

Culture – Translate It or Not

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Abstract: *Seeing globalization world in many different social fields, is also noticed the impact of cultures in a mutual way. Looking at the translation history can viewed many crossroads of different cultures. In reality they asked form the translator a cultural reaction. And as a facilitator of communication the transmission of the main idea appears to be the main task of the translator. People have grown up and live in different cultural societies. And even if the language used in the texts is standard, again inevitably culture has influenced a little bit, in the draft, as in a single word or phrase in the text. So the translator must be involved in a constant process of learning, because the realities and expectations of our own culture are not necessarily the same in the other culture.*

Keywords: *Translation, Cultural reaction; cultural differences; Untranslatability - Translatability*

History has shown that many literary, political, technical, scientific translations works are considered a mutual spreader of the culture. Translation has brought spread of different cultures of different nations and consequently a big impact which began with the respect of their different characteristics, compared with the culture of the country in which is forwarded, and also with their integration into this culture.

The acceptance of these new cultures highlights the attempted for word integration not only economic but also social – culture. In this context, despite all topics known so far, the cultural diversity increasingly occupies a privileged place.

Looking at the literary translation history we can see many crossroads of different cultures. ¹Taking for granted the successfully overcome by the translators of the essential difficulties in translation as technical difficulties, professional difficulties and we can talk about the problem only needs to be overcome - the cultural problems. As Nida points out, a language cannot be understood ‘outside the total framework of the culture, of which the language in question is an integral part’ (1964a: 223).

Everyone knows that knowing only the language it is not enough to provide a professional translation. For the equivalence between the source text and the translated text, the translator must possess professional technical, historical and cultural knowledge.

Only with this preparation the translator has the ability to understand the implying idea of the original text, to deverbalize it and then wear it with the word of the language in which he is translating. ³Only in this way the translated text will have to his readers the same, aesthetic and linguistic influence as the source text has to its public that understand the original language.

And as a facilitator of communication such transmission of the main idea appears to be the main task of the translator. Because from the very moment that translator or interpreter interferes to establish the communication between interlocutors who speak different languages, it appears logical that the interlocutors come from different communities, realities and as result from different cultures.

The word as part of lexicology system ⁴ reflects the reality, therefore it can be said that the words reflect the whole word regularity. Any concept or value can be reflected in a concrete world. The problems consist in the fact that a world can reflect some concepts that the misunderstanding of them from the translator could bring to big cultural misunderstanding between the interlocutors, and often very uncomfortable.

Dealing with different themes of different areas, therefore with different cultures, highlights the phenomenon that the ambiguity of word or non-existence of one or several objects, the different

culture meanings could require different translations in different languages.⁵ So the translator faces difficulties arising from the fact that objects, concepts, ideas, phenomena which must be translated into a language does not exist, therefore the words reflecting them does not exist too.

And to face this almost daily difficulties the interpreter needs a cultural approach⁶ of the country which speaks the language in which he is translating and also a cultural reaction that corresponds to the recognition of culture of the country that speaks the language in which he will translate. This is understood by the fact that each language was born and developed in a specific community of people which have social-cultural approach and also radical changes between them. Therefore we could say that word is born and develops in a language used by a specific population and acquires its meaning in a specific context, and combines within it not only the perception of the usage but also the country's cultural elements. In this case if we ask I USA about the distance of a place we will use the question **“How far is it?”** ⁷ and as a answer we can hear: **“Only ten minutes”**. But for the European people and also Russian it not necessary means that if we walk we can arrive at the place in about ten minutes. As result of big distances in this country they refer to the time in driving way. Exactly the translation of this daily issues, that in first place seems to be easy to be translate, are the most difficult one. In reality they asked form the translator a cultural reaction to understand it first by himself and then to transmit it correct way so the translation will not lead the readers or the listeners to big misunderstandings. In this case arises the issue the linguistic meaning depend from the cultural context in which it is used.

Another example:

- **“Grafinjaposmatrellananokti I poplivala s vesollimlicom, vozvrashajas v gostinicu.”** ⁸
- **“The countess looked at her nails and spat out, and returned to the draëing-room ëith a happy face.”** ⁹
- **-The countess looked down at her nails and spat a little for luck as she returned to the drawing room 10- “ Konteshaveshtroithonjt e saje, duke I bere “tuj, tujtuj” dhe me njepamje te lutur u kthyenedhomen e pritjes.”** ¹¹ Kapituli i 17 – LuftadhePaqa e Pwrkthyershqip

In this case Tolstoi wanted to show an old Russian tradition which is not to jinx them. The translator couldn't find the adequate meaning of the word “poplivala” – Spat out, given in this way the meaning of another word in Russian language “splunut”.

In this case we can see that there wasn't a cultural react from the translator.

If we analyze the Albanian and the second English translation we can see that the translator has aired the idea of Russian tradition. The Albanian translator has take in account that in Albania this tradition exists too. So the Albanian translation in contrary with the first English translation has the same aesthetic impact to its readers as the original to the readers of the original language. And also the second English translator has had a qualified preparation, in knowing the Russian cultures.

So we can say the Christina Schäffner word. She has pointed out that reactions in one country to what is said in another country are ‘actually reactions to the information as it was provided in translation’ ¹²

It is obvious that these difficulties in most of the cases arise from the transition of literary works. And also we know that technical texts occupy a larger place in the work of professional translators. But we should take in consideration that these texts are created by people. People who have grown up and live in different cultural societies. And even if the language used in the texts is standard, again inevitably culture has influenced a little bit, in the draft, as in a single word or phrase in the text.

