

PECULIARITIES OF PARAGON NAMES TRANSLATION

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Paragon names are linguistic means which are culturally charged and reflect the system of values of a definite linguo-cultural community because their primary referents are considered to be prototypes, the best examples of certain qualities and/or actions, which allows paragon names to nominate these qualities and, as a result, to be used to characterize other subjects/objects. The set of paragon names is relatively unique for each culture which creates difficulties of their perception and translation by representatives of different linguo-cultural communities. It is important to find ways of paragon names translation which is the task of this article. The singled out types of paragon names, namely, individual, communal, national, and universal ones, demand different ways of their translation. As a result of the research the following translation models are offered: intact preservation of universal paragon names; preservation of universal paragon names with some additional comments in case of their polysemy; substitution of foreign paragon names (individual, communal, national) by corresponding paragon names from the language the text is translated to; omitting of paragon names unknown to a target culture and their substitution by other lexical means which denote the notion/quality a paragon name nominates.

Key words: *paragon names, linguo-cultural units, lexical gaps, referents, target and source cultures.*

Introduction. The present-day world is characterized by the integration tendency among countries. Globalization causes an acute necessity to conduct linguo-cultural research of linguistic means the results of which can facilitate and insure successful communication in all aspects of human activities. The underlying premise of linguo-cultural studies is the interconnection of language and culture. There is the close integrity of language and culture: culture is understood as what a certain society thinks and how it acts while language is a means of thinking, in such a way the language content is inseparably connected to culture [9, p. 194]; language is that factor which guarantees culture development [9, p. 223]. Moreover, there is a bilateral interdependence of language and culture where language habits partially create cultural reality and cultural values and beliefs partially form language reality [11, p. 232–233]. One of the linguo-cultural study aspects is the research of specific national elements inherent to a lexical system of a certain language and culture among which we find paragon names studies.

The topicality of the study is caused by the necessity to find a way to translate paragon names. Culturally charged paragon names demand certain models of their translation, which allow to reveal their meaning fully and preserve emotional, appraisive, and stylistic colouring.

The purpose of this article is to study linguo-cultural units of American English, namely paragon names, used in the American media discourse in the late 1990s the early 2000s and the problems of finding their corresponding Ukrainian counterparts when translated. Thus, to achieve the goal of the work the following objectives of the research were set: to define what paragon names are; to clarify different classes of paragon names; and to offer the models of their translation.

Methods. The main methods used in the work are qualitative analysis which allows to see what paragon names mean in various contexts, prototype semantics analysis which helps to explain the ability of paragon names to characterize other subjects/objects, and comparative and contrasting analysis which show which models of paragon names translation serve best.

Paragon names is a discourse variation of proper nouns which nominate the qualities of people, places, and objects as a result of reference change and denote characteristics of other people, places, and objects in comparative constructions [6, p. 4].

The potential of paragon names to characterize other subjects, objects and events is caused by their prototype status: a definite linguo-cultural community considers the referents of the paragon names to be cultural gold standards of actions and qualities. This allows paragon names to act as a contracted metaphor and be a symbol of a certain notion or event [5, p. 171].

Paragon names are classified by their usage sphere. They are subdivided into individual, communal, national, and universal [6, p. 14]. Individual paragon names are the names of some phenomena which are of cognitive, emotional and axiological importance for one definite person [2, p. 25]. Communal paragon names are used by an average representative of some age, society, confession, profession or any other group [4, p. 27–28; 5, p. 173; 7, p. 108; 8, p. 287–288], for ex., in an American media discourse the name of the pop-art artist *Andy Warhol* is a paragon name among professional artists. National paragon names are known to any representative of a national linguo-cultural community, for ex., *Johnny Appleseed* – is a character from American folklore who started a great number of apple trees all over the USA [6, p. 130] Universal paragon names are known to any person [5, p. 173–176], for ex., *Jesus*. Communicators possess the bulk of common knowledge of different social layers partially or completely [1, p. 68], that is why their vocabulary can include paragon names of various kinds – individual, communal, national, and universal.

