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TRANSLATION OF THE VOCABULARY OF RELIGIOUS DISCOURSE OF BUDZHAK REGION

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One of the problem areas of translation studies is rendering nationally marked and religious vocabulary in cross-cultural communication. Linguistic difficulties in translation are inevitable when there is interaction between peoples from different cultural backgrounds. Our investigation focuses on intercultural communication in the religious context on the material of Internet articles describing the Budzhak region and Bessarabia. Budjak (or Budzhak) is a historical region in Ukraine and Moldova. Lying along the Black Sea between the Danube and Dniester rivers, this multi-ethnic 600,000-people region of 13,188 km² is located in the southern part of historical Bessarabia. Nowadays, the larger part of the region is included in Ukraine's Odessa Oblast, while the rest is included in the southern districts of Moldova [1].

The objective of the article is to describe the ways of rendering the

vocabulary describing church life in the Budzhak region which is native to most of the students of Izmail State University of Humanities. It means that our students can be taught the ways of translation on the examples that are well-known to them. English is potentially open to use in any communicative situation, and in terms of its application to a specific national culture of peoples of the world the object of this application is the whole universe, all existing cultures of the present and the past.

V. Kabakchi considers that the English language has been developed very little in connection with the religious vocabulary of foreign churches [2, p. 6]. V. Kabakchi, T. Kazakova, I. Korunets and other linguists studied the ways of translating specific nationally-marked vocabulary units from Ukrainian or Russian into English. 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. Kabakchi considers 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 [3, 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 religious terms are not registered in translation dictionaries.

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

For instance in Kishinev lived, worked and served as the Christian Orthodox Priest protoerej Mihail Chakir – the person of special significance for the Gagauzians [4, p.199].

Babushka Yuliana Mitry can still chant the words to dozens of the ancient songs the Lipovan people brought to Romania's Danube delta as they fled persecution in Russia nearly 300 years ago [8].

There might be different variants of transcribed or transliterated

words. For example, the word «скит», which is usually rendered as «skete» was translated as «skeet» on one of the sites:

Others tell a story about its foundation in 1773 by brothers Iordache and Mihail Curchi, who initially built a very small wooden skeet, and later on erected the first stone churches [5].

This way of translation can be found most often in special English texts addressed to the reader experienced in religious 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.

Prelest is a false spiritual state, a spiritual illness, «a wounding of human nature by falsehood» – St. Ignatius Brianchaninov [6].

The Metropolis of Bessarabia had 84 parishes in Moldova at the time of its organization, and is considered a schismatic organization by the Russian Orthodox Church [7].

It is necessary to pay attention of the students to the process of assimilation of the transcribed or transliterated borrowings. 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, skoptsy, klirosi*, while others underwent grammatical assimilation and acquired the plural inflexions characteristic of the English language: *sketes, icons, klobuks, posads, molebens, Lipovans*.

In 1876, the Lipovans were joined by some Skoptsy sect members who emigrated to Romania to escape prosecution.

There can be two klirosi – right and left, but usually there's one. Edinoversti approach the Divine services very tremulously [9].

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

«вервица», and «Домострой».

Also, other artefacts related to prayer and service may be found in the houses: the icon-lamps and *lestovka* (an Old Believer rosary) which may have been brought from the homeland.

The traditional female church costume of the Belokrinitsky Old Believers includes a headdress consisting of a cap, which is put on a hairdo, a *kichka* or *sbornik*, a kerchief – *kosyak*, and an upper kerchief, a long skirt, a shirt worn over the skirt, and a woven belt.

They take a special embroidered prayer mat – *podruchnik* – from a stack usually piled up inside the entrance. Later they lay their heads and hands on it, prostrating to the ground, to preserve them in cleanliness [9].

V. Kabakchi uses the term «a complex of parallel attachment» instead of descriptive explaining [2, p. 423], for example: *Sluzhebnyk* (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»).

The presence of the *Russian Lipovan people* (originally called *Starovers*) in Bucovina was documented back in 1724, but large groups of Lipovans began arriving in the last decades of the XVIIIth century, after the annexation of Bucovina to Austria.

Moreover, we cannot say for sure, because of the lack of testimonies and proofs, whether the starovery settled in Moldavia or Dobruja in localities founded by *pravoslavnik* (known as true believers) Russians before the raskol [10].

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, *златоглавый* – 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».

He could quote the prayers by heart, in the *Church Slav* (церковно-славянский), but not the gospels.

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), *the Bessarabian Orthodox Church of Saint Theodora de la Sihla in Chişinău* (Церковь Святой Теодоры де ла Сихла).

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: *моци* – *relics of saints*, *юродивый* – *fool for God's sake*, *двунерстие* – *the modification of a few elements of the Russian rite, such as the sign of the cross made with two fingers*.

The term «староверы» can be translated by transliteration: *As proof of this entire stand the communities of starovery Russians spread over the years throughout the world. The first starovery Russians appeared in the Romanian principalities, in Moldavia, Bessarabia, Northern Bukovina, Muntenia and Dobruja, in the last decades of the 17th century, and they were called Lipovans [10].*

Loan translation (*Old Believers*) is also used. Transliteration can be accompanied by descriptive explaining or loan translation: *After that date, the Russian state and ecclesiastical authorities developed a systematic policy of persecution, and even eradication, of the raskol and of raskolniks, as official texts called the devotees of the old Orthodox faith, starovery, i.e. old believers. Thus began the mass exodus of old believers (starovery or starobreadtzy), the first settlements over the borders of Russia at the time dating to the second half of the 17th century [10].*

Our investigation shows that translation is one of the main means of intercultural communication. The above mentioned examples point out some of the possible lexical problems in translation indicating the level of translatability of the religious vocabulary. The most productive ways of rendering this vocabulary layer are direct borrowings or transcription and transliteration, loan translation and the use of the “complex of parallel attachment” or descriptive explaining.

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USING AUTHENTIC MATERIALS AT ENGLISH LESSONS

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Nowadays the word «authentic» has become very popular. J. Garmer, the British methodologist, in his book «The Practice of English Language Teaching» defines authentic materials as «the ones, which our students come across in the real life while communicating with native speakers, and due to the fact that they are authentic, one can't expect that they will be simplified or will have an easy context (like the one in elementary text-books)». So, we may define authentic materials as the