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**Significance of realia in foreign languages study:
some problems of classification and translation**

**Значущість реалій у опануванні іноземних мов:
до проблеми класифікації та перекладу**

Summary. *Effective communication cannot be achieved without knowledge of native speakers' background, characteristics such as lifestyle, mindset, worldview, national character, traditions, beliefs, value system, and social behaviors. Realia is a multi-faceted linguistic entity that includes both linguistic and extra-linguistic components. Classification of realia might be as follows: 1. Non-equivalent lexis or words that do not have counterparts include: a) anthroponyms and toponyms, b) holidays and ceremonial practices, c) cuisine and food, e) money and measurement, f) degrees and titles. 2. Phraseological units can comprise: a) superstitious beliefs, b) the names of well-known people, c) fiction: legends, fairy tales d) geographical names. 3. Mythologems or mythonyms (from ancient myths or urban legends) that often depict fundamental aspects of religion, common wisdom, philosophy, art, etc. Similar but missing lexical units in other languages give reason for the analysis of realia peculiarity. The following system of realia categorization is also of great value: a) physical geography; b) studies of human culture; c) society and politics. Realia are often problematic for accurate translation because they have national or regional distinctiveness. Most linguists-researchers and practitioners would agree to give a classification of methods of translation employing such terms: 1) transcription, 2) transliteration, 3) transplantation, 4) using calques, 5) using semi-calques pattern, 6) lexical related substitution, 7) hyponymic translation or generalization, 8) semantic neologisms constructing, 9) explanatory or descriptive translation. A lot of translators recommend using two or more translation techniques at once to avoid*

misunderstandings. An accurate rendering of a realia must convey the entire intent, tone, and style of the source material while being true to the original. It is important to remember that language worldviews are both universal and uniquely national. There are lexical units indicating other cultures' ideas if there are no related concepts. Even when they are barely perceptible in the original language, translators often bring them to life as symbols of a different culture's national identity, strengthening their stylistic power. Translators' main task is to find lexical units, which all meanings, including the most culture and nation specific ones, can be translated in the most precise way.

Key words: language, realia, definition, categorization, translation difficulties.

Анотація. Ефективної комунікації неможливо досягти без фонових знань, притаманних носіям мови; знань про спосіб життя, мислення, світогляд, національний характер, традиції, вірування, систему цінностей та соціальну поведінку. Тому реалія є багатоаспектним мовним явищем, що містить як лінгвістичні, так і екстралінгвістичні компоненти. Надамо класифікацію реалій: 1. До безеквівалентної лексики або слів, що не мають відповідників, належать: а) антропоніми й топоніми, б) свята й обрядові звичаї, в) національна кухня й їжа, д) гроші й вимірювання, е) ступені й звання. 2. Фразеологічні одиниці що містять: а) повір'я, б) імена відомих людей, в) вигадка: легенди, міфи, казки г) географічні назви. 3. Міфологеми або міфоніми (із стародавніх міфів або міських легенд), які часто зображують суттєві аспекти релігії, народної мудрості, філософії, мистецтва тощо. Подібні, але відсутні в інших мовах лексичні одиниці дають підстави для аналізу особливостей реалій. Не можна не погодитися з систематизацією реалій що позначають: а) явища фізичної географії; б) дослідження людської культури, етнографії; в) суспільство та політика. Реалії часто є проблематичними для точного перекладу, оскільки вони мають національні чи регіональні особливості. Більшість лінгвістів-дослідників і практиків погодилися б дати класифікацію способів перекладу, використовуючи такі терміни: 1) транскрипція, 2) транслітерація, 3) трансплантація, 4) використання кальок, 5) використання напівкальок, 6) заміна схожими або уподібненими лексичними одиницями, 7) гіпонімічний або узагальнений переклад, 8) побудова семантичних неологізмів, 9) пояснювальний або описовий переклад. Багато перекладачів рекомендують використовувати дві чи більше техніки перекладу одночасно, щоб уникнути непорозумінь. Влучне відтворення реалій має передавати весь намір, тон і стиль вихідного матеріалу, водночас відповідаючи оригіналу. Варто пам'ятати, що мовні світогляди є як загальнолюдськими, так і виключно національними. Не існує лексичних одиниць, що позначають ідеї інших культур, якщо немає споріднених концептів. Навіть якщо реалії ледь помітні в мові першоджерела, перекладачі часто підкреслюють їх національну ідентичність, посилюючи їхню стилістичну вагомість. Головним завданням перекладачів є пошук лексичних одиниць, усі значення яких, у тому числі найбільш культурно-національні, можна було б перекласти найбільш влучно.

