

TRANSLATION OF NON-EQUIVALENT ETHNIC CULTURE LANGUAGE: UNIQUENESS VS COMPREHENSION

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Research purpose. Ethnic culture-related language is the scope of concepts and lexis that do not generally exist interculturally or cross-culturally due to their origin, chronological adherence and rather often regional or dialectical linguistic shape. The situation with the translation of such culturally biased words is a double challenge for translators as they are to make a subjective decision about how far they might go searching for an approximate intercultural equivalent match or apply various translation techniques that enable to translate and at the same time preserve the cultural and linguistic uniqueness of the word. So, the **problem** that the analysis strives to solve is what translation solutions professionals make while handling the issue of translating Lithuanian ethnic culture-related words into English. It **aims** to identify what methods translators apply while translating non-equivalent ethnic culture-related language in the written tourism discourse.

Keywords: ethnic culture-related language, non-equivalence, translation methods

Research methodology. The tourism business discourse serves as the source for the selection of empirical data: 25 Lithuanian texts on various tourism issues with their parallel translation into English were chosen. The examples fell into the following culture-related categories: (1) names (place names, names of gods and goddesses, names of mythical creatures and divine characters), (2) ethnic traditions and rituals, (3) ethnic culture-specific objects, and (4) folk art. The **methods** applied were *analysis of theoretical sources* on the translation of non-equivalent ethnic culture-specific lexis and *descriptive contrastive linguistic analysis* of translation cases of practical applications detected in tourism-related texts.

Findings. Transferring a non-equivalent referent of the source text into the target one is applied when the texts include proper nouns to indicate the uniqueness though sometimes characteristic diacritical marks of the source language are replaced by corresponding ones in the source language. The effect of the uniqueness of ethnic culture-biased terms is prioritised over comprehension when translators use the unchanged source word and do not include a possible translation approximately close in the meaning and more recognisable cross-culturally. Attempts to balance uniqueness and understanding are represented by translators of ethnic culture-related texts by adding a semantically corresponding word in the target language next to the transferred one from the source language text; however, sometimes vice versa the authentic word of the source text follows the translated one in the target text. Parentheses, slashes, conjunctions *or*, and phrases *known as* are applied by translators when they include illustrating, explanatory or defining intertexts in the target language sentences to make comprehension and readability easier for the target audience. When translators of ethnic-biased language emphasise the pragmatic function of tourist-oriented texts, they include three alternative terms of the same referent: original, cultural substitute, and literal translation.

Practical implications. The findings of the research might be beneficial to those who strive to balance ethnic uniqueness and attempt to make the information for foreign tourists comprehensible. The results might be of practical value for people communicating interculturally when they exchange information about their cultures, Moreover, the problem of receiving and decoding information related to a stranger's culture and expressed in a foreign language can be solved only by quality translatio.