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THE BARRIERS: WHILE TRANSLATING CULTURAL ELEMENTS

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Abstract:-Nelson Mandela says, “If you talk to a man in a language he understands, that goes to his head if you talk to him in his language that goes to his heart. The aim of every communication, including translational communication, is to convey information about human beings and the extra linguistic reality which surrounds them. A translator is to extract message 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, 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 bilingual and bicultural. 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.

Keywords: cultural elements , barriers , translational communication , phenomena.

INTRODUCTION:

The state of being essentially equal in one-to-one translation is rare due to some problems. A speech community creates 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.

1)Ecology: In this area we see the visual percept of a region like winds, hills, flora, fauna etc. . . . the nature which is around us is different, for ex: flora, we may see the variety of plants in a particular region. Those names can't be translated as it is into our mother tongue. Another ex: English has a much broader vocabulary of colours while Kannada makes use of pre-modification.

2)Everyday life: it includes a lot, as part of everyday life in the broader sense like dwellings (hut, bungalow, cottage, shanty, and shack), food/ meals (roti, idli, dosa, pizza, burger), clothes (dhoti, panche, tie, blazer), costumes of variety of dances (bharatnatyam, yakshagana, kathak, ballet) ceremonies (funeral, naming) etc. A translator can explain these types of cultural 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 translated 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.

3)Material culture: here we may see different products, trademarks etc in particular. We all of us 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 person is also using this type of material names in his communication such words can be re-written as it is in the target language.

4)Religion: if we think 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.

5) 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.

6) 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.

7) Education: thousands of years ago in India the Gurukul system was there, the syllabus or topics like Vedas, Upanishads, the study of Tarkashastra, 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.

8) 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.

9) Leisure and entertainment: This area covers sports (cricket, rugby, 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.

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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