Ключові слова: мова, реалії, визначення, систематизація, труднощі перекладу.

Introduction. The interrelation of communication, language and culture is indisputable nowadays. The world around and the distinct items and processes occurring in the lives of all nation's citizens are reflected in the language. At first glance all nations may appear to have a common view of the world. But there are matters, ideas, and artifacts in every nation's history and culture that are unique to that nation and have their origins in its geography, history, society, politics, and other aspects of its existence. Many academics place a premium on the genuine when studying the cultural and historical content of any language, as well as its social and political structure, customs, traditions, literature, art, music, science, and daily life. A well-known translator and researcher R. Zorivchak argues that effective communication cannot be achieved "without deep background and wide knowledge of native speakers' culture," which encompasses characteristics such as lifestyle, mindset, worldview, national character, traditions, beliefs, value systems, and social behaviors. It should be added that because of the inherent connection between the two, text serves as both a window into culture and a tool for the study of language. Therefore, we may say that there is an inseparable bond between the shape, meaning, and cultural context of a verbal sign, and because of this majority of academics see realia as a multi-faceted linguistic entity that includes both linguistic and extra-linguistic components. Beliefs, folk-wisdom, myths, legends, traditions, historical events, or well-known citizens, etc. are all unique historical and cultural sources for any country.

Some inquiries concerning methods of assimilation into another culture through language acquisition have been lifted from the domain of culture-through-language studies. Thanks to the idea of word semantic structure, that centers on the cumulative function of language, that is the reflection, with fixation and storage information about human being reality in the lexical units. And this phenomenon should be thoroughly studied.

Realia or culturally specific lexical units that represent a wealth of information about national culture and history are very valuable for any culture-through-language research. Lexical units signifying characteristics and concepts of a particular national culture are generally presented by a number of denominations in the linguistics literature concerning the topic. A. Wierzbicka uses the term *cultureme* and regards it as "an integrated interlevel unit, the form of which is the unity of a sign and language meaning, while the content is the unity of language meaning and cultural value." [26, p. 4]. M. Podolej calls such lexical units "culture-specific vocabulary" [19]. A culture-bound phrase denotes an object unique to this or that ethnic culture, according to M. Bennet, who offers an additional sense for realia [12]. Other researchers, for instance I. Svider, prefer term *lacuna* [22, p. 48]. After examining the topic, we think the vocables cul-

tureme and lacuna are a bit less commonly used in linguistics, and more commonly – the term *realia*, though some writers do use different words to denote, in fact, one phenomenon. Following that path, we might agree to S. Florin's definition as a basis for future reflections and thoughts: "realia is an element of reality inherent to a certain nation's culture; it is a projection of history and culture elements in the linguistic sign" [20].

Methodology/Methods. One of the general scientific ways of scientific research is observation. We resorted to it while studying the linguistic phenomenon of *realia*. Linguistic observation means to isolate certain linguistic facts from texts, in our case to identify non-identical linguistic units of *realia*, and to establish their specific features.

Descriptive and structural methods were also used in this study. The descriptive method establishes certain phenomenon, in our article it is foreign language *realia*. This method made it possible to accumulate a significant amount of material, classify and interpret it. As the main task of the structural method is to describe linguistic phenomenon as a hierarchical system, in our study it concerned the categorization of foreign language *realia*. It is known that structural method is based on the descriptive method. Thus, as a result of linguistic observation, we registered certain features of the foreign language *realia*, then classified them into certain categories, and finally, characterized the difficulties that arise while translating foreign language *realia*. The main purpose of the comparative method that was applied is to establish correspondence and search for differences. With its help, it was possible to determine the discrepancies of *realia* in compared languages, that is important for the theory and practice of translation.

The aforementioned methods are closely related to analysis, used as a way to search and find new information about the subject under study. In our opinion, the method of analysis is one of the most relevant and significant.

We used the method of analysis in this paper as a kind of detailed examination of a complex phenomenon of *realia* to understand its nature and to determine its essential features. We tried hard to do a careful analysis of the problem of *realia* translation and make some clarification of *realia* phenomenon by elucidation of its use. Research is developed with information from sources of scientific literature, it is based on systematic review of the existing information on the subject. The purpose of this article is to explore the development of the term "realia" and analyze various approaches of linguists and researchers to defining this notion. The object of the study is the term "realia", types of classification and ways of translation, and the subject of the study is its interpretation in different scientific linguistic publications.

