UDC 81'373.2'373.612.2'25:165.194

CULTURAL IDENTITY OF PRECEDENT NAMES
AS A FACTOR OF COGNITIVE EQUIVALENCE IN TRANSLATION

O.V. Rebrii, G.V. Tashchenko
(V.N. Karazin Kharkiv National University, Ukraine)

O.V. Rebrii, G.V. Tashchenko. Cultural Specifics of Precedent Names as a Factor of Cognitive Equivalence in Translation. The article aims at establishing cultural and cognitive factors influencing the translation of precedent names (PNs). As a prototypical means of conveying firmly established meanings, PNs reveal cognitive mechanisms of expressing the most relevant values through metaphors. Functioning both at the linguistic and cognitive level, PNs accumulate characteristics of stereotype, prototype, metaphor and intertext jointly forming the concept of precedence which determines the degree of cognitive equivalence in case of PNs translation. We claim that cognitive equivalence is the principal criterion for successful PNs rendering since it allows for maximum possible correspondence of the meanings the author embodied in the name and those actualized in the mind of the target reader. The highest degree of cognitive equivalence correlates with preservation of all the elements of precedence, though some of them may be sacrificed to ensure integrity at the level of the entire message. Differences in conceptualizing reality by various cultures lead to discrepancies in the perception of certain phenomena or even loss of precedence inherent in a name when transferred to the target culture. Whether consciously or unconsciously, the translator attempts to establish the scope of PNs use both in the source and target cultures. Proceeding from the cultural status of PNs, (s)he seeks to anticipate if a direct equivalent of the original name invoke the image intended by the author. If in the receiving culture, a PN appeals to a different meaning not established as the prototype of the necessary quality or does not actualize any image, the translator uses transformations aimed at compensating the lack of background knowledge for a potential reader. The degree of transformations the translator resorts to depends heavily on the cleavage between the source and target cultural environment and, consequently, the meanings PNs will communicate for the readers of the original and the translation. The strategies translators employ in literary translation support the hypothesis of the research concerning the interrelationship among the cultural identity of PNs, methods of their translation and the degree of cognitive equivalence achievable against the background of culture-specific constraints.

Key words: cognitive equivalence, metaphor, precedence, precedent name, source culture, target culture.

О.В. Ребрій, Г.В. Тащенко. Культурна приналежність прецедентних імен як чинник когнітивної еквівалентності при перекладі. Дослідження має на меті встановити культурні та когнітивні чинники, що впливають на переклад прецедентних імен (ПІ). Як прототиповий засіб передачі усталених смислів, ПІ відображають когнітивні механізми вираження найважливіших цінностей через метафору. Функціонуючи як на лінгвістичному, так і на когнітивному рівні, ПІ накопичують характеристики стереотипу, прототипу, метафори та інтертексту, які сукупно утворюють поняття прецедентності, що безпосередньо визначає рівень когнітивної еквівалентності при перекладі ПІ. На нашу думку когнітивна еквівалентність є основним критерієм успішної передачі ПІ у перекладі, оскільки вона забезпечує максимально можливу відповідність між значенням, що заклав у відповідне ім'я автор, та тим, що воно актуалізує у свідомості цільового читача. Найвищий рівень когнітивної еквівалентності спостерігається за збереження усіх компонентів прецедентності, хоча деякими з них іноді доводиться пожертвувати, щоб забезпечити цілісність на рівні всього повідомлення. Відмінності у концептуалізації дійсності різними культурами призводять до розбіжностей у сприйнятті певних явищ або навіть до втрати прецедентності при перенесенні імені до цільової

