Pragmatic and Sociocultural Adaptation in Translation: Discourse and Communication Approach

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Abstract. The article gives a theoretical overview of contemporary approaches to adaptation in translation studies. The phenomenon of adaptation is viewed as a translation technique and as a translation strategy (also referred to as local and global adaptation, respectively). Pragmatic and sociocultural criteria for a source text that trigger adaptation are defined. Basing on the discourse and communication translation model, the authors put forward a methodology to be applied in translation analysis. The proposed methodology is illustrated by a source text analysis using university lecture as a source text.

Keywords: pragmatic adaptation, sociocultural adaptation, translation technique, translation strategy, discourse and communication translation model, translation analysis, university lecture.

1. Introduction: setting common ground

Translation and adaptation are considered both practices and results of a communicative act. They are an integral part of global interaction. Translation is crucial for cross-cultural understanding as it reveals ideologies, policies, and social experiences. Adaptation, similarly, helps to highlight shades of meaning by building bridges across minds and languages (Baker, Saldanha 2011).

The theoretical framework of this paper aims to clarify the notion of adaptation and to approach relationships between adaptation and translation by examining differences and intercrossings between these two concepts of translation studies.

Despite its obvious importance, the phenomenon of adaptation has been severely criticized in the field of classical translation studies and often called ‘an abusive form of translation’ (Raw 2012: 21). This point was supported by Hendrik van Gorp in his 1985 article (reprinted in 2004) where he confirmed all the negative connotations towards adaptation, suggesting that translation creates ‘an ideal image’ of a source text while adaptation ‘potentially subverts’ that image (Gorp 2004: 66). Nowadays, the relationship between adaptation and translation seems to be an uneasy one as well.

In general, adaptation can be understood as a set of ‘translative interventions which result in a text not generally accepted as a translation, but nevertheless recognized as representing a source text’ (Baker, Saldanha 2011: 41). Being interpreted this way, the phenomenon of adaptation is likely to ‘embrace various vague notions such as rewriting, appropriation or transediting’ (Baker, Saldanha 2011: 41). Appropriation, rewriting, and transediting, however, aim to create a product which is more independent of the source text. This product requires less equivalence than that created with the help of adaptation (Baker, Saldanha 2011).

The importance of adaptation is highlighted with the following statement (Vinay, Darbelnet 1995: 41): ‘if a translator systematically refuses to adapt, it will eventually lead to a weakening of a target text’. This point of view provides a clear understanding of adaptation as an unavoidable part of the translation process which aims at strengthening the connection between source and target texts and between source and target audiences, too.

Vinay and Darbelnet's viewpoint was firmly supported by Julie Sanders (Sanders 2006) who puts forward the definition of adaptation which interrelates with the process of translation, defining adaptation as an attempt to make a text 'easily comprehensible to target audience via the process of approximation and updating' (Sanders 2006: 19). Sanders also postulates that adaptation aims to bring source and target texts to a 'shorter cultural and temporal distance' (Sanders 2006: 19). This statement clearly reveals the communicative nature of adaptation and shows the motivation that pushes translators to apply it. As it can be seen, Vinay and Darbelnet alongside with Sanders see adaptation as an integral part of the translation process.

Yves Gambier and Henrik Gottlieb support this idea as well. Claiming that there is almost 'no such border which translation can cross to become adaptation', they point out all the blurriness of separating these two notions (Gambier, Gottlieb 2001: 56). Gambier and Gottlieb write that 'labeling of any text produced by a translator as an adaptation is often a hasty personal judgment' (Gambier, Gottlieb 2001: 34). As well as Vinay, Darbelnet and Sanders they see no point in distinguishing adaptation from translation because adaptation is a crucial part of translation. The importance of adaptation is underlined by the statement that even if a translator is not allowed to work with a source text at some degree of 'freedom' (Gambier, Gottlieb 2001: 35), adaptation will occur anyway. Moreover, 'asking a translator to create an easily comprehensible text using no cultural, pragmatic or any other kind of adaptation seems unrealistic' (Gambier, Gottlieb 2001: 34).

The aim of adaptation was enunciated by Laurence Raw (Raw 2012):

> *Whether it's consciously carried out by a translator or not, successful adaptation allows (or even forces) the target readers to discover the text in a way that suits its aim, ensures the optimal reception experience, or simply promotes understanding of a specific message (Raw 2012: 26).*

Proceeding from the points described above, we can conclude that *adaptation is currently viewed as an integral part of the translation process*. Further on we intend to summarize various viewpoints concerning the types of adaptation in translation.

2. Global and Local Adaptation

Even the most experienced translators face various hindrances caused by inequalities of source and target realities. It is reasonable to suggest that adaptation is meant to eliminate these inequalities.

Mona Baker and Gabriela Saldanha put forward the most common factors which cause adaptation in translation (Baker, Saldanha 2011: 41):

• 'cross-code breakdown' (there are no lexical or any other kinds of equivalents in the target language);

• 'situational or cultural inadequacy' (contexts and views of a source text cannot be properly applied to the target text);

• 'genre switching' (a need to switch from one genre to another);

• 'disruption of a communication process' (a need to address a different type of readership).

