These tourist sites and brochures were chosen because they are the most easily accessible for a person who intends to visit Hungary or Ukraine and wants to get preliminary information about the tourist attractions there. These travel sites and brochures are available mainly in English, German, and French, nevertheless, the readers are not all native speakers of these languages, and hence do not share the culture of either the source or target language. The items to be analyzed include every word and phrase in these brochures which belongs to the cultural expressions by Vlahov and Florin's cultural categories. A total of 160 culture-specific words and their translation, 90 Hungarian and 73 Ukrainian were gathered. These expressions were grouped based on their categories and their translation method was analysed. The translations of the culture-specific items were grouped into the most frequently used translation strategies according to the academic literature.

3.3 Results and analysis

1.) Geographical items: (geographical formations, man-made geographical objects and endemic species)

      Gellért-hegy → Gellért hill

      Strázsa-hegyi barlang → Strázsa Hill Cave

      Mátra-hegység → Mátra hills

      In this case, the geographically correct expression was implemented by the translator because the Hungarian word "hegy" has an English equivalent which is "mountain" but geographically these are not mountains due to their smaller size.

      Grassalkovich-kastély → Grassalkovich Palace

      Andrássy út → Andrássy avenue

      For the above-mentioned item, the translator chose to use the word "palace" instead of the closest equivalent of "castle". Key Difference: palaces have been designed to build spacious spaces with huge entrance halls and rooms that are primarily about comfort while castles are built for the primary purpose of defense. Providing security is always one of the main purposes of building a castle. Although the Hungarian name refers to a castle, according to the appearance and use of the building, it still served the purposes of a palace. Presumably, this was taken into account by the translator.

      Similarly, the translator used the term avenue rather than the closest equivalent of the hungarian „út", which would be „street". Despite its hungarian name, in terms of traffic, this is an avenue as it runs radially out of the city center, perpendicular to the boulevards that form the concentric circles. The translator took into consideration that the translation will most likely be read by tourists without local knowledge and tried to provide some help to them.

      Kaczár-tanya → Kaczár farm

      Bodor major → Bodor farm

      Ruszwurm/Auguszt/ Daubner cukrászda → Ruszwurm/Auguszt/ Daubner Café

      In the Hungarian language, there is a tiny distinction between the words farm and mayor. Despite the fact that both statements were translated using the general term farm, this suggests a little loss of meaning that is insignificant. Cukrászda was also translated using an analogue, more general term by the translator instead of confectionery.

      Halászbástya → Fishermen's bastion

      Margit híd → Margaret Bridge

Szabadság-híd → Liberty Bridge

Városliget → City Park

Vaskapu-szoros →Vaskapu Strait

Holdvilág-árok → Holdvilág Dyke

Szépasszony völgy → the Valley of the Beautiful Woman

Öreg-tó → Old Lake

Kilenclyukú híd → Nine-Arch Bridge

Tisza-tó → Lake Tisza

Millenium emlékmű → Millenium Monument

Szabadság híd → Liberty Bridge

Szent István Bazilika → St Stephen's Basilica

Mátyás templom → Matthias Church

Hősök tere → Heroes' square

Egri vár → Eger Castle

Lánchíd → Chain bridge

Visegrádi fellegvár → Visegrád Citadel

Budai vár → Buda Castle

Balaton Uplands National Park → Balaton-felvidéki Nemzeti Park

Füzéri vár → Füzér Castle

Alföld → Great Plain

Kis-alföld – Small Plain

Boldogkői vár → Castle of Boldogkő

Milleniumi Emlékmű → Millenium Monument

The translators have no trouble with these topographical elements since the English counterparts for the culture-specific things are used. These objects are parts of Hungarian cities,

man-made and natural geographical elements that are significant to Hungarian culture, but have no extra meanings or associations.

Duna → the river Danube

Fertő tó → Neusiedlersee, Lake Fertő

Balaton → Lake Balaton

Budai Vár → Buda's castle hill

Eszterházy-kastély → the Imposing Eszterházy castle

Vigadó → Vigadó Building

Vásárcsarnok → The Great Market Hall

The translators utilized the method of addition, in which a new relevant element is introduced into the text to familiarize the reader with Hungary's attractions. A descriptive word or a broad phrase added for clarification, but these additions are not regarded to be permanent components of the proper name.

Duna-kanyar → the Danube bend - so-called because it falls at the point where the river takes a sharp turn southwards

Szoborpark → Statue park, a remarkable collection of communist monuments

Váci utca → Váci street/ Váci utca (the main shopping street)

Puszta → Puszta, the typical Hungarian grassland

The translator employed circumlocution to convey background information to the readers, allowing them to more easily comprehend what the term might mean. The reason for using this strategy was to spark the reader's curiosity in the particular attraction.