культури. Перекладач, свідомо або несвідомо, намагається встановити обсяг використання імені у вихідній та цільовій культурі. На основі культурологічного статусу ПІ він прогнозує, чи викликатиме прямий еквівалент оригінального оніму ментальний образ, який передбачався автором. Якщо у приймаючій культурі ПІ апелює до іншого значення; якщо воно не встановилося як прототип потрібної характеристики або не актуалізує жодного образу, перекладач вдається до трансформацій, спрямованих на компенсацію відсутніх фонових знань у потенційного цільового читача. Обсяг трансформацій, що застосовуються перекладачем, значною мірою залежить від ступеню між вихідним та цільовим культурним середовищем, а як наслідок, і значеннями, що ПІ передаватиме для читача оригіналу та перекладу. Стратегії, до яких перекладачі вдаються у художньому перекладі, підтверджують гіпотезу дослідження про взаємозалежність між культурною приналежністю ПІ, способами їхнього перекладу та ступенем когнітивної еквівалентності, якого можна досягти на тлі обмежень культурологічного характеру.

Ключові слова: вихідна культура, когнітивна еквівалентність, метафора, прецедентне ім'я, прецедентність, цільова культура.

А.В. Ребрий, А.В. Тащенко. Культурная принадлежность прецедентных имен как фактор когнитивной эквивалентности при переводе. Цель исследования состоит в том, чтобы установить культурные и когнитивные факторы, влияющие на перевод прецедентных имен (ПИ). Как прототипическое средство передачи устойчивых смыслов, ПИ отражают когнитивные механизмы выражения важнейших ценностей через метафоры. Функционируя как на лингвистическом, так и на когнитивном уровне, ПИ накапливают характеристики стереотипа, прототипа, метафоры и интертекста, которые образуют понятие прецедентности, определяющее уровень когнитивной эквивалентности при переводе ПИ. По нашему мнению когнитивная эквивалентность является основным критерием успешной передачи ПИ, поскольку она обеспечивает максимально возможное соответствие между значением, которое вложил в определенное имя автор, и тем. Которое оно актуализирует в сознании целевого читателя. Самый высокий уровень когнитивной эквивалентности наблюдается при сохранении всех компонентов прецедентности, несмотря на то, что некоторыми из них приходится жертвовать, чтобы обеспечить целостность на уровне всего сообщения. Различия в концептуализации действительности различными культурами приводят к расхождениям в восприятии определенных явлений или даже к потере прецедентности при переносе имени в целевую культуру. Переводчик, сознательно или несознательно, пытается установить широту использования имени в исходной и целевой культуре. На основе культурологического статуса ПИ он прогнозирует, сможет ли прямой эквивалент оригинального онима вызвать ментальный образ, предусмотренный автором. Если в принимающей культуре ПИ апеллирует к другому значению, не установилось как прототип нужной характеристики либо не актуализирует какого бы то ни было ментального образа, переводчик прибегает к трансформациям, направленным на компенсацию недостающих фоновых знаний у потенциального читателя. Объем трансформаций, применяемых переводчиком, во многом зависит от степени расхождений между исходной и целевой культурной средой, а как следствие, и значениями, которые ПИ будут передавать для читателя оригинала и перевода. Стратегии, к которым прибегают переводчики в художественном переводе, подтверждают гипотезу исследования о взаимозависимости между культурной принадлежностью ПИ, способами их перевода и степенью когнитивной эквивалентности, которой можно достичь на фоне ограничений культурологического характера.

Ключевые слова: исходная культура, когнитивная эквивалентность, метафора, прецедентное имя, прецедентность, целевая культура.

1. Introduction

The cognitive direction within Translation Studies is rapidly gaining popularity at the moment drawing scholars' attention to those linguistic phenomena which disrupt more or less automatized course of translation process due to the simple fact that mental images they invoke in the translator's mind vary considerably from nation to nation. Here obviously belong the so called 'precedent names' (hereinafter – PNs) that convey figurative in their nature culture-specific meanings providing an opportunity to trace the most significant features of their corresponding

culture. The complex of precedents created by the interacting cultural environments allows for comparing the most fundamental values and ways of their verbalization.

Our study was conducted within an interdisciplinary approach to the translation of PNs which seeks to account for their cognitive, cultural and discursive specifics. We analyse PNs as onyms embodying axiologically, emotionally and aesthetically relevant images for the representatives of a certain linguistic community. In our research, we focus on the cognitive and cultural factors influencing PNs translation as well as the concept of precedence as the criterion of their successful interlinguistic representation.

