

Filozofická fakulta Univerzity Palackého

Bakalářská práce

2011

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Filozofická fakulta Univerzity Palackého
Katedra anglistiky a amerikanistiky

Překlad kulturně specifického obsahu

(bakalářská práce)

Cultural Specific Content in Translation

(Bachelor Thesis)

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Olomouc 2011

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V Olomouci dne 5. července 2011.

.....

Děkuji Mgr. Jitce Zehnalové, Ph.D. za odborné vedení při zpracování mé bakalářské práce a za užitečné rady, které mi v průběhu psaní práce poskytla.

List of Abbreviations

ST	source text
SL	source language
SC	source culture
TT	target text
TL	target language
TC	target culture
TR	target reader
etc.	et cetera

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1 Introduction

In my thesis I focus on the question of how the differences between cultures influence the translation process and how different theoreticians approach the subject, and I apply the collected knowledge in translation analysis of culture-specific texts. In every culture people have invented unique ways of expressing their thoughts, which might be impenetrable for those living with different socio-cultural context affecting their lives. Incorrect translations of these types of expressions not only deprive the reader of the opportunity to a better understanding of a different culture but also can twist the meaning of the original text, turn it into an implausible crossbreed of two alien countries and damage the original intention of the text. In my paper I want to explore how to prevent this from happening by choosing suitable translation strategies.

This work is divided into two parts. The first part is theoretical and the second part is practical.

In the theoretical part I explore the definition of culture and how it relates to translation. I describe the changes of translation methods through ages, first in general and then in Czech and Slovak history. I pay most attention to the “domestication” and “foreignization” approaches as described by Lawrence Venuti, and the methods for solving the cultural tension in translation as described by Sándor Hervey and Ian Higgins.

In the second, practical part of the paper I present examples of texts with specific content tied to the cultural context of their country of origin. For translation and analysis part of my thesis I chose two essays by an American Indian Movement member Carter Camp. American Indians are a culture within a culture, or a subculture since they are a racial minority with their own culturally specific terms tied with their own point of view, which differs from that of an average American. They are a race still subjected to English colonialism, which can be seen in their native languages disappearing and even their original names being translated into English. The best known example is the Lakota Chief Tatanka Iyotake, in English translated as Sitting Bull, in Czech known as Sedící býk.

The texts contain terms connected with American history, sports, pejorative words and geographical locations. After presenting my translation I comment on the used strategy using examples containing most interesting or challenging culture-specific items. The commentary is based on the scale of translation methods described by Hervey and Higgins in *Thinking Translation*, as well as on Jiří Levý's *Umění překladau (The Art of Translation)*. The

extratextual factors are analysed on the basis of Christiane Nord's *Text Analysis in Translation*.

The aim of the paper is to explore the different approaches to translation of culture-specific content and consequently find the most suitable solutions for the chosen type of texts.

All the results and conclusions I make in the paper are supported by arguments and quotations. I assume the better approach in translating socio-cultural context will prove to be the foreignization method; however the domestication approach cannot be completely disregarded. As a translator I will have to employ not only my knowledge of both source and target cultures but also creativity and ability to judge and rephrase accurately the writer's intention.

2 Theoretical Part

2.1 Culture in Translation

2.1.1 What Is Culture?

The term *culture* comes from Latin *cultura* and its stem *colere* (meaning “tend, guard, cultivate, till”)¹ and it can have many different meanings. For example in biology the word refers to a colony of bacteria or other microorganisms, but anthropology and behavioural psychology see culture as a full range of learned human behavioural patterns.²

In 1871 an English anthropologist Edward B. Tylor ([1871] 1903, 1) described culture and civilization as “*complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*”. This concept is influenced by both uniformity of human race and by its historical development. Culture is constantly changing, since it is an abstract concept which exists primarily in people’s minds.

Man-made things such as languages spoken in each country or associated with specific nations are a part of culture, and as such has become a medium of expression for their society (Bassnett [1980] 2002, 22).

Geert Hofstede, current Dutch social psychologist and anthropologist, describes culture as “*the collective programming of the mind that distinguishes the members of one category of people from another*”, a process people are subjected to since birth and which distorts the universal human characteristics (Lewis [1996] 2006, 17).

Since culture is non-instinctive³ people are not genetically programmed to learn a specific one and can adapt to a culture different from the one they were brought up in. Culture is also cumulative, new cultural knowledge is added to that inherited from previous generations, and it constantly changes, though the rate may differ from society to society⁴. As new cultural traits are added to a society, some old ones are lost because they are no longer

¹ information available at: <http://www.etymonline.com/index.php?term=culture>.

² information available at: http://anthro.palomar.edu/culture/culture_1.htm.

³ information available at: http://anthro.palomar.edu/culture/culture_2.htm.

⁴ information available at: http://anthro.palomar.edu/culture/culture_2.htm.

useful or are not generally considered useful. For example with the current state of the food industry in progressed countries being able to cook is no longer considered a necessary skill.

In connection with culture we also speak of subculture, which is defined as “*a cultural subgroup differentiated by status, ethnic background, residence, religion, or other factors that functionally unify the group and act collectively on each member*”⁵. The shared cultural traits of each of the subcultures differentiate them from the larger culture.

For example a deaf person of colour born and living in the United Kingdom is part of the British culture together with the rest of his fellow citizens but the ethnic subculture and deaf subculture apply only to him and other deaf people of the same ethnicity, both in the UK and in other countries. The cultural experience of being a black deaf Brit will be different from being a black deaf German. Some of the cultural elements will overlap, though, and allow the Brit and German to relate to each other.

Despite the cultural differences whole of humanity shares certain behavioural patterns which are known as “cultural universals”. American anthropologist Donald E. Brown published in 1991 a list consisting primarily of “surface” universals of behaviour and language (Pinker [2002] 2003, 435). These traits are shared by all human cultures worldwide. Examples include having leadership roles and institutions, dividing labour by sex and age, using facial communication (expressions of emotions), having metaphors, proverbs, jokes, music, art, dance, gestures, etiquette, childbirth customs and death rituals, and having customary greetings. Every human culture has these traits but the differences between them make them culture-specific.

⁵ information available at: <http://www.thefreedictionary.com/subculture>.

2.1.2 Culture-Specific Items in Translation

When starting a translation process one has to realize that translation does not depend only on the linguistic transfer of meaning but that it belongs mostly to semiotics, the science studying sign systems or structures, sign processes and functions (Bassnett [1980] 2002, 22). This process involves transfer of extra-linguistic items.

A prominent Soviet semiotician and culturologist Juri Lotman described language as a modelling system, and art and literature as secondary modelling system derived from the language. Lotman stated that no language can exist without the culture and vice versa (Bassnett [1980] 2002, 23).

It would be unwise to approach a text without the knowledge of the SC, since disregard of the cultural background would cause the text to suffer in transfer into TL with different cultural background. Language is more than just grammar and vocabulary. It includes cultural competence: knowing what to say in what circumstances (Hofstede 2002, 18).

Technically, all words in SL can be considered culture-specific. They all come from a specific culture. A large number of them have a direct equivalent in TL, though. The lack of equivalence can be caused by many reasons, from different grammar rules in the two languages to differences between the SC and TC, thus presenting the translator with various challenges (Baker [1992] 2006, 20). The exact nature of the non-equivalence will offer some possible strategies for the solution.

Mona Baker ([1992] 2006, 21) describes culture-specific concept as a range of items referring to any part of human life which are not known in the TL, may the concept be abstract or concrete. It can relate to religion, social customs or even a type of food.

An example of a concrete concept in Czech can be *tatar* or *pomlázka*, both words referring to a specific way in which the Czechs celebrate Easter, and at the same time both originating from different regions of the Czech Republic. Geographical location of the SC can also create non-equivalence in the cultural sphere. For example when translating a text originating from Australia the TR from the northern hemisphere can feel confusion related to the season differences. Australian summer lasts from December to February, autumn from March to May etc. In a text where November is described as a spring month a reader from northern hemisphere could feel disturbed by the odd phrase. The translator would have to

decide how important the season is in comparison with the flow of the text and choose a suitable translation approach.

Even gestures and mimics differ from nation to nation, and can therefore be categorized as culture-specific items. For example in Greece and some other countries people nod their heads when they mean no (Lewis [1996] 2006, 3).

When translating the culture specific concepts, the translator's task is to ensure the reader will recognize the terms, and find them natural or, at the very least, understandable. As Mona Baker ([1992] 2006, 219) says:

“The coherence of a text is a result of the interaction between knowledge presented in the text and the reader's own knowledge and experience of the world, the latter being influenced by a variety of factors such as age, sex, race, nationality, education, occupation and political and religious affiliations.”

Reader here can mean both TR and the translator. The translators themselves have to understand the foreign elements first, only then they can explain the foreign concept to the TR. However, it is not the translator's task to educate the reader in length. Culture-specific content seems to be one of the most challenging of the translator's tasks. The translator needs to understand cultural beliefs, values, and the rules of the SC in order to understand and adequately translate the ST for people with a different set of beliefs, values, and rules.

➤ **Peter Newmark**

Translation theoretician Peter Newmark distinguishes between universal words (such as *embrace, pile* or *life*), cultural (*monsoon, sarong, vodka*) and personal words (idiolect, the distinguished speech of an individual⁶). The cultural words are categorized as follows (Newmark 1988, 95):

- 1) Ecology: flora, fauna, winds, plains, hills
- 2) Material culture (artefacts): food, clothes, houses and towns, transport
- 3) Social culture: work and leisure
- 4) Organisations, customs, activities, procedures, concepts

⁶ information available at: <http://www.merriam-webster.com/dictionary/idiolect>.