Characteristic of English people is the way that they express their opinions. To be more convincing in what they are saying, they often use phraseologies, or standard expression from well knows movies. Translation of these phrases may seem easy. But I reality they need a deep culture preparation from the translator.

Example:

“It is raining cats and dog” ¹³

In first view it seems like cats and dogs are going down from the sky. It is unreal fact. So in this case the translation should react, to transmit the main idea, with a phrase that shows that ‘ It is a have rain

going outside” or to find a phraseology that has the same idea, even if in the used word will totally different from the word used in the original. Translating this phrase would require a very great cultural preparation and a massive research work from the translator to understand the essence of use in a particular context.

Translation does not mean only to translate word from one language to another. But it means that the translator should know what he is translating, for whom and why ect... Therefore the translator faces with the cultural problem during the translation consequently faces also with the linguistic translatability or untranslatability. Cat ford makes a distinction between linguistic and cultural untranslatability.¹⁴ Something is culturally untranslatable when there is no equivalent situational feature in the source language. Unquestionably this factors are connected with relationship between giver and the receiver, so the linguistic factors and intra linguistic factors. This relationship in some way describes the relationship between two different cultures. This can be seen as a negotiation between cultural differences to be understood. And somehow these cultural differences can be finding even in one language, between provinces. So the big question is: does exist the untranslatable text, or not?

Of course the worldwide experiences have shows us that the untranslatable text do not exist, there are only difficulties of translation, which can be overcome.¹⁵ These difficulties in some cases do not arise not only from cultural diversity but also the transmission capacity of a language. Often the non equivalent translation, occurs because in one culture un object, phenomenon, idea does not exist, therefore the word which transmit it meaning do not exist too. In this moment translator finds help by using the translations technique. Based on this, the translation appears to be a negotiation between mankind to make the untranslatability, translatable. As an example we can analyze the Bible word:

Zanafilla ne Shqip (1, 3) Hyjitha : « *Le te bëhetdrita ! Dhedrita u bë.* »

Latinisht : *Fiat lux. Et facta est lux*

Italisht : *Sialuce. E fuluce.*

Rusisht : И сказалБог: дабудетсвет И сталсвет – Dhezotitha: *Le tëbëhetdritë! Dhe u bëdirtë!*

Gjermanisht :*EsërdeLicht. Und esëardLicht – U befëdrita! Dheaty u bëdritë*

Anglisht :*Let there be light ; and there eas light*

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As stated above the translator appear as a cultural mediator between the source text and translated text. Katan declares that a cultural mediator is someone who ‘facilitates communication, understanding and action between persons or groups who differ with respect to language and culture’ ¹⁷ In every moment the translator must be aware of the use of literary language and his intellectual ability in relation to various world cultures. He is not the author of the text but in the second hand, mediator.

And in this context we asked our self if does the translator has to translate all what is stated in text or not?

The untranslatability can be a problem for translator also if we associated it with religious belief. When a translator will translate in Arabic language, despite what is said in the original text, he has to choose very carefully the translation procedures which will be used in translation. This happens because the people of the Arabic nation are very religious people. If in the west world is not uncommon to use a phrase like “Have fallen in love, as my skin with sun” (a phrase used in a perfume publicity in France) in a Arabic nation this will be very uncommon phrase, and will be perceived as something immoral. In fact in Arabic nation this publicity exists too. And the phrase was also translated. It is very interesting how the translator choose the equivalent phrase – “You give me heat as the sun gives to my body”. In a short analyses we can see that the phrase is totally another phrase, the translator does not saved the style of the original text. This is what does it mean to react culturally in translation.

So as you we understand and recall one of the rules of the researcher T. Sevorì: The translation must permit the additions or deletions of the phrases, without interfering in the style of the meaning of the original text. ¹⁸

Also the censure is a big problem for the translator. In many dictatorial governments the translator could not escape from the censure. In many countries this problem was also present. In those times the

dictatorial government does not allowed the use of words that were considered as a taboo. For this reason, many translators were influenced by this fact and they have no possibility to translate such phrases. A very good example of this is the Italian movie “La miadona LIBERA”. This movie had a wide use of taboo words which were not allowed from our regime. In a scene of the movie an Italian woman was stopped by the Italian gurd:

- **“Signora, perche indossate une maglieta rosa? Non lo sapeteqe e simbolo del komunismo. Se la togliamediamente!**
- **Signore, ioindosso anche le muttandine rose, mi devotogliere anche quele, perche sonosimbolo del komunismo? 19**

In the movie the Word of the woman were not translated. The translator has overiding this phrase, and he was not able to express the irony which the autor of the movie wanted to transmit to the public with this phrase.

However translation experience has shown that the translation texts do not make imposible the recognize the original text and transmit in kind a different way. In the end the translation is a creation like the original, and can be good orbad as it. Translation coexists for better or worse with its original.

We must be involved in a constant process of learning, because the realities and expectations of our own culture are not necessarily the same in the other culture. Not only that, we don't even know whether our own cultural and social situation wants to open itself up to an influx of ideas and perspectives that are prominent in another culture. In other words, if we plan to take our cargo to the other side of the river we must worry about the nature of our reception. We are never sure whether what we plan to deliver will be met with open arms. Will we find people on the other side who are open to receive what we bring with us, do they want to interact with us or are we going to impose ourselves on them.

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