Regarding the word "puszta" the explanation added right after the Hungarian lexical item. The translator intended to keep the exotic feature of the given term because it is one of the most popular attractions for tourists in Hungary. In addition to the circumlocution, the technique of transference/transcription was implemented by the translator in order to keep the exotic feature of this word.

Szürkemarha → Hungarian Gray Cattle

In the case of the Hungarian Gray Cattle, the translator insisted on using a descriptive equivalent the Hungarian adjective since it is an ancient Hungarian animal species that only has been bred by Hungarians in the Carpathian Basin for more than 1,000 years.

agárkosbor → agárkosbor (Orchis morio)

búbos banka → búbos banka (Upupa epops)

Considering that the following terms are ecological words and these items cannot be found on English language territory so there is no English name for these terms, the translator chose to give the Hungarian lexical item and the Latin equivalent in brackets.

2) Ethnographic items: (words of everyday life, food, dances, culture-bound words of work, words of art and culture, ethnic, units of measurement, money)

Pick szalámi→ Pick salami, the spicy stuff

paprika → paprika, the rich red spice

lángos → lángos, fried dough with sour cream and cheese

pogácsa → pogácsa, a type of savory scone

pálinka → pálinka, the Hungarian fruit brandy

lecsó → the Hungarian ratatouille

fröccs → wine spritzer

feles → feles, half a shot

Tokaji Aszú → Tokaji Aszú, the wine of kings, the king of wines

Rákóczi túrós → the apricot-cottage-cheese cake, Rákóczi túrós

Unicum → Unicum, a bitter spirit

Traubisoda → Traubisoda, grape-flavoured fizzy drink

Zsámbok lakodalmas → Zsámbok Feasts: it includes everything you could want for a real feast, including a best man, an eloping bride, traditional soup and a cake

Gulyás → Goulash containing chopped pork, beef or mutton and diced potatoes, served as a soup or main course.

Pörkölt → Pörkölt, a dish of stewed meat

slambuc → slambuc, a combination of pasta, potatoes and bacon

Matyó → The matyó embroidery

The above-mentioned items mainly refer to foods and drinks. Transference/transcription method was used by the translator. As it can be seen the translator chose to use explanatory sentences in order to provide a more detailed description. In most cases, the explanatory sentence is given only when the item is first mentioned. If the cultural term is used more than once in a

tourism brochure, the explanatory sentence is omitted. In some cases, an analog term was also added to the transcription.

Dobos torta → Dobos cake

brojú pörkölt → beef pörkölt

gulyás leves → gulash soup

In the case of gastronomic terms, often only one word is translated into English while the other is not. Presumably, the translator presumably tried to emphasize that the dish was prepared by a unique Hungarian cooking method.

Budapesti Tavaszi Fesztivál → Budapest Spring Festival

Visegrádi Palotajátékok → Visegrád Castle Games

várjátékok → castle games

Sziget fesztivál → the Island Festival

Pécsi hagyományörző napok→ Pécs Folk Days

Debreceni virágkarnevál → Flower Carnival of Debrecen

Csabai kolbász fesztivál → Csaba Sausage Festival

Since in the names of festivals, carnivals, and feasts reality is segmented similarly or exactly in both the source and the target language, these items do not cause big problems when it comes to translating them. The names of the cities or regions where these events take place are presented in their original form. However, once a transcription and technique was used in the case of Mohácsi busójárás → Busó festivities of Mohács, and a descriptive equivalent was used for "tikverősés": **tikverőzés** → hen beating

pásztor → sheperd

szövés – fonás → weaving

korongozás → pottery

lovász → groom

Due to cultural similarity the equivalents of the the above-mentioned items were found easily by the translator as they are not unknown in the target culture.

kürtőskalácssütő → baker

pásztor → cowboy

betyár → bad boys/ bandita

When items without English equivalence do not exist in the target language due to their different segmentation, the method of generalization or a cultural equivalent was used by the translator.

3) **Socio-political** (administration, state system, authorities, political life, military words)

Várnegyed → Castle district

Parliament → House of Parliament

megye → county

Socio-political culture-bound terms do not cause difficulties when translating them, since their English equivalents are used.