- political and administrative
- religious
- artistic

5) Gestures and habits (there is distinction between their description and use)

➤ ***Ján Vilikovský***

In addition to Newmark's concept of cultural words it is beneficial to mention Ján Vilikovský (1984, 130), who divides the culture-specific items into three categories:

1) Material specifics, relating to the place of the text's origin and its social and material facts

2) Language specifics

3) Specifics of cultural context, concerned with the text properties connected to a certain culture

2.2 Historic Development of Translation of the Culture-Specific Content

2.2.1 Translation Theory before the 20th Century

Until the second half of the 20th century the translation theory debated mostly about literal (word-for-word), free (sense-for-sense) and faithful translation, despite the concept being established as early as in the Roman times. The word-for-word translation meant exactly what it implies: replacement of ST words with their closest equivalent in TL (Munday 2001, 19).

Apart from the great translation centre in ancient Greece and Rome from which Cicero and St. Jerome come (both greatly attributed to the word-for-word or sense-for-sense discussion), there has been another prominent translation centre in the Arab world in 8th – 13th century. Arab translators were very creative in adding explanatory commentaries and notes to their work (20-22).

In the seventeenth century an English poet and translator John Dryden attempted to systemize the translation approaches into three categories:

- metaphrase – corresponds with the literal word-for-word translation
- paraphrase – corresponds with the sense-for-sense translation and involves changing whole phrases
- imitation – corresponds to very free translation and is more or less an adaptation

Dryden criticized both metaphrase and imitation, and favoured paraphrasing the text (Munday 2001, 25). This method evolved further in the 18th century in the works of Alexander Fraser Tytler who in his *Essay on the Principles of Translation* spoke of the importance of maintaining the style, ideas and ease of the original work (26). It is clear to see that the approach to the ST has changed since the “word-for-word” approach practiced in Roman times, however it was not until the 19th century when the translators began to focus on the foreign items in the ST and their transfer to TL. It was namely the German theologian and translator Friedrich Schleiermacher who set the course of the translation studies’ sail for the 20th and 21st centuries.

In his work *Über die verschiedenen Methoden des Übersetzens (On the Different Methods of Translating)* Schleiermacher formulated a new translation theory:

*Either the translator leaves the writer alone as much as possible and moves the reader toward the writer, or he [sic] leaves the reader alone as much as possible and moves the writer toward the reader.*⁷

Schleiermacher preferred the first strategy, moving the reader towards the writer, which is done through transferring the alien content into the TL. Thus the “spirit” of the original text is maintained, still present in the new work. The consequences that can arise from use of this strategy are many and include the risk that the TR will not find the foreign items in the text familiar and consequently will not understand the message. The intended effect of the author’s will not happen (Munday 2001, 28).

Schleiermacher’s theory of the “alienating” and “naturalizing” approaches proved to be highly influential in the upcoming centuries.

2.2.2 Translation Theory in the 20th Century

➤ **Peter Newmark**

In the second half of the 20th century Peter Newmark published his textbooks and established the previously mentioned concept of “cultural words”. Newmark suggested terms “semantic” and “communicative” translation, to enlarge the range of translation methods (word-for-word, literal, faithful, adaptation free translation) and fill in the gaps between them.

He described semantic translation as an approach which differs from faithful translation only as far as that the semantic translation must take into account the aesthetic value of the ST, and as such it allows more creative freedom to the translator. It may translate less important cultural words by culturally neutral third or functional terms but not by cultural equivalents (Newmark 1988, 46).

Communicative translation was described by Newmark (1988, 47) to attempt “*to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership*”.

⁷ Munday, *Introducing Translation Studies: Theories and Applications*, 28.

In terms of cultural differences between the SL and the TL communicative translation deals with them by transferring the foreign elements into the TT and semantic translation remains within the SC (Munday 2001, 45).

➤ ***The Cultural Turn and Post-colonialism***

Among other influential translation theoreticians of the end of the 20th century are Susan Bassnett and André Lefevere, who cooperated on a collection of essays with focus on translation shifting closer to culture (*Translation, History and Culture*, published in 1990). This change of focus from text itself to its political and cultural content was in the same collection called (by Mary Snell-Hornby) “the cultural turn” (Munday 2001, 127), a term which established an important turning-point in the development of translation theory.

The end of the 20th century was also significant for the approach to translation from the gender-studies angle. Some of the translators dealing with the issue of sexism in translation are Sherry Simon and the Indian literary critic Gayatri Chakravorty Spivak, who links the feministic approach with post-colonialism. In her essay *Can the Subaltern Speak* she explores how the voice of less politically powerful nations of the former colonies can get lost in translation to Western languages.⁸ This topic is further explored in her essay *The Politics of Translation*⁹ in which Spivak comments on the hegemonic position of English in the world and on the role of cultural studies in translation of texts originating from the former colonies.

In the book *Post-colonial Translation* Susan Bassnett and Harish Trivedi compare the recent trend of the original work being glorified and valued higher than translation. They remind that in medieval ages the translation was considered a whole new work and was highly respected (Bassnett and Trivedi [1999] 2002, 2). Jeremy Munday supports this with his description of this attitude in Britain, where very little popular literature is translated into English and students are often discouraged from turning to translation for help (Munday 2001, 29). As Lawrence Venuti ([1998] 1999, 10) says in *The Scandals of Translation*:

“The economic and political ascendancy of the United States has reduced foreign languages and cultures to minorities in relation to its

⁸ Spivak, Gayatri Chakravorty. 1988. “Can the Subaltern Speak?” in *Marxism and the Interpretation of Culture*, edited by Cary Nelson and Lawrence Grossberg, 271-313. 1988. Urbana, IL: University of Illinois Press.

⁹ Spivak, Gayatri Chakravorty. 1993. “The politics of translation”, in *The Translation Studies Reader*, edited by Lawrence Venuti, 397-416. (2000) 2004. Reprint, London and New York: Routledge.

language and culture. The English is the most translated language worldwide but one of the least translated into.”

This approach leads to native English speakers having few natural opportunities to learn about other cultures, or at least less than other native speakers. In a translation of a culture-specific text into English it would mean more challenges for the translator.

➤ ***Lawrence Venuti***

Lawrence Venuti, an American translation theorist and translator, is one of the prominent figures of the modern translation theory. In his works he deals with “invisibility” of translation and with the domesticating and foreignizing translation strategies (Munday 2001, 145).

Invisibility is a term Venuti uses to describe the translator’s situation and activity in contemporary Anglo-American culture, and sees it as being produced by the translators’ tendencies to translate “fluently” and the TC’s demand for the “fluency” and “readability” (Munday 2001, 146). The pressure of TC was described in detail by André Lefevere (see below).

The domesticating and foreignizing strategies build upon Friedrich Schleiermacher’s alienating and naturalizing approaches and will be further described in the third part of the thesis.

➤ ***André Lefevere***

In his works Lefevere described the influence on the translation process of texts set in some type of cultural environment. According to him people in position of power affect the process in the extent that Lefevere sees as “rewriting” (Munday 2001, 128).

Rewriting edits the original text in a way that the people in position of power dictate and deem appropriate for the intended audience. These people then fall into three main categories:

- 1) Professionals within the literary system (critics, reviewers, teachers, translators themselves)
- 2) Patronage outside of the literary system (politic figures, media, educational establishment)
- 3) The dominant poetics (literary devices, role of literature in society)

➤ **Antoine Berman**

The last significant translation theorist I want to mention is Antoine Berman, another direct influence of Venuti's. Among his notable works belong *The Experience of the Foreign: Culture and Translation in Romantic Germany* (in 1992 translated into English from French), and *Translation and the Trials of the Foreign*, an essay included in Venuti's collection of essays on translation *The Translation Studies Reader*.

Berman ([1985] 2004, 284-286) sees the foreign elements in the text being put under two trials:

- 1) the TC experiencing strangeness of the foreign text
- 2) the foreign text is being uprooted from its original language context

Berman sees every translator as being exposed to the forces of cultural content and therefore experiencing the subconscious need to translate it as well. After all, it is the very core of translator's work to take what the audience finds incomprehensible and transfer it into a language they will understand. Berman believes the psychoanalysis of the translator's work will help the translator to become aware of these tendencies (which he lists and describes in *Translation and the Trials of the Foreign*) and consequently neutralizing them.

2.2.3 Czech and Slovak Translation Theory

The history of Czech translation was thoroughly described in the work of a fundamental Czech literary and translation theoretician Jiří Levý, namely in his *Czech Theories of Translation (České teorie překladau)*, first published in 1957), where he mapped the development of Czech translation from the Middle Ages to the 20th century. Together with his other work, such as *The Art of Translation (Umění překladau)*, 1963) or his essay *Translation as a Decision Process*, the book creates a keystone in the modern Czech translation theory.

2.2.3.1 Czech and Slovak Translation Theory before the 20th Century

For a long time Czech translation served mainly the national needs, with the focus put more on the TR and political merits of the translated texts than on its aesthetic worth. That was reflected in the way translators treated the culture-specific content in the text.

During the humanism era the translators made adaptations of the original text and transferred it into the Czech environment to bring it closer to the Czech reader, or an explanation was added directly into the translated text to illuminate the reader on the foreign content, like in the case of Řehoř Hrubý z Jelení and his translation of Erasmus' *The Praise of Folly*. His reasoning for the explanatory notes was the general level of education among his target readership, which included common people without the access to better education (Levý [1957] 1996, 31).

One of the most important texts from the viewpoint of translation and the transfer of culture-specific content was the Bible. Many disputes were fought over its translation since its creation. During the Reformation one of the demands was for the Bible to be translated into national languages. The Catholic Church was opposed to this idea since its preachers were aware of the religious-political effects it could have, namely the Protestants re-evaluating the debatable notions in the book.