When contrasting lexical systems of different languages lexical gaps or holes can be found. The reason for such lacunae is experience incompleteness or, on the contrary, over-cluttering of one of the linguo-cultural communities [3, p. 99–100]. It is the usage sphere of paragon names which creates difficulties in their translation, because individual, communal, and national paragon names can be unknown for an interpreter/translator as a representative of a different linguo-cultural community. The translation of paragon names is not limited to the subtleties of their correct transcription, transliteration, or calquing. The meaning of names, namely reference to their original primary referent, its qualities and closely related events, is the most challenging for translation. The successful translation depends on the ability of an interpreter/translator to see what character trait, appearance feature, or behavior pattern a paragon name denotes in each case.

Depending on how well the representatives of a target culture (the one into which language paragons names are translated) know paragon names from a source culture (the one paragon names originated from) the following types of paragon names translation are singled out: 1) paragon names are preserved intact in the translation, 2) paragon names are preserved in the translation with accompanying comments in or after the text, 3) paragon names from the source culture are substituted by the corresponding paragon names from the target culture, 4) paragon names are omitted in the translation and substituted by a lexeme which denotes the notion/quality a paragon name nominates [10, p. 136–137].

In case of universal paragon names translation and coincidence of key lexical meaning of paragon names in both target and source cultures paragon names are preserved intact in the translation, for ex., *But we didn't see the Judas in our midst, who sold us for 20 pieces of gold* (19, p. 4 B) – *Проте ми не помічали Іуд серед нас, які продають нас за 20 срібних монет.*

Paragon name *Juda* is of a biblical origin and serves as a universal tag for labelling betrayal and traitors that is why it does not demand extra explanations when translated.

In case of polysemy paragon names are translated with some additional in/after-the text comments which allow to specify the exact seme of the paragon name activated in the text, for ex., *Angelina Jolie doesn't want to be the Mother Teresa of Hollywood. "I just want to help end poverty", says Jolie. The actress said her involvement in charity work is something she had to do* (16) – *Анжеліна Джолі не хоче бути благодійною мамір'ю Терезою. «Я просто хочу допомогти покласти край бідності», – каже Джолі. За словами актриси? її участь у благодійній діяльності є вимушеною.*

In the example above a paragon name *Mother Teresa* represents only one of the multiple traits of its primary referent – charity – by which it characterizes a person nominated by a proper name *Angelina Jolie*: Angelina Jolie does not want to be a Hollywood lady who completely dedicates her life to charity and care of the sick and the poor, the actress just participates in activities of that kind [6, p. 22]. Additional comments in the form of an adjective *благодійний* (charitable) used in the text of the translation allows to identify the exact meaning of the paragon name.

Polysemy of paragon names is revealed in different contexts and demands extra explanations done in the translation, for ex., <...> *a cinnamon bun that many believe looks like Mother Teresa* (17) – *На думку багатьох, булочка з корицею має вигляд старої монахині матері Терези.*

In this example the paragon name *Mother Teresa* nominates a different feature of the initial referent – the appearance of the nun, which is specified by the nominal phrase *стара монахиня* (an old nun) in the translation.

When a paragon name in the target culture denotes some feature more frequently than a paragon name from the source culture the latter should be substituted in the translation by a more known and significant for the recipient, for ex., *So one kid will grow up to be a great blackjack dealer and the other the next Claude Monet* (14, p. 35) – *Отже, одна дитина виросте видатним гангстером, а інша – Малевичем.*

A paragon name *Claude Monet* nominates a famous artist, a founder of the impressionism trend in art [12, p. 343]. It still can be substituted by a paragon name *Каземір Малевич* (Kazemir Malevich) which is closer to a Ukrainian recipient and also means “a talented artist”.