To put the data into numbers, the diagram below shows the frequency of culture-specific items in Hungarian tourist texts according to their categorization:

Diagram 3.3.1 The Frequency of realia categories in Hungarian tourism texts
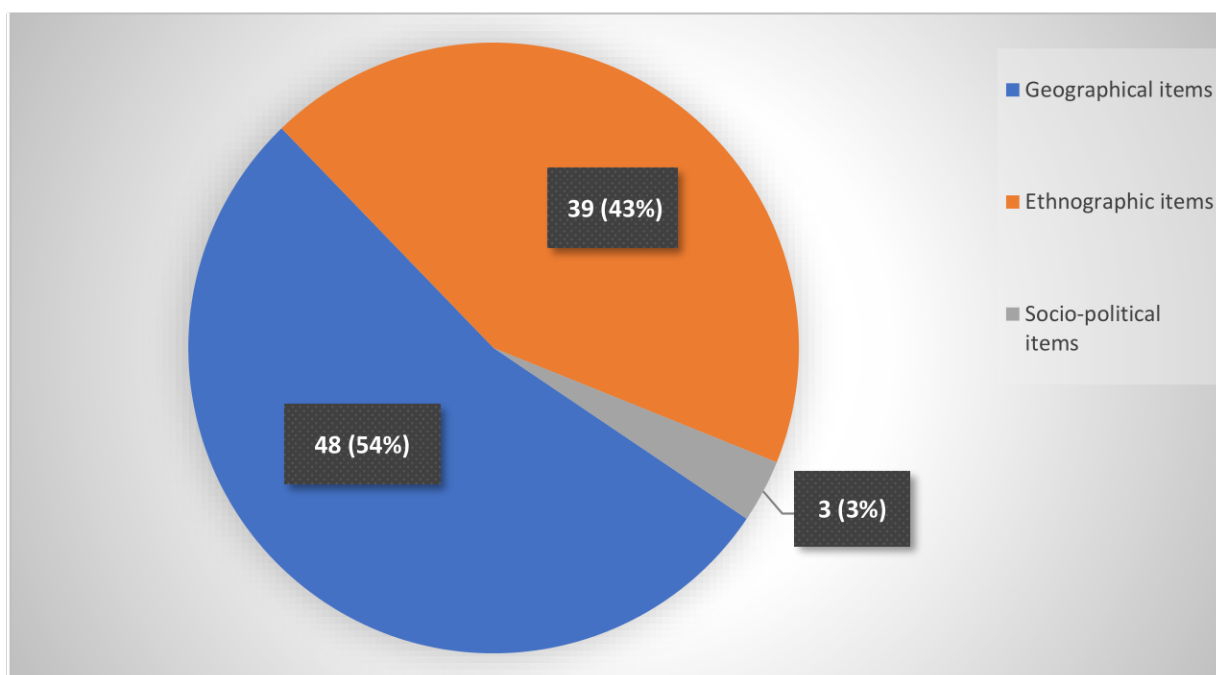
As can be seen, geographical items occur most frequently in Hungarian tourism texts. They account for 54 percent of the terms collected. This is followed with almost similar frequency by terms belonging to ethnic groups with 43 percent. Strikingly less frequent are the socio-political terms with only 3 items.

Table 3.3.1 List of Translation Procedures found in Hungarian Tourism Texts

No.	Types of Procedure	Total Number	Percentage
1.	Transliteration/Transference	18	20%
2.	Addition	16	17,7%
3.	Generalization	9	10%
4.	Circumlocation	4	4,4%
5.	Substitution	37	41,1%
6.	Literal translation	5	5,5%
8.	Omission	1	1,1%
Total:		**90**	**100%**

As can be seen in the table, translators use different translation strategies to translate realia. The most common case has been found to be substitution. This is not a translation operation, since the translator inserts the "dictionary" equivalent of the source language term into the target language text. In this case, the translator substitutes a realia that is specific to the source language culture with an already existing, generally accepted equivalent in the target language. In particular, the strategy of transliteration was often used by translators. In 20 percent of cases, translators used transliteration strategies explicitly and frequently. The technique of addition of 17.7 percent proved to be a similarly widely used strategy when translating culture-specific words in Hungarian tourism texts. Furthermore, generalization was found in 10% of the cases, 5.5% of terms were literally translated, and circumlocution was found with a frequency of 4.4%. In only one case (1.1%) was omission used.

Similarly to the Hungarian tourism brochures, a number of translation techniques were applied in Ukrainian tourism brochures to translate culture-specific words.

Ужгородський замок → Uzhgorod Castle

Острозький замок → Ostroh Castle

Кам'янець-Подільська фортеця → Kamyanets-Podilsky Fortress

озеро Кояшське → Lake Koyashskoe

Київська фортеця → Kyiv Fortress

Замок Річарда → Richard's Castle

Золоті ворота → Golden Gate

Парк Вічної Слави → Park of Eternal Glory

Translators have no difficult task when similar segmentation of the same reality occurs. In these cases the English equivalent of the culture-specific items are used.

Замок "Паланок" → Palanok Castle of Mukachevo (Addition)

Софійський собор → St Sophia's Cathedral (Addition)

Дністер → River Drnister

Музей Лесі Українки → House Museum of Lesya Ukrainka

Карпати → Carpathian Mountains

Дніпро → River Dnipro

In some cases, a new meaningful element appears next to the culture-specific item. The translator used the technique of addition with the purpose of making the reader more familiar with what the cultural term might cover. Often what seems obvious to a source language reader is not obvious to a person from another culture. In such cases, some additional information can be helpful.