The research is aimed at integrated translatological coverage of PNs based on linguistic, cognitive and cultural characteristics of their formation and functioning in the literary discourse.

2. Theoretical background

The study is based on 1211 PNs selected from the English-language literary works of the 20th–21st century and their Ukrainian equivalents. The interdisciplinary nature of the research requires such methods as comparative analysis of the original and the translation, analysis of the context and conceptual analysis, cognitive modeling, classification method, etc.

The phenomenon of PNs has been widely investigated in numerous scientific papers dealing with different types of discourse – from politics to literature. However, in terms of Translation Studies, they were mostly considered as one of manifestations of intertextuality, therefore, their translatological perspective was limited to the analysis of standard methods and transformations used for their interlinguistic rendering without taking into account underlying cognitive specifics.

The PNs are represented by different categories of proper names more or less familiar to the representatives of a certain culture, language professional / social / ethnic group, etc. Nevertheless, the referential function related to a unique object loses its significance in discourse where precedent meanings are acquired. PNs operate as paragons of certain qualities firmly associated with the original bearers of the corresponding names, they can also become a trigger which unfolds entire precedent situations. Both the use and interpretation of PNs are based on shared culture-specific associations arising in the minds of the author and the reader alike. However, cross-cultural contacts in translation lead to asymmetry in perception and verbalization of the relevant phenomena which causes a need for establishing cognitive-type of criteria for PNs successful translation.

Generally, the quality of translation is determined via the degree of its equivalence to the original. Meanwhile, the concept of equivalence has evolved with time growing from purely denotative equivalence at the linguistic level to functional equivalence at the pragmatic level and then cognitive equivalence at the level of mental images actualized in the minds of source and target texts recipients. Though the concept of cognitive equivalence is relatively new to Translation Studies, it is of paramount importance for investigating PNs. Cognitive equivalence is defined as "the (temporary) result of a comparative cognitive process involving two texts and their respective reception, simulated in the minds of translators during translation activity" [Sickinger 2017: 226].

The meanings of linguistic units are viewed as "*conceptualizations* of fragments of reality" [Lewandowska-Tomaszczyk 2010: 2], however "(h)uman beings do not interact directly with the world; the interaction is mediated by an elaborate network of mental models in human minds" [Sickinger 2012: 128]. Consequently, the discourse reflects not the reality itself but the way it is represented in the minds of a particular culture representatives. While interpreting and reproducing the original message, "the translator actualizes the meaning encoded in the linguistic surface of the ST in the form of a mental simulation" [Sickinger 2017: 223]. S/he disengages from the linguistic level of the text viewing the words as a means to "access to complex structured packages of stereotypical knowledge" [Lewandowska-Tomaszczyk 2015: 15].

The cognitive processes involved in translation are closely related to cultural factors, that's why PNs rendering requires profound understanding of the basic mechanisms governing their creation. Seeking to choose the method of PNs translation which would ensure comprehensive

interpretation of a target text from the perspective of their own cultural background, "translators put a source text in a new context, the context of a target culture and target audience and re-conceptualize the original message accordingly" [Lewandowska-Tomaszczyk 2010: 5]. Ultimately, cognitive equivalence presupposes maximum proximity of mental images emerging in the minds of source and target readers on the basis of their interaction with the corresponding message.

Therefore, PNs translation can be represented as *cognitive semiosis*, "a context-bound cognitive process of ascribing a specific meaning to a linguistic unit during the interpretation of a linguistic expression on the basis of linguistic and perceptive context and proceeding from encyclopaedic knowledge, associated emotions as well as evaluation of the knowledge shaped in the source and target cultures" [Boguslavska 2017: 63]. Unlike neutral vocabulary whose meaning can be grasped from the immediate linguistic environment, PNs bear implicit meanings embedded in a broad cultural context. Naturally, the axiological component poses most difficulties for establishing cognitive equivalence, since the PNs functioning in a particular cultural space can be associated with a different evaluative component or appeal to none for the members of another cultural community. They can lose their value or their relevance altogether. Thus, cognitive equivalence in case of PNs translation requires considering a broad range of stereotypical, prototypical, metaphorical and intertextual characteristics combined into a single concept of *precedence*.