Results and discussion. Scholars in the field of philology use many words-terms to describe the phenomenon of realia. For instance, while some of them classify culturally distinctive terms as “untranslatable,” others call them “barbarisms”. At the same time the term “lacune”, in the sense of gap in one’s knowledge, is more appealing to other linguists. According to other researchers, the term “exoticism” is more appropriate. Cultural words are what Peter Newmark calls these lexical units [18, p. 126]. Term “realia” comes from Latin *realis*, pl. *realia* and is preferred by most native and foreign researchers and linguists (S. Vlakhov, S. Florin, P. Newmark, J. Hall, R. Zorivchak, M. Tsegelska, I. Andrusyak). What follows is Vlakhov and Florin’s explanation of this phenomenon: realia are words or word combinations that signify things and ideas that are unique to one country’s way of life, historical and social development, culture, and which are unfamiliar to another one [25, p. 21].

The issue of realia is currently of great interest. We made an attempt to provide an overview of various definitions of this widely used notion. The study investigates the issue examining and comparing works of well-known linguists on this theme.

There are no direct translations into other languages for these realia-terms because of the strong associations they have with place and history. Realia, in other words, can be denoted as linguistic units that are totally foreign to another culture, as well as words that sound similar but aren’t exact synonyms due to structural differences in their meaning components.

Therefore, researchers sometimes identify the following types of realia or culture-bound words: 1) unique culture-bound words or realia (e.g. *rag* (Br.) – a type of students’ prank, once – sketches, and other entertainments performed by English students to gain money for charity; 2) analogues or words with similar meaning (e.g. *Palm Sunday* – *Вербна неділя*, *drug-store* – *аптека*); 3) language lacuna of similar notions (e.g. *readership* – *коло читачів*, *clover-leaf* – *дорожня розв’язка* (у вигляді листя конюшини), *sibling* – *брат або сестра* and 4) similar words with different functions (e.g. “cuckoo’s calls” when asked by a young American woman it predicts how soon she gets married, and we count them to find out how long we will probably live).

The shape, substance, and cultural and historical significance of linguistic signs all come together to generate realia. Researchers place significant emphasis on the possible meaning of designating a word or a phrase – a lexical unit as an element of realia content to comprehend the essence of realia. Some of them contain connotative meanings that, once internalized, are difficult, if not impossible, to update. It becomes evident that members of a specific semantic family produce a distinct meaning in

every language when comparing lexical units and their senses. It proves that words' linguistic and extralinguistic meanings are enhanced when they are integrated into a culture. As a result, we can learn more about the characteristics that are unique to each country's cultural and historical values. S. Bidagaeva points out that we may now think of culture as a set of specific indicators thanks to the semiotic approach [13, p. 43].

Text abstracts, and full texts, words and word combinations – lexical units, syntactical structures, are only a few examples of the many linguistic forms that can convey realia. Similarly, image-bearing language tools, paroemia, mythologemes, toponyms, anthroponyms, phraseological units and speech forms of etiquette can verbalize them. This is explained in many research papers, and in the article on text linguistics by D. Ashurova and M. Galiyeva [10].

To generalize the main ideas about realia, the following are of most importance:

1. Non-equivalent vocabulary or words that are not interchangeable. It contains lexical items that reflect a national worldview and do not have any cross-cultural verbal counterparts. They may denote: a) anthroponyms and toponyms: Boudica, Oliver Cromwell, Horatio Nelson, Westminster – a part of London (West Monastery), St. Paul's Cathedral, Big Ben – the largest of five bells at the top of tower, Hyde Park, the Tweed, Fingal's Cave, Trafalgar Square, b) rituals: the Changing of the Guards, coronation, Trooping the Colour, christening, baptizing, Morris men dances, May Pole dances; c) holidays: Christmas, Burn's Night, Thanksgiving Day, Halloween, Guy Fawkes Night, the Highland Games: tossing the caber, throwing the hammer; Edinburgh military tattoo (an evening performance of military music and marching; the name tattoo has an interesting origin: soldiers were told to return to living quarters by beat of the drum which sounded "tat-too"), Notting Hill street party; d) food: alphabet soup, five o'clock tea, lager, Scotch, a cream tea – a pot of tea served with jam and clotted cream, sandwich, Haggis, pudding, Scottish cheddar McLelland, Cock-a-leekie; e) money and measurement: penny, shilling, pound, the Royal Mile, foot, inch; f) degrees and titles: bachelor, master, dean, peerage, lord, lady, etc. [2].

