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PROCEDURES IN TRANSLATING CULTURE-RELATED ELEMENTS IN TOURISM DISCOURSE

Abstract: This paper applies descriptive methods for yielding results on (the frequency of) translation procedures employed in translating tourism-oriented websites from Serbian into English. Since the tourism industry forcefully encourages culture-mediated communication, the aim of this paper was to perform an analysis of translation strategies applied to cope with specific cultural concepts detected on the Internet websites of official tourist organizations of three major cities in Serbia. The analytic framework was grounded in a critical approach to concrete examples and translators' suggestions. The research stages included data collection, classification, and analysis and the preferred translation procedures were noted down. The paper also tried to decide to what extent the need for linguistic accuracy was replaced by a requirement for cultural sensitivity since not only do cultural implications for translation include lexical content and syntax, but they also comprise ideologies, history and ways of life in a given culture. By providing the projection of dominant procedures used in translating culture-specific items in tourism discourse, this linguistic perspective hopes to offer both the deeper insight into lexical system of the two languages and the guidelines to translators when solving such challenges during translation process.

Keywords: translation procedures, culture-related elements, tourism discourse, Serbian, English.

1. INTRODUCTION

This paper aims at identifying translation procedures of culture-specific terms within tourism discourse used when translating from Serbian into English. The Internet is the most popular source of information and thus tourist websites are aimed at forming tourism attractiveness of a certain region as well as promoting regional branding. Websites promoting and advertising different geographical and historical places, attractions and cultural traditions of a county or an area inevitably exploit specific or unique terms in order to make convincing advertisements and appealing descriptions. These specific forms as use-related varieties of language can sometimes impose constraints and/or at least a challenge for trans-

lators at lexical and syntactic levels of a language. This study uses a descriptive qualitative analysis of culture-specific words excerpted from the English translation of contemporary Serbian tourist websites. The discussion underlines the significance of knowledge of a specialized domain with which one is attempting to communicate but it also emphasizes the beneficial translation procedures one can use to overcome these barriers. So, the research question addressed here is: How does a translator deal with concepts that (except for linguistics) encode geography, history and culturology knowledge, i.e. which translation procedures are dominant and why?

1.1. CULTURE-RELATED ELEMENTS IN TOURISM DISCOURSE AND THEIR TRANSLATION

According to Vestito (2006), tourism discourse is the use of language in oral and written form, a form of practice where the social and cultural meanings of places and people are created and disseminated. Cappelli (2007) sees the tourism discourse as exhibiting different levels of specialization that are associated with different types of texts about specific audiences. In their analysis of tourism communication Boyer and Viallon (1994: 9–10) confirmed that is not so much a place that is inherently touristic but rather it is language that makes it so. This argument was then developed by Dann (1996) who was one of the first researchers to conduct a comprehensive sociolinguistic analysis about the use of language in tourist texts and to identify the features that characterize tourism as a language of social control. There could not be more truth in the claim that “so pervasive and essential is the language of tourism that, without it, tourism itself would surely cease to exist” (Dann 1996: 249). Following some further investigations (Kelly 1997; Gotti 2006; Cappelli 2006; Francesconi 2007) related to the language of tourism from different perspectives, it can be agreed that this language contains specific lexical, syntactic, functional and textual features and conventions which differ from other specialized languages and which justify its classification as a specialized discourse.

As far as culture is concerned, Newmark defines culture as “the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression” (Newmark 1988: 94), thus acknowledging that each language group has its own culturally specific features. He also introduces “cultural words” categorizing them as follows: 1) Ecology: flora, fauna, hills, winds, plains; 2) Material culture: food, clothes, houses and towns, transport; 3) Social culture: work and leisure; 4) Organization: customs, activities, procedures, concepts (political and administrative, religious, artistic); 5) Gestures and habits (Newmark 1988: 96). Baker points out that such a culture element may be “abstract or concrete, it may relate to a religious belief, a social custom, or even a type of food” and she named them “culture-specific items” (Baker 1992: 21). Nord uses the term

“cultureme” to refer to these culture specific items. He defines cultureme as “a cultural phenomenon that is present in culture X but not present (in the same way) in culture Y” (Nord 1997: 34). Antonini also refers to such concepts as “culture-specific references” and asserts that they connote “different aspects of life such as education, politics, history, art, institutions, legal systems, units of measurement, place names, foods and drinks, sports and national pastimes, as experienced in different countries and nations of the world” (Antonini 2007: 154).

