DIFFERENCES IN CULTURAL VIEWPOINTS FROM A TRANSLATION PERSPECTIVE

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The present research addresses the issues of translating culture-specific items, particularly proverbs, which reflect each culture's values and customs. It defines such notions as culture, translatability, and untranslatability and presents cultural categories. The analysis of the translation of proverbs provides insights into translational decisions and choices when dealing with cultural elements.

Every nation has its own way of understanding the world, and each produces a coherent system of rules based on its own assumptions, which will be transmitted from generation to generation. They are gradually accepted as a crucial component of people's lives. This is the process by which culture is formed. Because social backgrounds and geographic settings vary from country to country, or even from place to place within the same country, cultures in various countries greatly influence the language.

Cultural influence on language manifests itself primarily in two ways: cultural similarities cause language similarities, and cultural differences cause language differences. P. Newmark defined 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”. [4, p.94]

The cultural categories presented by P. Newmark are the following: ecology, material culture, social culture, organizations and concepts, habits and gestures. [4, p.95] Identifying foreign culture words is essential in the process of translation.

When solving problems in translation becomes challenging, the concept of untranslatability emerges. Untranslatability is a property of a text of any utterance in one language when there is no equivalent text or utterance in another language. [2, p.826] J. C. Catford states that cultural untranslatability occurs when “a situational feature, functionally relevant for the source language text, is completely absent from the culture of the target language as a part. For example, the names of some institutions, clothes, foods and abstract concepts among others” are instances of cultural untranslatable items. [1, p. 99] Nevertheless, because certain texts are more translatable than others, untranslatability is a matter of degree. A text having an aesthetic function, for example, contains some aspects that make rendering in the TL more difficult, as opposed to a text with an informative function, which makes the translation process easier.

In order to overcome the translation difficulties several procedures can be applied: literal translation, borrowing, calque, modulation, transposition, addition, omis-

sion, description, generalization, particularization, domestication, foreignization, functional equivalence, cultural equivalence, adaptation, and paraphrase. A variety of techniques can be used to accurately convey meaning while maintaining cultural sensitivity. When deciding how to handle culture-specific items, translators must also consider the intended audience and purpose of the translation.

We have analyzed the proverbs from the English-Romanian Dictionary of Equivalent Proverbs compiled by Teodor Flonța and the procedures used in their translation [3]. Translators can overcome the difficulties presented by the cultural elements found in proverbs by comprehending and using the proper strategies and procedures.

The analysis of proverbs rendered using such translation procedures as literal translation, modulation, transposition, addition, omission, and functional equivalence, follows.

The proverb "After pleasure comes pain" is rendered into Romanian using literal translation: "După plăcere vine durere". It expresses a universal truth about the cyclical nature of human experiences. It conveys the idea that pleasure and pain are frequently intertwined and follow each other in sequence. The parallelism between the words "pleasure" and "pain" is maintained in the translation, and the word "vine" (comes) is used to express the sequential relationship between the two states.

Modulation is used in the translation of the proverb "A fly follows the honey" – "La stup de miere, roi de muște." The modulation type presented is part for the whole. The fly is replaced with a swarm of flies and the translation specifies a beehive. It stresses the notion that a swarm of flies will congregate near a beehive containing honey. The proverb reveals a cultural appreciation for the complexity of circumstances and the fact that good and bad things frequently coexist.

In the proverb "Appearances are deceptive" the procedure of transposition is employed: "Aparențele înșală". It implies that basing judgment solely on outward appearances can be deceptive and may result in incorrect assumptions or conclusions. The adjective "deceptive" is replaced by the verb "înșală" in the proverb. With this modification, the focus is now on action rather than a descriptive quality. It implies that appearances have the power to intentionally mislead or deceive.

The Romanian equivalent of the prov. "The best cart may overthrow" is "Și cel mai bun cărăuș răstoarnă carul pe cel mai bun drum." The addition technique is employed in this translation to offer a particular cultural context and image that strengthens the proverb's message. The expressions "cel mai bun cărăuș" (the best cart driver) and "cel mai bun drum" (the best route) give the proverb more detail and draw attention to the notion that even in the best-case scenarios, unforeseeable circumstances might result in unexpected results.

The proverb "Poverty is no vice but an inconvenience" implies that being poor does not inherently make a person wicked or sinful. Instead, it recognizes poverty as a state of economic distress or a lack of material goods. In the translation "Sărăcia nu-i păcat", there is an omission of the word "an inconvenience". It avoids the explicit

mention of poverty as an inconvenience, emphasizing that it is a fact or condition without naming it as such.

Lastly, functional equivalence is frequently employed in proverb translation. The proverb “In for a penny, in for a pound” is translated as “Unde merge mia, merge și suta”. It conveys the idea that if someone is willing to take a minor risk or make a small commitment, they should also be open to larger endeavors. Unlike “penny” and “pound” in English, the use of “mia” and “suta” does not precisely equate to certain units of currency. Instead, they act as figurative representations of small and large amounts of money. This technique ensures that the desired impact, cultural nuances, and intended meaning are effectively expressed in the TL, especially when a word-for-word translation may not have the same effect.

In conclusion, language and culture are inextricably linked, so they must be considered throughout the translation process. Culture-specific items present translation challenges that necessitate unique solutions. This study emphasizes the role of translation in cultural understanding and emphasizes the importance of taking both linguistic and cultural factors into account during the translation process. Translators can overcome cultural barriers, promote respect, and facilitate meaningful communication between different cultures by employing appropriate strategies and techniques.

References:

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Recomandat
Silvia CUPCIC, *lector univ.*