2. Phraseological units: components of expressions. Phraseology serves as a window into national mentality, culture, and history, and it represents national and cultural identity of humans. Traditions, folk wisdom, myths, fairy tales, stereotypes, moral and spiritual ideals, and a nation's mythology are all encapsulated in its phraseology. Phrasal units can be related to:

- a) superstitious beliefs (e.g. "crossed fingers" has originated in Western Europe in pre-Christian times, it marks a concentration of best spirits

and an anchor for desires before they are fulfilled ; “Friday the 13-th” is thought to be very unlucky day, but it is really impossible to miss this date; “step on a crack”, has a full version “step on a crack, and your mother will turn black” – the meaning behind the superstition is about hateful racial bias, because it implies that if you step on a crack on the road or pavement then you will be very unlucky, and historically it had literally meaning that a black person would enter your family; “a black sheep” denotes “someone who is the disgrace to the family” (and once considered to be a seal of devil); b) containing names of well-known people (e.g. “Hobson’s choice” means no choice at all: Thomas Hobson had about 40 horses, and whenever a customer wanted to hire one, he always gave the one that had rested the longest, the only choice was Hobson’s choice id est no choice at all; “Freudian mistake” concerns a slip of a tongue while speaking that shows what a person is really thinking; “according to Cocker” refers to a famous scientist and means “reliable information”; “Heath Robinson” goes for a very sophisticated machine or system that is not effective or practical, named after a cartoonist who depicted very complicated machines which fulfilled simple tasks; “Florence Nightingale” depicts someone who takes care of other people and concerns the English nurse who established a hospital for soldiers wounded during the Crimean War; “Buggles’ turn” denotes a person who gets promotion through a long service rather than abilities (the British civil service in particular); c) fiction: legends, fairy tales (e.g. “Davey Jones’ locker” denotes a resting place for drowned sailors or the bottom of the sea; “Peeping Tom” reminds a legend about Lady Godiva but means today someone who tries to spy on people when they are in private at home or at leisure; “Tom Thumb” denotes a person of low growth and concerns the character who was not bigger than a person’s thumb (from a folk tale); “Rip van Winkle” is an American tale character who was sleeping for many (twenty) years, so if we call somebody a Rip van Winkle, he/she is behind the times and is out of touch with modern reality; d) geographical names (e.g. “Rome was built on the seven hills, Dufftown stands on the seven stills”, an old phrase meaning that there were seven distilleries around the malt center of Scotland; “to cross the Rubicon” denotes to make an inevitable commitment do something or to make a decision which cannot be changed, and it concerns Roman history: it was Julius Caesar who started Civil War by going across the river Rubicon in B.C. 49 in Italy).

3. Mythologems: some of them come from urban legends. Modern people mostly think of myths as tales about legendary figures, such as heroes or gods, or as fables or folktales about humans with extraordinary powers or fantastic creatures which the ancient people took very seriously. Common topics may include world building, natural phenomena,

societal matters, etc. The most fundamental aspects of religion, common wisdom, philosophy, art, and science are frequently depicted in myths. Every person has acquired them subconsciously, though myths are based on archetypes, those being essentially inherited in ways of thinking or symbolic imaginations formed from the past collective practical experiences. Mythologemes are linguistic units that depict important situations, mythological characters, or events that have passed down from one myth to the other and shared by several cultures (often neighboring) around the world. Some of them are constant motives and images which are replicated in mythological systems and later depicted in fiction. For instance, the name “Doubting Thomas” refers to the name of apostle St. Thomas who had doubts about the resuscitation of Jesus Christ. Since then, the name has been used to denote a person who is incredulous or skeptical.

Since the preceding century, scholars have offered varying interpretations of *realia* as bearers of certain aspects of national distinctiveness. The word “*realia*” in its contemporary sense is defined adequately in a few books. Let’s consider, for instance, a book by Peter Newmark “More Paragraphs on Translation” [18]. He doesn’t give a definition of *realia* in our modern understanding. While he does use the term “*realia*” to describe cultural expressions of “social political” and “national institutional terms” that are quite similar to one another, he does not use the term to describe other sets of lexical units that are comparable. Originally a neuter, plural Latin adjective *realia* mean “material,” “real”. Eventually the word “*realia*” became a noun due to the influence of related lexical categories. For instance, “*realia* of European social life” refers to the tangible “objects and things” that have always been a part of human history. One of several definitions states that *realia* are cultural things made of material. The word “*realia*” is typically understood by scholars in the field of translation theory to refer to things that exist in the actual world. In terminology, related to them there are some deviations or nonconformities in the lexicon.

The suggestion of usage of the term “*realia*” was made by S. Vlahov and S. Florin [25]. The term has evolved to encompass various cultural and material aspects that influence the development of a language, including customs, traditions, habits, things, items, and others. Similar but missing lexical units in other languages give reason for the analysis of *realia* peculiarity. In the target language and culture, quite often there are no equivalent concepts that’s why such lexis is known as equivalent-lacking units. In many cases, they are also associated with lexical units that cannot be translated. Various *realia* classifications are acknowledged in modern philological science, depending on the criteria used.