In the Czech culture the theological texts were being translated a hundred years prior to the Reformation, during the Hussite movement (Levý [1957] 1996, 44). As for the Bible in the times of Protestant Reformation the text was being domesticated by "Czechifying" the given names, the money (antique currencies changed into "groše" and "haléře"), clothes and habits (47).

Tendencies to adapt the foreign to suit the Czech culture have continued through the 17th century. However, in the Romantic period the European translators strived to make their translations faithful to the spirit of the SC, and deemed it nearly impossible to achieve (Levý [1957] 1996, 74). Due to the Czech National Revival, though, the Czech translation was still focused mostly on the aspect of the national merit rather than on the aesthetic values, and the translators were using great amount of explanatory footnotes, directed primarily on the less educated masses. Among the prominent figures of this era were Josef Jungmann and Josef Dobrovský.

After the revolutionary year of 1848 the course of Czech translation was directed by the Lumírovci and Ruchovci movements, which were focused on the Czech nationality, and later by the opposing movement *Česká moderna*. One of the members, František Xavier Šalda, wrote that the goal of translation should be bringing the characteristic traits of a foreign culture to the Czech readers and thus enriching the Czech culture (Levý [1957] 1996, 192).

By the end of the 19th century, in the Decadence era, Czech translations showed both signs of extreme domestication and extreme foreignization, as the fight continued between

staying faithful to Czech nationality values and incorporating new culture content into Czech environment (Levý [1957] 1996, 198-199).

2.2.3.2 Czech and Slovak Translation Theory in the 20th Century

The Czech translation experienced a boost of activity at the beginning of the 20th century, also due to the establishment of programmes in linguistics at Charles University in Prague and at the University of Brno. During this time the major literary works of widespread European and oriental languages were translated into Czech, with the focus shifting largely to contemporary American literature which had previously been translated into Czech with great delays¹⁰.

➤ *Jiří Levý*

In his work Jiří Levý ([1963] 1998, 119) speaks about the culture-specific content in fiction, describing it as a quality which is inseparable from the text and is present in all parts of the literary work: language, form and content.

In relation to this Levý raises an interesting question: which national and historical specific items it is effective to preserve in the translation? The SL itself is culture-specific but its loss is inevitable, with the exemption of lexical units with a culture-specific meaning (such as *tomahawk* or *rickshaw*). Levý identifies the foreign items worth preserving as those which evoke a specific reaction in the reader. The goal is to create an illusion of the historical and cultural environment the original text comes from.

Based on this Levý ([1963] 1998, 122-123) lists rules and techniques that can ensure the effective translation:

1) It is sensible to preserve only the culture-specific items which the target reader can *feel* as characteristic for the SC. Those which the reader does not understand as culture-specific lose their meaning and are not to be transferred into TT.

2) The items for which the TL does not have an equivalent and which in the ST do not have the ability to evoke the illusion of the culture-specific environment can be substituted by neutral TL terms, not connected in any way to the time and place of translation. It is necessary to avoid creation of a conflict between the translation and the environment of the original text.

¹⁰ Baker, *Routledge Encyclopaedia of Translation Studies*, 381.

In texts of fiction it is possible to use several techniques to maintain the readability of the text in translation and to bring the foreign in the text closer to the target reader (Levý [1963] 1998, 127):

1) Explanation (or explication) can be used only if the translation causes the TR to miss out on something that was for the reader of the original text included in the work. It is not acceptable for the translator to provide further explanation where neither the reader of the original text could have known more about the particular situation in the specific place in the text.

2) Explanatory footnotes are not a suitable solution in a literary text. Instead, the translator should incorporate the explanation directly into the text, in the best case only as a very short indication of the qualities possessed by the culture-specific term (example: he reads *The Sun* → čte bulvární noviny *The Sun*).

3) If there are passages of a foreign language present in the ST, given that the language is commonly understood or spoken in the SC but not so in the TC, it cannot be kept in its original form in the translation, since the language becomes impenetrable for the reader of the translation.¹¹ The solution Jiří Levý suggests is to translate the foreign text possessing important meaning into the TL. To indicate the foreign traits of the character using the foreign language in the original the translator can preserve commonly used greetings and short answers which the TR is likely to understand and which do not carry any kind of information important for the larger plot of the work. Another solution is to indicate the fact that the character is speaking in another language by accompanying the direct speech with a sentence such as “he said in Spanish”.

¹¹Example: Swedish author Stieg Larsson’s *Millennium* trilogy. The original Swede text contains occasional English spoken dialogue and other English words in the narrative. In the Czech translation by Azita Haidarová the English text remains unchanged, included in the text in the same way as it was in the original, without as much as explanatory footnotes to provide the Czech reader with the meaning of the English text. In a 2005 European commission survey *Europeans and their Languages* 89% of Swedes older than 15 years were reported to possess the ability to speak English. The same study has shown the only 24% of the same demographics in Czech Republic has the same ability. Therefore the readers of Czech translation were less likely to understand the English passages, proving the used translation method ineffective and unsuitable. (The survey is available at: http://ec.europa.eu/education/languages/pdf/doc631_en.pdf.)

➤ **Anton Popovič**

In relation to Levý it is appropriate to mention the Slovak translation theoretician Anton Popovič, Levý's contemporary. These scholars perceived translation as an act of communication with the focus on socio-historical element of the text. Popovič's fundamental work is *Theory of Artistic Translation (Teoría umeleckého prekladu*, published in 1975), where the translation of literary texts is analyzed from the communicative aspect, including the importance of the place-specific and time-specific factors in a text.

Popovič also coins the term “translationality” to describe the features of a text which mark the text as a translation, and the term “creolization”, meaning a mix between the ST and TT. Popovič (1975, 186-187) describes the translation of culture-specific content as a conflict of two different cultures on the communication level and text level. In the final text two overlaying cultures are present, the SC and TC. The resulting text is a combination of the two. Popovič divides the resulting tension into three categories:

- 1) the activity of the SC is stronger than the TC
- 2) the activity of the TC is stronger than the SC
- 3) the tension between the cultures is in balance

The translator's task, according to Popovič, is to even out the tension. The relationship between the two cultures in translation is to be solved in the connotation sphere, not the denotation sphere (Popovič 1975, 197). The effect the text has on the reader is the decisive factor. The goal is to erase the features of “translationality” so the TR is not immediately aware that he is reading a text that has been translated. Such a situation would be perceived as the ideal translation result.

2.3 Translation Strategies and Approaches in Translating the Cultural-Specific Items

2.3.1 Foreignization vs. Domestication

➤ **Foreignization**

Foreignization, also called resistancy, is a method which moves the reader to the writer, leaving the original text intact as much as possible. It is, however, more complicated in the terms of the translator's invisibility since it highlights the foreign elements of the ST in order to protect its cultural identity.

Venuti ([1998] 1999, 11) talks about a method he calls minoritizing, in which the translator makes the reader deliberately know the work they are reading is a translation. The point is to use a number of minority-related elements which when combined create in the TL a specific autonomous culture.

A similar method is used by Suzanne Jill Levine in her translations from Spanish to English. Levine considers herself as a translator to be a partner of the writer, being at the same level with him/her, which is represented in the translated work by destroying the original form and replacing it with a new one which possesses the same meaning. This can lead to creation of whole different sections in the translation (Munday 2001, 153). Levine combines the Latin American culture and language with the TL, deliberately drawing the reader's attention to the fact they are facing the foreign.

➤ **Domestication**

Domestication, in contrast to foreignization, moves the text closer to the reader, replacing the culture-specific content or attempting to make it less visible and foreign.

Venuti sees domestication as dominating in Anglo-American translation approaches (Munday 2001, 146). This is closely linked to the colonial expansion of the British Empire in the 18th century and the current influence of English speaking countries on the rest of the world. USA is one of the greatest political powers in the world and English media form a type of cultural hegemony. This influence is the cause of translation being Western oriented and the SC being largely domesticated in translation to English. In some cases this method is not chosen by the translator but by the publishing industry, which leads to repression of the

original text. The editors often do not understand the SL and their intention is for the TT to read well (Munday 2001, 153-154).

Venuti ([1998] 1999, 67) says the process of domestication is initiated by the very choice of the foreign text to translate. The choice already excludes other foreign texts as it answers to the TC's domestic interests. This means the publishers deny the mainstream audience access to certain types of texts as the cultural values of this literature are too foreign. If the reader is not able to identify with the text the sales will be low. The exclusion of certain texts is to a great extent motivated by the economical point of view.

2.3.2 Textual Filters of Cultural Transposition and Compensation

Sándor Hervej and Ian Higgins (1997, 28-34) describe textural filters used as techniques of transfer of one culture into another. The ones they list as most prominent create a scale ranging from the techniques intended to preserve the SL terms to the techniques related to domestication:

1) *exoticism* imports linguistic and cultural features into the TL from the SL with none or minimal adaptation to the SL pronunciation and spelling (Delhi → Diljí)

2) *cultural transplantation* stands in the opposite end of the scale and functions as a substitution of a cultural specific item with an item from the SL which is of similar or same cultural connotation (Jack and Jill → Jeníček a Mařenka)

3) *cultural borrowing* is used to transfer a culturally-alien item from the SL to the TL with minimal adaptation (into Czech: rodeo, pizza, totem, know-how; into English: raison d'être, savoir-faire, guerrilla, kindergarten)

4) *calque* is a direct translation which respects TL syntax (White House → Bílý dům; Kindergarten into French → jardin d'enfants, literally children's garden)

5) *communicative translation* attempts to give the TT reader the same impression of the text as the ST reader had. It is used mainly in proverbs, idioms and clichés (carrying coal to Newcastle → nosit dříví do lesa; he kicked the bucket → natáhl bačkory).