The absence of a paragon name in the target culture demands picking up a lexeme which denotes the quality/action nominated by this paragon name as a result of which the name will be omitted, for ex., *It's a necessary battle, and we have no need of negotiation and appeasement; this is no time for a Chamberlain* (15, p. 27) – *Ця битва необхідна, нам не потрібні переговори та політика умиротворення, зараз не час для мирних дій.*

A paragon name *Chamberlain* denotes the peace-making attitude of the British Prime Minister N. Chamberlain (1937–1940) to fascist dictators Mussolini and Hitler when Chamberlain signed the Munich agreement with them in 1938, but it still didn't prevent the participation of the UK in WW2 [18]. This name is closed for an average Ukrainian recipient and requires an extra descriptive explanation done with the help of the nominative phrase *мирні дії* (peaceful actions).

The results and discussion. As a result of the research the models of paragon names translation are found out. The counterparts of paragon names can be represented by universal paragon names from the source culture, paragon names from the target culture with the closest meaning to the paragon names under translation, other lexical means in case of paragon names gaps, and additional comments when the translated paragons names are polysemic.

Conclusions and perspectives. Summarizing the findings, it is necessary to state that paragon names are linguo-cultural units difficult for translation. The following translation models of paragon names help to restore and preserve their lexical meaning in the target culture: 1) intact preservation of universal paragon names; preservation of universal paragon names with some additional comments in case of their polysemy; 2) substitution of individual, communal, national paragon names from the source culture by corresponding paragon names from the target culture; 3) omitting of individual, communal, national paragon names unknown to a target culture and their substitution by other lexical means which denote the notion / quality a paragon name nominates.

Further linguistic studies of paragon names are necessary to establish a list of the same paragon names in different languages to see if they denote the same or different primary referent features nominated by the name in different cultures. It is also presently topical to find counterparts of paragon names which do not coincide in target and source cultures, but denote the same qualities or actions.

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Т. В. МАКГАУЕН. ОСОБЛИВОСТІ ПЕРЕКЛАДУ ПРЕЦЕДЕНТНИХ ІМЕН

Актуальність. Актуальність дослідження вмотивована недостатньо повним систематичним описом способів перекладу прецедентних імен, які становлять складнощі для перекладача як носія іншої мови та культури.

Мета. Метою статті є розкриття поняття прецедентних імен, їхніх культурологічних особливостей та аналогів у мові перекладу на основі американського медіадискурсу кінця ХХ початку ХХІ століть. Для досягнення мети були поставлені такі завдання: зробити огляд особливостей публіцистичного стилю, з'ясувати його функції, розкрити емоційно-експресивний аспект публіцистичного стилю, схарактеризувати лексичні та семантичні особливості сучасних англійських текстів публіцистичного стилю та визначити частоту їх використання.

Методи дослідження. Для відбору фактичного матеріалу застосовано метод безперервної вибірки та прототипової семантики, кількісний і компаративний методи.

Результати дослідження. У статті окреслено моделі перекладу прецедентних імен, а саме виокремлено принцип їх перекладу, базованих на ступені відомості прецедентного імені комунікантам. Відповідниками прецедентних імен у мові перекладу постають універсальні прецедентні імена, спільні й для мови-джерела, і для мови перекладу, прецедентні імена, найближчі за значенням до їхніх відповідників у мові-джерелі, інші лексичні засоби за умови лакунарності прецедентних імен та додаткові коментарі перекладача при полісемії прецедентних імен.

Висновки та перспективи. Результати, отримані в ході дослідження, довели, що прецедентні імена є важкими для перекладу з огляду на їхню лінгвокультурологічну природу. Описані моделі перекладу дають змогу розкрити їхні значення: 1) збереження форми та значення універсальних прецедентних імен із додатковим коментарем у разі їхньої полісемії, 2) заміна національних прецедентних імен із мови-джерела відповідними за значенням національними прецедентними іменами в мові перекладу, 3) опускання прецедентних імен, закритих для носіїв мови-перекладу, та їх переклад іншими лексичними засобами, що розкривають еталонну ознаку імен.

Перспективи подальшого дослідження можуть стосуватися виокремлення однакових прецедентних імен у різних мовах для виявлення збігу / відмінностей еталонних ознак первинного референта імен та позначення однакових якостей / дій різними прецедентними іменами в порівнюваних мовах.

Ключові слова: прецедентні імена, лінгвокультурологічні одиниці, лексичні лакуни, референти, культура-джерело та цільова культура.

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