Музей-заповідник «Личаківський цвинтар» → Lychakiv Cemetery

Національний дендрологічний парк "Софіївка" → Sophievka Park

Національний університет «Києво-Могилянська академія»→ Kyiv MohylaAcademy

In some cases, the use of omission also occurred. Presumably, the translator felt it unnecessary or not relevant to describe every detail of a longer item.

Андріївський узвіз → Andriyivs'kyi Uzviv

Степ → Steppes

Запорозька Січ → Zaporozhian Sich

Київська Русь → Kievan Rus

Many cases were found where the transference technique was used. In these cases, the translator intended to preserve the exotic quality of the culture-specific element.

Etnographic items: (words of everyday life, food, dances, culture-bound words of work, words of art and culture, ethnic, units of measurement, money)

Пампушка → pamushkas

Квас → kvass

Вареники → varenniki

Вінок → Vinok

Горілка → Horilka

When translating culture-specific words belonging to the ethnographic category, the translator often preferred to apply transliteration.

Борщ → Borsht (beetroot soup made with meat broth)

Бринза → Brynza (a cross between cottage cheese and feta)

Пельмені - Pelmeny (meat-filled ravioli originally form Siberia)

Ряжанка → Riazhanka, the fermented baked milk

компот → Compote – dried or fresh fruit drink/stewed fruit

Квас → Kvas – made from bread with a sweet-sour taste

Крученики → Kruschenyky (beef roulades with prunes, bacon and spinach)

перепічки → perepichky, fairground-stylefrankfurters deep-fried in dough

Кобза → Kobza, lute-like instrument

Бандура → Bandura - a larger instrument with up to 65 strings

The transcription/transference technique is used in many the case of foods and drinks. This strategy is supplemented with some explanation sentences, as shown above for the items that belong to the category of ecology.

Налисники → pancakes with topping rolled inside

писанка → painted egg

Пампушки → type of fritters

Шашлик → shish kebab

сало → raw salted pig fat

A few examples were found where the translator circumscribes the culture-specific word or replaces it with a more commonly known term from the target language.

**Socio-political** (administration, state system, authorities, political life, military words)

гетман → hetman

Герб України → Trident

область →region

The translator used different techniques to translate woards belonging to the socio-political category. In the case of the word "гетман" transference was applied, to translate "Герб України" a generic expression was used. To translate "область" the translator used the English equivalent due to similarities in the administrative divisions of the source and target language's country.

Diagram 3.3.2 The Frequency of realia categories in Ukrainian touris texts
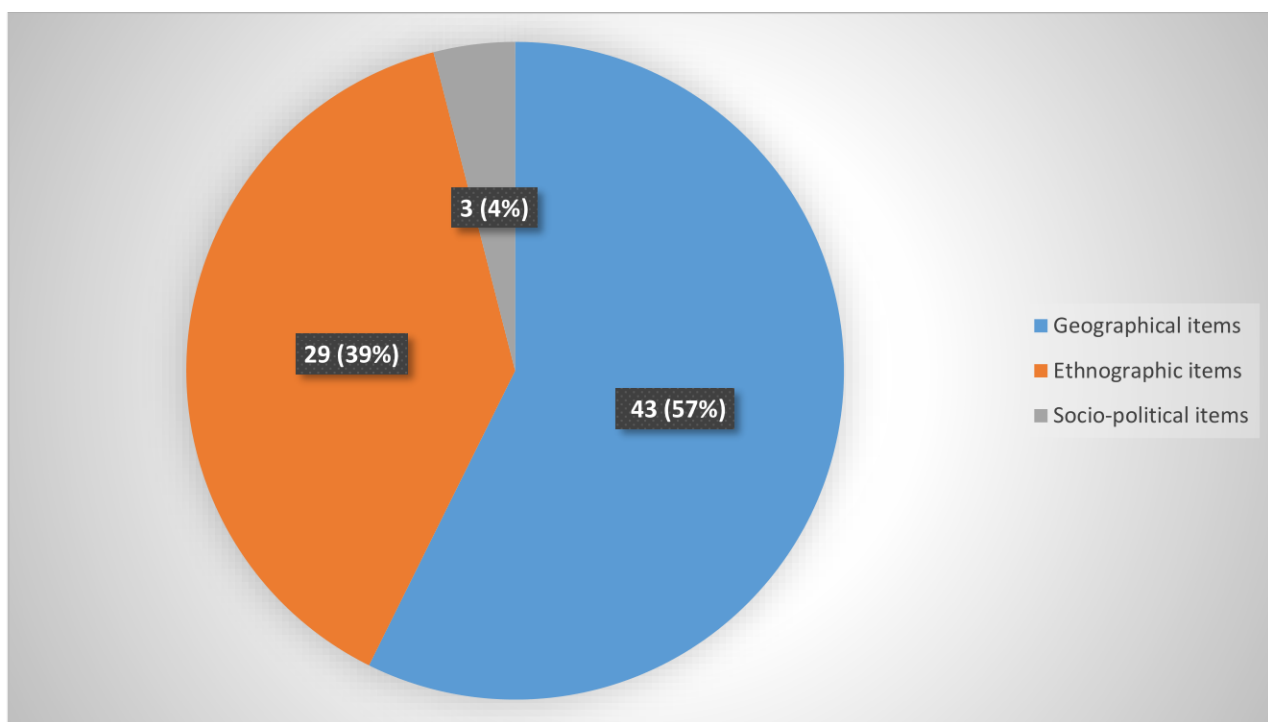
The diagram shows that the most frequent category in Ukrainian tourist brochures, similar to the Hungarian, is geographical realia. A total of 56 percent of the terms collected belong to this category. This is followed by ethnographic items with 38 percent. Similar to the Hungarian tourism texts, the socio-political category is less frequent than the previous two categories.

