

**TRANSLATION OF REALITIES AS A MEANS OF PRESERVING THE
NATIONAL FLAVOR IN THE DIALOGUE OF CULTURES**

The work examines the translation of cultural realities as a means of preserving national and cultural identity in intercultural communication. Special attention is paid to the classification of realities and the main methods of their translation, including transliteration, transcription, tracing, and contextual substitution. The study also considers the translation strategies of foreignization and domestication as approaches that help balance the preservation of the original cultural context with the accessibility of the text for the target reader. The results emphasize the importance of an appropriate translation strategy for maintaining the national flavor of the source text while ensuring effective cross-cultural understanding.

Key words: translation of realities, national cultural flavour, intercultural communication, foreignization and domestication, translation strategies.

Each language represents its own unique model of the world, where the names of dishes, clothes, customs, or historical events that have no equivalent counterparts in other languages and cultures occupy a special place. Such lexical units themselves may pose certain translation difficulties and require a deep understanding of the historical and cultural context for their adequate reproduction in the target language. After all, the wrong approach can lead to loss of cultural flavor and make it too complicated for a foreign reader due to a great number of incomprehensible words.

The work aims to analyze ways of translating realities to preserve their cultural significance in a foreign-language environment.

Realities are mono- and polylexemic units, the main lexical meaning of which comprises the complex of ethnocultural information traditionally assigned to them, which is foreign to the objective reality of the receiving language. According to semantics, it is possible to single out the historical, everyday, and ethnographic components of realities and reveal them only through comparison of languages and cultures [2, p. 77].

The classification of linguistic and cultural realities is of great importance to translation studies, as it helps systematize approaches to the transmission of cultural features. Each type of reality requires a specific translation approach depending on the semantic, cognitive, or communicative load. In this way, the translator can preserve the cultural and emotional meaning of the original through an accurate, structured classification, which is important for the completeness of intercultural communication [5, p. 161].

The thematic classification is based on the study and definition of various aspects of linguistic and cultural realities, allowing them to be systematized based on their meaningful content. So, geographical realities include the names of localities, natural objects, or architectural structures characteristic of a certain country. Historical realities include event names, notable dates, and the personalities that are particularly important to a nation's culture. In turn, social realities are connected to public life, political and economic institutions, professions, and the customs of a given culture [5, pp. 162-163].

Having determined the type of reality, it is worth choosing a specific method for reproducing it. The main methods of translation include transliteration or transcription, tracing, contextual replacement, etc. Translators often use transliteration or transcription methods, but the transmission of letters or sounds does not always fully convey the concept, making it difficult for the reader to understand its correct meaning [4, p. 112]. That is why transcription is often combined with descriptive paraphrase, that is, an effective, though verbose, means of conveying the content of reality through linear text expansion. For instance, *leprechauns* – *леприкон; лісовий дух, що здійснює бажання* [2, p. 77].

Tracing is a way of reproducing realities by translating structural-semantic models of the source language into those of the target language. During such reproduction, words and phrases completely coincide both structurally and semantically. For example, *Iron Lady* – *Залізна Леді*, *the War of the Roses* – *Війна троянд* [2, p. 78].

Contextual translation is used when transcription is impossible or undesirable. When contextually translating a reality, the translator conveys it through a lexical unit that is logically related to the original reality but is not a dictionary counterpart [3, p. 25].

The choice between maintaining authenticity and adapting the text to the reader's needs is based on two opposing strategies – foreignization and domestication.

Forenization is the target reader's approach to the author's context, directing him beyond the borders of his native ethnic culture to become aware of the linguistic and cultural differences of the original text.

Domestication is a strategy that involves bringing the original closer to the realities of the target reader, introducing the author to his "house", that is, the translation language assimilates foreign elements of the text, depriving it of the characteristics inherent in the culture of the original, which makes the final product as close and adapted as possible to the target culture [1, p. 112].

It should be noted that we study the strategies of forenization and domestication in the aspect of translation of realities, which are special units capable of reflecting the national and cultural originality of the language at the lexical level [1, p. 113].

To sum up, special cultural units require close attention from the translator during reproduction to properly preserve their national and cultural flavor. Therefore, the right translation strategy allows us to preserve the original's uniqueness while making it understandable to the target audience.

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