Some researchers claim that realia might be categorized in such a way: geography, history, politics and society, ethnography, mythology, folklore, and everyday life. The authors of the book “Methods of teaching foreign languages and cultures: theory and practice” delved into many kinds of realia. To illustrate their point, in the section on culture, religion, and education, they cover topics such as literature, art, music, theater, cinema and others [7].

Foreign cultural terms were classified by renowned linguist Peter Newmark into the following categories: ecology (including flora, fauna, winds, and climate); material culture (including food, clothes, houses, towns, and transportation); social culture (including employment and leisure); organizations, customs, activities, procedures, or concepts (including subcategories such as artistic, religious, political, and administrative ones); gestures, and habits [18, p. 46].

Indeed, the word realia is increasingly found in a wide range of literature, but they also originated in fiction and popular culture. We all know that they stand for culturally distinctive units of speech, and that one of their primary functions is to disseminate knowledge about past and present cultures.

Language experts and scholars teaching other disciplines have long been interested in the topic of how culture, in its broadest sense, relates to the data it stores and expresses through the words and lexical units that make up language. The language of people reflects every facet of their lives, including their location, environment, history, social and political structure, scientific and artistic tendencies, and the availability of natural resources. So, it is possible to argue that every language is a cultural code for its own people, reflecting their history and values. There is a cultural component to the semantics of language units – words or lexical units – in every language that shows how tightly a language and culture are related. A variety of cultural elements can be reflected in these terms, most of which are realia words:

a) customs and traditions, that are constant part of the culture, ever-present. What we call “tradition” is actually a collection of rituals, patterns, models, abilities, and habits for practical and social tasks that have been handed down over for many generations. A social norm is an established and widely recognized pattern of behavior within a certain community, group, or civilization that is based on long-established stereotypes.

b) the routine culture of the home.

c) conduct, which includes body language, gestures, facial expressions, the spacing between speakers, and other standards of politeness.

d) a unique national perspective on the world, presenting the country’s unique mentality in terms of its thoughts and perceptions.

First and foremost, the term *realia* has two meanings in translation theory. First, everything that is unique to a certain people or nation is considered *realia*. Historical events, cultural artifacts, things, anthroponyms and toponyms, all fall under this category. The words and phrases used to describe all those things are known as *realia*. The term *realia* has gained popularity in translation and maintains its objective significance, despite the ambiguity surrounding its use in regard to both real-life items and the language marks that denote them. The fact that the phrase “language or lexical units indicating reality” is too lengthy for both writing and pronunciation is perhaps the most fundamental reason for its use.

Realia can be defined in a variety of ways, and we will explore a few more of them. The Merriam-Webster Dictionary defines “*realia*” as “things or activities used to relate classroom teaching to the real life of the peoples studied”[30]. which is a great application of the term. “*Realia*” is defined as “actual objects or pieces of writing, used to aid students in class” according to the Cambridge Dictionary. Wikipedia offers a more detailed explanation: *Realia* are words and expressions for culture-specific material things. They are objects from real life or real world, as opposed to theoretical constructs or fabricated examples. Linguistic pedagogy asserts that *realia* are facts about conditions in the country where the language is spoken. But to our mind, authors of the article mistakenly oppose them to grammar and vocabulary. Famous linguist and translator R. Zorivchak definition supports this idea. “*Realia*” refers to a “variety of factors, being studied by foreign linguistics, such as state structure, history and culture of the specific nation, linguistic communication between native speakers, etc., in terms of their reflections in the language,” claims R. Zorivchak [3, p. 97].

According to Joan Hall, “the units of national language, indicating unique referents which are peculiar to this linguistic culture and absent in the comparable linguistic cultural community” provides a slightly different meaning of *realia* [16, p. 123].

The term “*realia*” once was defined as any objects of material culture as opposed to abstract concepts. But to our mind, it should be outlined a bit differently: a variety of factors, the things of material culture serve as the basis for the nominative meaning of the word, this must include things like any country’s political structure, its history and culture, and the way native people communicate with one another, not only through language.

Being a part of reality beyond language, the object of *realia* has a wide definition that does not necessarily fit within the *realia*-word paradigm, even when applied to geographical contexts. As a unit of vocabulary, *realia* indicate how things and the people to whom they pertain take on a more concrete shape in language.

Bulgarian linguists S. Vlahov and S. Florin were the pioneers in conducting extensive research on the nature of realia. The researchers in the field of philology came up with the current meaning of this word. Words and phrases that denote things that are commonplace in one country's life (home, culture, historical and social development) but are foreign to another culture are called realia in their viewpoint. As lexical pieces that convey or supply historical and national significance, they do not have direct translations into other languages and necessitate a unique method of interpretation [25, p. 48].

