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LINGUACULTUROLOGICAL ASPECT OF TRANSLATING
THE REALITIES OF “THE BREAD MUSEUM”
FROM RUSSIAN INTO ENGLISH

A museum today becomes the center of intercultural communication. Museum expositions in small towns of our country attract special attention. Within the framework of the project “Networking to improve employment opportunities in rural areas of the Mogilev region” on the basis of “The Bread Museum” of the State Educational Institution "Secondary School No. 2 of the town of Chericov" a baking center "Wypekayka" was opened. To prepare the museum for opening after reconstruction students translated the labelling from Russian into English in order to attract the attention to the unique exhibits of Belarusian culture and life.

Translation of museum labelling is a poorly understood problem and involves a large number of solutions. In the process of work we encountered difficulties caused by the peculiarities of the translation of some names of museum exhibits. Students decided to do research and determine realities of Belarusian culture and everyday life among the exhibits of “The Bread Museum” that have no analogues in the English-speaking culture with the help of transliteration, transcription with description and translation using the equivalent. This study was caused by the increased interest in the problem of the relationship between the culture of the people and the language in the translation of museum labelling.

The relationship between the culture and the language has been explored in the works of many researchers, and today linguoculturology is considered to be an independent and relevant direction of linguistics. It studies the manifestations of culture which are reflected and entrenched in the language. According to V. A. Maslova, “the study of the interaction of language, which is a translator of cultural information, culture and a person, is the object of linguaculturology” [1,

p. 8]. V. N. Teliya suggests that the combination of linguistics and culture studies allows linguaculturology to explore the consciousness and identity of people and whole societies [2, p. 102].

In their works translators often encounter language units of the source text that are absent in a foreign language. This phenomenon is called non-equivalent vocabulary. Attention to the problem of equivalence and non-equivalence was paid by such scientists as V. S. Vinogradov, V. F. Shchichko, E. M. Vereshchagin and V. G. Kostomarov, A. D. Schweitzer, I. Ya. Retsker, S. I., Vlahov, S. P. Florin and others.

One of the main difficulties in translating realities is the lack of an equivalent in the language into which the translation is carried out due to the fact that native speakers of this language do not have an object denoted by reality. Therefore, realities are singled out in a special category of means of expression and they are considered as «words and phrases that name things, phenomena, objects of everyday life, culture, social development of one people and unfamiliar to another people, expressing a national and (or) historical meaning, having, as a rule, no exact equivalents in another language and requiring a special approach in translation» [3, p. 340].

Having analyzed the existing approaches to the problem of the equivalence of the transmission of cultural meanings, we came to the following conclusions regarding the definition of realities as lexical units for the transmission of national-cultural semantics:

1. The use of an equivalent ensures the preservation of the necessary information contained in the lexical units of the original.

2. Some authors consider the definition of non-equivalent vocabulary as a synonym for realities, others – as words that are absent in the language of another culture.

3. Despite the common features of non-equivalent vocabulary and realities such as the absence of an analogue in the target language, realities should not be equated with non-equivalent vocabulary, but considered as an independent group of lexical units that are part of the non-equivalent vocabulary.

So, an essential part of the vocabulary of any language are lexical units that name material objects of national life and culture, as well as phenomena and concepts of the spiritual life of one people and are unfamiliar to representatives of other peoples. Due to the absence of these objects in the life of other peoples, there are no lexical units for their names in the languages of these peoples. The practice of intercultural communication shows the existence of various ways to overcome the difficulties created by the national-specific and linguistic differences of other cultures.

Such scientists as L. S. Barkhudarov, A. V. Fedorov, S. I. Vlahov and S. P. Florin, V. N. Krupnov and many others dealt with the problem of translating realities.

We determined that the realities are of linguistic and cultural origin and can be expressed in separate words, phrases, sentences that require explanation. In this regard we identified the most common ways of translating realities: transliteration, transcription, descriptive translation and translation itself.

It is known, that a person understands its culture only in comparison with another one. Therefore, many researchers are convinced that the main task of a translator is not only to find the equivalent of the translated word in another language, but also to transfer cultural meanings accumulated by this word into another language. That is why we analyzed the methods of translating realities based on translation works and labeling of expositions of ethnographic museums in Belarus and Great Britain to transfer the names of the museum exhibits from Russian into English.

First of all, when analyzing the ways of translating the names of museum exhibits, we tried to compare the cultural meaning of these objects. For a complete understanding of realities, we used not only bilingual dictionaries, but also explanatory and etymological dictionaries, visited the sites of ethnographic museums in Belarus: Polotsk National Historical and Cultural Museum-Reserve [4], Belarusian State Museum of Folk Architecture and Rural Lifestyle [5], as well as a made a virtual tour of the British Museum [6] to find a description of the realities and visual presentation of cultural objects of Belarus and Great Britain.