Evidently, these factors are often combined. Thus, a translator's approach to a source text can be either limited to a certain part of it (applied to a certain difficulty in a source text) or ‘strategic’ (applied to a text as a whole to deal with the complex of difficulties) (Baker, Saldanha 2011).

Authors subsequently distinguish between two types of adaptation (Baker, Saldanha 2011: 41):

• ‘local adaptation’;

• ‘global adaptation’.

As a rule, the use of *local adaptation* is triggered by situational difficulties in the process of translation. This kind of adaptation is applied to isolated parts of a given text to cope with the ‘intrinsic’ structural, pragmatic, social or cultural translation difficulties. As a local operation, adaptation helps to shorten the distances between source and target texts. We find it reasonable to compare local adaptation to a translation technique, as they both serve to overcome isolated problems of a source text and have a very limited effect on the target text as a whole (Baker, Saldanha 2011).

Global adaptation, on the contrary, is applied to the entire text and is caused by ‘extrinsic factors’ of the source text. Many scholars define global adaptation as a process which may occur not only when translating from one language into another, but also within one and the same language. This kind of global adaptation is called ‘monolingual adaptation’ (Baker, Saldanha 2011: 34). To illustrate monolingual adaptation, one can give an example of adapting a novel for a play or turning a play into a movie. However, this paper will focus on the process of bilingual adaptation.

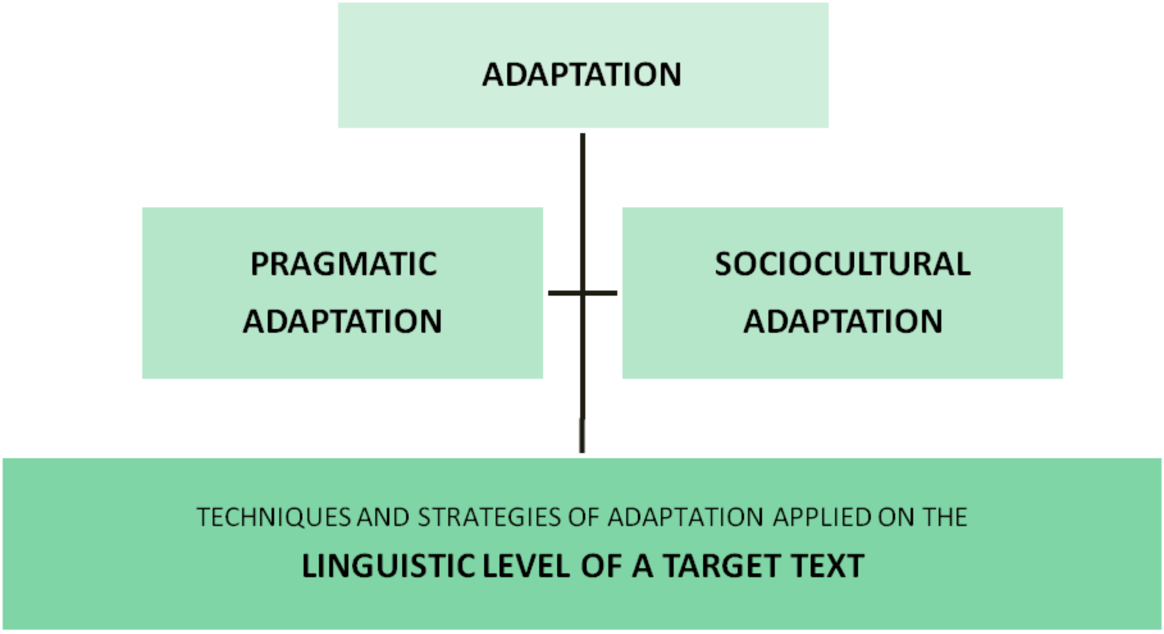
A decision to carry out global adaptation may be taken by a translator or imposed externally (e.g., it may result from the publisher’s editorial policy). Either way, global adaptation leads to the reconstruction of the whole text ‘by changing its purpose, functions or impact on the target audience’ (Baker, Saldanha 2011: 46). In this case, the notion of global adaptation can correlate with that of a translation strategy viewed as set forth in (Volkova 2012: 51). For this research, it will suffice to emphasize the ‘flexibility and variability’ of a translation strategy (Volkova 2012, Volkova 2014).

As with any other kind of translation operation, adaptation is a system of social, cultural, pragmatic and linguistic links between source and target realities. The following chart (see Chart 1) explains our view on the process of adaptation. As it can be seen, adaptation is on the top of the hierarchy. On this level, a translator makes a decision to adapt a source text or a particular part of it. A translator can be influenced either by intrinsic factors (e.g., translation difficulties of the source text) or by extrinsic factors (e.g., a translation brief, a new language environment, expectations of the target audience, etc.).

