

S. Voloshyna, Bachelor student
Ye. Dolynsky, PhD in Psychology, Ass. Prof., research advisor
L. Petliovana, PhD in Phil., Ass. Prof., language advisor
Khmelnitsky National University

THE PROBLEM OF REALIA SEMANTIC AND STYLISTIC FEATURES RENDERING IN MODERN TRANSLATOLOGY

The aim of this work is to consider different approaches to the definition of realia and analyze methods of realia translation that cause difficulties while rendering it into foreign language.

Realia as a translation category have been studied insufficiently. This fact does not allow forming an unambiguous interpretation and definition of realia. Its linguistic nature has not been considered enough. There are no clear criteria for identification.

The term realia is Latin for "real things" and in translation studies is used to refer to concepts which are found in a given source culture but not in a given target culture [6, p. 126].

The term "realia" was first introduced by A. Fedorov in 1941 to describe a national specific object. The realia origination does not depend on our tastes, it is caused by public necessity and extralinguistic factors.

According to R. Zorivchak, not only words and phrases can be referred to realia at the speech level but also phraseological units which are regarded as historical, ethnographic or everyday realia in accordance to its semantics [2]. Some researchers (K. Shahova, A. Bakanov) refer toponyms and anthroponyms to realia. They are actually right because these words support the creation of national flavor and history. Realia contain the so-called background information which causes great difficulties while translating them into another language. First and foremost we speak about realia of social and everyday life and proper names [4].

Rendering in translation of phenomena inherent only to another culture and unusual (or even unknown) to target linguistic-cultural community is considered in translatology as translation of culture-specific vocabulary or translation of realia. R. Zorivchak lays the stress on the fact that these words are found only while language comparison: "Realia are a variable category related mainly to the process of a binary comparison of languages at lexical and phraseological levels" [2, p. 49]. S. Vlahov and C. Florin note that realia differ in the nature of their subject matter, i.e. close relationship of denotatum (marked with objects, concepts, phenomena) with the people (country), tribe or at least a social community on the one side and the historical time period on the other that forms appropriate national (local) and / or historical flavor [5, 123]. These researchers define realia as "words (and phrases) that name objects available in life (mode of life, culture, social and historical development) of one nation and alien in another's and they usually do not have accurate matches (equivalents) in other languages, and therefore cannot be translated "on a general basis" because of requiring a special method [1, p. 47].

Significant progress in realia study in Ukrainian translatology is made in V. Koptilov's works. In the definition of realia scientist focuses primarily on cross-language comparison factor. Thus in his book "Current Issues of Ukrainian literary

translation" V.Koptilov defines realia as "words denoting objects and phenomena unknown in target language."

V. Koptilov shows that different historical periods deal with reproduction of unrenderable in different ways - from complete replacement of unfamiliar realia by known one among native speakers - to preserving in translation all national peculiarities. According to scientist modern translatology needs "dialectical combination of native and alien" which "corresponds to the very essence of literary translation and as result of which a foreign author meets Ukrainian reader" [3, p. 38 - 39].

Based on J.Retsker's work "About natural equivalents in the translation in native language" (1950) and his grounding of the concept of "equivalency" as well as the existence in a multilingual words semantic structure of meanings which do not coincide, H. Shatkov introduces the concept of "culture-specific words." According to his definition, "culture-specific words are lexical units of a language that at a certain historical period do not have ready equivalents in another language vocabulary." H.Shatkov refers realia, separate words, some phrases to culture-specific vocabulary. He introduces formal translation criterion into his definition of realia: the factor of presence / absence of an equivalent vocabulary counterpart in two contrastive languages. This criterion does not indicate any substantial qualities of realia words and transfers the possibility of its identification in the scope of interlanguage counterparts.

In case of realia we should talk not about translation itself but only about finding semantic and stylistic equivalent or translational realia renomination.

In the beginning of Ukrainian fictional works adoption by English literature the translation of realia with the help of transcription (transliteration) dominated. In modern translatology the problem of realia semantic and stylistic features rendering in translation acquired pivotal importance. Many researchers considered the issue and often came with different conclusions. Also, when translating realia it is necessary to consider the fact that different languages define different ways of realia translation.

