

### 3.2. Translation of terms connected with melange and melange harvesting

In this section I would like to present chosen vocabulary regarding melange and melange harvesting. Melange, also referred to as 'the spice of spices', is a spice mined on Arrakis exclusively. It is noted for its geriatric qualities, however it is highly addictive in larger quantities. If a person becomes addicted to melange, the irises and whites of the eyes turn a deep blue.

#### *melange, spice, pre-spice mass*

'CHOAM controls the spice,' Paul said.

'And Arrakis with its spice is our avenue into CHOAM,' the Duke said. 'There's more to CHOAM than melange.' (D: 57).

– KHOAM kontroluje przyprawę – powiedział Paul.

– Zaś Arrakis z jej przyprawą jest naszą bramą do KHOAM – mówił dalej książę. – KHOAM to coś więcej niż melanż. (DMA\*: 43).

– ZNAH kontroluje specjał – rzekł Paul.

– Z kolei Arrakis ze swym specjałem jest naszym wejściem do ZNAH-u, a Kompania to znacznie więcej niż mętlik. (DŁa: 54).

– KHOAM kontroluje przyprawę – rzekł Paul.

– Z kolei Arrakis ze swą przyprawą jest naszym kluczem do KHOAM – dodał książę – a Kompania to znacznie więcej niż tylko melanż. (MŁb: 50).

As far as the term *melange* is concerned, the original English word receives a completely new meaning and does not refer to its dictionary definition at all. Marszał's choice in his translation, the word *melanż*, is a calque. He used an existing Polish word, giving it a new meaning, thus reflecting the intention of the author, as I mentioned above. Łoziński in turn in his first translation chose to apply a literal translation technique, using the word *mętlik*. His decision might have been based on the drug nature of melange, as well as the fact that the word itself alludes to untidiness and confusion, which may be consistent with the effect the spice has on human mind. Nevertheless, in his re-edited translation Łoziński resigned from this word, applying the word *melanż* instead.

In the case of the word *spice*, Marszał is consistent throughout his translation and uses the dictionary equivalent – *przyprawa*. In his first translation Łoziński was clearly misled by the similarity between the English word *spice* and the Polish word *specjał*, thus using a false friend instead of an equivalent. In his re-edited translation this error was corrected.

But he could still smell the rank, semisweet esters of a pre-spice pocket somewhere underneath this sand. [...] If he could smell the pre-spice mass, that meant the gasses deep under the sand were nearing explosive pressure. (D: 314).

Lecz ciągle czuł woń zjełczałych półśłodkich estrów złoża preprzyprawowego gdzieś pod tym piaskiem. [...] Skoro mógł wywachać masę preprzyprawową, znaczyło to, że ciśnienie gazów głęboko pod piaskiem zbliżało się do granicy eksplozji. (DMA\*\*: 60).

Nieustannie jednak czuł lekko słodkawą woń estrów, która musiała się wydzielać z masy zawiązkowej w komorze pod powierzchnią. [...] Jeśli docierał do niego zapach masy, znaczyło to, że stężenie gazów bliskie było eksplozji. (DŁa: 299).

Nieustannie jednak czuł zjełczałą woń estrów, które musiały wydzielać się ze złoża preprzyprawowego gdzieś pod powierzchnią. [...] Jeśli docierał do niego zapach masy preprzyprawowej, znaczyło to, że stężenie gazów bliskie było eksplozji. (DŁb: 274).

Pre-spice mass is a stage of wild growth achieved when water is flooded into the excretions of little makers. At this stage the mass is highly explosive and forms characteristic blows, during which it moves towards the sand surface. This mass, after exposure to sun and air, becomes melange. Marszał's translation of the term makes use of the translation technique called calque, copying the structure of the compound. He kept the prefix *pre-* in his translation and replaced the second part of the original compound with Polish equivalent, which resulted in the word *preprzyprawowy*, meaning *before the spice*. Łoziński in turn used a functional equivalent, basing his translation on the contextual meaning of the original term. His solution, *masa zawiązkowa*, renders the functional meaning of the word, however it loses the reference to the spice itself, which is retained in the Marszał's version. In the re-edited translation Łoziński replaced his original solution with the term *masa preprzyprawowa*.

### *maker, little maker, sandworm*

In the *Duneverse* terminology, a maker is a creature, which lives in the deserts on Arrakis. Its vector, little maker, is responsible for the existence of sand on the planet. What is more, its excrements in contact with water turn into melange, addictive the spice, which extends human life.

'It would be better to ride,' Stilgar said, 'but we cannot permit a maker into this basin. Thus, we must walk again tonight.'

Maker – *their word for worm*, she thought. (D: 336).

– Przyjemniej byłoby jechać – powiedział Stilgar – lecz nie możemy wpuścić stworzyciela do tego basenu. Musimy zatem znowu maszerować tej nocy.

“Stworzyciel”, tak nazywają czerwia – pomyślała. (DMA\*\*: 75).

– Lepiej byłoby pojechać – rzekł Stilgar – ale nie możemy wpuścić sprawcy do tej niecki. Dlatego będziemy musieli wyruszyć nocą.

“Sprawca – ich określenie piaskala”. (DŁa: 320).

– Lepiej byłoby pojechać – powiedział Stilgar – ale nie możemy wpuścić stworzyciela do tej kotliny. Dlatego będziemy musieli wyruszyć nocą.

“Stworzyciel – ich określenie piaskala” – pomyślała. (DŁb: 292)

I knew the little maker was there, deep in the sand, long before I ever saw it. (D: 317).

Ja wiedziałem o istnieniu tu maleńkiego stworzyciela długo przedtem, nim go w ogóle ujrzałem.  
(DMa\*\*: 62).

O tym, że głęboko w piachu są mali sprawcy, wiedziałem od dawna, zanim ich zobaczyłem.  
(DŁa: 303).

O tym, że głęboko w piachu są małe stworzyciele, wiedziałem na długo przedtem, zanim je zobaczyłem. (DŁb: 276).

The English term *maker* has double meaning. On one hand it refers to God, who is sometimes referred to as the Maker, on the other hand it alludes to someone that produces or generates something new; in the *Duneverse* makers produce melange. Marszał in his translation used the word *stworzyciel*, which refers to both meanings of the original word used by Herbert. Łoziński, having chosen a different solution, that is the word *sprawca*, renders in only the first meaning in his translation, losing the reference to production qualities of this creature. In the re-edited version of his translation Łoziński decided against applying his original solution and used the word *stworzyciel*, as it reflects the intention of the author in a better way. In the case of *little maker*, both translators decided to use a descriptive diminutive, adding the word *maleńki* (Marszał) or *mały* (Łoziński) to their equivalent of *maker* in order to render the word *little* and to emphasise the distinction between the *maker* and the *little maker*. The technique applied by both translators is using the equivalent of the original word.

As far as the term *sandworm* or *worm* is concerned, the translators faced a difficult task as this term is an invention of the author, a compound of two words: sand and worm. Both translators tried to render the meaning of the said compound in a different way. Marszał decided to use the term *czerw pustynii* or *czerw*. Most probably his intention was to emphasize the nature of the creature, that is living under the sand surface on the desert. It is doubtful, though, whether this solution is a good one, as the English word *worm* has two meanings: it is either a small animal with a long narrow soft body without arms, legs or bones or a young of some insects. The Polish word used by Marszał, *czerw*, refers to the young of some insects only, thus reducing the number of connotations, which the target reader notices in the translation in comparison to the reader of the source text.