The next level of the hierarchy represents the choice between pragmatic and sociocultural adaptation, where a translator has to decide which aspect of the source text is to be adapted.

The last level of the hierarchy reflects the second one: pragmatic or sociocultural adaptation (or both) gets embodied in the target text with the help of particular translation techniques or strategies.

Chart 1. Adaptation Levels



Further on we intend to focus specifically on the second level of the chart and give an overview of pragmatic and sociocultural adaptation in contemporary translation studies.

3. Pragmatic and Sociocultural Adaptation

When linguistics shifted its focus from investigating the nature and the pure structure of a language to the actual use of a language, the translation studies switched its direction. Scholars worked out various kinds of approaches based on a speaker's/writer's use of a particular language for a particular purpose in a particular situation and concentrated on a hearer's/reader's understanding of a text (Baker, Saldanha 2011). As a result, there appeared theories describing the pragmatic aspects of translation (lead by Albrecht Neubert) and the way a pragmatic potential of a source text can be reflected in a target text.

The first definition of *pragmatic adaptation* was also put forward by Albrecht Neubert. To his opinion, pragmatic adaptation is the process of adaptation of a translated work 'to the needs of the target language audience' (Neubert 1968: 34).

Another definition is proposed by a Finnish scholar Inkeri Vehmas-Lehto (2002), who suggests that pragmatic adaptation is applied to modify those source text elements which, translated as is, 'would not work properly in the target language' (Vehmas-Lehto 2002: 101).

Panu Kosonen (Kosonen 2011) proclaims that pragmatic adaptation refers to the 'modification of the source text in order to produce the text which conforms to the needs of a new language environment' (Kosonen 2011: 63). We consider this notion to be the most suitable one for our research as it does not limit the process of pragmatic adaptation in any way and reveals its essence.

Now that the notion of pragmatic adaptation is defined, we need to find out what *source text criteria imply the use of pragmatic adaptation*. Albrecht Neubert in his classification (1968) puts forward the following criteria:

• 'Stylistic aspects of a source text' (stylistic devices used in the source text, i.e. metaphors, epithets, personifications, similes, etc.)

• 'Expressive elements of a source text' which can be understood as various parameters of a source text register. The definition of the text register was set forth by Michael Halliday: 'these are the linguistic features which are typically associated with a configuration of situational features of formality and informality – with particular values of the field (total event of communication), mode (the function of a text) and tenor (the type of interaction)' (Halliday 1964: 35).

• 'Syntactic construction' which provides special emphasis on a certain part of a source text (e.g., inversion).

• 'Extratextual factors of a source text' (time, functions, place of communication where a source text is produced) (Neubert 1968: 56).

Let us now have a closer look at the various techniques and strategies of pragmatic adaptation.

When pragmatic adaptation is applied to a particular part of a given text, it's used by a translator as one (or several) of the following translation techniques of pragmatic adaptation (Kosonen 2011: 56):

• 'omission';

• 'expansion' (explication of source information);

• 'exoticism' (substitution by rough equivalents);

• 'updating' (substitution by modern equivalents);

• 'creation' (a target text preserves only the most essential information of a source text).

Andrew Chesterman and Emma Wagner consider pragmatic adaptation a strategy of translation and propose the following strategies of pragmatic adaptation (Chesterman, Wagner 2002: 60–63):

• 'Explicitness change'. This strategy helps to transform the information of a source text to make it more explicit or implicit. When the implicit information given in a source text is not sufficient for the target audience, a translator can make it explicit in a target text. A translator can, vice versa, omit some unnecessary information provided in a source text, which would be an implicitation, if the target audience is expected to deal with it.

• 'Interpersonal change'. This kind of strategy, applied, to give an example, when translating business letters, helps to change the level of formality, the degree of involvement and emotivity of a source text author.

• 'Illocutionary change'. This strategy involves a change of moods (e.g., indicative to imperative), changes of the structure of rhetorical questions and exclamations, variation between direct and indirect speech.

• 'Coherence change'. This may include various types of the source text structure alterations (e.g., paragraphing).

• 'Partial translation'. Using this strategy, a translator can reduce a source text to a summary.

• 'Visibility change'. In this case, translators undertake changes in the level of the author's presence in the text. Alternatively, translators make themselves visible by adding footnotes, bracketed comments, etc.

• 'Transediting'. This change involves radical re-writing of a source text.

To recap, pragmatic adaptation can be applied to some isolated parts of a source text which block target reader's proper understanding of this text. In this case, pragmatic adaptation acts as one (or several) of enumerated translation techniques. If a source text, translated as is, represents a general difficulty for understanding, pragmatic adaptation can be opted for by a translator as a strategy applied to the source text as a whole.