Hervej and Higgins admit that in the translation process the richness of ST suffers from inevitable losses and they offer methods of compromise in order to achieve the demanded effects.

They (Hervey and Higgins 1997, 34) describe the technique in these words:

“Compromise should be the result of deliberate decisions taken in the light not only of what latitudes are allowed by the SL and TL respectively, but also of all the factors that can play a determining role in translation: the nature of the ST, its relationship to SL audiences, the purpose of the TT, its putative audience, and so forth.”

The two theoreticians (Hervey and Higgins 1997, 34-40) distinguish four compensation techniques:

- 1) compensation in kind → this refers to one type of textual effect in the ST being made up for by another type in the TT
- 2) compensation in place → this refers to making up for a loss of an effect by putting a corresponding effect in another place in the text
- 3) compensation by merging → this refers to condensing the features of the ST into shorter passage in the TT
- 4) compensation by splitting → this can be used when no single word in the TL covers the meaning of the SL word in question

2.3.3 Possible Solutions when Dealing with Non-Equivalence

Mona Baker, one of the influential theoreticians of the 20th century, in her course book *In Other Words* describes the problems with non-equivalence at the word level, problems arising also from culture-specific items present in text, and she offers following solutions ([1992] 2006,26-42):

- 1) translation by a more general word
- 2) translation by a more neutral/less expressive word
- 3) translation by cultural substitution (by Hervey and Higgins describes as cultural transplantation)
- 4) translation using a loan word or loan word plus explanation (a strategy most common when dealing with culture-specific items and modern concepts)

- 5) translation by paraphrase using a related word
- 6) translation by paraphrase using unrelated words
- 7) translation by omission
- 8) translation by illustration (an illustration is used instead of lengthy paraphrase)

2.4 Sources Used for Translation Analysis in the Practical Part of the Thesis

I chose Hervey and Higgins' *Thinking Translation* to be the main source for my translation strategy. Other sources I use are Jiří Levý's *Umění překladau*, specifically the rules he sets for explanation of culture-specific items in the text, and Mona Baker's *In Other Words*. Given the nature of the texts I need to be able to keep the foreign feel of the text with all the specific cultural and historic references mostly intact (cultural transplantation or domestication is not possible), but at the same time bring it closer to the TR who does not share the exact amount of knowledge as the source reader has.

Even though there are translation norms relating to differences in text styles in Czech and English they are not included in the translation analysis, nor do I focus on the cultural items relating to linguistic differences between the two languages. I focus primarily on the cultural words as described by Newmark, on the category of culture-specific concepts Vilikovský calls "material specifics", and on transfer of the sender's intention.

The extratextual factors analysis is based on the technique described by Christiane Nord in *Text Analysis in Translation*.

3 Practical Part

3.1 Analysis of Extratextual Factors

The analysis is based on *Text Analysis in Translation* by Christiane Nord. I did not conduct complete analysis as described in the book, rather I chose only the factors relevant to my work.¹²

3.1.1 The Sender

The sender of the texts I translate is their author, Carter Camp, a Native American man of Ponca Nation, an activist for the rights of Native Americans and an author of many essays on the topic of racial inequality and oppression in the USA. He is a leader of American Indian Movement, a Native American activist organization involved in protests advocating American Indian interests in order to improve the indigenous people's life conditions.

3.1.2 The Sender's Intention

Text 1: The sender criticizes use of stereotypical Indian images as mascots of sports teams, and the behaviour at sports events. He wishes to make it obvious why use of Indians as mascots is harmful to his people.

Text 2: In his essay the sender questions the commemoration of the expedition done by Meriwether Lewis and William Clark, the men commissioned by President Thomas Jefferson to lead an expedition to the Pacific Coast of North America, which they later claimed in the name of the United States.

In both texts the sender appeals to the reader's sense of justice, to the Native Americans' feelings of pride and comments on the on-going effects of colonization of American Indian nations. The sender uses expressive words and rhetorical questions in his goal to provoke a reaction in the readers, make them see a different point of view on big American holidays and the use of racial stereotypes.

¹² Specifically extratextual factors Nord describes in chapter 3, pages 39-75.

3.1.3 The Recipient

The recipients of the original essays are primarily citizens of the United States concerned with the question of racial inequality and history of the indigenous people of the USA. They should recognize the historic and cultural context in the essays.

Some of the people the texts directly speak to are the American Indian nations. There is a feel of “us versus them, Native Americans versus the descendants of European colonists”. This effect will be lost on an average Czech reader, as the demographics of the Czech Republic consist mostly of white Europeans. Therefore I will assume the Czech reader to be a person interested in the racial issues imposed on ethnic minorities in general.

I am also going to assume the receiver of the Czech translation to be fairly educated on American history as far as the fate of indigenous people is concerned but not familiar with the details of the Lewis and Clark expedition, or with names of American sports teams and the mascots they use.

3.1.4 Time and Place of Communication

Text 1: The essay was written in 2008 as a reaction to racist behaviour appearing among the sports fans and in sports in general.

Text 2: The essay was written in 2004 as a reaction to a plan of a group called “*Discovery Expedition of St. Charles, Mo*” to commemorate the 200th anniversary of the Lewis and Clark expedition by tracing the route taken by the explorers in 1804 – 1806.

The place of communication in both texts is the USA.

The time and place of translation for both texts are the year 2011 and the Czech Republic.

3.1.5 Medium/Channel

Text 1: The essay was posted on a website “Native American Netroots”, a forum for discussion of social, economical and political issues of the indigenous people of USA.

Text 2: The essay was published on an internet site directly affiliated with the American Indian Movement.

In translation I am going to assume the texts would either be published on a Czech website dedicated to racial issues as whole, as it is not very probable there would be a Czech site focused only on racial issues American Indians encounter. Alternatively they could be published in a magazine focused on different cultures worldwide.

3.2 Translation and Translation Strategy Commentary

3.2.1 Translation: Text 1

Hromadné rasové urážení jako americký víkendový sport

napsal Carter Camp, indiánský národ Ponca

Tisíce lidí v Americe tráví podzimní páteční večery u středoškolských fotbalových utkání. O sobotách se velikost univerzitních měst po celé zemi zdvojnásobí až ztrojnásobí s přílivem fanoušků, kteří se do města hrnou povzbuzovat školní fotbalový tým. Přes celou neděli a v pondělí v noci se miliony Američanů schází na stadionech, v barech a před televizními obrazovkami, aby shlédli největší americkou skupinovou zábavu, profesionální fotbal. Ale zamyslí se někdo vůbec nad tím, že velké procento těchto vlasteneckých Američanů část toho času chrlí rasistické nadávky na můj národ? Každý pátek, sobotu a neděli (a pondělí ráno) miliony Američanů s křikem vyžadují, aby týmy *Indiánů*, *Divochů*, *Rudokožců* a *Statečných* na hřišti skalpovaly, rozčtvrtily, upálily, zavraždily a tomahavky rozsekaly můj indiánský národ. V zimě se přesunou do sportovních hal na basketbal a na jaře zase ven na baseballová hřiště, ale každý víkend po celý rok se spousta Američanů nadšeně podílí na ignorantském zobrazování stereotypních Indiánů nebo je po dobu několika hodin nenávidí a ponižuje. A když se my Indiáni odvážíme poznamenat, že jejich chování je urážlivé, tak se hájí, že by od něj upustit neměli, protože „to tak dělají už dlouho“ a dělali to ještě před otrokářstvím a v dobách, kdy ženy ještě nesměly volit. Tak dlouho, že se z toho stala tradice. Jak je vidno, v Americe se i provolávání rasistických nadávek může stát opatrovanou tradicí, kvůli níž jsou někteří lidé schopni rozpoutat občanskou válku.*

Prý to nejsou „rasistické“ přídomek. Američané, kteří křičí, abychom byli zabiti, upáleni a skalpováni, nemyslí přímo nás, myslí ty lidi oblečené jako karikatury našich předků. A také nemají v úmyslu pošpinit naše náboženství, jelikož ani netuší, že nějaká máme, a věří, že naše kultura je mrtvá, protože je učili, že jsme „vymírající národ“. Takže tím pádem je v pořádku urážet, jak se naši praotci odívali, jak mluvili a jaké nosili účesy. Tito lidé možná nejsou „rasisté“, ale jejich rasistické posměšky našim dětem i tak ubližují.

Američané nám mimo jiné rádi říkají, ať si to tak nebereme, že je to všechno jen nevinná zábava. A možná by nám to i připadalo zábavné, kdyby ovšem totéž, čeho se křikem dožadují na indiánském maskotovi, ve skutečnosti neudělali jejich praotci našim. Mě samotného dělí jen jedna generace od genocidního zvěrstva s názvem „přesun lidu Ponca“. Můj dědeček a babička sice přežili *Stezku slz* národa Ponca, nucený pochod ke konci 19. století až na území dnešní Oklahomy, ale třetina mého kmene při něm zahynula. Co je pro většinu Američanů dávná historie, je v myslích nás Indiánů stále živé. Je to pro nás tak čerstvé jako Hitlerův holocaust pro Židy a čerstvější než otroctví pro černochoy. Myslím, že je příliš brzy říkat nám, ať si to tak nebereme. Já stále truchlím pro své prarodiče a můj národ se dosud nevzpamatoval.