Table 3.3.2 List of Translation Procedures found in UkrainianTourism Texts

No.	Types of Procedure	Total Number	Percentage
1.	Transliteration/Transference	27	37%
2.	Addition	8	11%
3.	Generalization	2	2,7%
4.	Circumlocation	6	8,2%
5.	Substitution	22	30,1%
6.	Literal translation	1	1,3%
8.	Omission	7	9,6%
Total:		**73**	**100%**

The data summarised in the table show that the translation of culture-specific words from Ukrainian tourist brochures is carried out using different translation techniques. Transliteration is the most often used technique by translators. In many cases the items are just transferred in this way without any explanation. The second most common technique is substitution with 30,1 percent. The techniques of addition and omission are also common in 11 and 9,6 percent of cases respectively. These are followed by circumlocation in terms of frequency, with 8.2 percent. Generalization and literal translation have proven to be the two most rarely used techniques in the translation of Ukrainian tourist texts with 2,7 and 1,3 %.

3.5 Results and Discussion

The research aimed to investigate culture-specific items and their translation technique in Hungarian and Ukrainian Tourism brochures and tourism texts. The research has found that cultural, items belonging to all three categories can be found in Hungarian and Ukrainian tourism brochures as well. Comparing culture-specific words in Ukrainian and Hungarian tourism texts, terms belonging to certain categories appeared with similar frequency. In both cases, most terms were found to represent the category of geographical items. Geographical realia represented 54% of Hungarian culture-specific words, while 57% of Ukrainian terms. It can also be noted that cultural items referring to geographic units generally do not cause issues for translators since the three languages segment reality in the same way.

The second most frequent ethnic items were present in both Hungarian and Ukrainian texts. These are mainly names of food and drinks, names of professions, elements of art and culture, and names of dances and musical instruments. Terms of this category also appeared with similar frequency in Hungarian and Ukrainian tourist brochures with 43 and 39 percent. The least frequent category of culture-specific terms were items belonging to the category of socio-political items. Their numbers are negligible compared to the previous two categories with 3 and 4 percent.

Since tourist brochures and texts tend to attract travelers with architectural attractions and geographical and natural features of a country, the most common category of realia in these brochures and texts is geographical realia. Almost as common is the ethnographic realia, as these brochures present the gastronomic specialties and folk customs of the country which are considered to be almost as attractive for foreigners as geographical ones. Words related to the socio-politic category are not very common in tourism texts due to their irrelevance for a possible tourist, but occasionally can be found.

The research found that the following translation strategies can be observed in both Hungarian and Ukrainian tourist brochures: transliteration/transference, addition, generalization, circumlocation, substitution, literal translation, and omission. When translating Hungarian and Ukrainian brochures into English, translators use these strategies with varying frequency.

The table below shows that the most commonly used strategies for translating tourism brochures into English in both languages are transliteration and substitution. Although transliteration/transferenc is more commonly applied in the translation of Ukrainian terms. The reason for this can be found in the purpose of the tourism texts. Their main aim is to arouse interest in the readers by keeping the strangeness of these items. It can be done only with the technique of transliteration/transference. Substitutions were found to be very common. This is due to the fact that the generally accepted translation of items, names of churches, castles ect. already exist.

A translation technique often used for culture-specific words in both languages is addition and circumlocation. These have the educational purpose of bringing the reader closer to the source culture. The technique of addition were applied a little more often to translate Hungarian items. This was the case for 18 percent of Hungarian words and 11 percent of Ukrainian words.

Generalisation was used in more cases to translate Hungarian cultural words than Ukrainian ones. Generalisation was used for 10 percent of the translations of Hungarian words, while only 3 percent of Ukrainian words were translated with generalization This may suggest that the culture of the target language may be closer to Hungarian than Ukrainian.

