

personification metaphors, e.g. (*лезгинка гострить; ходить па-де-грас*); open metaphors, e.g. (*декорації – жасмин, троянди і бузок*). Stylistic load is peculiar to foreign lexemes in the composition of comparative constructions, e.g. (*берег грав вогнями, як факір; лотоси білили, мов піали*) and epithets, e.g. (*бутафорський плід; рубінові розсипища*). The functioning of foreign language lexemes in other stylistic figures is seen less often.

Thus, Lina Kostenko's poetry is absolutely unique since there are no stereotypes and stamps. This is due to the use of various groups of foreign vocabulary taken from different fields. A wide spectre of foreign vocabulary indicates her individual author's style. The use of foreign language lexemes in poetry is absolutely justified since they depict the reality of a foreign language much better and name objects and phenomena of reality that do not have specific counterparts. The introduction of foreign language units into the language of a literary text is not always understandable to a wide range of readers. Therefore, such a reception can be considered a certain intellectualization of the language of poetry, an effective means of attracting the reader to the world of possessions and searches.

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CULTURE, IDEOLOGY AND CENSORSHIP IN TRANSLATION

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Since the 1980s, with the beginning of the "cultural turn" and the transition to an anthropocentric approach in Translation Studies, a lot of studies have been concentrated on the influence of culture and ideology on translation and vice versa, but the potential for further research has not yet been exhausted. This could not but affect the very focus of Translation Studies, which investigates various aspects of the manifestation of cultures and intercultural differences in a variety of translations. Certainly, the concept of "cultural turn" is extremely complex, multidimensional and comprehensive, just like the concept of "culture" itself.

Culture and subcultures in the most of the nations, implement similar functions (informational, communicative, integrative, socializing, cognitive,

regulatory, value-based, semiotic, etc.) and have common traits. Among other traits, culture is collective (always related to a certain society), symbolic (operates with symbols, signs or codes, both linguistic and nonlinguistic), historical (dynamic, viewed both synchronically and diachronically), ideological (creating certain norms and shaping values, etc.).

Taken in a broad sense, culture is defined as "a shared mental model or map of the world...a system of congruent and interrelated beliefs, values, strategies and cognitive environments which guide the shared basis of behavior...". [1, p.17] while ideology is broadly described as "a set of beliefs and values which form an individual's or institution's view of the world and assist their interpretation of events, facts, etc" [2, p. 86]. As most of the scientists agree, these two notions have solid interrelation, are interwoven and inseparable and ideology is a part of any culture.

The sociocultural revision of the linguistic model of translation has led to significant changes in the translation field. Researchers started looking upon translation as a means of transferring the layers of source language culture into the corresponding layers of target language culture. This approach emphasizes the influence of various types of cultural factors on the translation process as well. Taking into account that the ideology is a part of a culture, the transfer of cultural layers brings the ideological components thereof to the corresponding layers of the target culture.

In its turn, studying the influence of ideology on translators and translation is impossible without considering censorship, which can be both external and internal. The variety of functions performed by censorship (controlling, regulating, protective, repressive, manipulative, preventive, sanctioning, standardizing, regulative, communicative, etc.) predetermines the maintenance of the dominant ideology in a particular culture. The role of the translator in this case is important, because acting under the influence of a certain ideology, which they share or which is imposed on them, the translators consciously or subconsciously act as intercultural mediators who conduct a certain ideology and its elements of the source text to the target text. External censorship is established and exercised by government, private institutions and other controlling bodies which also concerns translations. Internal censorship (self-censorship or autocensorship) is provided for by translators themselves. It is "an integral part of any translation act" and "even in modern democratic countries, there is always a certain censorship pressure that leads to self-censorship" [3, p. 134-135].

One of the factors of censorship/self-censorship is the commercialization of all dimensions of our social life. Commercialization is a kind of censorship filter, which implicitly or explicitly triggers and can both support and restrain the development of progressive ideas, thoughts, inventions, artworks, translations, as within this trend the decisive factor is their monetization, but not their essence.

Thus, it becomes obvious that ideology is an integral part of culture; they are inseparably interconnected and have influence on the process and results of translation.

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FUNCTIONS OF TRANSLATION

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Today, translation activity takes place in the information society, and its importance is constantly growing. Recently, scientists continue to actively study the importance of translation in the life and development of society, its impact on society. Such Ukrainian and foreign scientists as R. Zorivchak, I. Kolegayeva, G. Kuzenko, A. Lilova, O. Rebriy, V. Radchuk, O. Cherednychenko analyze the problems of translation functions, however, experts name a different number of such functions, which causes urgency of the problem. We think that the functions of translation should be characterized in more detail in connection with the importance of such activity for society.

It is known that translation conveys information and knowledge, promotes communication between people and nations, affects human development, enriches national culture, i.e. performs various functions.

We believe that translation performs the following functions in society:

1) socio-cultural: translations ensure a dialogue of cultures, enrich the culture of different ethnic groups, translations of texts of various genres contribute to the formation and development of the literature of one's country, introduce people to the life of other countries, their way of life, customs, way of thinking, history, etc., i.e. bring peoples together;

2) communicative: translation is a means of overcoming the language barrier, a means of intercultural communication, which facilitates the exchange of messages, is a means of implementing language contacts in various spheres of human activity, and forms the skills of human relations;

3) cognitive: translations help to learn about the surrounding world, share new discoveries and inventions to improve the conditions of human existence;

4) evaluative and educational: thanks to translations, a person learns universal human values, ethical ideals, translations foster respect for different peoples and their languages, accelerate artistic and ideological influences;