Realia or culture-bound words can be classified according to the semantic fields, into five main groups: 1) ethnographic culture-bound words or realia (e.g. Irish stew, Pancake Tuesday, Pancake race, Morris men, bread-and-butter letter, penny for the guy, hot-dogging; jack-o'-lantern); 2) geographical realia (e.g. Tidelands, the Blizzard State, brash lot, bald eagle, land hog); 3) political and social realia (e.g. Stars and Stripes, Union Jack, pocket veto, the City – one of the major banking centers, center of trade and commerce); 4) realia connected with education, culture and religion (e.g. campus, eleven-plus, preliminary test, qualifying exam, day care, tabernacle, dime novel, happening); 5) onomastic realia (e.g., Bloody Mary, Martin Luther King, J.F.K. – John Fitzgerald Kennedy, Hadrian's Wall, Caledonia, Plymouth Rock). Strategies for translating words related to education and culture from English into another language should be a part of the research area.

Some academics and researchers use a slightly different system to categorize realia or culture-bound words:

1. Physical Geography

Landscape features: fjords, steppes, tornadoes, and tsunamis.

Place names associated with human endeavors include polder, the Highlander, Zaporizhian Cossack, Anzac (the Australian and New Zealand Army Corps), Coldstream Guards (whose name derives from the Scottish village of Coldstream).

Endangered species include the following: the Abominable Snowman, koalas, kiwis, tree kangaroos, sequoia trees, glacier bear and the Scottish wildcat.

2. Studies of human culture – ethnography

Everyday life: ale, alphabet soup, paprika, tartan, borsch, spaghetti, riazhanka, empanadas, cider, varenyky, sauna, kimono, sari, vyshyvanka, sombrero, jeans, woad, svytko, spencer, bermudas (shorts), lezhanka, igloo, bungalow, cab.

Jobs and education: barrister, carabinieri, concierge, solicitor, lawyer, coroner, naimyt, machete, bolas, alderman, magistrate, Carmelites, bachelor, aularian (student at Oxford), cantab (student at Cambridge), bard.

Art and culture: Ceilidh (Scottish dance), gopak (Kozak dance), tarantella, the Gay Gordons, Morris men dance, banjo, gong, minstrel, commedia dell'arte, harlequin, bard, kobzar, geisha, Santa Claus, chapel, werewolf, art nouveau (Jugendstil), vampire, Mormon, quaker, dervish, pagoda, synagogue – these are all cultural and artistic pursuits.

Ethnic characteristics: cockney, gringo, Yankee, zaporozhets, zapadenets, bogtrotter (the Irish) are all terms used to describe people.

Measures and money: units of measurement and currency include mile, kilometer, hectare, ounce, gallon, perch, hryvnia, penny, shilling, pound, dollar, hryvna, lira, peseta, agora, and greenback.

3. Society and politics

Administrative divisions: region, province, department, state, county, canton, principality, shire, favela, bidonville, arrondissement, souk, promenade.

Organs and functions: forum, Congress, Knesset, Verkhovna Rada, Folketing, senate, seim, bundes stag, chancellor, hetman, queen, tzar, shah, pharaoh, vizier, ayatollah, satrap.

Political and social life: clan, republic, kingdom, Uncle Sam, brinkmanship, Plaid Cymru, lobbying, landslide, lord, the Tories, the Whigs, bluebook, samurai, union jack, Sinn Fein, Magna Carta, Sich, fleur-de-lis, Slavophil, Ku Klux Klan.

Military realia: brigade, cohort, phalanx, arquebus, cuirassier, Bayraktar, Grey Eagle, Himars, Leopard, Iris-T, land-based missile.

According to the criteria classification, the majority of realia fall into one of four categories: ethnic, domestic, cultural, or historical.

But in fact, there is an additional substantial categorization of realia into five main groups:

- lexical units known as full or absolute realia, which are unique to a single language and culture. These are, for instance, proper names, which can include places, organizations, businesses, holidays, cuisine, clothing, mythology, literature characters, traditions, and others.

- partial realia. Sometimes they are referred to as false friends of translators, because they create a vocabulary that does not coincide completely. As lexical entities with cultural overtones and background information, their meanings overlap only to a certain extent.

- structural exoticism or structural realia.

- realia which have a mental equivalent but no linguistic counterpart.

- lexical units that have connotations which possess identical meaning.

