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SPECIFICS OF CULTURAL-ETHNIC LINGUISTIC UNITS' TRANSLATION INTO ENGLISH BASED ON THE MATERIAL OF U. KARATKEVICH'S NOVEL 'KING STACH'S WILD HUNT'

The promotion of national culture, its ethnic peculiarities among local population and on the world arena is important as it enables raising awareness about national identity and uniqueness. One of the greatest figures in Belarusian culture is U. Karatkevich, whose works are the classics of Belarussian literature and read by people both inside our country and abroad.

U. Karatkevich's novel "King Stach's Wild Hunt" attracted our attention as it has been translated into many languages, including English. In 2013, the British publishing house 'Glagoslav Publications' released the novel in the translation made by emigrated American publicist and translator Mary Minz. This literary work is characterized by a folklore-romantic approach to depicting the past of the Belarusians. It explains the presence of a large number of historicisms, archaisms, lexemes, denoting cultural and ethnic realities. Such realities are particularly difficult in translation process, because they denote concepts alien to another culture. Consequently, it can give rise to some misunderstanding to those readers who have no good knowledge of the original language. A survey was conducted among

17 foreigners (students aged 17-21 from Russia, Kazakhstan and China). They were offered to read selected extracts from the novel in English and were interrogated about some Belarusian ethnic, cultural realities, historic personalities mentioned or described in the novel. The survey revealed that foreigners (especially non-Slavic group) experienced considerable problems answering the questionnaire.

25 interrogated Belarusian 11-formers (who in accordance with the school Belarusian literature curriculum read the novel) did the same task but also had problems with a few points, proving the necessity to refresh their knowledge. Thus, our research is relevant as it gives more possibilities for English learners and English speakers to get to know more about Belarusian culture and language peculiarities.

The subject of the research: cultural-ethnic linguistic units' translation and its specifics. The object of the research: the novel 'King Stach's Wild Hunt' by U. Karatkevich's in the Belarusian language and its translation into the English language by Mary Minz.

The aim of the research – to identify the specifics of the translation of cultural-ethnic linguistic units based on the material of U. Karatkevich's novel 'King Stach's Wild Hunt' and its translation into the English language.

To implement the aim set above the following objectives have been singled out:

- to define the role of U. Karatkevich's works on the world arena by means of translations into other languages;
- to determine the major translation techniques of cultural-ethnic linguistic units;
- to select linguistic material from U. Karatkevich's work 'King Stach's Wild hunt' including the following groups: onomastic realities, household realities, realities depicting Belarusian traditions;
- to specify the typical ways of translating the lexical units of each group;
- to make up a brochure and an interactive guide comprising bilingual (Belarusian and English) variations of cultural-ethnic lexemes with context, illustrations and commentaries.

The following hypothesis has been put forward: translation of a literary work into a foreign language is unable to fully reflect the cultural-ethnic features of the country and its language, consequently for their complete comprehension extra studies are required.

The methods of research applied in the research paper are observation, searching; comparison; description; survey; analysis; sampling, composition.

Having conducted the research, we've arrived at the following conclusions:

1. The main translation techniques used for translating cultural-ethnic linguistic units in the novel are transliteration and transcription, calque and methods of approximate translation, that is substitution (adaptation), explanation (description), generalization.

2. The research material of 130 realities has been selected by the continuous sampling method from the novel "King Stach's Wild hunt" in accordance with the following classification groups:

- onomastic realities (proper names) including anthroponyms (people's names) and toponyms (geographical objects names). For example, characters' names *Nadzieja Janoŭskaja, Jaraš Štamiet, Hryckievič* etc., historical personalities' names: *Jazafat Kuncevič, Jan Zbaroŭski, Vitaŭt, Kalinoŭski*, etc., place names: *Дубрава (Oakland), Пнюхі (Pniuchi), Волатавя прорва (Giant's Gap)*, etc.