Když vše ostatní selže, zastánci maskotů rádi namlouvají Indiánům, že nám ve skutečnosti „vzdávají čest“. I ti, kteří to myslí upřímně, zjevně nezvážili, že v každé soutěži jsou dvě strany, a že polovina lidí na stadionu nechce nijak uctívat ty „rudokožce“, které se chystají „zmasakrovat“. Když použijete indiánského kmene nebo rasy jako týmových maskotů, v žádném případě je tím neuctíváte, protože maskoti se stanou součástí potyček a pro polovinu zúčastněných jsou nepřátelé, kteří musí být potrestáni, zesměšněni a poraženi. Velice bychom uvítali, kdyby nás Američané ctili jako spoluobčany, kteří si zaslouží stejný respekt, který prokazujete ostatním rasám. Černí, bílí a žlutí lidé nejsou terčem velkého amerického víkendového zvyku hromadného rasového urážení. Je příliš žádat po našich spoluobčanech, abychom od něj byli také osvobozeni?

** Statistika: Přibližně 3000 škol používá jako maskoty Indiány. Každá škola má čtyři ročníky s přibližně šesti týmy na každý ročník. Každý tým odehraje asi deset her ročně. To činí 720 000 her. Pokud na každou přijde 500 lidí (na stadionech je mnoho tisíc míst, zatímco na fotbalových hřištích mnohem méně, takže 500 je náhodné, ale skutečné číslo, které používám jako příklad), pak se daný rok utkání zúčastní 360 milionů Američanů. Povzbuzují-li polovina z nich soupeře, činí to neuvěřitelných 180 MILIONŮ Američanů, kteří se každoročně účastní velkého amerického víkendového sportu „hromadného rasového urážení“ Indiánů. Zbýlých 180 milionů Američanů si myslí, že o nic důležitého nejde.*

Upozornění: Tato statistika nebere v úvahu stamiliony Američanů, které se účastní hromadného rasového urážení mých lidí doma před svými dětmi.

3.2.2 Translation Strategy Commentary: Text 1

In the introduction I have stated that I assume the foreignization approach will prove to be better but that a certain level of domestication will also have to be taken into consideration. In the process of my work I have realized the strategy cannot be described as simply, as the text requires more specific, detailed approach.

In the text appear many terms, unknown to the Czech culture, which needed to be preserved because of the nature of the text being SC oriented. However, these terms obscured the meaning and stood in the way of communication. Cultural transplantation was out of question. The main criteria for my work were to preserve the exotic feel of the text and to ensure the reader will understand the culture-specific items.

I have often used inner explanations, paraphrases or addition of information when I felt the TR would need it in order to understand.

➤ *Example 1*

ST	But did <u>you</u> ever stop to think that a great percentage of these same all-American people also will spend some of their time hurling racial epithets at my people?
TT	Ale zamyslí se <u>někdo</u> vůbec nad tím, že velké procento těchto vlasteneckých Američanů část toho času chrlí rasistické nadávky na můj národ?

There is a cultural distance between the recipients of the ST and recipients of the TT. The author targets the Americans in the first place, people who can be somehow involved in the situations he describes. The rhetorical question is directed at them, based on the presumption that they have experience with the American sports culture, and that they might even participate in these sports events. The question would not have the same effect on a Czech reader, so I had to decide if I should keep the original form of directly addressing the reader or to make adjustments. In the end I slightly shifted the focus of the sentence so it does not speak to the reader directly.

Example 2

ST	Every Friday, Saturday, and Sunday (and Monday night) millions of Americans will scream and beg for my Indian people to be scalped, chopped, burned, <u>tomahawked</u> and murdered, by the <u>Indians, Savages, Redskins, and Braves</u> across the field.
TT	Každý pátek, sobotu a neděli (a pondělí ráno) miliony Američanů s křikem vyžadují, aby <u>týmy Indiánů, Divochů, Rudokožců a Statečných</u> na hřišti skalpovaly, rozčtvrtily, upálily, zavraždily a <u>tomahavky rozsekaly</u> můj indiánský národ.

The most prominent issue in this article is the names of sports teams and their connection to ethnic slurs. Sport team names are not generally translated, because they are registered trademarks. However, I did translate them here because the main focus of the article is racism and not sport. Teams *Cleveland Indians* or *Boston Braves*, which the names *Indians* and *Braves* in the article refer to, do not have racist connotations like *Redskins* (Rudokožci) or *Savages* (Divoši). What makes them racist, though, is the cultural appropriation, the act of adopting a name of a different existing cultural group or subculture and other items connected to it, in this case having a stereotypical image of an Indian as the team mascot. Leaving *Indians* and *Braves* not translated would however create an imbalance between these two names and *Redskins* and *Savages*. Firstly because of the inconsistency caused by mixing two languages in a group of terms of equal linguistic value, and secondly because of the issues that arise when foreign terms are being inflected according to grammar of the SL.

The same sentence in Czech could read in genitive: “*týmy Indiansů, Savagesů, Redskinsů a Bravesů*” or in nominative: “*týmy Indians, Savages, Redskins a Braves*”. While the second example, which puts the names in nominative, sounds grammatically correct, it obscures the message and the intended impact. In order to maintain Carter Camp’s voice in the article I had to translate the registered sport teams’ names. I find this acceptable also because the author himself does not state the full names of the teams, which are registered trademarks, but merely parts of them. The American cultural items are subjected to direct translation but that allows the reader to understand the specific racial issues lying underneath these names. To distinguish the names from the rest of the text, though, I used italics.

Another point of interest is the use of the word *tomahawk* as a verb, meaning to strike with or as if with a tomahawk, a weapon used by certain Native American peoples.¹³

In Czech, however, *tomahawk* exists only as a noun. There was a possibility to generalize the term as “*rozsekat*” but the name of the axe used by certain American Indian tribes is necessary for the greater theme of the article. Apart from the symbolism of a nation’s own tool being used against its people, the word also refers to a specific act taking place in the audience, when the fans imitate with their arms a chopping motion of a tomahawk.¹⁴ If the word has so many meanings, despite all of them not being explicitly expressed in the text, it cannot be removed by the generalization I have mentioned (“*rozsekat*”). Therefore I translated “*chopped*” as “*rozčtvrtit*” to avoid repeating “*rozsekat*” and the verb “*to tomahawk*” was paraphrased as “*rozsekat tomahavky*”, in other words I used translation by paraphrase using a related word, which can be used when the concept expressed in the SL is lexicalized in the TL in a different form¹⁵.

➤ **Example 3**

ST	I am one generation removed from the <u>atrocidity of the genocidal “Ponca removal”</u> , my Grandfather and Grandmother survived the Ponca “trail of tears” forced march to <u>Oklahoma Territory</u> in the late 1800's, but one third of my Tribe perished.
TT	Mě samotného dělí jen jedna generace od <u>genocidního zvěrstva s názvem „přesun lidu Ponca“</u> . Můj dědeček a babička sice přežili <i>Stezku slz</i> národu Ponca, nucený pochod na konci 19. století až na <u>území dnešní Oklahomy</u> , ale třetina mého kmene při něm zahynula.

The Ponca removal was a part of Indian Removal, 19th century policy of the US government used to relocate the Indian tribes from their territories. The march to new designated territories is called The Trail of Tears.

I did not expect the Czech readers to have vast knowledge of this policy but to find the information familiar when they would encounter it in a text. Therefore I have used methods of bringing the text closer to the reader, while at the same time avoiding adaptation to Czech culture. The strategy revolves mostly around inner explanations. In the subheading of the article I have added the information that the Ponca Nation is an Indian tribe to set the mood

¹³ information available at: <http://www.thefreedictionary.com/tomahawk>.

¹⁴ information available at: <http://www.nativeamericannetroots.net/showDiary.do?diaryId=71>.

¹⁵ Baker, *In Other Words*, 37.

from the very beginning, and I continue the explication here. Adding “*s názvem*” in the first sentence in the example shifts the reader’s focus more prominently on the meaning of “*Ponca removal*” and thus gives the information more official feel of a true historic event bearing such name. I assumed that if the “*Ponca removal*” was included in the text in the same way as in the original, it might feel more abstract to the Czech reader. Since the second sentence explains in more detail what the nature of the removal was, I wrote “*zvěřstvo s názvem ‘přesun lidu Ponca’*” in the preceding sentence to make the reader already anticipate there would be an explanation in the close proximity of that first sentence. The way in which I formulated the second sentence (rearranging and putting the information about the forced march into a subordinate clause) completes this anticipation. Levý ([1963] 1998, 127) says explanations can be used only when the translation reader is missing something that was included in the subtext for the reader of the original, which is what I see in this case.

I also chose to generalize the information about the “*Oklahoma territory*”. The Territory of Oklahoma was an organized incorporated territory of the United States which was admitted to the United States as a state in 1907. The Ponca Nation was removed to the Indian Territory in Oklahoma in 1877¹⁶, which means before Oklahoma joined the Union as a state. Instead of explaining the history I chose to generalize and paraphrase the information as “*území dnešní Oklahomy*”.

¹⁶ information available at: <http://digital.library.okstate.edu/encyclopedia/entries/P/PO007.html>.

3.2.3 Translation: Text 2

Měla by Lewisova a Clarkova expedice být oslavována?

Američané mají nešťastnou zálibu pořádat velkolepé oslavy při výročí nejrůznějších úspěchů, jichž dosáhli za pět století útoků na domorodé obyvatelstvo. Nejnápadnějším příkladem je samozřejmě státní svátek na počest Kryštofa Kolumba, dalšími jsou mnohá místní jména a oslavy slavných „zabijáků Indiánů“ jako byli polní maršál Amherst, generál Custer a plukovník Chivington. Tyto „oslavy“ jsou v našich zemích tak časté a rozšířené, že pokud se proti nim původní obyvatelé ozvou, Američany to překvapí a začnou se chovat nepřátelsky. Odvážíme-li se žádat, aby byly překroucené historické záznamy opraveny, nebo aby se střízlivě zamysleli, zda nejsou určité části slavností nevhodné, pak se na nás dívají jako na nepřátele, kteří musí být znovu poraženi.