It is often the case that visitors to a town, region or country receive their first impression from a translation of some sort, be it a web site, a tourist brochure, an information leaflet, a sign, or a guidebook. It is inevitable for the translator to master the deep knowledge of both the terminology and the field itself to the same extent as the original author(s). However, providing a multilingual format for the information flow of tourism discourse texts induces positive contact between the culture of a tourist destination country and a tourist who is a product of a different culture and another language. Since tourism websites abound with the culture lexicon our question was: What happens when these culture-specific concepts in the tourism-oriented texts are to be translated into the target language (TL)?

Discussing the problems of correspondence in translation, Nida confers equal importance to both linguistic and cultural differences between the source language (SL) and the TL and concludes that “differences between cultures may cause more severe complications for the translator than do differences in language structure” (Nida 1964: 130). It is further explained that parallels in culture often provide a common understanding despite significant formal shifts in the translation.

Newmark states that readership is unlikely to understand cultural words and the translation strategies for this kind of concept depends on the particular text-type, requirements of the readership and client and importance of the cultural word in the text (Newmark 1988: 96).

As Bassnett points out, “the translator must tackle the SL text in such a way that the TL version will correspond to the SL version [...] To attempt to impose the value system of the SL culture onto the TL culture is dangerous ground” (Bassnett 1991: 23). Thus, when translating, it is important to consider not only the lexical impact on the TL reader, but also the manner in which cultural aspects may be perceived and make translating decisions accordingly.

As Venuti notes, “translation is a process that involves looking for similarities between language and culture – particularly similar messages and formal techniques – but it does this because it is constantly confronting dissimilarities. It can never and should never aim to remove these dissimilarities entirely” (Venuti 1995: 305).

1.2. TRANSLATION PROCEDURES

Numerous researchers have tried to both define the relationship between SL and TL and to answer the question: How faithful can any translation come to the original text? In order to facilitate and perfect the translation process, numerous translation procedures have been produced serving both to analyze and catalogue translation equivalence and to improve the acquisition of translation competence.

According to Krings (1986: 263–275) or Lörscher (1991: 76–81), among others, translation strategies are usually defined as the procedures leading to the optimal solution of a translation problem. Both the procedures based on comparative stylistics (Vinay, Darbelnet 2000; Malblanc 1963; Intravaia, Scavée 1979) also used by other scholars (Vázquez Ayora 1977; Newmark 1988), and the techniques suggested by Bible translators (Nida 1964; Nida, Taber 1982) intended to propose a metalanguage and to catalogue possible solutions in the task of translation. Such procedures have been sometimes criticized, among other reasons because there is confusion about terminology, concepts and classification. The same concept is expressed with different names and the classifications vary, covering different areas of problems. For the sake of clarity in this research we will only use the term 'translation procedure' (some researchers call it a 'translation strategy').

One of the leading taxonomies are the ones proposed by Newmark (1988) and Vinay and Darbelnet (2000) and the following research has mostly been performed within their boundaries.

Newmark (1988) noted the following translation procedures: transference (transferring a SL word to a TL text), naturalization (adaptation of the SL word first to the normal pronunciation, then to the normal morphology of the TL), cultural equivalent (a SL cultural word is translated by a TL cultural word), functional equivalent (deculturalizing a cultural word), descriptive equivalent (description over function), synonymy (finding a near TL equivalent to an SL word in a context, where a precise equivalent may or may not exist), through-translation (literal translation of common collocations, names of organizations, the components of compounds), shifts or transpositions (a change in the grammar from SL to TL), modulation, translation label, compensation, componential analysis, reduction and expansion, paraphrase.