Based on a comparison of English translations of Ukrainian prose with their originals one can distinguish following methods of translational realia renomination: *transcription, hyperonimic renaming, descriptive paraphrase, combined renomination, word-for-word translation, interlingual transposition in the connotative level, the method of assimilation, contextual interpretation of realia.*

The term "**transcription**" denotes finding the most accurate equivalent by means of recording of words sounding in source language by graphemes of target language. Transcription related to accurate (as possible) rendering of foreign words sounding (primacy of pronunciation) is not the only way of translation. Graphics primacy is also possible (method of transliteration). For example: "*характерник*" ("*чаклун*", "*чарівник*") - *kharakternick*. The only type of realia which must save its national peculiarities while translation is anthroponyms and toponyms such as Ukrainian *Тарас, Ярема, Калина, Вірко, Черемош, Назар.*

Hyponimic renaming is a rather common realia translation type related to main concepts of lexical transformations, denotatum ranking, recognition of part and a whole isomorphism, generalization. The possibility of such type of translational renomination, of such deconcretization is connected with the presence of interlingual hyponyms which in their turn are caused by hyponym as language universal. Hyponimic translation conveys the semantics of the so-called denotative realia with the loss of "locality" seme and some

semantic-differential features. This is how M. Kotsyubynsky describes the main character Malanka in the story "Fata Morgana": *"Мала, суха, чорна, у чистій сорочці, в старенькій свитці"*. A. Bernhard's translation: *"There was Malanka, small and thin, in a clean blouse and an old coat"*. Hyperonic renaming *свитка* – a *coat* is not adequate: a *coat* has neutral meaning and *свитка*, in addition to general denotative meaning "*clothes*", means *«clothes made of rough homespun cloth."* As for the connotative semantics the word "свитка" has also implicit meaning of "*poor man's clothes*" and it contains a local sense denoting ethnic relatedness and means "*Ukrainian peasant's clothes."*

When a high degree of explicitness is required in the translation process, descriptive periphrase is commonly used and promoted by context-situational factors. Periphrase can be briefly described as descriptive phrase with the help of which the phenomenon, object, person are called not directly but in descriptive way pointing out its peculiar features. Here are some examples of successful periphrase: *свячений* – a *consecrated dagger*; *постоли* – *ox-hide footwear*; *полонина* ~ a *mountain meadow*.

Combined renomination (most often transcription with descriptive periphrase) is rather effective (although with many words) method of a maximal conveying of realia semantics connected with a linear text expansion. *"А про вечорниці так і не згадуй!"* – *"And also, don't mention to her the Vechernitzi, the evening gathering and revel of youths and maidens"* *"Many traces and indications of them are perceptible in the waggoners (tschoumaks)"*.

Calque (word-for-word translation) is a special type of loan when structural and semantic language models are rendered element by element with the help of target language material means. There is full and partial calque.

Sometimes realia almost absolutely lose their denotative meaning and function only in the connotative terms of local characteristics dimming. This happens most often when they are part of a trope. In such cases it is appropriate to apply **interlingual connotative transposition** (transposition on the connotative level) replacing Ukrainian realia with English realia with another denotative but equivalent connotative meaning: *Ukr. сагайдак* – *Eng. quiver*.

The method of **assimilation** consists in rendering semantic and stylistic features of source language realia by foreign equivalents that are realia of target language.

There is another type of semantic and stylistic realia equivalent rendering. It is called contextual realia interpreting. This type of semantic and stylistic realia rendering is inextricably connected with the integrity of a literary text and means the interpretation of realia essence in the near context.

The above mentioned list of realia translation methods is not absolute. Translation is a creative and individual business. Each author can produce other ways how to get the context of realia across to a reader with the help of his/her talent, his skills of writing.

REFERENCES

1. Влахов С. Непереваемое в переводе / С. Влахов, С. Флорин. – М. : Международные отношения, 1980. – 341 с.
2. Зорівчак Р.П. Реалія і переклад: на матеріалі англійських перекладів української прози / Р.П. Зорівчак. – Львів, 1989. – 215 с.
3. Коптілов В.В. Теорія і практика перекладу / В.В. Коптілов. – К. : Вища школа, 1982. – 165 с.

4. Шахова К. А., Баканов А. Г. Заметки о переводе слов-реалий // Теорія і практика перекладу: Респ. міжвід. Наук. зб. / Київ. держ. університет, 1979. – Вип. 2. — С. 93—99.
5. Florin, Sider 1993. *Realia in translation*. In: Zlateva, Palma (ed.) *Translation as Social Action. Russian and Bulgarian Perspectives*. London: Routledge. pp 122–128.
6. Leppihalme, Ritva 2011: *Realia*. In: Yves Gambier & Luc van Doorslaer (eds): *Handbook of Translation Studies*. John Benjamins: Amsterdam. pp. 126–130.