Moving on to *sociocultural adaptation* in translation, we would like to quote Eugene Nida, who postulates that 'for a truly successful translation, biculturalism is even more important than bilingualism, since words only have meanings in terms of the cultures in which they function' (Nida 2001: 82). This point of view is supported by Christiane Nord, who claims that 'translating means comparing cultures' (Nord 2001: 34). People of various cultures naturally differ in the way they create messages and construct utterances, and sociocultural situations they apply those utterances to vary as well. The essence of sociocultural adaptation lies in the fact that a translator should take into account both the source and the target cultures, be aware of the differences and, as a mediator between the source and the target cultures, decide which culture the translation should fit into.

Zixia Chang distinguishes between various kinds of sociocultural peculiarities of a source text which may trigger sociocultural adaptation (Chang 2009: 95):

• 'Different temporal and spatial perception of reality'.

• 'Difference in the way of conceptualization of a notion' (e.g., a tendency to generalize notions, or a tendency to use abstract notions).

• 'Difference in syntactic and discourse organization of two languages' (e.g., English syntax is based on connectives and conjunctions between sentences to show their logical sequence. Chinese, on the contrary, tends to use parallel short sentences, as the connection between them is reflected implicitly by context) (Chang 2009).

• 'Difference in the choice of lexical meaning'.

As with pragmatic adaptation, we will now list the *source text criteria which may* hinder the process of translation and *trigger sociocultural adaptation*. The following aspects were classified by Maya Birdwood-Hedger (Birdwood-Hedger 2006: 105):

• 'Cultural lacunas and realia' which are culturally specific for a particular nation.

• 'Words denoting measures'.

• 'Names which may sound unnatural for the target reader' (or, on the contrary, names that have traditional translations in the target language that a translator should stick to).

• 'Translation of pronouns' that can become a difficulty when translating, for example, from Russian into English, as different personal pronouns express various degrees of formality and intimacy between the participants of communication.

• 'Idioms', understanding of which requires, as a rule, some cultural background.

• 'Play upon words'.

• 'Translation of culture-specific gestures described in the source text'.

Sociocultural adaptation, too, can be either a translation technique or a translation strategy. If adaptation is applied to an isolated part of a source text, it can be revealed through various translation techniques of sociocultural adaptation. The following techniques were put forward by Olga Kostrova[1] (Kostrova 2006: 254):

• 'Transcription or transliteration of the original notion'.

• 'Translation by a more general word to overcome the lack of specificity and vice versa'.

• 'Translation by a less expressive equivalent'.

[1] Where there were no official translations of the Russian quotations available in English, these have been translated by the authors.

• ‘Translation by cultural substitution’.
• ‘Translation using a loan word with or without explanation’.
• ‘Translation by paraphrase’.
• ‘Translation by omission or addition’.
• ‘Translation by illustration to express the source notion’.

Irina Pavlušová (2014), following the classification suggested by M. Harvey, proposes several additional translation techniques used in ‘culture-specific translation’ (Pavlušová 2014: 5):

• ‘Functional equivalence’ which provides the reconstruction of the source language functions.
• ‘Formal equivalence’ which can also be referred to as ‘word-for-word translation’.
• ‘Descriptive translation’ which can also be referred to as ‘self-explanatory translation’.

Andrew Chesterman considers sociocultural adaptation to be a strategy of translation and defines it as a kind of ‘cultural filtering’ which may be revealed through the following processes (Chesterman, Wagner 2002):

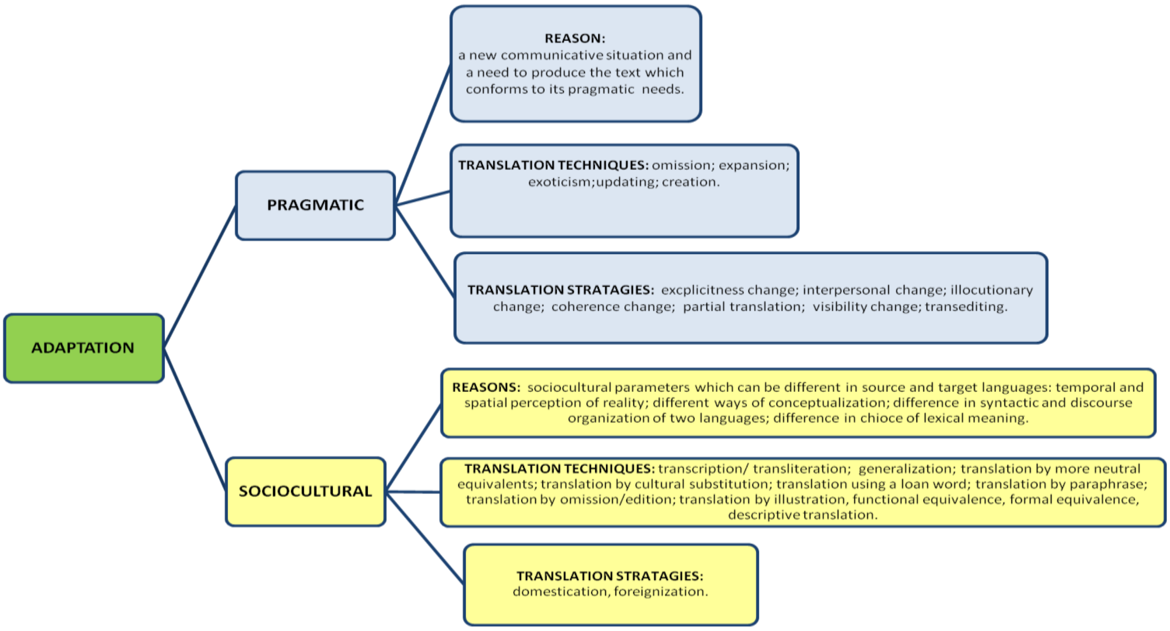
• ‘Domestication’ which helps to translate specific cultural concepts of a source language so that ‘they conform to the target language norms’.
• ‘Foreignization’ as the directly opposite process, when those specific concepts are not adapted at all, but simply ‘borrowed or transferred directly’.