Stereotypes reveal commonalities in the way of thinking characteristic of a particular culture. PNs functioning in any discourse is based upon shared knowledge of the speaker / author and the recipient / reader. Stereotypical perception of the meaning embodied by a certain proper name provides for its precedent status. However, the PNs actualizing the same mental image within a single cultural background may invoke a different set of characteristics in another one or prove totally unknown to its representatives thus leading to a communicative failure. Therefore, the translator shall find a way to balance the asymmetry of a source and a target culture, taking into account that PNs constitute "highly typical linguistic units that reveal typical mental structures and emphasize their uniformity and standardized meaning" [Pshjonkina 2005: 165].

The phenomenon of PNs is close to *prototypes*, since the names which acquired the precedent status become "a model of the world conceptualization in a certain society, a complex prototype for understanding repeated relations among the representatives of a particular culture" [Grishayeva 2004: 42–43]. Every culture determines independently which qualities are engaged in the establishment of a prototype. For this reason, PNs translation is affected by a range of personalized cognitive factors such as "correspondence/discrepancies in the individual psychological features of the author and the reader as well as their cognitive systems – worldviews, knowledge 'charts', personal thesauruses" [Kuzmina 2004: 62].

The following step in understanding PNs nature is realization of their metaphorical nature. The formation of any PN is based on the cognitive operation of comparison in the course of segmenting reality. Not every proper name can become precedent, as an important criterion of precedence is conceptualization of a new object in relation to a familiar one which does not directly correlate with the former. Therefore, PNs can be regarded as "a method of implementing the universal mental mechanism of the meaning compression capable of creating new meanings, combining pre-existing nominations and creating a qualitatively new meaning" [Gubernatorova 2014: 125]. The difficulties the translator may face depend heavily on the degree of discrepancies between the ways the contacting cultures conceptualize reality.

Another criterion of precedence is constituted by *intertextuality* which is considered not as 'mere' interaction of two texts but rather in the sense of M. Bakhtin's dialogism that treats a literary work as "an intersection of textual planes, a dialogue of various writing forms" [Kristeva 2000: 428], belonging simultaneously to the author, the reader and the preceding cultural context.

Thus, in case of PNs translation cognitive equivalence is achieved through maximum possible reproduction of all the elements of their precedence. One of the key conditions for reaching a high degree of cognitive equivalence lies in "bringing into correlation personalized worldviews perceived as balancing conceptual systems of representatives of different linguistic and cultural worlds" [Fesenko 1999: 39–40].

The closer the cultural environments of the source and target texts are, the easier it is to render PNs retaining all the aspects of their precedence. However, differences in the cultural mechanisms of PNs formation sometimes require sacrificing the stereotypical and prototypical components in order to preserve the meaning of the message, its metaphorical aspect and its place in the intertextual relations of interacting cultures. Consequently, the study of PNs translation requires tracing cognitive processes involved in their rendering as well as considering culture-specific factors governing them. In our research, the hypothesis proceeds from the assumption that the overall strategy of the translator as well as methods and transformations applied in the course of its implementation are determined by two complementary factors. On the one hand, the translator aims to preserve all the components of precedence inherent in the original name, on the other, (s)he is limited in his/her choices by the necessity to balance PN's cultural status in the source and target cultures.

3. Results and discussion

On the basis of their cultural status, PNs can be subdivided into *universal*, *international*, *national* and *group* ones. Each of these categories is of a fluid structure determined by the individual characteristics of the potential recipient such as age, gender, occupation, religion, etc. While dealing with a particular literary work, the translator, at least hypothetically, 'delineates' his target audience which guides him in the choice of translational methods and transformations.

