

TRANSLATION OF VOCABULARY OF ORTHODOX CHURCH IN
INTERCULTURAL COMMUNICATION

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ПЕРЕКЛАД ЛЕКСИКИ ПРАВОСЛАВНОЇ ЦЕРКВИ
В МІЖКУЛЬТУРНІЙ КОМУНІКАЦІЇ

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Abstract. *The article focuses on intercultural communication in the religious context. It studies the ways of rendering the vocabulary of Russian and Ukrainian Orthodox churches in the English-language intercultural communication. We investigated the use of Orthodox vocabulary on the English-language websites of Orthodox churches of Romania, Greece, the USA and Canada, as well as on Facebook. The peculiarities of translating xenonyms in the process of borrowing some orthodox terms are described.*

Key words: *borrowing, intercultural communication, orthodox vocabulary, religious discourse, translation, xenonym.*

Анотація. *У статті зосереджено увагу на міжкультурному спілкуванні в релігійному контексті. Вивчаються шляхи перекладу словникового складу російської та української православних церков в англomовній міжкультурній комунікації. Ми досліджували використання православної лексики на англomовних веб-сайтах православних церков Румунії, Греції, США та Канади, а також у Facebook. Описані особливості перекладу ксенонімів у процесі запозичення деяких православних термінів.*

Ключові слова: *запозичення, міжкультурна комунікація, переклад, православна лексика, релігійний дискурс, ксенонім.*

American anthropologist Edward T. Hall was the first to use the name «intercultural communication» in his book *The Silent Language* in 1959. His first target audience comprised American diplomats and development personnel whose intercultural skills had to be improved. Developing his ideas about the relationship between culture and communication, Hall came to the conclusion that learning culture was necessary.

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The study of intercultural communication has developed and matured as an academic field with its own theory building. Intercultural communication is defined as situated communication between individuals or groups of different linguistic and cultural origins. Mass media and the Internet created a new type of social communication due to which different peoples and nations come to a better understanding. The church has a positive attitude to advancements in the field of mass media and tries to make the best use of them [1, p. 23]. The communicative function of religion is realized with the help of mass media communication. The process of virtualization involves all Christian churches including the Orthodox Church wide-spread in the Danube region.

Our investigation focuses on intercultural communication in the religious context. The objective of the article is to describe the ways of rendering the vocabulary of Russian and Ukrainian Orthodox churches in English intercultural communication. As the material of our investigation we used the social networking sites and the groups of ROCOR (the Russian Orthodox Church Outside of Russia), ROCA (the Russian Orthodox Church Abroad) on Facebook as well as the web pages of orthodox churches in America, including the Romanian Orthodox Episcopate of America (<https://www.roea.org>).

Christianity, like no other religion, has had a great influence on the development of world civilization. For many centuries, the Bible has remained one of the main sources shaping the outlook of a large part of the planet's inhabitants. Biblical quotations became the so called «winged expressions», or catch phrases, biblical plots were the source of inspiration for many creators of artistic works. Biblical phrases have been included into phraseological dictionaries of languages and have become the foundation of international phraseological vocabulary [2, p. 28].

V. Kabakchi considers that the English language has been developed very little in connection with the orthodox vocabulary of foreign churches [3, c. 6]. I.V. Korunets, V.V. Kabakchi, T.A.Kazakova and other linguists studied the ways of translating specific nationally-coloured vocabulary units from Ukrainian or Russian into English. V.V. Kabakchi calls these vocabulary units xenonyms. Xenonyms are names of specific elements of the foreign culture in question used only inside the place, group, or linguistic community. V.V. Kabakchi proposes to consider xenonyms as “quasi terms”, he refers them to an autonomous lexical layer that is located on the periphery of the vocabulary very close to scientific and technical terminology [4, p. 35]. Translation of this vocabulary has always posed problems at a practical level. Searching for an adequate translation is sometimes quite complicated because there are no universal reference books and many of the orthodox terms are not registered in translation dictionaries.

There are orthodox xenonyms which are already included in the dictionaries and form the basis of the English description of the Russian Orthodox Church (ROC), and they are of special interest to us. Such English-speaking xenonyms include the following: *Cyrillic, D(o)ukhobor, eparchy, Glagolite / Glagolitsa, Kulich, Molokan, Old Believer,*

Old Church Slavonic, Old Ritualist, Onion Dome, Patriarch, Raskol, raskolnik, Skoptsy, sobor, starets.

As we see, the list of these words is short and not completed, which reflects the modern stage of mastering the English language counterparts of Orthodox xenonyms. Translating texts of the religious discourse is not an easy task. One of the problems a translator can face arises from the fact that some words or phrases denoting objects, facts, phenomena, etc. are so deeply rooted in the source culture and so specific (and perhaps exclusive or unique) to the culture that produced them that they have no equivalent in the target culture, be it because they are unknown, or because they have not been yet codified in the target language. When discussing the problems of correspondence in translation, E. Nida writes that «differences between cultures may cause more severe complications for the translator than do differences in language structure» [5, p.130].

One of the ways of translation of religious xenonyms is the so called direct borrowing or translation by means of transcription or transliteration. The following words can exemplify this way of translation: *Vladyka, sobor, tomos, panikhida, skete, litia, moleben, Edinoversti, lampada, kliros, trapeza, typikon, riassa, Pascha.*

Vladyka served a panikhida at the grave and returned to the car. Instead of Liturgy, they would usually serve a moleben dedicated to the feast of the day.

