

## TRANSLATION AS COMMUNICATION ACROSS LANGUAGES AND CULTURES

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**Abstract:** *Intercultural communication is an adequate mutual understanding of two participants of a communicative act belonging to different national cultures. The problem of relations between language, culture and the interlocutors is one of the fundamental problems in modern linguistics. While analyzing the topic we discuss the concept of translation and its professional practice, translation as a means of intercultural and as a form of communication. Untranslatability is the most challenging phenomenon in the process of translation. In order to overcome such type of difficulties various techniques are used, namely, compensation, adaptation, borrowing, translator's note, calque and paraphrasis.*

**Key words:** *Translation, culture, communication, untranslatability, linguistics, source/target language, techniques of translation.*

Translation as a subject, translation is defined as all the processes and methods used to convey meaning of the source language into the target language by means of the verb "translate" has been equated with synonyms such as "reader", "rephrase", "transmit", "re-express" "replace".

The communication process may seem simple: one person sends a message and others receive it. The process becomes more complex, however, because the information in the message must be sent and received accurately. The person initiating the communication, the sender, has information he wants the other person, the receiver, to know. However, before it can be sent, the information has to be encoded into a form that can be transmitted. In a simple case, the information is put into words spoken to the receiver. Or the information may be converted into printed text, tables, charts, or graphs given to the receiver. In a more complicated case, the information is encoded into words or images that are then converted into electronic signals sent to the receiver. The channel is the medium through which the information is conveyed. It could be air conveying sound waves, paper conveying text and images, or wires or magnetic fields conveying electronic signals.

The receiver reverses the process. She/he receives the encoded message and then decodes it. That means she/he converts the message back into information that can be understood. For the theory of translation, the fact that these forms of the same message are in relation to communicative equivalence, which is expressed in the following, is of particular importance. Between them there is potentially a high degree of generality, since they consist of the same linguistic units, representing basically the same information for all members of a given language team. Between them, in fact, there is a sufficient degree of generality to provide the necessary understanding in the specific conditions of communication. If this understanding is not achieved, communicators can exchange additional information, increasing the accuracy of the message. Both forms are united in the act of communication into a single whole, and the differences between them turn out to be irrelevant for the participants of communication who do not realize these differences, considering that the message received is what is transmitted and vice versa. Thus, for communicants, there really is one single text, the content of which in principle can be accessible to everyone who speaks the language through which a message is transmitted and received. Translation is a complex multifaceted phenomenon, certain aspects of which can be the subject of research in various sciences. Within the framework of translation studies, psychological, literary, ethnographic and other aspects of translation activities are studied, as well as the history of translation activities in a particular country or countries.

Translation is also a cultural form and as a cultural form it satisfies the specific social needs of a particular social group. It keeps foregrounding the ideas the social experience and the strain of thought of that particular group. Intercultural communication is any type of communication and information exchange between people referring to two different cultural frameworks.

Example: People belonging to two linguistic communities Communication is a sort of "linguistic" translation following three typical scenarios:

- use of a lingua franca (such as English);
- use of the native language of one of both communities use of a kind of "reduced" communication means (such as a pidgin) or a mixture of simple verbal and non-verbal signs, e.g. people belonging to two different political cultures;

- communication is a sort of cultural translation (broadly speaking), i.e. a sort of interpretation of the purposes of the other (with respect to the own cultural reference system);
- it is a sort of reappropriation of the purposes of the other (for one's own sake).

Translation as a professional practice can therefore be understood as a specific type of intercultural communication is the (professional or more general) practice of transferring the meaning of a "text" (broadly speaking) from a source language (SL) to a target language (TL).

Central problem is the specificity of linguistic cultures between which meaning has to be transferred, languages shape thought and visions – they are different but obviously not so different to make translation impossible.

Indeed, there is a double – related – problem: *linguistic problem* concerning the specificities of two verbal sign systems and *cognitive problem* concerning the specificities of knowledge and values of two cultural realms.

Untranslatability occurs when an utterance in one language does not have any equivalent utterance in target language. J. Catford distinguished two types of untranslatability: *linguistic* and *cultural*. *Linguistic untranslatability* occurs when there is no syntactical or lexical substitute for SL in TL. *Cultural untranslatability* is more problematic because it is due to the absence in TL culture of a situational feature for the SL text.

In translation practice following methods of compensation are used:

- *Adaptation* – also known as 'free translation' – the translator replaces a cultural reality in the SL with corresponding reality in TL;
- *Borrowing* – the utterance from SL is used in the TL without modifications – for example, many languages have not equivalences for the English model, *Coca-cola, sofa, Brandy*;
- *Translators' note* – usually a footnote or an endnote added by the translator to provide additional information of the cultural background or any other explanation
- *Calque* – the translator translates an expression or a word literally into the TL.
- *Paraphrase* – the translator replaces a word in the SL by a group of words or an expression in the TL.

Here are some examples from the text on the Moldovan traditional crafts: *război de țesut*- weaver; *Fus-spindle*; *cremene-silax*; *târâncop*- moil; *cotileț*- brick; *parapet*- cross beam; *pietrar*- stonemason; *șezătoare*- quilting bee; *răchită*- osier, willow; *rogojină*- matting; *cazan*- kettle, caldron, vat; *papură*- reed mace, raupo; *șopron* – barn, shelter, hovel.

In conclusion, it is important to mention that translation is the basic mechanism of intercultural communication. With the help of translation, languages interact, influence each other, get richer and change. In translation of texts representing a certain national culture, not only the target language, into which the words naming realities of another culture penetrate, but also the receiving culture is exposed to a certain influence. However, the compromise between two interactive national cultures is not always reached in favor of the culture which has generated the original text. Radical changes of a cultural and historical background of a translated material should always be justified, pertinent, plausible and consistent. Inappropriate or inconsistent cultural displacements deform the image and create the reader's incorrect idea of the initial culture and the author's intention.

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