The *universal* PNs are of global significance and, therefore, are well-known for any potential reader of the given text. Among others, this category includes the names of literary characters which turned into timeless companions of the humanity, including one of the most famous protagonists of William Shakespeare. The tragic image of a young man whose intelligence together with the lack of determination are firmly established across all the nations acquired a conventional spectrum of associations and connotations for any modern person regardless of their national identity. Considering the global meaning of this PN, the translator opts for its direct equivalent. However, quotation marks accentuate its figurative use:

(1)   *My mom would tell you, "This is one of those <u>Hamlet moments</u>". Meaning: You need to make a significant effort to determine whether you're to be or not to be*

(Ch. Palahniuk, Damned).

Моя матінка сказала б: "Це одна із так званих <u>"Гамлетових" митей</u>". Тобто треба докласти неабияких зусиль, щоб вирішити: бути чи не бути

(Ч. Паланік, Прокляті).

An important source of *international* PNs relevant for several nations is represented by myths and legends, among them stories of knights and sorcerers of the Arthurian cycle which is well-known and deeply popular in the European culture. Some characters of the legends have traveled to cinema, theatre, musicals and songs while others remained behind the scenes of popular culture. Among those, there is sir Galahad whose quest for the Holy Grail is considerably less known than the love triangle of Arthur, Guinevere and Lancelot. Though the translator renders his name with the help of a direct equivalent, he adds the following commentary: "*Galahad is one of the knights of the Round Table at the court of King Arthur*". We believe this explanation to be sufficient enough to reveal the image of a brave warrior coming to help those in need:

(2) *It would have been easy to check out Harry's story in the computer – friendly world of 2011, but I never had. And even if it was completely true, there might be crucial details he'd gotten wrong or not mentioned at all. Things that could trip me up. What if, instead of riding to the rescue like <u>Sir Galahad</u>, I only managed to get killed along with them?*

(S. King, 11/22/63)

У комп'ютерно орієнтованому світі 2011 року легко було б перевірити історію Гаррі, але я цього не зробив. I навіть якщо вона цілком правдива, там могли бути важливі подробиці, які він неправильно передав або зовсім про них не згадав. Такі, що могли підкласти мені свиню. А що, як я прискачу туди їх рятувати, немов якийсь <u>сер Галахад</u>, а натомість загину разом з усіма? (С. Кінг, 11/22/63)

The following level of PNs hierarchy is occupied by *national* PNs functioning in one culture only. For this reason, their intercultural transfer requires explication of the associated meanings and axiological components.

Example 3 shows a PN deriving from the history of Vietnam that is why its comprehensive interpretation is limited to the residents of this country:

(3) *"I know," I said. "And I'll tell it with a straight face. If you force me to. Has the idea of getting rid of me come up yet, Hosty?"*

"Spare me the comic-book stuff. We don't kill people."

"Tell it to the <u>Diem brothers</u> over in Vietnam." (S. King, 11/22/63).

– Звісно, – погодився я. – I я її промовлю з незворушним обличчям. Якщо ви мене змусите. Iдея мене позбавитися вже народилася, Гості?

– Позбавте ви мене сюжетів з коміксів. Ми не вбиваємо людей.

– Розкажіть це <u>братам Дз'єм</u> у В'єтнамі (С. Кінг, 11/22/63).

Considering that an average Ukrainian reader is not so profoundly knowledgeable in the history of Vietnam, the translator states in the commentary that "*the first president of the Republic of (South) Vietnam Ngô Đình Diệm and his younger brother Ngô Đình Nhu were assassinated on November 2, 1963 during a coup arranged by General Dương Văn Minh.*" Thus, the reader gets the opportunity to decipher the PN meaning as a victim of treason and assassination.