Lawrence Venuti (1995) postulates that domestication is ‘an ethnocentric reduction of the foreign text to target-language cultural values that brings the author back home’, while foreignization is ‘an ethnodeviant pressure on cultural values to register the linguistic and cultural difference of the foreign text, sending the reader abroad’ (Venuti 1995: 20).

The opposition between domestication and foreignization seems to have appeared with the cultural turn in translation studies of the 1950’s when the focus of research shifted from the linguistically-bound criteria of translation to cultural, social and historical ones. Thus, the conflict between domestication and foreignization as opposite translation strategies can be viewed as cultural, political or ideological.

To visualize the conceptual framework of this paper, we suggest the following chart that reflects the phenomenon of adaptation from various perspectives.

Chart 2. Adaptation in Contemporary Translation Studies



Obviously, this list of techniques and strategies of pragmatic and sociocultural adaptation is not complete, but it serves well to illustrate how adaptation may be dealt with in translation.

4. Criteria of Pragmatic and Sociocultural Adaptation: Discourse and Communication Approach

Now that some peculiar features of pragmatic and sociocultural adaptation have been pointed out, we suggest combining them into a framework of pragmatic and sociocultural source text criteria. These criteria are used to figure out whether pragmatic or sociocultural adaptation is required in translation (for those cases when the need for adaptation is not explicitly stated in the translation brief).

Table 1. Source Text Pragmatic and Sociocultural Criteria[2]

Pragmatic criteria	Sociocultural criteria
Stylistic aspects of a source text (stylistic devices used in the source text, i.e. metaphors, epithets, personifications, similes, etc.).	Cultural lacunas, realia and culture-bound gestures described in the source text.
Syntactic constructions which provide special emphasis on a certain part of a source text (e.g., inversion).	Words denoting measures.
Culture-bound, historical and ethnical	Names that may sound unnatural to the target

[2] Referring to the source text pragmatic and sociocultural criteria we follow the terminology described in (Neubert 1968), (Birdwood-Hedger 2006) and in section 3 of this paper.

peculiarities of a source text.	audience.
Expressive elements of a source text (source text register variations).	Pronouns which can be used in different ways in the source language and in the target language.
Extratextual factors of a source text (e.g., time, place, and participants of communication).	Idioms and play upon words which usually reflect culturally specific features of the source culture and may not be easily understood by the target reader.

At earlier stages of research (Volkova, Zubenina 2015, forthcoming) we expanded this range of criteria applying the 'discourse and communication translation model' (Volkova 2012). The model 'establishes links between translation strategies and features of text, discourse, and communication' (Volkova 2012: 4), and 'a translator analyzes for the source text properties and features' (Volkova 2014: 302). Below is a list of the discourse and communication translation model parameters that we apply basing on (Volkova 2012).

Textual level[3]:
- Lexical and semantic features.
- Syntactic features.
- Stylistic features.
- Pragmatic features.
- Discursive characteristics (text authorship, addressness, and narrative).

Discursive level:
- Goals of discourse.
- Discourse nodal points, i.e. key concepts of discourse (as in Phillips, Jorgensen 2002).
- Values of discourse (primary, material, social, spiritual, cultural and political values) (as in Chudinov 2006).
- Chronotopos – time and place of communication (as in Volkova 2012).
- Field of discourse – 'the general event in which the message is functioning' (Halliday 1991: 47).
- Tenor of discourse – 'status, number and social features of participants' (Halliday 1991: 52).
- Mode of discourse, 'the function of the text in the event: narration, description, exposition, argument' (Halliday 1991: 56) which in (Volkova 2012) reflects the set of the aforementioned textual characteristics.
- Interdiscursivity (as in Volkova 2012).

Communicative level:
- Typical features of communication (rituality or informativity, institutionality or personal nature, esotericity or accessibility, reductionism or information completeness, commonality or expressivity, explicit or implicit evaluation, aggression or tolerance, dialogical or monological nature) (Volkova 2012: 25, following the classification and terminology set forth in: Chudinov 2006).
- Functions of communication (cognitive, communicative, motivational, emotive, metalinguistic, phatic, and aesthetic) (Volkova 2012: 25).
- Communicative strategies.

