

# ПРОБЛЕМЫ ХУДОЖЕСТВЕННОГО ПЕРЕВОДА



Материалы Международной  
научно-практической конференции

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ИННОВАЦИЙ РЕСПУБЛИКИ УЗБЕКИСТАН

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им. З.М. БОБУРА

# **ПРОБЛЕМЫ ХУДОЖЕСТВЕННОГО ПЕРЕВОДА**

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**Methods of translating Turkish non-equivalent vocabulary into Russian and English (on the material of the translations of Orhan Pamuk's novel "İstanbul. Hatıralar ve şehir")**

*Abstract. This article discusses in detail the problems of translating non-equivalent vocabulary from Turkish into Russian and English. Speaking about the concept of non-equivalence, the author gives references to the works of famous linguists. The article examines in detail morphological gaps, which are a type of lexical gaps that are understood as the absence of direct lexicalization for a particular concept. As examples of non-equivalent vocabulary, the author considers various historicisms, archaisms, slang and phraseological units, etc. Speaking about possible options for translating non-equivalent vocabulary, the author notes that in many cases complex concepts covered by Turkish words should be represented by different methods of translation into English and Russian, usually applying such methods as rephrasing, transcription, descriptive translation, tracing, etc. Drawing conclusions, the author notes that in almost all complex cases, the search for equivalence or translation using equivalence is not necessarily the best strategy.*

*Key words: methods of translation, Turkish, English, Russian, Orhan Pamuk, non-equivalent vocabulary.*

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**Способы перевода турецкой безэквивалентной лексики на русский и английский языки (на материале переводов романа Орхана Памука «Стамбул. Воспоминания и город»)**

*Аннотация. В данной статье подробно рассматриваются проблемы перевода безэквивалентной лексики с турецкого на русский и английский языки. Говоря о понятии неэквивалентности, автор ссылается на работы известных лингвистов. В статье подробно рассматриваются морфологические лакуны, представляющие собой разновидность лексических лакун, под которыми понимается отсутствие прямой лексикализации у того или иного понятия. В качестве примеров безэквивалентной лексики автор рассматривает различные историзмы, архаизмы, сленговые и фразеологические единицы и др. Говоря о возможных вариантах перевода безэквивалентной лексики, автор отмечает, что во многих случаях сложные понятия, охватываемые турецкими словами, следует представлять разными способами перевода на английский и русский языки, обычно применяя такие приемы, как перефразирование, транскрипция, описательный перевод, калькирование, и т. д. Делая выводы, автор отмечает, что практически во всех сложных случаях поиск эквивалентности или перевод с использованием эквивалентности не обязательно является лучшей стратегией.*

*Ключевые слова: приемы перевода, турецкий, английский, русский, Орхан Памук, безэквивалентная лексика.*

In the process of translating a text, the translator has to deal with not only a set of certain graphic symbols and signs, but directly with information that reflects historical features, culture and way of life of the people. The lexemes reflecting the national flavor of the source language (SL) are not always have matches in the target language (TL). Therefore, such words and phrases require special attention.

The results of our work are based on the data of the translation of the vocabulary characteristic for Turkish culture into Russian and English. This explains the relevance of the undertaken research.

The aim of the study is to determine ways and means of transferring non-equivalent vocabulary of a national-cultural nature, in particular realities, from Turkish into Russian and English. To achieve this goal, it is supposed to solve a number of tasks: 1) to identify a layer of vocabulary that has no equivalents in the Russian and English languages; 2) to classify this layer of vocabulary; 3)



describe the options for translating lacunar vocabulary of a national-cultural nature and the identified transformations, if any.

The methodological basis of the research is descriptive, comparative, contextual and semantic analysis.

Many linguists and translators have dealt with the issues of transferring non-equivalent vocabulary, since this class of vocabulary is an integral part of the conversation about the equivalence and adequacy of translation [1-6].

Many of the authors who talk about non-equivalent vocabulary give approximate, incomplete definitions, noting only one feature, one or another type of this class, using unequal terms to denote them. Most often in the literature there are the terms "non-equivalent vocabulary" and "exotic vocabulary" or "exoticisms".

For some authors, the group of non-equivalent vocabulary includes words denoting foreign realities, such as features of the state system, way of life, customs, etc. [4, c.47]. Others interpret non-equivalent vocabulary excessively broadly, referring to its number of events in the social and cultural life of the country, public organizations, customs and traditions, etc.

The term non-equivalent vocabulary is often identified with the concept of reality. So, A.D. Schweitzer refers to this category as "lexical units that serve to designate cultural realities that do not have exact matches in another culture" [10, p. 108]. G.D. Tomakhin ties non-equivalent vocabulary to realities, characterizing the former as "words that serve to express concepts that are absent in a different culture" [9, p.5].

Ya.I. Retsker defines non-equivalent vocabulary as "the designation of the realities that are characteristic of the country of the source language and alien to another language and other reality" [8, p.58]. However, this approach narrows the concept of non-equivalent vocabulary and reduces it to a group of words that have national cultural specifics and are tied to objects of material culture.