Group PNs only work for a certain social, age, religious, professional, etc. group. The following situation attracts attention since the author herself apologizes for using the name of the mayor from a small town in Connecticut to depict an image of a corrupt public official. The comparison will unfold solely for the residents of the state, while even most of the ordinary Americans will be unable to interpret the message. As a result, the translator additionally explains that "*two Waterbury mayors, Joseph Santopietro* and *Philip Giordano served penitentiary terms for financial crimes during their terms in office*":

(4) *This businessman who regularly embarrasses his fellow citizens by making lewd gestures in the European parliament, who has mastered the art of speaking l'aria fritta ["fried air"], who expertly manipulates the media [not difficult when you own it], and who generally behaves not at all like a proper world leader but rather like <u>a Waterbury mayor</u> [that's an inside joke for Connecticut residents only – sorry], has now engaged the Italians in a war they see as none of their business whatsoever*

(E. Gilbert, Eat, Pray, Love).

Він часто дозволяє собі брутальні витівки у Європейському парламенті, майстерно опанував мистецтво говорити l'aria fritta [смажити повітря], вміло маніпулює засобами масової інформації [що нескладно, якщо ти ними володієш] і взагалі поводиться не як світовий лідер, а радше як <u>мер Вотербері</u> [цей жарт

можуть зрозуміти тільки мешканці Коннектикуту – даруйте], а тепер втягнув
італійців у війну, що, як вони вважають, їх жодним чином не стосується

(Е. Гілберт, Їсти, молитися, кохати).

The cultural specifics of PNs determines cognitive processes involved in their translation. Rendering the names which have become part of the global cultural community is the least complex task, as the mental image they invoke will remain similar both for the source and target reader due to similarities in their cultural backgrounds providing for the highest degree of cognitive equivalence. For instance, a universal value is attached to the name of Sherlock Holmes. Accordingly, the background knowledge necessary for understanding the implied information will be accessible for the target reader. Cognitive equivalence is, thus, established, without any further transformations from the translator for explication purposes:

(5)　*"Her husband," I said quite simply. They were curious. Something was fishy. They tried some amateur <u>Sherlocking</u> by asking the same questions twice, expecting us to make a slip"* (J. Kerouac, On the Road).
　　– Її чоловік, – відповів я досить просто. Їм було цікаво. І підозріло. Вони намагались аматорськи <u>погратися в Шерлока Холмса</u>, двічі запитуючи одне й те саме, сподіваючись, що ми проговоримося. (Дж. Керуак, На дорозі).

Some PNs are much more challenging for the translator as the precedents they formed are of significance for the source cultural environment, while in the target culture they lose their evaluative and aesthetic element. For a member of the Ukrainian culture, the Sun King is primarily associated with the period when France was flourishing and reference to a financial crisis, inefficient economic management may seem unusual or even confusing. For France, however, his rule meant not only the development of arts and success at the international arena but also devastating taxes and depleting treasury. The translator leaves the PN "*Roi Soleil*" in French, explaining the origin of the onym in the commentary. The provided translation does not, however, explain the connotations the author is willing to convey, because for a target reader the context of using this PN will most probably contradict its positive perception in the target culture:

(6)　*'There has been a small scare on Wall Street.' Wall Street seemed to be on the other side of the universe, not just of the world. I tried to look concerned.*
　　'Oh?'
　　I foolishly entered a financing consortium two years ago. Can you imagine Versailles with not one <u>Roi Soleil</u>, but five of them? (J. Fowles, The Magus)
　　Маленький переполох на Волл-Стріті. Здавалося, Волл-стрит десь на краю не те що світу – всесвіту. Я вдав співчуття.
　　– Оце так!
　　– Два роки тому я здуру вступив до фінансового консорціуму. Чи могли б ви уявити Версаль, у якому не один <u>Roi Soleil</u>, а зразу п'ять? (Дж. Фаулз, Маг)

In some cases, meanings of universal nature, symbolizing various human qualities, are represented in different cultures by different PNs. Correspondingly, the PN used in the original text may not be the most prototypical one for activating the required associative complex. In the following example, the translator opts for substitution, since, in his opinion, the name of Atlas, a titan from Greek mythology who was holding the heavens on his shoulders, did not turn into the most widespread symbol of physical strength in the Ukrainian culture:

(7) *She lucked and struggled, but of course she was too small and I may not be Mr. Atlas but I am not a weakling either* (J. Fowles, The Collector).
Вона брикалася й боролася, але, звичайно, просто була занадто мала, та і я хоч і не Геркулес, але й не слабак (Дж. Фаулз, Колекціонер).