In our research we did not separate the realities of the Belarusian and Russian cultures of the 20th century, since historically these cultures were closely interconnected.

As a result of our research we identified two main groups of ways of translating the names of exhibits of “The Bread Museum.” The first group was translated using transliteration and transcription with the addition of a description. These methods were combined due to the similarity of application regarding the transfer of the cultural meaning of the word. For a more accurate translation, we added a description:

1. The name of the exhibit *самовар* was translated using transcription with the addition of a description because it is unfamiliar to the representative from another culture – ‘Samovar. Teapot, heated metal container’. In the explanatory dictionary the meaning of the word is indicated as a metal vessel for boiling water with a tap and an internal firebox – a tall pipe filled with charcoal [7].

2. The name of the exhibit *лапты* can be translated using the equivalents of ‘straw shoes’ or ‘bast shoes’. However, some translators use the technique of transliteration with the addition of a description to transfer the folk features and the historical name of the word. – ‘Lapty. Bast shoes.’ ‘Lapty. Straw shoes.’

3. The word *ступа* was translated as ‘stupa’ to preserve the unique historical name of the object. The dictionary offers such option for this word as ‘mortar’ – a bowl used to peel the hard peel or grind grain, soften the stalks of flax. Therefore, to translate this reality, such method as transliteration with an explanation was used to explain to a representative of another culture the meaning of this reality. ‘Stupa. A device used to clean hard peel or chop the grain, soften the stalks of flax, hemp, tobacco.’

Translation of realities using transliteration and transcription with the addition of a description helps better transfer the cultural meaning of the name of the exhibit. It also helps identify the reality of a culture and everyday life.

The second group was translated using the equivalent. In this group an explanation was not required, since we considered the transfer of lexical units into a foreign language through the equivalent with the closest meaning. We examined in detail the lexical meaning of each synonym to determine the appropriate translation option.

1. *Ухваты для печи* are translated as ‘oven forks’; although the word *ухваты* has a sufficient number of synonyms in English such as ‘oven holders’, ‘grip’, ‘shank’, ‘oven prongs’, they do not transfer the desired meaning, namely a long stick with a metal slingshot at the end, with which pots, cast iron are grabbed and put into the Russian stove.

2. The word *рубель* was translated in the same way. According to the etymological dictionary, the origin of the word is Russian, since this object is the subject of Slavic cultures. *Рубель* is a thing with carved notches. In European culture this item is called ‘mangling board’ – a board for rolling linen. So, in English there is a suitable option for an equivalent replacement that describes this object.

During the translation of all the names of the exhibits we took into account the cultural semantics of the vocabulary.

The method of translation using the equivalent helps better transfer the cultural meaning of the name of the exhibits because there is such an object in a foreign culture.

We found out that 15 % of the names of the exhibits of “The Bread Museum” do not have analogues of translation, since they are objects of the culture of the Belarusian people and have no correspondences in a foreign language. This group of exhibits was translated using transliteration and transcription with the addition of a description. Translation of the names of exhibits using analogues amounted to 85 %. These objects are also present in the culture of the English people.

According to the comparative analysis of methods for translating realities of the exhibits of “The Bread Museum,” it turned out that realities that do not have an equivalent translation replacement are less common than words translated using an analogue. These methods of translation help identify objects of the Belarusian culture and life. We came to the conclusion that since the exhibits represent the culture and life of Belarus mainly of the 20th century, the low number of unique Belarusian realities is explained by the fact that in the conditions of intercultural communication there is an opportunity to exchange information and experience. So, the number of unique realities is reduced.

In our research, we examined the translation of realities that convey the names of the exhibits of “The Bread Museum.” All of these words have national features, help learn more about the culture of the people. To achieve an adequate translation of words-realities, we applied transliteration and transcription with the

addition of a description and translation using the equivalent. For the most complete description of realities we used bilingual dictionaries, explanatory and etymological dictionaries, visited web sites of Belarusian and British museums.

Based on the study, we identified the unique objects of Belarusian culture using the main ways of the translation, which are used by professional translators. All the names of the exhibits of “The Bread Museum” were transferred into English taking into account the peculiarities of the culture of the Belarusian and English people. The practical significance of our research work lies in the fact that the research results can be used both in excursion lessons, in extracurricular activities and for writing further research works.

Thus, knowledge of the translation of the realities of “The Bread Museum” helps to expand the vocabulary of students, contributes to effective intercultural communication and promotes respect for the culture of Belarusian people and the people of English-speaking countries.

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