První taktikou, kterou pokaždé používají, je některé z nás přesvědčit, uplatit nebo přinutit, abychom se k nim přidali a odsoudili odpůrce oslav jako zrádce. Od roku 1492 přes staletí genocidy až do dnešního dne si vetřelci jsou vědomi toho, že podaří-li se jim před sebe postavit rudou tvář, mohou za ní skrýt své pravé záměry a uniknout zodpovědnosti. Velké „slavnosti“, které proběhly ve Washingtonu D.C. při otevření Národního muzea amerických Indiánů (National Museum of the American Indian) jsou jasným moderním příkladem toho, jak dobyvatelé využívají Indiány, aby zakryli vlastní zodpovědnost za období hrůz, kterým podrobili naše národy. Indiánští vůdci příliš často přijímají jejich nabídku oslavovat genocidu.

Tato stará, ale účinná taktika se začala znovu používat. Tentokrát „wasicu“, běloši, chtějí, aby jim Indiáni odsouhlasili oslavy toho, čemu říkají „Lewisova a Clarkova expedice“, ale co ve skutečnosti byl další pokus zakrýt ohavnou pravdu o genocidě indiánských národů. O genocidě, kterou si tehdy v 19. století zdůvodňovali přesvědčením, že získání západních území je jejich Bohem daný osud. V roce 1992 původní obyvatelé z celé hemisféry odmítli přijmout to, jak kolonisté zobrazovali Kolumba a jeho prokletou cestu. Naši učenci objevili ve starých dokumentech jeho ohavná slova a činy a přinesli lidem pravdu. Požadovali jsme pravdu a Kolumbovým příznivcům mezi námi jsme pravdu o jeho odkazu sdělili, takže do dnešního dne každý rok na Kolumbův den necháváme zaznít naše hlasy na skutečnou

památku toho, o co jsme přišli. Jenomže rokem 1492 teprve začala přehlídka vetřelců, které moře vyplavilo na náš břeh a kteří nám nabízeli přátelství, než nás začali vyvražďovat.

Nyní začínají Američané s národními oslavami takzvaných „Kolumbů západního pobřeží“ a šíří tytéž historiky, které jsme tak dlouho poslouchali o roce 1492. Zobrazují Lewise a Clarka jako neohrožené průzkumníky, aby zakryli, že pravým záměrem jejich cesty bylo vykořisťování. Prezident Jefferson toužil po bohatství našich národů na západě stejně, jako španělský král toužil po bohatství na východním pobřeží. Oba vyslali své „průzkumníky“ jako předvoj invaze a dobývání. Jediný rozdíl je, že Kolumbus zotročil některé z našich lidí, zatímco Lewis a Clark si přivedli svého otroka s sebou. Při jedné ze svých zvrhlých oslav Američané dokonce vyrazili podobu Lewisovy a Clarkovy indiánské tlumočnice na sběratelskou minci.

Lewis a Clark přišli do našich zemí nezávaní a využili naší tradiční pohostinnosti, aby šířili své lži. Dívali se našim vůdcům přímo do očí a snažili se je přesvědčit, že jejich mise je mírumilovná a za účelem obchodu, přičemž však dobře věděli, že Američané zamýšlejí podrobit si náš lid a ukrást naši zem. Když byli zesláblí, pozorovali naše zvyky a sdíleli s námi jídlo, ale přitom věděli, že v patách jim dorazí zlovolní poslové jejich donucovací státní církve. Přišli mezi nás odhalit naše slabiny a poskytnout tak své armádě zásadní informace o našem území a obraně. Zpráva, kterou podali svým vůdcům, sloužila jako podklad pro dobytí našich území.

Jednou jsem slyšel náčelníka národa, který přivítal Otce poutníky, omluvit se za to, že je nechali usídlit se na našich březích. Možná můj národ Ponca dluží omluvu národům sídlícím proti proudu řeky Niobrara za to, že jsme u jejího ústí nezastavili Lewise a Clarka. Všichni jsme zaplatili strašlivou cenu, protože jsme si neuvědomili, že potřesení rukou s Lewisem a Clarkem pro nás znamenalo počátek období hrůz. Jsme přeživší jejich genocidního útoku a musíme si to pamatovat, máme-li jim upřít konečné vítězství.

V těch dávných dnech nám bylo možné odpustit, že jsme si neuvědomili, že Lewisovi a Clarkovi se na paty lepí zlo a smrt, ale dnes velmi dobře známe přetrvávající důsledky jejich návštěvy. Dnes víme, že po Lewisově a Clarkově příchodu do našich zemí byl koloběh života v našem světě poničen. Některé druhy jsou nenávratně pryč, jako holub stěhovavý, který

kdysi kroužil po obloze. Většina z nás ale zůstala a přimknula se k zemi nadobro změněné deštěm smrti, který sem dorazil po naší životadárné řece.

Zeptejte se buvolů, medvědů, orlů nebo losů, zda jsou připraveni oslavovat, co před dvěma staletími připlulo po řece. Stýská se lososům po vodopádech Celilo Falls na řece Columbia, nebo spílají přehradám? Chybí luně volání vlka, když vychází nad naší zpustošenou zemí? Nejen kruhy nás, lidí, byly zpřetrhány silami chamtivosti, které vyslaly Lewise a Clarka do našeho středu. Jejich loď byla bárkou smrti, pozorovala naše území upříma očima a v lačném očekávání slintala nad bohatstvím života, jenž viděla.

Měli bychom se připojit k oslavám Američanů, aby bylo zřejmé „na čí straně jsme“, jak navrhnou našim vůdcům? Nebo bychom měli stát jako jeden rudý národ a poslat je s jejich oslavami zpět po řece, po níž přišli, tak jak jsme měli učinit už dávno?

3.2.4 Translation Strategy Commentary: Text 2

The strategy stays the same as in the previous text.

➤ **Example 1**

ST	The most glaring example is of course the national holiday for Columbus, another is the many place names and celebrations for famous "Indian Killers" like <u>Amherst, Custer and Chivington</u> .
TT	Nejnápadnějším příkladem je samozřejmě státní svátek na počest Kryštofa Kolumba, dalšími jsou mnohá místní jména a oslavy slavných „zabijáků Indiánů“ jako byli <u>polní maršál Amherst, generál Custer a plukovník Chivington</u> .

Apart from maybe Custer, the Czech reader would have trouble recognizing the names of US military figures of the 19th century. Addition of the military ranks to the names and the verb “*být*” in past tense helps the reader to better place them and picture the historic era in question. I applied the same strategy later in the text when adding the title of president to Thomas Jefferson, where there was stated only a surname in the original text.

➤ **Example 2**

ST	The big “celebration” going on in D.C. <u>right now</u> for the “National Museum of the American Indian” is a prime modern example of how the conqueror uses Indians to hide their responsibility for the times of horror they visited upon our nations.
TT	Velké „slavnosti“, které <u>proběhly</u> ve Washingtonu D.C. při otevření Národního muzea amerických Indiánů (National Museum of the American Indian) jsou jasným moderním příkladem toho, jak dobyvatelé využívají Indiány, aby zakryli vlastní zodpovědnost za období hrůz, kterým podrobili naše národy.

The time interval between the production of the ST and the translation is seven years. The event the author describes as happening “*right now*” will be a thing of past in the time the text will be received by the reader of the translation, therefore I had to adjust the information with regard to the different time of communication and the present continuous tense became past simple. Fortunately the time interval does not affect the meaning – the

information about the museum opening being a modern example remains true because events that happened in 2004 in a social sphere of human life can be still considered modern.

➤ **Example 3**

ST	The old but effective tactic is once again in use, this time the <u>wasicu</u> seeks Indian cover for their “celebration” of what they call an “ <u>expedition</u> ” instead of what it truly was... an attempt to cover-up once again the ugly truth of genocide called “ <u>manifest destiny</u> ”.
TT	Tato stará, ale účinná taktika se začala znovu používat. Tentokrát „wasicu“, běloši, chtějí, aby jim Indiáni odsouhlasili oslavy toho, čemu říkají „ <u>Lewisova a Clarkova expedice</u> “, ale co ve skutečnosti byl další pokus zakrýt ohavnou pravdu o genocidě indiánských národů. <u>O genocidě, kterou si tehdy v 19. století zdůvodňovali přesvědčením, že získání západních území je jejich Bohem daný osud.</u>

The author uses a word from Lakota and Dakota Sioux languages, *wasicu* (also spelled *wasicun*, *wasichu* and several other forms), which means “non-Indian” and sometimes bears a negative connotation.¹⁷ Historically it was used for white people in North America. I chose to keep it in the text as a loan word with an added inner explanation¹⁸ because it adds the text appeal of exoticism (Hervey and Higgins 1997, 32) and also out of respect to the theme of the text – the author used the language of his people on purpose, to clearly point out the differences and the divide between Indians and white Americans.

This is also the first time the Lewis and Clark expedition is mentioned in the text (apart from the heading) so I felt it right to introduce it more explicitly, using its full name, while the author was more focused on his own scornful use of the word “*expedition*” alone. The following passage presented quite a challenge – while it was enough for the author to say “*Manifest Destiny*” for the American reader to recognize the historical reference, the Czech reader would not understand the level of disdain put into his words.

¹⁷ information available at: <http://www.native-languages.org/iaq20.htm>.

¹⁸ Baker, *In Other Words*, 34.

Manifest Destiny was „the 19th-century political and philosophical belief that it was America's divinely assigned mission to expand westward across the North American continent and to establish democratic and Protestant ideals.”¹⁹

Hervey and Higgins speak about compensation by splitting:

“Compensation by splitting may be resorted to, if the context allows, in cases where there is no single TL word that covers the same range of meaning as a given SL word.”²⁰

Mona Baker ([1992] 2006, 38) speaks about the possibility of translating by a paraphrase using unrelated words. In order to gain similar (if not the same) reaction from the reader I decided to explain the nature of Manifest Destiny and paraphrase the given information.