- household realities including constructions for example, *пачынак* 'pachynak'; clothing: *мазерка* 'felt hats', *світка* 'svitka'; tools: *рацішчы* 'boar-spears', *вілы* 'pitchforks'; means of getting around: *валакуша* 'cart driven by a bull', *вазок* 'carriage'; food and drinks: *штонікі* 'shtoniki', *жэжонка* 'hot punch', *пушыны хлеб* 'bread made of grasses'; measurements: *сажня* 'two metres', *шэлег* 'koreck'; lexical units representing cultural realities: *жніво* 'drawn-out songs of harvest time', *Лябедзік* 'Labiedzik'.

3. The typical ways of translating the lexical units of each group have been specified. The group of onomastic realities is predominantly transmitted by transcription/transliteration: *Агей Грынкевіч-Яноўскі* - *Aghei Hrynkievič-Janoŭski*, *Ігнат Берман* - *Гаўцэвіч -Ihnat Bierman-Hacevič*, etc.; calque: villages *Бярозава Воля* – ‘*Birch-Land Freedom*’; *Дубрава* – ‘*Oakland*’, *Лінічна* – ‘*Linden-Land*’, occasionally descriptive and explanatory translations are used: ‘*салавей-разбойнік*’ – ‘*he whistles very well*’, ‘*Баба-Яга*’ – ‘*witch Baba Yaga*’, substitution when transmitting names which are relevant to the English-speaking reader: ‘*Буцэфал*’ – ‘*Bucephalo*’. Household realities can be translated by means of transcription, for example, an ancient Belarusian coat ‘*чуга*’ – ‘*a chuga*’, ‘*пачынак*’ – ‘*pachynak*’. A special group consists of cases of transcription/transliteration, accompanied by an explanation: the lexical unit ‘*штонікі*’ is translated as ‘*shtoniki — meat drowning in fat*’.

In a number of cases generalization of the meaning occurs: for example, from Belarusian the word ‘*чапля*’ (a specially curved spatula with a handle at the end for gripping a hot frying pan) is translated just as ‘*pan*’ (meaning a container for cooking food in), ‘*шнуроўка*’ – ‘*belt*’.

Explanatory (descriptive) technique is common for transferring non-equivalent vocabulary. For example: ‘*накудзелле*’ – ‘*gatherings of women spinners*’, ‘*жніво*’ – ‘*drawn-out songs of harvest time*’, ‘*цырымонія з заломам*’ – ‘*ceremony, called in Belarusian ‘zalom’, that is, if an enemy wished to bewitch somebody’s field, he tied together a bunch of wheatears into a knot*’.

Analyzing the ways of translating the household and cultural realities from the novel, it is worth mentioning that techniques of approximate translation and transcription/ transliteration dominate. It can be explained by the fact that it is difficult or even impossible to find a full analogy to most of cultural and everyday Belarusian realities in other languages. The widespread use of approximate translation indicates a tendency to erase the national-cultural component of the semantics of non- equivalent lexical units. It proves the necessity to conduct additional research of the literary work in order to convey its full potential to the reader.

We have made a Brochure comprising Belarusian and English variations of onomastic realities and cultural-ethnic lexemes with context, illustrations and information about them. Definitions of the Belarusian lexical units found in the Belarusian Etymology Dictionary and translated into English are presented in the Brochure. Moreover, additional material in the form of Belarusian legends, historical background of some events, entries about famous personalities has been included. Besides, in order to help the reader to immerse into the depth of the book, which really can be called “the encyclopedia of Belarusian culture”, an interactive guide has been made up including the information about selected historical personalities and ethnic household and cultural units mentioned in the book.

The guide contains 4 categories (food, clothing, famous people and traditions). For instance, the information about Belarusian traditions and legends mentioned in the book is presented in the category Traditions. One of them is ‘жніво’. One can learn the definition of the word, read the context from the original novel and from its translation. Besides, one example of Belarusian harvest songs is introduced. Another example is ‘Легенда пра вужыную каралеву’ translated into English as ‘A legend about a queen’. We found this legend in encyclopedia and translated its shortened version into English.

After the students, who had been interrogated before, studied the information from the Brochure and Interactive Guide, the results of the questionnaire improved.

The practical value of the research project implies that its materials can be used by people, who have no good knowledge of the Belarusian language but want to know more about Belarusian literature and culture. The materials also can be used by students and teachers at the lessons of English for discussions on such topics as “Belarus”, “Famous people of Belarus”, “Books”, “Education”, etc.