



**Epitome : International Journal
of Multidisciplinary Research**

ISSN : 2395-6968

CULTURAL BARRIERS IN THE TRANSLATION OF SOURCE LANGUAGE INTO TARGETED LANGUAGE : AN OVERVIEW



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ABSTRACT

The barriers of cultural elements while translating must be scaled through to be effective, of which are cultural. The cultural differences appear between and amongst the nations. In most cases too, it is perceived a country having several cultural diversities. These elements of cultural differences encumber, in one way or the other way, effective translation because of varying conceptions of reality junctured by languages. A translator is to extract messages from a given form of words in one language, and then to re-express the content of that message in a different form of words belonging to another language. According to social scientist, culture consists of shared ideas and concepts, beliefs, attitudes, customs,, behavior, social habits and material possessions of a society what are passed on from one generation to the next.

The process of translation involves not just two languages but also two cultures. So a translator should be both multi-lingual and multi-cultural. Every text either written or spoken is the result of extra linguistic situation. It is determined by its cultural, historical and social contexts. Every translation is the process of conveying messages across both linguistic and cultural time. This article articulates elements of the cultural barriers that arise in the course of translation as a result of cultural factors. Bringing these barriers into the incursion of discussion will also serve as a way of avoiding theme.

KEYWORDS

cultural elements, barriers, translational communication, phenomena.

RESEARCH PAPER

INTRODUCTION:

The state of being essentially equal in one-to-one translation is rare due to some problems. Speech community casts a series of words to designate its language/terminology. Thus the French are known to have numerous words for the various types of wines and cheeses, Spaniards for bull-fighting, Arabs for camels, Eskimos for snow, the Chinese for rice, the English for sports, and so forth. While dealing with some culture-specific elements in the process of translation then a translator may face some problems in translation or in some areas in which the source culture may contain some elements and phenomena which are not existed or not some in the target culture. Those may be categorized as follows.

A. Cultural Specific:

Source Language which is loaded with terms and expressions creates cultural specificity. This kind of cultural specificity is somehow difficult to translate into targeted language. Because of the cultural text is too vague, it consists the world view of a society, its beliefs, emotions and values. They are with the words or an expression which are called cultural specific. They denote concrete objects or abstract aspects that are related to religious beliefs, emotions and values, customs and tradition or social situations, moral values, type of cloth or a life style, kind of food, economical principles and political ideology etc are specific to the culture in society. That is why they become elements of barrier while translating any a text from source language into targeted language.

According to Nida as a translator one should understand that words are symbols for features of cultures. In Nida's work numerous examples of barriers in cultural elements are found and derived from the non-existence of conceptual similarity in the both the source and target culture. The frequent biblical references to the engagement, a premarriage ceremony in India and Asian Continent. But it has no such meaning in Western Continent there it means as involvement, engaging and busy. In such cases, without understanding lexical items of a source language from the culture of which is a symbol that belongs to. It is difficult to express its implications in the targeted work. it becomes as the barriers of cultural elements.

Another barrier created by cross-cultural elements facing with the different dialect where the linguistic form is not only the barrier, but rather how to express in another language the connotations and implication; the vital and emotional meaning of the linguistic code as means of intra-group communication. It is worth mentioning the doubt of the English language translator when translating a Kannada region and coming across an apparent phrase: "Avala Tutigalu Beliyamelina Tonde Hanninathe." Such kind of emotional meaning of the linguistic code as a means of intra-communication is very difficult to translate into targeted language. If it is translated into English "Her Lips like Tonde Fruit which is on a Fence". Here, there is no exact emotional meaning conveying. There is no exact word, found for Tonde Hannu in English. These are all the barriers of cultural elements in translation work.

Conceptual discrepancies in historical and sociological meaning stands as a barrier while translating the cultural elements. For example while translating English into Portuguese; it is very difficult with the expression such as: "He was born on the wrong side of the tracks". For it is refers to a sociological and historical fact, that of North-American village being found along the railroad tracks. The important and rich people settled on the upper part of the terrain, while

the humble and poor ones gathered on the section across the tracks. That was not true of Brazilian early settlements. In such cases, it is suggested to put aside the language level and work with the historical and sociological meaning by a translator present in the text.

As Telya argues that the Russian understand “conscience” as the presence of God in one’s soul; whereas the English views it as knowledge of good and evil. One notices that the Russians perception of such a term “conscience” is roughly the same as the Arab Muslims perception; both languages consider it as religious concept. For Arab Muslims; good and evil are all related to religion. God is only the one truth; to do well is to obey god, to do evil is disobey God. For them; the conscience is feeling the presence of God all the times and everywhere. So, the translator who ignores such cultural specificities will not be able to recognize the different ways of perception which do exist between people, languages, and cultures. In such circumstances, the translator will misunderstand; mistranslate the concept of conscience wrongly because he may take for granted that it means the same thing in all languages, for all people of different regions.