Importantly, the onym chosen for substitution does not originate from the target cultural background either. The name of Hercules is rather frequently used in the discourse of the Ukrainian nation even in everyday communication, while resorting to a character from Ukrainian folklore, history or literature would interfere with a general atmosphere of the literary work.

In situation (8), the author compares the condition of people suffering from mental diseases with the realm of the dead as it is represented in different religions and myths. Since Orthodox Christianity prevails in Ukraine, specific to Judaism image of *Sheol* will prove largely unknown for the target reader. Therefore, the onym will invoke no associations creating a gap in the interpretation of the original message. The translator decides to omit the PN altogether replacing it with a neutral lexical unit "пекло" ("hell"). The "Hades" is also generalized into "царство тіней" (*the underworld*) though the name of the Greek poet Homer is preserved which seems slightly illogical as both the author of the "Iliad" and "Odyssey" and the kingdom of the ancient Greek god of the dead Hades will not remain strangers for the members of the Ukrainian culture as part of the European cultural continuum stemming from the Greek and Roman heritage:

(8) *The shadow-world inhabited by some schizophrenics and neurotics closely resembles the world of the dead, as described in some of the earlier religious traditions. Like the wraiths in Sheol and in Homer's Hades, these mentally disturbed persons have lost touch with matter, language, and their fellow beings* (A. Huxley, Heaven and Hell).
Похмурий світ, у якому перебувають шизофреники й нервовохворі, дуже нагадує світ мертвих, яким його описують давні релігійні традиції. Наче привиди в пеклі чи в гомерівському царстві тіней, ці пошкоджені в розумі люди втрачають зв'язок із життям, мовою і своїми братами (О. Гакслі, Небо і пекло).

Due to the omission and substitution of the precedent mythonyms, the cultural specifics of the original is partially lost on the Ukrainian reader which leads to distortions of the archaic nature of the message the writer intended to convey.

4. Conclusions

Our empirical analysis confirms the hypothesis of the research stipulating that cognitive processes involved in PNs translation and the degree of cognitive equivalence to be achieved are determined by their cultural status. Universal and international PNs as covering the target cultural environment allow for the use of direct equivalents with no further explications. Contrary to that, national and group PNs usually require various transformations aimed at preserving the integrity of the message from the point of view of its meaning and cultural connotations. The difficulties the translator may encounter result from the following factors:

- the meaning the author attached to the original PN is lost in the target cultural environment, however, a different PN became a prototypical means of conveying the same idea;
- the name preserves its precedent status for the target audience, nevertheless, it invokes a completely / partially different image;
- the meaning embedded in the original PN is irrelevant for the receiving culture.

The abovementioned differences determine the degree of transformations the translator shall use and, consequently, the level of cognitive equivalence that can be established. The latter depends on the similarity of the images PNs actualize in the minds of source and target readers in the current context. Omission or generalized translation can also be necessary, if the target language has not

encoded the required meaning in a PN of its own. Further analysis will be focused on verifying our hypothesis in regard to other types of precedent phenomena.

REFERENCES

Boguslavska, L.A. (2017). *Vidtvorennya movnoyi gry L. Kerrolla v anglo-ukrayinskyx perekladax: kognityvnyj aspect [Representation of the word play of L. Carroll in the English-Ukrainian translation: cognitive aspect].* Unpublished candidate dissertation, V.N. Karazin Kharkiv National University, Kharkiv, Ukraine. (in Ukrainian).

