

ADAPTATION OF UKRAINIAN REALIA AS A SEPARATE CLASS OF NON-EQUIVALENT VOCABULARY IN ENGLISH TRANSLATIONS ON THE EXAMPLES OF MODERN MEDIA DISCOURSE

The paper aims to study the ways of rendering Ukrainian realia into English as target language in contemporary media discourse. The relevance of the research is determined by the dramatic rise of worldwide interest in our country, caused by the Russian aggression, and a lack of a previously formed vocabulary database containing specific realia of Ukrainian culture, language, and lifestyle.

The work aims to collect and analyze the ways of translating Ukrainian realia into English. To achieve this goal, the following tasks were fulfilled: to clarify the meaning of the concept of realia as a separate group of non-equivalent vocabulary and establish the linguistic status of realia; to study the main approaches of the classification of realia; to consider the problems of translation of realia; to investigate and compare the ways of translating realia in articles of "Kyiv Post", "The Day", "The Guardian" and "The New York Times".

The object of the research is Ukrainian realia in Ukrainian and American media discourses.

The subject of the study is the translating methods and approaches, applied to rendering Ukrainian realia as a specific class of non-equivalent vocabulary.

In this study, 120 realia, taken from modern Ukrainian and American media discourse, were analyzed as the research material. In conducting our research, we used the following methods: continuous sampling method, analysis method, generalization method, and quantitative analysis.

The term "realia" is defined as a nominative unit, the core component of the lexical meaning of which is the national-cultural component, which is not characteristic of the realia of a certain linguistic society. Acquaintance with the terminological apparatus of onomastics and translation studies provides grounds to define the concept of realia, find out the degree of study of methods of reproduction of Ukrainian realia, and outline the problems of realia translation.

The linguistic picture of the world is defined as a set of ideas about the world recorded in the language of the people. It has expressed national and cultural characteristics, as it reflects a unique vision of realia inherent in a certain linguistic and cultural community.

At the current stage of the development of linguistics, language is understood as a system of landmarks that ensures human activity in the objective world. A comparison of the verbalized models of realia of different language communities reveals differences between them, which allows us to make conclusions about the ethno-specificity of the perception of the world by representatives of individual linguistic communities.

The term "realia" has traditionally been used to denote objects and phenomena related to the history, culture, economy, and daily life of certain people. At the same

time, the trend of the development of polysemy of the term and its use both to name the referent itself and its linguistic counterpart is becoming more and more obvious.

As a linguistic phenomenon, the realia is classified as a non-equivalent vocabulary. They are of great interest in the study of language and cultural interaction.

When reproducing realia, translators usually face two main problems: the absence of an equivalent in the target language due to the fact that there is no object in the speakers of this language, which is indicated by this realia, and the need to convey its national and historical unique coloration, along with the objective meaning of realia. Also, it is believed that translation problems of realia arise due to the presence of lexical gaps in the target language or defects in the cultural and encyclopedic knowledge of the translator [3, p. 187].

According to the Ukrainian linguist I. V. Korunets, the translation of realia can be performed as follows: transcription or transliteration; a combination of transcription/transliteration with an explanation of the nationally specific meaning of realia; descriptive translation only; tracing with an explanation; literal translation (tracing); translation using semantic analogs [2, p. 157–168].

Another scientific approach to the translation of realia is offered by the Ukrainian researcher V.I. Caraban. According to his theory, three main techniques can be distinguished: transcoding (in which the sound and/or graphic form of the word of the source language is transmitted by means of the alphabet of the language of translation), literal translation, descriptive translation [1, p. 421].

As a result of the study, it was found that the reproduction of Ukrainian realia is performed accordingly: transcription/transliteration (22.5%), transliteration with a descriptive explanation (19.5%), tracing (30%), the method of semantic analog (14%) and mixed type (11%). Such options provide an opportunity to preserve the unique “flavor” of realia and at the same time provide the reader with comprehensive information necessary for understanding the text.