Omission as a translation method was observed to be used more often for the translation of Ukrainian expressions with 10 percent. This case occurred in 1 percent of the translations of

Hungarian expressions. Literal translation were found to be more common for translating Hungarian culture-specific items.

Diagram 3.5.1 Difference between frequency of translation techniques
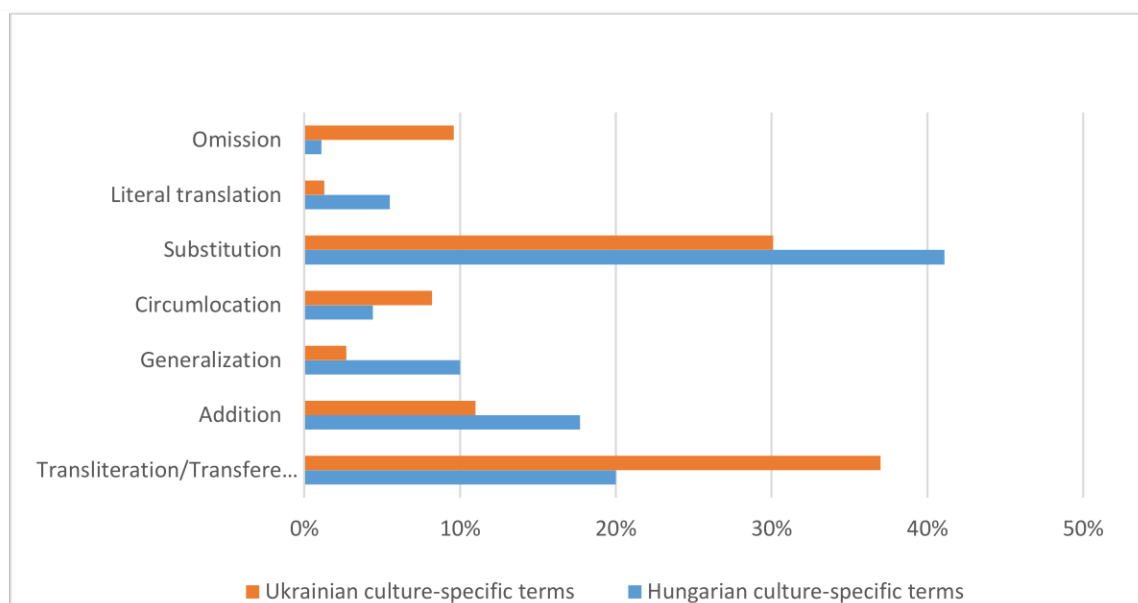
Returning to the hypothesis posed at the beginning of this study, translators use similar translation techniques to translate culture-specific items while translation tourist brochures or tourism texts. However these techniques are applied with varying frequency. This is due to the fact that some cultures are closer to each other and have similar perceptions of reality. For instance, geographical units do not cause problems as the examined three languages segment geographical reality in the same way.

However, it is important to remember that the translator encounters some difficulties when working with a relatively new terminology. In our case, when translating tourist terms, the following should be taken into account:

- there are concepts that have no equivalent in the target language;
- there are terms that have more than one meaning, depending on the context;
- there are concepts that are specific to only one or more countries.

There are different methods of translating culturally bound terms. The method of transcription/transference was found to be one of the most commonly used techniques. Strangeness, the desire to explore something new or foreign attracts tourist. This only can be achieved by the technique of transliteration/transference. This was found to be the main reason for applying this technique so many times in the case of tourism brochure translations. The context plays an important role in the translation of lexical units of the tourism terminology system. It is necessary to take into account the presence of lexical equivalents, complete or partial, as they depend on the disclosure of the meaning of other lexical units.

CONCLUSION

In recent years, interest in problems of intercultural communication not only persists in various fields of humanities, but also given the expansion of international contacts at various levels, is becoming increasingly important. Translation is one of the main means of intercultural communication in the modern world. The relevance of this study is the need to study translation in the aspect of intercultural communication, which includes the study of culturological factors influencing the translation process, the relationship of language and culture, the specifics translation of culturally marked units, and also a study of cultural determinism translator activities.

Throughout the translation process, translators encounter several difficulties due to linguistic and cultural differences between the target language and the source language. One of the biggest challenges for translators is when they have to translate terms that do not exist in the target language's culture. Since language cannot exist beyond culture, somehow translators have to find a way to cope with the challenge of translating the untranslatable.

Tourist advertisements, tourist websites, brochures, magazines, and many other travel-related publications are filled with words that exist only in the culture of the source language. that are extremely hard to translate. Such linguists as Baker, Catford, Nyida, Jacobson, Newmark, in English-speaking countries, Klaudy K. and Heltai P. in Hungary as well as Horoschenko T. and Taras S. in Ukraine have contributed to the investigation of the issue of translation based on studies conducted in the relevant countries.