L.S. Barkhudarov understands non-equivalent vocabulary as "lexical units (words and set phrases) of one of the languages that have neither full nor partial equivalents among the lexical units of another language" [1, p.94].

According to E.M. Vereshchagin, non-equivalent lexical concepts are defined as "the content plan of which cannot be compared with any foreign lexical concept" [2, p.17]. At the same time, speaking of lexical concepts, the discrepancy between the semantic parts, as elementary concepts that unite them, of a common concept for them, is meant [2, p.15].

The clearest distinction is made by S. Vlahov and S. Florin. Scientists come to the conclusion that non-equivalent vocabulary are lexical (and phraseological) units that do not have translation equivalents in the target language. For realities, researchers take words (and phrases) that name objects that are characteristic of the life of one people and alien to another; being carriers of national and/or historical flavor, they, as a rule, do not have exact

matches (equivalents) in other languages, and, therefore, cannot be translated “on a general basis”, requiring a special approach [4, p.42-47].

Thus, the concept of non-equivalent vocabulary is including realities as a class. Scientists also note the constancy of realities, regardless of the presence or absence of a constant equivalent in the target language, while vocabulary within a pair of compared languages can be considered non-equivalent [4, pp. 42-43].

Scientists distinguish several layers of vocabulary, characterized as non-equivalent. L.S. Barkhudarov refers to them 1) proper names, geographical names, names of institutions and organizations; 2) realities; 3) random gaps [1, p. 94-95]. Non-equivalent vocabulary of a national and cultural nature is of special interest for our study. Speaking about untranslatability, A.D. Schweitzer identifies two of its levels: linguistic untranslatability, which includes the issues of rendering jargon, dialectisms, barbarisms, puns, speaking names, associations of verbal images, grammatical categories that are absent in the target language, and cultural untranslatability, which includes realities [10, p.101-109]. Considering realities, S. Vlahov and S. Florin note that the composition of non-equivalent vocabulary includes actually non-equivalent words (“units that for one reason or another do not have lexical correspondences in the target language” and, like terms, devoid of connotations), realities partially go beyond the limits of non-equivalent terms, interjections and onomatopoeia, exoticisms, abbreviations, appeals, deviations from the literary norm; proper names and phraseological units [4, p.9 - 43].

The most common way for the emergence of non-equivalent vocabulary is in a natural way, as a result of folk word creation. It is firmly connected with the life, history and culture of the people.

In Russian and foreign linguistics, there are several classifications of realities. However, for a specific practical analysis of the translations of Orhan Pamuk's novel “İstanbul. Hatıralar ve şehir” [7, 11-12] into Russian and English it is preferable to resort to a laconic classification of the realities of G.D. Tomakhin.

G.D. Tomakhin gives the following classification of realities, subdividing realities into two levels: 1) lexical: a) local (names of local attractions, jargon), b) temporary (neologisms, historicisms, archaisms), c) onomastic realities (toponyms, anthroponyms, names of works of literature and art, state and public institutions); 2) aphoristic (quotes, phraseological units). According to the ways of expression, the author divides the realities into: individual words and abbreviations, phrases, sentences [9, p. 5–10].

S. Vlahov and S. Florin classify realities in accordance with their subject (geographical, ethnographic, socio-political realities), local (in the plane of one language, in the plane of two languages), temporal and translation division [4, p. 47-78].

Systematization of the previously described classifications allows us to make an attempt to offer our own version of the division of realities into the

following groups, which can be found both in the English and Russian translations of Orhan Pamuk's novel "İstanbul. Hatıralar ve şehir":

Toponyms: Manisa, Gördes, İzmir, Anatolia, Göksu, Bosphorus, Heybeliada, Erzurum, İstanbul, Brezilya.

Streets, districts, etc.: Nişantaşı, Cihangir, Şişli, Topkapı Palace, Dolmabahçe, Yıldız, Faik Bey Mansion, the Crown Prince Yusuf İzzeddin Pasha Mansion, Teşvikiye Avenue, Kuruçeşme, Osmanbey, Harbiye, Maçka, Tünel, Tepebaşı, Zeyrek, Fatih, Galata, Üsküdar, Küçüksu, Kanlıca, Rumelihisarı, Bebek, Kandilli, Emirgan, Arnavutköy, Akıntı Burnu, Sariyer, Aşıyan Cemetery, Defterdarburnu, Pera, Ortaköy, Beyoğlu, Beşiktaş, Tophane, Eyüp, Yeşilçam Street, Beyazıt, Edirnekapı, Balıklı, Samatya, Fener, Haydarpaşa, Babıali.

Names of the inhabitants: İstanbullu.

Person's name: Pamuk, Aydın, Özhan, Esmâ Hanım, Şadiye Sultan, Emine Hanım, Mehmet.