Vinay and Darbelnet (2000: 84–91) provided two general strategies of translation and identified them as direct translation and oblique translation. The two strategies comprise seven procedures and direct translation techniques cover three: borrowing (SL words are borrowed directly to the TL without translation), calque (a word or phrase in the SL is translated and used directly in the TL) and literal translation (word-for-word translation (verbatim)). Oblique translation techniques are used when the structural or conceptual elements of the SL cannot be directly translated without altering the meaning or upsetting the grammatical and stylistic elements of the TL. Oblique translation techniques cover four further procedures:

transposition (a change of one part of speech for another without changing the meaning), modulation (a variation through a change of viewpoint), equivalence (describing the same situation by different stylistic or structural means), and adaptation (changing the cultural reference when a situation in the source culture does not exist in the target culture). Among the well-known reformulations of this classification is the one proposed by Vázquez Ayora (1977: 251–383), for example, who distinguishes between oblique translation procedures (adaptation, amplification, compensation, equivalence, explicitation, modulation, omission and transposition) and direct methods (calque, loan and literal translation). Hurtado Albir (1999: 36–37) expands the list with strategies that account for solutions of textual nature: extension, amplification, compression, discursive creation, description, generalization, particularization, reduction, paralinguistic or linguistic substitution, and variation.

Some studies focus only on specific translation procedures that should be used when dealing with cultural elements. This is the case with Graedler (2010: 3), who cites four procedures: making up a new word, explaining the meaning of the SL expression in lieu of translating it, preserving the SL term intact, and replacing it using any term in the TL that has the same relevance as the SL term. Harvey (2000: 2–6) also proposes four ways: functional equivalence, using a term with the same “function”, formal or linguistic equivalence, or word by word translation, transcription or borrowing, which may include notes, and descriptive or self-explanatory translation. Mur Duenas (2003: 74–79) labelled her translation procedures as (1) TL cultural cognate; (2) SL cultural and linguistic borrowing; (3) SL cultural borrowing plus explanation; (4) replacement of SL cultural referent by explanation; (5) TL cultural referent suppression; and (6) literal translation of TL cultural referent.

2. CORPUS AND METHODOLOGY

Due to the restricted space of the paper, this analysis has been constrained only to the sources available electronically, i.e. the Internet websites of official tourist organizations of three major cities in Serbia (Belgrade, Novi Sad and Niš) and their translation into English. These sites were chosen as being informatively extensive and packed with culture-related terms from architecture, art history, history, geography, gastronomy, economics, sports, customs, music, to name some. The methodology consisted of extracting SL (Serbian) terms and phrases defined as “cultural words” by Newmark (1988) and / or “culture-specific references” by Antonini (2007: 154) in order to be compared with their counterparts in the TL (English); consequently, the preferred translation procedures were noted down. The research stages included data collection, classification, and analysis.

3. RESULTS AND DISCUSSION

The most prevailing translation procedures recorded in the corpus are transference and naturalization (coined by Newmark (1988); Vinay and Darbelnet (2000) would name it borrowing), followed by through translation or calque. Direct translation procedures cover 86.4% (borrowings (naturalization and transference) recorded in 84.2% and calques (through translation) in 15.8%), whereas indirect or oblique translation was noted in 13.6% (transposition, functional equivalent, adaptation and synonyms).

Due to the lack of space, only the representative examples (original and its translation) are presented and underlined.

Naturalization includes adapting the SL word first to the pronunciation and then to the morphology of the TL word and it covers 43.9% of the total translation procedures used in translation of cultural elements:

- (1) Među starim fasadama sa obeležjima baroka i secesije, uz prostrane ulice [...]
Among the old facades with Baroque and Art Nouveau features, along with the wide streets
- (2) Avalom, kao jednim od simbola grada, dominira Avalski toranj, podignut kao replika starog iz 1965.godine, sa istom funkcijom telekomunikacionog objekta.
The Avala Tower, erected as a replica of the old one from 1965, also with a telecommunications function, dominates Avala, one of the symbols of the city.
- (3) [...] zajedno sa Bajrakli džamijom i Šeih-Mustafinim turbetom [...]
[...] along with the Bajrakli Mosque and the Türbe of Sheikh Mustafa [...]