[3] For references to particular terminology and works see (Volkova 2012).

Taking into account these textual, discursive and communicative parameters of a source text together with the pragmatic and sociocultural criteria described in section 3, we may assume that the model criteria may, for this research, fall into two groups, pragmatic and sociocultural, respectively, as illustrated in the following table.

Table 2. Source Text Pragmatic and Sociocultural Criteria Based on the Discourse and Communication Translation Model[4]

Pragmatic Criteria	Sociocultural Criteria
Textual Level	
Lexical and semantic parameters of a source text, expressing the author's pragmatic intentions (e.g., colloquial or evaluative expressions) which may hinder the process of translation and appear strange to the target reader.	Idiomatic expressions and play upon words that may be easily understood in the source language but which the target language speakers may not understand without additional information.
Syntactic peculiarities of a source text (simple, compound, impersonal and elliptical sentences; word-order shift; chronological division of a source text; exclamatory sentences; rhetorical questions, anaphoric sentences, the mixture of direct and indirect speech).	The specific use of pronouns in the source text which may not correlate with that of the target language.
Grammatical parameters of a source text (modal verbs, specific use of infinitives and gerunds which may seem unusual for the target audience).	Cultural lacunas and realia which may simply not exist in the target language.
Stylistic parameters of a source text: a combination of functional styles within one text; stylistic devices (metaphors, epithets, personifications, similes, etc.); proverbs, sayings, and phraseological units.	Lexical elements reflecting social and cultural peculiarities of the source culture and its reality (e.g., words describing gestures, words denoting measures, specific terminology, acronyms, proper nouns or toponyms which may seem unknown to the target audience).
Discursive level	
Goals of discourse, discourse nodal points, chronotopos, field of discourse, tenor of discourse (status, number and social features of participants)	Implicit or explicit culture-specific values of a source discourse. If they seem 'hidden' in the context of a message, sociocultural adaptation may not be required.
	Interdiscursive elements of a source text.
Communicative level	
Functions of communication: cognitive, communicative, motivational, emotive, metalinguistic, phatic, and aesthetic.	Intertextual elements of a source text which may appear unusual or even unfamiliar to the target audience (allusions, quotations, references to historical events, statistics, etc.)
Typical features of communication that may appear unusual to the target audience (rituality or informativity, institutionality or personal nature, esotericity or accessibility, reductionism or information completeness, commonality or	

[4] At this point some of the model features were not included in the table, as the authors only applied the parameters which correlate with the source text pragmatic and sociocultural criteria described in section 3.

expressivity, explicit or implicit evaluation, aggression or tolerance, dialogical or monological nature).	

As a result, we are provided with a range of pragmatic and sociocultural adaptation criteria that form a methodology for the discourse-and-communication-model-based-analysis to pinpoint pragmatic and sociocultural peculiarities of a source text.

We shall proceed by analyzing a university lecture to illustrate the methodology. On the one hand, texts of this type are likely to contain some terminology, acronyms, allusions, statistical data, realia, etc. On the other hand, university lectures often need to be translated so that they provide information exchange between various educational systems and meet the needs of students representing different cultures. The main reason these texts require a certain number of adaptational interventions is that they are initially produced for the sake of a particular audience.

The lecture at hand is available at the official website of Yale University Open Courses and is introduced in the audiovisual format. We have, however, formulated an experimental translation brief to adhere to: create a full written translation of this lecture for the Russian-speaking audience. We assume that this translation brief is likely to trigger a certain number of adaptational interventions since a need to address a different type of readership is one of the main reasons that cause adaptation in translation (Baker, Saldanha 2011: 41).

Lecturer: Prof. Paul Freedman
Lecture 12: THE EARLY MIDDLE AGES.
The History of Britain and Ireland [October 13, 2011][5]

PRAGMATIC CRITERIA
Textual Level
Lexical and semantic parameters of a source text, expressing the author's pragmatic intentions: *Colloquial expressions (the use of colloquial expressions in a university lecture may appear unnatural to the Russian-speaking audience):* • But we know that Boethius and Cassiodorus are the smartest guys in Europe in the sixth century because they have access to stuff that almost no one else does. *Evaluative and emotional expressions (that may seem unusual for the Russian pedagogic discourse):* • The one kind of, if not literally interesting, at least weird aspect of Celtic-Roman resistance is the figure of King Arthur. I'm going to bring him up now, and then I'm going to drop him.
Syntactic peculiarities of a source text: *Compound sentences (a need to reconstruct the meaning of a sentence and preserve its logical structure may hinder the process of translation):* • All right, well, so I'm not saying that this is the kind of knowledge that you ought to drop everything else to pursue, but it is a kind of knowledge that requires a sort of observation that in fact, we do not

[5] Full text available at the official website of Open Yale Courses: http://oyc.yale.edu/history/hist-210/lecture-12.

have.

• Most of us, unless we're astronomy majors, have no idea what the sky looks like at night. A) because we can't see it because of artificial light, and B) because we're not very curious.