Realia are often problematic for accurate translation, according to many philologists and scholars, because they have such a regional tone. Furthermore, we must not confuse realia with scientific language terms; the latter are reserved for usage in scientific writings and typically only

appear in other types of texts when achieving a very particular stylistic aim. To contrast, realia originate in fictional works and popular culture and are discovered in various text types. Particularly in fiction, realia are treasured for the exotic touch they give.

Separating the idea of term and realia is necessary, as we are trying to be precise. A nation's realia are words and phrases which are unique to that country's literature and media, deeply rooted in that nation's history and culture, and used frequently in that language but alien to speakers of other languages. For the sole purpose of naming a process, item, or phenomena, scientists have developed names devoid of any national connotation and originally connected to the scientific community. The striking resemblance between the two terms immediately draws the eye. In contrast to the majority of lexical units, these terms describe things with unambiguous definitions; ideally, they are explicit lexical units with no synonyms and often come from another language; yet some of these terms have limited subject importance. At the junction of these two categories, however, you'll find lexical units that cannot be easily defined or categorized as either terms or realia and select a handful that can neatly fit both – realia and terms.

Though the problem "how to render culture specific words in translation" is not completely new, it is still on the agenda. Realia can be translated using a variety of approaches, ranging from phonetic transcription to literal translation of the entire meaning. If we follow logic of Israeli researcher G. Toury, we may classify each of these terms along two spectrums: adequacy, which means being as near to the source as possible, and acceptability, which means being fully compatible with the target culture [23, p. 100]. Though various approaches to translating realia exist:

- The process of copying the word or lexical unit letter by letter, is known as transcribing. This is also called transliteration and describes the process of writing a word using a different alphabet from its original one (barrister, solicitor);

- Transcribing in accordance with the phonetic rules of the target language. As an example, tissue *Kashmir* in Hindi becomes *cachemire* in French;

- Producing a new word or calque; for example, the French word combination *marché aux puces* became the English one *flea market*;

- Forming a new word that is similar to the old one but with a regional accent, such as *muezzin* from the Arabic word *mu'adhdhin*;

- Replacing the original word with a different one that is similar enough to be relevant while still being derived from the parent language. As an example, *latte* (meaning milk in Italian) is a common international usage of the Italian word for a coffee containing drink;

- Generating a clear and unambiguous word or word combination, such as *Jewish temple* instead of *synagogue*;
- Using a more global term in its place, as *red wine* instead of French *Beaujolais*;
- Bringing into being an adjective to help the reader understand the setting of the realia as in *Argentine pampa*.

The issue of conveying ethnic and historical specificities and originality in translation of realia or culture-bound vocabulary units is a complicated one. Various approaches to resolving this problem have been proposed by researchers and linguists in recent times. Renowned academics A. Chesterman and L. Venuti proposed domestication and foreignization as two methods of translating realia. According to L. Venuti, every translator should look at the translation process through the prism of culture which reflects the source language cultural norms, and it is translator's task to convey them, preserving their meaning and their foreignness, to target language [24]. According to A. Chesterman foreignization approach of translation entails borrowing realia or locating straight into the target text rather than altering them. To be congruous with the standards of the target language, "culture-specific items (realia) are translated as target language functional or cultural equivalents" in domestication practice of translation [14, p. 98]. We cannot but mention M. Baker, who states that there are various strategies for translating realia, namely: 1) using a more common multinational word (superordinate) for the translation, 2) using neutral or unexpressive word, 3) translating with other culture substitution, 4) using a borrowed lexical unit or a loan word plus explication, 5) paraphrasing with the help of a relevant lexical unit, 6) paraphrasing with other, not related lexical units, 7) translating with omission or exclusion, and 8) translating by illustration or depiction [11].

Many other researchers (R. Zorivchak, 1989; Podolej, 2009; M. S. Zavoloka, 2020; I. Svider, 2021) give alike classification employing other terms : 1) transcription – the procedure of replicating the sound from the source/initial/original language lexical unit by means of the target/object language letters; 2) transliteration – the procedure of replicating the letters of the source/initial/original language by the target/object language alphabet letters; 3) transplantation – the procedure of conveying a source/initial/original language lexical unit to a translation/object language text without any transformations; 4) using calques – the procedure of translation by fragments, morpheme by morpheme, when either culture-bound lexical unit or realia is borrowed from another language loan calque or by literal translation, or when its additional meaning is transferred to the lexical unit with the same initial meaning in the target/object language (semantic calque); 5) semi-calques pattern – the procedure of