Due to its dominance in global communication (*lingua franca*), the English language has become a part of many languages and cultures worldwide; therefore, it comes as no surprise that Serbian tourist websites are swarmed with English as “domesticated foreign language” due to its, among other features, easy audio-visual accessibility (the phenomenon termed as “angloglobalization” (Prčić 2005: 17)). Consequently, naturalization and transference impose themselves as the most dominant translation procedures since the “angloglobalized” elements in Serbian urge to be transferred into their original English form. Moreover, since many culture-related concepts are universally accepted and incorporated in languages worldwide (in art history *baroque* (French *baroque*) as a style of European architecture, music, and art of the 17th and 18th centuries (example (1)), in art *replica* (Italian *replica*) as a duplicate of an original artistic work (example (2)), in architecture *türbe* (Arabic *turba*) as a Muslim tomb or mausoleum (example (3)), the prevalence of these translation procedures is based on internationalisms (the words that exist in several different languages as a result of simultaneous or successive borrowings from the ultimate source).

Some examples of naturalization are combined with some other translation procedures such as expansion as in the example (4):

(4) Tokom šetnje Savamalom, predlažemo da posetite stalnu postavku u zdanju balkanske urbane arhitekture – Manakovu kuću.

While you are in this part of town, we recommend visiting the permanent exhibition in Manak's house – a typical example of urban architecture in the Balkans in this period.

Transference (*emprunt*, loan word, transcription) is the process of transferring a SL word to a TL text and includes transliteration, which relates to the conversion of different alphabets (Newmark 1988: 81). It covers 28.8 % of the total translation procedures used in translation of cultural elements:

(5) Vladačanski dvor je markantna, reprezentativna građevina izgrađena u eklektičkom stilu mešavinom romantizma i secesije a poseban, neponovljiv utisak daju joj dekorativni elementi fasade bifore i trifore i obilje fasadnih ukrasa.

Bishop's Palace is a remarkable and representative building in eclectic style, the mixture of Romanticism and Secession and a noticeable impression is achieved by the decorations of the façade as well as of the biforas and triforas.

Terms *bifora* and *trifora* (Latin meaning *having two / three openings*) are used in architecture of both language in the identical form originated from Latin. However, as Sapir claims, “no two languages are ever sufficiently similar to be considered as representing the same social reality” (Sapir 1956: 69), and sometimes a cultural element seen as having transparent translation (transference) may have a considerably different signification:

(6) Na postamentu su motivi srednjevekovne simbolike i natpis „Nadoh najkrasnije mesto od davnina, preveliki grad Beograd” – despot Stefan Lazarević, 1377–1427, veliki vladar i pesnik, ktitor Beograda.

Motives of medieval symbolism are on the pedestal, as well as the inscription “I have found the most beautiful place ever, the great town of Belgrade” – despot Stefan Lazarević, 1377–1427, great ruler and poet, the patron of Belgrade.

According to *Rečnik srpskoga jezika* (2011), the Serbian word *despot* may refer to a (1) ruler with unlimited power, autocrat; (2) tyrant, but also to (3) the title of some rulers and governors in medieval Serbia, as represented by the example (6). According to *Collins COBUILD English Dictionary* (1995), the meaning of its English counterpart *despot* includes only the reference to a ruler or other person who has a lot of power and who uses it unfairly or cruelly. This illustration confirms the claim that successful cross-cultural communication through translation requires a full understanding of historical notions rather than an emphasis on the original SL reference.