Names of historical, public, political figures, writers, etc.: Selim III, Mahmud II, Sultan Abdülhamit, Mehmet the Conqueror, Ahmet Hamdi Tanpınar, Hatice Sultan, Atatürk, Adnan Menderes, Şevket Rado, Yahya Kemal, Namık Kemal, Reşat Ekrem Koçu, Süleyman the Magnificent, Evliya Çelebi, Ara Güler.

Names of gods and mythological creatures: Gül-Peri.

Historical facts and events: Russian-Ottoman war, Salacak murder.

Religious and cult realities: Sufi, Allah, türbe, the Mevlana.

Geographic terms (winds): İodos.

State structure, political activity of the country: The Ottoman Empire.

Money: kuruş, akçe.

Everyday realities (food, drinks, clothes, shoes, household appliances): rakı, alaturka, yalı, köşk, simit, bezelye, cemaat, dolmuş, hamam, meyhane, falaka, köfte, döner, darülfünun, börek, boza, muhallebi.

Works of literature and art: Dede Korkut, Karagöz shadow theatre, Divan poetry, şehrîngiz.

Holidays: Kurban Bayramı, Şeker Bayramı.

Names of magazines, newspapers: Hayat, Cumhuriyet, Hürriyet.

Occupation, profession, etc.: grand vizier, pasha.

Feelings: hüzün, huzn, hazen.

Besides, there are some realities which can be found only in Russian translation of the novel, while in English translation they got their English equivalents. For instance, кавук, чаршаф, сурнаме, Капалычаршы, ифтар.

According to this classification, a significant number of both onomastic realities and realities transmitted by appellative vocabulary are allocated in the novel. However, onomastic realities prevail. In total, we identified about 200 realities. Of these, 150 lexical units belong to onomastic realities, and 50 to appellative vocabulary.

The following ways of translating non-equivalent vocabulary are used in the translations of Orhan Pamuk's novel "İstanbul. Hatıralar ve şehir" into English and Russian:

Transliteration or transcription (full or partial): *yalı* (Rus. *ялы*; Eng. *yali* or *yalı*), *akçe* (Rus. *акче*; Eng. *akche*), *kuruş* (Rus. *куруш*; Eng. *kurus*), *lodos* (Rus. *лодос*; Eng. *lodos*), *paşa* (Rus. *паша*; Eng. *pasha*), *Kapalıçarşı* (Rus. *Капалычаршы*), *çarşaf* (Rus. *чаршаф*), etc.

Tracing: *Kapalıçarşı* (Eng. *Grand Bazaar*), *Gül-Peri* (Rus. *фея роз*, Eng. *Rose Nymph*) etc.

Hyponymic way of translation: *abla* (Rus. *старшая сестра*), *dolmuş* (Rus. *маршрутное такси*, Eng. *shared taxi*), *sadrazam* (Rus. *великий везирь*, Eng. *Grand vizier*), etc.

Descriptive way of translation: *Yalı* - a mansion, on the seashore and having its own pier; *Sipahi* - warriors - riders, a kind of nobles of the Ottoman Empire, who lived on income from land or other property that they received for their service; *çarşaf* (Rus. *чаршаф*) - a veil of a Muslim woman.

As for *Kapalıçarşı*, the ways of translation are different; in English it is tracing while in Russian it is transliteration. Another example of different ways of translation used is *çarşaf* – into English it is translated as a special scarf for women, while into Russian it is transmitted not only as a transliterated term but is also provided with a special commentary.

M. Sharov's translation into Russian, as well as M. Freely's translation into English, is a complete translation of the original. It clearly traces the entire plot, gives an exhaustive number of explanations and comments. Translation conveys a huge amount of non-equivalent vocabulary, and at the same time gives the reader a lot of background, cultural knowledge. The peculiarity of the translation is that the translation conveys in one way or another the entire non-equivalent vocabulary of the original, namely 200 units. This is the fundamental practical value of the work. M. Sharov uses mainly transcription (transliteration) in combination with a descriptive method of translation, through footnotes. In this version of the translation, there are 96 of them.

As for the translation by Maureen Freely, the translation is mainly transliterated and transcribed, while the names of geolocations are preserved unchanged, in the form in which they are present in the original text in Turkish. These are all the names of streets, mansions, palaces, districts of Istanbul. The same can be traced in the names of people. The peculiarity of its translation is that the descriptive translation is completely absent, and some realities such as *türbe* and *dolmuş* are provided with a translation into English in brackets, as tomb and shared taxi, respectively. Another peculiarity is in the usage of two different equivalents of the Turkish word *yalı*. Several times within the translated work this word is transliterated into *yali*, and only a few times it is not changed and is presented like in the original text as *yalı*.

Thus, we considered the concept of non-equivalent vocabulary and, having generalized the previous classifications, divided it into groups. In the work, we dwelled in more detail on the issue of transferring non-equivalent vocabulary, in particular, on the features of the translation of realities. We also divided this layer of vocabulary into groups in accordance with conceptual areas, origin, degree of distribution, formal structural expression and distribution in time. We singled out the methods of conveying the realities characteristic of our parallel texts and examined the grammatical transformations observed when they were translated into Turkish.

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