Thus, the classification of methods of translation of realia of well-known researchers S. Vlahov and S. Florin , R. Zorivchak are considered in the work, and ways of translating culturally marked units that are most acceptable in modern translation studies are highlighted.

Besides giving a general overview of the topic, the study set out to examine culture-bound words in Hungarian and Ukrainian tourism brochures and tourist texts. The main aim of the study was to provide a deeper insight in the issue of translation of cultural words. It aims to investigate the frequency of different categories of realia according to Vlahov and Florin's classification. Furthermore, the present study tries to find those techniques that translators use to overcome the issue of translating culture-specific items in tourism texts. The study also tries to reveal the differences between Ukrainian and Hungarian translations of culture-specific words into English.

The first part of the paper provides information on the theoretical concepts of translation, its definitions, the problems of translation, and its relation to culture. The most obvious finding of the first part is that translation requires knowledge of the source and target cultures on the translator's behalf.

The findings of the second part of the study provide different definitions and classifications of culture-bound terms. The results of the second part indicate that different scholars use different terminology for cultural words and different categorizations. They are often referred as "cultural words", "realia", "culture", exoticism", and "alienism". All of the varieties of these terms indicate that there is a relationship between the notion and the source culture and the target culture, pointing to words and combinations of words denoting objects and concepts characteristic of the way of life, the culture, the social and historical development of one nation and alien to another Moreover, the results of the investigation of the theoretical background indicate that there are different techniques translators can use to overcome the problem of translating culture-bound terms. Furthermore, these translation techniques have different classifications by different scholars as well. Transliteration/transference, deletion, addition, omission, generalization, literal translation, circumlocation were proved to be the most often used techniques by translators to translate realia. The results indicate that it is the translator's choice to decide which one to use in order to provide the most adequate translation, however, translators must have knowledge of the source and target language cultures, and the differences between them. According to the results of the study, it can be argued that the specifics of choosing the method of translation of culturally marked units depends on the nature of the text, the place of realia in the text and the choice of translator.

The research of the study found that by comparing culture-specific words in Ukrainian and Hungarian tourism texts, terms belonging to certain categories appeared with similar frequency. In English translations of Hungarian and Ukrainian tourist brochures, geographic realia is most often found. The main reason for this is that tourist brochures and texts tend to attract travelers with architectural attractions and geographical and natural features of a country. This is followed by ethnographic items. The least frequent category proved to be socio-political reali. The findings can be explained with the aims of tourism brochures. Their main goal is to main is to present attractions that cannot be found in other countries, and mainly these are geographical, gastronomic, and folk-related features of a given country.

Similar techniques are used by translators when translating Hungarian and Ukrainian realia in tourism texts, but with different regularity. The research found that the following translation strategies can be observed in both Hungarian and Ukrainian tourist brochures: transliteration/transference, addition, generalization, circumlocation, substitution, literal translation, and omission. Transliteration/transference was often used in the translation of realia in both languages. Strangeness, the desire to explore something new or foreign attracts tourists. This only can be achieved by the technique of transliteration/transference. To give the reader an idea of what a given culture-specific word might refer to, many transliterations are accompanied by explanations or are used more as additions or circumlocations.

A great number of study has been done on the subject and theories followed each other, yet still, the translation of cultural words is a sensitive topic. The problem of researching translation techniques of culturally marked vocabulary still remains unresolved. This is due to the different views and approaches of translators to the classification of culturally marked vocabulary, interpretation of the concept of "realia", the definition of ways to translate realia.

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РЕЗЮМЕ

В останні десятиліття переклад набирає все більшої популярності, однак існують певні проблеми. Основною проблемою являється зіткнення з культурними перешкодами, які роблять переклад досить складним процесом. Протягом усього процесу перекладу перекладачі стикаються з кількома труднощами через мовні та культурні відмінності між мовою перекладу та мовою оригіналу. Однією з найбільших проблем для перекладачів є насамперед те, що їм доводиться перекладати терміни, які не існують у культурі цільової мови. Оскільки мова не може існувати за межами культури, перекладачі повинні знайти спосіб за допомогою якого вони зможуть перекласти тексти з різними культурними відмінностями.

Туристична реклама, туристичні веб-сайти, брошури, журнали та багато інших публікацій, пов'язаних з подорожами, наповнені словами, які існують лише в культурі вихідної мови, які надзвичайно важко перекласти. Такі лінгвісти, як Бейкер, Кетфорд, Найда, Якобсон, Ньюмарк, в англомовних країнах, Клауді К. та Хелтай П. в Угорщині, а також Горощенко Т. та Тарас С. в Україні, зробили внесок у дослідження питання перекладу на основі різних досліджень, проведених у відповідних країнах.