In 1988 Peter Newmark suggests that each language group has its own culturally specific features and he introduces *Cultural Word* which the readership is unlikely to understand and the translation strategies for this kind of concept depend on the particular text-type, requirements of the readership, client and importance of the cultural word in the text. Without understanding all these above said cultural words which are considered as cultural elements. It is too difficult translate from one source language into another targeted language. They become barrier to a translator while translating anything from one language to another language. They are explained as follows.

b) Ecology:

In this area it is seen the visual percept of a region like winds, hills, flora, fauna etc... the nature which is around us is t, for ex: flora, it may be seen the variety of plants in a particular region. Those names can't be translated as it is into mother tongue. Another ex: English has a much broader vocabulary of colours while Kannada makes use of pre-modification. Each language has its own interpretation according to its citizen’s way of thinking, living style, and even their geographical position. As Ivir said (1981:56) that languages are equeped and lexicalized differently. The differences between cultures and life perception from society into another society will create a big barrier to translators. And also gaps which paves to plenty of overlaps between language pairs. Hence, there will be complication and barrier in translation of cultural elements.

c) Everyday life:

It includes a lot, as part of everyday life in the broader sense like dwellings (hut, bungalow, cottage, shanty, dock), food/ meals (roti, idli, dosa, pizza, burger), clothes (dhoti, panche, tie, blazer), costumes of variety of dances (bharanatyam, yakshagana, kathak, ballet) ceremonies (funeral, naming) etc..... A translator can explain these types of elements by adopting the original words as it is in the target language but can't translate exactly into the both languages Kannada and English. Newmark defines culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression. If one starts translating the sweet items like jilebi into English as "round round round and stop", and Jahangir as "many more rounds in one big round" then what may be understood by a foreigner.

d) Material culture:

Here it may be seen different products, trademarks etc in particular. Many people use the words Xerox and Bisleri bottle instead of photo copy and purified water but these are the names of the producing companies. Even an illiterate is also using this type of material names in his communication such words can be re-written as it is in the target language.

e) Religion:

If it is said of religions and their belonging culture in India we shall come to know those all religious customs, traditions and events can't be reached through a target language to a foreigner. For ex: how can a foreigner understand the custom which is made to a pregnant woman? If that is re-written as "sari reason or sari making ceremony". The dress code and ornaments are not same to a woman whose husband is alive and widow. This idea of widowhood is not in the western countries so to cross over such barriers in translation the translator should explain through sentences or by giving the picture not by the accurate words.

f) Gestures and body languages:

This area includes some gestures and body languages. For ex: in the Muslim community they shake hands in a unique manner in the fest of Ramazan, while making prayer/Namaz their body language, styles and gestures can't capture with exact words. So it is quite difficult to reach the translator from gesture to word translations.

g) The armed forces:

The wordings which are related to the battlefield, the ranks in the army, the army forces, formations, weapons and tactics etc.... we may see here. For ex: while translating the text of the Kurukshatra war, the words like Pashupatastra, Brahmastra, Chakravyuha, Ashwamedhayag etc. how one can bring these to a target language without losing the cultural elements. If the translator gives such words same to same then also a target language reader can't understand that text unless he is given the meanings of those words.

h) Education:

Thousands of years ago in India the Gurukul system was there, the syllabus or topics like Vedas, Upanishads, the study of Tarkashastra, (logic), war and the duties of a king etc.... were being taught. If a translator tried to convey these all with the help of target language wordings then the target language reader may misunderstand the concept or may not reach the topics.

i) Forms of address:

The widely known and esteemed problem which is well known to us is the usage of the pronoun 'you', in kannada we use 'Neenu' and 'Neevu' to show the both singular and plural meanings and the latter one is used to respect the seniors. In English there is one word for both. When a translator is to give the meanings of 'Lord, Lady, Sir, Madam' then he confuses himself what words can be interchangeable there. The words like 'Dr, Prof Etc...' are used as it is in our mother tongue also. To make the right decision we must consider the relationship between the two people involved, their age, rank and other factors.

j) Leisure and entertainment:

This area covers sports (cricket, rugby, and hockey), places (pub, café, teahouse, pothouse, casino etc) things like (karaoke, hip-hop etc) such words have become naturalized in many languages. In this situation translation can be a product of compromise between two languages.

And Newmark also introduces some strategies for dealing with cultural gap:

1. Neutralisation: it is a kind of paraphrase at the level of word. If it is at higher level it would be a paraphrase. When the source language item is neutralized. It is paraphrased with some culture free words. If not understanding all these blockades, translation work is very difficult.
2. Descriptive and Functional equivalent: in explanation of source language cultural item there is two elements: one is descriptive and another one would be functional. Descriptive one talks about size, colour, and composition. The Functional one reveals the purpose of the source cultural-specific word.

CONCLUSION:

The transfer of meaning from the source text to the target text always involves a certain degree of translation loss. According to N Pavlovic and P Darko the target text will always lack certain culturally relevant features present in the source text because the social and cultural context of the target text is different from that of the source text. When faced with unshared elements of culture between the original sender and the ultimate receiver, the translator has a variety of procedures at his/her disposal. These include literal and free translation, communicative translation (substitution), borrowing (the use of 'exotic' expressions), calques, and cultural transplantation. In all these procedures communication is achieved through the minimization of differences and the reduction of 'the unknown to the known, the private to the common, and the unshared to the shared'. This paper has sought to look at some of the difficulties in the area of culture- specific concepts that translators have to overcome when translating from English into Kannada and vice versa. We have seen that it is extremely important for the translator to be keenly aware of the differences existing between the source culture and the target culture.

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