In specialist texts transference as well as naturalization enables the readers to identify the referent without difficulty but when a SL cultural word has no TL equivalent, a culturally neutral TL third term, i.e. a functional equivalent, should be added. Couplets, triplets, quadruplets combine two, three or four translation procedures respectively for dealing with a single problem (Newmark 1988: 91). They are particularly common for cultural words, for example, transference is combined with a functional or a cultural equivalent. In the examples (7) and (8) the translation of SL words *čarda* (Persian meaning *eave on four pillars*) and *baumeister* (German meaning *master builder*), except for transference, requires the use of an additional explanatory culture-free word (*fish restaurant* and *construction worker*, respectively); they therefore neutralize or generalize the SL words. According to Newmark (1988), the functional equivalence as a cultural componential analysis, is considered to be the most accurate way of translating:

(7) Grad se na reku spustio ne samo najstarijim ulicama i reprezentativnim građevinama već i novim gradskim četvrtima, šetalištima, plažama, čardama i vikend naseljima.

The city descended onto the river banks not only with its older streets and most representative buildings, but also with the entire city districts, walking areas, beaches, "čardas" i.e. fish restaurants and weekend settlements.

(8) Posao je dobio baumeister Đerd Molnar [...]

The job was given to the so called "baumeister" (in German – construction worker) Georg Molnar [...]

The third direct translation procedure, through-translation (by Newmark (1988)) or calque (by Vinay and Darbelnet (2000)) refers to a special kind of borrowing in which the TL borrows an expression from the SL by translating literally each of the original elements. The underlined phrase in the example (9) illustrates a lexical calque since the syntactic structure of the TL was preserved, but at the same time a new mode of expression was introduced:

(9) [...] sa venecijanskim lusterima i umetničkim delima svetskih majstora.

[...] with Venetian chandeliers and artworks by painting masters from around the world.

Except for common collocations (example (9)), the most obvious examples of through-translations are the names of organizations that already have recognized terms (examples (10) and (11)) or parts of personal names (example (12)) which often consist of universal words:

(10) Nezaobilazni užitak je suvenirnica Turističke organizacije Srbije, sa pažljivo odabranim proizvodima koji odražavaju autentičnost podneblja.

The souvenir shop of the Tourist Organization of Serbia, with carefully chosen products reflecting the authenticity of the area, is the pleasure that should not be avoided.

(11) [...] ali i kao osnivač Srpske narodne slobodoumne stranke (1869) i pokretač lista „Zastava” (1866) [...]

[...] one of the founders of Serbian National Theatre (1861), of Serbian national freemind party (1869) and a starter of a newspaper “Zastava” (1866) [...]

(12) U sklopu dvorskog kompleksa je i dvorska kapela posvećena Sv. Apostolu Andreju Prvozvanom.

Within the royal complex, there is a royal chapel dedicated to the Holy Apostle Andrew the First-Called.

Example (12) also illustrates the transcription of personal names (*Andrej / Andrew*). Following the transcription norms posited by Prčić (1992: 19) stating that “in order to use any foreign name in any other language, it is necessary to adapt it to the sound and alphabet of the language in question as well as to its pronunciation and orthographic norms”¹, both Serbian and English versions are transcribed from its Greek original – *Andreas*. Therefore, beside for being integrated in the new linguistic surrounding, these adapted personal names also recognizably reflect its religious origin denoting the apostle being the first disciple to join Jesus.

Oblique (indirect) translation procedures were recorded in 13.6% of all translation procedures. Transposition (named by Vinay and Darbelnet (2000)) as a translation procedure is one out of four types of oblique translation strategies and it involves replacing one word class with another without changing the meaning of the text. It is a procedure that usually changes the arrangement of the words in the sentence. The recorded example of transposition is the case where literal translation is grammatically possible but may not accord with natural usage in the TL:

(13) Nedavno i zvanično proglašena za jedno od tri najlepša gradska ostrva na svetu, ova savska Ada, koja je dvema prevlakama [...]

Now officially one of the three most beautiful city islands in the world, Ada on the Sava river, connected with the right bank [...]