Окрім загального огляду теми, дослідження було спрямовано на вивчення культурних слів в угорських та українських туристичних брошурах та туристичних текстах. Основною метою дослідження було глибше осягнути проблему перекладу культурних слів. Вона спрямована на дослідження частотності різних категорій реалій за класифікацією Влахова та Флоріна. Крім того, у цьому дослідженні ставиться за мету знайти ті прийоми, які використовують перекладачі, щоб подолати проблему перекладу культурно-специфічних предметів у туристичних текстах. Дослідження також намагається виявити характерні культурні відмінності між українськими та угорськими словами, які були перекладені на англійську мову.

У першій частині статті подано інформацію про теоретичні поняття перекладу, його визначення, проблеми перекладу та його відношення до культури. Висновок першої частини полягає в тому, що переклад вимагає знання вихідної та цільової культур від імені перекладача.

Результати другої частини дослідження дають різні визначення та класифікації термінів, пов'язаних із культурою. Результати другої частини вказують на те, що вчені використовують різні категорії та різні термінології для перекладу культурних слів. Їх часто називають «культурними словами», «реалією», «культурою», екзотикою та «інонізмом». Усі різновиди цих термінів вказують на наявність зв'язку між поняттям, культурою джерела
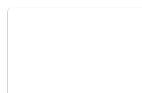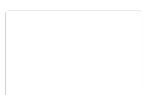
та цільовою культурою, вказуючи на слова та сполучення слів, що позначають предмети та поняття, характерні для способу життя, культури, соціального та історичного розвитку однієї чи іншої нації. Більше того, результати дослідження теоретичної частини роботи свідчать про те, що існують різні прийоми, які перекладачі можуть використовувати для подолання проблеми перекладу термінів, пов'язаних із культурою.

Класифікація цих методів перекладу насамперед відбувається за участю науковців. Найбільш часто використовуваними прийомами перекладачів для перекладу реалій є транслітерація/перенесення, вилучення, додавання, пропуск, узагальнення, дослівний переклад та обведення. Результати показують, що перекладач має вирішити, який вид перекладу повинен використати у певній ситуації, задля того, щоб забезпечити найбільш адекватний переклад. Вважливим є те, що перекладачі повинні знати культуру вихідної та цільової мов, а також відмінності між ними.

Дослідження показало, що при порівнянні культурно-специфічних слів в українських та угорських туристичних текстах терміни, що належать до певних категорій, зустрічаються з однаковою частотою. В англійських перекладах угорських та українських туристичних брошур найчастіше зустрічаються географічні реалії. Основна причина цього полягає в тому, що туристичні брошури та тексти, як правило, приваблюють мандрівників своїми архітектурними пам'ятками, географічними та природними особливостями країни. Після географічних реалій на середньому рівні зустрічаються етнографічні предмети. Найменш поширеною категорією виявилися соціально-політичні реалії. У кінцевому результаті висновки можна пояснити цілями туристичних брошур. Їхня головна мета – представити пам'ятки, яких немає в інших країнах, і в основному це географічні, гастрономічні та народні особливості даної країни.

Подібні прийоми використовують перекладачі при перекладі угорських та українських реалій у туристичних текстах, але з різною регулярністю. Дослідження виявило, що в угорських та українських туристичних брошурах можна спостерігати такі стратегії перекладу: транслітерація/перенесення, додавання, узагальнення, циркумлокація, заміна, дослівний переклад та пропуск. Транслітерація/перенесення часто використовувалася при перекладі реалій обома мовами. Незвичайність, бажання досліджувати щось нове або іноземне приваблює туристів. Цього можна досягти лише технікою транслітерації/перенесення. Щоб дати читачеві уявлення про те, до чого може посилатися дане культурне слово, багато транслітерації супроводжуються поясненнями, або використовуються більше, як доповнення чи обведення.

На цю тему було проведено велику кількість досліджень, у яких одна теорія супроводжувала наступну, але, все ж таки, переклад культурних слів є чутливою темою.

Результати показують, що перекладу культурних слів потрібно приділяти більше уваги, оскільки переклад реалій у туристичних брошурах може вплинути на вибір місця призначення для туриста.
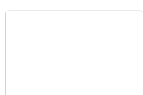
NYILATKOZAT

Alulírott, Hidi Dávid angol szakos hallgató, kijelentem, hogy a dolgozatomat a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskolán, a Filológia tanszéken készítettem.

Kijelentem, hogy a dolgozatot más szakon korábban nem védtem meg, saját munkám eredménye, és csak a hivatkozott forrásokat (szakirodalom, eszközök stb.) használtam fel.

Tudomásul veszem, hogy dolgozatomat a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskola könyvtárának Kézirattárában helyezik el.

Beregszász, 2022. június 1.   *Hidi Dávid*