formation a new lexical unit in the target/object language – one part of it is structured of a word or a morpheme of the target/object language and another element is formed of a loan word or morpheme; 6) lexical related substitution – the procedure of translation when a source/original language realia is translated by a target/object language realia or by an object language non culture-specific lexical unit with a very similar meaning; 7) hyponymic translation or generalization – the procedure of substituting lexical units with a narrower sense with those of a more multinational or common meaning; 8) semantic neologisms constructing – the method of translating realia lexical units by creating new ones, when a translator applies a new word or phrase of his own, formed to resolve a problem in communication; 9) explanatory or descriptive translation – the procedure of unfolding, performing realia meaning comprehensively. Transliteration, transcription, transplantation, calques, and semi-calques are all methods of translation. Some researchers recommend using two or more translation techniques at once to avoid misunderstandings. This could include combining transcription or transliteration with explanation in comments within or after the text, in remarks or footnotes, or even joining hyponymic translation and transplantation. Of course, there are pros and cons to every strategy. There is no clear winner when it comes to translating realia from English into one's mother tongue. In any situation, understanding what role realia performs in a translated original text and how it influences the information being conveyed is of the utmost importance. Determining whether each context requires rendering of national connotation is also crucial, as well as determining whether the original text's author intended to culturally load certain elements of culture giving them status of realia lexical units.

Since various elements influence the accuracy of any given translation, translators must evaluate each approach independently to determine its acceptability and suitability. The type of translated text is one of these factors. Properly translated realia (according to G. Toury) add a touch of exoticism, a trait that is frequently prized in literature. Although the opposite priority used to be more prevalent in the past, adequacy is now more valued than acceptability for non-fiction in order to prevent any ambiguity or confusion that could arise from using a more neutral translation. The relevance and familiarity of the element of realia to the source culture and history is something that every philologist must consider and evaluate. If something is relatively prevalent in the original culture and history, then in a good translation it adds a foreign flavor that wasn't there originally (however this can be reasoned by saying that ordinary people won't read the original but the translation). On the other hand, if a realia element is highly valued in the original culture, readers of

the translated version will likely find it specific or unusual as well, unless the translator uses a more culturally neutral vocabulary. While deciding on a translation technique or method we should also keep in mind that some languages do not allow “foreignisms”. The translator’s realia may be alien to native speakers of such languages. It is common practice for some languages, like Italian, to incorporate borrowed lexical elements from other languages into their own lexicon. In contrast, speakers of other languages tend to be careful and even prudent with unfamiliar words. The French are a prime illustration of this kind of protectionism. Lastly, when deciding on acceptable and suitable translation methods, it is always important to consider the intended audience, who may differ from that of the initial source. If a translator thinks that a book is going to be read by expert chemists or by secondary school students, the names of a chemical molecules might be translated differently, in accordance with anticipations [23, p. 115].

Problems arise when a translator tries to verbalize realia, due to a divergent linguistic perspective position. The intrinsic value systems of different nations, as well as environmental and lifestyle variances separating them, contribute to this issue.

A thorough and accurate translation of the original text is essential for any translator attempting to decipher realia since it conveys and preserves information about language, history, society, and culture. The act of precisely and comprehensively expressing written material into another language is known as translation. A translator is expected to be an invisible “attendant and keeper” of the original text. An accurate rendering of a realia must convey the entire intent, tone, and style of the source material while being true to the original.

Conclusions. To sum up, it’s important to remember that language worldviews are both universal and uniquely national, reflecting the laws that have always been established by the inherent diversity of human life. Still, when something is verbally presented using a system of signs, methods, and strategies that are shared by everyone in a certain community, it reflects reality. Therefore, the worldview is reflected in a linguistic picture, and according to W. von Humboldt said, “every language indicating certain things, in reality, forms the whole picture of the world for those who speak it” [4, p. 57]. We should agree that realia are phenomena or objects of interest that are part of spiritual or material culture, ethnic-national traits, customs, traditions, and historical events and facts; they are also unique to a language and often do not have linguistic units or words-equivalents in other languages. Because of that, in other words realia might be called lexical units with national (cultural and historical), lingua national peculiarities. Not everything that can be

said in one language can be easily translated into another. The lexicons of different languages seem to suggest different conceptual universes. Objects of spiritual and material culture that represent a society's way of life and way of thinking are usually regarded as realia. There cannot be lexical units indicating other cultures' ideas if there are no related concepts or notions. Even when they are barely perceptible in the original text or language, translators often bring them to life as symbols of a different culture's national identity, strengthening their stylistic power. That is why translators' main task is to find lexical units of which all meanings, including the most culture and nation specific ones, can be described and compared (if not translated) in most precise and clarifying way. In other words, describing the new and unknown is as difficult as solving a problem. And we all are aware that it often makes translators' job meticulous and time-consuming.

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