When translating culturally marked words, translators also reached for adaptation, synonymy or functional equivalence:

(14) Ušuškan među blokovima iz novijih vremena, Kosančićev venac je svojom kaldromom, dvorištima i zgradama sačuvao deo arhaične atmosfere 19. veka.

Tucked between blocks of modern buildings, Kosančićev venac has partially preserved the atmosphere of the 19th century with its cobbled streets, gardens and old-fashioned buildings.

(15) [...] „lumpovanje” uz tamburaše u brojnim beogradskim restoranima trenuci su koje će svako ko poseti Beograd, čuvati kao posebnu uspomenu.

[...] “carousing” with the help of tambura players in numerous Belgrade restaurants are moments which will be treasured by all Belgrade’s visitors.

¹ Prevod autorke

(16) [...] i najstarija kafana u Beogradu – „Znak pitanja”, u kojoj se i danas sedi na tronošcima i niskim sofama i jedu stara tradicionalna srpska jela. U neposrednoj blizini Konaka, nalazi se Saborna crkva, a preko puta ulice [...]

[...] and the oldest tavern in Belgrade – “The Question Mark”, in which even today the guests sit on three-legged chairs and low sofas and enjoy traditional Serbian cuisine. In the vicinity of Kosačićev venac, you will find the Orthodox Cathedral; across the street [...]

Phrases *cobbled streets* and *three-legged chairs* in examples (14) and (16) illustrate functional equivalence (componential analysis by Newmark (1988)) for translation SL words *kaldırma* (Turkish meaning *pavement*) and *tronožac*, respectively. Therefore, the SL words were neutralized in order to provide a common perception since the readership is not limited only to professional but to the broader public. The synonym *carousing* stands for SL metaphor *lumpovanje* in the example (15), whereas adaptation as a procedure was used in translation the phrase *Saborna crkva* into *Orthodox cathedral* in the example (16). Religion presents one of the most complex fields when translation is concerned, especially when transferring Anglicanism / Catholicism and Orthodox Christianity terms being characterized by both mutual and specific features. The word *cathedral* denotes the principal church of a diocese with which the bishop is officially associated and as a superordinate concept conveys the equivalency of the phrase *Saborna crkva* (the term *crkva* stands for any kind of a building made for Christians to gather and practice religion but not necessarily principal one).

Some of the translators' suggestions noted in the corpus could imply the importance of comprehensive understanding of a social, economic, political and cultural context. For example, when acronyms being translated, there is either a standard equivalent term or if it does not yet exist, a descriptive term. Acronyms for international institutions, which themselves are usually through-translated, are commonly transferred for each language, but some, like UNESCO, CERN, UNICEF, OPEC are internationalisms. When acronyms are as important in the SL as in the TL, they should be different in both languages but with validly justified form. When a national political or social organization, e.g. a political party, becomes important, it is increasingly common to transfer its acronym and translate its name. Since the name of movement (and therefore its acronym) in the example (17) is opaque for the current readership (due to the fact that Non-Aligned Movement has long lost its importance in world's politics), it is advisable to state its function (Non-Aligned Movement) and not only name the initials.

(17) Park prijateljstva nastao je 1961. godine, povodom prve konferencije Pokreta nesvrstanih zemalja u kome su sve delegacije i važni gosti Beograda zasadili po jedno drvo [...]

Friendship Park was founded in 1961 when the first conference of NAM was held, which is also when each delegation and important guest planted a tree [...]

Some of translators' suggestions may even provoke misunderstandings due to conceptual problems:

(18) Danas u skadarlijskim restoranima uz nacionalne specijalitete, zvuke starogradske muzike i dobrodošlicu koju će vam poželeći Skadarlijska dama, doživete bar deo atmosphere nekadašnjeg boemskog Beograda.

In present day restaurants of Skadarlija besides traditional specialties, the sounds of urban traditional folk music and the greetings you will receive from the lady of Skadarlija will help you experience the atmosphere of the bohemian Belgrade from the past.