In the practical part, the methods of translating realia in American and Ukrainian editions were defined:

1. Transcription/transliteration, which is 29% in Ukrainian editions, and 22.5% in American ones (reproducing of realia “Борщ”: «I’d go with *borshch*, but I never have enough time or anyone to cook a real *borshch* for me,” said a police officer in the eastern city of Kramatorsk who did not provide his name for security reasons» [6] and realia “Києво-Печерська лавра”: «Metropolitan Epiphanius led a Christmas service at the Holy Dormition Cathedral at the *Kyiv Pechersk Lavra* in the Ukrainian capital» [13]);

2. The combination of transcription/transliteration with an explanation of the nationally specific meaning of realia is 17% in Ukrainian editions and 22.5% in American ones (reproducing of realia “Вареники”: «As we talked, surrounded by diners tucking into *galushki* – *dumplings with meat and cherries from the Poltava region* – he dumped a trio of volumes on the table» [5] and realia “Леся Українка”: «“There is so much anti-imperialist Ukrainian literature people don’t know about. You can start with Shevchenko and *Lesya Ukrainka* [the feminist writer and poet],” she said» [10]);

3. Tracing is the most often used method in Ukrainian (31%) and American (29%) editions (reproducing of realia “Софіївський собор”: «The best known of these is Kyiv’s golden-domed *Cathedral of St Sophia*, which remains intact» [8] and realia

“Острів Зміїний”: «The strike came a day after Russian forces vacated *Snake Island*, about 60 miles away in the Black Sea, following a persistent Ukrainian artillery bombardment» [14]);

4. The method of semantic analog accounts for 16% in Ukrainian editions and 13% in American editions (reproducing of realia “Український інтернаціональний легіон”: «American Malcolm Nance, undoubtedly the best-known member of *the Ukrainian Foreign Legion*, announced in April 2022 that he was quitting his high-profile and high-paying career in New York City as a national security correspondent for MSNBC and as an author to come to Ukraine where he would put 40 years of U.S. intelligence and military experience to work to help the upstart foreign legion» [11] and realia “Мінські домовленості”: «For many, it was a year of terrible sacrifice and loss, in spite of *the Minsk II peace agreement* signed in February»);

5. The mixed type is the least used when reproducing realities in Ukrainian (7%) and American editions (13%). It includes the following combinations:

- tracing + transliteration/transcription (reproducing of realia “колективне господарство” and “колгосп”: «The confiscation of almost all the produce in *collective farms* forced peasants to refuse to work in *kolkhozes*, and, as a result, the bulk of the 1932 crop perished», realia “Андріївський узвіз”, “Золоті ворота” and “Майдан Незалежності”: «This Eastern Orthodox church was originally located in the Upper City — the oldest area of Kyiv near *the Golden Gate*, *Andriyivsky Uzviz* and *Maidan Nezalezhnosti*» [7]);
- the method of semantic analog + tracing (reproducing of realia “куркульство” and “колективізація”: «In spite of the terror, including “liquidation of *the kulaks* as a class,” the state managed to carry out overall *collectivization* in the cooperative form only, i.e., to allow peasants to have a household plot», realia “Нацгвардія” and “Морська піхота”: «Ukraine’s forces inside the city, consisting mostly of *National Guard* and *Marine units*, this week have released videos saying they are stranded, running low on ammunition and essentials like access to potable water» [9]).

When reproducing Ukrainian realia in the American publications "The Guardian" and "The New York Times", the most common method is the use of tracing. The second most widely used methods are transcription/transliteration and transliteration with descriptive explanation. We believe that the above methods are often used since it is quite difficult to find the corresponding words for certain words and even reproduce them. The methods of semantic analog method and the mixed type are used less often.

Taking into account the Ukrainian editions "The Day" and "Kyiv Post", we have the following picture. Transcription/transliteration and tracing are most often used when translating non-equivalent vocabulary. Less often, Ukrainian realia are translated using transliteration with a descriptive explanation, the method of the semantic analog, and the mixed type.

Considering the methods of reproduction of Ukrainian realia in Ukrainian and American publications, we can conclude that the common methods are used during translating the Ukrainian realia, but they are used with different goals. For example, American journalists use the method of a combination of transcription/transliteration with an explanation more frequently to immerse American society by using the original names of the specific items and explaining them. Otherwise, Ukrainian ones use the

method of tracing instead to adapt the meaning of Ukrainian specific items, making it much easier to understand for foreigners.

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