Parenthetic constructions (a need to reconstruct the logical sequence of a sentence before and after the parenthetic construction may hinder the process of translation):

• How do you go from being a - well, I don't like to use the word "primitive," but certainly barbarian enough area - to having the largest libraries, the most cultivated scholars?

• This is not as if everything were - well, I don't want to say Wikipedia either - if everything were like Wikipedia five years ago, elementary and often wrong.

Elliptical and impersonal sentences (a need to reconstruct the meaning of elliptical and impersonal sentences may hinder the process of translation):

• Or now, if you have some feature on your iPhone that gives you Easter for the next 3,000 years in case you want to know when Easter is in 3500 AD. No problem.

• Ireland, let's just pause over Ireland. Never part of the Roman Empire, as I said.

Mixture of direct and indirect speech (this feature is not typical for the Russian pedagogic discourse, as it often implies colloquial style):

• Now naturally, it's not a problem if someone else tells you. If in 1970, you open up a little pocket book calendar, and it says, "OK, Easter is this day," you trust them.

• Most of us haven't the faintest idea how things grow except because we've been to the Yale farm, and "Oh my gosh, look at this stuff."

Rhetorical questions:

• Now it is true, as I think I've said before, that any time you can say that such and such a person was the smartest person in Europe has got to be a fairly bad time. Right?

• In the 19th century, you have your choice from all sorts of scientific, literary, other kinds of intellectual experts. Who would even dare to say?

Anaphoric sentences, word repetitions, parallel constructions (a need to reconstruct the emphatic function of these sentences and preserve their logical structure may appear difficult for a translator):

• But the proportion of art to history in this is, if not 99.9%, at least very, very substantial.

• The ceramics don't come from Africa anymore. The wine doesn't come from France anymore.

• How did they come up with this? How do they then fit the calendar into it? How do you keep time when you don't have electric or battery operated clocks? How do you know what the seasonal changes are?

Grammatical parameters of a source text: *Modal verbs (English modal verbs have different degrees of obligation that can be expressed with one and the same modal verb in Russian):* • The Celts might remain Christian, whereas the invaders were pagan. • Therefore, if this teaching can reveal any more certain knowledge, it seems only right we should follow it. • It's hard to tell about this burial scene because he's got a lot of stuff from what might be called foreign gifts or maybe plunder. Foreign gifts: he's got two Byzantine silver spoons. *Infinitive complexes, gerunds, participles (In Russian infinitives have no perfect and continuous forms; there are no gerunds, complex objects, and complex subjects. These differences may hinder the process of translation) :* • And the Celtic population, who had been Romanized, at least at the elite levels, the Celtic population didn't really save very much from the Roman Empire. • It's hard to date the point at which someone in Spain is no longer speaking Latin but is speaking something that we can start to call Spanish.
Stylistic parameters of a source text: *Metaphors (metaphors usually link two conceptual domains: the source and the target. In the process of translation, this link can be weakened and the target audience can understand this metaphor in a different way):* • Or that this was a sleek, well-functioning kingdom. You landed at the airport and got the train immediately, and everything was sleek and nice like Amsterdam or someplace like that, as opposed to Kennedy. But that the Roman inheritance was visible and influential. • Remnants of Hadrian's Wall are the largest souvenir of the Roman era, a wall to keep out the barbarians from the north because in fact, the Romans didn't conquer the entire island. *Similes (the link between compared objects can be weakened in the process of translation):* • The present life of man on earth, against that time which is unknown to us, is as if you were sitting at a feast with your chief men and your thanes.
Discursive Level *(differences between source and target 'relevant discursive formulae and behavior patterns' (Volkova 2012: 58) may hinder the process of translation and trigger adaptation)*
• Goals of discourse: introducing new information, sharing and acquiring knowledge. • Nodal points of discourse: education, knowledge, truth, intellectual interaction. • Field of discourse: the history of medieval Britain and Ireland. • Tenor of discourse: participants: professor Paul Freedman, students + users of Yale courses website + Russian-speaking readers. • Chronotopos: October 13, 2011 (time of communication), Yale University, the Department of History (place of communication).

Communicative Level *(a need to reconstruct or change communicative features and functions of a source text may trigger adaptation in translation)*
Extratextual characteristics of a source text: Functions of communication: cognitive, communicative, motivational, phatic, and metalinguistic.
Typical features of communication: • Informativity • Institutionality • Esotericity *(texts of university lectures are usually produced for the sake a particular audience and, therefore, contain specific terminology, references, culture-bound issues and so on. For this reason, university lectures may not always be accessible and understandable for other audiences)* • Reductionism *(a university lecture usually contains compressed information)* • Expressivity • Implicit evaluation • Tolerance • Monological organization in general + implicit dialogical elements (addressing the audience).