In the example (18) English readers are deprived of the real meaning of the word *the lady of Skadarlija*. The context implies some kind welcoming but according to the phrase it would be difficult to guess that the phrase includes the real woman (an actress) dressed in the 19th century gown walking in while the guests enjoy their meal and tell stories of old Belgrade and its famous visitors. The Newmark's method of naturalization and calque applied here does give the local color but it also limits the comprehension of this aspect and may cause problems for the target reader so the componential analysis would be recommendable (due to the lack of explication of implicit information).

(19) Kada su osamdesetih godina 19. veka beogradske najimućnije i najuticajnije porodice podigle sebi kuće u ovoj ulici, ona postaje „žila kucavica”, najživlji trgovački centar [...]

When the wealthiest and most influential families erected houses in this street in the 1880s, it became the city's "housewife", the most vibrant shopping mall...

According to *Rečnik srpskog jezika* (2011), the Serbian phrase *žila kucavica* in the example (19) refers to the artery or a major road to the traffic and transport route, pretty crowded traffic lane serving as a metaphor to denote the backbone or the driving force of something. The suggested English translation *housewife* contains no meaning similar to the proposed one (implying a married woman who does not have a paid job, but instead looks after her home and children) so the metaphor *major lifeline, the lifeblood of* would be more appropriate.

4. CONCLUDING REMARKS

Dominant procedures used in Serbian-English translation of culture-specific elements within tourism discourse are naturalization and transference followed by through translation or calque. Direct translation procedures cover 86.4% (borrowings recorded in 84.2% and calques in 15.8%), whereas an oblique translation was noted in other 13.6% (transposition, functional equivalent, adaptation and

synonyms). Based on the data analysis, it can be concluded that direct translation, which generally resembles word by word quotation of the original message in the TL is, as expected, prevailing whereas an oblique translation, i.e. interpretation (elaboration or summary) of the explicit contents of the original covers smaller portion of all translation procedures employed. However, as we could see, the dominance of borrowings in translation may also be interpreted as a result of loaning of culture-specific references from the same source. Additionally, that formal similarity between the two languages in translation of cultural elements partly relies on angloglobalization in Serbian that has enabled the familiarization with English culture patterns and, consequently, provided understanding of these borrowing to the wider readership. The dominance of these translation procedures also aligns with the possibility of final unification of culture patterns that could not only lead to better mutual understanding between speakers in two-way oral communication or between readers and a text in one-way communication, but also provide help to translators when overcoming cultural barriers during translation process.

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ПРОЦЕДУРЕ ПРЕВОЂЕЊА КУЛТУРОЛОШКИХ ЕЛЕМЕНАТА У ДИСКУРСУ ТУРИЗМА

Резиме: Овај рад примењује дескриптивне методе у изналажењу (учесталости) процедура у превођењу туристичких веб-сајтова са српског на енглески језик. С обзиром на то да индустрија туризма снажно охрабрује међукултуралну комуникацију, циљ овог рада је да проучи преводне стратегије примењене на културолошке концепте запажене на веб-сајтовима званичних туристичких организација три највећа града у Србији. Аналитички оквир је заснован на критичком приступу конкретним примерима, а фазе истраживања су обухватиле прикупљање података, класификацију и анализу доминантних преводних процедура. Ово истраживање такође покушава да утврди у којој мери потреба за културолошком осетљивошћу замењује лингвистичку прецизност с обзиром на то да културолошке импликације приликом превођења не обухватају само лексички садржај и синтаксу, већ и идеологије, историју и начин живота у датој култури. Износећи пројекцију преовладавајућих процедура приликом превођења културолошких елемената у дискурсу туризма, ова лингвистичка перспектива може пружити дубљи увид у лексички систем два језика као и смернице преводиоцима када се суочавају са сличним изазовима у процесу превођења.

Кључне речи: процедуре превођења, културолошки елементи, дискурс туризма, српски језик, енглески језик.