

# **The Origin of the “Dance of the May” (*Tanz in den Mai*) and its Heathen Beliefs**

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## **INTRODUCTION**

“The Dance of the May festival”, which is celebrated on the first of May in the southern Regions of Germany, (in Bavaria, Munich and in Baden Wittenberg) as a festival of fertility, symbolizes the dawn of spring and the End of the cold winter season, where the temperatures slowly rise again, dispersing the last traces of the dark months. The festivities start by setting up a May tree (hawthorn tree, rowan tree or sycamore tree) in a public place where the tree is decorated with bright flowers and ribbons, and it is customary to dance around the tree, where the Rituals were held earlier to protect the villagers from harm, both natural and supernatural, to protect their crops and to encourage growth, to seek the blessings and to appease the spirits and fairies where their existence thought to be highly active during this season. The selection of the May Queen and often a May King to preside the festival rituals is one of the focal rituals of the May Festival. The May Queen is considered as a personification of the stillness of nature, strength and the potential for growth and also personifies the energy of the earth.

The rituals associated with the modern Dance of the May festival has its roots derived from the ancient fertility festivals of Beltane and Walpurgisnacht. Beltane is the Celtic May Day which was earlier celebrated with the beginning of the moonrise on May Day eve symbolizing the beginning of the second half of the Celtic year.

In comparison to the Celtic spring festival Beltane, Walpurgisnacht which is known as the night of the witches, was another spring festival celebrated on the April 30<sup>th</sup> or first of May. According to the German folklore, it is believed to be a witch sabbat celebrated on Brocken: the highest of the Harz Mountains of north central Germany. Goethe’s *Faust* could be regarded as a

## **ANTICIPATED OUTCOMES**

Pragmatics means what is beyond the surface meaning of the selected text. Pragmatic equivalence means the equivalence of the implication of pragmatics in the translated text compared to the source text. Textual meaning is what is explicit in the text, on the other hand, pragmatic stands for implicit meaning of the text. Skill of distinguishing between them is a necessary skill for a language learner and could be gained through practical involvement in translation. Accordingly, this study strives to incorporate translation as a major component in Foreign Language Teaching and Learning.

## **CONCLUSION**

The anticipated results and outcomes of the research is to confirm the hypothesis of necessity of improving the skills of generating accurate equivalences in foreign language learning/ teaching and using “translation” as a practical activity in enhancing such skills.

## **REFERENCES**

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## **KEYWORDS**

translation, textual equivalence, pragmatic equivalences, Second/ Foreign Language Learning/Teaching, practical cctivity

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