SOCIOCULTURAL CRITERIA
Textual Level
Lexical elements reflecting social and cultural peculiarities of the source culture *(for some proper names and terms traditional equivalents are available in Russian; if there are no such equivalents, it may hinder the process of translation)*: *Proper names:* • Now by England, we mean literally England, the part that is not Wales, not Scotland, not Ireland, the part of the British Isles. The ensemble, essentially the two islands, are referred to as the British Isles. Britain is England, Scotland and Wales. Ireland is Ireland. • And on this map, what I'd like you to know particularly are Kent, with Canterbury as its capital in the southeast; Wessex in the west, which I think I've helpfully underlined; Mercia, towards the center; Northumbria, umbrella, northeast. The most important kingdoms in England – and Wickham has emphasized how fragmented this territory was – the most important kingdoms would be, at different times, Northumbria, Mercia, and Wessex. *Ethnographical terminology:* • The Britons, however, B-R-I-T-O-N-S, are the collective term for the Celtic population. Celtic is both a linguistic group and a somewhat vague ethnic term. It means the people who were there in the British Isles before the Romans came, and who were there afterwards fighting invaders from Europe. These invaders, who come in the 440's, are known as the Anglo-Saxons. Bede tells us it's the Angles, the Saxons, and the Jutes. *Historical terminology:* • And the reason this is so is because conversion represents a change in orientation, a change in orientation towards a larger world. Instead of a tribal and fragmented identity…

Discursive Level
Values of (educational) source discourse: • Broad-mindedness • Tolerance • Professional development • Motivation to learn • Unambiguity and clarity
Communicative Level
Intertextual elements *(If there are no traditional equivalents for these source text elements in Russian, it may hinder the process of translation and justify adaptation. References and allusions are often understandable only 'to those with prior knowledge of the covert reference'(Niknasab 2011: 2) and may, therefore, appear unknown to the Russian-speaking audience:* *References to works of literature:* • Bede would be remembered for *The History of the English Church and People*, but also for a lot of his works on figuring out time. • We can see this kind of transition in two of the most famous sources of information about this world, the poem *Beowulf* - how many people have read this? Yeah, everybody's read this at one time or another. *References to textbooks:* • So as Wickham says on page 151, "Nowhere else in the Roman Empire was the collapse of culture, economy and urbanization so complete." *References to historical events:* • If you need to get the cast of characters: Celts, Anglo-Saxons. And the Anglo-Saxons conquer much of the island, more or less what would become England, but not all. They do not conquer Scotland. They do not conquer Wales. And they don't really conquer Cornwall. • Recall what we saw as persistence of Roman practices in the Merovingian kingdom: bishops, cities, the Latin language, tax records, written legal codes. *Quotations:* • And the passage goes like this, "And one of the King's chief men presently said, 'Thus seems it to me, oh King. The present life of man on earth, against that time which is unknown to us, is as if you were sitting at a feast with your chief men and your thanes in winter time. The fire burns, and the hall is warm. And outside, it rains and snows and storms. There comes a sparrow and swiftly flies through the house.'"

The proposed model-based methodology allows us to examine source text pragmatic and sociocultural features on textual, discursive and communicative levels and helps a translator work out a translation strategy. We intend further on to apply the model-based methodology to a wider range of texts to see how it may help with analyzing and adapting various types of texts in translation.

5. Conclusions

1. In the framework of contemporary translation studies two types of adaptation are described: pragmatic adaptation and sociocultural adaptation. Pragmatic adaptation is defined as the 'modification of the source text in order to produce the text which conforms to the needs of new a language environment' (Kosonen 2011: 63). Sociocultural adaptation, in its turn, is understood as a complex of adaptational interventions that aim 'to bring source and target texts to a shorter cultural and temporal distance' (Sanders 2006: 19).

2. A translator's approach to a source text can be limited to a specific part of it or applied to a text as a whole. In this respect, scholars distinguish between two types of adaptation: local adaptation and global adaptation, also referred to as a translation technique and a translation strategy, respectively.

3. Pragmatic adaptation and sociocultural adaptation can be both viewed in terms of techniques and strategies of pragmatic adaptation. Pragmatic techniques are illustrated by omission, expansion, exoticism, updating and creation, and pragmatic strategies include explicitness change, interpersonal change, illocutionary change, coherence change, partial translation, visibility change, and transediting.

Sociocultural adaptation techniques are illustrated by transcription / transliteration, generalization, translation by more neutral equivalents, translation by cultural substitution, translation using a loan word, translation by paraphrase, translation by omission / edition, translation by illustration, functional equivalence, formal equivalence, and descriptive translation. Alongside with translation techniques, some scholars distinguish between two main types of sociocultural adaptation strategies: foreignization and domestication.

4. When applied to adaptation, the discourse and communication translation model (Volkova 2012) provides a translator or a researcher with a methodology applied at various levels and a more detailed set of parameters to analyze. The model productively complements the range of pragmatic and sociocultural parameters described herein with the 'source text parameters on textual, discursive and communicative levels' (Volkova 2014: 302), and adaptation-relevant parameters of the model fall into two categories of their own, pragmatic parameters and sociocultural parameters, respectively.

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