➤ **Example 4**

ST	The only difference is that Columbus enslaved some of our people while L&C brought their slave with them... in one of their more perverse “celebrations” <u>they have carved her likeness on a coin.</u>
TT	Jediný rozdíl je, že Kolumbus zotročil některé z našich lidí, zatímco Lewis a Clark si přivedli svého otroka s sebou. Při jedné ze svých zvrhlých oslav Američané dokonce <u>vyrazili podobu Lewisovy a Clarkovy indiánské tlumočnice na sběratelskou minci.</u>

In the text the author makes allusions to the historical events which are largely unknown to a Czech reader. The slave he speaks of was Sacagawea, a Shoshone Native American girl who acted as an interpreter and diplomatic device to the Lewis and Clark expedition.²¹ In 2000 *The United States Mint Coins and Medals Program* chose Sacagawea to be depicted on a commemorative golden dollar coin.²²

Since without any explanation the translation reader would miss on information that was included in the subtext for the reader of the original (Levý [1963] 1998, 127) I substituted the pronoun “her” with a more explicit “*indiánská tlumočnice*”. The translation reader does

¹⁹ information available at: http://history-world.org/westward_movement.htm.

²⁰ Hervey and Higgins, *Thinking Translation*, 39.

²¹ information available at: <http://www.sacagawea.com/>.

²² information available at: http://www.usmint.gov/mint_programs/?action=golden_dollar_coin.

not necessarily need to know her name or fate, so her ethnicity and connection to the expedition are enough.

➤ **Example 5**

ST	Ask <u>the Buffalo, the Grizzly, Eagle or Elk Nations</u> if they are prepared to celebrate what came up the river two centuries ago. Does <u>the Salmon Nation</u> miss <u>Celilo Falls</u> on the <u>Columbia River</u> or hate the <u>Hungry Horse Dam</u> on the <u>Snake</u> ? Does the <u>moon</u> miss the call of the Wolf as she rises over our depleted lands?
TT	Zeptejte se <u>buvolů, medvědů, orlů nebo losů</u> , zda jsou připraveni oslavovat, co před dvěma staletími připlulo po řece. Stýská se <u>lososům</u> po <u>vodopádech Celilo Falls</u> na <u>řece Columbia</u> , nebo spílají <u>přehradám</u> ? Chybí <u>luně</u> volání vlka, když vychází nad naší zpustošenou zemí?

In this passage are present both material and religious cultural items. The way in which author speaks about various animal species is tied to Indian life styles and religions. It can be observed in both essays that the author expresses himself very emotionally, in a manner drawing attention to the differences between spirituality of the Indians and expectations of an average non-Indian reader (American or Czech) used to more material way of living.

At first I believed “*Buffalo Nation*” and other mentioned nations were names of Indian tribes translated into English and only when I was not able to find any record of such tribes I realized my mistake – the author refers to animal species as unique nations of their own. This consequently led me to the decision to simplify this part. I did not include the specific way in which Indians refer to the animals as their own nations but I believe I managed to keep approximately the same level of equality of species with which the Indians regard the animals.

The religious aspect is reflected also in the part where the “*moon*” is referred to as “*she*”. In Czech inanimate objects have assigned grammatical gender so its use would not have the same effect as in English, and that is why I decided to translate „*moon*” as more poetic “*luna*”. Hervey and Higgins call this technique compensation in kind, substituting for one type of effect in ST by another with the same effect in TT²³.

²³ Hervey and Higgins, Thinking Translation, 35.

In the case of geographical names in the text (“*Celilo Falls*”, or “*Niobrara*” earlier in the text) I included an explanation of what they were. In the case of “*Snake*”, which refers to Snake River – a tributary of Columbia River, and “*Hungry Horse Dam*”, I decided for translation by omission.

Mona Baker says about translation by omission:

*“If the meaning conveyed by a particular item or expression is not vital enough to the development of the text to justify distracting the reader with lengthy explanations, translators can and often do omit translating the word or expression in question.”*²⁴

The exact location is not vital for the reader’s understanding, and since this essay (and especially this passage) is supposed to appeal to the reader’s emotions, too many geographical locations which the reader cannot imagine would mar the aesthetic factors.

²⁴ Baker, *In Other Words*, 40.

4 Conclusion

The aim of this work was to explore different approaches to translation of culture-specific items and to create a communicative translation of a text containing these items.

In the theoretical part I have mapped the historical development of approaches to culture-specific items, as well as approaches of modern translation theoreticians. The collected information served as a basis for my decisions in the practical part, especially the theory of two different poles, domestication and foreignization, started by Schleiermacher and further developed by Venuti, and the works of Hervey and Higgins, Jiří Levý and Mona Baker. The theoretical research also helped me realize what items I should be looking for in culture-specific texts and how to rate their importance in the transfer of information.

The texts I chose for translation had to undergo analysis focused on both the culture and historic events they referenced. One of the most interesting experiences in the translation process was the research I had to conduct on the Native American culture. I also had to familiarize myself with the issues of racism as seen from the point of view of the oppressed minorities. Understanding the author's intention was crucial for correct interpretation of the text and it was not a part that could be rushed. Fortunately I have been interested in the question of racial equality for a long time, which had also played a major role in my choosing these specific texts for translation and analysis.

During the translation itself I also had an opportunity to experience how important it is to have a distance from the translated text, as there have been several versions of the translation with solutions of my own that I saw as inadequate after a certain amount of time.

The strategy has shown a fairly consistent pattern of exoticism combined with inner explanations, the most interesting examples being the Ponca Removal and use of the word "tomahawk" as a verb in Text 1, or a mention of Manifest Destiny in Text 2. As I presumed, on a scale ranging from foreignization to domestication the translation solutions were closer to foreignization, as the texts' theme was oriented on the SC specifically.

Appendices

1. Source Text 1

MASS RACIAL TAUNTING; AMERICAS WEEKEND SPORT

by Carter Camp, Ponca Nation

For thousands of people in America, Friday nights in the fall are for going to the High School football game. On Saturday, college towns across America swell to double or triple their normal size as fans pour into town to cheer the local college football team. On Sunday, Sunday evening, and Monday night, millions of Americans gather in stadiums, in bars, and in front of their televisions to see a great communal American pastime, professional football.

But did you ever stop to think that a great percentage of these same all-American people also will spend some of their time hurling racial epithets at my people? Every Friday, Saturday, and Sunday (and Monday night) millions of Americans will scream and beg for my Indian people to be scalped, chopped, burned, tomahawked and murdered, by the Indians, Savages, Redskins, and Braves across the field. In the winter it moves inside for basketball and in the spring back outside for baseball, but every weekend all year around, one of Americas' favorite things to do is to spend some time ignorantly portraying a stereotypical Indian person or spending a few hours mock-hating and degrading Indian people. And when we Indians dare mention it is offensive, they argue they should keep on doing it because 'they have done it for a long time', longer ago than when they kept slaves or would not let women vote, so long that now it is a tradition! You see, in America even screaming racial epithets can become a cherished tradition that some people are willing to fight a civil war over.*

Not 'racist' epithets, the Americans who are screaming to kill, burn, and scalp us, don't mean us really, they mean those people dressed as caricatures of our ancestors. And they also do not mean to denigrate our religion because most of them do not even know we have religions and they all assume our culture is dead because they have been taught we were a "vanishing race", so it must be ok to insult our Grandfathers dress, speech and hair. They may not be 'racist' people but their 'racial' barbs are just as harmful to our children.

One of the things Americans like to tell us is not to be so sensitive, it is all done in good fun. And perhaps it would be funny to us if the very things they scream to be done to the Indian mascot had not actually been done to our Grandfathers by theirs. I am one generation removed from the atrocity of the genocidal "Ponca removal", my Grandfather and Grandmother survived the Ponca, "trail of tears" forced march to Oklahoma Territory in the late 1800's, but one third of my Tribe perished. What is ancient history to most Americans is still fresh in the minds of we Indian people, as close as Hitler's holocaust is to a Jew and much closer than slavery is to a Black person. I think it is too soon to ask us not to be sensitive, I still mourn my Grandparents and my people are still not whole.

When all else fails, mascotteers like to tell Indians they are really "honoring" us. Even those who mean it sincerely must not have considered that there are two sides to every contest and one half of the people in the stadium are in no way seeking to "honor" the "redskins" they are about to "slaughter". There can be no way to honor Indian people by using their Tribe or race as team mascots because mascots become a part of the fray and to half of the people attending they are an enemy to be punished, mocked and defeated. We would like it very much if Americans really did honor us as co-Americans who are worthy of the same respect you give all the other races. Black, White and Yellow people are exempted from the great American weekend custom of mass racial taunting, is it too much to ask of our fellow citizens that we also receive such an exemption?

** Statistics: There are approximately 3,000 schools using Indian people as mascots. Each has four grades with aprox. 6 teams for each grade. Each team plays aprox. 10 games per year. This makes 720,000 games, and if each game has 500 people (stadiums have many thousands while soccer fields have few, 500 is an arbitrary but real number used to make my point), there are 360,000,000 Americans taking part in a given year. If one-half of them are in the opposition, we have the amazing statistic of 180 MILLION! Americans per year taking part in the Great-American-Weekend-Sport of "Mass Racial Taunting"! (MRT) of Indian people. The other 180 million Americans think it is not a big thing. Warning: These statistics do not take into account the hundreds of millions of Americans joining the "MRT" of my people, at home, in front of their kids. CC*

2. Source Text 2

Should We Celebrate Lewis and Clark?