Fesenko, T.A. (1999). *Realnyj mir i mentalnaja realnost: paradigmy vzaimootnoshenij [Real world and mental reality: relationship paradigm].* Tambov: G.R. Derzhavin Tambov State University Publ.

Grishayeva, L.I. (2004). *Fenomen precedentnosti i preemstvennost kultur [Phenomenon of precedence and culture succession].* Voronezh: Voronezh University Publ.

Gubernatorova, E.V. (2014). *Metafora kak kompressirovannyj komponent perevoda: dejatelnostnyj aspekt [Metaphor as a compressed translation component: activity-oriented aspect].* Barnaul: AltGU Publ.

Kristeva, Yu. (2000). *Bahtin, slovo, dialog, roman [Bakhtin, word, dialogue, novel].* Moscow: IG Progress Publ.

Kuzmina, N.A. (2004). *Intertekst i ego rol v processah formirovanija pojeticheskogo jazyka [Intertext and its role in the processes of the poetic language creation].* Moscow: Editorial Publ.

Lewandowska-Tomaszczyk, B. (2010). Re-conceptualization and the Emergence of Discourse Meaning as a Theory of Translation. In B. Lewandowska-Tomaszczyk (Ed.). *Meaning in Translation* (pp. 105-148). Frankfurt am Main : Peter Lang.

Lewandowska-Tomaszczyk, B. (2015). Equivalence. In L. Bogucki, S. Gozdz-Roszkowski, P. Stalmaszczyk (Eds.). *Ways to Translation* (pp. 9-44). Lodz : University of Lod Publ.

Pshjonkina, T.G. (2005). *Verbalnaja posrednicheskaja dejatelnost perevodchika v mezhkulturnoj kommunikacii: psiholingvisticheskij aspekt [Verbal mediation of a translator in intercultural communication: psycholinguistic aspect].* Unpublished doctor dissertation, Barnaul, Russia (in Russian).

Sickinger, P. (2012). Mental Models and Linguistic Cues: Investigating the Interface Between Language and Mental Representation Across Cultures. *35th International LAUD Symposium: Cognitive psycholinguistics: Bilingualism, cognition and communication.* Essen: LAUD, 125-146.

Sickinger, P. (2017). Aiming for Cognitive Equivalence – Mental Models as a Tertium Comparationis for Translation and Empirical Semantics. *Research in Language, V. 15*:2, 213-236.

Oleksandr Rebrii – Doctor of Sciences in Philology, Professor, V. N. Karazin Kharkiv National University (4, Svobody Sq., Kharkiv, 61022, Ukraine); e-mail: rebriy@vega.com.ua; ORCID: 0000-0002-4912-7489.

Олександр Володимирович Ребрій – доктор філологічних наук, професор, Харківський національний університет імені В.Н. Каразіна (4, майдан Свободи, Харків, 61022, Україна); e-mail: rebriy@vega.com.ua; ORCID: 0000-0002-4912-7489.

Александр Владимирович Ребрий – доктор филологических наук, профессор, Харьковский национальный университет имени В.Н. Каразина (4, площадь Свободы, Харьков, 61022, Украина); e-mail: rebriy@vega.com.ua; ORCID: 0000-0002-4912-7489.

128

Tashchenko Ganna Volodymyrivna – PhD in Philology, Associate Professor, V. N. Karazin Kharkiv National University (4, Svobody Sq., Kharkiv, 61022, Ukraine); e-mail: annatashchenko91@gmail.com; ORCID: 0000-0002-9008-4935.

Тащенко Ганна Володимирівна – кандидат філологічних наук, доцент, Харківський національний університет імені В.Н. Каразіна (4, майдан Свободи, Харків, 61022, Україна); e-mail: annatashchenko91@gmail.com; ORCID: 0000-0002-9008-4935.

Тащенко Анна Владимировна – кандидат филологических наук, доцент, Харьковский национальный университет имени В.Н. Каразина (4, площадь Свободы, Харьков, 61022, Украина); e-mail: annatashchenko91@gmail.com; ORCID: 0000-0002-9008-4935.