This way of translation can be found most often in special English texts addressed to the reader experienced in Orthodox topics. Some of the words are of Greek origin and are a result of the secondary xenonymic naming which is established between the xenonyms of different languages originating from one etymon. Greek is the language of the New Testament and the church service in most of the Eastern Orthodox churches. Such words as *acathistus / akathist, apocrypha, autocephalous, canon, eucharist, episcopate, diaconate, liturgy, tropar, Typikon, prokeimenon, litany, kamilavka, synod, prelest* and many others originated from Greek.

Fr. Paul pointed me to the vestments set aside for me, and then once again tried to find a kamilavka that was large enough for my head – but once again, there were none big enough. Prelest is a false spiritual state, a spiritual illness, «a wounding of human nature by falsehood» — St. Ignatius Brianchaninov.”

Some of the words translated by a direct borrowing are grammatically unassimilated and have the plural endings peculiar for the source language: *stihiri, irmosy, Edinoversti, klirosi.*

There can be two klirosi – right and left, but usually there’s one. Edinoversti approach the Divine services very tremulously.

Others underwent grammatical assimilation and acquired the plural inflexions characteristic of the English language: *sketes, icons, klobuks, posads, molebens.*

During the 1920s administrative territorial reform in the Soviet Union, posads were converted into urban-type settlements.

Transcription and transliteration are used when it is necessary to preserve a national

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colouring or create a word peculiar for the orthodox discourse. A vivid example is the word «подвиг» which can be translated using one of the dictionary correspondences: *feat, exploit, deed, achievement, gallant deed, heroic deed*. But the transliterated word 'podvig' is used in religious texts with the meaning «spiritual feat, ascetic struggle».

It was there, his monastic podvig began, and decades later, even when the new Emperor finally released him from imprisonment, he chose to remain in the monastery. The purpose of the competition is to increase awareness, study, and veneration of the Saints of Zaporozhye and their remarkable podvigs.

The forms of address to the orthodox priest «батюшка» and his wife «матушка» are also borrowed into English by means of transliteration.

Batushka was taken away, and Matushka went with him voluntarily saying «Wherever Batushka Mikhail goes, I will be there too!»

Quite often the transcribed or transliterated word is accompanied by explication of their genuine nationally specific meaning or descriptive explaining. It is often the case with the Old Believers' terms such as «лестовка», «подручник», «вервица», «Домострой».

They take a special embroidered prayer mat—podruchnik—from a stack usually piled up inside the entrance.

V. Kabakchi uses the term «a complex of parallel attachment» instead of descriptive explaining [3, p. 423], for example: *Sluzhebnik (priest's Service Book), short melodic patterns (called popevki)*. It is frequently a whole lexical and grammatical complex that refers to some specific element of an external culture. It consists of the xenonym itself, its explanation and an introductory phrase («called», «known as», «referred to as»).

Another way of translation is loan translation when the components of a word (morphemes) or phrases (words) are translated by the corresponding elements of the target language: *первомученик – First Martyr, новомученик – New Martyr, чудотворная икона – wonder-working icon, умная молитва – mental prayer, литургия Преждеосвященных Даров – liturgy of Presanctified Gifts, крестный ход – cross procession, Царские Врата – the Royal Gate, чин мирянский – lay order, золотавый – golden-domed, духовный отец – spiritual father, ангел-хранитель – guardian angel, равноапостольный Св. Владимир – Equal-to-the-Apostles St. Vladimir, Св. Андрей Первозванный – St Andrew, the «First-Called».*

Loan translation is especially productive in rendering church names and names of religious holidays: *Church of the Holy Transfiguration (Церковь Преображения Господня), Clean Monday (Чистый понедельник), The Holy Trinity Church (Церковь Святой Троицы), Forgiveness Sunday (Прощеное Воскресенье), the Feast of the Elevation of Holy Cross (Праздник Вознесения Креста Господня/Крестовоздвижение), Holy Annunciation Church (Благовещенская церковь).*

Semi-loan translations are borrowings of words and expressions, which consist in part of the elements of the source language, and also of the elements of the target

language: *Соловецкий монастырь – Solovki monastery, Знаменный распев – Znamenny chant (singing). Серафимо-Дивеевский монастырь – St. Seraphim-Diveyevo Convent.*

The next way of rendering orthodox vocabulary in English intercultural communication is the use of functional analogues, which is often applied when translating dialectal and colloquial words: *молодка – a young wife*. The substituted element arouses a similar reaction in the target culture reader to the one aroused by the prototext on the source culture reader, though sometimes there is a need in the explanation.

I'm a young wife,[10] and young wives, as a rule, before the birth of their first child, don't have to completely cover their hair in front of people.

[10] The Russian word used here, «молодка» («molodka»), specifically means a young wife who has not yet born her first child.

A stylistically coloured word «молодка» is replaced by a stylistically neutral functional analogue «young wife». So, in the English translation there is a neutralization of this lexical unit.

Descriptive explaining alone as a way of translation is only applied when there is no other way of rendering the meaning of the source language lexical units: *моуци – relics of saints, юродивый – fool for God's sake.*

Translation is one of the main means of intercultural communication. The above mentioned examples point to some of the possible lexical problems in translation indicating the level of translatability of the orthodox vocabulary. The most productive ways of rendering this vocabulary layer are direct borrowings, loan translation and the use of the «complex of parallel attachment».

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