Americans have an unfortunate penchant for big anniversary bashes celebrating their various successes in their five centuries old assault on Native people. The most glaring example is of course the national holiday for Columbus, another is the many place names and celebrations for famous "Indian Killers" like Amherst, Custer and Chivington. These 'celebrations' are so common and ubiquitous across our lands that Americans are surprised and hostile when a Native voice is raised in opposition. If we dare ask that the usual distortions of history be corrected or that sober thought be given to the appropriateness of all or certain parts of the event, we are seen as enemies to be overcome once more.

The first tactic employed is always to convince, bribe or coerce some of our own people to join them and denounce the objectors as renegades. From 1492 through the genocidal centuries on until today, the invader knows that if they can put a red face out front they can hide their true intentions and escape responsibility. The big "celebration" going on in D.C. right now for the "National Museum of the American Indian" is a prime modern example of how the conqueror uses Indians to hide their responsibility for the times of horror they visited upon our nations. Too often our leaders accept their offers to celebrate genocide.

The old but effective tactic is once again in use, this time the wasicu seeks Indian cover for their "celebration" of what they call an "expedition" instead of what it truly was... an attempt to cover-up once again the ugly truth of genocide called "manifest destiny". In 1992 Indigenous people from throughout the hemisphere rejected the colonialist portrayal of Columbus and his ill-fated journey. Our scholars dug out the ugly words and actions of Columbus from among ancient documents and gave the truth to the people. We demanded truth and taught those Columbus supporters among us the truth of his legacy so to this day, each "Columbus Day" we raise our voices in truthful remembrance of what we lost. But 1492 only began the parade of invaders which were to wash up on our shores, each of them proffering friendship before beginning to murder us.

Now the Americans are beginning a national "celebration" of the "Columbus of the West" and spreading the same stories we heard for so long about 1492! They portray Lewis and Clark as intrepid explorers in an attempt to cover-up the true intent of exploitation. Jefferson lusted after the wealth of our Nations in exactly the same way the King of Spain did those of our eastern shore and they each sent their "explorers" as a prelude to invasion and conquest. The only difference is that Columbus enslaved some of our people while L&C brought their slave with them... in one of their more perverse "celebrations" they have carved her likeness on a coin.

Lewis and Clark came into our lands uninvited and used our traditional hospitality to spread their lies. They looked our leaders in the eye and attempted to convince them their mission was one of peace and trade while they knew full well the American intent to subjugate our people and steal our lands. In weakness they observed our customs and shared our food while knowing that in their wake would come the evil emissaries of their coercive state-church. They came among us to probe for weaknesses and provide their army with vital intelligence about our lands and defenses. Their report to their leaders served as a blueprint for conquest.

Once I heard the Chief of the Nation that welcomed the pilgrims apologize for letting them attach to our shores. Perhaps my Ponca Nation owes all the People upstream an apology for not stopping Lewis & Clark at the mouth of the Niobrara, all of us have paid a huge price for failing to understand that a handshake with Lewis & Clark meant our time of horror was dawning. We are the survivors of that genocidal onslaught, we must remember if we are to deny them their final victory.

In those long ago days maybe we could be excused for not realizing that evil and death dogged the heels of Lewis and Clark, but today we know full well what the lasting effects of their visit would become... has become. We know today that every circle of life in our world was devastated after Lewis & Clark walked in our lands, some are gone forever like the 'passenger pigeons' that once filled the sky but most of us remain as remnants, clinging to an earth forever altered by the rain of death which sailed up our life-giving river.

Ask the Buffalo, the Grizzly, Eagle or Elk Nations if they are prepared to celebrate what came up the river two centuries ago. Does the Salmon Nation miss Celilo Falls on the Columbia River or hate the Hungry Horse Dam on the Snake? Does the moon miss the call of the Wolf

as she rises over our depleted lands? It was not only our human circles that were slated for destruction by the forces of greed that sent Lewis & Clark into our midst. Their ship was one of death, it looked with vampire eyes across our lands and slavered with greedy anticipation at the wealth of life it observed.

Should we join their celebration so we can "tell our side" as they are suggesting to our leaders? Or should we stand as one red nation and send the celebrants back down the river where they came from... as we should have done so long ago?

Shrnutí

Tato bakalářská práce se zabývá tématem specifických kulturních prvků v překladu a překladem konkrétních textů obsahujících tyto prvky. Hlavním cílem této práce je za pomoci získaných informací zprostředkovat adekvátní překlad kulturně specifického textu pro cílového čtenáře nepříliš obeznámeného s danou kulturou.

Práce je rozdělena do dvou částí, teoretické a praktické. Teoretická část se zabývá úlohou zdrojové a cílové kultury v překladatelském procesu, různými přístupy teoretiků ke kulturnímu kontextu a historickým vývojem těchto přístupů. Praktická část se zabývá analýzou překladu na základě konkrétních příkladů z textů zvolených k překladu. Obě části jsou děleny na konkrétněji zaměřené podkapitoly.

V teoretické části popisují význam kultury samotné, zabývám se její definicí a charakteristickými rysy. Následně se zabývám tím, co se rozumí pod pojmem specifické kulturní prvky nebo kulturní kontext a jak se jejich vliv projevuje v překladu textů. V této souvislosti je zmíněna práce významných teoretiků jako jsou Peter Newmark a Ján Vilikovský a jejich systémy členění kulturních prvků. Díky získaným informacím bylo při překladu snadnější určit na které části textu se zaměřit a co v nich hledat.

V následující podkapitole se zabývám historickým vývojem překladu těchto prvků a to jak z celosvětového hlediska, tak i v české teorii překladu. Například práce Jiřího Levého mi poskytla podstatné informace, které jsem uplatnila při analýze překladu, a přehled historického vývoje obecně přispěl k lepšímu pochopení přístupu, který je k překladu vhodné zaujmout.

V poslední podstatné podkapitole této části se zabývám rozdělením překladatelských metod na dva protikladné póly, domestikaci a exotizaci, a na schéma textových filtrů v kulturní transpozici, které popsali Sándor Hervey a Ian Higgins. Jejich teorie kompenzace zásadně přispěla ke strategii zvolené při překladu.

V části praktické aplikuji získané vědomosti při překladu a překladatelské analýze esejí severoamerického Indiána Cartera Campa, člena hnutí *American Indian Movement*, což je organizace zabývající se právy a životními podmínkami potomků původních Američanů v USA. Překlad se týkal dvou vybraných esejí. První esej pojednává o rasistickém chování Američanů při sportovních utkáních a druhá o expedici Meriwethera Lewise a Williama Clarka na západní pobřeží severní Ameriky v 19. století a dopadu této cesty na původní obyvatelstvo. Oba texty předpokládají, že čtenář bude mít dobré znalosti historie i současné

kultury Spojených států, tudíž příprava k překladu zahrnovala seznámení se s kulturou, z níž autor pochází, a s tématem rasismu z pohledu amerických Indiánů.

Praktická část sestává z analýzy mimojazykových prvků, po níž následuje samotný překlad a komentář překladatelské strategie. K překladatelské analýze mimojazykových parametrů jsem použila knihu *Text Analysis in Translation* od Christiane Nordové, přičemž jsem se zaměřila pouze na ty parametry, které byly pro mě relevantní. V komentáři překladatelské strategie uvádím příklady problematických částí textu a vysvětluji proč jsem se rozhodla pro uvedená řešení. Strategie je podložena citacemi Mony Bakerové, Jiřího Levého a Sándora Herveého a Iana Higginse.

Jelikož hlavním tématem překládaných esejí je právě jejich historicko-kulturní kontext, nebylo možné používat takové textové filtry jako je kulturní adaptace. Výsledkem bylo, že jsem používala především propojení exotismu s vnitřními vysvětlivkami v textu. Mým cílem bylo zachovat původní vyznění textů, jejichž význačným tématem je kulturní odlišnost amerických Indiánů a ostatních (zejména pak bílých) Američanů. Dalším stejně důležitým cílem bylo zprostředkování porozumění pro českého čtenáře, který nemá rozsáhlé zkušenosti ani s jednou z kultur obsažených v původním textu.

Výsledky zobrazené v překladatelské analýze a komentáři jasně ukázaly, že kulturní rozdíly mezi autorem zdrojového textu a cílovým čtenářem hrají podstatnou roli při volbě překladatelského řešení kulturně specifických prvků textu.

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Abstract

The thesis investigates the translation approaches to culture-specific items in texts throughout history and in work of modern translation theoreticians. It explores what culture-specific items are and how the differences between the source and target culture influence the translation strategies. The gained information is applied in translation of two essays dealing with Native American culture and issues of racism. The translation strategy commentary shows what approach is the most suitable for culture-specific items encountered in the chosen type of text.

Key Words: translation process, translation strategies, culture, culture-specific items, foreignization, domestication, cultural transposition, exoticism, culture transplantation, cultural borrowing, calque, communicative translation, compensation

Anotace

Tato bakalářská práce se zaměřuje na překladatelské přístupy ke kulturně specifickým prvkům a to jak z historického pohledu, tak z pohledu současných teoretiků. Popisují v ní charakteristické rysy těchto prvků a jak rozdíly mezi zdrojovou a cílovou kulturou ovlivňují překladatelskou strategii. Získané znalosti aplikují při překladu dvou esejí na téma kultury původních obyvatel ve Spojených státech a rasismu. Komentář překladatelské strategie popisuje, jaký přístup je nejvhodnější pro překlad kulturně specifických prvků obsažených ve zvoleném typu textu.

Klíčová slova: překladatelský proces, překladatelské strategie, kultura, kulturně specifické prvky, exotizace, domestikace, kulturní transpozice, exotismus, kulturní transplantace, kulturní výpůjčka, kalk, komunikativní překlad, kompenzace